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Editorial

Peter Mayo

It has been almost twelve years since the last issue of *Convergence* was published. Attempts to find a publisher, since NIACE could no longer oblige in this regard, proved unsuccessful. It seemed as though this journal, founded by J. Roby Kidd, on behalf of the International Council for Adult Education (ICAE), had been taken to its final berth. It had been part of the patrimony of Adult Education (AE) - a flagship journal produced in a style that appealed to a whole range of people involved in the education and learning of adults. In the meantime, new academic journals had emerged and consolidated their presence in the vast and amorphous area of AE. There were those who felt that something had to be done to salvage such an important part of the AE heritage. The University of Malta through a couple of persons connected with the field sought permission from the then ICAE President, Sir Alan Tuckett, to seek to revive the journal. This proposed initiative was welcomed after discussions with key figures in the Council's history, including Professor Budd Hall who fittingly co-writes the first article in this 'revival' issue. The occasion to work earnestly on reviving *Convergence* presented itself when UNESCO accepted the University of Malta's application to establish a UNESCO Chair in Global Adult Education. Reviving *Convergence* became an important component of the 'work package' for this Chair. After all, what better way was there to tackle AE in its global dimension? What even better way was there to reach Adult educators on as wide a scale possible than through producing it electronically and in open access, with the usual caveats concerning the global digital divide?

Needless to say, we need to go on exploring more effective ways to reach people in contexts not characterised by connectivity. This is however a start or, more appropriately, a restart. The University of Malta, through its Faculty of Education, has taken the initiative to carry this project further forward and to cover the financial costs involved, apart from providing the editorial drive in collaboration with the International Council for Adult Education, for whom Professor Katarina Popovic has proved an admirable partner. We are attempting to stick to the principles governing *Convergence* throughout its interrupted life. We observe ICAE's established linguistic policy by accepting articles in any of its three languages, English, French and Spanish, with abstracts available for each article in all three. The ICAE is responsible for the abstract translations.

There is a slight deviation from previous issues in that we provide an abstract also in the language in which the article is written. Authors for the first volume, in its relaunched form, have been invited on the basis of their previous contributions to the field. The journal, however, restarts at Vol. 43 No. 1 to maintain a sense of continuity. We try to be as inclusive as possible in terms of social difference and regional/ country provenance. We will try to reflect this in all the work of the journal which is still a work in progress. This is not an easy task as we also want to avoid tokenism.

This 'relaunched' journal's first issue includes original articles by Darlene Clover and Budd Hall, currently based in Victoria, BC and by Leona English, also in Canada but in Nova Scotia and especially in that distinguished context in Canada's Adult Education history, Antigonish, with its echoes of the Antigonish Movement, the Reverend Jimmy Tompkins and the Reverend Moses Coady. Leona English co-writes the article with Veronica McKay from South Africa, scene of great struggles against apartheid also involving adult learning struggles. We also feature an article outlining the histories of the ICAE and *Convergence* as well as the different UNESCO AE conferences(CONFINTEA) leading up to the one taking place in Marrakesh this year. We hope that, through *Convergence*, we can bring you material from this gathering. This article is penned by a mainstay in the international AE scene, Heribert Hinzen, a person very much present in the history of ICAE (former Vice-President), DVV (its former Director) and in Global AE in general. The next issue, also part of the inaugural volume (we are committed to publishing two issues per volume), continues in the same vein. It will include a piece by another stalwart in the global AE scene, namely Sir Alan Tuckett, former director of the UK umbrella organisation, NIACE (National Institute for Adult Continuing Education), besides serving as former Treasurer and later President of ICAE.

We also have a contribution from another eminent Adult educator, Rajesh Tandon, a key contemporary figure, like Budd Hall, in participatory action research and community higher education; the two share a UNESCO Chair in the latter area. He co-writes the piece with Yashvi Sharma. It concerns work on popular education in India, especially tackling violence against women. Yashvi Sharma is, like Rajesh Tandon, very much involved in Participatory Research in Asia (PRIA). She is a training specialist, having carried out workshops, internationally, over the last seven years.
The final paper is by two authors, Colin Kirkwood with Gerri Kirkwood, famed for their collaborative work in community development especially in their native Scotland. They are well known in the AE firmament, partly because of their classic, *Living Adult Education. Freire in Scotland,* a favourite text with students and practitioners in adult community education in my native country Malta, and I suspect, elsewhere. Colin writes the piece which also sheds light on the work of and insights from his wife and partner, Gerri. It is autobiographical, an odyssey, against the background of wider struggles in the Labour Party and trade union movement in the UK and the Scottish National Party. The proposals made are intended to take our thinking forward in progressive education for greater and genuine democratisation. These are as inspirational as were the many other proposals and galvanising talks, teachings and writings of the Kirkwood's kindred spirit and similar 'traveller', Lalage

Bown who sadly passed away towards the end of 2021. Among many other accomplishments, she served as Editor of *Convergence.* I am convinced she will serve as a source of inspiration to me as I seek to follow in her footsteps in this task. I vividly recall my first meeting with her in Reading in 1993, at a conference on 'Sustaining literacies' organised by Education for Development. She was impressive in the way she pulled the strings together at the end. I would later meet her in a pre-CHOGM conference in Malta in 2005 when she came over to our university and addressed our M. Ed students in adult education and she seems to have left a mark on them. I would have lunch with her in Valletta, together with an old acquaintance of hers from their Africa days, my late good friend and University companion, Paul Clough, from the then Anthropology programme, who passed away while swimming in 2019. She will be sorely missed by all who got to know her, colleagues and her many former students in different parts of the world, including Africa. Her immense contribution to AE is scoured in the rich tribute to her, in this issue, penned by Robert Hamilton. May she rest in peace.

The various forward looking articles in this issue should help lift spirits in a disturbing time. Readers need little reminding that we face multipolar imperialisms bringing us potentially close to a Third World War. We are still reeling from a global pandemic and witnessing wider environmental degradation. Climate change is wreaking and will continue to wreak havoc especially in the Geographical Global South leading to constant mass migration flows. It is against this ominous global scenario that this journal is being resuscitated. The call for socially engaged adult educators strikes me as being ever so urgent. I hope that *Convergence* will help us keep track of and engage critically and responsibly with responses to this call.

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CONTEMPORARY CONVERSATIONS AND MOVEMENTS IN ADULT EDUCATION: From knowledge democracy to the aesthetic turn

Budd L Hall and Darlene E Clover

Introduction

We have worked in the field of adult education in varying forms, all our lives. Before coming to the university as full-time academics we both worked for the International Council for Adult Education (ICAE), the founding publisher of *Convergence*. Budd was the Secretary-General of the ICAE from 1979-1990, encouraging the UN to take up 1990 as International Literacy Year, and moving forward programmes on everything from participatory research to women's and worker's education. Since leaving the ICAE in the early 1990s, he has taught at the Ontario Institute for Studies in Education and the University of Victoria. He now holds a UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education with his friend and colleague Rajesh Tandon, President of Participatory Research in Asia. Darlene was Editor of the 1990 global *International Literacy Year Newsletter* and Coordinator of the Learning for Environmental Action (LEAP) programme for six years. She was Senior Researcher in the Transformative Learning Centre at the Ontario Institute for Studies in Education and for the past 20 years, has been a professor of adult education and leadership studies at the University of Victoria. Darlene is also the International Coordinator of FIRN, the Feminist Imaginary Research Network.

We have both benefited enormously from the rich international ideas and research shared through *Convergence*. Budd edited a special edition of *Convergence* in 1975 on participatory research. *Convergence* was the journal of choice for the early development of the participatory research movement. Darlene, co-edited two special editions on environmental adult education (1995) and community arts practices (2000).

In this article, we discuss some of the contemporary conversations and movements that we have been a part of and how we are contributing through these areas to the field of adult education. Budd focusses on knowledge democracy, community-based participatory research and social movement learning. Darlene shares new conceptualisations of aesthetics and gender justice and her research and pedagogical work in these two areas.

Knowledge democracy

Participatory research as a discourse first emerged in Tanzania in the late 60s and early 1970s. *Convergence* was a key means by which the discourse spread and deepened over the next years (Hall, 1975). I will speak to the contemporary developments in the theory and practice of participatory research in the next section, but I, Budd want to begin this brief discussion on knowledge democracy with why many of us were drawn to a critical approach to knowledge construction in Tanzania and during that period. I was working in the field of adult literacy and education at the Institute of Adult Education. Others such as Marja Liisa Swantz, an anthropologist was working with women in coastal areas near Dar es Salaam (Swantz 2016). Still others were working with Maasai cattle herders and farmers. What became clear to all of us was that those women, mean, young and old who were living lives in their families and communities were knowledgeable. In fact, on issues of day to day living, the knowledge that they had was deeper, more nuanced and more sophisticated than the knowledge being produced by academics working in academic ways at the new University of Dar es Salaam. Our purpose in articulating a new approach to research was to give visibility and credibility to people with experiential knowledge. We wanted to recognize that the ways in which women and men create, validate and use knowledge was an important mode of knowledge production. It was a recognition of another way of knowing. We were not yet thinking about the full range of what this might imply for understanding the role of knowledge in society, but these were seeds at least for me.

Knowledge democracy as it has evolved is a discourse that has pulled together a number of knowledge discourses that have previously been treated as separate (Hall and Tandon 2017). It has arisen in part as a critique of the knowledge discourses of knowledge economy and knowledge society. Knowledge economy links the production of knowledge to the neoliberal form of global capital. Knowledge Society is an advance from a social justice perspective in that it positions the role of knowledge at the heart of citizenship and participation. But neither the concepts of knowledge economy or knowledge society question whose knowledge lies at the centre. Both

knowledge economy and knowledge society centre western Eurocentric knowledge to the exclusion of other knowledge systems. Knowledge democracy is an alternative way to understand the place of knowledge at the heart of society (Hall & Tandon 2014).

Knowledge democracy, as Hall and Tandon (2017) have been discussing and defining it, is related to the ideas of decolonising knowledge and is based on several principles. First is the recognition of existence multiple epistemologies, epistemologies which extend beyond the Western Eurocentric knowledge system to Indigenous knowledges and other ancient place-based knowledge as articulated by de Sousa Santos (2007), Fricker (2007) and Williams. But it also includes recognition of the specialized knowledge of excluded persons the homeless, injection drug users, persons labelled as different, non-binary sexualities and more. Second is recognition that the creation, representation, and sharing of knowledge must move beyond the more common academic modes of production based on journal articles, conferences and books for academic audiences. Creative approaches to knowledge production and sharing as elaborated by Clover and others have been found to be very effective (2007, 2020). The third principle of knowledge democracy is recognition that the knowledge of the excluded, knowledge named and created by them is a critical component in movements for social justice. Gaventa and Cornwall's work on knowledge and power has been influential (2006). The rights of communities to control their own knowledge is a fourth principle. Drawn largely from discussions in Canada about the rights of Indigenous communities to own and control their own knowledge (FNIGC) there are implications about the right to share knowledge with all marginalized communities. The final principle is about access to academic knowledge. Taking into account attention to Indigenous and other rights to decide what is to be shared, academics whose research is often funded by public funding agencies are encouraged to publish in journals and publishing companies who by-pass the market publishers with their exploitative practices and fees in favour of free downloadable publishing (Chan, 2011).

Community-based participatory research

The International Participatory Research Network was created under the umbrella of the International Council for Adult Education in 1978. Rajesh Tandon, a new PhD from India became the coordinator and facilitated the network until 1992. The participatory research movement, while global in coverage was driven primarily by activist intellectuals from the global South. Rajesh Tandon from India, Orlando Fals Borda from Colombia, Paulo Freire and Carlos Rodrigues Brandao from Brazil, Yusuf Kassam and Marjorie

Mbillinyi from Canada/Tanzania, Anisur Rahman of Bangladesh, Franciso Vio Grossi of Chile (Hall, 2005). But who took up the discourse? During the 1980s and 90s two groups were seen to take up the PR message. First were the social movements for democracy in places such as The Philippines, Chile, Brazil and India. Putting the knowledge and vision of the excluded was at the heart of these movements. The other sector that took PR to use was the international development community which adapted principles of PR by persons like Robert Chambers (1979) and others to urge NGOs and funding agencies to locate their programmes more closely to the knowledge and perspectives of the intended beneficiaries of the funding.

It was not until the early 21st Century that universities in the global North began to take this approach to research more seriously. In Canada, the Social Sciences and Humanities Research Council created a funding category called Community University Research Alliances which required proposals to be submitted by a joint community-university partnership. In England the University of Brighton created the Community University Partnership Programme. In Spain, CREA was created at the University of Barcelona and in 2006, the University of Victoria created the Office of Community-Based Research. In the USA Michigan State University, Portland State University, the University of Minnesota and others created similar institutional structures to support community-university research partnerships. The Living Knowledge Network of European Science Shops was created in 2006 with science shops across Europe.

In 2008 following the 2006 Living Knowledge Network meeting in Paris, the Global Alliance for Engaged Research (GACER) was launched by Tandon and Hall. GACER attracted widespread global attention as a space for sharing engaged scholarship, community-based scholarship, community-university research partnerships and such. In 2009 UNESCO held its World Conference on Higher Education after which the UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education was created led by Tandon and Hall. Our UNESCO Chair has undertaken two major global studies: A study on community-university research partnerships looking higher education and national policies (Hall et al, 2015) and a study of where people learning to do community-based research (Tandon et al, 2016). What we learned through these two studies is that young people both in community settings and universities had a hard time finding a place to learn. From the myriad of words used to describe the diverse approaches to knowledge production both by and with community we have landed on the term community-based participatory research, but we acknowledge that similar practices are called by many other names.

Rajesh Tandon and I have given our attention to the support of a new generation of young participatory researchers through the creation of the Knowledge for Change Global Consortium in Community-Based Research (K4C). The K4C was launched in 2017 and through a Mentor Training Programme provides a training of trainers' opportunity for community-university partnerships to create their own K4C Hubs where young community workers and university students will be trained. There are currently 23 Hubs in 16 countries of the global South and the excluded North. (Lepore et al 2020). The philosophical underpinning of the K4C is to provide opportunities to learn about values based, egalitarian and action orientated approaches to working with communities to improve their own lives and the lives of their children. Our approach is not neutral. It is a preferential option for the marginalized and excluded.

Social movement learning

With convoys of lorries representing in opposition to vaccines, and every other form of collective health and social measures that limit their individual rights -- the so-called 'movement for freedom' -- clogging the streets of Canadian cities and at major border crossings it is difficult to begin a discussion on social movements. However, it is important for us to remind ourselves that the social movements that have informed our thinking in adult education over the years have been movements of the marginalized or excluded, movements of and for 'social and collective justice and change such as Anti-Apartheid, women's, Indigenous Rights, environmental and Occupy movements.

I have thought about and written a lot about learning within social justice movements of our times. Influenced by scholars such as Eyeman and Jamison (1991) I have tried to pull together a way of understanding the critical role that learning plays in our understanding of the impact of social movements. What I have found is that social movements do not generally succeed in their stated short-term goals of a shift in legislation or major policies. And yet social movements have a powerful impact on the way at which we understand relations of power in the context of gender, race, sexuality, class, location in the world and more. I have suggested that learning in social movements can be seen as happening in three major ways. Firstly, those involved directly in movements learn practical skills of social media and communications, governmental relations, public speaking and research skills. Secondly those involved in movements learn at an accelerated pace from the informal interaction of sharing stories, skills and strategies with each other. And in movements with less resources, the informal learning space is the most

important. Finally, and this is the power of social movement learning is that society in general learns by the actions of the social movements without having to be directly engaged in the operations of the movements themselves. We learn as non-Indigenous people about the meaning of Indigenous resurgence, from the homeless of the challenges they face, from the climate activists about planetary strife. Learning is most certainly happening in the social movements of the right, the movements of white supremacists and hyper nationalists in many parts of the world. What this means to me is that attending to the learning agenda in the social justice movements that are supported by so many of us in the field of adult education is that much more important. As the late Martin Luther King once said, "The arc of the moral universe is long, but bends towards justice".

The 'aesthetic turn'

A radical shift in social organisation requires a shift in consciousness which requires a shift in pedagogical practice. Over the past three decades in particular, the academic field of adult education has begun to make this shift, taking what Wildermeesch (2019) calls 'an aesthetic turn' in the form of a growing "interest in the relationship between [adult] education and aesthetics" (p. 117; see also Clover, 2010). There are two key strands to the aesthetic turn in which I have been involved. The first is a use of mediums ranging from theatre to textiles, masks to photography, documentary films to graphic novels, painting to poetry, graffiti to animated videos, storytelling to music, zines to large-scale exhibitions, installations to interactive mapping as research and pedagogical strategies (e.g., Butterwick & Roy, 2018; Clover et al, 2021; Clover & Stalker, 2007; Grummell & Finnegan, 2020; Yang & Lipson Lawrence, 2017). Central to arts-based work is a belief in the power of the imagination, what Mohanty (2012) calls the "most subversive thing a people can have" (p. ix). Art and imagination do not necessarily change the world, but they have the potential to rupture the codes and categories of how the world is seen which enables people to imagine the world not only as it truly is but how it might also be. I have contributed to this aesthetic turn in adult education in one way through analyses of fabric craft projects and how they enable people to sit comfortable in complexity, to hold divergent and competing views at once and by doing so, render the contradictions of dominant society most visible.

The second sense of aesthetics for Wildermeesch is "much wider in scope" (p. 1) encompassing practices of perception or seeing. Seeing and perception are always political, it is always about power because it is about what we are able see, allowed, or made to see. For feminists seeing and perception are critically pedagogical because people tend "to see what they are being taught to see and

to remain blind to what they are being taught to ignore" (Cramer & Witcomb, 2018, p. 18). Equally importantly, conversations in feminist circles focus on the 'unseen', what Criado Perez (2019) calls the 'absent presence'. This is the exclusion or misrepresentation of women and other marginalised populations. Much work in adult education goes to illuminating or rendering visible women's diverse stories, perspectives, contributions and experiences, based on the fact that until the excluded are able to represent themselves as they wish to be seen and storied, they will remain subject to the narrative and visualising prowess of the powerful. This brings me to another element of aesthetics - the issue of representation. Representation is not just how we show, tell and imagine the world and ourselves but whose and what worlds get to be represented and whose lives, stories and contributions do not. Like seeing and perception, the practice of representation is never neutral; it too is always about power.

My interest in seeing, perception and representation has taken me in two directions. The first is into the world of museums. Although museums have only recently become a focus of adult education, these ubiquitous institutions are pedagogical masters of seeing and telling through their varied practices of representation. My research has focused on how these institutions contribute to gender inequality. Based on my forays into hundreds of these institutions around the world, I developed a pedagogical and analytical tool I call the 'feminist museum hack' (Clover, 2020). Using a series of questions students are able to interrogate their sleight of hand representations, rendering visible what they are actually showing and telling and thus educating us to believe (and to remain ignorant of) about men and women. The second direction is into curation. I recently curated a large-scale exhibition of the activist, resistance stories and cultural practices of women who, to borrow from Cixous (1976), put themselves into Canadian history "by [their] own movement" (p. 875) (e.g., Clover, 2021). I also curated a virtual exhibition which capture visually conversations during a three day on the feminist imaginary.

Gender justice

Around the world, feminist adult educators maintain and are stepping up a focus on women. While the United Nations recognizes this form of inequality as an "unfinished business in every single country of the world" (p. 1), the Generation Equality Forum (2021) report describes gender discrimination as the most enduring and "defining inequality of our time" (n/p). Worldwide, "the powers that be are still predominantly male...the millennia old status hierarchy between men/male and women/female persists everywhere and patriarchal patterns of gender oppression remain more resilient than any of us

suspected" (Vintges, 2018, p. 165). A recent study by Shameen (2021) illuminates a disturbing "global patriarchal backlash [of] rising fundamentalist and fascist agendas" (p. 2). She has round that the "forces of extremism, cultural imperialism, ideological colonization...and the (re)imposition of patriarchal heteronormative family values...are shaping the parameters of public discourse and consciousness" (p. 10). Through policy, rights are curbed; through the power of social media, messages of misogyny, intolerance and 'white' masculine supremacy invade the homes and lives of millions across the globe (p. 10). In addition, there is rise in the vilification of "feminism as the primary threat to public morality" (p. 10). The vacant masks in Figure 1 below were made during a women and domestic violence workshop at the Women's Museum Argentina. This installation visually represents but a few of the women murdered by their partners during 2020, the first year of the coronavirus global shutdown.

***Figure 1**: Mask installation, Museo de la mujer, Argentina*

I have been writing on feminist adult education for many years, but a more recent contribution was publication of the first co-edited volume of its kind on women and adult education in Canada (Clover, et al, 2016).

Entering more recently into the field of adult education, but growing, are expanded discourses of gender, based in the understanding that

> *gender is never just about gender. It…rubs up against other social signifiers in indecent ways…just as the critical examination of whiteness within structures of racial inequality enables us to see how the norm is as constructed a social product as the racialized Other (and how the norm depends on the Other to give it meaning*

> *and coherency) asking questions about both normative, trans [and other (non)genders] …facilitate a richer critical analysis of the gender systems as a whole (Scott-Dixon, 2006, p. 19)*

And these questions are now being asked. Feminist adult education is proving to be a toolbox of ideas and strategies that can be applied equally to struggles of gay, queer, two spirited, trans and non-binary peoples (Kirkgaesser, in press). My own work in this area has been to focus on women's and gender museums. For these institutions, the perception of what and how gender means matters; how we see, talk (or do not talk) about and act out gender matters. I am exploring how these institutions use their practices of representation, to return to the aesthetic, to encourage a deeper knowledge of the importance of gender, to render visible and challenge the gender structures of power and the epistemologies and representations of mastery that have placed heterosexual men at the centre of the world's story. I am finding that these theirs's is pedagogy of radical imagination and as such, a new source of power and hope in the world.

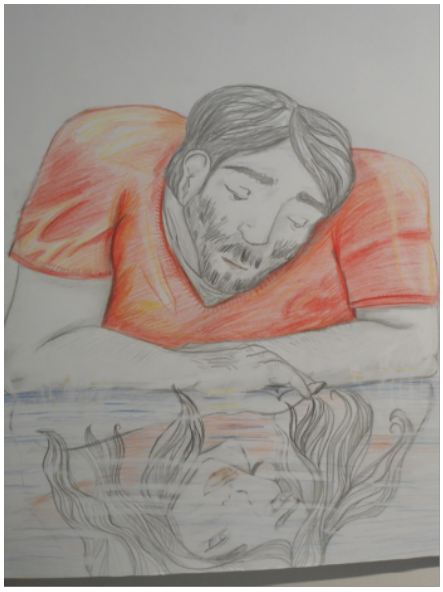

Figure 2: *Who am I? Kvindemuseet, Denmark*

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Contemporary conversations and movements in adult education: From knowledge democracy to the aesthetic turn

Budd L Hall and Darlene E Clover

Abstract

In this article, two key figures in the history of the International Council for Adult Education, one being the Secretary General, discuss some of the contemporary conversations and movements that we have been a part of and how we are contributing

through these areas to the field of adult education. Budd focusses on knowledge democracy, community-based participatory research and social movement learning. Darlene shares new conceptualisations of aesthetics and gender justice and her research and pedagogical work in these two areas.

Key words

Feminist adult education, aesthetic practices, environmental adult education, knowledge democracy, social movement learning, participatory research

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Conversations et mouvements contemporains dans l'éducation des adultes : De la démocratie du savoir au tournant esthétique

Résumé

Dans cet article, deux personnes clés de l'histoire du Conseil international pour l'éducation des adultes, dont l'un fut secrétaire général, échangent sur les débats et les mouvements contemporains auxquels nous avons participé et sur comment nous y contribuons par le biais des domaines de l'éducation des adultes. Budd se concentre sur la démocratie du savoir, la recherche participative dans les communautés et l'apprentissage des mouvements sociaux. Darlene partage de nouvelles conceptualisations de l'esthétique et de la justice de genre, ainsi que de ses recherches et de son travail pédagogique dans ces deux domaines.

Mots clés

Éducation féministe, pratiques esthétiques, éducation environnementale des adultes, démocratie de la connaissance, apprentissage des mouvements sociaux, recherche participative.

Conversaciones y movimientos contemporáneos en la educación de adultos: De la democracia del conocimiento al giro estético

Resumen

En este artículo, dos figuras clave en la historia del Consejo Internacional de Educación de Adultos, una de ellas el Secretario General, dialogan acerca de algunas de las conversaciones y movimientos contemporáneos de los que hemos formado parte y cómo estamos contribuyendo a través de estas áreas al campo de la educación de adultos. Budd se centra en la democracia del conocimiento, la investigación participativa basada en la comunidad y el aprendizaje de los movimientos sociales. Darlene comparte las nuevas conceptualizaciones de la estética y la justicia de género, así como su investigación y trabajo pedagógico en estas dos áreas.

Palabras clave
Educación de adultos feminista, prácticas estéticas, educación de adultos medio - ambiental, democracia del conocimiento, aprendizaje de los movimientos sociales, investigación participativa

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CONVERGENCE AND ICAE IN THE CONTEXT OF CONFINTEA and UNESCO – memories, reflections and perspectives

Heribert Hinzen

The early years

My own link to CONVERGENCE hails back to the time when I was writing my doctoral dissertation in comparative studies on *Adult Education and Development in Tanzania* at the University of Heidelberg in the 1970s. I could make use of the library of the German Adult Education Association (DVV, Deutscher Volkshochschul-Verband) in Bonn which is close to the village where we live. The Department for Adult Education in Developing Countries of DVV, today well established as DVV International, had a good collection of documents and materials related to the work of projects and partners in Africa, Asia and Latin America, and one of the journals they had subscribed was CONVERGENCE. It became an eye-opener for me in understanding more about international and comparative adult education.

Another important resource in the DVV library was the journal of the International Congress of University Adult Education (ICUAE). The Congress was formed after CONFINTEA II in 1960 in Montreal, and the journal started in 1964. Though there was a difference in themes related to their institutional backings – associations and civil society on the one hand and universities on the other – there was some overlapping in their purpose to support the development of adult education as a field of study for policy and practice. Strengthening ALE as the just emerging sub-sector of the education system through professionalization and institutionalization of adult education called for stronger information and exchange on international level.

A key person at the time in German, European and international adult education was Helmuth Dolff, then Director General of DVV and Treasurer of EAEA, the European Association for Education of Adults. EAEA as well as

DVV were founded in 1953. Wearing these two hats Dolff participated in an international seminar in Australia in 1964 alongside which the Asia South Pacific Association for Basic and Adult Education (ASPBAE) was founded. Later Dolff became the Treasurer and Vice President of ICAE. He represented DVV on the German Commission for UNESCO, and in all those capacities he got deeply engaged in CONFINTEA III in Tokyo in 1972, together with other important figures like Roby Kidd from Canada, Paul Mhaiki from Tanzania and Paul Bertelson from Denmark, but on secondment to the Adult Education Section of UNESCO in Paris (Heinze and Hinzen 2021). Those four heavyweights pulled their energy and wisdom together and were in the forefront of discussions on the potential for a non-governmental adult education association on the global level. Those conference side-meetings led to founding ICAE a year after Tokyo, and Helmuth Dolff invited to the first meeting of the Executive Committee to the local adult education center (Volkshochschule) of the city of Cologne in 1974 (Hinzen, 2019, p. 18).

Budd Hall wrote an important chapter on *Building a Global Learning Network: The International Council for Adult Education* (Hall 1995) in the book *Adult education through world collaboration* (Cassara 1995). He had worked in the Research and Planning Department of the Institute of Adult Education in Dar es Salaam from 1970 to 1974 where Paul Mhaiki served as Director. They together wrote a highly interesting paper on *The integration of adult education in Tanzania* (Mhaiki and Hall 1972). After his term in Tanzania Budd Hall was then invited to join the secretariat of ICAE in Toronto from 1975 on and there he himself and a number of network colleagues developed the concept of participatory research further. CONVERGENCE (2/1975) had a *Special Feature: Participatory Research* with several articles.

1976: First World Assembly of ICAE

We are living in a world of anniversaries and many of them for us in ALE have the functions of being milestones or signposts. While writing this article the UNESCO Chair on Global Adult Education celebrated virtually for three days a festivity for Paulo Freire and his 100 birthday. In June 2021 the University of Dar es Salaam invited to the *International Conference. 50 Years of Adult Education in Tanzania.* Julius K. Nyerere, the leader into independence and first President of the United Republic of Tanzania (Mayo 2001) had given adult education a top priority in his New Year´s Eve speeches in 1969 and 1970, and these were later published jointly as *Education Never Ends* (Nyerere 1979). Advancing the celebrations the Tanzanian journal *Papers in Education and Development* published several articles including a reflective piece on *Elimu Haina Mwisho: Mwalimu Nyerere's Vision of Adult Education* (Hall, 2022).

This strong position in Tanzania on the importance of adult education was one of the reasons why in 1975 the idea within ICAE to hold its First World Assembly in Dar es Salaam found firm acceptance. On a personal level there was of course the closeness of Mhaiki and Hall from their common years at the Institute of Adult Education which laid a solid foundation for the success of the Assembly. More than 400 delegates and participants came from around 80 countries, and they shared their experiences in plenaries and working groups. Whereas the speech by Nyerere on *Liberated Man – the Purpose of Development* was taken as the *Declaration of Dar es Salaam*, the participants adopted also the *Dar es Salaam Design for Action* which was described as "… an inventory of the essential steps that must be taken to give substance to the decisions of planners, politicians, and educators. It is put forward by the adult education community as a compact of commitment to the urgent needs for adult education all over the world." Nyerere stayed on to support ICAE as Honorary President. CONVERGENCE documented the proceedings (4, 1976, pp. 9-68).

The Rapporteur-General of the World Assembly was Lalage Bown; she was a Professor of Adult Education at the University of Lagos at that time. While writing this article we received the information that Lalage Bown had just died at the age of 94. She had been my external examiner in 1984 while teaching adult education students in the diploma and certificate courses at the University of Sierra Leone. In 2019 we exchanged experiences on the 100 years celebrations we were both involved in: She in the UK and the 1919 Adult Education Report by the Ministry of Reconstruction, and me in commemorating that the Volkshochschulen in Germany became a constitutional matter 100 years back.

Lalage Bown started her Report on the World Assembly with the following statements: "This Conference affirms its whole-hearted support for the speech of His Excellency Mwalimu Julius K. Nyerere, President of the United Republic of Tanzania, on Adult Education and Development, delivered 21 June, 1976; and with permission adopted the text of that speech as the Conference`s own basic statement on the objectives and strategies for adult education and development.

With regard to Adult Education in general, the Conference declares its support for the principles, lines of approach and proposals of the UNESCO Draft Recommendation on the Development of Adult Education." (Bown, 1976, p. 42)

Companions and colleagues

In 1979 there was the transition between Budd Hall and Roby Kidd: Hall took over as ICAE Secretary General, together with Chris Duke as Associate Secretary General. Kidd stayed on as ICAE treasurer till his untimely death already in 1982 at the age of 65. Hall served ICAE in this capacity till 1991. He moved on and is now at the University of Victoria in Canada and a Co-Chair, together with Rajesh Tandon of PRIA (Society of Participatory Research in Asia) in Dehli of the UNESCO Chair in Community-Based Research and Social Responsibility in Higher Education.

There are those things in life where you only later see connecting strands. It was in 1975 that I participated in the UNESCO International Seminar on *Comparative Structures of Adult Education in Developing Countries* in Kenya. This is where I met Roby Kidd and Budd Hall for the first time, and afterwards wrote a report on the seminar for the DVV journal *Adult Education and Development*. In 1977 already I joined DVV, and in the same year submitted my first article to CONVERGENCE (3, 1977) on the *Development Education Initiative by the German Adult Education Association.* At that time Jakob Horn was Director of the Department, and in 1978 my term as editor of the journal *Adult Education and Development* started lasting for the next three decades while joining the leadership as Deputy Director.

In 1982 we planned a Special Issue commemorating 25 years of Helmuth Dolff as Director General of DVV. It had several key figures of the time as authors, including Nyerere, Freire, Adisehesiah, Duke, Udagama, Kassam, Mahai, Omolewa, Sunanchai, Ahmed, Bhasin, Vio Grossi, and Mhaiki. The longtime editor of CONVERGENCE Margaret Gayfer wrote on ICAE, and I had invited Kidd to write the dedication which he did – just-in-time before he died. He wrote: "In 1972 I took a train down the Rhine to Bonn to ask Helmuth Dolff one question... I wanted his opinion… (on a new association). And he gave it, gravely, thoughtfully, positively… He also promised to do what he could in support… (He) was the Chairman of the decisive meeting in Tokyo where the idea for an ICAE was considered and debated…" (Kidd, 1982, p. 3) Dolff died at the age of 57 in 1983, only shortly after this dedication of his friend Roby and contributions of colleagues in the commemorative issue had appeared.

CONVERGENCE - practice, policy and theory

Back to CONVERGENCE in the 1970s. The front inside cover announced and invited:

> "CONVERGENCE is the only world-wide journal of adult education that addresses itself to issues, practices and developments in the broad field of international adult education.
>
> Founded in 1968, CONVERGENCE forms a unique and continuing record of what´s happening in adult education that makes it the essential journal for practitioners, decision-takers, researchers, administrators, teachers and students.
>
> Since CONVERGENCE is a network of information, experiences, and free opinions, letters of comment and information-sharing are welcome. Although the activities and members of the Council are located in every region of the world, its headquarters and small Secretariat are located in Canada, Toronto..."
> From Toronto the Secretariat later moved on to Montevideo, Uruguay for almost two decades and is now situated in Belgrade, Serbia.

It is a fascinating journey to browse through the earlier issues of CONVERGENCE and read about the ideas and experiences in our field and their relevance for today, like *The system of values and adult education: goals and objectives* (Krajnc, 4, 1974*); Continuity in Adult Education and Political Struggle* (Hall, 1, 1978); *The dialectics of education* (Galtung, 1, 1975); *Aspects of legislation for Adult Education* (Dolff, 2, 1978); *What Can Non-formal Education Do About Income Generation* (Wijetunga, 2, 1979). Challenging were also those articles and reports related to adult education in countries where little was known about, like China and Vietnam, or the Democratic Republic of Korea. A Special Issue (3, 1980) was published to present the findings of the ICAE Commission on *Adult Education, International Aid and Poverty* which was guest-edited by Chris Duke.

A spin-off effect of CONFINTEA III in Tokyo were the efforts of UNESCO towards a document framing the field of adult education looking at purpose, structure, legislation, financing, administration, management, content, methods, materials, media and the training of adult educators (Knoll 2014). Within UNESCO it was colleagues around Paul Bertelson who worked for this. Outside it was seen as a great opportunity for the field to develop further, and ICAE advocated strongly via CONVERGENCE. Under the heading *International Instrument on the Development of Adult Education* the draft document appeared and the following steps suggested:

- "Adult educationists in every country should become familiar with the *Instrument*;
- Delegates who will represent countries at the General Conference should be informed about the importance of the *Instrument*;
- Those responsible for education in each country should be informed about the *Instrument* so that means of implementing it in the respective countries are initiated." (3, 1975, pp. 1-2)

We know that this advocacy was successful. The UNESCO General Conference in 1976 adopted the *Recommendation on the Development of Adult Education.* It was an excellent document, and only in 2009 during CONFINTEA VI a revision was asked for. In 2015 the UNESCO General Conference adopted the new *Recommendation on Adult Learning and Education* (UNESCO 2015) which integrated policy areas of the Bélem Framework for Action (UIL 2010) and the SDG Education 2030 Agenda (UN 2015).

ICAE and UNESCO Reports

There are numerous examples on the cooperation between UNESCO and ICAE. One such experience concerns the comments and statements which were related to the UNESCO Reports initiated to review the field and provide orientation for the future. The first of this kind was *Learning to be: The world of education today and tomorrow* (Faure et al. 1972). In general the report was well received as it was seen providing answers to the crisis in education globally. However it was Martin Carnoy who discussed the report at the US Commission of UNESCO meeting in 1973 and subsequently wrote for CONVERGENCE (3, 1974) a very critical discussion on *Learning to Be – consensus and contradictions.*
Two decades later in preparation of *Learning: the treasure within. Report to UNESCO of the International Commission on Education for the 21st Century* (Delors et al. 1996) ICAE received an invitation to provide a submission. We met as a small group, including Rosa Maria Torres, former Education Minister in Ecuador, in Toronto and wrote *Adult education and lifelong learning: Issues, concerns and recommendations* (ICAE 1994); the impact on the report could have been stronger.

Even more systematic was the follow-up on the invitation of the UNESCO Futures of Education initiative in 2019. Here Robbie Guevara as the ICAE President called colleagues to a writers group which due to COVID-19 met digitally several times and discussed sections covering ALE as a civil society movement and a sub-sector of the education system, as a field of study, policy and practice, and ALE as related to gender, climate justice and sustainable

development to result in the document *Adult Learning and Education (ALE) – Because the Future Cannot Wait. Contribution of the International Council for Adult Education (ICAE) to the UNESCO's Futures of Education Initiative* (ICAE 2020). UIL had called for a transdisciplinary expert consultation for *Embracing a culture of lifelong learning. Contribution to the Futures of Education Initiative* (UIL 2020). The UNESCO Report has come out by now as *Reimagining our futures together. A new social contract for education* (Zewde 2021). In its analysis and perspectives it seems much stronger on ALE than the two previous reports.
This can also be said about the new Global Education Monitoring Report on *Non-state actors in education: Who chooses? Who loses?* Here are three quotations closely related to our field which show the recognition of civil society and the importance of community-based institutions: "NGO and community organisations are the main providers in adult learning and education… Non-state actors are a driving force in adult learning and education… Community learning centers (CLC) are increasingly recognized as playing an important role in providing education opportunities meetings local communities´ needs." (GEM 2021, pp. 179, 191, 259)

It may be good place to at least mention two very relevant reports contributed from civil society to the topic of financing which will most probably be a hot topic at CONFINTEA VII. A broader perspective was taken by ICAE in *Financing adult learning and education. The way forward: what works, how and why* (Popović 2021). DVV International also invited a research team to look into *Public Financing of Popular Adult Learning and Education (ALE). Experience, lessons and recommendations from 14 country and case studies* (Duke et al. 2021).

CONVERGENCE and CONFINTEA VI

For more than 40 years CONVERGENCE supported the development of ALE globally. It continued its service through difficult periods. It accompanied ICAE in times of growth and decline. It survived a number of evaluations, and received special support and funding through partners like the National Institute of Adult and Continuing Education (NIACE), the organisation for adult learning in England and Wales. Alan Tuckett was the successful director of a strong NIACE for more than almost 25 years and he also served as Treasurer and later President of ICAE during which time NIACE published CONVERGENCE on behalf of ICAE.

Back in 2007 CONVERGENCE published *CONFINTEA VI. Key Issues at Stake. International Council for Adult Education. Public Paper* (ICAE 2007b).The ICAE Executive Council took the preparations towards CONFINTEA VI in 2009 very serious, and we invited all member organisations, networks and regional

organisations for a virtual seminar. The *Public Paper* was the outcome document which was then used for global and regional consultations. Part of the process was the ICAE Seventh World Assembly in Nairobi in January 2007 advocating towards *Adults´ Right to Learn: Convergence, Solidarity and Action* (ICAE 2007a). Intensive work before and during the assembly was done in commissions on important themes like HIV/AIDS, Health and Poverty; Environment, Ecology and Sustainable Development; Full and Active Citizenship; Migration and Cultural Diversity; Solidarity Economy; Adult Learner´s Movement and Mobilization; Organisation and Financing; Conflict Resolutions, Peace and Human Rights; Adult Literacy: A Fundamental Right (ICAE, 2006, pp. 65-68).

Paul Belanger played a key role as ICAE President. He had been Director of UIL during CONFINTEA V, and actually maybe the only person who participated in all consecutive CONFINTEAs ever since Montreal in 1960. He had researched into *Adult Education and the Changing Role of UNESCO and the UN Organisations* (Belanger 1995). He supported the idea of having a CONFINTEA VI Special Edition of CONVERGENCE which was published in between the ICAE World Assembly and the regional preparatory conferences for CONFINTEA in 2008. The Special Edition had triple the size of a regular issue and therefore provided enough space for the Guest Editors (Agostino et al. 2007) to invite for original articles as well as print documents and discussions on the history of UNESCO conferences; country reports from Brazil, England, Germany, Hungary and Germany; regional and sub-regional perspectives from Africa, Latin America and Southeastern Europe; policy, legislation, and financing; sexual minority rights; gender and empowerment.
Unfortunately the difficult financial situation of ICAE at the time suggested that shortly after CONFINTEA VI in 2009 the publication of CONVERGENCE had to be stopped. Discussions to have an e-version did not materialize.

The funding of ICAE did not really improve, but even then it was possible that ICAE contributed to the advancement of ALE and LLL from the very reductionist position in der Millennium Development Goals and in the Education for All agenda where former Vice President Maria Khan asked *Does EFA stand for „Except for Adults"?* (Khan 2020), and the now Secretary General Katarina Popović wrote *MDG and EFA – from the mud to the stars and back: What went wrong? A reminder* (Popović 2015). However ICAE stayed actively involved in the advocacy efforts and published *On the Eve of EFA and MDG – Shaping the Post 2015 Education and Development Agendas: Contributions to the Debate and a Collection of Documents* (Fernandez et. al 2014).

Which way for the new CONVERGENCE?

The UNESCO Chair on Global Adult Education has been established at the University of Malta in 2022. Professor Peter Mayo was close to CONVERGENCE earlier and served as a member of the Editorial Advisory Committee. He announced that the UNESCO Chair plans to bring CONVERGENCE back to life in cooperation with ICAE. The negotiations on a publication strategy may be going on, but the invitation to provide manuscripts for a first issue was sent around. This article is an attempt to answer to that call, and support it actively as we feel that more and better information and communication on ALE is needed.

However within that decade when CONVERGENCE stopped and where we are now the world and the world of ALE as changed considerably. Forced digitalization in the past years due to COVID-19 has contributed further. It will be important that the new CONVERGENCE will find its place in the midst of all other efforts around.

There are several journals in our field like *Adult Education Quarterly, International Journal of Lifelong Education, Journal of Adult and Continuing Education, International Education Review. Journal of Lifelong Learning* to name but a few. They are well established in the academic world with systems of peer review, supported by publishers and / or institutions within the field of ALE. They are in different stages to come closer to open access and publishing (additionally) on-line.

There are a number of bulletins and newsletters covering aspects of ALE globally or more regionally: ICAE itself started early with a regular newsletter called *voices rising. ICAE Electronic Bulletin.* The Center for Research and Development of Adult Learning of the University of Glasgow sends *CR&DALL News* weekly to an e-mail-list-serve. The *PIMA Bulletin* appears five times per year, close on ALE, gender, climate change, inviting to think out of the box. UIL had *NEXUS* and now *UIL Bulletin* which are closely connected to their website. *ALADIN Online Alert* uses the UIL library and sends links around on ALE and LLL. Being closely connected to a website is also the approach which the *Newsletter* of DVV International, three to four times per year, has taken. *Ed-lines* is the newsletter of ASPBAE published triennially. And there are many more.
Websites of all the organisations mentioned play an increasing role. Several of them are also on facebook or twitter. Fairly new is MOJA (Swahili for together) as a platform and online resource for ALE professionals and practitioners especially in Africa. EPALE is the Electronic Platform for Adult Learning in Europe.

Some fifteen organizations are backing the *we are aIe* campaign with ICAE in the lead. The campaign is planned for a five year period, and will be a major instrument in preparation for CONFINTEA VII, and especially afterwards.

ICAE is advancing its 50 years anniversary in 2023. It will be a time to look back while moving forward. By then – if all plans go well – CONFINTEA VII will have concluded in 2022 with the Marrakesh Framework for Action. And maybe the earlier slogan of UIL "from rhetoric to action" will become more of a reality. No doubt there is the need and opportunity for an ALE journal where civil society and university are closely cooperating. But which is the niche for a sustainable future of such publication?

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CONVERGENCE and ICAE in the context of CONFINTEA and UNESCO – memories, reflections and perspectives

Heribert Hinzen

Abstract

For those who are in adult learning and education (ALE) longer than the past decade the journal CONVERGENCE will have played a certain role, more so if you were closer connected to the International Council for Adult Education (ICAE). The journal was started in 1968 by the Ontario Institute for Studies in Education of the University of Toronto before taken on by ICAE after its foundation in 1973, and published till 2009. UNESCO was founded in 1945, and in 1949 held its first World Conference on Adult Education, later called CONFINTEA following the French abbreviation of Conférence Internationale sur l'Éducation des Adultes. We are now heading towards CONFINTEA VII in Marrakesh in 2022, and the UNESCO Chair on Global Adult Education at the University of Malta and ICAE are planning a new life for CONVERGENCE. The article will look at some of the interconnections between the respective organisations, conferences and publications through an institutional and personal lens. A special attention is placed on the beginning and ending phases of my professional career in the field of international ALE for development.

Keywords

Adult learning and education; comparative studies; biographical lens; civil society contributions; Julius Nyerere

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CONVERGENCE et le Conseil international pour l'éducation des adultes (ICAE) dans le contexte de CONFINTEA et de l'UNESCO - souvenirs, réflexions et perspectives

Heribert Hinzen

Résumé

Pour ceux qui s'intéressent à l'apprentissage et à l'éducation des adultes (ALE) depuis plus de dix ans, la revue CONVERGENCE aura joué un certain rôle, surtout si vous étiez plus étroitement lié au Conseil international d'éducation des adultes (ICAE. La revue a été lancée en 1968 par l'Institut d'études pédagogiques de l'Ontario de l'Université de Toronto avant d'être reprise par ICAE après sa fondation en 1973, et publiée jusqu'en 2009. L'UNESCO a été fondée en 1945 et a organisé en 1949 sa première conférence mondiale sur l'éducation des adultes, appelée plus tard CONFINTEA, selon l'abréviation française de Conférence Internationale sur l'Éducation des Adultes (CONFINTEA). Nous nous dirigeons maintenant vers la CONFINTEA VII qui se tiendra à Marrakech en 2022, et, en conséquence, la chaire UNESCO sur l'éducation globale des adultes de l'université de Malte et ICAE prévoient une nouvelle vie pour CONVERGENCE. L'article examinera certaines des interconnexions entre les organisations, conférences et publications respectives à travers un prisme institutionnel et personnel. Une attention particulière est accordée aux phases de début et de fin de ma carrière professionnelle dans le domaine de l'éducation des adultes et pour le développement au niveau international.

Mots clés

Apprentissage et éducation des adultes ; études comparatives ; perspective biographique ; contributions de la société civile ; Julius Nyerere

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CONVERGENCE y el ICAE en el contexto de CONFINTEA y la UNESCO – Memorias reflexiones y perspectivas

Heribert Hinzen

Resumen

Para quienes se han interesado por el aprendizaje y la educación de adultos (AEA) durante más de una década, la revista CONVERGENCE debe haber desempeñado algún papel importante, especialmente si se estaba vinculado más estrechamente con

el Consejo Internacional de Educación de Adultos (CIEA). La revista fue lanzada en 1968 por el Instituto de Estudios de Educación de Ontario de la Universidad de Toronto antes de ser integrada al ICAEW tras su fundación en 1973, y publicada hasta 2009. La UNESCO se fundó en 1945 y celebró su primera conferencia mundial sobre la educación de adultos en 1949, denominada posteriormente CONFINTEA, por la abreviatura francesa de Conférence Internationale sur l'Éducation des Adultes. Ahora estamos avanzando hacia CONFINTEA VII en Marrakech en 2022, y la Cátedra UNESCO de Educación Global de Adultos de la Universidad de Malta y el ICAE están planeando una nueva vida para CONVERGENCE. El documento examinará algunas de las interconexiones entre ambas organizaciones, conferencias y publicaciones a través de una perspectiva institucional y personal. Se presta especial atención a la fase inicial y final de mi carrera profesional en la educación internacional para el Desarrollo en el área de adultos.

Palabras clave

Aprendizaje y educación de adultos; estudios comparativos; perspectiva biográfica; contribuciones de la sociedad civil; Julius Nyerere

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SDGs 3, 4, 5: Educating for Health, Literacy and Gender

Leona M. English and Veronica McKay

Introduction

The focus on education for girls and women has historically been a priority for the United Nations Educational, Scientific and Cultural Organization (UNESCO) and there has been a constant call for nation states to give priority status to the education of girls with a view to eliminating the gender gap in girls' access to, and their continuation of primary and secondary schooling but also thereafter. The Dakar Framework (UNESCO, 2000), for instance, stressed the need to ensure that by 2015 all children, particularly girls, access and complete primary education, and that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programmes. Similarly, the Education 2030 Agenda focuses on equal access for girls to complete education cycles whilst emphasising the United Nations focus on the elimination of violence against women.

In naming quality education as Goal 4, the UN proposes to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all". The educational focus of Goal 4 is wide-ranging and encompasses early childhood development; universal pre-primary, primary and secondary education; technical, vocational and higher education, as well as adult learning and education (ALE). Sub-goal 4.6 aims to ensure that all youth and a substantial proportion of adults of both genders achieve literacy and numeracy equivalent to the successful completion of basic education – and it is on this target that we focus in this article. (see also English & Mayo, 2019).

ALE and lifelong learning

ALE, as part of the lifelong learning (LLL) continuum (UNESCO, 2017) acknowledges that our lives are influenced by our ever-changing contexts and this necessitates new ways of thinking and learning across all life stages, all age groups and in all educational settings (see Table 1).

Informal Learning	Non-formal Learning	Formal Learning
Informal learning occurs in daily life, in the workplace or in communities, and mostly garnered from the interests and activities of individuals.	Non-formal learning may be structured or unstructured. It usually takes place in community-based or workplace settings.	Formal learning takes place in education and training institutions; is recognised by national bodies and leads to formal qualification structured by national qualification frameworks and curricula.

Table 1: *Learning across the lifelong learning continuum*

In recognition of the need for learning across the life stages, Hanemann (2015:296-300) offers a tripartite, analytical framework for literacy as a dynamic process comprising three closely interrelated dimensions:

- First, literacy as a continuous activity leading to different proficiency levels that are part of a learning continuum.
- Second, literacy as a life-wide process, which implies that people use and develop their reading and writing skills in different ways across a wide range of places or spaces – at home or in the broader community, and that reading the word/world cuts across sectors such as health, work, social security, environment and culture.
- Third, literacy is viewed as a foundation skill which is the core of basic education and indispensable to full participation in society.

Implementing LLL in the North and South has required different approaches. In South Africa, like much of the developing world, LLL has focused on basic adult education and literacy for those with little or no formal schooling. Much of the second author's experience was in the South African Literacy Campaign that enabled 4.7 million adult learners to achieve basic literacy. The Campaign aimed to maximize the developmental impact of literacy by basing its lessons on SDG-inspired themes including SDGs 3, 4 and 5 (McKay, 2020a,b) through the pedagogical advantages of a mother tongue-based approach to learning, which enables learners to build on knowledge they already have, and to develop the more advanced concepts and knowledge using their mother tongue as the conduit for learning.

Quality education as a driver for all SDGs

Education (SDG 4) precedes and directs the motion and intensity of the other SDGs, and we argue that the accomplishment of SDG 4 will, in addition, aid in redressing health issues (SDG 3) and gender equality (SDG 5) (see Figure 1; also English & Mayo, 2021).

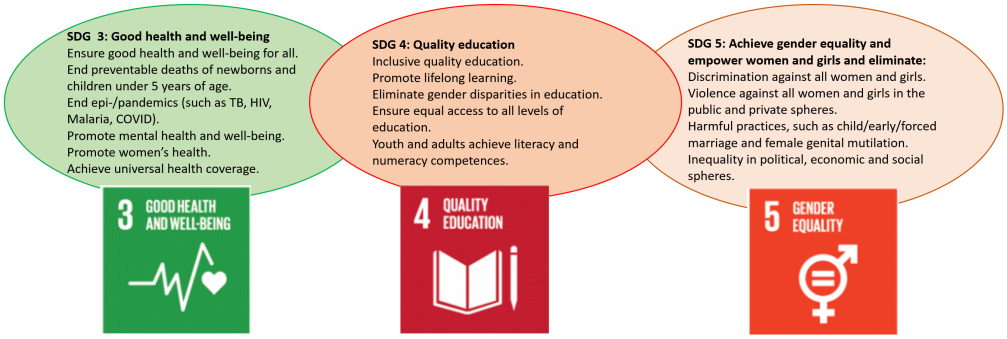

Figure 1: *The interrelationship between quality education, gender equality, and health and well-being*

Literacy education is fundamental to the achievement of all 17 SDGs, essential in decreasing the vulnerability of individuals (especially women) and communities (SDGs 1-7, 10, 16), and increasing participation in knowledge-driven systems (SDGs 8, 9; 11-15; 17). Literacy education is also an essential element in ameliorating the rights of women, their health and well-being – and for this reason – and for this reason social justice should be integral to all national development agenda (McKay, 2020a,b; Oghenekohwo & Frank-Optu, 2017).

Understandings of literacy and numeracy have evolved significantly over the past 40 years. Literacy is now seen less as a static state and more as involving a continuum of learning and proficiency levels which allow people to participate fully in the wider society; with literacy going beyond the ability to read written textual materials, and including the ability to engage with multimodal and digital practices (UNESCO, 1978).

Education interconnected with good health and well-being

Education and ALE offer opportunities to teach basic knowledge and skills that promote health, safety and well-being, address substance abuse, nutrition, chronic conditions, as well as pandemic awareness and mitigating behaviour. In addition, education, and specifically ALE, offers opportunities for health

education to enable women to make informed decisions regarding their reproductive health (SDGs 3, 5).The interrelationship of health, gender empowerment and education are consistently referred to in the literature with literacy being cited as essential to both women's empowerment and improved health outcomes. Literacy and education are seen as important for dealing with health challenges that persist in developing countries; for example, high maternal and child mortality rates, malnutrition, tuberculosis, and the high incidences of communicable diseases such as HIV/AIDS. Health literacy, which entails the application of literacy skills to improve one's ability to engage with health-related messages, offers many benefits for improving one's understanding of general health and can be seen as analogous to Bourdieu's (1986) notion of 'cultural capital' in improving people's access to information and their ability to use it effectively. When applying this to health outcomes, health literacy, as part of ALE, can endow a 'cultural capital' and mitigate poor health outcomes.

In order to attend to issues of health literacy, the literacy materials of the South African Literacy Campaign (which was largely rights based) deliberately integrated a focus on health and well-being (SDG 3) as a way of simultaneously teaching health literacy and the development of literacy skills. Literacy topics included personal hygiene, health-seeking behaviour, reading a child's vaccination and weight chart, reproductive health, and HIV/AIDS. Focus group discussions and exit surveys with a sample of 485 941 learners who had completed a literacy campaign programme, showed that upon completion of the programme the majority indicated that they had a better understanding of their chronic illnesses such as diabetes and hypertension and that they better understood how, when and how much medication to take. The findings also revealed that the learners had an increased understanding of the importance of nutrition in contexts in which malnutrition is prevalent or where family members have been immunocompromised and are being treated for AIDS.

The is little doubt that increased child survival rates are linked to increased levels of parental education. Numerous studies support this premise, which provides a compelling rationale for the global development community to focus on health education. There is now support for starting health literacy early and continuing into higher education to enhance its potential health and protective benefits. This once again illustrates that the success of SDG 4 can assist in facilitating the achievement of SDG 3, with specific reference to target 3.2, which aims to reduce the neonatal and child mortality rates as well as increase the awareness of women with regard to their own reproductive health. UNESCO estimates that of the 750 million adults who lack basic reading and writing skills, two-thirds are women, which emphasizes the critical role ALE,

literacy and health literacy can play in the empowerment of women, and most especially those in developing countries.

Education interrelated with gender empowerment

Education, and in particular ALE, offers opportunities for the empowerment of women and girls and for individual and community action to end all forms of gender discrimination and violence against them. SDG 5 aims to enable the effective participation of women in leadership and decision-making in the political, economic and public spheres (UNESCO, 2021). While ALE and literacy offer opportunities for gender empowerment, in the context of South Africa (and Africa more broadly), it is necessary to consider empowerment through the lens of African feminism and 'womanism', as distinct from Western notions of theoretical feminism. African feminist theorists are critical of traditionally Western theories that do not take the experiences of black women into account. By focusing only on class or gender as forms of oppression these Western theories fail to explain the experiences and oppression of black women. African feminism locates the problem of black women within the parameters of race and for this reason the concept of race is the distinguishing feature underlying black feminist analyses of the subordination of black women. African feminism views of the relation between men and women give rise to two distinct strands – one emphasising the unity of black men and women against racism, and the other, which gives prominence to patriarchy – thus indicating a three-fold oppression of women in terms of race, class and gender (McKay, 1994)

'Third world' and African women's demands have been explicitly political with work, education and health being major issues. Hudson-Weems (2019) elaborates on Africana 'womanism' as being grounded in African culture and focusing on the struggles of African women as distinguished from Western feminism, which is largely the struggle of white women against white men for their personal subjugation. The struggle of black women is a struggle against race and class oppression which subjugates black women, their children and black men (Hudson-Weems, 2019); thus broadening the scope of focus for ALE with regard to the empowerment of women. SDG 5 focuses on the empowerment of women and the problems relating to their exclusion from the decision-making process and thus their marginalisation, Shah and Kukarni, (2020) argue extends to decisions about their basic needs – such as in water management in countries affected by drought and the depletion of ground water – an area where women have traditionally been excluded, and which has limited their access to adequate quality and quantity of water as a critical resource. This kind of exclusion impacts on the production of food and fuel and

contributes to women carrying a disproportionate the burden of poverty. Education and ALE are critical in enabling the participation of women in decision-making in all spheres, and as such are critical in mitigating poverty.

The empowerment of women is therefore a critical factor in education across the lifelong learning continuum, specifically in ALE where learning can have a direct impact on the most vulnerable people. We however caution against making gender 'only a cross-cutting issue', since this often leads to women's rights and needs 'disappearing' under a barrage of ideas and initiatives. If gender is kept at the forefront as a named category, as it is in the SDGs, there is more of an opportunity for it to be addressed and focused upon and ensures that women's health and learning needs remain at the centre. Yet, there is reason to hope. As was shown in the South African Literacy Campaign, the incorporation of human rights, women's rights and social justice as themes in the literacy materials yielded extremely positive results. The literacy themes were aimed at empowering learners, especially women learners, to participate in community decision-making processes. The exit survey revealed that more than ninety percent of the learners stated that they felt more self-confident at the end of the literacy programme; it is noteworthy that of the 24 indicators, self-confidence was the highest ranking indicator. The majority of the learners stated that they felt they were "more respected by the community" and "treated better in the community" and that they had increased their social networks and social capital. Literacy learning also increased their participation in the community and decision-making activities (McKay, 2020a,b).

Conclusion

This article highlights the importance of SDG 4 for the achievement of SDGs 3 and 5, and argues that ALE as embodied in SDG 4 can play a pivotal role in the achievement of SDG 3, particularly in countries where the average literacy levels are low. Education and indeed literacy and numeracy are ultimately the factors that facilitate the success of achieving the 17 Development Goals and their corresponding targets. We contend that literacy is indispensable, not only for the achievement of SDG 4, but also for the other 16 SDGs; specifically, those relating to SDG 3 – that of health and well-being and SDG 5 – gender equality. The potential of achieving literacy can only be reached if it is approached from a lifelong learning perspective, which includes adult learning and education – as literacy, with all its dimensions, remains an unfinished project.The implications for adult learning and education are considerable. Literacy, as one of the primary areas of concern in ALE is highlighted here as being central to the work of practitioners and researchers. We need to hone in on the

importance of literacy and related issues and work more cohesively to help achieve the SDGs by 2030.

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SDGs 3, 4, 5: Educating for Health, Literacy and Gender

Leona M. English and Veronica McKay

Abstract

The 2030 Agenda for Sustainable Development's comprehensive plan for development has global implications for adult learning and education. With its 17 Sustainable Development Goals and 169 targets, the Agenda lays out a matrix of interlocking factors that are deemed to affect the development agenda, which is scheduled to be met by 2030. This article specifically examines the Sustainable Development Goal (SDG) 4, which calls on countries to ensure inclusive and equitable quality education and the promotion of lifelong learning (LLL) opportunities for all. This article explores the relationship between adult learning and education (ALE) and literacy in particular – highlighting how SDG 4 relates to health and well-being, especially women's health (SDG 3), and the empowerment of women (SDG 5). The article focuses on the centrality of education (SDG 4) as an interconnected and catalytic goal in Agenda 2030 and draws on related examples from South Africa.

Key words

Adult learning and education, Sustainable Development Goals, Women's empowerment, Health, African feminism

ODD 3, 4, 5 : Éduquer pour la santé, l'alphabétisation et le genre

Leona M. English and Veronica McKay

Résumé

Le plan global de développement du Programme2030 pour le développement durable a des implications mondiales pour l'apprentissage et l'éducation des adultes. Avec ses 17 Objectifs de développement durable et ses 169 cibles, le Programme 2030 présente une matrice de facteurs interdépendants qui sont censés affecter le programme de développement, dont la réalisation est prévue d'ici 2030. Cet article examine spécifiquement l'objectif de développement durable (ODD) 4, qui invite les pays à assurer une éducation de qualité inclusive et équitable et la promotion des possibilités de l'éducation et la formation tout au long de la vie (EFTLV) pour toutes et tous. Cet article explore la relation entre l'apprentissage et l'éducation des adultes (AEA) et l'alphabétisation en particulier, en soulignant comment l'ODD 4 est lié à la santé et au bien-être, en particulier à la santé des femmes (ODD 3) et à l'autonomisation des femmes (ODD 5). L'article se concentre sur la centralité de l'éducation (ODD 4) en tant qu'objectif interconnecté et catalyseur du Programme 2030 et s'appuie sur des exemples connexes en Afrique du Sud.

Mots clés

Apprentissage et éducation des adultes, Objectifs de développement durable, Autonomisation des femmes, Santé, Féminisme africain

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ODS 3, 4, 5: Educar para la salud, la alfabetización y el género

Leona M. English and Veronica McKay

Resumen

El plan integral de desarrollo de la Agenda 2030 para el Desarrollo Sostenible tiene implicaciones globales para el aprendizaje y la educación de adultos. Con sus 17 Objetivos de Desarrollo Sostenible y 169 metas, la Agenda establece una matriz de factores interconectados que se considera que afectan al programa de desarrollo, cuyo cumplimiento está previsto para 2030. Este artículo examina específicamente el Objetivo de Desarrollo Sostenible (ODS) 4, que convoca a los países a que garanticen una educación de calidad inclusiva y equitativa además de la promoción de oportunidades de aprendizaje permanente para toda la vida a todos. Este artículo explora la relación entre el aprendizaje de adultos, su educación (AEA) y en particular la alfabetización, destacando cómo el ODS 4 se relaciona con la salud y el bienestar, en particular la salud de las mujeres (ODS 3), así como su empoderamiento (ODS 5). El artículo se focaliza en la centralidad de la educación (ODS 4) como objetivo interconectado y catalizador en la Agenda 2030 basándose en ejemplos vinculados con este tema provenientes de Sudáfrica.

Palabras clave

Aprendizaje y educación de adultos, Objetivos de Desarrollo Sostenible, empoderamiento de la mujer, salud, feminismo africano

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Young adults learn collectively to end violence against women and girls: Experiences from India

Rajesh Tandon and Yashvi Sharma

Context

In Indian society, socio-cultural behaviour has its roots in caste, class and gender. Children are born male or female but learn to become boys and girls, growing up into men and women. After birth, social and cultural traditions start the process of 'gendering', transforming a male or female child into a man or a woman with qualities and roles they see as natural and inherent, suited to their specific society. Girls learn to believe that they deserve to be discriminated against. Such learning happens by seeing and observing mothers, grandmothers, and other women in the house. They are taught by fathers, brothers, uncles, and grandfathers not to question men. It is this process of socialization from early childhood that fosters the self-perception and experiences of young adults (boys and girls).

Schools, parents, media, and peers are great influencers and act as agents of socialization reinforcing the hegemonic myths that girls are vulnerable and that boys are strong and independent. Around the world, pubertal boys are viewed as predators and girls as potential targets and victims. Messages, such as do not sit like that, do not wear that, do not talk to him, boys will ruin your future, support the gender division of power while promoting sex segregation to preserve girl's sexuality (Blum et al., 2017). The way a girl carries herself, her mobility, and her sexuality is regulated by her parents and relatives. On the other hand, boys are encouraged to display male traits (Alkazi, Jain & Farrell, 2004). Simultaneously, boys and girls also learn neither to question nor digress from societally accepted roles because society holds such strong reservations against those who do not accept these norms.

The result is gender inequality and discrimination. This is based on the assumption that men are superior to women, and that women should be controlled by men and are part of a man's property. Women and girls who dare

to question or raise their voice against it are subjected to violence. In her book, 'Theorising Patriarchy,' Sylvia Walby calls patriarchy "a system of social structures and practices in which men dominate, oppress, and exploit women" (Walby, 1989, p. 213-234). Patriarchy institutionalizes violence against women and girls as being systemic and legitimate for continued control and subjugation. The learning of patriarchy is so ingrained that we find that women often treat their sons better, and deprive their daughters, thus continuing the cycle of discrimination and violence (Alkazi, Jain & Farrell, 2004).

Participatory Research as a Tool for Social Change

Knowledge has always been a major source of power and control. It has functioned as a factor reinforcing the division of society into "haves" and "have nots", or the powerful and the powerless. Participatory strategies of social transformation have emphasized the participation of the people themselves in bringing about desired changes. Participatory research is a method of inquiry, learning and change wherein becoming aware of one's reality and learning about it is in itself believed to be an act of changing that reality (Tandon, 2002).

Engaging Young Adults to Collectively Learn To End Violence Against Women and Girls

I cannot walk home alone at night
I'm afraid and I have a million questions -
For instance,
Who is responsible for ensuring my safety?
When I have to take longer routes
To avoid eve-teasers and cat-callers,
it feels like my safety is solely my responsibility.
How do I convince them - a woman is a human first?

Jyotsna, 16 Years, KBC program in Bhubaneshwar, Odisha

In 2012, India marked the beginning of a new movement for ending violence against women, when newspapers broke headlines of the brutal gang rape of a young 23-year-old female physiotherapy intern in a moving bus in Delhi. When nearly all of Delhi, especially the youth, was seen joining the protests that erupted, it was clear – violence against women was no longer a woman's issue alone. When the anguished cries of the youth who were leading the protests echoed "Enough is enough, no more crimes against women", the entire country and indeed the world sat up to listen to their voices. It was evident that youth

were the new agents of change (Farrell, 2015).50.1% of the population in India was aged 24 years and below in 2011 (Census of India, 2011). Young adulthood (15-24 years) is a revolutionary age where boys and girls possess enthusiasm to take risk and ability to question wrongs. Youth are drivers of change, said the UN Secretary-General António Guterres' at the eighth annual Economic and Social Council Youth Forum, 2019, remarking young people are a lightning rod for change. But simply telling youth that they are ambassadors of change will unlikely bring about the change. Young adults need to be actively involved in the process of change and need to be supported to question deep-seated prejudices and beliefs. The ability to question and challenge negative gender attitudes, behaviours and stereotypes that lead to violence need to be learnt. The efforts to prevent violence against women and girls must start early in life, by educating and working with boys and girls, and young men and young women, to promote respectful relationships and gender equality (Bhartiya Stree Shakti, 2017).

PRIA and Martha Farrell Foundation (MFF's) Kadam Badhate Chalo (KBC) program is one such example through which young adults (girls as well as boys) in different parts of India learn to question the status quo. They are engaged through a range of activities to stimulate dialogue and critical reflection on causes and consequences of violence, and attitudes and mindsets that result in women and girls feeling unsafe. Participatory learning activities include the use of drama, poetry, and song as well as sports (young boys and girls playing together). Youth learn a participatory safety mapping tool called Participatory Safety Audit (PSA), which helps them map out all the safe and unsafe spaces and the key spatial and social factors that impact women's safety in their localities.

The KBC approach

The participatory learning approach underpins the KBC program. The program was initiated in 2012 after a learning needs assessment was conducted in various districts of Haryana, primarily to understand the perceptions of young adults about the gender challenges that exist at the individual and community level, and in accessing different kinds of resources. The findings from the assessment were used to develop various elements of the KBC program, such as supporting and developing leadership among young adults (boys and girls), providing a platform through which youth of all genders come together to take collective action on ending violence against women and girls in their own communities, and providing them with the skills and tools to lead this change. The program is guided by the belief that the root of ending violence against women and girls lies in changing gender relations and equations between men

and women. This goal cannot be achieved without the active participation of everyone in the community, especially boys and men, who must take a stand and support actions to prevent violence against women and girls. Hence, the KBC program thrives on a partnership model, where the youth work in close proximity with members of their communities and those individuals directly linked to their everyday lives. This includes parents, teaching and non-teaching staff of educational institutes, service delivery persons (public transportation officials, police, shopkeepers, etc.), local elected leaders and community leaders, among others.

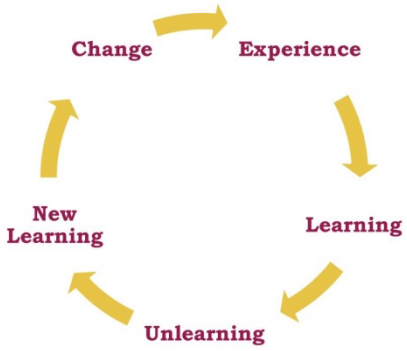
Learning to Change

Learning and change are interrelated. Learning is linked to curiosity. Young adults are naturally curious. This curiosity, when supported, helps them ask questions, and the search for answers leads them to learn different perspectives, different views, and understand different alternatives/choices. Therefore, in order for young adults to learn, it is important to stimulate curiosity among them and to exhibit this curiosity by asking questions.

To bring about change, young adults have to learn to use the answers to the questions they have asked to act differently from what they have been socialised into doing. For example, when growing up, boys and girls are often told that boys are strong (boys don't cry), and boys need to get educated to get a job and take care of the family (boys have to work and be the breadwinner in the family). Girls need to be caring and docile (girls do not speak loudly, they cook food for the family, and look after the children). So, to change, they have to replace this old way of thinking with a new way of thinking.

One such change is to begin to believe that girls can aspire to complete their education and join any profession for work. In a KBC session with girls about aspirations, a girl from Haryana *said "It is very difficult to manage school and household chores at the same time. I feel burdened. After coming back from school, I have to do all the household work, and then in the night, complete my school homework. I feel like quitting school because then my life will be easier."* This reflects the reality of many girls in India where household chores become more important than studying and completing their education. For these girls, socialized into thinking that becoming wives, daughters-in-law and mothers is more important, education is of secondary importance, something that can, and must, be given up. Societal aspirations assume higher importance than individual aspirations. In learning to think and act differently and relearning a new way, young adults need to unlearn the old ways of being, acting and behaving. This is not very easy – because unlearning the old and learning the

new can make them uncomfortable, cause anxiety and stress. Furthermore, what they learn and how they practice what they have learned is greatly influenced by the learning experience. If the learning environment is positive, where the young adult earns praise for being curious to learn, then they will be stimulated to repeatedly practice their new learnings, and eventually make it part of their daily lives. But, if the experience is disappointing, or the learning environment is not stimulating, then they won't be interested to learn anything new.



The learning change diagram

The diagram above describes the process of learning to change and the important steps involved in this process.

Learning
Old behaviour learnt through socialization

→

Unlearning
Replacing old learning with new learning

→

Relearning
New behaviour

Let's apply these concepts to the situation of young adults learning to collectively end violence against women and girls.

- **What is the current reality?** There is gender inequality. Young girls are discriminated against. Boys in the house get priority for food, education, play, etc. Those who raise voice are subjected to violence.
- **What is the socialized behaviour boys and girls need to unlearn?** Women and girls are meant to be occupied with household chores, should be kept inside the house and should not aspire to step out of the home to work, earn and be independent.

- **What is the new behaviour boys and girls have to learn?** That boys are girls are equal and should be treated equally in the family, community and by society at large.

In such a situation, unlearning based on the current reality needs to occur, i.e., moving young adults from old behaviour to new behaviour. A collective process of unlearning and relearning facilitates change in families and communities. How does change in behaviours take place? Change takes place when external constraints or stimulus facilitate the learning of new knowledge and skills. An external facilitator can bring new information, alternatives and knowledge to stimulate young adults to question the status quo. Initially, one or two youth at the individual level begin to question their current reality. Boys may start thinking why do they need to be strong all the time, or why is the burden of protecting the women in the family theirs alone? Girls may begin to question why their brothers are allowed to go outside and play, while they have to stay home to do the housework. Why can't they enjoy the same freedoms that the boys in the community enjoy? After a period of time, groups of young girls meet groups of young boys (similar others) and they realize that all young adults in their community have similar questions. At this point, curiosity is awakened and they begin to collectively explore, reflect, and reason – in their search for answers.

Sharing curiosity with similar others provides the recognition that we are not alone, we are not the problem, that how we behave is not the problem. The problem lies somewhere else. Developing this consciousness and ability to value one's capacity to make choices, and to make decisions, is agency. Young adults, individually and collectively, begin to recognize and exercise such agency – for example, in choices of higher education, what job to do, choosing their life partner, etc. Developing agency includes taking risks to make choices, and having the confidence to face the consequences of that choice. Individual agency requires valuing one's capacity to make choices and to take decisions. Collective agency is similar but brings collective power, strength, and voice.

Conclusion

People say revolutions end in celebration
But truth be told, my heart breaks
To see women having to fight,
Every waking moment of their lives.
They must also want to be as free as a bird.
Everyone wants to live freely, equally,

Under the blue sky, cared for by Mother Earth.
But this constant discrimination prevents it.
However, when I am distressed,
I think of the women who are brave and relentless
Their daily struggles fills me with hope, pride,
and a resolve to be a part of the change.

Jatin, 15 years, KBC program in Haryana

The KBC program equips young adults, especially young girls, with agency – to learn to make choices, and develop the courage and confidence to make the change based on these choices. Groups of young adults use that agency to demand equal treatment of girls in families, and ask questions of teachers and service providers (like the police) in their communities, in a bid to ensure safety for women and girls in public. By sharing what they have learnt with young adults from different communities, they grow to learn the role of becoming agents of change in society at large.

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Young adults learn collectively to end violence against women and girls: Experiences from India

Rajesh Tandon and Yashvi Sharma

Abstract

This article focuses on engaging young adults to collectively learn to end violence against women and girls. It sheds light on PRIA and Martha Farrell Foundation (MFF's) Kadam Badhate Chalo (KBC) program as an example through which young adults (girls as well as boys) in different parts of India learn to question the status quo. They are engaged through a range of activities to stimulate dialogue and critical reflection on causes and consequences of violence, and attitudes and mindsets that result in women and girls feeling unsafe. Participatory learning activities include the use of drama, poetry, and song as well as sports (young boys and girls playing together). Youth learn a participatory safety mapping tool called Participatory Safety Audit (PSA), which helps them map out all the safe and unsafe spaces and the key spatial and social factors that impact women's safety in their localities.

Keywords

Participatory learning , gender, violence, household chores, safety

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Les jeunes adultes apprennent collectivement à mettre fin à la violence à l'égard des femmes et des filles : expériences de l'Inde

Rajesh Tandon et Yashvi Sharma

Résumé

Cet article se concentre sur l'engagement des jeunes adultes à apprendre collectivement à mettre fin à la violence contre les femmes et les filles. Il met en lumière le programme Kadam Badhate Chalo (KBC) de la PRIA et de la Martha Farrell Foundation (MFF) comme un exemple par lequel de jeunes adultes (filles et garçons) dans différentes régions de l'Inde apprennent à remettre en question le statu quo. Ils sont engagés dans une série d'activités visant à stimuler le dialogue et la réflexion critique sur les causes et les conséquences de la violence, ainsi que sur les attitudes et les mentalités qui font que les femmes et les filles ne se sentent pas en sécurité. Les activités d'apprentissage participatives comprennent l'utilisation du théâtre, de la poésie, du chant, ainsi que du

sport entre les jeunes garçons et les jeunes filles. Les jeunes apprennent un outil de cartographie participative de la sécurité appelé "Audit Participatif de sécurité", qui les aide à cartographier tous les espaces sûrs et non sûrs et les principaux facteurs spatiaux et sociaux qui ont un impact sur la sécurité des femmes dans leurs localités.

Mots-clés

Apprentissage participatif, genre, violence, tâches ménagères, sécurité.

Los jóvenes adultos aprenden colectivamente a poner fin a la violencia contra las mujeres y las niñas: Experiencias de la India

Rajesh Tandon y Yashvi Sharma

Resumen

Este artículo se centra en alentar la participación de los jóvenes adultos para aprender colectivamente a poner fin a la violencia contra las mujeres y las niñas. Refleja y da información acerca del programa Kadam Badhate Chalo (KBC) de PRIA y la Fundación Martha Farrell (MFF), a través del cual los jóvenes adultos (tanto chicos como chicas) de distintas partes de la India aprenden a cuestionar el statu quo. Se les involucra a través de una serie de actividades para estimular el diálogo y la reflexión crítica sobre las causas y consecuencias de la violencia así como sobre las actitudes y construcción de mentalidades que hacen que las mujeres y las niñas se sientan inseguras. Las actividades de aprendizaje participativo incluyen el uso del teatro, la poesía y las canciones, así como los deportes (chicos y chicas juegan juntos). Los jóvenes aprenden una herramienta de mapeo participativo de la seguridad llamada Auditoría Participativa de la Seguridad (APS), que les ayuda a mapear todos los espacios seguros e inseguros y los factores espaciales y sociales clave que afectan a la seguridad de las mujeres en sus localidades.

Palabras clave

Aprendizaje participativo , género, violencia, tareas domésticas, segurida

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Adults learning, democratisation and the good society 50 years reviewed: rights, responsibilities, resources

Colin Kirkwood, with Gerri Kirkwood

This paper reviews fifty years of personal contributions and experiences in adult education, community action, counselling and psychotherapy in Scottish, English and international settings. It reflects on what teachers, learners, enablers and activists were trying to achieve through their engagement, and proposes a set of foundational rights, responsibilities and resources for all persons in community and society, for now and the foreseeable future. The context of teaching, learning, enabling and activity of all sorts is always our whole world: our immediate physical and interpersonal environment in the whole world at every level of scale, simultaneously present and interconnected. Our worlds are usually in crisis, internally and externally, and that is true as I write, now. The paper is written by me, Colin Kirkwood, and refers to views of my wife and life partner, Gerri Kirkwood.

Accounts of our work, descriptive, appreciative and critical, have already been written over the years and are available in various publications. The key books are *Adult Education and the Unemployed* (WEA 1984), *Living Adult Education: Freire in Scotland* (First edition Open University Press 1989, second edition Sense Publishers 2011), *Directory of Counselling and Counselling Training Services in Scotland*, (Scottish Health Education Group, and Scottish Association for Counselling 1989), *Vulgar Eloquence: From Labour to Liberation. Essays on Education, Community and Politics* (Polygon 1990), *The Development of Counselling in Shetland: a Study of Counselling in Society* (COSCA and BAC 2000), *The Persons in Relation Perspective in Counselling, Psychotherapy and Community Adult Learning* (Sense Publishers 2012), *From Boy to Man: Poems by Colin Kirkwood* (Word Power Books 2015), and *Community Work and Adult Education in Staveley, North-East Derbyshire, 1969-1972* (Brill | Sense 2020).

Alongside these books are the vehicles of what Tim Norton has called community and creativity, including issues of the newspapers *Staveley Now*, *Barrowfield News*, *Castlemilk Today*, *Scottish Tenant,* and the many writers

workshop booklets flowering across Scotland in the 1980s and 1990s. This is not an account of our work, but a review of it and a reflection upon it.

Gerri Harkin and I were born in 1944, Gerri in Lennoxtown near Glasgow and I in Edinburgh. We both came from Scottish and Irish backgrounds. Gerri's parents originated in the twin towns of Ballybofey and Stranorlar in Donegal. They had two children and lived in Glasgow in Riddrie, Kinning Park and Bath Street. Her father was a commercial traveler and later worked for MacAlpines in various locations throughout Britain. Her mother worked as a nurse in Coventry during the 2nd world war, and later as a housewife and mother and had part-time jobs in shops such as RS McColl's. She took in lodgers, some of whom laboured on the Clyde Tunnel. Colin's parents came from Mallusk and Belfast in Ulster. They emigrated to Scotland in 1942, where his father became a presbyterian minister in Bathgate, Watten, Dundrennan and Saltcoats. His mother though trained as a teacher was a housewife and mother throughout her adult life.

Both of us come from religious backgrounds: Gerri Catholic, I Protestant. The conflicts between Catholics and Protestants were stark, fascinating – and normal. The cultural gap was enormous, based on history, but also on prejudice, ignorance and fantasy. Gerri loved going out (against her mother's wishes) to watch the antics of the Orange marchers in the south side of Glasgow. I thought I knew no Catholics, growing up in Saltcoats, but like everybody else I frequented Italian cafes such as the Café Melbourne and the Marina and associated fish and chip shops. Italians were seen as tallies, and their cafes were an unqualified good, so their Catholicism was not significant. It was not until I went to Glasgow University in the autumn of 1961 that I met and got to know Catholics including Bob Tait, Tom Leonard and later Gerri Harkin. In the summer of 1967 we were married in St Patrick's Church in Glasgow by Father Anthony Ross, then Catholic Chaplain at Edinburgh University and later head of the Dominican Order in Britain. Our best man was Bob Tait, poet, philosopher, generalist and ground-breaking editor of cultural magazines *Feedback* and *Scottish International*. Immediately thereafter, we turned away from religious doctrines and dogmas, beliefs and practices, but the values and cultures of these religions have continue to influence both of us deeply throughout our lives.

Like Bob and many of our generation, we regard ourselves as generalists. Gerri is a lover of languages (English, French, German and Italian). As well as French and German, Gerri studied Logic, Fine Art and Architecture in her first (general) degree, and she has returned to all of these interests in a cross-disciplinary way throughout her life. Colin described Gerri as an appreciative,

affirmative, enabling and loving person, rather than as a critic, though the interweaving of these qualities in her personality generates a particular capacity for empathic appraisal.

I went to Glasgow University to study European History, abandoning it in favour of English and Scottish Language and Literature, and Moral Philosophy. Throughout my childhood I had been intensely self-conscious and shy. I found it difficult to speak on my own behalf, particularly in the company of girls. I began to find my voice paradoxically through writing, in English classes taught by Jack Rillie and Edwin Morgan, and William Maclagan's Moral Phil class. In essay writing I refused to read any critical works, insisting instead on reading only the actual works of the poet, dramatist, novelist or philosopher the set essay was about. I felt strongly that I had to work out my view of these writings myself. It was to my teachers' credit that they accepted this practice. I also began writing my own poetry, and on completing my first degree I was given a two year grant to study Objectivist and Imagist Traditions in Modern American Poetry. Throughout those years 1961 to 1967 I discovered a love of sounds, syllables, words, phrases and rhythms, in my admiration of the work of DH Lawrence, WB Yeats, Kenneth White, Gerard Manley Hopkins, Ian Hamilton Finlay, Villon, Baudelaire, some of Pound, Robert Creeley, the Beats, Denise Levertov, Marina Tsvetayeva, Andrej Voznesensky and Scottish Renaissance writers like Robert Garioch, Hugh Macdiarmid and Sorley Maclean. To my astonishment, my own work was broadcast and published.

My life has been full of contradictions and paradoxes! Having reached the age of 77, I feel increasingly like my father, a late developer! But is that really true? Certainly, I am a generalist an integrator, a promoter of dialogue, a lover of language–in-use, with a deep wish to enable others to find their own voices. But I am also at times impatient, irritable and outraged by rascality or opportunism when I come across it. I had no desire to become an academic teacher or researcher, or to reach the top of a profession. In my first published article in *Adult Learning* I wrote: " I write as a practitioner with an interest in theory". Exactly so. Still true today. And I am still driven to write. A central paradox of my existence has been that deep sense of unease I felt at being observed, combined with a strong wish to be accurately heard and understood. This must root back to seeing my father in the pulpit every Sunday, half way up the wall in the church! I have retained throughout my life a deep distrust of institutions (which are too often used for personal promotion or advantage – or simply coercion), yet at the same time, unknown to me, there must have been a longing for a role like my father's. In those days, ministers and priests, as well as being very badly paid, really were shepherds of their flocks, visiting each parishioner in their home or in hospital several times a year. A good minister

like my father was loved for that reason. He frequently repeated and enjoyed the joke about members of the Kirk Session praying: "Lord, you keep him humble, and we'll keep him poor!"

So I have been aware of no status ambition or salary ambition at a conscious level, yet I have feelings of outrage towards people who inflate their income through excessive expenses claims. At the same time, I had a sense of horror about the way the poorest people in society were treated, abandoned really, at the level not so much of general policy as of particular instances. My father had regular visits from women who had been beaten up by their husbands or partners, and homeless men who roamed the country and came to seek his help, often looking for food or money or both. My unfulfilled longing to be able to talk to girls was realized when I finally plucked up the courage to speak to Gerri in the Hunterian Museum - then the Fine Art section of the old Glasgow University Library - and ask her out. I did not realize that you had to book a seat at the opera, and when the two of us turned up at the King's in Bath Street to see something or other, we were turned away. Instead we went to a film, Dr Zhivago, which we had both already seen!

At both primary and secondary school, I observed and myself experienced the horrific practice of belting children with a leather strap called a Lochgelly, or simply "the belt". On the first day of my first job at Tollcross Junior Secondary School in Glasgow I was told by the head of department: "You'll have heard all this nonsense about AS Neill and Summerhill. We belt them. Hammer them on the first day and you'll have no problems". Violence was at the heart of Scottish schooling then, reflecting the violence of Scottish society. Gerri and I quickly realized we had to get out, and did so. In the autumn of 1968 we found ourselves in the medieval/early renaissance city of Treviso in north-east Italy, where Dante went when he was driven out of Florence. I taught English to (mainly young) adults in the *Scuola Interpreti*. The astonishing light of September lit up not only the rivers Sile and Cagnan as they threaded their way through the streets of the town, to their merger at the Ponte Dante, but also the medieval, renaissance and even modern architecture. The American airforce had bombed some of the old areas of the centre, having confused Treviso with Tarvisio much further north, where the retreating German army was holed up.

What did we learn from Treviso, its people and their culture? Three things: first, culturally, the need to undo the reformation, and restore the beauty and good sense of Italian architecture. The rebuilding of the Via dei Dall'Oro, and the repairs to the Piazza dei Signori and other parts of the centre, demonstrated for example in the *condominio* style of blocks of flats, shops and offices, that there was an alternative to the crude utilitarianism and bleakness of British council

housing. Second, the Catholicism versus Calvinism tension that we had grown up in diminished in intensity when we perceived the communitarian and feminine qualities Catholicism had to offer. Third, having tried hurriedly to learn how to teach by reading three *Introductions to English Language Teaching*, which left me no better at teaching adults than I had been at teaching children, it turned out that Gerri's empathic style of affirmation, appreciation and appraisal, together with her intuitive mastery of all aspects of grammar, meant that she rapidly became the favourite of the middle and high ranking Italian Army officers she was assigned to.

After our return to London in June 1969 – to face the real challenges of change that were needed in our own society and culture - I continued to teach English for several months. I applied for and got the job of Area Principal for Adult Education in Staveley in north-east Derbyshire, where we remained for three years. It was the best thing that could have happened to me. The story and critical analysis of that work has been written by myself and Rob Hunter, and I do not intend to repeat it here. The personality of Rob, our work with the people of Staveley in the newspaper *Staveley Now*, the Staveley Disabled Group, the Staveley Festival, and our interactions with the local chapter of Hell's Angels, their inspirational part-time youth leader, Joan Turner, and that good man, Eric Edwards, transformed us all. The social, physical and cultural context of mining, light industry, steel and chemical works, the mixture of industry, housing schemes, the old town centre with its ancient buildings, the fields, canal and rivers, plus Labour and trade union politics, was the backcloth of all our efforts and our learning. The way the natural landscape wove itself around and through the dark Satanic mills and the winding gear renewed my contact with the poetry and stories of DH Lawrence and my love for England and its people that has resisted the temptations of narrow territorial nationalism. At the same time it confirmed my distrust of institutions and encouraged my trust in ordinary people (who usually work for them!), their speech, their writings and their communitarian initiatives. Working with Rob, Joan, Eric, the two Keiths, Shirley, Fred, Oscar and many others set me and Gerri on a road we have followed ever since, as we returned to the challenge of the inner city and peripheral housing schemes of Glasgow late in 1972.

Our first sally in Glasgow ended almost as soon as it started. We had joined YVFF, of which Rob was by now Assistant Director, in a community project based in Barrowfield, a small, very poor inner city housing scheme, with horrific levels of unemployment, and housing that was in a dreadful state. We had joined forces with a young architect and his wife, who turned out to be interested mainly in persuading these poor, marginalized people to march on their own against the city hall. We came to see him as a narcissist, and realized

that the most sensible thing we could do was to withdraw from the project straight away. We did so. Gerri applied for and got a job as Reporter to Children's Panels. We used her right as a resident of the city from birth to get our names on the council housing list. Normally that would have involved a wait of several years to be housed, unless you were prepared to accept a DTL. The letters DTL stood for a house that was difficult to let. Once we had signalled our willingness to do so, we were encouraged to drive round the city's big schemes (Easterhouse, Drumchapel and Castlemilk) and take our pick. Castlemilk was easily the most attractive of the three, with its Cathkin Braes, mature trees and bluebell woods. We spotted a boarded up ground floor flat on the southern edge of the scheme, at 200 Ardencraig Road, across from the tower blocks of the Mitchelhill high five, and facing a Catholic Church Hall. We informed the Housing Department that we would accept it. Within days we were in. That would be late November 1972. The houses in Castlemilk, like those in Easterhouse and Drumchapel, were relatively new. But they were built and laid out in a style that resembled a prisoner of war camp without the barbed wire. Any relationship between this kind of environment and the participatory socialism of William Morris had been completely severed. A popular song of the time captures this reality:

Oh they're tearing doon the building next tae oors,
And they're sending us tae green belts, trees and flooers.
But we do not want tae go, and we daily tell them so.
They're tearing doon the building next tae oors.

The buildings referred to here were the fine but dilapidated old tenements of the Gorbals and other inner city areas of Victorian Glasgow. In Castlemilk, initial attempts to cultivate front gardens and back greens had been abandoned by most residents, if they had ever begun. The bluebells in the bluebell woods still flowered, alongside discarded fridges, washing machines and mattresses. The mature trees still stood, but having lost their lower branches, looked forlorn. Across the road, the Otis lifts in the Mitchelhill high flats frequently malfunctioned. It didn't take too much time to work out that the causes of these malfunctions were often acts of vandalism by the more alienated residents, Castlemilk's angry young men.

In spite of all this, Castlemilk was not a bad place to live. The Communist Party had encouraged its members to go and live there, and many had done so. There were good Labour, SNP and even Tory people there too. Archbishop (later Cardinal) Thomas Winning had for years been encouraging recent Irish catholic immigrants to join the Labour Party and become politically active, and

his efforts had borne much fruit. So the scheme was not an underclass hellhole, although the Housing Department's appalling practice of grading people from very good to very bad, was generating at least one area of high unemployment, antisocial behaviour and occasional violence. Taken as a whole the scheme was a mix of everyone and anyone, except for the upwardly mobile and the already successful. It had one short shopping block consisting mostly of the Co-op, and also a swimming pool, a community centre, two secondary schools (one Catholic and one Protestant) and their feeder primaries, a doctor's surgery, a housing/rent office, but no bank and no pubs, thanks to the efforts of the local Tory MP, Teddy Taylor. Only private clubs were allowed to serve alcohol, and the only private club in Castlemilk was the Labour Club, where the future Lord Provost of Glasgow, Pat Lally and his friends held court. I must not forget to emphasise the benign presence of several Catholic and Protestant churches and their priests, ministers and members, who were a leaven of loving humanity. In particular there were John and Mary Miller and their young family, of Castlemilk East Church of Scotland, who had just moved into the scheme to live, and who were to remain there for the next 35 years or so. John came to our house to welcome us within days of our arrival, as did another good man and good friend, Archie Hamilton, leader of the Communist Party in the scheme.

Labour politics in Glasgow, like that in Derbyshire, was based on the general rule: leave it to us, that is, to the elected representatives, the councillors and MPs, and to state provision. But deference was declining, and community action was stirring across Clydeside. And Labour hegemony was about to be modified (alas not wholly transformed) by the decision of the radical Christians of the Gorbals Group (and to some degree also the Iona Community) to abandon their previous posture of political neutrality and join the Labour Party. Geoff Shaw, an outstanding and loving man, was shortly to become leader of the Labour Group on Strathclyde Regional Council. At the time, and still today, I thought they had made a terrible mistake. They should have joined the Glasgow Communist Party, whose working class activists they knew and admired, or - even better - created a new kind of open political movement. Geoff and his colleagues gave their all, and did their best to transform Labour. It was a bit like Jesus of Nazareth and his followers deciding to join the Mafia, and could only have one possible outcome.

I am not going to give an account here of what was done over the next four years: much of it is recorded in the first half of *Vulgar Eloquence*: the council tenants' movement, the rents action campaign against the Housing Finance Act, the newspapers *Castlemilk Today* and *Scottish Tenant*, lifts action, community councils and the Horseshoe Steering Committee, and later and most outstanding – animated by Mary Miller, Carol Cooper, Irene Graham and

others - the Jeely Piece Club. (In parenthesis, it should be noted that Castlemilk was not the only site of community action on Clydeside. Perhaps the most noteworthy was the Gorbals and Govanhill, led by Barbara Holmes and Richard Bryant and involving among many others Jeanette McGinn and Billy Gorman.)

What I cannot avoid speaking about is the murderous and destructive event which occurred in the autumn of 1975, which had a shattering effect on many of us. That year, John and Carol Cooper, Irene Graham, Gerri and I and others were heavily involved in various forms of voluntary community action. John and I had been speaking in one of the Secondary Schools about some aspects of that work. We had returned to our flat in Ardencraig Road for a cup of tea. John's wife Carol phoned to say: "the wee yin's no hame yet". John and Carol and their kids then lived in the Bogany flats about 200 yards behind us on the other side of the bluebell woods. All of our kids attended the local primary schools. John and I became alarmed. We rushed out to the car and drove round to the foot of the flats at Bogany. There was a small crowd of kids. We jumped out of the car and ran over to find the body of a child on the ground. We quickly realized it was Georgette. John picked her up and between the two of us we got him and her into the back seat. I drove like hell down through the scheme heading for the Victoria Hospital, flashing the lights and blaring the horn to get through traffic lights. We got to the door of the hospital and carried Georgette in. We were treated with great suspicion, as if we had committed murder. Georgette was dead. She had been enticed or perhaps forced up to the top of the flats by a disturbed boy, who had pulled out a series of glass slats and forced her out. She fell ten or twelve floors. She had no chance.

That event had major repercussions not only for John and Carol and their remaining child, young John, but also for Gerri and me and our kids, and for everyone involved in Castlemilk and beyond. It was headline news. I don't think I grasped the full impact it had on myself and everyone else at the time. Its long-term impact has reverberated down the years Georgette's death did not end community action in Clydeside, and it was not caused by community action. But it was a terrible caesura, a great pause, in all our lives. I think if anything at one level it made me more driven, more committed to changing the society that could cause people such harm. It was a horrible demonstration of the potential for destructive violence in human beings and human society. It is greatly to the credit of Mary Miller, Carol Cooper, Irene Graham and others that out of that tragic event they created one of the most worthwhile and long-lasting outcomes of community action, the Jeely Piece Club, which was a summer playscheme and an after school club for children in the scheme, run by mothers both as volunteers and paid employees, on a self-managing basis.

Well before the tragedy of Georgette's death, Gerri and I had decided that I should get a full-time job again. Living on one salary alone was becoming difficult. Gerri had given up her job as Reporter to Children's Panels, and I had embarked that autumn on a one year Master's degree in Adult Education and Community Development at Edinburgh University, to which I travelled three days a week. It was a time of great intellectual activity and political ferment. I read widely about the colonial origins of community education and community development, and for the first time discovered the writings of the Brazilian educator Paulo Freire, and the ideas and meaning of liberation theology and personalism. In the summer of 1976 I wrote my dissertation on *Community Work and Adult Education in Staveley*, graduated in September and began to apply for jobs. The job I got was Tutor Organiser for the Workers Educational Association in South-east Scotland, based in Edinburgh.

Those four years in Glasgow had been more than an eye-opener. They were a cross between a train crash and a challenge to my whole way of being in the world. They confronted me with a kind of violence in human society that growing up as a minister's son in rural areas and then a small town like Saltcoats had given me no inkling of. Gerri and I were now 32. Our children were 8 and 5. We left Castlemilk in late September 1976, in my case with a sense of shame and guilt, as if I was leaving a sinking ship, yet also with a determination that I was not going to subject our children to the danger of the fate that had snuffed out Georgette's life so cruelly. I had already resigned from the Communist Party, at Christmas 1975, leaving an organisation where I had found acceptance, encouragement and fellowship. Now I felt again homeless, again the outsider, but at the same time I was avidly reading Freire's work. In Paulo Freire I found a man who had taken a terrible blow in his early teens, with the decline and early death of his father, and who was saved by the decisive action of his mother in persuading the head of a good school to take him in.

The Freirean work began almost as soon as we had found a flat in Edinburgh. I taught through the WEA a *Pedagogy of the Oppressed* reading group and later two extended courses on Freire's ideas and methods. Out of one of these came the successful application by Fraser Patrick and Douglas Shannon to the Scottish Office for what became known as the Adult Learning Project or ALP for short. Fraser was an inspiring and ethically grounded leader who helped his team to adapt Freire's ideas to Scottish culture and circumstances. He appointed Stan Reeves, Fiona McCall and Gerri Kirkwood as ALP workers. Together with the people of Gorgie, Dalry and later Tollcross they created a

project which flourished from 1979-2019. It is written up in the first and second editions of *Living Adult Education: Freire in Scotland* (1989 and 2011).

One of the key contested themes of 1968 and also of Staveley, Castlemilk, Gorgie-Dalry, and indeed the whole world is the theme of authority. The belting dominie as the underlying model or stereotype of authority in Scotland has already been mentioned. Several centuries earlier, at English and British level, Kings were the dominant model, often beheading, burning or torturing their opponents. During the community education period in Scotland and England, there was initially a swing to enabling or facilitating, when these terms were falsely interpreted as implying that leaders should not lead, but just listen and co-ordinate, Freire famously rejected that formulation. He said: "I am a teacher, not a facilitator". This has been a crucial theme of my own development. There is no doubt in my mind that Britain as a whole and the societies and cultures where I have worked are deeply authoritarian, to their core. That is still the case today, no matter how carefully or hypocritically it is disguised. In my account of the politics of Staveley and North-east Derbyshire in the late 1960s and early 1970s, written in 1976, I advanced the concept of *hierarchical military command structures*, arguing that only some such term can make sense of the complex, sometimes convoluted but always underlying nature of authority in British culture and society. It is based on a military model and metaphor, deriving from ages of invasion and oppression by the Romans, the Anglo-Saxons, the Vikings and the Normans. At its core is the feudal model of land tenure and social organization, from the monarch down to the impoverished base. It still dominates British society today, but its power is (I hope) weakening. It needs to be uprooted and replaced by a process of complete re-orientation and re-thinking. That is made all the more difficult because it is still so deeply embedded in what Pichon-Riviere calls the social unconscious: in popular assumptions about social organization at every level. We need to re-examine and explore the meaning of authority, starting from the ironic reality that this word is based on a verb meaning to originate, increase and promote. Only by recasting our understanding of the meaning of authority, on the basis that everyone, every single person, has authority, and also that persons are not independent isolates, but exist in relation to each other in families and communities, and at different levels of scale – only on this basis can we find our way out of the maze of authoritarianism, into what I now conceptualise as a fundamentally democratic interpersonal and intergenerational model which also acknowledges the existence of different levels of scale. It must also, and simultaneously, acknowledge the need for good leadership. I am unequivocally in favour of good, strong leadership, a leadership deriving its authority from all of the people themselves, not simply a majority in a one-off election. Such good leadership also derives its authority

from good principles, good ideas, good practices, which are orientational. One of the inescapable, existential problems of being human is that we sometimes act unthinkingly on the basis of daft ideas that have got into our heads! The best way of addressing that problem is through ongoing dialogue.

A few more words on the theme of authority. In Britain and indeed throughout Europe and the whole world, the words *anarchy* and *anarchism* and the phrase *mob rule* have been used to maintain elite dominance for over two thousand years. They are intentionally deployed in order to rubbish and prevent any "outbreak" of direct democracy, and in Britain's case to protect and advance the cause of something called representative democracy. I share the view argued by Quintin Hogg, later Lord Hailsham, that what in Britain is called representative democracy is really a form of elective dictatorship. Simultaneously with supporting the work of ALP, I was working for the WEA in south-east Scotland, initially as their only Tutor Organiser. That meant at the start teaching the Basic Shop Stewards and Health and Safety at Work courses that had been created by the TUC. These centralized curricula were aligned with the aims and policies of the then Labour government at Westminster. The WEA at that time had been praised as "so noble an institution" because of its decentralized and participatory structure, praise with which I agreed then and still do now. The District Committee, led by the inspiring and benign Pearl Henderson of Kirkcaldy WEA branch and Fife Labour Party, asked me to develop new approaches to work with unemployed people, and in the field of writers workshops. I did so. Accounts of that work are to be found in *Adult Education and the Unemployed* and in the middle chapters of *Vulgar Eloquence*. Here I will say a few words about both of these initiatives.

Our work with unemployed men and women was based on genuinely participatory research. We had very good collaborative relationships with Lothian Regional Council's new Community Education Service, at field worker and area officer levels. We asked our colleagues in Com Ed to identify men and women who were unemployed, unskilled or semi-skilled and who had left school at the earliest opportunity with no or very few educational qualifications, from across the whole city of Edinburgh, particularly the large peripheral housing schemes and inner or intermediate city areas. I had been reading Eugene Heimler's inspiring book *Survival in Society*. Heimler was a Hungarian Jew and social democrat who had survived Auschwitz and had a personal breakdown as he returned to his native country. He had hoped to resume his political activism, but his country was almost immediately invaded by the Soviet Union which abolished the independent Social Democratic Party. Heimler was forced to flee, making his way to London where he eventually found work as a baker's assistant, and somehow also finding his way into

personal psychoanalysis. He emigrated to Canada where he became a Professor of Social Work. What distinguishes Heimler's approach to research is that he integrates personal in-depth interviews focusing on his subjects' whole range of life experiences, views and wishes, with empirical evidence of their circumstances. Using an adaptation of Heimler's approach, we carried out interviews with 15 men and 16 women, focusing particularly on early and later experiences of family, schooling and upbringing, housing, health and ill-health, work history, accidents, medical treatment, experiences of unemployment, lack of money, depression, drink, TV, fear of life, avoidance of life and other themes that emerged. We also asked them what they wanted to learn and what they were actually interested in. This approach provided us with invaluable breadth and depth of understanding. We embarked on a long-lasting collaboration with Edinburgh University Settlement's Basic Education team, and designed a programme of learning based on the interview findings. These were published in a pamphlet entitled *Some Unemployed Adults and Education*, which led to an appreciative interview with Sheena Macdonald on STV News.

All of our interviewees were offered a place on the course and the majority accepted. We paid their bus fares and provided free lunches. The programme included Writers and Readers Workshops, Politics and Society Today, Human and Relations, Welfare Rights, and Maths and Arithmetic. When the course came to an end there were follow up courses for the members, and a new intake class also began. The tutors without exception rose to the occasion. Thanks to our colleagues in Com Ed and the great help of *Edinburgh Evening News*, there was no difficulty in publicity or recruitment over the following years. In 1984 Sally Griffiths and I edited *Adult Education and the Unemployed*, to which the tutors each contributed a chapter. It sold out 2000 copies throughout the UK. I know that this programme led the way in breaking out of excessive subject specialization and over-academic approaches: but our tutors all knew their stuff. They were leaders and innovators in their fields. The Unemployed Courses continued to flourish well into the 1990s, long after I had left the WEA.

Writers and Readers Workshops were integral to the Unemployed Programme, but in fact preceded it in time. In the inner city area of Tollcross, there were some poor streets that had not yet been gentrified. We leafleted those and began the Tollcross Writers Workshop just across the road in the dilapidated back room of what was then called the Citizens Rights Office. What this workshop did was to invite and encourage members to write from their own lives. I called this "self-life-writing", a deliberate translation of the Latinate auto-bio-graphy. There was no attempt to teach members how to write or how to spell, nor in any way to "improve" their writing. The obvious implications were that people's lives are valuable in themselves; and that what they say for

themselves, in their own words, is inherently valuable. The coordinators (there were two of us, a man and a woman) also wrote in their own words, from their own lives, and took their turns to read in the group, which always sat in a circle. This approach, including regular publication of booklets like Clock Work (so-called because of the Toll Clock at the Tollcross) caught on and spread rapidly. In no time there were Writers Workshops in Leith, Wester Hailes, Gorgie Dalry, the East End of Glasgow, in Lanarkshire, in Fife, in Aberdeen and so on. This wave of popular self-life-writing culminated in a series of national gatherings called the Scottish Writers Workshop Come-All-Ye's, which took place in Newbattle Abbey College in Midlothian. The wave ran on for some years, I think because of the self-life-writing theme, and the orientation of acceptance and affirmation. That commitment became diluted when some workshops began to let it be known that they were aiming to improve people's writing with a view to publication in competitive outlets.

The political implications of the work we had been doing since 1969 were becoming increasingly clear to me as we went along. I had already begun write about these and later began to publish in order to communicate what I thought they were. The WEA had always been linked to the labour movement. In Edinburgh, the WEA had had a District Secretary who became Labour Lord Provost, the admirable Jack Kane. One of my predecessors as Tutor Organiser, Robin Cook, had become an outstanding and courageous Labour MP. Things however were moving on from those days. I had observed Labour in power in Saltcoats, in Staveley and other parts of north-east Derbyshire, throughout Glasgow and now in Edinburgh.

By the time I came to the south-east Scotland job, I saw with increasing clarity that Labour was losing its way, and also that it was struggling with internal divisions which were not being managed through dialogue and bridge-building but by vicious internal warfare. And at the same time it was behaving as if it had the divine right to rule. Some of the underlying attitudinal difficulties were revealed unintentionally by a throwaway remark by the chair of the Edinburgh branch committee of the WEA. This man was also chair of a Labour constituency party, had a very posh English accent and was frightfully courteous. I heard him say to one of his entourage: "Charles, will you do it?" I said: "Why don't you ask Harry?" And he replied: "Oh, you know, these people…" The expression "these people" which I subsequently heard him use again, in a different context, referred to working-class, less-educated people in low status jobs. The penny was finally dropping for me. This attitude to the great mass of ordinary people tied in very closely with the "leave it to us" assumption which Labour MPs, councillors and key activists had promoted for years. And it tied in with the growing centralization of Labour thinking and

practice at all levels. Essentially Labour had become a paternalistic, condescending and controlling party, an alternative ruling class to the Tories, kinder, but every bit as dominating. What I did not understand properly at the time was that this was an epiphenomenon, an unconscious message from an underlying conflict about the meaning of democracy which had been going on for over 2000 years. (See for many examples *Brill's Companion to the Reception of Athenian Democracy from the Late Middle Ages to the Contemporary Era* (Brill, 2021)).

I had been Tutor Organiser for seven years. Ken Logue left his post as District Secretary in the autumn of 1983, and I was appointed to succeed him. At the same time, the build-up to the 1984 miners' strike was underway. The old paternalistic leader of the NUM had departed, and had been replaced by Arthur Scargill, a firebrand Marxist of the class war type. I was already aware from our years in Staveley of that aspect of Labour movement culture, and was not surprised to see it re-emerge. At this point, after four years of Tory Government under Margaret Thatcher, Labour had still failed to develop an ethical position from which it could take on and stop Thatcherism. They were oscillating between a Roy Jenkins style of social democracy and the 57 varieties of Trotskyism, chanting their slogans. They had lost sight of what used to be called the "good lefts" of democratic socialism, who were increasingly disregarded. The punch-up version of class war was in the ascendant. Scargill refused to ballot his members. Democracy was forgotten.

In Scotland, Jimmy Reid, who by this time had left the Communist Party, came out in public against Scargill's orientation and strategy. It was well known that the Scottish miners leader, Mick McGahey, opposed Scargill's approach but was unwilling to say so in public, to maintain unity. The WEA in south-east Scotland had NUM members in Fife, Midlothian and Central Region, and in some areas there was a strong Militant Tendency presence. I was seen as selling out by some by my refusal to support violent action. It seemed to me then and seems to me now that if you are trying to build the good society you have to use good means. While WEA Tutor Organiser I was also informal consultant to ALP. I was heavily involved in the writers workshop movement and the unemployed work. I had been appalled by the failure of the first referendum, in 1979, to achieve a sufficient majority to trigger devolution for Scotland. In the spring of 1980 I joined the all-party Campaign for a Scottish Assembly, and a year later, disgusted by Labour's directionless swithering, I joined the SNP.

But there was another battle going on, deeper in my soul, one that I didn't understand. In spite of all my activity on so many different fronts, I was unhappy in my life. Fortunately, in the autumn of 1979, I took the advice of

Gerri's wise old friend, Janet Hassan, and began a twice a week analysis with Alan Harrow, Director of the Scottish Institute of Human Relations. I went to see Alan for four years. It was one of the best decisions I have ever made. This new engagement in internal and interpersonal reflections on my self, my childhood, my relationships and my work underpinned the long period of creativity from 1979 onwards. As the years went by I became clearer about many of my attitudes and other internal processes. I found an increasing wish to continue to reflect not only on my own, but also in the company of others.

The Scottish Institute of Human Relations had made a very significant contribution to Scottish society from its beginnings at the end of the 1960s. Its main founder John D (Jock) Sutherland and his co-founders located themselves on the cusp of a broad progressive wave sweeping through Scottish society from the late 60s through the 70s, 80s and into the 90s, concerned with the transition from industrial to post-industrial society, the emergence and unification of social work, the creation of the Children's Panel system and list D schools, the comprehensivisation of primary and secondary schooling, the abolition of corporal punishment, and the expansion of further and higher education. The Institute also took an interest in communities and their development, the optimal development of the welfare state, growing up in Scotland, the psychiatric needs of young people, and the development of adult and community education.

Sutherland had for 20 years led the Tavistock Institute of Human Relations in London, and edited the International Journal of Psychoanalysis. After his retirement and return to Scotland, everything he did was imbued with an awareness of social, economic, cultural and technological questions. He was trying to move psychoanalysis out of the narrow, individualistic model of five times a week therapy, towards social applications in the real world: community psychiatry, counselling, family therapy, organizational consultancy, group relations training and group analysis. For a time it looked as if he would succeed, but in the end the spirit of greed and individualism won out, even though Thatcher herself had already been deposed. Throughout my analysis with Alan Harrow, Sutherland's spiritual son, I was conscious of seeking to integrate these human relations insights with my interest in Freire and involvement with ALP, the unemployed work and the writers workshop movement. I increasingly came to feel that the ideas of the Trade Union movement, the Labour Party, the Communist Party, and much of academia were intellectually, emotionally and relationally impoverished. They were one-sided. They lived and thought in terms of an empirical understanding of the external world. Many of them knew little of inner and interpersonal worlds.

On leaving the WEA in 1986, I began a two year part-time training in Human Relations and Counselling, run jointly by the Scottish Institute of Human Relations and the Extra-Mural Department of Edinburgh University. This course was created by Mona Macdonald and based on a similar course run by the Westminster Pastoral Foundation in London. Gerri had preceded me on that course by two years. I now earned my contribution to our living by teaching the Community Education core course in the postgraduate masters programme in the University's Department of Education. I also taught Freirean approaches to education and learning at Northern College's Dundee and Aberdeen Campuses, and for one year Philosophy of Adult Education at the University of Glasgow. At the same time I trained as a marriage counsellor and gained some insights into bereavement counselling. Six months later I was appointed as half-time research officer on the Scottish Association for Counselling/Scottish Health Education Group project to identify all the counselling and psychotherapy services and trainings throughout Scotland. That produced the two volume *Directory of Counselling and Counselling Training Services* published in 1989, out of which in turn came the Confederation of Scottish Counselling Agencies, now known as COSCA, of which I served as Convener for four years.

The Human Relations and Counselling Course was led by Mona and taught mostly by Judith Brearley, with contributions from Una Armour and Neville Singh. It was a transformative experience for myself and other students who joined it. It enabled me to further advance my re-orientation. I still taught Freire, Martin Buber and Community Education, but with a growing sense of confidence that outer, inner and interpersonal dimensions had to be regarded as integral to each other. I then began a four year training in Psychoanalytic Psychotherapy as a student, which was disappointing in comparison with the Human Relations and Counselling course. Gerri and I had meanwhile been asked to write the story of ALP as a joint project involving Lothian Regional Council, the Scottish Institute of Adult and Continuing Education and the Open University Press, a project chaired by the inspiring Professor Lalage Bown of Glasgow University. The *ALP Book* as it came to be known was launched to great acclaim in 1989. It outsold *Adult Education and the Unemployed* worldwide, and was later republished by Sense Publishers in 2011 with an updating chapter by Stan Reeves, Nancy Somerville and Vernon Galloway with a new introduction by Jim Crowther and Ian Martin.

At this point I was still earning my contribution to our living costs through part-time teaching. I was now asked to teach counselling courses in Community Education in Lothian, throughout Scotland by the Scottish Council for Voluntary Organisations, and Counselling in Social Work Settings for the

Social Work Department in Edinburgh. In these latter projects, I was joined by my friend Judith Fewell, a very able teacher. These years of intensive activity have to be understood against a background of equally dramatic changes in British and Scottish society. Margaret Thatcher, that strident and forceful actor on an ever-widening stage, had been dethroned by a cabal of moderate Tories, and replaced by John Major. The Scottish population hated Thatcher and Major equally, and by 1989 their support for the Labour Party in opinion polls had reached 49%. But Labour still had no idea how to respond to Thatcherite individualism, selfishness and downright greed. Neither Michael Foot, Neil Kinnock nor John Smith could really rise to that challenge, though they saw off the worst excesses of Trotskyism.

In 1989, while co-writing the ALP book with Gerri and researching the Counselling Directory, I was approached by my long-time friend, Ronnie Turnbull, co-author with Craig Beveridge of *The Eclipse of Scottish Culture* and later *Scotland After Enlightenment* (both Polygon). Ronnie was at that time editor of the *Edinburgh Review*. Backing Ronnie was Cairns Craig, then Professor of English Literature at the University of Edinburgh who was behind the new Determinations series being published by Polygon, whose general editor was Peter Kravitz, ably supported by Murdo Macdonald. Ronnie announced: Kirkwood must speak (as if I had not been talking enough)! I was encouraged to write the book which became *Vulgar Eloquence. From Labour to Liberation: essays on education, community and politics,* which was published by Polygon in 1990. It is a collection of almost all my papers and polemics from 1969 until 1989. Each paper is prefaced by an introductory note, setting the scene. These are sandwiched between an Introduction and an Afterword, which was itself published across two pages of the Weekend Scotsman as part of the publicity for the book.

I will say just a few words about *Vulgar Eloquence*, which had a significant impact and evoked an utterly unexpected response. For the first time in my life my work was fiercely attacked by a whole bevy of reviewers. Peter Kravitz, coincidentally, had just left Polygon (ironically to train as a therapist). I soon found out that his successor had ceased to publicise (and therefore sell) *Vulgar Eloquence* and had removed it from the Determinations series, of which, like Ronnie and Craig's books, it was an integral part. I further discovered that a friend of the new editor, who was also involved with Polygon, was rubbishing my approach to research. Another more senior academic, who was simultaneously courting me and Gerri as personal friends, wrote an inaccurate and disparaging review of it which was circulated to all members of faculty in the University of Edinburgh and to some previous graduates.

There was a flurry of such negative reviews. I finally began to put two and two together: these reviews, with one exception, were written by people with links to the Labour Party. I was never again invited to speak at organizations associated with Labour or the trade union movement in Scotland. Some people I knew quite well looked at me strangely and passed by in silence. I had been anathematized. A strange fate for a democratic socialist!

By 1994, a further hostile review had emerged, this time from two writers I knew in Moray House. They announced that I "lacked authority". This attack emanated from the same quarter as those who had previously branded Paulo Freire's work as "airy Freire". At the time, I decided not to reply. However, I am happy to say that these two people have now become enthusiastic supporters of Freirean ideas and practices.

That same year I took up the post of Senior Lecturer in Counselling Studies at Moray House College of Education, following in the footsteps of my friend Margaret Jarvie, with whom I had taught the first postgraduate Diploma in Counselling a year or so earlier. For the next ten years, again in collaboration with Judith Fewell, I rewrote and taught the Counselling Studies programme. We decided to ground it in the idea of dialogue between the person-centred approach and psychodynamic perspectives. The person-centred approach was then associated with the work of Carl Rogers and his followers in the USA, and in Britain with Brian Thorne in Norwich and Dave Mearns at Jordanhill in Glasgow. It was during this period that I began to formulate the idea of *the persons in relation perspective*, a term I borrowed from the work of the Scottish theologian and philosopher John Macmurray, which is linked with the *I/Thou* thinking of the Jewish philosopher Martin Buber and the *personalism* of Emmanuel Mounier. I argue further in my 2012 book *The Persons in Relation Perspective in Counselling, Psychotherapy and Community Adult Learning* that similar thinking is to be found in the work of Jock Sutherland, the research and psychotherapeutic practice of John Bowlby (*Attachment, Separation and Loss*), and in the work of Ian Suttie (*The Origins of Love and Hate*) and Ronald Fairbairn (*Psychoanalytic Studies of the Personality*). In my teaching I introduced the idea of the primacy of the other, praise of the good other, and loss of the good other. One way out of this kind of loss is the practice of dialogue, sometimes in the context of what I call *dialogical relational psychotherapy*.

Around the time of taking up the Moray House post, I was approached by SCVO, on behalf of Voluntary Services Shetland, an arm of the Shetland Council of Social Service. I learned that the Shetland counselling services (such as marriage, alcohol and bereavement, Samaritans and Women's Aid) were in effect required to send their trainee and experienced counsellors to the central

belt of Scotland for training. This was extremely expensive and disruptive for the islanders and their organisations. Moray House agreed to send myself and my predecessor, Margaret Jarvie, to Lerwick about ten times a year, where we taught generic counselling skills, and then a postgraduate Diploma in Counselling to a first intake of a dozen students. This instance demonstrated the intense centralization in Scottish society then, and in many parts of Scotland still today. It also generated local trainer capacity in Shetland. This project lasted ten years and beyond. Some of this work reached its fulfillment after I retired from the University of Edinburgh in 2004 following a major operation for bowel cancer, which was successful. I then worked part-time as a psychotherapist with women and girls experiencing severe eating disorders at the Huntercombe Hospital in West Lothian. Aspects of this practice are captured in a paper I wrote jointly with a patient, Anna Other, and the then medical director of the hospital, David Tait (see *The role of psychotherapy in the in-patient treatment of a teenage girl with anorexia,* in *The Persons in Relation Perspective*, Sense 2012, already referred to).

Gerri had decided to move on from the Adult Learning Project after the publication of the ALP book in 1989. Her place in support of Stan Reeves was taken by Vernon Galloway and Nancy Somerville, who together wrote the updating chapter in the second edition of 2011. Gerri had addressed national events in England and Ireland, and she was keen to try a Freirean approach in a different setting. She applied for and got the post of Assistant Principal (Community Affairs) in Wester Hailes Education Centre, a Community School in a peripheral housing scheme in south Edinburgh. By this time many good Labour people, in the absence of any meaningful re-orientation within the Labour Party, had resigned themselves to a posture of oppositional hostility to the Tories. Some organisations which had previously been full of hope and a sense of possibility were now reduced to competing for financial handouts from any state agency which offered them. A class of leaders who had become experts in such scavenging had, of necessity, emerged. WHEC was fighting for its life as a locality-based Secondary School, and some of the teachers wanted to offload the community dimension as a diversion of resources from that objective: a short-sighted view, in my opinion. Gerri's hopes were blocked and after a few years she decided to revive her English language teaching skills. For the next twenty years Gerri took great delight in teaching English to adult students from Hungary to Japan, Italy to Spain, on a homestay basis.

As a man and as a father I had always been struck, and puzzled, by a significant contradiction. Most of the writers I admired were men, with exceptions such as Melanie Klein, Margaret Mahler and Susie Orbach. But much of what I had learned during my life had been through working with women: my wife Gerri,

Janet Hassan, Irene Graham, Mary Miller, Mona Macdonald, Judith Brearley, Una Armour, Lalage Bown, Judith Fewell, Margaret Jarvie, Jo Burns and Siobhan Canavan. It was almost as if the men had to puzzle out these ideas through reading and writing them down, like me, whereas the women knew them experientially and intuitively. That may not be a completely satisfactory explanation, but it feels at least partly true. While working part-time at Huntercombe Hospital, and working at home with Gerri to support Anna and her kids, I had my second experience of being a house-husband (the first having been with our own kids in Castlemilk in the1970s).

I am going to stop this process of review and reflection now, and complete this paper with a summary of conclusions I have come to over our fifty years of experience and action. I hope it will be clear to you that I reject the Leninist, Trotskyist, Stalinist and Maoist perspectives and practices, essentially because they use bad means to achieve what they believe to be good ends. I reject also their notion that socialism is to be achieved by seizing and using state power coercively. I continue to regard myself as both a *democratic* socialist and a *social* democrat. I also admire some aspects of the communitarian liberal and moderate conservative traditions, and endorse the internationalist version of Scottish nationalism. But I reject party politics as inherently divisive: invariably it consists of attempts by small elites to gain power and resources for themselves. The Tory/Labour system in British politics is an example. Paulo Freire's ideas and methods, while not perfect (nothing human is perfect), are the best integrative model I have found, involving dialogue, communication and bridge-building, not monlogue and imposition.

PROPOSITIONS TOWARDS A GOOD SOCIETY

Preamble

At a global level, life and the earth itself now suffer from the dominance of libertarian-celebrity-consumer-culture, and various versions of capitalism, motivated invariably by greed and the will to power. The so-called United Kingdom of Great Britain and Northern Ireland is not a true democracy and never has been. It is an elective dictatorship based and centralized in London. It consists of two chambers, the House of Commons and the unelected House of Lords.

It claims to have devolved some powers to Scotland, Wales and Northern Ireland. But these acts can be undone at any time by new acts of the centralized chambers. As Enoch Powell succinctly put it: power devolved is power retained. This entire centralised apparatus is grounded in the notion of the

crown-in-parliament. That is not some quaint piece of window-dressing, but serves to express the continued sovereignty over the land, sea and people of the UK by the monarch, on the basis of feudal landownership and other feudal rights. In reality, we are not citizens: we are subjects.

All of this must go, and be replaced by processes of fundamental democratization, irreversible decentralization and full self-government throughout the communities, nations and regions, right down to the level of citizens. In sum, I favour:

- complete abolition of the monarchy
- complete abolition of all feudal titles, ranks, land and property tenure and all other feudal rights
- establishment of democracy, as an integration of direct and representative democracy at each and every level of scale.
- all power derives from the people as citizens and persons in community, and from the world itself
- complete abolition of the Westminster system
- abolition of the cabinet system: all leadership to be open and transparent
- complete abolition of all political parties
- all government, at every level of scale, to be based on proportional representation
- radical decentralization throughout the present UK down to levels of scale chosen by direct popular vote, eg Scotland, Wales, England, North-east, North-west, and so on
- the term "*state*" to be replaced by the term "*organized communities*" at every level
- within the first level of decentralisation, a second level of decentralization to a smaller level of scale, for example in Scotland a level such as Shetland, or Borders, and so on
- at each decentralized level, a direct right of assembly, deliberation, participation, decision making, and proportional voting for leaders
- the rights of initiative, assembly, deliberation, participation and to elect leaders go right down to the most local level. It is vital that the reality of local and community self-government and initiative be re-established

In general, *an integration of bottom up, top down and horizontal communication principles and practices* is required so that there is both a recognition of the need

for good, strong leadership and the need for direct initiative and popular participation at every level of scale. To accompany and serve this democratic participatory system, *banking and all financial services* to be completely reorganized to match and service these levels. The central bank at the old UK level will not exist, but there will be a co-ordinating bank or banks, based for example in Manchester or Newcastle upon Tyne. Through it, banks will have a system of cross-region-and-level coordination in order to create mutual support between the different regions and localities and prevent or reverse inequalities developing. All existing banks and financial services in the private and public sectors to be wholly absorbed into this new system.

The *armed forces* will be completely reorientated and reconstructed to ensure loyalty to the people and the organized communities at all levels. Reduction of the size of the professional component of the armed forces to be accompanied by the right and requirement for all adults over the age of 16 to serve regularly and recurrently in the armed forces throughout their lives, until an age to be determined (eg 65). A democratic system of election of officers will be developed.

Media and advertising. Abolition of all present privately and publically owned media, to be replaced by newly created pluralist and decentralised media at levels (1) and (2) of the new system of self-government. There will also be a vital third level (3) of media at the most local level. Rights of direct participation of all citizens and young people to be established at all three levels. Community not coercive editorial policy: all points of view can be expressed and replied to.

Rights, responsibilities and resourcing of all persons/citizens and children

Rights, responsibilities and resourcing (the three "r's") to be integrated. No rights without responsibilities. No responsibilities without rights. No rights or responsibilities without resources. More work is needed here on the outworking of these principles in the relations between women, men and children, between the generations, and between human beings and the rest of the world. Citizens and children are seen as persons in community, persons in relation, persons in society and world at all levels. The three "r's" to be established throughout life:

- to recognition, appreciation, affirmation and constructive feedback
- to work and a decent income: none of these rights can be derogated
- to decent housing, clothing, furniture and equipment in order to be able to participate fully in culture, society and government
- to study, to learn, to acquire new knowledge and new skills and to do research throughout life: equal support and resourcing for all irrespective of earlier levels of achievement
- to direct participation in sports and healthy exercise
- to adventure, travel, holidays and creativity
- to health and support when ill, equally available to all: no private sector in health
- to various forms of family, community and religion, and open communication and pluralism assumed

General principles and values:

- the flourishing of each and all as best they can, and support for each and all in that aim
- unequivocal discouragement of the "success" principle, and of destructive competition
- work and income: everyone is expected to work and contribute on all fronts as best they can. To work is a right, a responsibility and a privilege. All work is to be equally valued
- the ratio of the highest to the lowest income never to exceed an agreed proportion, eg 3:2, when all net income is taken into account, and in every field of endeavour
- ends and means: as a general principle, good ends cannot be achieved by bad means
- leadership, membership and authority: all of these are vital, based on vision, moral principle, commitment and ability
- leaders should be supported and trusted but can be recalled and replaced by members when it is necessary
- membership is also a vital responsibility and task. Members just as much as leaders have authority and initiative in all sorts of ways
- there is a general opposition to and avoidance of violence, but there is an understanding that there are times in human affairs when the use of violence is necessary, after all other avenues have been tried. In such circumstances, it needs to be socially agreed and justified, in public, and with the right of dissent maintained.
- our highest value, our highest hope and our aim is always for peace, and the flourishing of each and all.

Adults learning, democratisation and the good society. 50 years reviewed: rights, responsibilities, resources

Colin Kirkwood with Gerri Kirkwood

Abstract

This paper reviews fifty years of personal contributions and experiences in adult education, community action, counselling and psychotherapy in Scottish, English and international settings. It reflects on what teachers, learners, enablers and activists were trying to achieve through their engagement, and proposes a set of foundational rights, responsibilities and resources for all persons in community and society, for now and the foreseeable future.

Keywords

Dialogue, The good society, The good earth, Own voice, Radical decentralisation

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L'apprentissage des adultes, la démocratisation et la société viable. 50 ans passés en revue : droits, responsabilités, ressources

Colin Kirkwood avec Gerri Kirkwood

Résumé

Cet article passe en revue cinquante ans de contributions et d'expériences personnelles en matière d'éducation des adultes, d'action communautaire, de conseil et de psychothérapie dans des contextes internationaux et particulièrement dans les contextes écossais et anglais . Il réfléchit à ce que les enseignants-es, les apprenants-es, les facilitateurs-trices et les activistes essayaient d'atteindre par leur engagement, et propose un ensemble de droits, de responsabilités et de ressources fondamentales pour toutes les personnes dans la communauté et la société, pour le présent et l'avenir prévisible.

Mots-clés

Dialogue, La bonne société, La bonne terre, Voix propre, Décentralisation radicale.

Aprendizaje de adultos, democratización y buena sociedad.
Revisión de 50 años: derechos, responsabilidades, recursos

Colin Kirkwood con Gerri Kirkwood

Resumen

Este artículo revisa cincuenta años de contribuciones y experiencias personales en la educación de adultos, la acción comunitaria, el asesoramiento y la psicoterapia en entornos escoceses, ingleses e internacionales. Reflexiona sobre lo que los profesores, los alumnos, los facilitadores y los activistas intentaban conseguir con su compromiso, y propone un conjunto de derechos fundamentales, responsabilidades y recursos para todas las personas en comunidades y en la sociedad, tanto para ahora como para el futuro por venir.

Palabras clave

Diálogo, La buena sociedad, La buena tierra, Voz propia, Descentralización radical

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LALAGE BOWN (1927-2021)
Adult educator: advocate for the right for access to education, women's literacy and decolonisation

Robert Hamilton

Emeritus Professor Lalage Bown, OBE died in Shrewsbury hospital on 17 December 2021, aged 94, following a fall at home. An eminent women's literacy advocate, she dedicated her life's work to improving education for the disadvantaged, especially women, seeking to bring university opportunities to the widest possible sections of society. Lalage was immersed in a tradition which regarded adult education as a catalyst for significant social change. Her ideas were informed by a post-war world in which many believed that the kind of injustices suffered under colonial rule had to end. But, beyond this, in her radical way, she also saw the need to develop new inclusive, post-colonial approaches to education, including the reform of university curricula. She devoted her life to this mission, inspiring and challenging all she met- professionals and learners- across many countries in Africa and Europe.

Background

Daughter of Dorothy Ethel Watson and Arthur Mervyn Bown, Lalage Bown was born in Croydon on April 1, 1927. The oldest of four children, she was destined for a strong start in life. Before she was born, her mother had agreed to marry her father – on the condition that, if they had any daughters, they would be entitled to education opportunities equal to any sons, quite remarkable for the 1920s. Her given name derives from the Roman poet Horace who, in Ode XXII, writes in Latin, '*dulce ridentem Lalagen amabo dulce loquentem*', which in translation means 'I shall love Lalage, who laughs and talks so sweetly'. This seems particularly apposite given the great skills she demonstrated as an orator in her professional career.

Lalage grew up looking after her younger siblings while their parents lived and worked abroad. Lalage and her two brothers, Hugh and Mark, and her sister Jacqueline, lived in England, but their parents lived abroad because their father's work with the Indian Civil Service was based in Burma. The children lived in children's' holiday homes and boarding schools. As the oldest, Lalage was responsible for keeping an eye on her younger brothers and sister, effectively bringing them up. Their mother would travel home by boat every summer, but their father had leave only every third year. They would speak to their parents for five minutes on the telephone each Christmas.

Lalage was educated at Wycombe High School for Girls (1939-42), Cheltenham Ladies College (1942-45) and Somerville College at the University of Oxford (1945-9), gaining an Honours Degree in Modern History (1948) followed by a Master of Arts (1949). At that time, she was one of just 600 female students at Oxford, among 6000 males. In common with all her generation, Lalage experienced the challenges of World War II. Aged just 20 she visited Germany in the immediate aftermath contributing to the Allies humanitarian and educational work. She was particularly impressed at Somerville by the diversity of her fellow students whose cohort included people from Denmark, France, Poland, Guyana and New Zealand, but undertaking post-graduate courses in adult education and economic development stimulated her lifelong interest in Africa. She left Oxford with a sense of responsibility to make good use of her privilege.

Pioneering adult education in Africa

It is not surprising, therefore, that after her studies, Lalage applied in 1949 for a resident tutor post based at the Department of Extra-Mural Studies of University College of the Gold Coast (subsequently Ghana). As an African colleague said, she chose to serve overseas, leaving behind the comfort and serenity of her environment for the more challenging terrain of Africa. During her interview, she was asked "Now Miss Bown, supposing you were to get the job and you were in the jungle in a car and your car broke down, how do we know you wouldn't have a fit of hysterics?'' She simply replied, "Well sir, if you don't give me the job, you'll never find out, will you?" She was given the job. It is perhaps ironic that, by her own admission, Lalage was the worst driver in the world and soon gave up after demolishing a gate on arrival at a friend's house in Ghana, as her host watched in horror from the house balcony. At just 22, Lalage travelled via Senegal to Ghana where she became involved in teaching African literature and arts and helped to create the first African folk high school.

Over a period of 30 years in Africa she became the first field resident tutor in the Extra-Mural Department at Makerere University College in Uganda, and held various positions at the University of Ibadan and Ahmadu Bello University in Nigeria, the University of Zambia and the University of Lagos. In Zambia, Lalage established a national extra-mural programme, emphasising the role of the university in promoting discussion of current issues, with special courses for trade unionists, politicians and the police, and made use of radio, television and theatre for public education. She also helped to set up the first systematic university training for adult educators in Africa. She was an activist who served as the founding Secretary of the African Adult Education Association and as an active participant at the building of the Nigerian National Council for Adult Education. For her role in these institutions, she received numerous awards and recognitions. A special issue of the journal, *Adult Education in Nigeria*, was dedicated to the celebration of her 70th birthday in 1997, when she was named the 'Mother of Adult Education in Africa'. Of most significance, she saw first-hand the effects of illiteracy and dedicated much of her career in Africa to helping adult women learn to read and write. Interviewed by Mary de Sousa in 2009 for the UNESCO Education Sector Newsletter, she said: "I was left with the huge conviction that even the simplest acquisition of literacy can have a profoundly empowering effect personally, socially and politically. When it comes to women, there is a huge change in their self-worth and confidence."

Early efforts to decolonise the curriculum

Lalage was instrumental in supporting the 'Africanisation' of the curriculum. Speaking on BBC Radio4 'Woman's Hour', she described how, when she arrived in Africa, the students were required to study standard English texts such as William Wordsworth's 'daffodils poem'. She thought this was absurd and that they should be studying more relevant African texts. She suggested to her (mostly male) colleagues that more relevant material, by African authors about African life, would be more appropriate, but they said there was no material available in English. She bet them a bottle of beer that she could produce texts written in English by Africans over a period of 200 years. They laughed at her but within two weeks, she had found relevant letters, diaries and texts and won her bottle of beer. This eventually led to the publishing of her book in 1973 *Two Centuries of African English*, which became a much relied-upon resource for the African universities at the time. Among many other distinctions, she was the first organising secretary of the International Congress of Africanists. On a personal level, when in Nigeria, Lalage looked after five-year-old Nigerian twin girls. After six months, she had bonded so strongly with the girls, she asked if she could keep them on. There

were no formal adoption arrangements, but they became her daughters. Lalage fostered them long term and now the twins are over 60 years old!

Returning to the UK

Lalage's work in Africa did not go unnoticed. In 1974, she became a Commonwealth Visiting Professor at Edinburgh University; and in 1975, was awarded an honorary doctorate from the Open University for services to the education of the underprivileged. She received the William Pearson Tolley Award from Syracuse University in 1975, the first woman to receive that award. She was then awarded an OBE (Order of the British Empire) in 1977. The honours and accolades continued throughout her life; Lalage received her sixth honorary doctorate (from the University of Chester) during a graduation ceremony in 2018. Lalage returned full-time to the UK as Visiting Fellow at the Institute of Development Studies at the University of Sussex in 1980. Whilst there, she assisted a colleague who was running a small independent adult education centre based in the Quaker meeting house in Brighton and embroiled in political struggles to defend learner-centred literacy work. Lalage arrived as ever a whirlwind of energy, advice and clarity of thought; radical, disciplined, inspiring and determined that the adult education centre should combine internationalism and the pursuit of social justice in its work. For the remainder of her life, whenever they met her, colleagues were inspired by her distinct combination of a challenge to be rigorous, coupled with encouragement and renewed motivation.

Glasgow University, Scotland

In 1981 Lalage was appointed to the Department of Adult and Continuing Education at the University of Glasgow as Director and titular professor. All of those who had the chance to work with Lalage in Glasgow were privileged in a directly personal way. Under her leadership in the 1980s Glasgow University had the widest subject range of all continuing education departments in the UK, and the 5th highest enrolment figures. Close to Lalage's heart was the establishment in 1990 of an Equal Opportunities Training Unit with three members of staff. This unit provided training for the police and Glasgow District Council. Access to higher education programmes also flourished under her leadership, and three former access students were awarded higher degrees by the University in 1988. Lalage also maintained significant links with African nations. In 1986 she delivered a lecture at the University of Ibadan, Nigeria, as part of its Faculty of Education Silver Jubilee celebrations. That same year a group of African adult educators visited the Department. Throughout her tenure at Glasgow, Lalage's reputation encouraged many African students to

undertake postgraduate work in the Department of Adult and Continuing Education. She was particularly proud of the growth in the numbers of students taking postgraduate courses in adult education. Given her belief in the importance of the relationship between theory and practice in adult education, the Diploma in Adult Education held particular significance for her. Many of the part-time postgraduate students were employed in work with ethnic minorities and low-income students. 1983 saw the first graduate from the MEd in Adult and Community Education. Lalage believed firmly in the maintenance of high academic standards in the discipline of adult education. She insisted that academic colleagues in the Department from other disciplines attend a module on the principles and practices of adult education.

On her retiral from the University of Glasgow in 1992 she was delighted that her successor was also a woman, at a time when c6% of the professoriate were women- celebrating in typical style over a glass of good Scotch in Glasgow's Central Railway Station and setting the stage for subsequent women in senior leadership roles. Lalage maintained her links with the University for the remainder of her life, including as a strong supporter of the Centre for Research & Development in Adult and Lifelong Learning (CRADALL). In the late 1990s, in line with her appetite to widen access to knowledge across international boundaries, she agreed to act as External Examiner for an innovative Masters in English and Educational Studies, which was partly delivered on site in the UAE. Unusually, in recognition of her distinctive contribution, Glasgow University awarded an honorary degree to one of its own Emeritus Professors.

Lalage received a D.Litt. in April 2002, and, also unusually, was invited to give the charge to the graduates. In a stirring address she stressed the importance of equality in learning. The graduates were spellbound as Lalage laid out her conviction that everyone had a right to knowledge, but that knowledge must not just be information but should include analysis, interpretation and critical appraisal. In support of adult education, community engagement and lifelong learning, she called on the University to strengthen its service to mature citizens who wanted access to some university knowledge, but not always necessarily a degree. She also highlighted the need for a better gender balance especially in postgraduate study. She looked forward in her address to the day when the University might have a female Principal. Finally, she drew from her long career in Africa to highlight the need for those in developing countries to have access to the knowledge community. Her message was, therefore, about equality and access between countries as well as within the UK. Again, unusually, this oration received a standing ovation.

On-going engagement and other honours

Lalage continued to work to try and make a difference in people's lives all throughout her 'retirement'. In the 1990s, she pulled together her experiences on the effects of literacy on adult women into a ground-breaking report 'Preparing for the future: women, literacy and development: the impact of female literacy on human development and the participation of literate women in change.' She was also named a fellow of the Educational Institute of Scotland and a fellow of the Royal Society of Edinburgh in 1991. In 2009 she was inducted into the International Hall of Fame for Adult and Continuing Education. She remained an active member of many boards, trusts, committees and councils concerned with higher education, adult education, literacy and community enrichment in Africa, the Commonwealth and the UK, including being life member of the African Adult Education Association, being joint deputy executive chair of the Council for Education in the Commonwealth from 1999 to 2006 and being Hon. Vice-President of the Townswomen's Guilds in the UK for the last 24 years.

To her friends and colleagues, Lalage appeared both phenomenal and indestructible. Just before her planned 90th birthday celebration in Glasgow in 2017, she fell and broke her hip. As she was wheeled into hospital in great pain, Lalage found the strength to chuckle when the young volunteer pushing her wheelchair said it 'made her day to meet a celebrity'. The indomitable Lalage came to Glasgow the following year to celebrate a belated 90th birthday. Among other commitments in recent years, she was an engaged patron of the *Adult Education 100 campaign*- celebrating and taking forward the ideals of the ground breaking 1919 British Government report on adult education. Lalage remained active in her local community in Shrewsbury and regularly recorded newspaper readings for the blind. At the age of 94 she enjoyed participating in a local campaign against a new development in her area but complained it got in the way of her academic work! She was a generous donor to appeals for public monuments in Shrewsbury, was Chair of the townships Residence association and was an active member of the local Rotary.

During the recent lockdown at her home in Shrewsbury, Lalage reflected in an interview on the fight against fascism during World War II and the current fight against the coronavirus. Describing both as 'struggles without boundaries' she recalled the fear of imminent death in WW II through bombing, of carrying a gas mask, and queuing with school-mates, each paying sixpence for the Red Cross just to smell a single grape-fruit. Demonstrating the sense of social justice, she displayed all of her life, Lalage observed 'the advantage then was that everyone had a basic equality. I never foresaw a time

when millions had to go to food banks'. She added that 'the greater social equality of the war years ('all in it together') resulted in welfare reforms, including, of course, the National Health Service''. Without it, she concluded, our present 'war' against the coronavirus would be unbelievably more frightening.

Legacy

Professor Lalage Bown was an outstanding communicator: she wrote, edited or contributed to around 26 books and monographs plus around 86 articles. In her leisure time she enjoyed travel, reading and entertaining friends. She was living proof of the adage "If you never stop learning, you never grow old." One colleague said if he were to highlight one special characteristic of Lalage's among so many, it would be her open, friendly, and collaborative attitude to working with other people. He adds that she was not self-seeking or competitive but enjoyed bringing out the best in others- she was interested in and valued every contribution, yet if she disagreed with you, she would let you know in a straight way. Another colleague has one abiding memory of her formidable and impressive qualities. At Lalage's urging he went (with her) to a conference in Nigeria, her old stomping ground. The campus was sadly decaying, and things obviously in poor shape. The conference dinner was in a bizarre setting of military opulence, with a row of men sitting on the dais; in her after-dinner speech Lalage managed to combine perfect politeness with a blistering attack on their failure to maintain the place and the lack of educational opportunity. Her colleague was torn between admiration and fearful anxiety as he scanned their faces.

In the words of one of her African colleagues, Lalage was a trail blazer in the global Adult Education movement. Her commitment to, and insight about, democratic adult education was unbounded. She succeeded in giving Adult and Continuing Education a recognised profile as a major field of education policy in Europe, Africa and beyond. Lalage had a truly unique gift for people and engaging in the communities in which she found herself. She was a friend and mentor to countless people who loved and admired her. She fought the corner for adult education long after she left the University of Glasgow. Successive Principals received communications from her whenever the provision of courses for the general public came under internal scrutiny. She said she would rather argue with academic colleagues than have adult education funding 'earmarked' by government bureaucrats. She kept up the struggle through argument, and an unquenchable hope and vision that universities could be organised by dialogue. So many were enriched by having known her, even a little. She is survived by her two foster daughters Mrs Taiwo

Ogundare and Mrs Kehinde Akinyede, her brother Hugh Bown, her niece Rachel Dale and her nephew Jonathan Bown.

CONVERGENCE SUBMISSION GUIDELINES

Articles are accepted in English, French and Spanish.

General Directions

CONVERGENCE is a biannual journal published in open access by the UNESCO Chair in Global Adult Education, Faculty of Education, in collaboration with the International Council for Adult Education, aimed at an international readership.

Because of our international distribution, we attempt to select articles of interest to a broad audience of practitioners, field-workers, planners, trainers, teachers, researchers and administrators.

In addressing issues, practices and developments in adult education, *CONVERGENCE* provides a forum for a discussion and exchange of experiences and ideas. Articles are accepted in English, French and Spanish.

Points to Remember

- We prefer to receive a letter of enquiry describing the content of the proposed article, its treatment and why you believe it is suitable for CONVERGENCE. Our experience has been that those who read the journal regularly are more likely to have a good sense of an appropriate article. The enquiry letter also helps us to judge if a similar subject or the same region has appeared in a recent issue—we attempt to maintain a balance among subject matter and regions of the world.
- An article may be about a particular country, programme or activity, but the interpretation, description and analysis should be of interest and generally applicable to the work of colleagues in other countries. Papers written for another purpose (e.g., a local audience, a course of study, part of a thesis) are usually unsuitable.
- Put yourself in the position of a colleague in another part of the world and ask: Does this article include what I would wish to know about another country or programme? Is the context clear? Have unfamiliar abbreviations, references or concepts been used?
- Heavily statistical research reports are not accepted. Interpret data, results and conclusions in terms of practical application and lessons learned.
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CONVERGENCE follows The Chicago Manual of Style (latest editions) for formatting references and notes; consult the most recent issue if you do not have access to this manual.

Writing should be informal, without jargon or convoluted sentences.

Keep footnotes and references to a minimum. Tables and graphs are considered only when they depict essential information that cannot be described adequately in the text. US and UK spelling accepted for texts in English. . Numbers ten and under are spelt out; 11 and over use numerals.

Review Process and Response from the Editor: Articles are sent out to international reviewers; please expect a delay of three to six months for a response. Requirements Submission: Authors with access to PC computers and word processing software are asked to submit floppy disks of their work. Authors may also transmit their articles in ASCII format via e-mail attachment. Length: Feature articles should be no longer than 5000 words; information reports, up to 800 words; book reviews, 600–1000 words. Abstract: Upon acceptance, an abstract of 150–200 words is requested for translation into other languages. It should summarise clearly the points of the article. Book reviews do not require an abstract. Author's information: Include the title, position, place of work and a background explaining your affiliation with the subject or country you are writing about. Include your address, fax and telephone numbers and e-mail address. For more information, contact: *CONVERGENCE* Editor, Dr. Peter Mayo, Professor, Department of Arts, Open Communities & Adult Education, Faculty of Education, University of Malta, Msida MSD2080, Malta. (prefix 356) 99845476, peter.mayo@um.edu.mt

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Style

Footnotes and references must be kept to a minimum. For writing in English, *CONVERGENCE* accepts UK and US spellings. Numbers ten and under are spelt out; 11 and over use numerals. Include the title, author, place of publication, publisher and number of pages with your review.

Requirements

Length: Reviews should not be longer than 600–1000 words (about two to four pages).
Submission: Emailed submission is preferred (maria.brown@um.edu.mt), however, one copy may be mailed if email is not possible. The review should be typed double-spaced. MS Word format is preferred.
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