
SECOND INTERNATIONAL HANDBOOK ON LIFELONG LEARNING

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INTRODUCTION AND OVERVIEW

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INTRODUCTION AND OVERVIEW

“Lifelong Learning” is a concept that has featured increasingly widely in the educational policies and institutions, practices and programs for nearly fifty years now, and whose place, power and presence has been marked especially since the mid 1990s in the attention given to it by a wide range of national and international agencies, organisations and departments. The notion that education and learning are activities and processes that do not begin and end with the commencement and closure of people’s attendance at formal institutions of schooling goes back at least as far as Plato and was given repeated expression in the writings of his successors – Augustine, Quintilian, Aquinas, Locke, Rousseau, Kant and so on - finding its strongest emphasis in the twentieth century work of the philosopher and educator John Dewey.

Such thinkers and writers were well aware that one of the chief characteristics by which human beings may be distinguished from other forms of organic entity and sentient creatures is their endless curiosity, their various forms of communication with each other about the puzzles, problems and predicaments they encounter, their desire to have their questions answered, their awareness of the need to cope with and master change, and their propensity always to seek improvement in their situation. Human beings are endowed with these tendencies from the time of their birth and exercise them throughout their lives. For human beings, living and learning are virtually synonymous.

Of course there are times when that learning seems to be particularly rapid and pressing: the first five years of life are the times when the greatest cognitive gains are made, that equip individuals with the competencies, capacities and qualities that enable them to face and begin to master the enormous amounts of information and the complex kinds of skill that their living will necessitate. Since the earliest times societies have determined this process should be carried out, at least initially and during these years of accelerating development in childhood, adolescence and youth, in the surroundings of the family and the community, and then later, most often, in institutions devoted to the purpose and under the direction and guidance of specially qualified and committed people serving the community’s interest in developing the learning of its coming generation.

The institutional and romantic views of learning

It seems to have been and still is widely accepted that attendance at such institutions and for such purposes should be compulsory until the time when a society's young people may be deemed to have gained adequate information, mastered enough skills and developed into a state of sufficient maturity to be able to go on "under their own steam", so to speak, and to make decisions as to their own continuing patterns and pathways of development. At that point – when individuals may be regarded as having attained a degree of autonomy - comes the end of most of the compulsory forms, institutions and patterns of learning. Learning after that becomes a matter of self-selection, with varying degrees of external prescription. Both require individuals to be aware of facts and possibilities about their situation in the world, to weigh the necessities or desirability of further learning, and to have the informed judgment and the settled disposition to make choices for themselves. All these capacities will come about as a result of further learning.

There never was a time when this was not true and it is to their credit that educational thinkers and writers such as those named understood and appreciated this from the first. There were some, of course, who confused "learning" with mere "maturation" and "education" with schooling. The "New Romantics", as they were called by David Hargreaves (Hargreaves 1972, 1975) claimed that "the first impulses of Nature are always right" and believed that individuals, if left to themselves and without the officious interference of others, would tend to grow and learn "naturally" all those things that their existence required: learning would come about simply as an accretion of growth. Others – those "free thinkers", who believed in the kind of education that befitted the free person, the free mind and the free spirit, - held that there was a paradox inherent in a situation in which individuals were required to attend "teaching and learning" institutions on a compulsory basis. In this constraint, some held, individuals were being subjected to the contradiction of being "forced to be free"; for them, schools were inimical to the real enterprise of "education" and were analogous to "prison houses" whose shades, descending upon growing young people, would actually produce the contrary of the outcomes at which societies aimed in setting them up in the first place.

The only similarity between such groups was often to be found in the view that there came a time when such processes could be regarded as complete: when people's natures had come to full fruition, when the liberal education of people's minds and spirits had brought them to full and final maturity. For such thinkers, any formal attempt at schooling after such a "terminus ad quem" had been reached was redundant and otiose: people had reached a point when all further educational work was unnecessary, superfluous, and fruitless. There might, of course, be some occasional need for supplementary training in the acquisition of further skills or additional instruction in the knowledge required for application in the workplace. But these needs were very much "ad hoc" and could readily be provided and acquired on a piece-meal "need to know" basis.

The "Fauré" Report

A harbinger of the rapid changes to which such thinking needed to be subjected was the emphasis placed in 1972 on the idea of "lifelong education". This notion was articulated and developed in the Report to UNESCO of the Committee chaired by M. Edgar Fauré entitled *Learning To Be: The World of Education Today and Tomorrow*. The main point of this initiative was, in the words of Kenneth Wain's summary of it (Wain 1993), as follows:-

"Lifelong education" stands for a program to reconceptualise education totally according to the principle that education is a lifelong process. ... for a complete overhaul of our way of thinking about education, for a new philosophy of education and ... for a **program of action**... as the "master concept" for all educational planning, policy-making, and practice ... The [ir] ambition was that the word education would eventually become synonymous with lifelong education in people's minds ... (today's) world ... requires a lifelong education which is a "constant reorganising or reconstructing of experience" .’..

The Fauré Report was instrumental in creating a climate that was consonant with the times. Education and learning were becoming increasingly important throughout the lifespan as people were facing the increasing plethora and range of changes bearing in upon them as the twentieth century unfolded: (and now increasingly so in the twenty-first century). Such changes were being introduced and experienced in the world of industry and commerce; the increasingly global patterns of economic development; the almost exponential increase in the growth and extension of knowledge; the revolutionary transformations of communication and interaction brought about by the revolution of information technology; the needs of indigenous peoples and many in developing countries to undertake culturally relevant lifelong learning, contrasted with the demands and requirements of western-oriented education. The Fauré report provided the site for a passionate argument that the only way that people could hope to face and deal with such changes was in forms of life in which they would be constantly involved in the activities of an “education permanente”.

These arguments began to be expressed with all the greater emphasis as those changes and developments being imposed on and required of people and nations by the onset and motive power of the forces of globalization and the multiple flows and exchanges of policies, production, and the needs of trade and community infrastructure, began to exert such weight and influence on countries and communities across the international arena, whose peoples have been subjected to and experienced a kind of all encompassing transformation – in economy, in culture and in identity. It is not too much to say that the changes in the world effected by these transformations over the last thirty years have been no less radical and fundamental as the changes that came about as the result of the invention of the wheel and of the printing press. In 1996 the OECD addressed these changes, in its Ministerial “*Making Lifelong Learning a Reality for All*” (OECD 1996). Underpinning the OECD Report was the acceptance that we are now living in a new age in which the demands are so complex, so multifarious and so rapidly changing that the only way in which we shall be able to survive them is by committing to a process of individual, communal and global learning throughout the lifespan of all of us.

As an example of moves that have been made in more recent times, we see that this approach has been formally adopted and adapted in the aims and purposes of the programs of such bodies as that of “Adult Learning Australia (cf ALA 2009). This body takes as its primary objective:

to extend our reach into workplaces both in the government and the business communities, as well as to advance awareness of the contribution to social, human and identity capital made by lifelong learning and the way these values interact and contribute to community and organizational learning.

Linked with this, ALA also has a strong interest in the contribution learning makes to active ageing in the community, and particularly where focused high quality research can positively support the retention of an ageing workforce as well as contribute to the quality of an ageing lifestyle.

At the head of its stated list of values, ALA places its ambition to “deliver, encourage and celebrate positive initiatives in all sectors and spheres of adult learning”, promising that “we are inclusive, and responsive to the needs of each sector of learning”.

An inclusivist approach to Lifelong Learning for All

In this symposium we too desire and intend to take an all-inclusive approach to the need for and demands of lifelong learning. Our values should be clear: we believe that there is overall and everywhere a need for all people to assume that they too have equal rights to and opportunities of participation and equity in the provision of opportunities for lifelong learning. Here we want to emphasize the obligation incumbent on policy-makers and institutions of all kinds to be responsive to, provide for and nourish the needs of hitherto unreached learners – those in work and the unemployed; women, older citizens, indigenous and First Nation peoples, immigrants and refugees; people of means and those without adequate resources of finance or support; the sick, the ill and the dispossessed; people from all groups and strata of society and perhaps especially those regarded as being in an ‘underclass’ of access to reasonable entitlements..

Care must also be taken to reach out to and provide for the learning requirements of people who live at a distance from places where their needs may be addressed – not only in cities and towns but also in rural and deserted environments. And there is a powerful motivation to ensure that individuals in our communities are not disbarred from access to a range of available sites, ways and means of advancing their own learning, by reason of their race, background, colour or class. The provision of lifelong learning pathways and avenues of advancement cannot be restricted to those who happen to have the means of securing entry to it. To allow for such a possibility would send a strong message to members of our community not so advantaged: that lifelong learning underlines the injustice of offering it only to those best positioned to afford it (see Chapman *et al.* 2006).

A number of international bodies and agencies have taken equal cognisance of these obligations for transformation and the demands they impose upon societies and communities of the twenty first century and have developed and articulated policies that will bid fair to enable citizens of the world in the twenty first century to face these challenges. It is now a declared policy of international bodies, such as OECD, UNESCO, and APEC, international agencies such as the European Union, and national governments such as those of Australia, Japan, Norway, Taiwan and the United Kingdom, that education for all their citizens has to be a lifelong undertaking and an investment in the future that is not restricted merely to the domain of economic advancement. It must also seek to develop and encourage social and political emancipation, democratic participation, and enlarge and expand the values that all people place personal independence and on the various ways and means of increasing their autonomy.

The need for autonomy in facing recent challenges

After the first decade of the twenty-first century and the great convulsions that have attended on the global financial crisis (GFC), policy-makers across the international arena are grappling all the more with the need to equip their populations with the knowledge and skills with which they can face the challenges, effects and consequences of such large-scale problems, and their attendant risks, as global poverty and economic breakdown, and climate change, and endeavour to identify, develop and plan alternative and self-saving courses of response and action (see Popper 1989). Framing and developing such responses will require the advances in knowledge, understanding, imagination and creative thinking, together with augmented self-knowledge and confidence, that can only come from increased engagement in activities that embody and confer the benefits of lifelong learning approaches. This means that our educators and policy-makers will have to move from systems that emphasise education and training in formal institutions and settings to those of a more informal and alternative kind and to the more radical construct of accepting and undertaking the need for engagement and involvement in learning of all kinds throughout the lifespan. It is this realization that has formed and framed the context and approach adopted in this second and substantially new and extended edition of the *International Handbook of Lifelong Learning*.

Some versions and conceptions of lifelong learning

We have therefore thought it useful in this symposium to examine, from the discourse already available, some examples of the different forms, focuses and nexuses of thinking on this topic that have emerged since the first edition of the *International Handbook* was published (see Aspin et al 2001) and that are now ten years beyond that initial portrayal of lifelong learning in our hypothesis of its triadic character. For example, one of the most widely adopted approaches to conceptualising lifelong learning articulated at that time held that it is concerned primarily with the promotion of skills and competences necessary for the development of general capabilities and specific performance in roles, activities and tasks that relate primarily, or in some cases entirely, to economic development and performance. Skills and competencies developed through programs of lifelong learning, using this approach, will have a bearing on questions of how workers perform their job responsibilities, as well as how they can adapt general and particular knowledge and competences to new functions. Taking this view, a more highly educated and skilled workforce will contribute to a more self-sufficient, advanced and competitive economy.

This economic justification for lifelong learning was highly dependent upon two prior assumptions: one, that "lifelong education" is **instrumental for** and **anterior to** some more ultimate goal; and secondly, that the purpose of lifelong learning is highly job-related and economic-policy-dependent. This approach, that we saw in discussions on 'lifelong learning' at the 1990s forums of the OECD (1996), UNESCO (1996), and the European Parliament (1995), is still occupying the minds and mentalities of many in positions of political power and the utilities of public agencies and institutions concerned with what they see as the "realities" of economic management and administration and the need for national self-reliance and international economic competitiveness to be the key feature of our public and private systems and institutions of learning. Recent Reports on Higher Education – the "Browne" Report in the UK and the "Bradley" Report in Australia – show how endemic and, in its consequences, far-reaching this approach to the funding of even higher education institutions (HEIs) is still at work (see Head 2011). It is to the credit of a number of key

personnel in some international bodies – the OECD and UNESCO in particular - that that line of argument, even in the 1990s, was played down as presenting too narrow and limited an understanding of the nature, aims and purpose of "lifelong education". By some indeed such an approach was rejected.

A second perspective rested upon different assumptions. Instead of "lifelong learning" being seen as instrumental to the achievement of an extrinsic goal, "education" is seen equally as an intrinsically valuable activity, something that is good in and for itself. Incorporated in this perspective was the belief that those engaging in lifelong education do so, not so much to arrive at a new place, but "to travel with a different view" (Peters, 1965) and in that way to be able to travel with a qualitatively better, richer and more elevated perspective from which to view the world.

There is still wide acceptance of the view that people engaging in educational activities generally are enriched by having their view of the world and their capacity for rational choice continually expanded and transformed by having access to the increased ranges and varieties of experiences and cognitive achievements, that the lifelong learning experience offers. Importantly, the benefits accrue at the individual and societal levels. The scope of such a transformative function of education was recently re-stated and articulated by Ross Gittins in an article exploring the ramifications of the newly-elected Australian Prime Minister's declaration of her commitment to the "transformative power of education" (Gittins 2010) Gittins averred that "education should be seen not just as a means but also as an end in itself". He elaborated this term – "our belief in knowledge for its own sake" – as follows:-:

"One of the great characteristics of the human animal is its insatiable curiosity. Just as George Mallory's best explanation of why he wanted to climb Everest was "because it's there", we need no better justification for the pursuit of education and knowledge than that we just want to know.

"Education increases life satisfaction. It opens our minds to the wonders of science and the glories of history and culture. We learn about ourselves and about others, which makes us more tolerant of people different to us (including asylum seekers)."

This second view was adopted by a variety of community groups and is still widely held, notwithstanding the economic perspectives, dictates and goals of many in politics and business. Furthermore, in addition to opportunities for lifelong learning through traditional institutions and agencies, there has been a growing trend for lifelong learning activities to be offered by and through a host of non-traditional community initiatives. For indigenous peoples and many members of developing economies, these non-traditional community initiatives may in fact represent a return to tradition, rather than the creation of a new paradigm. But in all such cases, the transformation involved and the values therein embodied may reflect and promote a return to lifelong learning. Such values clearly should be on offer and available to all people- wherever located, at whatever stage of learning need, and by suitably appropriate forms of access and engagement.

Lifelong learning conceived of and offered through all such channels, new or traditional, often offers people the opportunity to bring up to date their knowledge and enjoyment of activities which they had either long since laid aside or always wanted to do but were previously unable to pursue; to

try their hands at activities and pursuits that they had previously imagined were outside their available time or competence; or extend their intellectual horizons by seeking to understand and engage with some of the more significant cognitive advances of recent times.

“Lifelong learning” as a public good

This is not to suggest that lifelong learning is an activity restricted or even primarily directed towards those who have passed the age when education in formal or institutional settings may be largely complete. In fact cognitive and skill development begins early and can continue throughout one's life. This is an indispensable part of one's growth and development as a human being, as well as a foundation for social and economic participation more broadly in society. Individual and community welfare is protected and promoted when communities arrange for lifelong learning to be available to the widest range of constituencies, through as many channels as possible and in as many forms as are viable. Smethurst (1995) put this well:

“Is education a public or a private good? The answer is, neither: it is both. There is some education which is overwhelmingly a public good in that its benefits accrue very widely, to society at large as well as to the individual. Equally there is some education which, while benefiting society, confers overwhelming benefits on the individual learner. But much of education sits annoyingly between these two extremes, leading us, correctly, to want to influence the amount and type of it supplied and demanded, because society has an interest in the outcome, but also to note that it confers benefits on the individual above those societal benefits.”

The argument that education is a public good supports the third version of lifelong learning, a notion held these days by an increasing number of institutions and organisations. It is widely agreed that the availability of educational opportunities over the whole of people's lifespan is a pre-requisite for informed and effective participation in society by all citizens (see Grace, 1994; McLaughlin, 1994; Smethurst, 1995). Similarly, such services as health, housing, welfare, and the legal system, along with education, constitute the infra-structure which people need in order to construct and realise a satisfying and fulfilling life in a society that is mutually supportive, inclusive and just.

A “triadic” conception of lifelong learning

For our part, in conceptualising this symposium, we have operated from the belief, articulated and developed in the first edition, that there is a complex relationship between at least three major elements or outcomes of lifelong learning: education for a more highly skilled work force; personal development leading to a more rewarding life; and the creation of a stronger and more inclusive society. It is the interleaving and interplay between these elements that differentiates and animates lifelong learning and this is why lifelong learning is a complex and multi-faceted process. The process itself begins in pre-school, continues through compulsory and post-compulsory periods of formal education and training, and is then carried on through the rest of the lifespan. It is actualised through provision of learning experiences and activities in the home, the work place, in universities and colleges, and in other educational, social and cultural agencies, institutions and settings – both formal and informal – within the community. This is the perspective that informs this publication.

The central elements in the triadic nature of lifelong learning, we believe, are inter-related and are fundamental pre-requisites for a wide range of benefits that governments and peoples widely across the international arena regard as important goals related to economic, personal and social policies. The adoption of policies for lifelong learning, we hope to show in this volume, will help achieve a variety of policy goals that include building a strong, adaptable and competitive economy, providing a fertile range of opportunities for personal growth and development, and developing a richer social fabric where principles and ideals of social inclusiveness, justice and equity are upheld, encouraged and practised.

We need to point out, however, that, for the effective development of educational policies and lifelong learning practices widely across, in and through national and international settings, agencies, institutions and milieux, the triadic emphasis on the idea of lifelong learning has required a coherent, consistent, coordinated and integrated, more multi-faceted approach to learning. Realising a lifelong learning approach for economic progress and development, for personal development and fulfillment, and for social inclusiveness and democratic understanding and activity, has not been easily achieved. To achieve these goals required a substantial re-appraisal of the provision, resourcing and goals of education and training, and most importantly a major re-orientation towards the concept and value of the idea of "the learning society". This has constituted a major challenge for governments, policy-makers and educators in countries around the world as they have grappled with ways of conceptualising lifelong learning and realising the aim of "lifelong learning for all". In this second edition of the *International Handbook of Lifelong Learning* we have attempted to identify, review and evaluate the progress that has been made in meeting this challenge over the last ten years since the first *International Handbook of Lifelong Learning* was published in 2001.

AN OVERVIEW OF THE SOME OF THE ANSWERS SUGGESTED IN THIS WORK

We hope that we have addressed some if not all of these problems, topics and issues in the various chapters constituting this publication on lifelong learning. In the writing and thinking that we have assembled in these volumes, we have attempted to draw upon the widest range of ability, insight and experience in putting the various elements in it together.

The publication is divided into four parts. The first of these, Section One, edited by **David Aspin**, is devoted variously to **Historical, Philosophical and Theoretical and Values Issues**. In this section mention is briefly made of the antecedents of the present interest in lifelong learning policies. Movements in that direction are to be found as early as the dictum of Solon in the 6th Century BCE – γήρασκω δ'αίεί πολλά δίδασκόμενος – and were given much more extended treatment in the dialogues of Plato (especially *Republic* and *Laws*) and Aristotle's *Politics*. An approach to learning, knowledge and understanding was implicit in the works of medieval and Enlightenment philosophers and became explicit in the work of more modern philosophers in the 19th and 20th Centuries, where, again, something of that concern may be presupposed.

Modern theorizing of the concern for lifelong learning began to be more strictly applied in investigations of the bases of the endeavours of Adult and Continuing Education, articulated especially in English in the writings of RWJ Patterson and K Lawson. The modern interest in lifelong education and, later, lifelong learning, may be said to have commenced in the 1970s with the UNESCO report of the Fauré Committee and the long list of publications taking their inspiration from it. This interest quickened in the 1990s, with the realisation that the need for learning to extend throughout the lifespan was given expression in the work and publications of several international agencies, such as the OECD, The Nordic Council of Ministers, and UNESCO (especially the Delors Report of the latter in 1996) and was taken up formally as one of their principal education policies by a wide range of governments across the world. It can be said that this movement has now reached the point where it can be confidently assumed to be a major part of the policies of governments and educators in all countries and systems.

In Section One mention is made of the history of recent advances and changes in policies for lifelong learning adopted and implemented by various government departments and agencies. From the work of colleagues below the reader will be able to develop a reasonably well-informed conspectus of the way those developments have come about. They will also derive insights into the different and individual ways in which people engaged in lifelong learning activities go about and achieve their learnings, in and through the various styles, methods and approaches they adopt. The chapters written by Jan Visser, Peter Jarvis and Terry Hyland will be especially helpful here. They will learn much about the importance of the settings and milieux – social and political – in which individuals and institutions propose and make available to their fellow citizens their offerings of access to and participation in lifelong learning courses and activities, for the purposes such learners need. Here the work of our South African colleagues – Penny Enslin & Mary Tjiattas, Yusef Waghid and Shirley Walters -- will be helpful and noteworthy. Other colleagues have shown how lifelong learning approaches are brought into

play and can have an influence on and draw beneficial effects from the institutional circumstances in which they are deployed. The contributions of Robin Barrow & Patrick Keeney, David Beckett, Mal Leicester and Melanie Walker are particularly important in showing up the tensions and constraints which lifelong learning approaches and policies have to encounter in the institutions in which they are applied. Of course, as Peter Winch remarked long ago, in philosophical matters the central questions remain those of ontology and epistemology: ‘what is the meaning of ...?’ and “how do you know?” Judith Chapman and David Aspin try to tackle some of the complex questions of the meta-theoretical bases, meaning, epistemology and values of lifelong learning ideas and approaches, and in this endeavour they are followed by a range of contributors – Peter Gilroy, Colin Evers, Richard Edwards, Ivan Snook and Terry Hyland. The Section ends with the reflections of Kenneth Wain on one of the newer and increasingly widespread re-conceptions and evaluations of the place and role that lifelong learning can play in the working out of the idea of “the learning society”. All the above contributions may be seen as thoughtful and thought-provoking contributions to what is still a vitally important debate.

In the opening chapter "**Towards a Philosophy of Lifelong Learning**" **David Aspin and Judith Chapman** seek to show that attention to the philosophical questions about lifelong learning is an indispensable element of theories of lifelong learning programs. Conclusions reached via philosophical enquiries have *practical* implications for developing programs, curricula and activities of lifelong learning. Productive work in the philosophy of lifelong learning depends upon the nature of the problems being looked into, the intellectual histories and interests of those tackling them, the outcomes at which they aim, the considerations that make their selection of particular categories, concepts and criteria significant, and the reflections that make certain moves in their arguments and theorising decisive. Such analysis is also important in the attempt to provide a second element in this study, which addresses the need to develop a theory or set of theories and to construct a theoretical framework against which programs and activities of lifelong learning might be tested to see whether the practice matches the principles.

The purpose of this kind of investigation is to consider the theories with which people active in the field are working and to engage in the task of theory examination, theory comparison, and theory criticism, correction or even replacement. Philosophy viewed in this way, the authors argue, is not merely an exercise of analysis for the purposes of clarification but an undertaking of theory criticism and construction to ensure that lifelong learning undertakings are based upon sound principles, such as those of economy, simplicity, coherence, consistency, fecundity and capacity for successful prediction. The chapter reviews a number of versions of Lifelong Learning and criticises most such definitions for their underlying essentialism and empiricism, proposing a more acceptable alternative. This consists in the application of a post-empiricist, pragmatic and problem-solving approach. And this points in turn to the triadic nature of lifelong learning endeavours - for economic growth and advancement, for social inclusion and democratic empowerment, and for personal growth and the increase of autonomy. It is suggested that these aims must be addressed by making learning across the lifespan available for all people.

ⁱⁿ In the second chapter (“**The Changing University, Lifelong Learning and Personal Fulfilment**”) Robin Barrow and Patrick Keeney argue that lifelong learning should be interpreted in such a way as to imply self-fulfilment through education. Education is thus taken to be an intellectual and character forming business rather than a mere acquisition of skills or

mastery of trades (and, as such, has a long and venerable history dating at least from the time of Plato). The ideal length or scope of lifelong learning is not to be estimated by reference to any amount of information or even continued searching for it but by the need to ascend to ever higher and more abstract bodies of understanding. The authors then distinguish between a skills-based approach and an approach based on the idea of self-fulfilment. They argue, in conclusion, that new technologies, which might in principle be assets in the search for lifelong learning, may in practice be detrimental, while various recent changes in the nature of the university seem to challenge the ideal of lifelong learning as personal fulfilment.

In the third chapter “**Lifelong Learning: a language game in search of its rules**” Peter Gilroy takes an epistemological line of concern in addressing two aspects of the concept of lifelong learning: its meaning and its relationship to various epistemological theories. Lifelong learning appears to be inherently ambiguous, and as that ambiguity is inevitably the source of much confusion the chapter opens with a review of the many ways in which the term “lifelong learning” is used. Resisting the temptation to declare it meaningless the author then argues that an holistic epistemology provides an approach that can both explicate certain difficulties with the term and also suggest ways in which lifelong learning can better be understood as a technical term in search of a definition.

In the fourth chapter “**Organisational contexts for lifelong learning: Individual and collective epistemic agency**” Colin Evers remarks that, most of the time, individuals learn in organisational contexts: schools, universities, workplaces, clubs and societies, in professional and social groups, and among friends and family. The aim of this chapter is to explore, in a general way, those organisational configurations that promote organisational learning, and how learning occurs for individuals within these configurations. Two issues are examined in particular detail. The first concerns the units of epistemic agency: Is organisational learning something that can exist over and above learning by individuals within an organisation? The author argues that it can, and that the most important consideration in favour of such separate collective epistemic agency is the way knowledge is dynamically connected in organisations. The second issue concerns the characterisation of organisational connectivity. An obvious template for connectivity in many workplaces is the organisational chart. However, this ignores much learning that takes place via informal networks of individuals. To capture this, Evers examines learning in “small world” networks of the Watts-Strogatz type. If you imagine individuals as nodes in a graph, and the communication lines connecting them as paths, then a small world network is characterised by two features: (1) a short average path length and (2) a high level of clustering of nodes. These networks are interesting because they offer a more realistic account of how individuals are linked in patterns of communication and therefore suggest a more fruitful characterisation of individual and collective contexts of lifelong learning.

In the fifth chapter “**Political Inclusion, Democratic Empowerment and Lifelong Learning**”, Penny Enslin and Mary Tjiattas remind us that in their chapter in the first edition of the IHBLLL they considered three models of public reason to explore the role of Lifelong Learning in providing the conditions and capacities for genuine inclusion under conditions of diversity and inequality, as well as the educational demands of each model. Their new chapter is less an update of the earlier contribution than a new examination of the role of role of lifelong learning in developing the capacities and conditions for democratic participation in a globalising world.

Taking Judith Chapman's idea of lifelong learning as including 'a concern with achieving and sustaining a democratic polity and institutions that promote and practice equity, justice, and social inclusiveness', the authors extend the idea of the learning society as one that assumes a move of a sovereign Westphalian state to a global public sphere and its accompanying institutions. A starting point for their argument is Nancy Fraser's theory of justice in her *Scales of Justice: Reimagining Political Space in a Globalizing World* (Polity, 2008). Central issues include: the meaning of democratic citizenship in a global public sphere; the question of who is responsible for providing the enabling conditions that would allow world citizens to participate in democratic processes (the creation and sustaining of new democratic institutions and spaces for deliberation, and fostering capacities of democratic decision-making that promote inclusion and empowerment). One of their main challenges is to provide a normative conception of democratic citizenship that does not, as traditional political theory and philosophy has done, presuppose the Westphalian national state. In Fraser's terms, what grounds the legitimacy of public deliberation if one can no longer invoke the nation state as the dominant governance structure (and the attendant notions of shared citizenship in a bounded community, the basic structure of society etc.) in public justification?

In the sixth chapter "**On learning and cosmopolitanism in education**" Yusef Waghid argues for a conception of learning to be connected to the achievement of cosmopolitan virtues. His contention is that learning in universities on the African continent can more appropriately respond to some of the societal and political challenges Africa faces if it were to be connected to the appropriation of virtues such as democratic iterations, hospitality and assuming responsibility for the Other. His analysis is directed on to other post-secondary institutions and pathways in the lifelong learning domain to see how such initiatives are found and being explored in the modern South African educational situation.

In the seventh chapter "**It is the Person Who Learns**" Peter Jarvis contends that learning has so frequently been regarded as a cognitive phenomenon that it needs to be expanded to argue that: - it is not only the mind that learns but the whole person - a concept that itself needs discussion. Thereafter, he maintains, we need to define learning in terms of personhood. However, once we do this our conception has wider implications for our study of human learning, including examining the possibilities. In this chapter Jarvis argues that learning is an ontological phenomenon and examines the implications of this and suggests some future developments in learning research and theory by relating this discussion to aspects of the mind/body debate.

In the eighth chapter "**Working Up to Something; How Workplaces Agentively Engage Lifelong Learning**" David Beckett notes that, when adults immerse themselves in their workplaces, they engage essential aspects of lifelong learning. They shape themselves and others, and 'working' itself, by what is done, hoped for, and undergone. These epistemological, ontological and teleological characteristics of human experience are intertwined, and manifested in practices, capacities, competences and skills, and judgments about all these. Lifelong learning that is serious about employability and productivity needs to conceptualise these characteristics robustly. This chapter sets out a broadly Aristotelian - Wittgensteinian approach to the notion of agency: how do adults make differences we value, in ourselves and others, and the world, through working?

In the ninth chapter "**From Adult Education to Lifelong Learning**" **Mal Leicester** claims that the current policy emphasis on lifelong learning is influencing conceptions of adult education. In this chapter the contemporary policy context in the United Kingdom is explored, covering influential Government Reports on developing the post-school education sector and the arrangements for assurance about teaching quality through the establishment of the Quality Assurance Agency (QAA). Within this context "lifelong learning" is shown to be a slippery concept – sometimes equivalent to "adult education", and sometimes to "education across the lifespan". There is also an interrelation of vocational, liberal and social education. The author explores the normative dimension of "lifelong learning" (arguing that there is a blurring here of the concepts of "learning" and of "education") and ends with the question of how far government policies on lifelong learning will generate fruitful changes, such as wider education participation across the lifespan by currently excluded social groups.

In the tenth chapter "**Lifelong Education: Some Deweyan Themes**" **Ivan Snook** explores four major themes, each implicit in Dewey's philosophy of education, and their implications for lifelong learning. He argues that the centrality of "education", as distinct (but not separate) from "training", suggests that we need to turn away from current preoccupations with skills and competencies in a strictly vocationally oriented form of job training. Education needs to be restructured towards providing basic understandings required to continue learning throughout life and the motivation to go on learning; encouraging an educational approach where knowledge is coherently integrated into the life of the learner; and ensuring that the computer is seen as a tool for the promotion of certain ends in education. The dichotomy between liberal and vocational education is to be rejected in the move to help a person's direction of their life activities; this renders them significant to that person because of the consequences they accomplish. Good vocational studies are liberal in the sense that they free people from blind conformity and rigid habits and release people to be agents of their own lives. The importance of the changing social situation means that education takes place in a wider social setting. Education should be viewed as a means of transformation: its aims and its related activities must be flexible and tentative: aims must liberate activities. Education must involve the continual reconstruction of experience – a lifelong process. Central in education is critical thinking: the major aim of lifelong education is to promote the autonomy of the individual and their readiness at all times to be involved in critical thinking and liberating action. This is not a skill but an attitude of mind: a disposition not to take statements for granted, not to accept dogmatic beliefs, not to go along with the dominant majority. It is this attitude that should be encouraged in lifelong learning. The most successful form of such an education is that which involves *praxis*.

In the eleventh chapter "**Lifelong Learning: A Post-Human Condition?**" **Richard Edwards** discusses lifelong learning in relation to the postmodern condition. The contemporary role of education is examined within the context of globalisation, risk, uncertainty, reflexivity and the foregrounding of diversity and difference that characterises that condition. Postmodernity, Edwards argues, has, on the one hand, contributed to erosion of the 'liberal' curriculum and an emphasis on performativity, on learning opportunities that optimise the efficiency of the economic and social condition. On the other hand, the postmodernist decentring of knowledge has resulted in a valuing of different sources and forms of knowledge (including knowledge that would not have traditionally been considered worthwhile) and a corresponding devaluing of specialist discipline-based knowledge. The author argues that changing conceptions of

knowledge and the need to understand knowledge in terms of its performative and signifying location in different social practices of the contemporary implies that the meaning and significance of ‘lifelong learning’ cannot be fully subsumed in current educational economic and political discourses.

In the twelfth chapter "**Integrity, Completeness and Comprehensiveness of the Learning Environment: Meeting the Basic Learning Needs of All throughout Life**" Jan Visser addresses some key issues in a worldwide perspective on lifelong learning. He comments that mainstream conceptions and definitions of learning generally fit the requirements and expectations inherent in the design of formal (deliberate) learning processes. Formal learning is only a relatively minor—though not unimportant—part of most people’s learning life. This chapter explores the learning landscape in an integral fashion, considering that it is comprehensive, integral and comprised of learning in the formal, non-formal and informal domains. The boundaries separating these domains are often vague and usually entirely irrelevant from the learner’s perspective. Learners and communities of learning navigate through the landscape, take temporary residence in it or lead a nomadic learning life, depending on their needs, desires and idiosyncrasies. While doing so, they explore and use the resources offered to and found or acquired by them. During their learning life they leave behind what results from their learning experience for the benefit of others whose learning life they share or who will come after them. In the context of his explorations, the author revisits an alternative definition of learning earlier proposed in the first edition of this handbook (J. Visser, 2001).

In the thirteenth chapter “**Egalitarian policy formulation in lifelong learning: three models of lifelong education for young people in Europe**” Melanie Walker considers two models of lifelong learning as seen in their effects for the agency and well-being of young people in Europe. Her chapter sketches the context of inequalities in Europe and then discusses and contrasts human capital, and human capabilities, arguing that only a human capabilities model offers rich and expansive lifelong education for agency and well-being. The assumption here is that lifelong learning is a contested concept and that not all versions enhance agency and good lives and that the version which most concerns government policy-makers in Europe is one lacking a critical social vision, constructing lifelong learning and education as a matter for individual interests and their employability skills development for service to the local, national and global economy. Thus the chapter expands on ideas for capability-based education drawing on the work of Amartya Sen and Martha Nussbaum and sketching broad capability dimensions for an egalitarian approach to lifelong education and learning. The chapter also relates the models to policy directions and proposes principles for lifelong learning policy.

In the fourteenth chapter “**Focusing on the he(art): life-long, life-wide and life-deep learning in the time of HIV and AIDS**” Shirley Walters maintains that the HIV/Aids pandemic highlights some of the most difficult social, economic, cultural and personal issues that any educators have to confront. Discussions on pedagogies amongst people infected and affected by HIV/Aids therefore can help to sharpen and clarify ways of thinking about lifelong learning, particularly in and for the majority world, in ways which little else can. It is for this reason that this chapter utilizes our experiences over the last ten years in developing innovative approaches

to feminist popular education in the time of HIV/Aids in southern Africa, to draw out insights for theorising lifelong learning more widely.

In the fifteenth chapter “**Title: Lifelong Learning, Mindfulness and the Affective Domain of Education**” Terry Hyland remarks that, although it has been given qualified approval by a number of philosophers of education, the so-called ‘therapeutic turn’ in education has been the subject of criticism by several commentators on post-compulsory and adult learning over the last few years. A key feature of this alleged development in recent educational policy is said to be the replacement of the traditional goals of knowledge and understanding with personal and social objectives concerned with enhancing and developing confidence and self-esteem in learners. After offering some critical observations on these developments, Hyland suggests that there are some educationally justifiable goals underpinning what has been described as a therapeutic turn. Whilst accepting that ‘self-esteem’ and cognate concepts cannot provide a general end or universal aim of education, the therapeutic function – the affective domain of learning - is more valuable and significant than is generally acknowledged. This claim is justified by an examination of the concept of ‘mindfulness’ which, it is argued, can be an immensely powerful and valuable notion that is integrally connected with the centrally transformative and developmental nature of learning and educational activity at all levels. The incorporation of mindfulness strategies within adult learning programs may go some way towards re-connecting the cognitive and affective dimensions of education.

In the final chapter of this Section “**Coming to Terms with the Learning Society: Between Autobiography and Politics**” **Kenneth Wain** contends that the notion of the learning society was an essential element in the vocabulary of the lifelong education literature that flourished in the 1970s and early 1980s following the publication of the Fauré report (1972). *The Learning Society in a Postmodern World* (2004) which Wain began to write in the late 1990s was an attempt, more than a decade after his earlier book *Philosophy of Lifelong Education* (1987) where he devoted its last chapter to taking stock of the significance of that idea now, at a time when the world had changed dramatically (to the extent of justifying the appellation ‘postmodern’), to show that a new language of lifelong learning, with a different agenda arising from the lifelong education literature, had come into dominance in Europe and elsewhere. The notion of the ‘learning society’ was part of that language at first but fell into disuse later and the expression ‘knowledge society’ came into prominence instead. A combination of factors outlined in this present chapter (written to follow up on a symposium on the book which was published in the journal *Educational Philosophy and Theory* in 2008), led to the writing of a very different book from what was originally intended. Among these factors, besides developments in the politics of lifelong learning, were changes to the author’s own thinking brought about by intellectual engagement with ‘postmodern’ thinkers, Richard Rorty and Michel Foucault in particular, who each influenced it in different ways. Wain’s chapter is an attempt to think out these influences for himself as much as for the reader interested in his work systematically, and to move on from there to the question which he wants this exercise to help him address – whether and, if so, how, the notion of the learning society is still useful, given the current state of the lifelong learning discourse, and in our own thinking on this matter.

This question and its implications is one that could occupy the thinking of all of us, as we reach the end of this Section on the History, Theory and Philosophy of the idea of Lifelong Learning.

The **Second Part SECTION TWO is edited by Karen Evans.** This section focuses on Policy Challenges in Lifelong Learning. It considers dimensions of lifelong learning policies in different parts of the world. Lifelong learning policies introduced across the globe could be classified into four types according to their stated aims: 1) A compensatory education model, whose aim is to improve basic literacy and vocational skills in an attempt to compensate for inequalities in initial schooling; 2) A continuing professional and vocational education model of workforce development, which aims to respond to and also anticipate changes in work organisation as well as ameliorating unemployment; 3) A social innovation, or civil society model, which aims at overcoming social estrangement and exclusion, as well as supporting aspects of socio-economic transition and democratization 4) A personal development or ‘leisure-oriented’ model which aims to enrich the personal lives of individuals and thereby health, well-being and personal fulfilment. A more critical perspective, looking behind stated aims, might identify, from the same configuration of policies, therapeutic (state as benefactor), recruitment (incorporation of the disadvantaged in the dominant political model) and modernization (integration into the world market economy) models at work (Torres,2009). A range of policies and discourses on lifelong learning co-exist at national as well as international level. Dominant policy discourses generated at international level are adapted to the shape of the social landscapes into which they are introduced, reflecting their underlying structural features, cultures and histories. The fact that one ‘official’ discourse may be dominant at any one time does not mean that other ways of thinking about lifelong learning have disappeared. They are alive and well in a range of critical traditions and perspectives that retain their power to engage and persuade. In this section, contributors analyse issues in lifelong learning that have important implications for policy in different parts of the world. Evidence, ideas and perspectives are drawn from a range of countries in the continents of Africa, Europe, North and South America and the Asia –Pacific region. Some of the analyses focus regionally, for example Oketch reviews challenges of embedding lifelong learning in policies in African countries while Casey and Chisholm focus in their chapters on aspects of the European Union policy discourse and on higher education in Europe respectively. Other contributions analyse particular measures or policy priorities of current significance, for example Lee and Fleming evaluate the replacement of university ‘extra-mural’ departments with continuing professional education units, in Australia, Hong Kong and the United States; Zajda considers the new role of adult education centres in the Russian Federation while Okumoto compares translations of lifelong learning in England, Japan and Singapore. Thematic chapters that challenge conventional thinking and perhaps prefigure directions for the future include, for example Livingstone on ‘reversing policy-making optics’; Misiaszek on critical environmental education - adult eco-pedagogy - and Zukas on ‘regulating the professionals’. Taken together the set of contributions is intended to stimulate debate about policy futures as well as offering insights into policies-in-action in the present moment in contrasting societies and social contexts.

In the first chapter of this Section **“Learning, Life Chances and the Dynamics of Risk throughout the life-course” Karen Evans, Ingrid Schoon and Martin Weale** review and discuss available evidence of the ways in which social, economic and cultural factors influence and impede individuals' attempts to control their lives, their ability to respond to opportunities and to manage the consequences of their choices. How do individuals react to degrees of risk

and how far are differences in socio-economic outcomes influenced by factors such as parental background, educational attainments and participation in education and training after entering the workforce?. This overview draws on the authors' own research in the United Kingdom as well as wider international research to discuss 'risk' and the dynamics of learning throughout the life course: changing constellations of risk and opportunity in early childhood; the transitions from secondary, further and higher education into employment; the opportunities for different groups of adult workers to engage in lifelong learning; and the changing fortunes of older persons. The evidence points to the need to consider heterogeneity in life and work experiences, the need for more flexible and diversified life course models, and the need for broader views of what constitutes 'successful' transitions and outcomes, taking into account variation in resources among different subgroups of the population. The paper concludes by bringing together what 'riskiness' in the life course actually means from different perspectives. It elaborates significant questions about riskiness and learning through the life course and argues for a movement from narrow versions of rational choice to biographical negotiation as a dominant life-course model for effective policy-making.

In the second chapter, **“Lifelong Learning and Lifewide Work: Reversing Policy-making Optics”**, David Livingstone encourages greater attention to the economic and ecological problems that lie behind the global crises of the 21st century. Adult learning, he argues, should be more fully understood as intimately related to our unpaid as well as paid activities, but also inherently limited in its capacity to solve economic and ecological problems. Formal and further education should offer opportunities for all people to achieve their educational potential. But a wider and deeper appreciation by policy makers and the general public of the rich and extensive formal and informal knowledge already achieved, as well as the extent of the waste of this talent in jobs beneath the capacities of the available labour force, should also encourage greater attention and initiatives to address directly the economic and ecological problems that are at root of the crisis of global sustainability. Greater public investment in formal education and financial bailouts of economic organizations as currently structured will not resolve this crisis. This paper makes a case for much greater policy and program priority to economic and ecological change and much less attention to appeals for still greater formal educational efforts by already highly educated labour forces.

In the third chapter, **“Liquidation of Labour Markets and Adult Education in China”** Atsushi Makino focuses on the changing labour market in China. Along with the recent rapid economic development, the labour market in China has become increasingly fluid, and job changes or turnovers are becoming normal. There has been a growing pressure to advance to higher education. The scale of higher education has expanded rapidly especially since the end of the 1990's. On the other hand, as basic public education thoroughly pervaded in the inland area and then secondary education centred on vocational education began to be popular there, a large volume of young labourers from the poorer regions has been pushed to urban areas as an industrial labour force. In the wake of such a phenomenal social change, a community-based education guarantee system has been rapidly spread and developed, particularly in the metropolitan area, as a safety net for labour turnover and social integration. It can be said that Chinese society, especially the urban area, has stepped into an era wherein its fundamental educational system itself is to be quickly reorganized, particularly for the adult educational domain. This encompasses the liberal arts education provided in the local community as well as

vocational technical education offered by higher educational institutions, against the common background of growing social liquidity. It will be necessary to observe in what ways and by what means the above transition realizes both improvement and stability of people's life in the future.

In the fourth chapter, **Kaori Okumoto** widens our perspectives on lifelong learning development in contrasting societies in “**Three Translations Revisited: Lifelong Learning in Singapore**”. This chapter provides an analysis of the development of lifelong learning in Singapore, applying the framework of three translations developed previously (Okumoto 2008; Okumoto 2010). This argues that ‘lifelong learning’ is a concept which has unusual adaptability and legitimacy. It has been subject to multiple translations over the years, identified: a) through discourse; b) in the development of policy; and c) as the shift in the political ideology. Drawing on these three strands, the chapter demonstrates that lifelong learning has been translated to accommodate various agendas and has been adapted in specific contexts in Singapore. The translation framework highlights the multi-dimensional nature of ‘lifelong learning’. Furthermore major counterpoints to the case of Singapore can be identified from the cases of England and Japan.

The fifth chapter shifts our attention to Europe and the pervasive influences of European Union policy discourse. In ‘**Lifelong Learning: Current Challenges and Prospects in European Union Policy Discourse**’, **Catherine Casey** focuses our attention on how the promotion of innovations and particular policy models at European level can influence lifelong learning practice. The European Union has most prominently articulated its aspiration toward achieving competitive knowledge-based economic advantage in the global economy. Debates on the expansion of a liberalised knowledge-based economy and the learning society conceived as its corollary continue to raise critical questions. Education policies at national and supranational levels promote lifelong learning as a vital route to aligning the learning society with the knowledge-economy. Critics argue that the conceptualization of the 'learning society' and of lifelong learning promoted in policy models leaves very much to be desired. More recently, social policy interest has turned to a new promotion of citizenship in the hope of regenerating social cohesion and diminishing social exclusion. The role of education and lifelong learning in citizenship formation now attracts much attention. These developments pose challenges and opportunities for lifelong learning policy and practice. This chapter offers a critical social analysis of challenges and prospects facing lifelong learning policies and practices in the European Union in regard to economic learning agendas, and citizenship aspirations, showing how particular innovations and institutional factors can advance and hinder lifelong learning practice.

Lynne Chisholm widens the European analysis to focus on European universities in the sixth chapter: “**Universities and Active Learning in Knowledge Societies: Widening Access and Serving demand.**” By definition, universities cater to adult learners, but universities do not see themselves in the first instance as institutions of adult learning. In theory, access to higher education is open to all; in practice, European universities still disproportionately serve young adults with favourable social capital. Opening up to a genuinely lifelong learning culture accessible to all therefore demands significant structural and cultural change in higher education; this encounters resistance in academic communities and organisations whose sense of identity and purpose are constructed within first modernity modalities of knowledge production, transmission, exchange and distribution. Reshaping higher education for second modernity equally includes a switch of perspective that places learners' needs and demands at the starting-point, which means taking learning lives and learning identities into greater account for

designing provision and practice in higher education. In this respect, recent studies, including comparative surveys, offer useful evidence on adults' experiences and perspectives on learning and how their participation in and satisfaction with university continuing education can be better met.

In the seventh chapter, **“The Institutionalisation of LifeLong learning in Australia, Hong Kong and the United States: A Bridge to the Community or a Competitor to the University?”**, **Wing-On Lee and Josephine Fleming** examine the changing roles of universities as providers of lifelong learning, with reference to examples from Australia, Hong Kong and the United States. The concept of lifelong learning has emerged in this century as a major policy strand of higher education institutions and governments worldwide. With the establishment of extramural education, universities have offered lifelong education in a non-formal mode since the late 1800s. However, in the last three decades, continuing and professional education units began to replace former extension units with the directive to become self-financed and even profit centres. As their popularity increased these lifelong learning units provided an alternative learning pathway which became increasingly institutionalised and in some cases their students outnumbered those enrolled in the University's core academic programs. Their growing presence within universities today gradually challenges the definition of what constitutes legitimate knowledge within the context of higher education, as once these units become institutionalised they have a formal claim towards knowledge building. Through a study of the growth of lifelong learning units in Australia, Hong Kong and the United States, the chapter analyses their increased claim to knowledge production. The authors illustrate the role of these units in bridging community needs and academic traditions, and question whether this trend will gradually blur the boundary between the University's traditional academic core and its periphery.

The eighth chapter expands the geographical and cultural scope of the section. In **“Perspectives on Lifelong Learning in Africa”**, **Moses Otieno Oketch** argues that most African countries have no clear policies on lifelong learning and yet they acknowledge that their citizenry need to be able to develop skills that would permit the creation and participation in knowledge economy. The predominant preoccupation is realisation of universal access to primary education and rapid transition to secondary level. But while these are important foundation stages and are what can be regarded as the basics, creating a learning culture that doesn't only focus on access will require policies that encourage lifelong learning. In this chapter, the author argues that Africa's education policies must embrace the idea of lifelong learning and develop mechanisms to operationalise it. This will encourage a workforce that is both trainable and one that places value on learning within and beyond the formal schooling years. If Africa wants to move from survival stage to developmental stage and eventually innovation, then embedding lifelong learning early on among both young and mature populations needs to be part and parcel and a priority of their education policies.

In the final four chapters of this section, the focus shifts to lifelong learning practices and what these mean for teachers in a range of policy contexts. Starting with teachers in lifelong learning and representations of a 'lifelong learning teaching occupation', the ninth chapter by **Terri Seddon and Amy Bohren** considers **“Lifelong learning and the Teaching Occupation: Tracking Policy Effects of Governing Ideas on Occupational (Re)Ordering”**. Lifelong learning is a policy theme that has highlighted the importance of learning throughout life.

Prioritising ‘learning’ immediately problematises the work of teaching and teachers, but the way policy affects the teaching occupation has received limited attention. This chapter approaches lifelong learning policy as a governing idea that travels through globally networked localities as a way of understanding policy effects on the teaching occupation. The authors report on research that tracks the construction of lifelong learning as a governing idea generated within transnational policy networks and its translation into nationally endorsed policy instruments. Focusing particularly on the Australian and New Zealand Standard Classification of Occupations, the authors indicate the kind of teaching occupation that is encouraged by policy instruments premised on lifelong learning and the way these instruments suggest a vision of the ‘lifelong learning teaching occupation’. This representation challenges the established organisation, ordering and agency of the established ‘modernist teaching occupation’. Showing how this shift in the order of discourse disturbs the teaching occupation and its occupational boundaries in complex and contradictory ways, it is argued that occupational boundary work is critical in navigating the discursive effects of lifelong learning policies. Understanding the way lifelong learning policy effects are mediated through knowledge practices suggests ways for the teaching occupation to engage in occupational boundary work that contests the processes of occupational (re)ordering.

In the tenth chapter, **“Transformative Environmental Education within Social Justice Models: Lessons from Comparing Adult Ecopedagogy within North and South America”**, **Greg Misiaszek** focuses our attention on adult education in social and environmental movements. He argues, in this context, that the politics behind environmentally devastating actions must be understood for effective solutions to be found that can counter social and environmental injustices. Ecopedagogy is critical and dialectic environmental education that focuses on learning the connections between environmental devastation and social conflict. In addition, ecopedagogy stresses the need for transforming oppressive social systems rather than merely working within them. Comparative education approaches allow for effective ecopedagogy practices and research that are multi-disciplinary and multi-perspective, developing dialectically from the local and the global. The chapter discusses results of qualitative research based on thirty-five interviews with informal and non-formal adult ecopedagogues in regions of Argentina, Brazil, and the United States to define what is effective ecopedagogy. Results highlight the need for comparative education approaches and democratic education practices involving research through horizontal discussions (reinventing Freirean Pedagogy) for effective ecopedagogies to emerge.

The eleventh chapter examines **“Lifelong Learning in the Russian Federation”**.

Joseph Zajda discusses various social and economic dimensions impacting on education and society, especially on the lifelong learning sector. The chapter focuses on adult education centres and their pedagogy of social and educational rehabilitation and vocational training. The new emerging role of adult education centres is one of offering an opportunity for completion of secondary education and vocational training for individuals with incomplete secondary education, including students at risk, and educationally and socially disadvantaged adolescents and young adults. The Centres are designed to promote social justice by means of compensatory education and social rehabilitation for individuals dislocated by economic restructuring. The chapter evaluates their overall role in helping to develop young adults’ popular consciousness of democratic rights and active citizenship in a participatory and pluralistic democracy.

In the final chapter of Section Two, **“Regulating the Professionals: Critical Perspectives on Professional Learning and Education Policies”**, Miriam Zukas offers critical perspectives on professional learning and education policies. Whilst professional bodies recognise that learning is ongoing and needs to be sustained throughout professional careers, approaches to and policies for the regulation of professional education are suffused with assumptions about learning. For example, some organisations assume that learning takes place in education and training outside the workplace. However, such approaches often fail to take account of professionals’ learning in practice, and to recognise that educational activities do not necessarily change practice. Other professional bodies require individuals to write reflective accounts from time to time; these might be assessed by other professionals, or ‘measured’ in some way to ensure that members are engaged in appropriate learning on the job. Whilst recognising the significance of learning in practice, these reflective approaches focus on the individual’s internal thought processes and responsibility for their actions. There may be little recognition of context, power dynamics or ideological challenges as an integral part of professional learning. This chapter explores and critiques the theoretical assumptions underlying the most common forms of professional requirements for lifelong learning. It suggests that contemporary theories of learning offer alternative perspectives on professional learning and development; it also suggests quite different implications for the regulation of those professionals.

This closing contribution of the Section Two reminds us that critical insights into the policy challenges that pervade lifelong learning require us not only to keep in view the realities of the contexts, environments and social landscapes of those who learn, but also the implications of new knowledge about *how* they learn.

The Third Part - SECTION THREE, edited by Judith Chapman

[JDC to insert 500 word page account of main themes, orientation and aims of this section].

This section deals with the ways in which learning institutions have responded to the policy challenge raised by the idea of Lifelong learning, and the ways in which different countries and governments widely across the international arena have dealt with those challenges.

In **Chapter One “Schools and Lifelong Learning: The Importance of Schools as Core Centres for Learning in the Community** Judith Chapman and David Aspin propose agenda for schools and school leaders, taking the notion of lifelong learning as stressing the function of schools as core centres for learning in the community, providing a foundation and continuing basis for learning throughout people’s lives. This undertaking may be realised through the provision of educational opportunities throughout life embodying schools’ commitment to values of: learning and the enhancement of life choices, social inclusion, democratic participation; and economic growth and personal fulfilment. School curricula and pedagogies have to be re-assessed in response to challenges posed by economic and social changes and trends within countries and internationally. There is a need for flexible learning environments catering for a range of learners and addressing the constraints of standardised curricula, age- and subject-divisions, time-tables and didactic approaches to pedagogy. Increasingly schools are important in the socialisation of young people, their acceptance of civic responsibility and the need for community involvement and service. The growth of inter-connected learning pathways among

learning institutions, employers and other education providers, impacts on relationships between schools and their constituencies in the community. Schools are now becoming social centres of lifelong learning catering for the needs and interests of members of the community. Chapman & Aspin argue that schools committed to lifelong learning direct their missions with leaders for learning operating with a clear strategy for change; a re-conceptualisation of the place and function of schools in the community; a preparedness to re-culture the school; a readiness to invest in people; an expansion of the outreach of the school; a commitment to maintaining the momentum of change, sharing good practice with other learners and institutions and celebrating their commitment to the idea of leading for learning in schools functioning as core foundations and centres for learning in the community. With widespread acceptance of the view that learning is continuous and lifelong, educators and policy-makers, and all sections of the community, need to accept that people will be going into and out of learning, and that the end of secondary education will no longer be the single and only transition point in people's learning.

In Chapter Three “Lifelong Learning to Revitalize Community - Some Case Studies from Japan” Yukiko Sawano tells us that the phrase ‘muen shakai’ (meaning ‘a society without relationships’) was invented in 2010 to describe the essence of Japanese society. The number of single-person households is increasing in Japan, as it quickly becomes a ‘super-aging society’: the percentage of those over 65 years old is expected to reach 25% in 2013 and 30% in 2024. Solitary deaths of single people are therefore becoming a social issue in Japan. In this chapter, I would like to shed light on lifelong learning, a practice that may help revitalize local communities facing the consequences of a rapidly aging population. Japanese lifelong-learning programs have gone through severe budget cuts during the recessionary period of the last 20 years, as they have been seen as a luxury unworthy of public subsidy. The Japanese government has been trying over the last few years to promote the continuous education of the unemployed; unfortunately, many Japanese do not consider employment-based learning as an aspect of lifelong learning. Most Japanese think that the purpose of education and lifelong learning is personal development and spiritual growth rather than anything directly connected to human resource development or economic development¹. This chapter will begin by briefly reviewing the development of lifelong learning policy in Japan since the end of the 1980s and describing the recent trend of promoting a lifelong learning designed to nurture a ‘New Public’ of active citizens. Secondly, we will sketch a brief historical outline of ‘Citizens’ Universities’ established by local communities and then examine three case studies from Shizuoka, Kanagawa, and Tokyo involving citizens who are teaching, learning, and disseminating their knowledge on their own initiative.

In Chapter Four “Lifelong Learning-The Technical and Further Education Investment” Nic Gara points out that the (TAFE) Technical Education sector has traditionally provided educational opportunity across a lifespan, but since its inception has been characterised by changes in identity, an ongoing debate on its role, and an expectation that it should service a multiplicity of needs: individual, community and government imperatives. As such, it has provided ongoing opportunity for self-improvement; permanent and recurrent education; specific skills training and bridging to employment and further education. In a background of fluctuating economic cycles, globalisation and sustained periods of change, this paper examines the key drivers calling for a lifespan approach to learning. The impediments to the establishment of an effective response are identified, including common examples from overseas. It is argued that

due the heritage and nature of delivery, the TAFE system may be well placed to facilitate a lifelong approach to underpin its provision against the future educational needs of the individual, society and enterprise.

In Chapter Five “Providing a Solid Foundation for Lifelong Learning: The Importance of Completing Year 12 or its Vocational Equivalent” Phillip McKenzie

In Chapter Six “Learning Cities and Regions- slow, slow, quick, quick, slow- the European Foxtrot” Norman Longworth reminds us that his contribution to the first *International Handbook* focused on the growth of learning communities, cities and regions as locations for propagating and embedding lifelong learning concepts. This chapter outlines some of the projects, reports and initiatives that have expanded knowledge of learning regions since its publication. It concentrates particularly on international cooperation as a means of widening horizons, fostering joint learning and creating new knowledge, tools and materials. This will include reference to: a number of international projects (the TELS Project: the PALLACE Project: The INDICATORS Project: the LILARA (Learning in Local and Regional Authorities) a collaboration the PASCAL European Network of Lifelong Learning Regions; and EUROlocal – an on-going joint European project to gather all knowledge, tools, materials, charters, recommendations, projects etc in the field of learning regions). In all of these Longworth has been involved as either as project manager or advisor. In his chapter he tries to bring out their essential elements as generators of innovative thinking in a learning society. The chapter also makes reference to other projects and initiatives which, although not formally linked to learning city/region development, nevertheless contribute to international learning.

In Chapter Seven “Lifelong Learning: How far have we come?” Ruth Dunkin argues that lifelong learning has been a long-held ideal and expectation of tertiary education. Its development over the past twenty years has been fitful, highly dependent on a combination of personal need and formal compulsion, and strongly linked to vocational need. This chapter reviews the explosion of knowledge and technological advances in the past ten years, together with the near-universal requirements for professional development as part of licensing and indemnity arrangements and shows that career-long education is more prevalent than it was. However the competing priorities for learners’ time mean that complying with these requirements may still mean that such activity results in surface learning unless the learner seeks continuous development as a competent and reflective practitioner. To the extent that they do, their involvement in what appears to be ‘vocationally-relevant education’ may indeed be close to the traditional ideal of life-long learning.

In Chapter Eight “Toward a Curriculum for Lifelong Learning” Malcolm Skilbeck maintains that there is relatively little direct discussion of curriculum issues in the policy-focused and analytical literature of lifelong learning. Yet there are questions of a more general nature for policy-makers, providers, communities and individuals about the content, structure and organisation of learning that go beyond provision of specific programs and courses. The foundations of lifelong learning in

childhood and adolescence are seen to be provided through universal schooling. Beyond schooling and over the life cycle, there is no common institutional experience with an attendant curriculum framework, yet there is widespread agreement that in adulthood learning provision and opportunities should become increasingly universal, a mixture of formal and informal, voluntary yet directed by a diverse range of “imperatives” such as generic skills, competencies, active democratic citizenship, money (risk) management, healthy living and so on. This chapter frames these imperatives and related views about provision of and opportunities for lifelong learning according to theories which, developed in the context of universal schooling, can be shown to have relevance to the more diverse conditions of continuing, lifelong learning. A key concept is curriculum mapping – in the form of both provision of and enhancing access to learning opportunities by public agencies, employers etc and through group and individual action. Of particular interest is part played by individual choices in the quest for the good life.

In Chapter Nine “Lifelong Learning in OECD and Developing Countries: An Interpretation and Assessment” Abrar Hasan restates the lifelong learning (LLL) framework and examines its driving forces through a demand-supply optic. It interprets the LLL approach as a strengthening of the influence of the demand side factors in shaping education policy. The chapter attempts to demonstrate that the lifelong learning concept has distinctive policy content, contrary to what is sometimes alleged, which offers advantages over other alternative approaches. Its advantage in handling system-wide education policy issues is unmatched. At a sub-sector level, the paper develops the implications of the LLL framework for six areas of education policy typically of interest to a country: strategic directions, governance and policy coherence; types and quality of provision; access and equity; teaching and learning processes; investment levels; and sharing of education costs. These six areas are used to assess the influence of the LLL framework on education policy experience of the OECD and the developing countries over the recent years. For the former, despite official endorsements of the lifelong learning approach, the policy imprint is patchy and limited in scope, although in the general spirit of the approach. The chapter makes a case that the lifelong framework is even more relevant for the developing than it is for the high-income countries. The policy orientations that this implies are illustrated by examples from the six policy areas.

In Chapter Ten “Providing a Solid Foundation for Lifelong Learning: The Importance of Completing Year 12 or its Vocational Equivalent” Phillip McKenzie

In Chapter Eleven “The Learning Journey: Lifelong Professional Learning in Faith Based Schools” Judith Chapman and Michael Buchanan

In Chapter Twelve “Lifelong Learning or Longlife? – Learning in the Later Years” Alex Withnall avers that, as life expectancy increases, there is growing emphasis, especially in developed countries, on the importance of offering older people opportunities to continue learning, often as part of a broader strategy that encourages them to remain healthy and independent for as long as possible. Accordingly, a whole range of different programs, aimed at over fifties, have emerged in different countries across the world. The author shows that many of these had their origins in different frameworks for understanding and exploring aspects of ageing and the life course; however, in recent times, later life learning is more likely to be considered as an integral part of lifelong learning. Yet older people are not a homogeneous group. She argues that we now need to think in terms of ‘longlife

learning’ – a more broadly based conceptual framework that acknowledges the importance of demographic trends and recognises all older people and the range of influences on them at any one time. This new approach would allow for explorations of the meaning of learning in respect of physically and mentally frail older people and those with low levels of literacy who are currently excluded from debate.

In Chapter Thirteen “Lifelong Learning and Work based Professional Learning”, Sandra Ratcliff Daffron and her colleagues Iris Metzgen-Ohlswager, Shari Skinner, and Loretta Saarinen maintain that successful lifelong learning is measured by successful transfer of learning. Transfer of learning to one’s practice does not occur automatically and if research is to be believed, learners only acquire about 10% of the information they are given. Through case studies that include 498 respondents, it has emerged that, though nothing can absolutely assure that learning transfer will transpire, there are many strategies that can be employed that will enhance the chances for transfer to occur. The case studies show the effort to help the learner transfer to practice comes from a team effort and not just by the program designer. A model for successful transfer of learning emerges and includes variables detailing learner characteristics and motivation, design and delivery of programs, the learning context, immediate application of new learning, actions in the workplace environment, and eliminating barriers to learning transfer. The term ‘transfer of learning’ is used throughout this chapter, though it could be interchanged with transfer of training since training sessions were included in this research. The discussion of the model also addresses the context of variables before, during and after a course. The model additionally includes four key players who form the learning team: the program planner/designer, the instructor, the learner, and management/the organization. When each player engages in active roles during the phases prior to, during, and after training occurs, and the transfer variables are addressed, the chances for the learning to be retained is greatly enhanced. This chapter concludes with proven strategies that assure knowledge, skills and abilities presented by a team effort can transfer to practice throughout a lifetime of learning.

In Chapter Fourteen “The Contribution of Adult and Community Education Sector to Lifelong Learning” Veronica Volkoff contends that a study based on her recent researches has provided evidence of the Adult and Continuing Education sector’s contribution to the economic and social sustainability of Victoria, ACE is clearly an accessible sector able to reach greater proportions of the most disadvantaged people in Victoria than other education and training providers. It particularly serves well those people resident in regional communities where few other providers exist. The work and study pathways of respondents that have been revealed through this study demonstrate the critical capacity of the ACE sector to engage learners and facilitate connections for them to further study, employment and stronger involvement in their local community. The study confirmed that ACE addresses diverse and priority learner needs and expectations and makes a difference for the most educationally disadvantaged people. In doing so, it facilitates not just individual but also community outcomes. While this longitudinal study has demonstrated some of the key benefits of studying in ACE, it also has identified some challenges that remain for the sector in adequately serving the needs of the most educationally disadvantaged groups in Victorian society.

Finally, in **Chapter Fifteen “Libraries, Literacies and Lifelong Learning: Responding to the Changing nature of Academic Work” Tatum McPherson Crowie** comments on the ways in which the introduction of recent changes in tertiary education institutions is now requiring individuals working in academic institutions to engage in increasingly complex learning processes and interact

with a vast array of information and range of literacies to complete their academic and professional tasks. In order for academics to maintain their participation within this evolving context, it has become essential for them to embrace an evolving concept of knowledge, a breadth of learning and an array of learning strategies and learning technologies. Libraries are purposeful in their role as giving the impetus and offering their resources to act as an individual's companion for the development of knowledge, understanding and a range of literacies to the ongoing benefits of an academic's lifelong learning. This chapter will outline what may be regarded as key characteristics of the relationship between academic staff, libraries, literacies and lifelong learning within the new environment of higher education.

The Final Part -- Section Four: A Critical Stocktaking -edited by Richard Bagnall

[RGB to insert 500 word page account of main themes,. orientation and aims of this section].

This section attempts to assess the place, impact, and influence of lifelong learning: critically, constructively and with originality. The Section deals with Lifelong learning in practice - and seeks to refer readers to a range of references on formal, informal, alternative and other initiatives on Learning across the Lifespan, assessing the place, impact, and influence of lifelong learning: critically, constructively and with originality.)

1. Transformation or accommodation? A re-assessment of lifelong learning.

Richard G. Bagnall

Lifelong education and learning theory has been grounded in a process of denying the moral legitimacy of conceptual distinctions. In consequence, while the theorisation of lifelong education and learning has focused strongly on its transformative dimensions, lifelong learning policy and practice has focused strongly on accommodating individuals to the demands of cultural contingencies. It is also evident, though, that the promulgation of lifelong education and learning has contributed to significant contemporary changes in the educational landscape, especially those of enhanced educational inclusiveness and participation, expanded curricula, the pervasion of economic and developmental discourse with lifelong learning theory, and the recasting of individual and social identity as identities of lifelong learning. These changes may be seen as creating the opportunity for an educational renaissance of transformative learning. For that renaissance to occur may require, though, the rebuilding of lifelong learning theory in such a way that it embraces important conceptual distinctions that facilitate transformative learning, but which it currently denies.

2. Lifelong learning as a flag of convenience: Shiny new language but same old rustbuckets.

Roger Boshier

From 1960 onwards UNESCO elaborated lifelong education as a master concept for educational reform. At the centre of their idea was the need to foster learning from cradle to grave (the **lifelong** dimension of a learning society) and across a broad array of settings (the **lifewide** dimension of a learning society). UNESCO's ideas were built on social democratic conceptions of society, the need for vibrant civil societies, a commitment to equity and the

notion education was too important to be monopolised by educators. Developments along these lines were stalled in 1979 when Margaret Thatcher came to power and neoliberalism became a worldwide preoccupation. In the 1980s lifelong education was hijacked and repackaged by OECD and intergovernmental organisations more interested in money than civil society. Today state needs and market imperatives exert a strong influence on lifelong education theory and practice. By 2011, civil society elements in lifelong education had been overwhelmed by state and market preoccupations. The utopian and social-democratic emphasis of older versions of lifelong education has been replaced by individualistic and mean-spirited renderings of lifelong learning. Today, lifelong learning is a tattered flag of convenience concealing more than it illuminates. In this chapter the author shows how the vertical (the lifelong) and horizontal (the lifewide) dimensions of lifelong education are today invoked to justify dodgy deals and questionable behaviour. Too many exponents of lifelong education use words like “visions”, “best practices” and “benchmarks”. These words disguise feeble, dangerous and often pathetic attempts to educate people at all stages of their life and in a broad array of settings and are far from the utopian ideals nested in earlier notions of lifelong education.

3. **The impact of lifelong learning on communities.**

Stephen Brookfield

University of St. Thomas

In a fractured and increasingly diverse world the notion of what constitutes community has moved far beyond the community as neighborhood and familial networks prominent in the nineteenth and twentieth centuries. Today we have virtual communities, communities of practice, communities of interest, communities of function and communities as social movements. This chapter will begin by outlining a critical perspective on community development and will then consider the role of lifelong learning in these different kinds of communities. Two kinds of learning will be explored in some depth. First, I will discuss the learning that community leaders engage in as they seek to hone their own practice of leadership. Second, I will consider how community leaders seek to encourage the learning and development of those they work with. Throughout the chapter I will argue for the need to encourage different kinds of political learning if communities of the dispossessed and marginalized are to play a full role in the body politic.

4. **‘Really useful knowledge’ or ‘merely useful’ lifelong learning?**

Jim Crowther

The University of Edinburgh

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5. **Networking and partnerships: Another road to lifelong learning.**

Chris Duke

The Royal Melbourne Institute of Technology

Central to the philosophy of lifelong learning is individuals’ capacity and opportunity to learn throughout the life-course. Much of the discourse is located within and about the education system, especially in its adult education, non-formal and informal peripheries. Discourse is frequently confused by a preference to speak of learning while looking at

education. An alternative approach lies beyond even ‘informal education’. It is indirect, and is about creating and nurturing an environment that enables and requires learning to take place through society, thus shifting attention to all the places and circumstances in which individuals live, work, express and develop themselves; hence the language of learning communities, cities, regions, societies etc. The context is all kinds of social organisations and institutions, across all sectors of society and all government departments of state. This makes for more complexity. The challenges to conventional control-based management are much more severe, even with the asset of powerful knowledge-managing IT tools; a learning society or organisation does not necessarily result from having more information. Networks and partnerships are among responses to the need to work across disciplinary and administrative boundaries. This chapter considers one example and setting: attempts to connect universities and their local regions for development. Taking examples of such attempts, it analyses the cultural difficulties encountered on both sides of the partnerships. Since context is crucial, the UK is used as a particular example, with comparison and generalisation to other countries and systems where possible. The conclusion is that cultural dissonance, as much as the more obvious barriers such as scarcity of time and money, makes this a tediously slow and hazardous business. Nonetheless it appears unavoidable, if lifelong learning is to grow in the necessary enabling environment.

6. **Is lifelong learning making a discernible difference? Research-based evidence on the impact of adult learning.**

John Field

University of Stirling

This chapter examines the evidence for claims that lifelong learning has a measurable impact on people’s lives. It considers this evidence in three main areas: the economic impact, the impact on individual well-being, and the impact on the wider community. In particular, it focuses on recent studies that explore longitudinal data, following people’s behaviour over time. It also tries to identify where those benefits flow, not least because it might seem reasonable to suppose that those who benefit might decide to share in meeting the costs. This field has provided a fertile basis for investigation, and although the findings need to be interpreted with caution, their significance for policy and practice is enormous.

7. **Informal learning: A vital component of lifelong learning.**

Paul Hager

University of Technology, Sydney

Lifelong learning is an inclusive concept that encompasses learning in all types of settings. These settings range from formal educational systems of all kinds, through diverse sorts of non-formal educational provision, to the limitless situations and contexts in which informal learning can occur. This chapter argues that a major obstacle to the valuation of learning in all types of settings comes from the hegemony exerted by the formal education system in deciding what learning is to be valued and how it is to be assessed and accredited. This hegemony is illustrated by the way the non-formal educational sector is defined by what it is perceived to lack in relation to the formal sector, i.e. formal assessment of learning and/or the awarding of formal credentials. Even more so, informal learning of most kinds lacks the kinds of characteristics that are valued in the formal education system. One reaction to this situation would be to use the characteristics of learning that are valued in formal education

to upgrade informal learning so that the best of it can at least be encouraged and even recognised. However, this chapter rejects this approach, arguing that a closer examination of informal learning has the potential to enrich our understanding of learning in all settings.

There has been significant conceptual development and research investigation around the topic of informal learning over the last decade. This chapter will provide a critical overview of this research and argue that it provides new insights about the nature of learning. These insights will point to a concept of lifelong learning that incorporates a richer notion of learning than the one that has hitherto dominated educational thought

8. The economic context of lifelong learning.

John Halliday

University of Strathclyde

The chapter will update the author's chapter in the first edition. Through a review of some recent policy developments, the chapter will attempt to mount a stronger argument against a dominant instrumentalism within lifelong learning. Such instrumentalism suggests that people become more economically productive through prescribed courses of formal learning at school and elsewhere. Formal learning is perceived commonly both as a response to the perception of rapid changes in the nature of work and as an instrument to bring about greater social justice. As in the first edition, it will be argued that this perception is misguided and that despite the undoubted changes brought about by information and communications technologies, much remains relatively stable. It will also be argued that it is a mistake for governments to place too much faith in the policy idea that investment in formal learning is bound to lead to increased economic productivity and social justice. Rather it will be argued that such investment is itself part of an economic and social problem. In the final section it will be argued that the benefits of formal learning in terms of labour market access are becoming less equal and that fresh thinking about instrumentalism in lifelong learning policy is required.

9. Unfinished business in lifelong learning: What remains to be done?

John Holford

University of Nottingham

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10. Universities, new technologies, and lifelong learning.

Patrick Keeney and Robin Barrow

Simon Fraser University

The authors argue that, while universities have traditionally been the site of a liberal education, the digital revolution has challenged the university's monopoly on higher learning, as well as many of its pedagogical assumptions. In addition, recent disquieting trends in the contemporary university suggest that it is rapidly abandoning liberal learning as the heart of its educative mission. In particular, the authors identify a drift toward vocational training and credentialling, a trend that underscores what various commentators are calling the "end of education" in the academy. Despite the parlous state of universities, the new technologies hold great promise for filling the educational void, and for delivering to students the promise of a liberal education and its concomitant, lifelong learning. In light of these new technologies and their potentials, the authors conclude that the university must

either reinvent itself, or educators must begin looking to alternative models and modes of pedagogy.

11. Lifelong learning and policy evolution: aspects of the Australian experience

John McIntyre

University of Canberra

This chapter explores the development of lifelong learning policy as an evolutionary process and in doing so seeks to develop a perspective of policy realism in contrast to the policy idealism often to be found among its advocates and the tendency for this advocacy to assume the character of an educational movement.

It is something of a paradox that that few nations have implemented a lifelong learning policy framework in the comprehensive form expressed by the OECD in 1996 though governments have pursued a raft of policy reforms in education and training. 'Education reform' is ubiquitous in OECD member nations yet driven by policy agendas at odds with the policy ethic of lifelong learning. There is a case for examining how the lifelong learning ideal fares when it is subject to the policy realities played out in contemporary education and training developments.

One vantage point for this study is a critical policy sociology (Ball) that gives due regard to *policy process* in its complexity, including the contest of ideas and values and the interplay of political, institutional and professional interests. The aim is to identify those 'turns' or moments in public policy where lifelong learning ideas are either resisted or accommodated. This approach analyses how particular policy agendas discursively construct the meanings of reform and govern the direction of educational change.

The chapter takes technical and vocational education and training (TVET) in Australia as a case for analysis since it has been the subject of the continuous policy intervention from the nineteen-eighties. The policy developments of 'national training reform' resisted the lifelong learning concept and accorded an ambiguous status to 'adult learning' as a consequence.

Yet, as the limitations of a narrow instrumentalism in institutional training have become evident, there has been a turn to more holistic or ecological concepts of skills formation. The imperatives of the 'participation and productivity agenda' have seen 'workforce development' adopted as a leading policy discourse and favoured the emergence of 'adult learning' as a discursive resource in contemporary policy. This shift has been reflected in the adoption of OECD categories of adult learning in national data collection that has enabled a richer analysis of adult learning beyond formal settings and their boundaries to workplaces and communities. So in this sense, the revaluation of 'adult learning' can be seen as an accommodation to the comprehensive policy ethic of lifelong learning.

The chapter then carries the analysis further and examines how policy has positioned adult and community education at the margins of the national training reform project. It argues that community education has played an important symbolic role in carrying the lifelong learning policy agenda through its valorisation of non-formal learning, though many community providers have been pressed into the training system by funding constraints. Further, it can be shown that the sector has provided a discursive space in which have amplified communitarian discourses of social capital and fostered developments such as 'learning communities'. In doing so, it has helped to amplify the possibility of a more

‘ecological’ paradigm of skills formation as well as create ideological vehicles for the advocacy of lifelong learning in education and training generally.

12. The impact of lifelong learning on organizations.

Karen E. Watkins (Teachers College, Columbia University), Victoria Marsick (University of Georgia) and Young Saing Kim (KRIVET)

In the past, lifelong learning in the workplace was predominantly employee-centric with broad whole-organization initiatives often focused on fads. Organizations are being called on to develop core competencies that enable adaptive, learning cultures to support the continuous learning of an often virtual, globally dispersed, migrating workforce. The focus on learning puts more responsibility on learners to seek continuous learning, and on leaders and organizations to create the infrastructure to support that learning. Leadership development remains a strong focus of lifelong learning in organizations. Increasingly, that development is much more organic and holistic. New evaluation models that capture salient outcomes and the impact of these more open-ended programs on the business are needed. Many of the strategies being used for lifelong learning in organizations are less expensive because they are not instructor-led. This means that employees themselves, their peers, or their managers are picking up more of the burden of designing learning. This decentralization of responsibility for learning will not be effective if learning departments are not strategic in providing appropriate tools, clear direction, and training for managers in their new roles as facilitators of learning. Lifelong learning is a major sector of the economy. It is pivotal to an organization’s success—and it is becoming more closely aligned and integrated with business strategies.

13. The interplay between lifelong learning and vocational education and training.

Gavin Moodie

Royal Melbourne Institute of Technology

Not all the changes to vocational education and training over the last decade have been driven by general educational principles such as those of lifelong learning. Grubb observes that what he calls the ‘education gospel’ in the US and many other countries posits that education is the solution to many individual and community problems such as access to rewarding employment, equity, transition to the knowledge economy and competitiveness in a globalised world. Hyland observes the ‘vocationalisation’ of all education from school to university in the UK, which has resonances in many other countries. In contrast the European Union, engaged in vocational education almost from its foundation, has integrated its various educational and training activities under the lifelong learning program which seeks to enhance students and workers’ mobility by developing [common European frameworks and tools](#) to enhance the transparency, recognition and quality of competences and qualifications.

Yet even in the apparently more instrumental and materialist Anglo countries vocational education has implemented some lifelong learning principles, increasing its flexibility in places and modes of delivery, broadening its demographic reach and developing stronger and more sophisticated interactions with school and higher education. And not far behind the European Union’s broad principles of lifelong learning are pragmatic economic and social concerns, exemplified by its Lisbon strategy ‘to become the most competitive and

dynamic knowledge-based economy in the world, capable of sustainable economic growth with more and better jobs and greater social cohesion’.

This suggests that over the last decade lifelong learning has been more than just statements of principle – lifelong learning practices have been incorporated even within policies developed to serve instrumental goals. On the other hand, countries find that even the strongest and most comprehensive commitment to lifelong principles in vocational education must also support and be supported by pragmatic interests. In both approaches vocational education is a mixture of principle and pragmatism, perhaps more so than other sectors of education. And in both approaches educational principles have been influenced strongly by lifelong learning.

14. A critical approach to work: The contribution of work-based learning to lifelong learning.

Lorna Unwin

University of London

This chapter argues that, as work and learning are inseparable, then work-based learning can be said to contribute to lifelong learning. It is necessary, however, to be cautious in our approach as we identify, describe and conceptualise this contribution. We need to be clearer about what we mean by the work-learning relationship, and we need to embrace a critical, as well as fluid and expansive understanding of learning in the context of contemporary forms of work. The chapter discusses the different ways in which work-based learning might be interpreted, including learning for the subversion of the work process. It argues that the work-learning relationship could and should be enhanced for the benefit of individuals, organizations, the work process, and society more generally.

15. Lifelong learning, contemporary capitalism and postmodernity: A selected reading.

Robin Usher

In this chapter I put lifelong learning as discursive policy and practice under a postmodern lens and highlight some common themes which impact on the development of lifelong learning.

Two philosophers, Baudrillard and Deleuze, who perhaps more than any others exemplify the postmodern turn in scholarly discourses are drawn upon. Baudrillard's notions of *simulation* and *hyper-reality* are used to interpret lifelong learning in the context of a society of signs where lifelong learning is located in lifestyle practices based on the consumption of signs. Deleuze's notions of *strata* and *rhizomes* are also deployed to interpret lifelong learning both as being trapped in the repressive and homogenizing strata of contemporary capitalism whilst also being a rhizomatic practice that is lifewide as well as lifelong, surfacing in a variety of spaces and entwined in other practices.

With both Baudrillard and Deleuze and Guattari there is an aversion to the universal, a position where a loss of finalities is not necessarily something to be mourned. There is a tolerance of the apparently contradictory and paradoxical. For Baudrillard, the hyper-real is simulation but it is also more real than the real. An individualistic consumer culture can live with lifelong learning as a social activity. For Deleuze and Guattari lifelong learning can be located in strata and still take off on lines of flight.

AFTERWORD

We hope that, in assembling the various sections and chapters reviewed in the foregoing paragraphs, we have shown that Lifelong Learning means what it says. Our emphasis is on the learning that takes place in human beings over their whole lifespan. We know that many governments, thinking only of immediate economic gains, concentrate mainly on adult education and continuing professional development, to the exclusion of other interests, orientations and the concerns of younger age groups and third age citizens. But it is in playgroups, kindergartens and schools that attitudes, values, perceptions and beliefs about the value of learning are generated. Preparation for lifelong learning thinking and application in the early years can avoid massive and costly remedial actions later. In later years citizens will learn how to take advantage of the numerous and disparate opportunities offered them for increasing their repertoires of knowledge, skills and activities that will help them generate a new sort of wealth for themselves, beyond that of acting as an agent of a nation's, a region's or a firm's need for merely economic advancement.

However, if the 'lifelong' aspect of lifelong learning presupposes an integrated, holistic and seamless approach to the whole of education, it is the second notion that holds the key to the difference between current ideas of education and training *and* the developing impetus towards lifelong learning, a difference between the present and the future. 'Learning' implies the acquisition of knowledge, skills, values and understanding from the opposite direction to that with which people's experience of education and schooling heretofore has made them familiar. The future for learners is not teaching or training, nor is it, in a sense, education as we have known it. It is what good teachers have been doing for centuries - putting the focus on and facilitating the goal of learning how to learn, including instilling a love for learning and command over it. This is what some governments, beset as they are by political and economic considerations of what will please potential voters and put their oppositions offside, sometimes do not acknowledge. The concept of holistic and interdependent education in a context where learners are central to the process of determining what to learn is a difficult one to sell in large measure because it points out a weakness in the current system.

We hope that in these volumes we have helped our readers to make a start on and to carry forward some of the thinking necessary for facing this challenge. In this work we have tried to set out some of the main ideas of leading thinkers in the conceptualisation of lifelong learning over recent years and since our first edition. We have detailed some of the policies articulated and implemented by governments, agencies and instrumentalities of all kinds, widely across the international arena; we have pointed to examples of activities and experiences that have been planned, developed and put into place in a range of institutions and environments, where leading policy makers have demonstrated concern for creating learning opportunities across the lifespan; and we have delineated some of the research projects that have both preceded and arisen from the many current lifelong learning initiatives, endeavours and enterprises. A conspectus of these matters presented in the chapters above may suggest and illustrate some of the ways in which people may respond to the challenges of change posed by the new demands of the knowledge economy and the learning society of the twenty first century.

Above all, we have, throughout the work, concentrated on showing how different theories, accounts and versions of lifelong learning may be related to successful practice. We believe that concerned readers will find plenty of both in this symposium but we have been especially concerned to show that the theories adumbrated in it are not mere flights of fancy, of intellectual *jeux d'esprit* exploring the realms of possibility. Throughout we have been determined to point to successful examples of lifelong learning in practical implementation and we have been concerned also to underline specific suggestions for policy and action that can be put into place as a result of reading about what other people have been doing.

It will be reasonably clear that the conception that has been animating much of the work in this volume might be thought to resemble what some have described as "maximalist" - the transformation of existing models and practice of education and training deriving from twentieth and even nineteenth century antecedents, into a new agenda and set of approaches that will enable people to define, structure and realise their need for learning throughout the lifespan. As one of our authors has pointed out, this conception has enormous implications - for the administrators, professionals, public servants and teachers who will have to implement lifelong learning strategies, structures and ideas, and for the citizens themselves. In this undertaking, a "climbing frame" of learning institutions and their diverse and variegated pathways - Universities and other tertiary learning institutions, schools, companies, professional associations, special interest groups and, above all, individual citizens - will all assume new roles and responsibilities.

There will be those who will be dismayed by this realisation and who will consider such matters as the evident lack of resources available for the introduction of new patterns and models of learning in many countries across the world, and the well-known inertia of existing institutions and structures, as constituting factors that will constrain or militate against the introduction of the new policies of and approaches towards learning across the lifespan called for by the changes to be faced in the twenty first century. Such people may simply throw their hands in the air and, however reluctantly, give up in the attempt. Others will see the challenges of these changes as presenting an exciting opportunity for initiating and instituting a set of radical changes in our approaches towards education and training and teaching and learning. Infused with a sense of the excitement that the maximalist conception will give them, they will demand a major paradigm shift in our conception of learning and teaching, that will amount to nothing less than an educational and social revolution. The sad fact is, however, that history is not replete with successful examples of maximalist educational and social innovation that one set of policy makers in the world has called "the earthquake approach". Forcing changes in such a radical manner may end up by doing more harm than good.

For us the better wisdom is to accept and follow the evolutionary rather than the revolutionary path. Starting from the maxim that in our thinking and policy-making we should "Do No Harm" we suggest that the best way to initiate the changes required to bring about the kinds of transformation that have been hoped for and envisaged, is better achieved by taking a gradualist approach. People need to start from where they are, with the tentative hypothesis, testing and adoption of a solution to a problem that they feel they can manage and that lies within their resources. In this way, by tackling in sequence one issue at a time, policy makers, educators and practitioners will, with the benefit of hindsight, come to see how much change they have actually

achieved. Like Major Major in Joseph Heller's *Catch 22*, by dealing with one issue after another and in a piece-meal "one step at a time" fashion, we shall be able to look back "at the end of all our striving" and see how such an approach can turn out to have transformed the whole educational domain. Adopting the principle of "Sufficient unto the day is the problem thereof" we can attempt, slowly but surely and step by step, to introduce the changes necessary for bringing about a positive mindset towards the adoption of lifelong learning policies and practices, as, when and where they are needed.

Two principles in this Popperian methodology (Popper 1989) stand out. The first is the democratic one: in proffering solutions to immediately pressing problems, we need to expose them to the widest possible range of attempts at critical review and refutation. This highlights the need for the process to be all-inclusive, for in the critical enterprise no one is immune from scrutiny and no one is exempt from the responsibility of seeking to contribute to the critical enterprise of proffering and testing solutions to problems affecting us. In an open society, there is no class distinction; everyone has a part to play in social construction and reconstruction, from the richest, oldest and most powerful, to the poorest, youngest and most vulnerable. This clearly has implications for the aims that we should set for ourselves in proposing, discussing, developing and implementing lifelong learning schemes.

The second principle arising from the adoption of this perspective is that all can and indeed must be called up to participate cooperatively in the process of reconstruction. No one is exempt from that responsibility; all must be included within it. This refers to communities of all kinds and at all levels - the local, the national and the international. The corollary of this is that people must be helped to accept that responsibility: just as we give help to those people who, in educating institutions of all kinds, are not, for various reasons, starting so far on as the rest of us or making progress quite so quickly, so at the national and international levels are we under the epistemic and ethical obligation to ensure that *all people* have the resources, means, access and right to participate in the process as all the rest of us. This entails that the advantaged among us should offer support and lend a helping hand to those who need it. We cannot plan for facing the challenge of change in the twenty first century with only "half our future".

In advocating the adoption and application of such an evolutionary approach, we can – looking back over the last ten years – see that, in a number of areas and by adopting a range of gradualist approaches to problem-solving, considerable progress has been made in making lifelong learning a reality for all. Of course, there is still much that needs to be done but in facing future challenges, we hope that the various contributions to this *International Handbook* have helped set forth a realistic agenda upon which, governments, departments, policy-makers, educational institutions of all kinds, agencies, organizations, associations of both a formal and informal kind, communities, groups and individuals, can work on to frame policies practices and research that will be meet to assist them in their endeavours to identify, face up to, and take on the questions, problems and predicaments that will arise and constantly confront them in the future. To that debate may this *International Handbook* serve as a contribution to the learning of all.

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