

## LIFELONG EDUCATION: AN IDEA COME OF AGE?

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### Abstract

When the notion of 'lifelong education' was launched in the 1970s by UNESCO it received widespread criticism, particularly from within educational circles. Central to this was the claim that the notion of 'lifelong education' confused learning with education. In the 1990s 'lifelong education' has made a significant reappearance and this time the reception seems to have been somewhat more favourable. This paper will trace this changed reception to two interrelated factors. Firstly, the arguments proposed against lifelong education in the 1970s no longer seem as cogent as they did then. Secondly, a diverse range of developments within both educational research and practice have created a climate which is much more in accord with the principles of 'lifelong education' than was the case in the 1970s.

### Introduction

The concept of lifelong education came to major prominence in the late 1960's when it was proposed by both UNESCO ("lifelong learning") and the Council of Europe ("education permanente) as the "master concept" for ensuring that educational opportunities were spread over the whole of a person's lifetime. The UNESCO position saw "lifelong education as involving a fundamental transformation of society, so that the whole of society becomes a learning resource for each individual" (Cropley 1979, p. 105). The philosophical basis of the UNESCO position was one that saw the society of the future as a scientific humanist learning society. Well organised lifelong education would enable all citizens to participate fully in this scientific humanism (UNESCO 1972). The Council of Europe's focus was more on the role of cultural policy in changing society. They saw education permanente as a means of "preserving and renewing" the European cultural heritage and, at the same time, "as a strategy for promoting European cultural integration" (Kallen 1979: 51). Lifelong education is also significantly connected to the different, but related OECD concept of recurrent education (for details see Kallen 1979).

Despite its humanistic origins, the concept of lifelong education received wide criticism and rejection from many educational circles in the 1970's. Now that in the 1990's lifelong education is making a return to favour because, amongst other things, it sits well with fashionable economic agendas, it is bound to be roundly condemned by some for not being humanistic enough. However, as this paper will

argue, the return to favour of lifelong education is due to much more than current economic agendas. Major factors are recent developments in educational research and the increasing influence of postmodernist thought.

Although the concept of lifelong education fell somewhat from favour in the 1980's, it was never entirely off the educational agenda. As Long (in Long, Apps and Hiemstra 1985: 66ff.) noted, there were various ongoing interacting forces that together served to build up continuing increasing pressure for lifelong learning provision. Long classified and discussed these in terms of "three critical foundations of lifelong learning" as follows:

1. Lifelong Learning - A Basic Human Need
2. Social and Technological Factors (these include the increasing failure of the 'front end' model of education)
3. Institutional Pressures these include both "philosophical pressures" - education as a good in itself - and "practical pressures" - public demands placed on educational institutions.

It is notable that these pressures could conceivably produce a range of outcomes. At one extreme, a minimalist view of lifelong education could be achieved, i.e. a society in which there is reasonably adequate provision of adult education. Perhaps many present industrialised countries are approaching this situation. However, many proponents of lifelong education are seeking much more than this. The other extreme, a maximalist view of lifelong education, seeks nothing less than a learning society. While learning societies can take various forms, proponents of lifelong education typically favour one that is democratic, where the learning society is "a shared, pluralistic and participatory 'form of life' in Dewey's sense .... rather than a simple set of institutions and constitutional guarantees" (Wain 1987: 202; Wain 1993: 68).

The remainder of this paper has three main sections. Firstly, the conceptual arguments that were the main focus for criticism and rejection of lifelong education by many educational thinkers in the 1970's and later will be re-examined and shown to be less than convincing. Secondly, some recent developments in educational research that appear to provide strong support for the concept of lifelong education will be outlined. Thirdly, it will be argued that the increasing influence of postmodernism on educational thought likewise provide further powerful support for the concept of lifelong education.

#### Conceptual Arguments: The Relation between Lifelong Education and Lifelong Learning

Probably the main conceptual argument advanced against the notion of lifelong education by its critics hinges on the charge that it uses the

terms 'lifelong education' and 'lifelong learning' interchangeably, thereby confusing education and learning. Lawson (1982) presents the argument as follows:

The lifelong education movement confuses learning with education. But education is much narrower than learning. Hence 'lifelong education' debases education.

Another important conceptual argument advanced against the notion of lifelong education was presented by Bagnall (1990). This is a variant on the Lawson argument and proceeds as follows:

If all learning counts as education, governments may close down or reduce formal and non-formal education provision, since people can learn informally at no cost.

Wain (1987, 1993) has strongly defended lifelong education against both of these arguments. For a start, he denies that proponents of lifelong education have conflated education with learning. He distinguishes the normative definition of education from its technical definition. Then drawing on the work of Lakatos, Wain argues that the normative definition belongs in the ideological core of an educational research program; the technical definition belongs in the operational belt. (See Wain 1987: 47; Wain 1993: 65). Following Lakatos, the normative definition is inviolate, but the technical definition can be altered as the operational belt evolves in order to advance the ideological core

of the research program. Thus

"....'education' is defined differently depending on one's purposes; normatively, or in terms of ideals and principles of different kinds related to the good life etc., if one is describing the ideological core, and technically to specify the relevant teaching/learning activities and processes that provide the structure for its practices and policies if one is describing the operational belt."  
(Wain 1993: 65)

As Wain sees it, by their own commitment to a narrow understanding of 'education', both Lawson and Bagnall read 'education' normatively whenever it occurs in the lifelong education literature. This leads them to conclude erroneously that proponents of lifelong education conflate all learning with education.

Wain maintains, further, that it is clear that lifelong education is related to lifelong learning as process is to product. By aligning lifelong education with process (Wain 1987: 50; Wain 1993: 66), Wain means that the focus here is on all the kinds of learning that can affect the process of individual growth, i.e. formal, non-formal and informal learning. This does not mean that all instances of any of

these are always educational - only that all three are relevant to education. For Wain, the interest is on how to enhance the education of learners. Non-intentional learning is seen as being very relevant to this interest. By aligning lifelong learning with product, on the other hand, Wain draws attention to the wide scope of learnt products. If, on the other hand, education is viewed as a product the focus shifts to what content should be taught, to teachers and to teaching, with informal learning being ignored. Thus the typical assumption by critics of lifelong education that for learning to be educational, it must be intentional. However, by distinguishing between process and product in this way, Wain evades the charge that he conflates learning with education. Both the Lawson and Bagnall arguments therefore fail as critiques of the concept of lifelong education because in both cases their first premise is false.

How convincing is Wain's defence of lifelong education as a process? It does seem to accord with the views of many other proponents of lifelong education. For example, Apps (in Long, Apps and Hiemstra 1985, p. 4) defines learning as "internal changes that occur in our consciousness", i.e. as a product. He defines education as "those activities, events and conditions that encourage learning", i.e. as a process. Hence for Apps, lifelong learning becomes "those changes in consciousness that occur within us throughout our lifetime" and lifelong education becomes "those opportunities both deliberate and unintentional that influence learning that takes place". Lifelong education as a process to effect lifelong learning as a product seems also to accord with the UNESCO position which "sees lifelong education as involving a fundamental transformation of society, so that the whole of society becomes a learning resource for each individual" (Cropley 1979: 105).

Notice that if we accept these definitions, there is no question of implementing lifelong learning. It happens already. Lifelong education directs our attention to the possibilities of making lifelong learning more effective.

A recently developed 'Profile of the lifelong learner' proposed by Candy, Crebert & O'Leary (1994: 43-4) helps to clarify the relation of process and product in lifelong education. The profile of the lifelong learner is as follows:

An inquiring mind

- a love of learning;
- a sense of curiosity and question asking;
- a critical spirit;
- comprehension monitoring and self-evaluation;

Helicopter vision

- a sense of the interconnectedness of fields
- an awareness of how knowledge is created in at least one field of study, and an understanding of the methodological and substantive

- limitations of that field;
- breadth of vision;
- Information literacy
- knowledge of major current sources available in at least one field of study;
- ability to frame researchable questions in at least one field of study;
- ability to locate, evaluate, manage, and use information in a range of contexts;
- ability to retrieve information using a variety of media;
- ability to decode information in a variety of forms: written, statistical, graphs, charts, diagrams and tables;
- critical evaluation of information;
- A sense of personal agency
- a positive concept of oneself as capable and autonomous;
- self-organisation skills (time management, goal-setting, etc.);
- A repertoire of learning skills
- knowledge of one's own strengths, weaknesses and preferred learning style;
- range of strategies for learning in whatever context one finds oneself; and
- an understanding of the differences between surface and deep level learning.

These proposed attributes of the lifelong learner suggest that even if education is process while learning is product, as suggested by Wain and others, the two are nonetheless related intimately. Many of these attributes are the kind of thing that can be learnt (or at least strengthened by learning). In that sense they are products. But equally these attributes in turn enrich learning processes, whether formal, non-formal or informal. That is, these attributes make learning processes more likely to be educational. The same argument applies to the undergraduate competencies proposed recently by Jackson (1995) as follows:

- Access to existing knowledge
- Command of existing knowledge
- Criticism of existing knowledge
- Exploration of issues with existing knowledge
- Creation of new knowledge
- Identification of ethical dimensions of a problem or issue
- Teamwork

While these competencies are proposed as outcomes (or products) of all undergraduate education, they are also likely to render future learning processes educational. Overall, then, it can be concluded that the main conceptual arguments advanced against lifelong education are far from convincing. I turn now to some educational developments that have helped to return the concept of lifelong education to prominence.

## Lifelong Education and Recent Developments in Educational Research

For much of its history, the formal education of professionals was

dominated by the belief that its main purpose was to provide future professionals with a strong grounding in the knowledge that would serve them well throughout their career. This 'front end' model assumed that practitioners use their theoretical knowledge to analyse professional problems so as to arrive at a solution which could then be implemented. This sort of approach accorded with the enduring and influential assumption that the proper focus of 'real' education is propositional knowledge, as exemplified in the traditional disciplines and subjects. This in turn has engendered dichotomous thinking which tends to view vocational education as mechanistic and unproblematic training in contrast to genuine education which is challenging and intellect developing (Hager 1994). Thus, the firm focus in the formal education of professionals was on knowledge acquisition.

Conceptualising education in this dichotomous way inevitably divides theory from practice and creates the perennial problem of how to bring them together again when attempting to account for human action in the world. The dearth of satisfactory solutions to the theory/practice problem has generated a host of attempts in more recent educational writings to bypass the problem. These attempts range from Schon's 'reflective practitioner' to problem-based learning. The attempt to bypass theory/practice thinking is also evident in cognitive science which is, of course, based on the "symbol processing" view of cognition, i.e. the assumption that "knowledge is mentally stored information available to the individual" (Yates and Chandler: 131). Thus cognitive science can be seen as a research approach which continues to emphasise the primacy of knowledge. Yet even here there has been a recognition of the need to "de-emphasise the spurious theory-and-practice connotations" that surround the declarative knowledge/procedural knowledge and similar distinctions because "they do not necessarily represent independent modes of functioning" (Yates & Chandler 1991: 133-134).

Situated learning theory (Brown et al. 1989, Lave 1988, Chaiklin and Lave 1993) provides another recent example of an attempt to bypass the theory/practice problem. According to Lave (1988: 1):

"'Cognition' observed in everyday practice is distributed - stretched over, not divided among - mind, body, activity and culturally organised settings (which include other actors)."

Hence, Lave continues, the need to view "cognition as a nexus of relations between the mind at work and the world in which it works." Obviously notions such as "stretched over, not divided among" and "nexus of relations" point to holism of some kind. The problem for

situated learning theory is that it seems to be unable to progress beyond such holistic statements to an analysis of what they imply.

Overall, it can be said that while there is a common recognition of the need to reconceptualise the theory/practice dichotomy and its attendant limitations. Even within the liberal education tradition, which was a prime instance of the elevation of theory over practice in education, the importance of practice has come to be recognised. Thus, the performative aspects of liberal education are now a central concern:

"... the objects of liberal education, in so far as they concern pupil performances, must be to get pupils to know how to do things and not merely to be able to do them."

(Bailey 1984: 80)

Taking this even further, Hirst, a notable proponent of liberal education in the 1960's (Hirst 1965), states his revised position as

follows:

"..... I now consider practical knowledge to be more fundamental than theoretical knowledge, the former being basic to any clear grasp of the proper significance of the latter. But my argument now is not merely for the priority of practical knowledge in education, but rather for the priority of personal development by initiation into a complex of specific, substantive social practices with all the knowledge, attitudes, feelings, virtues, skills, dispositions and relationships that that involves. It is those practices that can constitute a flourishing life that I now consider fundamental to education."

(Hirst 1993: 197)

An emerging interest in workplace learning reflects a move away from the theory/practice type of analysis discussed in the previous paragraphs. Amongst other things, this change has been triggered by research findings on the development of expertise. According to this research, expert practitioners in a particular field have a repertoire of highly developed mental schemata that they have accumulated from experience. These schemata are drawn on by practitioners to recognise, classify and deal with the problems that confront them in their workplaces (see, e.g., Yates and Chandler 1991). Thus novice teachers employ general principles learnt in their teacher education course to try to analyse and solve problems encountered in their first forays into classroom teaching. Rather than employing such general principles, expert teachers automatically perceive new problems as reformulations of old ones and quickly fashion an appropriate response. This kind of research finding has been taken to indicate that workplace learning is richer than had been assumed previously. Rather than practitioners merely using general theories to analyse workplace problems and devise

solutions, it appears that general theory may be somehow transformed by experience into mental schemata that are relatively context specific. This is reflected in the increasing realisation that graduates of academic courses are not yet equipped as competent practitioners. Hence the importance in various occupations of novices taking part in mandatory professional years, internships, probationary periods, practicums, etc.

Overall, then, a clear trend in educational research is evident in which knowledge is increasingly seen as a product of practice. No longer is practice viewed as educationally uninteresting. Equally importantly, since engagement in novel practices is potentially a lifelong occupation, the importance of lifelong education as against the 'front end' model is clear.

### Lifelong Education and Postmodernism

The implications of postmodernism for education have been enunciated by, amongst others, Burbules (1995), Bagnall (1994a and 1994b) and Usher and Edwards (1994). However, as Burbules points out, enunciating the implications of postmodernism for education is complicated by the fact that postmodernism "is not a specific theoretical position itself, but an intellectual trend that comprises several quite different theoretical or philosophical theories" (1995: 1). Amongst others, these include post-structuralism or deconstructionism. According to Burbules, the crucial feature of postmodernist arguments is that represent a novel type of critique in the intellectual landscape. This novel critique does not seek to reject, deny or refute modernism and replace it with something else. Rather, postmodernism leads us to a position of incredulity towards modernism. That is, the postmodernist era is one in which we cannot do without the theories and explanations of modernism,

but neither can we bring ourselves to maintain wholehearted belief in them. Thus, says Burbules, "postmodernism is actually more profound, and more disturbing, .... than any simple anti-rationalism or relativism" (1995: 5). Burbules notes three social circumstances that together have served to accelerate this incredulity towards modernism. These are:

- a growing awareness of the radical diversity and potential incommensurability of the different cultural forms of life that sustain groups and individuals.
- a growing realisation that certain dynamics of asymmetrical power, which distort and compromise even the best of human intentions, are inherent to the institutional and informal patterns of life in which humans are engaged.
- a growing realisation of the limitations of language and discourse. Because human languages are diverse, and non-congruent, there will always be a limit upon any particular discursive system as a

standpoint, in a place and time, within which one can try to describe all matters of truth, value and so forth. Thus, there are always gaps and discontinuities in our discursive system.

Drawing on many writers in this field, the broad characteristics of a postmodern world can be set out as follows:

- crisis
- mistrust of grand narratives, e.g. enlightenment, human progress
- rejection of objective knowledge and absolute truth
- emergence of new social and cultural forms
- celebration of difference
- work as indeterminate and ephemeral based on rapidly changing technology
- value placed on image, style and representation
- advanced capitalism in the business of the production and exchange of cultural forms rather than material products
- reality becomes individual, multiple, irreducible and unprivileged

While there is much here that calls out for further discussion, from the perspective of the present paper the main implication is fairly clear. The postmodernist injunction for individuals to 'write their own script' is just another way of stating the importance of lifelong learning in the 1990's. As Usher and Edwards (1994: 177-8) aptly point out, in the complexity of the postmodern world,

".....notions of 'lifelong learning' and the 'learning society' have risen to a higher position on the agendas of opinion formers and policy-makers. Transmission of knowledge en bloc to young people is seen to be in need of replacement by an a la carte menu of continuing education from which adults choose according to their circumstances and requirements."

## Conclusion

The conceptual arguments against lifelong education are now seen to have been based largely on a particular narrow view of the nature of

education. Lifelong education as a concept seems likely to attract much wider support in the 1990's. There are signs that this is already happening (World Initiative on Lifelong Learning 1995). The main

reasons for this can be summarised briefly, but slightly misleadingly, as: If modernism is on the right track, lifelong education should be implemented. If postmodernism is on the right track, lifelong education should be implemented. Either postmodernism is on the right track or modernism is on the right track. Hence, lifelong education should be implemented. This way of putting it is misleading because modernism and postmodernism are treated as rival opposing theories. Adopting the Burbules interpretation of the significance of postmodernism, a less misleading statement of the conclusion is the following: If we can bring ourselves to accept modernism, then lifelong education should be implemented. If, however, we are wracked by postmodernist doubt, lifelong education should be implemented. Hence, either way lifelong education should be implemented.

## References

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T6713LIFELONG EDUCATION, RESEARCH AND PRACTICE

DOCTOR OF EDUCATION

10 April

SOME LIFELONG LEARNING ISSUES RAISED IN THE READINGS

Present readings:

The present readings (10-13, 15-16 and Hager & Butler 1994) bring us to a very vexed overarching issue: the role and nature of knowledge in lifelong education. A related issue is assessment of knowledge.

1. Yates & Chandler article

Assumes that "knowledge is mentally stored information available to the individual" (p. 131). (This has been called the "symbol processing"

view of cognition). Key philosophical issues posed by this view are dualistic representation (How does what is mentally stored represent entities that are non-mental?) and the structure of what is mentally stored (The structure is traditionally thought of as a logical one).

Given the assumptions of this view, Yates & Chandler outline some findings that are of interest to lifelong education.

- The importance of knowledge in lifelong education, especially knowledge appropriate to the particular context. The "...more complex the functioning, the greater is the likely impact of stored experience on current functioning." (Yates & Chandler, p. 131)

- Importance of overcoming the spurious declarative knowledge/procedural knowledge, theory/practice, knowing that/knowing how and general/vocational dichotomies (Yates & Chandler, pp. 133-134). (However, is the stored information view adequate for handling the amalgam of declarative and procedural knowledge?)

- Knowledge and expertise connection - domain specific pattern-recognition skills (i.e. more than mere stored information?) (Yates & Chandler, p. 139. See also Glaser and Tennant articles in Reader 2; Margetson in Reader 1, p. 44; Kennedy M.M. (1987) 'Inexact

Sciences: Professional Education and the Development of Expertise', Review of Research in Education, 14, 133-167).

- Prior knowledge has a major impact on learning, yet this effect "...is essentially hidden from a teacher's view." (Yates & Chandler, p. 141) What implications for lifelong education and teaching?

A different perspective on knowledge which would critique the above: Knowledge as situated. (Deweyan pragmatism, situated cognition theorists e.g. Lave, activity theorists). E.g. Lave (1988, p. 1): "'Cognition' observed in everyday practice is distributed - stretched over, not divided among - mind, body, activity and culturally organised settings (which include other actors)." Hence, continues Lave, the need to view "cognition as a nexus of relations between the mind at work and the world in which it works."

Some references on situated knowledge:

Brown J.S., Collins A. and Duguid P. (1989) 'Situated Cognition and the Culture of Learning', Educational Researcher, 18 (Jan-Feb), 32-42.

Chaiklin S. and Lave J. (eds.) (1993) Understanding Practice: Perspectives on Activity and Context. Cambridge: Cambridge University Press.

Dunne J. (1993) *Back to the Rough Ground: 'Phronesis' and 'Techne' in Modern Philosophy and in Aristotle*. Notre Dame/London: University of Notre Dame Press.

Lave J. (1988) *Cognition in Practice: Mind, Mathematics and Culture in Everyday Life*. Cambridge: Cambridge University Press.

## 2. Margetson article (Reader 1)

Problem-based learning is an attempt to link knowledge acquisition with the contexts in which it is to be used.

Knowledge and expertise connection: "Expertise is an ability to make sound judgments ....." (Margetson, p. 44) How does this compare with the Yates & Chandler account of expertise?

Importance of overcoming the spurious declarative knowledge/ procedural knowledge, theory/practice, knowing that/knowing how and general/vocational dichotomies (Margetson, p. 44). Does Margetson's account differ significantly from that of Yates & Chandler?

How compelling is Margetson's account of the discovery/justification dichotomy and its alleged unhealthy influence on education arrangements for professionals?

Additional reference:

A useful paper that relates to 1 and 2 above is Eraut M. (1985) 'Knowledge Creation and Knowledge Use in Professional Contexts', *Studies in Higher Education*, 10:2, 117-33.

## 3. Hayes article

What perspective on human development underpins the lifelong education movement? Is it simply that the preformational model and the typological framework (outlined by Hayes) are counter to assumptions about lifelong education, while the epigenetic model and the variational framework support these assumptions?

## 4. Candy article

What are the implications of Candy's views on learning to learn for lifelong education?

## 5. Boud article

Link Boud's views on assessment to the assumptions of lifelong education. Are there any incompatibilities?

## 6. Eisner article

List the aspects of Eisner's "authentic assessment" that link it to the assumptions of lifelong education. Are there any incompatibilities?

## 7. Hager and Butler article

Link the judgmental paradigm to Margetson's (p. 44) claim that "Expertise is an ability to make sound judgments ....."

Are the two paradigms distinct? If not, why not?

For post-structuralists life is text and text is fiction consequently no explanation or world view can claim a privileged status over any other.

Knowledge is made relative and fictional. Any escape from subjective knowledge be it in the guise of scientific method, rationalist theorising, hermeneutic interpretation or the communicative action of critical theory is denied.

Another lead:

Lifelong education as a paradigm - Turchenko V. (1983) 'Continuity as the Cornerstone of the New Paradigm of Education' in Knapper C. and Cropley A.J. (1985) Lifelong Learning and Higher Education: New Patterns of Learning. P.J. Hills (ed) Australia: Croom Helm. p. 18 "LE paradigm provides a way of looking at what already exists in order to perceive shortcomings or see ways in which improvements could be made." Defn of a paradigm: it entails a system of fundamental principles which serve as a basis for raising and tackling .... problems.

Extras?

Education as process - means that the focus is on all kinds of learning that can affect the process of individual growth, i.e. formal, non-formal and informal learning. (Does not mean that all instances of any of these are always educational - only that all three are relevant to education). For these theorists, the interest is on how to enhance education of learners. Non-intentional learning is seen as relevant.

Liberal education literature Peters (19?), Hirst (1965) as basis for Lawson, Bagnall:

J White crits

"three critical foundations of lifelong learning" see also other e.g. Knowles 1991, p.?

Working model a la Frankena

Relate to Lawson: LE a policy rather than a concept?

aligning lifelong education with process; Knowles 1991, p. 72

Need to show how this LE vs LL distinction solves various conceptual (internal) difficulties that are raised in the literature. eg It also solves various external difficulties e.g. general vs. vocational (Candy, Crebert & O'Leary pp. xi and Ch. 2) (Refer to McIntyre ACE report and study?) CHECK CHECK

NB Need to relate process/product distinction to voc/gen, theory/practice, etc. Will be a major factor in highlighting the increasing relevance of LE

Griffin (1983) on LE

Hirst p. 192ff knowledge as a product of practice

Cognitive science - social critique (Walsh) Also recommends process and just product

Situated learning in Lave et al papers - bringing together of thought and action

Vygotsky

Dunne

research arguments:

Expertise and professional learning

Cognitive psychology

(SEE PAPER on assessment paradigms and authentic assessment)

research findings on the development of expertise:

experts have a repertoire of highly developed mental schemata accumulated from experience.

These schemata are used to recognise, classify and deal with the problems that arise in the workplace.

E.g. novice teachers employ general principles learnt in their teacher education course to try to analyse and solve problems encountered in their first forays into classroom teaching.

Rather than employing such general principles, expert teachers automatically perceive new problems as reformulations of old ones and quickly fashion an appropriate response.

stages of professional learning

Implications of this research:

workplace learning is richer than had been assumed previously.

challenge to 'front end' model of professional education

Rather than practitioners merely using general theories to analyse workplace problems and devise solutions, it appears that general theory may be somehow transformed by experience into mental schemata that are relatively context specific.

This is reflected in the increasing realisation that graduates of

academic courses are not yet equipped as competent practitioners.

Hence the importance in various occupations of novices taking part in mandatory professional years, internships, probationary periods, practicums, etc.

cognitive science generally

LE and knowledge:

1. Knowledge as mentally stored information available to the individual. (The "symbol processing" view of cognition). philosophical issues of dualistic representation and logical connections (Yates & Chandler points)

vs

2. Knowledge as situated. (Deweyan pragmatism, situated cognition theorists e.g. Lave, activity theorists).

Professional learning

Newer assessment paradigm e.g. Wolf, Gipps, Taylor, etc

Allman

Argument from psychological development

Gipps C. (1994) *Beyond Testing: Towards a Theory of Educational Assessment*. London: Falmer Press.)

Knowles M. (1991) 'Creating Lifelong Learning Communities', *New Education*, 13:1, 69-75.

Usher R. (1995a) '"Keeping Learners in Their Place": Globalisation, Space-Time Compression and Adult Education', paper presented in School of Adult Education Research Seminar series, University of Technology, Sydney, 24 August 1995.

Usher R. (1995b) 'Consuming Passions: Adult Learning and Postmodernity', paper presented in School of Adult Education Research Seminar series, University of Technology, Sydney, 5 September 1995.

Wolf, A (1995) Competence-Based Assessment. Buckingham/Philadelphia: Open University Press. (This is the 5th volume in a series titled Assessing Assessment).