Second International Handbook of Lifelong Learning

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David N. Aspin • Judith Chapman
Karen Evans • Richard Bagnall
Editors

Second International Handbook of Lifelong Learning

Part One

Springer

Editors
David N. Aspin
Faculty of Education
Monash University
Wellington Road, Clayton
Campus Building 6
Melbourne, VIC 3800
Australia
dnaspin@bigpond.com

Karen Evans
Institute of Education
University of London
Bedford Way 20
WC1H OAL London
United Kingdom
krevanskaren@aol.com

Judith D. Chapman
Australian Catholic University
Victoria Pde 115
Melbourne Fitzroy, VIC 3065
Australia
judith.chapman@acu.edu.au

Richard G. Bagnall
Arts, Education and Law
Griffith University
Kessels Road 170
Brisbane, QLD 4111
Australia
r.bagnall@griffith.edu.au

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VADE MECUM
γηράσκω δ’αι᾽εὶ πολλά διδασκόμενος
I am growing old but still learning many things
(Solon c630–c555 BC)

To all those
Of every age, every country, and every creed
Committed to
Making Lifelong Learning
A
Reality for All
In the confidence that
'this world one day will be
the type of world we all deserve'

Nelson Mandela

Foreword

International Handbook of Lifelong Learning

The past 10 years have witnessed lifelong learning entering a phase of unforeseen strength, but also of weakness. The discussions in the 1990s about the defining issues of lifelong learning were built mainly on positions adopted, from the 1960s and onwards, in international organisations like UNESCO and OECD. UNESCO was the protagonist of a humanitarian and utopian concept of lifelong learning, whereas the OECD forged an economistic view with regard to competitiveness and economic growth. In the 1990s however, the EU-Commission joined with a stand on social cohesion and employability, and all three organisations increasingly approached almost consensus on lifelong learning incorporating employability, social cohesion, personal fulfilment and social inclusion.

Within the EU lifelong learning soon became the overarching concept for the national employment plans. So where lifelong learning in the beginning rather was a philosophy, based on visions on learning leading to happiness and personal fulfilment, it soon entered political rhetoric, and from there moved into the area of policies and strategies. Many adult education NGOs increased their influence in European policy shaping. From then on the concept has been discussed as encompassing all learning from cradle to grave, including formal, nonformal and informal learning. In consequence of this, the EU in 2007 collected all education and training programmes under the overarching title of lifelong learning. The use of improved statistical tools however has made visible some uncomfortable realities. The development of learning outcomes and participation in lifelong learning has not uniquely been a success. Much policy has been developed, but less implemented.

There is a complex relationship between improving the evidence base for policy development through knowledge production, and the impact on social and pedagogical practices. However, there is at the world level too little research and research-based knowledge about adult education and learning, the importance of the conditions of adult learning and lifelong learning and about learning theories and workplace learning. How can knowledge exchange be enhanced globally?

The Asia-Europe Education and Research Hub for Lifelong Learning offers an example of ways in which knowledge exchange can be promoted, providing a platform for dialogue between research and policy, between Asia and Europe and, since 2010, Australia, New Zealand and Russia. Interregional cooperations such as those between African Union and the Union of South American Nations (UNASUR) identify education and the fostering of human talent as integral to the entire life course as well as to social transformation. These and other interregional cooperations are making their distinctive contributions to bridging both research areas and continents, but there is a much bigger need to join forces globally in comparative research, making its results visible worldwide.

Today higher education is opening up for adult returners and access is widening, but there is still too little research and too few studies on the social return on investments in adult learning and the wider benefits of lifelong learning. Countries around the world acknowledge that lifelong learning has a major role to play in addressing economic and social challenges. They make national strategies for lifelong learning and regions come together to create new resource-bases, like the new regional Seameo Centre for Lifelong Learning in Vietnam. New research will be needed to contribute to the knowledge and evidence base for policy development, about learning cities, libraries and museums, and with offering critical perspectives as part of the policy framework.

The present handbook offers excellent examples and reviews of such up-to-date research, as an inspiration and foundation for policy-makers, researchers and practitioners alike.

I commend this publication to audiences around the world.

Arne Carlsen
Professor (Hon), Dr.Phil.h.c.
ASEM Education and Research Hub for Lifelong Learning
Director of UNESCO Institute for Lifelong Learning from 2011

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Contributors

David N. Aspin Faculty of Education, Monash University, VIC 3800, Australia, dnaspin@bigpond.com

Richard G. Bagnall Arts, Education and Law, Griffith University, 170 Kessels Road, Brisbane, QLD 4111, Australia, r.bagnall@griffith.edu.au

Robin St C. Barrow Faculty of Education, Simon Fraser University, Burnaby, BC, Canada V5A1S6, Robin_Barrow@sfu.ca

David Beckett Melbourne Graduate School of Education, The University of Melbourne, VIC 3010, Australia, d.beckett@unimelb.com.au

Amy Bohren Faculty of Education, Monash University, PO Box 6, Melbourne, VIC 3800, Australia, amy.bohren@monash.edu

Roger Boshier Department of Educational Studies, University of British Columbia, 3205 West 30th Ave.,Vancouver, BC, Canada V6T 1L2, roger.boshier@ubc.ca

Stephen Brookfield School of Education, University of St. Thomas, 1000 LaSalle Avenue, Mail No. MOH 217, Minneapolis, MN 55403-2009, USA, sdbrookfield@stthomas.edu

Michael T. Buchanan National School of Religious Education, Australian Catholic University, Level 2, Locked Bag 4115, Fitzroy MDC, VIC 3065, Australia, michael.buchanan@acu.edu.au

Catherine Casey University of Leicester, Room 403, Ken Edwards Building, Leicester, LE1 7RH, UK, c.casey@leicester.ac.uk

Judith D. Chapman Faculty of Education, Australian Catholic University, Locked Bag 4115, Fitzroy MDC, VIC 3065, Australia, judith.chapman@acu.edu.au

Lynne Chisholm Institute of Educational Science, University of Innsbruck, Liebeneggstrasse 8, A-6020, Innsbruck, Austria, lac-professur-ezwi@uibk.ac.at; lynne.chisholm@uibk.ac.at

Jim Crowther Moray House School of Education, University of Edinburgh, Edinburgh, Scotland EH8 8AQ, UK, jim.crowther@ed.ac.uk

Sandra R. Daffron Department of Educational Leadership, Woodring College of Education, Western Washington University, Bellingham, WA 98225-9087, USA, Sandra.Daffron@wwu.edu

Chris Duke RMIT University, Melbourne, Australia

University of Glasgow, Glasgow, UK

University of Leicester, Leicester, UK

Stirling University, Stirling, UK

Pascal International Observatory PURE, 26 St Marys Crescent, Leamington Spa, CV31 1JL England, UK

Moulin le Coq, 71770 Ozenay, France, chris.duke@rmit.edu.au

Ruth Dunkin 'Lightwood', 1394 Trentham Rd, Kyneton Sth., VIC 3444, Australia, rdunkin@bigpond.net.au

Richard Edwards The School of Education, University of Stirling, Stirling FK94 LA, UK, r.g.edwards@stir.ac.uk

Penny Enslin Department of Educational Studies, University of Glasgow, 11 Eldon St, Glasgow G3 6NH, Scotland, UK, penny.enslin@glasgow.ac.uk

Karen Evans Institute of Education, 20, Bedford Way, London, WC1H OAL, UK, k.evans@ioe.ac.uk

Colin W. Evers School of Education, University of New South Wales, Sydney, NSW 2052, Australia, cw.evers@unsw.edu.au

John Field Centre for Research in Lifelong Learning, School of Education, University of Stirling, Stirling, FK9 4LA, Scotland, UK, john.field@stir.ac.uk

Josephine Fleming Faculty of Education and Social Work, University of Sydney, Sydney, NSW 2006, Australia, j.fleming@usyd.edu.au

Nicholas Gara 11A Marlow St, Wembley, WA 6018, Australia, sngara7@bigpond.com

Peter Gilroy School of Education, Plymouth University, Plymouth, UK, d.p.gilroy@btinternet.com

Paul Hager Faculty of Arts and Social Sciences, University of Technology, Sydney NSW 2007, Australia, Paul.Hager@uts.edu.au

John Halliday Faculty of Education, University of Strathclyde, Glascow G13 1PP, UK, jshallid@gmail.com

Abrar Hasan International Policy Advisor and Consultant, Retired Head, Education Policy Division, OECD, 2045 Grand Boulevard, Oakville, ONT, Canada L6H 4X7, hasan_abrar@yahoo.com

Terry Hyland School of Arts, Media and Education, University of Bolton, Deane Road, Bolton BL3 5AB, UK, hylandterry@ymail.com

Peter Jarvis School of Politics, Faculty of Arts and Human Sciences, University of Surrey, Guildford GU2 7XH, Surrey, UK, P.Jarvis@surrey.ac.uk

Patrick Keeney Faculty of Education, Simon Fraser University, Burnaby, BC, Canada V5A1S6, Pkeeney@telus.net; PKeeney@tru.ca

Young Saing Kim Korean Research Institute for Vocational Education and Training (KRIVET), ChungDamDong 15-1, GangNamGu, Seoul 135-949, South Korea, ysk281@gmail.com

Kaori Kitagawa Department of International and Lifelong Education, Faculty of Policy and Society, Institute of Education, University of London, 20 Bedford Way, London WC1H 0AL, UK, K.Kitagawa@ioe.ac.uk

Wing On Lee Office of Education Research, National Institute of Education, NIE5-03-59, 1 Nanyang Walk, Singapore 637616, Singapore, wingon.lee@nie.edu.sg

Mal Leicester Emeritus Professor, Education Department, University of Nottingham twelvetrees@mac.com

David W. Livingstone Department of Sociology and Equity Studies, OISE/UT, 1401, Carmen Drive, Mississauga, ON L5G 3ZU, Canada, dwlivingstone@gmail.com

Norman Longworth University of Stirling, Stirling, Scotland, UK, Norman. Longworth@losmasos.com

Atsushi Makino Graduate School of Education, University of Tokyo, Hongo 7-3-1, Bunkyo, Tokyo 113-0033, Japan, makino@p.u-tokyo.ac.jp

Victoria Marsick J.M. Huber Institute for Learning in Organizations, Teachers College, Columbia University, 525 W 120th Street, New York, NY 10027, USA, marsick@tc.edu

John McIntyre Faculty of Education, University of Canberra, Bruce, ACT, Australia, john.mcintyre@canberra.edu.au

Phillip McKenzie ACER, Private Bag 55, Camberwell, VIC 3124, Australia, mckenzie@acer.edu.au

Tatum McPherson-Crowie Library, Australian Catholic University, Locked Bag 4115, Fitzroy MDC, VIC 3065, Australia, Tatum.McPherson-Crowie@acu.edu.au

Iris Metzgen-Ohlswager Department of Educational Leadership, Woodring College of Education, Western Washington University, Bellingham, WA 98225-9087, USA

Greg Misiaszek Paulo Freire Institute, Graduate School of Education and Information Studies, University of California, Los Angeles (UCLA), 8302 Math Science Building, Box 951521, Los Angeles, California 90095-1521, USA, gmisiaszek@yahoo.com

Gavin Moodie Governance and Planning, RMIT, GPO box 2476, Melbourne 3001, Australia, gavin.moodie@rmit.edu.au

Moses Otieno Oketch Institute of Education, University of London, 20 Bedford Way, LondonWC1H 0AL, UK, m.oketch@ioe.ac.uk

Loretta Saarinen Department of Educational Leadership, Woodring College of Education, Western Washington University, Bellingham, WA 98225-9087, USA

Yukiko Sawano Department of Education, University of the Sacred Heart Tokyo 4-3-1 Hiroo, Shibuya-ku Tokyo, 150-8938, Japan, Sawano@u-sacred-heart.ac.jp

Ingrid Schoon Institute of Education, 20, Bedford Way, London WC1H OAL, UK i.schoon@ioe.ac.uk

Terri Seddon Faculty of Education, Monash University, PO Box 6, Melbourne, VIC 3800, Australia, Terri.Seddon@monash.edu

Malcolm Skilbeck Independent researcher and writer, PO Box 278, Drysdale, VIC 3222, Australia, malcolm.skilbeck@deakin.edu.au

Shari Skinner Department of Educational Leadership, Woodring College of Education, Western Washington University, Bellingham, WA 98225-9087, USA

Ivan A. Snook Department of Education, Massey University, Palmerston North, New Zealand, iasnook@clear.net.nz

Mary Tjiattas Department of Philosophy, University of the Witwatersrand, Johannesburg, Private Bag 3, 2050 WITS Johannesburg, South Africa, marytjiattas@yahoo.co.uk

Lorna Unwin LLAKES Research Centre, Institute of Education, University of London, 20 Bedford Way, London WC 1H OAL, UK, l.unwin@ioe.ac.uk

Robin Usher 23 Louise St., Clifton Hill, VIC 3068, Australia, edprof@live.com

Jan Visser Learning Development Institute, P.O. Box 2105, Jupiter, Florida 33468, USA, jvisser@learndev.org

Veronica Volkoff Melbourne Graduate School of Education, The University of Melbourne, Melbourne, VIC 3010, Australia, vvolkoff@unimelb.edu.au

Yusef Waghid Faculty of Education, Stellenbosch University, Private Bag X1, Matieland 7602, South Africa, yw@sun.ac.za

Kenneth Wain Department of Educational Foundations, Faculty of Education, University of Malta, Rm 220 Old Humanities Building, Msida MSD 06, Malta, kenneth.wain@um.edu.mt

Melanie Walker The Postgraduate School, University of the Free State, Bloemfontein 9300, South Africa

Shirley Walters Division for Lifelong Learning, University of the Western Cape, Bellville, Cape Town, Republic of South Africa SA 7530, ferris@iafrica.com

Karen E. Watkins University of Georgia, Athens, GA 30602-4401, USA, kwatkins@uga.edu

Martin Weale MPC, Bank of England, Threadneedle Street, London EC2R 8AH, UK, m.weale@niesr.ac.uk

Alexandra Withnall Centre for Lifelong Learning, University of Warwick, Coventry, UK

Institute of Lifelong Learning, University of Leicester, Leicester, UK, alexwithnall@btinternet.com

Joseph Zajda School of Education, St Patrick's Campus (Melbourne), Australian Catholic University, 115 Victoria Parade, Fitzroy, VIC 3065, Australia, j.zajda@patrick.acu.edu.au

Miriam Zukas School of Social Science, History and Philosophy, Birkbeck, University of London, Malet Street, London WC1E 7HX, UK, m.zukas@bbk.ac.uk

Contributor Bios

Foreword

Arne Carlsen, Professor (Hon), Dr.Phil.h.c., is International Director at the Danish School of Education, Aarhus University and Chair of the ASEM Education and Research Hub for Lifelong Learning – a network of 38 universities in 26 Asian and European countries.

He is Honorary Doctor (philosophy of education) from Vietnam National Institute of Educational Sciences, Honorary Doctor (lifelong learning) from University of Latvia and Honorary Professor (Lifelong Learning) at Leningrad State University n.a. Alexander Pushkin.

He has been visiting professor at Kaunas University, University of Western Timisoara, German Institute of Adult Education, National University of Malaysia and Peking University.

As an international expert in lifelong learning he has been consultant to OECD and UNESCO, and member of various editorial boards and international think-tanks on lifelong learning. As vice-rector of education (2001–2006) at the Danish University of Education, he has acquired vast professional experience in educational policy development and implementation. He is currently executive director of the International Alliance of Leading Education Institutes (IALEI) and chair of the steering committee of the Erasmus Mundus Joint European Masters Programme in Lifelong Learning: Policy and Management and has recently been appointed director of UNESCO Institute for Lifelong Learning from 2011.

Part I

David Aspin is emeritus professor of education, School of Graduate Studies, and formerly dean of the faculty of education, Monash University, Australia. Prior to this he was professor of philosophy of education at King's College London and adjunct

professor in the Department of Philosophy of Education in the Institute of Education, both in the University of London. With Judith Chapman he is co-author of the publication *The School, the Community and Lifelong Learning* (London: Cassell 1997) and, with Judith Chapman, Michael Hatton and Yukiko Sawano, co-editor of the *International Handbook on Lifelong Learning* (Dordrecht: Kluwer 2001). In 1999 he was awarded a visiting fellowship at the International Studies Center of the Rockefeller Foundation in Bellagio, Como, Italy; in 2004 he was appointed a visiting professor at Nottingham University. In 2007 he was elected a visiting fellow at St. Edmund's College Cambridge. In 2006 he was editor of two volumes in the Springer Press 'Lifelong Learning' series – *Philosophical Perspectives on Lifelong Learning,* and (with Judith Chapman) *Values Education and Lifelong Learning.* His current research centres on lifelong learning, principally its epistemological, mental and methodological aspects and on values and values education, principally their normative conclusions and meta-ethical aspects.

Robin Barrow is professor of philosophy of education at Simon Fraser University. He was until recently dean of education there, and prior to that was reader in philosophy of education at the University of Leicester (UK). Professor Barrow is the author of 25 books and over 100 articles in the philosophy of education, philosophy and ancient history, including '*The Philosophy of Schooling', 'Giving Teaching Back to Teachers', 'An Introduction to Moral Philosophy and Moral Education'* and most recently, '*Plato'* (Continuum 2007). In 1996 he was elected a fellow of the Royal Society of Canada.

David Beckett teaches and researches adult education as professional practice, especially for those in institutional settings, such as managers, trainers, HRD Staff, nurses, teachers and also in community-based and consultancy-based work. His chief work as a research supervisor engages him in the areas of human resource development, workplace learning, professional development and in education philosophy and policy. By the end of 2008, he had published about 270 items, mainly of two kinds: non-refereed education policy contributions to 'Directions in Education'; and referred journal articles, chapters, conference papers and a book *Life, Work and Learning* (2002: London: Routledge). David is a fellow of the Philosophy of Education Society of Australasia and of the Australian Council for Educational Leaders. His next book *Starting Educational Research: Creative Thinking and Doing*, written with John O'Toole, is currently in the Press of Oxford University Press, Melbourne.

Judith Chapman is currently professor of education and until July 2009 was director of the Centre for Lifelong Learning at Australian Catholic University, where she was dean of the Faculty of Education from 1998 to 2003. Before that she was professor of education at the University of Western Australia from 1992 to 1998 where she was also associate dean for teaching and learning of the combined faculties of economics, commerce, education and law; prior to that she had been director of the School Decision – Making and Management Centre in the Faculty of Education at Monash University. In 1999 she was awarded an Order of Australia for services to

tertiary education as a teacher and researcher. In 1999 she was also awarded a visiting fellowship at the International Studies Center of the Rockefeller Foundation in Bellagio, Como, Italy; in 2004 she was appointed a visiting professor at Nottingham University and during 2007–2011 she has been elected a visiting fellow at St. Edmund's College, Cambridge.

Richard Edwards is professor of education and head of The Stirling Institute of Education. He has researched and written extensively on many aspects of lifelong learning. His most recent books include, with Robin Usher, *Lifelong Learning – Sign, Discourses, Practices* (2007, Dordrecht: Springer), and *Globalisation and Pedagogy* (2008, London: Routledge, 2nd edition), edited with Gert Biesta and Mary Thorpe, *Rethinking the Contexts of Learning and Teaching* (2009, London: Routledge), with Roz Ivanic et al., *Improving Learning in College: Rethinking Literacies Across the Curriculum*, (2009, London: Routledge), and, with Tara Fenwick, *Actor-Network Theory in Education* (2010, London: Routledge).

Penny Enslin is professor of education at the University of Glasgow, where she is director of the Ed.D. programme. Her research and teaching interests lie in the area of political theory and education, with particular interests in democracy and citizenship education. She has published internationally on deliberative democracy and education, liberalism, gender and feminist theory, nation building, African philosophy of education and higher education.

Colin W. Evers is a professor in the School of Education in the Faculty of Arts at The University of New South Wales. His research interests are in educational administration, philosophy of education and research methodology. He has written many papers and is an author and editor of seven books including *Knowing Educational Administration* (Pergamon, 1991), *Exploring Educational Administration* (Pergamon, 1996) and *Doing Educational Administration* (Pergamon, 2000), all co-authored with Gabriele Lakomski, and *Leadership for Quality Schooling* (Routledge/Falmer, 2001), co-edited with K.C. Wong. He is currently co-editor of the journal *International Studies in Educational Administration.*

Peter Gilroy was formerly Manchester Metropolitan University's Director of Research Development. He has published widely in the area of professional development and has additional research interests in the general areas of cultural change, philosophy, education and curriculum justification. His recent publications represent a series of linked critiques and reviews of policy developments in the field of continued professional development. He has served as the sole editor of the international *Journal of Education for Teaching*, a member of the board of *Educational Philosophy and Theory*, co-opted member of the executive of the Universities Council for the Education of Teachers (having previously been the elected chair of UCET) and one of two UK representatives on the Japan/UK Education Forum. He is currently professor emeritus at Manchester Metropolitan University and holds a visiting chair at Roehampton University whilst acting as a consultant for a number of other UK and overseas universities as they develop their research profile.

Terry Hyland qualified as a teacher in 1971 and after completing B.Ed, MA and Ph.D. degrees at the University of Lancaster, taught successively in schools, further, adult and higher education. After a 2-year secondment at the University of Sokoto, Nigeria, he worked in teacher education at the University of the West of England, before moving to the University of Warwick. Dr. Hyland was professor of post-compulsory education and training at the University of Bolton from September 2000 until his retirement, but continues to teach there as a consultant; he was appointed honorary visiting professor at the University of Huddersfield in 2006. Dr. Hyland's main research interests are in vocational education and training, professional development, values education and post-school policy studies. His books are *The Changing Face of Further Education* (RoutledgeFalmer, 2003, with Barbara Merrill) and *A Guide to Vocational Education & Training* (London: Continuum, 2007, with Chris Winch).

Peter Jarvis is a former head of department of educational studies at the University of Surrey. He is the founding editor of *The International Journal of Lifelong Education* and serves on a number of other editorial boards in Europe, Asia and the United States. He has written and edited over 40 books and 200 chapters and articles in books and journals, a number of which have been translated into many languages. He holds and has held a number of visiting professorships in universities throughout the world and has received many awards for his work, including a number of honorary doctorates.

Patrick Keeney is adjunct professor at Simon Fraser University, having previously taught at Okanagan University College (British Columbia), Canada. His academic interests are mainly in the areas of the history of education, philosophy of education and educational law, in particular the effects of the Canadian Charter of Rights and Freedoms on educational governance. He is a regular contributor to the *National Post*. He is currently deputy editor of *Prospero: A Journal of New Thinking in Philosophy in Education.*

Mal Leicester has had a career in education which has encompassed teaching in schools, teacher education, community education in inner city Birmingham, being adviser for multicultural education for the Avon Education Authority and most recently professor of adult learning and teaching at Nottingham University. She is a long-serving member of the editorial board of the *Journal of Moral Education*. Her research interests include moral education, values in education, lifelong learning, family learning and social justice in education. She has published widely in education journals, undertaken considerable editorial work and authored books on both ethnicity and disability in education. Most recently (with Routledge and Jessica Kingsley) she has written collections of original, themed stories with associated educational activities for the foundation level and at key stages one and two. She is emeritus professor at Nottingham University and visiting professor at the Universities of Derby and Nottingham Trent.

Ivan Snook trained as a primary teacher at Christchurch Teachers' College and taught in secondary schools from 1961 to 1965. He took his BA and MA (First Class

Honours) at the University of Canterbury and gained his Ph.D. from the University of Illinois where he specialised in philosophy of education under Dr. Harry S. Broudy. He was head of the department of education at Massey University 1985–1990 and dean of the faculty from 1989 until his retirement at the end of 1993. He is now emeritus professor of education. He has authored, edited or co-authored several books: *Philosophy of Education: An Organization of Topics and Selected Sources; Indoctrination and Education; Concepts of Indoctrination; Education and Rights; More than Talk: Moral Education in New Zealand; Church, State and New Zealand Education; The Ethical Teacher*. In 1993 he was elected an honorary fellow of the New Zealand Educational Institute. In 1994 he received the McKenzie Award of the New Zealand Association for Research in Education. In 1995 he was elected as one of the first three fellows of the Philosophy of Education Society of Australasia.

Mary Tjiattas is an honorary research assistant in the Department of Philosophy at the University of the Witwatersrand, Johannesburg. She is also a part-time faculty member at North Carolina State University. Her current academic interests are in moral psychology, and social and political philosophy.

Jan Visser is president and senior researcher at the Learning Development Institute (LDI), with prime responsibility for the focus areas of the Meaning of Learning (MOL); The Scientific Mind (TSM); and Learning for Sustainable Futures (LfSF). He is also a professor extraordinary at the University of Stellenbosch, South Africa, and a lifetime fellow of the International Board of Standards for Training, Performance and Instruction, which he served as one of its directors for 6 years. Prior to establishing LDI, Jan was UNESCO's director for Learning Without Frontiers (LWF), a global trans-sectoral programme of which he was the principal architect. A theoretical physicist by original vocation and training, who graduated from the Delft University of Technology in the Netherlands, he engaged into many other areas, including film-making and instructional design. In the latter area, he obtained his degrees from Florida State University. Whilst broadening his interests and activities beyond the study of nature, his original passion, he developed a career that has lasted more than four decades in international development, working around the globe to improve the conditions for human learning. Dr. Visser is also a musician (who built some of his own instruments), an avid walker and, naturally, a lifelong learner.

Yusef Waghid is professor of philosophy of education, Chair of the Department of Educational Policy Studies and dean of the faculty of education at Stellenbosch University, South Africa. His research focuses on democratic citizenship education and is captured in his research book (2010) *Revisiting Democratic Citizenship Education: Pedagogical Framings* (African Sun Media Press). He is the author of *Community and Democracy in South Africa: Liberal Versus Communitarian Perspectives* (Peter Lang Publishers). He is an elected member of the Academy of Science in South Africa and editor-in-chief of the *South African Journal of Higher Education*.

Kenneth Wain is emeritus professor of education at the University of Malta where he has served as head of the Department of Foundations in Education and as dean

of the Faculty of Education, where he still does some teaching and supervision in philosophy of education. Before taking up his first appointment at the university as lecturer he taught in state primary and secondary schools for several years. He received his Ph.D. from the University of London. Over the years he has published numerous articles in academic journals as well as chapters in books. He has also authored the following books: *Philosophy of Lifelong Education* (1987), *The Maltese National Curriculum: A Critical Evaluation* (1991)*, Theories of Teaching* (1992)*, The Value Crisis: An Introduction to Ethics* (1995) and *The Learning Society in a Postmodern World* (2004). He has recently finished a book on Rousseau's work on politics and education, which is due to be published shortly by Sense Publishers.

Melanie Walker is professor of higher education at the University of Nottingham, where she is director of the doctorate course in higher education and lifelong learning; she is also an extraordinary professor in the faculty of education at University of the Western Cape. Her research interests focus on higher education, in particular, theories and practices of equality and social justice, identity formation and learning, agency and gender equity and capability pedagogies.

Shirley Walters is professor of adult and continuing education at the University of Western Cape, South Africa. She is the founding director of the Division for Lifelong Learning, which is concerned with helping the university realise its lifelong learning mission. She is presently chair of the South African Qualifications Authority (SAQA) and has recently received an appointment as honorary professor at the Free State University, Bloemfontein, South Africa.

Part II

Amy Bohren is a research assistant and doctoral student in the faculty of education, Monash University, where she is writing her dissertation on the employability of liberal arts graduates. She is currently involved in the ARC Project entitled 'The Teaching Occupation in Learning Societies'. Amy is a registered professional career practitioner and was formerly the postgraduate careers and employment consultant at Monash University. Prior to this, she worked as a research fellow in the faculty of arts at Monash University where she coordinated the Graduate Pathways Project.

Catherine Casey is professor of organisation and society at the University of Leicester, UK. She was formerly at the University of Auckland, New Zealand, and prior to that she researched and taught at the University of Rochester, New York. Her principal research interests are in areas of economic sociology and in education. Catherine Casey has held visiting fellowships in a number of European institutes and she has served as expert scientist for the European Union Commission Directorate-General Research, and Directorate-General Education and Culture. She is a senior editor of *Organization Studies* (Sage). She has published numerous articles in international journals and books, and is author of *Work, Self and Society:*

After Industrialism (Routledge 1995) and *Critical Analysis of Organizations: Theory, Practice, Revitalization'* (Sage 2002).

Lynne Chisholm holds the chair for education and generation at the University of Innsbruck in Austria, where she coordinates the university's Research Centre on Education, Generation and Life-course; she also holds visiting professorships at the University of Oslo (education and citizenship) and the Danish School of Education/ University of Aarhus (adult learning/continuing education), and is a member of the Austrian Council of Universities of Applied Sciences. She is an international specialist in education, training and youth research in comparative and intercultural context. She is regularly involved in undertaking European and international studies and reports in these fields and was co-editor for UNESCO's first global report on adult learning and education. She also coordinates the Asia-Europe Lifelong Learning Hub research network on workplace learning.

Karen Evans is professor of education (lifelong learning) at the Institute of Education, University of London, where she was formerly head of the School of Lifelong Education and International Development. Her main research interests are learning in life and work transitions, and learning in and through the workplace. Books include *Improving Literacy at Work* (2011); *Learning, Work and Social Responsibility* (2009); *Improving Workplace Learning* (2006); *Reconnection: Countering Social Exclusion Through Situated Learning* (2004); *Working to Learn* (2002); *Learning and Work in the Risk Society* (2000). She was editor of *COMPARE*, the journal of comparative and international education, between 2004 and 2009 and is currently a leading researcher in the Economic and Social Research Council's Research Centre (LLAKES) on Learning and Life Chances in Knowledge Economies and Societies. She is an academician of the UK Academy of Social Sciences.

Josephine Fleming works in the Faculty of Education and Social Work, University of Sydney. She is currently a researcher on two large joint university projects: one is a collaboration between Sydney, Melbourne and Griffith Universities funded by the Australian Research Council (*TheatreSpace)* and the other is led by the University of Technology Sydney and funded by the Australian Learning and Teaching Council. Josephine is also completing her Ph.D. research, a three-country comparative study on lifelong learning. She was previously communications manager at the University of Sydney's Centre for Continuing Education.

Kaori Kitagawa is research officer in the faculty of policy and society of the Institute of Education, University of London, where she completed her Ph.D. in 2004 with a thesis on lifelong learning in England and Japan. Her research interests include lifelong learning, professional development, vocational education and training and youth transition. She is currently working in various research projects including the Changing Youth Labour Markets and School to Work Transitions in Modern Britain project funded by the Japan Society for the Promotion of Science. She also has teaching responsibility in the IOE's Doctor in Education Programmes, in Master of Arts (MA) programmes including the MA Lifelong Learning

(Singapore), the MA in Comparative Education and in the Foundation Degree in Professional Practice in the Lifelong Learning Sector.

Wing On Lee is dean of education research at the National Institute of Education, Singapore, and president of the World Council of Comparative Education Societies. He was previously vice-president (academic) and deputy to the president, chair professor of comparative education, dean of Foundations in Education, head of the Departments of Educational Policy and Administration and Social Sciences and co-director of the Centre for Citizenship Education at the Hong Kong Institute of Education. He has also served as director (international) in the College of Humanities and Social Sciences at the University of Sydney, Australia, where he was professor of education. His public service in Hong Kong included membership of the Central Policy Unit, Education Commission and Curriculum Development Council. He received the Medal of Honour awarded by the Hong Kong Government in 2003 and HKSGI Award from the Hong Kong Soka Gakkai International Association in 2010.

David Livingstone is Canada Research Chair in Lifelong Learning and Work at the University of Toronto and professor emeritus in sociology and equity studies at OISE/UT. His books include *The Education-Jobs Gap: Underemployment or Economic Democracy* (Garamond Press, 2004, 2nd edition); *Hidden Knowledge: Organized Labour in the Information Age* (with Peter Sawchuk, Garamond Press and Rowman & Littlefield, 2004); *Education and Jobs: Exploring the Gaps* (University of Toronto Press, 2009); *Lifelong Learning in Paid and Unpaid Work* (Routledge, 2010); and *Manufacturing Meltdown: Recasting Steelworkers' Labour and Learning'* (with Dorothy E. Smith and Warren Smith, Fernwood Publishing, 2011).

Atsushi Makino is professor in the Graduate School of Education, University of Tokyo. Following graduation from Graduate School of Education, Nagoya University, he worked as researcher in the National Institute of Educational Research in China between 1992 and 2006. He was professor in the Graduate School of Education and Human Development, Nagoya University, from 2006 before joining the University of Tokyo as professor in 2008. His research topics include lifelong learning, educational thought in modern China, educational reform in contemporary China, community education in Mainland China and Taiwan, education in ageing and birthrate-declining society in East Asian Region and so on.

Greg William Misiaszek is a Ph.D. candidate at the University of California (UCLA) Graduate School of Education (advisor Carlos Alberto Torres, Ph.D.) in comparative and international education. His dissertation is on adult, non/informal progressive environmental education programmes Argentina, Brazil and Appalachia, United States. He has presented internationally and/or published on ecopedagogy, Freirean pedagogy, globalisation, adult education, higher education, in/nonformal education, Latin American education and educational technologies. He is an honorary founder and principal advisor to the director of the Paulo Freire Institute, UCLA. He has worked at the University of Southern California's (USC) Davis School of Gerontology for over 15 years as an educational expert and programme manager.

Moses Otieno Oketch was educated at the University of Nairobi, Kenya, before he proceeded to the United States where he obtained his master's and Ph.D. in economics of education and education policy at the University of Illinois at Urbana Champaign. He has written over 50 articles, reports, working papers, book chapters and books on matters of education policies in Africa, and participated in over 45 conferences and workshops across the world. He previously worked as academic member of staff at Vanderbilt University, USA. He is presently a senior lecturer in educational planning and international development at the Institute of Education, University of London.

Ingrid Schoon is professor of human development and social policy at the Institute of Education, University of London. She is also director of PATHWAYS, a fellowship programme funded by the Jacobs Foundation, and research director of the Centre for the Analysis of Youth Transitions (CAYT). She is a member of the ESRC Centre for the Study of Learning and Life Chances in the Knowledge Economies (LLAKES). Her research interests are focused on human development across the life course: transitions to adulthood, risk and resilience, the realisation of individual potential in a changing socio-historical context and the intergenerational transmission of (dis)advantage. Her publications include over 100 scholarly articles, book chapters and reports.

Terri Seddon is professor of education at Monash University. Her research focuses on transformations in learning and educational work in Australia and globally. She has documented the restructuring of Australian education and training since the 1990s and the way these changes have increased global interconnectedness and mobility, dispersed learning spaces and reconfigured the identities and practices of educational workers and workforces. Terri's current research is examining 'the teaching occupation in learning societies: a global ethnography of occupational boundary work', which builds on her recent book, *Learning and Work and the Politics of Working Life: Global Transformations and Collective Identities in Teaching, Nursing and Social Work* (with Lea Henriksson and Beatrix Niemeyer).

Martin Weale is an economist, currently visiting professor at the Institute of Education, University of London, and a leading researcher in the ESRC Research Centre for Learning and Life Chances in Knowledge Economies and Societies (LLAKES). He was director of the National Institute of Economic and Social Research (NIESR) in the UK, until 2010, when he joined the Bank of England's Monetary Policy Committee. At NIESR, he has published widely in academic journals and written numerous studies and reports for a wide range of national and international bodies.

Joseph Zajda is associate professor in the faculty of education at the Australian Catholic University, where he specialises in globalisation and comparative and international education. He has written and edited 22 books and over 100 book chapters and articles, including his two *International Handbooks of Globalisation and Education Policy Research* and the 12-volume book series *Globalisation and Comparative Education and Policy Research,* all published by Springer. He has founded four international journals in education: *New Education* in 1978

(*Educational Practice & Theory* from 1995), *Education and Society* (1982), *Curriculum and Teaching* (1984) and *World Studies in Education* (2000). He is joint recipient of an Australian Research Council Discovery Grant for research into 'Globalising studies of the politics of history education: a comparative analysis of history national curriculum implementation in Russia and Australia', 2011–2013.

Miriam Zukas is currently professor of adult education and executive dean of the School of Social Science, History and Philosophy at Birkbeck, University of London. She was previously the director of the Institute for Lifelong Learning at the University of Leeds. Her background as an adult educator has entailed an engagement with many different professionals including healthcare workers (doctors, dentists, pharmacists, nurses and so on), educators (in further, community and higher education) and those working in the private sector (solicitors, accountants etc.). Her research currently focuses on the transition of professionals from one level of responsibility to another, particularly in relation to doctors. She is co-editor of *Beyond Reflective Practice: New Approaches to Professional Lifelong Learning* (Routledge, 2009).

Part III

Michael T. Buchanan is senior lecturer and a member of the national school of Religious Education at Australian Catholic University. He has held positions of leadership responsibility in Catholic schools and in tertiary education.

Judith D. Chapman AM is professor of education and formerly dean of the faculty of education at Australian Catholic University. Judith was formerly professor of education associate dean (teaching and learning) of the combined faculties of economics, commerce, education and law at the University of Western Australia and director of the School Decision-Making and Management Centre at Monash University in Australia.

Sandra Ratcliff Daffron is associate professor of adult education at Western Washington University, Bellingham, WA, USA, and has an extensive background in adult education and continuing professional education with an Ed.D. from Northern Illinois University. Daffron has 27 years of experience as a professor, programme planner and professional executive in the fields of law, improvement of justice, adult basic education, prisoner education, military training and physician training. Daffron has served 2 years as chief of party for a Rule of Law project for USAID in the Middle East (West Bank and Gaza). Daffron and Mary North are authors of the forthcoming book, *Successful Transfer of Learning*, by Krieger Publishing.

Ruth Dunkin has over 30 years experience in public policy development and implementation, with a particular focus on education, health reform and labour market change, gained in senior executive roles in the public, not-for-profit and private

sectors, including as deputy vice-chancellor and vice chancellor of RMIT in Melbourne, Australia. Her academic interests have been in strategy, management and organisational change, teaching and learning and economic reform.

Nic Gara is a former college director of the Higher Colleges of Technology in the UAE. He has held a similar position in Kuwait and prior to this he was the managing director of the Midland College of TAFE in Western Australia. Previous director-level positions within TAFE (WA) have led to membership of national and state level curriculum committees, national ACE taskforce involvement and system coordination responsibilities. Originally qualifying in engineering, he later trained as a mathematics teacher and did further studies in chemical engineering, before completing graduate qualifications in education, administration and a master's in business. This led to a doctor of education, which was completed at UWA where he is still involved in teacher education on a sessional basis.

Abrar Hasan, retired head of Education Policy Division, OECD, is a policy advisor in the fields of education, labour markets, technology and economic development. His latest publication is 'Development Paradigms and Education Policy', in the *Journal for Educational Change* (2010), and his current work centres on capacity development in education for UNESCO. He is currently engaged in authoring a book on *International Trends in Education Policy and Practice* for Springer (Netherlands). Over the last couple of years, Dr. Hasan has served as advisor to ministries of higher education in Portugal and Denmark and for CONFITEA VI (UIL): Global Report on Adult Learning and Education (Lead Co-editor, 2009), Danish University Evaluation: Panel Report (December 2009, Panel Member), Reforming Arts and Culture Higher Education in Portugal (Chair, International Panel, September 2009), Reforming Distance Learning Higher Education in Portugal (Chair, International Panel, July 2009). Recent OECD publications conducted under his direction include: *Teachers Matter: Attracting, Developing and Retaining Effective Teachers* (2005); *Promoting Adult Learning* (2006), *Starting Strong II: Early Childhood and Education Care* (2006), *Review of Higher Education Policy: Denmark* (2005), *Review of Basic Education Policy in Turkey* (2007), *Review of Higher Education Policy of Portugal* (2008) and *Review of Tertiary Education Policies* (including China and Croatia) (2008).

Norman Longworth is now in his tenth career as an author, private consultant and project manager, having worked as head of department in schools and universities, as marketer, researcher and education developer in industry, and as leader of European and global professional associations. During the past 40 years, he has been holder of the IBM/UNESCO Chair of Information Technology and Education, author of five influential books and many learning materials on lifelong learning and learning regions, author of the European Commission's policy document for the local and regional dimension of lifelong learning, President of the European Lifelong Learning Initiative and vice-president of the World Initiative on Lifelong Learning, consultant to the European Commission, UNESCO and OECD, visiting professor at five European universities. His main activity and expertise is now in the domain of

lifelong learning cities, towns and regions in which he has managed and advised many European Commission projects, and created learning materials.

Phillip Mckenzie is research Director of the *Transitions and Policy Analysis* programme area at the Australian Council for Educational Research (ACER), and a former director of the Monash University-ACER *Centre for the Economics of Education and Training* (CEET). At ACER and CEET he has worked on a wide variety of commissioned research projects on the costs, financing and labour market outcomes of education and training and education policy issues. From 1996 to 1998, and from 2002 to 2004, he worked at the Organisation for Economic Co-operation and Development (OECD) on school-to-work transition and teacher policy issues.

Tatum McPherson-Crowie is the liaison librarian to the three schools of education, educational leadership and religious education at the St. Patrick's Campus of the Australian Catholic University, Victoria.

Iris Metzgen-Ohlswager is a recent graduate of the Continuing and College Education Master's programme at Western Washington University, Bellingham, WA, USA. She has a background as a high school teacher, teacher trainer, community prevention educator, media literacy specialist, programme planner and curriculum developer. Each of her professions has forced her to consider the importance of transfer of learning and recognise the need for research and dialogue on the subject.

Loretta Saarinen is a graduate of the Adult Education Master's programme at Western Washington University, Bellingham, WA, USA. Saarinen's adult education experiences include community educator, curriculum developer, programme planer, researcher, trainer and conference speaker. She has taught at community colleges, universities, with incarcerated populations, refugees, social agencies and for work training. Transfer of learning is a major focus for the varied adult audiences.

Yukiko Sawano is currently a professor of comparative education and lifelong learning at University of the Sacred Heart, Tokyo. From 1988 till 2005, she had been working at the Education Ministry of Japan and at the National Institute for Educational Policy Research of Japan (NIER) as a Senior Researcher. Her recent works include *Mapping the Dynamic Trends of Academic Achievement of Students Across the World* (2009, co-editor and author, in Japanese) and *New Society Models for a New Millennium – The Learning Society in Europe and Beyond* (Peter Lang, 2007, co-author). She is also socially contributing as a board member of the Japan Association of Lifelong Education, editor of the Japan Comparative Education Society, vice chair of the Council of Lifelong Learning of Kanagawa Prefecture, a member of Council of Youth in Toshima District, Tokyo.

Malcolm Skilbeck is an independent researcher, consultant and writer. His appointments have included director of the Education Centre and professor of education in the University of Ulster, director of the Australian Curriculum Development Centre, professor of curriculum studies at the Schools Council for Curriculum and Examinations for England and Wales, vice chancellor of Deakin University in

Australia and deputy director for education at the Organisation for Economic Co-operation and Development in Paris.

Shari Skinner is a recent graduate of the Continuing and College Education Master's programme at Western Washington University, Bellingham, WA. Skinner has over 12 years' experience in community college administration, in addition to experience in small business management, counselling and training. She currently provides technology training and supports online courses through the Office of eLearning at Whatcom Community College, Bellingham, WA. She is particularly interested in the transfer of learning in the online environment.

Veronica Volkoff is a senior research fellow in education policy and leadership at the University of Melbourne Graduate School of Education. Her extensive research work over the last 15 years has focused mainly on equity in education across sectors and comparative studies. She recently completed an evaluation of the impact of provider inclusiveness strategies on participation levels in vocational education and training across all Australian states and territories and longitudinal research of study participation and outcomes for people in Adult Community Education providers in Victoria. In addition, she has led the design, development and implementation of an academic programme providing a new pathway into teaching, as part of a national initiative.

Alexandra Withnall recently retired from the post of associate professor in lifelong learning and health at Warwick Medical School, University of Warwick, UK. She now holds honorary posts in the Centre for Lifelong Learning at Warwick and the Institute of Lifelong Learning, University of Leicester. She previously worked at the Universities of Lancaster and Keele and spent a decade as a researcher at the National Institute of Adult Continuing Education where she first developed an interest in older learners. A former chair of the Association for Education and Ageing, she has published extensively in the field and has contributed papers to a range of international conferences concerned with both gerontology and lifelong learning. Her most recent book is *Improving Learning in Later Life* based on research funded through a national research programme on teaching and learning issues.

Part IV

Richard G. Bagnall is a professor in adult and vocational education and dean (research) for the Arts, Education and Law Academic Group at Griffith University, Australia. His scholarly work is in the social philosophy of adult and lifelong education, with particular emphasis on the ethics of educational theory, advocacy and policy. He has published over 100 books and papers in that field, including *Cautionary Tales in the Ethics of Lifelong Learning Policy and Management: A Book of Fables* (Dordrecht: Kluwer Academic, 2004), and *Discovering Radical Contingency: Building a Postmodern Agenda in Adult Education* (New York: Peter

Lang, 1999). His teaching is centred on the philosophy of adult and lifelong learning. He has supervised to graduation the doctoral studies of over 25 doctoral and 30 research masters and honours degree candidates.

Robin Barrow is professor of philosophy of education at Simon Fraser University. He was until recently dean of education there, and prior to that was reader in philosophy of education at the University of Leicester (UK). Professor Barrow is the author of 25 books and over a 100 articles in the philosophy of education, philosophy and ancient history, including *The Philosophy of Schooling, Giving Teaching Back to Teachers, An Introduction to Moral Philosophy and Moral Education,* and most recently, *Plato* (Continuum 2007). In 1996 he was elected a fellow of the Royal Society of Canada.

Roger Boshier is professor of adult education at the University of British Columbia and former director of UBC programmes in Hong Kong and Singapore. He is actively involved in attempts to build a learning society in China, has participated in UNESCO-inspired activities designed to expedite this process, produced biographies of elderly cadres and studied Chinese learning villages, districts and mountains. He has also studied 'farm-gate' (self-educated) learners in Aotearoa, New Zealand, with a particular focus on America's Cup sailors, and analysed learning in the context of New Zealand heritage conservation. He maintains a longstanding interest in marine safety, search and rescue and coast guard politics in Canada.

Stephen Brookfield began his teaching career in 1970, and has worked in England, Canada, Australia and the United States, teaching in a variety of adult educational, community educational and college settings. He has written and edited 12 books on adult learning, teaching, leadership and critical thinking, four of which have won the World Award for Literature in Adult Education (in 1986, 1989, 1996 and 2005). He also won the 1986 Imogene Okes Award for Outstanding Research in Adult Education. His work has been translated into German, Finnish, Korean and Chinese. He is currently distinguished university professor of the University of St. Thomas in Minneapolis-St. Paul. In 2009 he was inducted into the International Adult Education Hall of Fame.

Jim Crowther is senior lecturer in adult and community education at the University of Edinburgh, UK. He is editor of the journal *Studies in the Education of Adults* and co-ordinator of the international popular education network (PEN). He has published widely in journals and his latest edited books are *Lifelong Learning: Concepts and Contexts* (2006 co-edited with Peter Sutherland) and *Popular Education: Engaging the Academy* (2005 co-edited with Ian Martin and Vernon Galloway). He has recently completed research on the environmental justice movement in Scotland and the role of information and communication technologies, as well as social media, in shaping learning and action amongst campaigners and activists.

Chris Duke works and publishes widely in adult and higher education, examining their relevance and utility for balanced and sustainable development in diverse societies and economic systems, often with bodies like the EU, OECD and

UNESCO, and especially with NGOs. He read history with political philosophy at Cambridge, and studied British mid-Victorian administration from this perspective for a London doctorate. He has worked alternately and concurrently in Australian and UK universities from the early 1960s to the present time, across a wide spectrum of kinds of universities, as professor of lifelong learning and director of continuing education in Australia, New Zealand and the UK, pro-vice-chancellor in Warwick (UK) and RMIT (Australia), and president of UWS Nepean in Sydney.

John Field is professor of lifelong learning at the University of Stirling, where he moved in 2002 after serving as professor and chair of department at the University of Warwick. He is an experienced social researcher whose publications include *Lifelong Learning and the New Educational Order* (Trentham), *Social Capital* (Routledge) and many other books and articles on adult learning, social cohesion and vocational training. His most recent book is *Improving Learning Across the Lifecourse: Learning Lives* (with Gert Biesta, Phil Hodkinson, Flora Macleod and Ivor Goodson), published by Routledge. He has advised a number of government and international bodies, and is a visiting professor at Birkbeck College, University of London.

Paul Hager is professor of education at University of Technology, Sydney. His main scholarly interest is the emerging field of philosophy of adult and vocational education. His work centres on topics such as informal workplace learning, professional practice and the role of generic skills in work. He has led a range of research projects in these areas. His most recent books (2006) are *Recovering Informal Learning: Wisdom, Judgement and Community* (with J. Halliday) and an edited volume, *Graduate Attributes, Learning and Employability* (with S. Holland), both published by Springer.

John Halliday began his working life as a telecommunications engineer following a degree in physics and mathematics. He went on to teach in a number of colleges of further education before obtaining degrees in philosophy and education. Since entering higher education he has published widely in the areas of philosophy of education and teacher education, including five books. He is perhaps best known for his work on the philosophy of vocational education but currently is writing a new book exploring new perspectives on disadvantage and achievement from an analysis of informal learning. Currently, he is professor in the faculty of education at the University of Strathclyde, Glasgow, UK.

Patrick Keeney is adjunct professor at Simon Fraser University, having previously taught at Okanagan University College (British Columbia), Canada. His academic interests are mainly in the areas of the history of education, philosophy of education and educational law, in particular the effects of the Canadian Charter of Rights and Freedoms on educational governance. He is a regular contributor to the *National Post*. He is currently deputy editor of *Prospero: A Journal of New Thinking in Philosophy in Education.*

Young Saing Kim is a research fellow of the Korean Research Institute for Vocational Education and Training (KRIVET), the Korean governmental policy research institute, where 102 fellows and researchers support national policy on HRD and the development of Korean vocational capacity. He earned a doctoral degree from Columbia University Teachers College in 2004. He has published many research reports and articles on learning organisations, informal learning, and OJT and policy initiatives based on skills development levy systems. Recent research projects include 'The Learning Organizations Initiative for Korean SMEs' and 'Case Studies of Workplace Learning in Korea', both sponsored by the ILO, 'HRD Models for SMEs with Mature Organizational Perspectives', and 'The Mismatch Between Skills Formation in SMEs and Policy Initiatives'.

Victoria J. Marsick is a professor of adult learning and leadership at Columbia University, Teachers College. She holds a Ph.D. in adult education from the University of California, Berkeley, and an M.P.A. in International Public Administration from Syracuse University. She co-directs the J.M. Huber Institute for Learning in Organizations, dedicated to advancing the state of knowledge and practice for learning and change in organisations. She is also a founding member of Partners for Learning and Leadership, a group that works with organisations to design, develop and implement strategic learning interventions. She has written extensively on informal learning, action learning, team learning and organisational learning culture, often in collaboration with Martha Gephart, Judy O'Neil and/or Karen Watkins.

John McIntyre is a research consultant in adult learning policy in Australia and adjunct associate professor in education at the University of Canberra. He was formerly a senior researcher and director of the Research Centre for Vocational Education and Training at the University of Technology, Sydney. He has conducted a range of research projects for government in adult and vocational learning, and has served in advisory positions, including the NSW Board of Adult and Community Education and Chair of the Advisory Committee on Community Education.

Gavin Moodie is principal policy adviser at the RMIT in Melbourne, Australia. His main interest is in the relations between vocational and higher education. He has published over 30 book chapters and refereed papers on this area and on tertiary education policy generally. His book, *From Vocational to Higher Education: An International Perspective* was published by McGraw-Hill in 2008 and he has two entries in the forthcoming third edition of Elsevier's *International Encyclopedia of Education*.

Lorna Unwin is professor of vocational education and deputy director of the ESRC-funded LLAKES Research Centre at the Institute of Education, University of London. She was previously the director of the Centre for Labour Market Studies at the University of Leicester and has held academic posts at the Open University and the University of Sheffield. Her current research focuses on the role of education and training in the regeneration of city regions in the UK. This includes the changing nature of apprenticeship as both a model of learning and an instrument of state

policy, and the development of workplace learning environments. Her recent books include *Improving Working for Learning* (2009) and *Communities of Practice: Critical Perspectives* (2008), both published by Routledge. Lorna is a member of the Expert Panel of the UK Commission on Employment and Skills and an adviser on vocational education and skills to the OECD. In 2011, she became editor of the *Journal of Vocational Education and Training*.

Robin Usher was professor of research education and director of research training at RMIT University. He is the co-author of *Postmodernism and Education* (1994), *Lifelong Learning – Signs, Discourses, Practices* (2007), *Globalisation and Pedagogy* (2008) and *Researching Education* (2011). He is now a freelance consultant specialising in thesis completions advice and support.

Karen E. Watkins is professor of human resource and organisational development in the College of Education at The University of Georgia. She is the author or co-author of over 100 articles and chapters, and 6 books. Karen and Victoria Marsick developed and validated the *Dimensions of the Learning Organization Questionnaire* used in over 70 published studies. She was named Scholar of the Year by the Academy of Human Resource Development, a distinguished graduate by The University of Texas at Austin, Community College Leadership Programme, and she was inducted into the International Adult and Continuing Education Hall of Fame in 2003.

Introduction and Overview

David Aspin, Karen Evans, Judith Chapman, and Richard Bagnall

Introduction

'Lifelong learning' is a concept that has featured increasingly widely in educational policies and institutions, practices and programmes for nearly 50 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 in western philosophy, 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 philosopher and educator John Dewey.

Different cultures have their own discourses on learning throughout the life-course, informed by their own thinkers and traditions. For example, in Eastern philosophy, the concepts of lifelong learning are held to date from the ideas of Confucius of 2,500 years ago, with Confucian traditions shared by many East Asian societies and developed in different ways by Confucianist representatives such as Mengi and Xunxi as well as Dong Zhongshu, who introduced Taosit philosophy into Confucianism in the Han Dynasty (Zhang 2008). The Confucian tradition emphasises education for all and has expression in commitments to educational equity and lifelong learning (Zhang 2008), with an emphasis on integration and harmony (Feng 1952).

Western thinkers and writers have argued 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 – a view also central to writing and thinking within the Confucian tradition, the main distinction between Western and Eastern thought lying in the significance afforded to cooperative and collective values in learning and human development.

Of course there are times when learning seems to be particularly rapid and pressing: the first 5 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 institutions of learning 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 judgement 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; Hargreaves et al. 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 piecemeal '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 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 globalisation 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 30 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.

An Inclusivist Approach to Lifelong Learning for All

In this symposium we 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 emphasise 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 ethnicity, gender, age, background 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 as diverse as Australia, Japan, Norway, The Philippines, Singapore, Taiwan, Vietnam and the UK, 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 and democratic participation and enlarge and expand the values that all people place on 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 realisation that has formed and framed the context and approach adopted in this second and substantially new edition of the International Handbook of Lifelong Learning.

Some Versions and Conceptions of Lifelong Learning

We have 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 10 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 programmes 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 second, 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 higher education (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'.

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 view was adopted by a variety of community groups and is still widely held, notwithstanding the economistic perspectives, dictates and goals of many in politics and business. Emerging from this view, 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, whilst 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 prerequisite 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 infrastructure 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 workforce; 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 multifaceted 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 workplace, 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 interrelated and are fundamental prerequisites 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 multifaceted approach to learning. Realising a lifelong learning

approach for economic progress and development, for personal development and fulfilment and for social inclusiveness and democratic understanding and activity has not been easily achieved. To achieve these goals required a substantial reappraisal of the provision, resourcing and goals of education and training, and most importantly a major reorientation towards the concept and value of the idea of 'the learning society'. This has constituted a major challenge for governments, policymakers 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'. Furthermore, the notions that this learning should be 'lifewide' – recognising the interplay of informal, non-formal and formal learning in different life domains – and 'life deep' – incorporating the religious, moral, ethical and social dimensions that shape human expression – have led to richer and more pluralistic interpretations of the scope and possibilities of learning throughout the lifecourse.

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 these challenges over the last 10 years since the first International Handbook of Lifelong Learning was published in 2001.

An Overview of Some of the Answers Suggested in This Work

We hope that we have addressed some, though certainly 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.

Part I: History, Theory, Philosophy

Part I is edited by David Aspin, and is devoted variously to historical, philosophical, theoretical and values issues. In this part 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 sixth century BCE – γηράσκω δ'αίεί πολλά διδασκόμενος – 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 nineteenth and twentieth centuries, where, again, something of that concern may be presupposed. Again, it should be acknowledged here that different cultures have distinctive discourses about lifelong learning in ways that are traceable to their own thinkers. These discourses overlap and diverge in significant ways.

Modern theorising 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 Part I 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 and 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 and 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 Part ends with the reflections of Kenneth Wain on one of the newer and increasingly widespread reconceptions 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 programmes. Conclusions reached via philosophical enquiries have practical implications for developing programmes, 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 programmes 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 Chap. 2, 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 search 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, whilst various recent changes in the nature of the university seem to challenge the ideal of lifelong learning as personal fulfilment.

In Chap. 3, 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 Chap. 4, 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 amongst 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 Chap. 5, Penny Enslin and Mary Tjiattas examine the 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 Chap. 6, 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 postsecondary 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 Chap. 7, 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 Chap. 8, 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, as manifest in practices, capacities, competences and skills and judgements about all these. This chapter moves beyond an individualistic account of the agency these characteristics require, taking instead a sociocultural, or relational, analysis into current interest in expertise and learning practices. The 'projective' dimension of time is central to such an account of expertise and practices.

In Chap. 9, 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 UK 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 Chap. 10, 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 Chap. 11, 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 Chap. 12, Jan Visser argues 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 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. Whilst doing so, they explore and use the resources offered to 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 the International Handbook of Lifelong Learning.

In Chap. 13, 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 Chap. 14, Shirley Walters maintains that the HIV/AIDA 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 utilises our experiences over the last 10 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 Chap. 15, 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 programmes may go some way towards re-connecting the cognitive and affective dimensions of education.

In Chap. 16, 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. Amongst 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 Part on the History, Theory and Philosophy of the idea of Lifelong Learning.

Part II: Policy Challenges in Lifelong Learning

The Second part of the International Handbook is edited by Karen Evans. This part 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 work-force 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 socioeconomic transition and democratisation; (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 modernisation

(integration into the world market economy) models at work (Torres 2009). A range of policies and discourses on lifelong learning coexist 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. Whether they work or not depends crucially on what people make of them (see Evans 2009). 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 part, 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 whilst 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 whilst Kitagawa 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 Chap. 17, 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 socioeconomic 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 UK 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 amongst different subgroups of the population. The chapter 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 Chap. 18, David Livingstone encourages greater attention to the economic and ecological problems that lie behind the global crises of the twenty-first 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 organisations as currently structured will not resolve this crisis. This chapter makes a case for much greater policy and programme 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 Chap. 19, 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 1990s. 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 reorganised, 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 realises both improvement and stability of people's life in the future.

In Chap. 20, Kaori Kitagawa 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 (Kitagawa 2008, 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 multidimensional nature of 'lifelong learning'. Furthermore, major counterpoints to the case of Singapore can be identified from the cases of England and Japan.

Chapter 21 shifts our attention to Europe and the pervasive influences of European Union policy discourse. In this chapter, 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 towards 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 conceptualisation 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 Chap 22. 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 Chap. 23, 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 nonformal 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 programmes. 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.

Chapter 24 expands the geographical and cultural scope of the part. In this chapter, 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 whilst these are important foundation stages and are what can be regarded as the basics, creating a learning culture that does not 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 amongst 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 part, 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', Chap. 25 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 Chap. 26, '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 devastative 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 multidisciplinary and multiperspective, developing dialectically from the local and the global. The chapter discusses results of qualitative research based on 35 interviews with informal and nonformal 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.

In Chap. 27, current trends in lifelong learning in the Russian Federation are examined. 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 Chap. 28, 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 Part II 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.

Part III: Programmes and Practices

The third part of the Handbook, 'Lifelong Learning Programs and Practices', is edited by Judith Chapman. In the previous two parts of the Handbook, authors have shown the extent to which international agencies and national governments have accepted and promoted the importance of lifelong learning. The concept of lifelong learning has been explored and various policies have been reviewed and evaluated. In this part of the Handbook, the focus is on the ways in which the goals and policies of lifelong learning might be realised in programmes and practices that will be effective, sustainable and adaptable in the ever-changing educational, social, economic and cultural context. Policy makers, scholars and researchers and leaders in educational systems and institutions explore the ways in which knowledge, values and commitments regarding lifelong learning can be translated into programmes and practices that can make lifelong learning a reality for all. Hasan sets the framework for this analysis by pointing to two major shifts in the orientation of educational policies in recent years and their implications for the provision of lifelong learning. The first is the shift to a system or sector-wide approach comprising 'lifelong learning', from cradle to grave, and 'lifewide learning' covering learning in all settings, including learning in institutional settings of primary and secondary schools and tertiary education; professional learning in the workplace; and informal and formal learning of an individual and communal kind for people of all ages in the community. In this Part, various authors address concerns relevant to the provision

of lifelong learning in each of these settings. Programmes and practices of lifelong learning in schools are considered by Chapman and Aspin, Mc Kenzie and Chapman and Buchanan. The provision of lifelong learning in the tertiary sector of technical and further education and universities is addressed by Gara, McPerson-Crowie and Dunkin; learning in the workplace by Daffron, Metzgen-Ohlswager, Skinner and Saarinen; and in adult and community education by Volkoff and Withnall and Sawano . The integration of learning provision in each of these settings into learning cities and regions is addressed by Longworth. The second shift that Hasan points to is the shift in the guiding principle underpinning educational provision from an emphasis on 'supply', to a greater recognition of the importance of 'demand', giving greater recognition to the interests and needs of the learner, and calling for the progressive democratisation of the learning process. The implications of this shift for the mapping of a lifelong learning curriculum are addressed by Malcolm Skilbeck. Skilbeck argues that lifelong learning requires a broader understanding of curriculum, not focused only on provision in primary, secondary or tertiary settings, on the workplace or community settings but conceived of as purposive and structured process whereby 'individuals creatively and critically engage with subject matter and situations in a continuous lifelong journey'. From this perspective curriculum mapping is reconceptualised as both a prospectus for and an account of educationally rich personal and social living. Skilbeck provides a wider understanding of worthwhile learning, emerging from a consideration of lifelong learning, which is expressed as 'a normative way of life informed by and expressive of cherished values….as people seek happiness and wellbeing in a meaningful and fulfilled life, both personal and communal'. The vision offered by Skilbeck provides a guide all those who face the many challenges, identified by the authors of this part, of making lifelong learning a reality of all. Such challenges include ensuring that educational equity is treated not only as a matter of equitable access but requiring deeper considerations of the underlying causes behind poor performance, another challenge lies in ensuring quality in educational provision at the same time as responding to greater diversity in the needs of learners in a context of more widely available secondary education and the increasing 'massification' of higher education.

In Chap. 29, Abrar Hasan restates the lifelong learning (LLL) framework and examines its driving forces through a demand-supply optic. He 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 subsector level, the chapter 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 Chap. 30, Malcolm Skilbeck argues 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 programmes 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 Chap. 31, Judith Chapman and David Aspin propose an agenda for schools and school leaders, based on the notion of lifelong learning and stressing the function of schools as core centres for learning in the community. They argue that to realise the goal of providing a foundation and continuing basis for learning throughout people's lives, 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. They argue that 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 interconnected learning pathways amongst learning institutions, employers and other education providers impacts on relationships between schools and their constituencies in the community. Schools are now becoming core centres of lifelong learning catering for the needs and interests of members of the community. Chapman and Aspin argue that schools committed to lifelong learning need to 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.

The importance of schools in the provision of lifelong learning is addressed again in Chap. 32 by Phillip McKenzie. He argues that economic and social changes have made a solid educational foundation more important than ever before. Young people with low levels of literacy and numeracy or who do not complete school or a vocational equivalent are more likely to experience multiple periods of time outside the workforce and are less likely to engage in further education or training after leaving school. The lack of engagement in further learning increases the ongoing risks of not being employed and social marginalisation. This chapter uses findings from a substantial programme of research on young Australians' school-to-work transition to argue that experiences at school play a vital role in providing the foundation for lifelong learning. Students who are engaged and have positive attitudes are more likely to complete secondary school over and above the effects of their achievement in literacy and numeracy. This implies that policies to strengthen lifelong learning need to focus on what happens early in school.

In Chap. 33, Judith Chapman and Michael Buchanan look at the issue of lifelong professional learning for school leaders, particularly in faith-based schools. They argue that recent reforms in schooling have added to the complexity of school leadership and have demanded that leaders need new kinds of knowledge, skills and attitudes. Changing expectations of the leader and reformulated visions of educational leadership in the context of lifelong learning have emphasised the need for leaders to develop a deeper understanding of a range of areas pertaining to the exercise of leadership in schools, particularly in regard to learning, not only of student and staff learning but also to school leader's own learning. Research and policy-oriented work of international and intergovernmental bodies has highlighted the need to review the ways in which the conceptualisation of leadership roles and the allocation of responsibilities and tasks meet the needs of the school and the quality of learning provision for students but also meet the various personal and professional stages of educators' careers, lives and professional lifelong learning needs. It has become clear that in all school settings, there is a need to develop, support, renew and revitalise leadership exercised at all levels of every school and across all stages of an individual's lifelong learning journey. In regard to leadership in faith-based schools, it is argued in this chapter that contributions derived from much of the international body of research and policy-oriented work on lifelong professional learning and leadership, though relevant and vital to the needs of all leaders in all types of schools, is necessary but not sufficient for the development and application of lifelong learning policies, programmes and practices promoting effective leadership in faith-based school. Whilst the concepts and categories emerging from such work provide major insights and understandings relevant to the lifelong professional learning of school leaders in all types of settings, there needs to be other considerations brought into play to deepen and enrich the formation of effective leadership in faith-based schools.

Moving beyond the school in Chap. 34, Nic Gara argues that concurrent with the effects of globalisation, economic restructuring and the subsequent realignment of industry has been the integration of new technologies, with labour market and skill structures being altered, entire workforces being displaced, workforce profiles being changed, with shorter job cycles and increasing casualisation. The recent concern

for the future of the individual and society in an environment of increasing economic, industrial and social change has led to an ongoing reevaluation of traditional educational policies and processes. A lifelong approach to education is now considered essential for survival in this rapidly changing environment. The challenge now is on how to achieve the desired economic objectives, whilst still safeguarding social cohesiveness, democratic principles and the opportunity for individuals to achieve their full potential. Technical and Further Education (TAFE) has traditionally had a key role in providing work skills, the opportunity for self-improvement, re-entry and recurrent education. Accordingly, this chapter examines how the lifelong learning concept could underpin an organising framework for TAFE provision within the context of the existing systems, roles and service functions, as well as the various political and economic overlays impacting across the sector. The work examines the drivers for change and this leads to the curriculum, teaching and learning, literacy and transition issues, which are inherent in a lifelong learning strategy. The current institutional approach to learning is then considered and progress against earlier proposals on lifelong learning is examined. Implementation issues, in particular, the essential funding mechanisms necessary to support a viable lifelong opportunity are considered, and these then lead to a series of policy proposals considered essential to implement a coherent and ongoing learning framework. A series of themes emerge, which relate to an effective supporting and curriculum framework, the need to produce empowered independent learners, the necessary funding framework and, finally, the positive role that technical and further education can play in the mosaic of educational providers.

In Chap. 35, Tatum McPherson – Crowie argues that individuals working in academic institutions are now required 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 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 outlines key characteristics of the relationship between academic staff, libraries, literacies and lifelong learning within the new environment of higher education.

Also addressing the theme of lifelong learning provision in institutions of higher education, Ruth Dunkin, in Chap. 36, points out that lifelong learning has been a long-held ideal and expectation of tertiary education. Its development over the past 20 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 10 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

leaner 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 lifelong learning.

In Chap. 37, Sandra Daffron, Iris Metzgen-Ohlswager, Shari Skinner and Loretta Saarinen contend 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 been determined 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 programme designer. A model for successful transfer of learning emerges and includes variables detailing learner characteristics and motivation, design and delivery of programmes, 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 programme planner/designer, the instructor, the learner and management/the organisation. 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.

The broader context of lifelong learning in adult and community education is considered in Chap. 38, 'The Contribution of the Adult Community Education Sector in Australia to Lifelong Learning' by Veronica Volkoff. She shows that during the last two decades, completion of a high school certificate and post-school qualifications has become increasingly important for individuals wishing to maintain sustainable employment. Low level and inadequate education and training impact adversely, not only on an individual's labour force status and their social participation, but more broadly on a nation's economy and its communities. The relationship between adult education and the community has been widely discussed across the twentieth century and more recently, the capacity of community-based delivery to address the learning needs of disadvantaged, nonparticipant groups has been harnessed by governments to help redress skills shortages and strengthen community cohesion. This chapter draws on data from a longitudinal study of participation in Adult Community Education (ACE) in the state of Victoria, Australia and statewide student participation data to explore the contribution made by the ACE sector to lifelong learning within an Australian context. In particular, it analyses the effectiveness of the role played by ACE in providing second chance opportunities for both young and mature aged people to reconnect with learning and gain skills, qualifications, employment and social benefits.

In Chap. 39, Alexandra Withnall argues 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 programmes aimed at people over their fifties have emerged in different countries across the world. It is shown 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. It is argued 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.

The experiences of lifelong learning strategies for people in their latter years is explored again in Chap. 40. In this chapter Yukiko Sawano sheds light on lifelong learning practice in Japan that may help revitalise local communities facing the consequences of a rapidly ageing population. It reviews the development of lifelong learning policy in Japan since the end of the 1980s and describes the recent trend of promoting a lifelong learning designed to nurture a 'New Public' of active citizens. Second, it describes a brief historical outline of 'citizens' universities' established by local communities and then examines three case studies from Shizuoka, Kanagawa and Tokyo involving citizens who are teaching, learning and disseminating their knowledge on their own initiative.

In Chap. 41, Norman Longworth extends his contribution to the first International Handbook which focused on the growth of learning communities, cities and regions as locations for propagating and embedding lifelong learning concepts. This chapter in the Second International Handbook outlines some of the projects, reports and initiatives that have expanded knowledge of learning regions since the first Handbook's publication. It concentrates particularly on international cooperation as a means of widening horizons, fostering joint learning and creating new knowledge, tools and materials. This includes reference to: (a) the TELS (Towards a European Learning Society) project and its influence on the European Commission's Policy Paper on the Local and Regional Dimension of Lifelong Learning ; (b) the PALLACE project – linking stakeholders in seven learning regions in four continents (Longworth and Allwinkle 2005); (c) the INDICATORS Project – developing stakeholder audits for universities, local authorities, adult education colleges, SMEs and schools in a learning city ; (d) LILARA (Learning in Local and Regional Authorities) – a collaboration between six European partners to develop Learning Needs Audits for Local Authority staff in 12 areas of lifelong learning city/region knowledge; (e) PENR3L (PASCAL European Network of Lifelong Learning Regions) – a network of experts in 26 European countries with the mission to expand knowledge and practice of learning regions throughout Europe; and (f) EUROlocal – an ongoing joint European project to gather all knowledge, tools, materials, charters, recommendations,

projects etc. in the field of learning regions. The author has been involved in all of these either as project manager or advisor and 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 contributes to international learning.

Part IV: A Critical Stocktaking

This final part of the Handbook edited by Richard Bagnall was conceptualised as a selection of chapters providing an overall assessment of the place, impact and influence of lifelong learning. Contributors were encouraged to provide not only summative critique of the state of play of lifelong learning in policy and practice, but also constructive and original visions of what might be done in the future to address the failings and limitations of policy and practice to date. Some of the chapters were selected from the first edition as fitting for that purpose, with appropriate updating and re-focusing. Others were commissioned for the purpose. The part deals with lifelong learning theory in policy and practice across different formal and nonformal sectors, picking up a number of alternative and other initiatives in learning across the lifespan, assessing the place, impact and influence of lifelong learning theory: critically, constructively and with originality. The form and focus of the argument in each chapter were left largely to the individual authors. The patterns of commonalities and differences that have emerged across the chapters are thus an interesting expression of the preoccupations of at least the scholars who were invited to contribute. In that regard, a number of important thematic threads are evident across the chapters in this part.

First, and historically the primary, thread is the strong sense of social democratic utopianism in the theorisation of lifelong education and to a significant extent also of the continuing theorisation of lifelong learning. The substantive focus here is, significantly, on the theory and the advocacy of lifelong education and, to a lesser extent, on that of lifelong learning, rather than their expression in either policy or practice. Whilst this aspect of lifelong learning is a thread that is raised directly in many of the chapters, those in which it is particularly addressed are the chapters by Jim Crowther and Roger Boshier.

Second, and drawing a contrast with the social democratic utopianism of lifelong learning theory, is the strongly instrumental and economistic vocationalism of lifelong learning policy and practice. This thread is raised in most of the chapters in this part, but is articulated particularly in the chapters by John Halliday, John McIntyre, Jim Crowther and Roger Boshier. It is generally presented by these and other scholars as a distortion of the utopianism of lifelong education theory, although in the chapter by Richard Bagnall, it is argued to be an inevitable consequence of the conceptual simplification of that theory.

Third, and in spite of the educational limitations of the highly instrumental and economistically vocational nature of lifelong learning policy and practice, that policy and practice may be seen as having contributed to a number of significant

educational achievements. The breadth and extent of those achievements are examined particularly in the chapters by John Field and Richard Bagnall, but particular achievements are also the focus of most of the other chapters as follows:

- The heightened recognition and understanding of the contribution of workplace learning and other forms of situated leaning to educational development, which is addressed particularly in the chapters by Paul Hager and Lorna Unwin, and that by Karen Watkins, Victoria Marsick and Young Saing Kim.
- The heightened recognition and understanding of the educationally liberalising aspects of vocational learning itself – a point that is strongly argued in the chapter by Gavin Moodie and which, in itself, renders of educational significance the flourishing of much instrumental learning developed under the banner of lifelong learning.
- The heightened recognition of the importance and nature of nonformal learning in educational development – a point that is the focus of the argument in the chapter by Paul Hager.
- The heightened recognition of the importance and nature of learning communities, networks and partnerships in educational achievement. Different aspects of this thread have been picked up in the chapters by Lorna Unwin, Chris Duke and Stephen Brookfield, Karen Watkins and that by Victoria Marsick and Young Saing Kim.
- The recognition of the educational value of the resulting complexity, diversity and inherently contradictory nature of lifelong learning in policy and practice – a point made most strongly in the chapter by Robin Usher, but also in the chapters by Paul Hager and John Field.
- The heightened recognition of the educational importance of informed critical reflection on, and formal study of, our lived experience, including vicarious experience through art and literature. This thread is developed here most strongly in the chapter by John Halliday and that by Patrick Keeney and Robin Barrow.

In each of these ways at least, the authors in this part have argued and evidenced significant educational contributions from lifelong learning policy and practice in recent decades.

Looking now in a little more detail at the arguments of each of the chapters in this final part of the Handbook, we note first that, in Chap. 42, Roger Boshier traces and critically evaluates the development and growth of lifelong education and its transmogrification into lifelong learning. He argues that the UNESCO's articulation and advocacy of lifelong education as the master concept for educational reform had, at its centre, the need to foster learning from cradle to grave (the lifelong dimension of a learning society) across a broad array of settings (the lifewide dimension of a learning society). UNESCO's conceptualisation was built on social democratic conceptions of society, the need for vibrant civil societies, a commitment to equity and the notion that education was too important to be monopolised by educators. Developments along these lines were stalled, though, 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. The civil society elements in lifelong education have now 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.

In Chap. 43, Robin Usher puts lifelong learning as discursive policy and practice under a postmodern lens, highlighting some common themes impacting on its development. Two philosophers, Baudrillard and Deleuze, who perhaps more than any others exemplify the postmodern turn in scholarly discourses, are drawn upon in that venture. 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, not only as being trapped in the repressive and homogenising strata of contemporary capitalism, but also as being a rhizomatic practice that is lifewide as well as lifelong, surfacing in a variety of spaces and entwined in other practices. With each of Baudrillard, 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. The chapter concludes that lifelong learning should not be universalised or ascribed a single definitive meaning. Let us resist the temptation to think and act in that way. Lifelong learning has many significations, a number of which are contradictory, but all of which are mappable.

In Chap. 44, John Halliday updates his chapter from the first edition. Through a review of some recent policy developments, he attempts 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. Halliday argues that this perception is misguided and that, despite the undoubted changes brought about by information and communications technologies, much remains relatively stable. He also argues 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, he argues that such investment is itself part of an economic and social problem. In the final part, he argues 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.

In Chap. 45, John McIntyre explores the development of lifelong learning policy as an evolutionary process. In doing so, he seeks to develop a perspective of policy realism contrasting to that often to be found amongst advocates of lifelong learning, with its correlative tendency for that advocacy to assume the character of an educational movement. He argues that it is something of a paradox that few nations have implemented a lifelong learning policy framework in the comprehensive form expressed by the OECD in 1996, although governments have pursued a raft of policy reforms in education and training over that time. 'Education reform' is ubiquitous in OECD member nations, yet it is driven by policy agendas at odds with the policy ethic of lifelong learning. There is a case, then, 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 such a study is a critical policy sociology 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 of such work 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 1980s. McIntyre argues that the policy developments of Australia's 'national training reform' have resisted the lifelong learning concept and have 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 have 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, which have enabled a richer analysis of adult learning beyond formal settings and their boundaries to embrace 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. McIntyre then carries the analysis further, in examining how policy has positioned adult and community education at the margins of the national training reform project. He argues that community education has played an important symbolic role in carrying the lifelong learning policy agenda through its valorisation of nonformal learning, although many community providers have been pressed by funding constraints into working in the training system. It can be shown, he argues, that the sector has provided a

discursive space, which has 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, whilst creating ideological vehicles for the advocacy of lifelong learning in education and training generally.

In Chap. 46, Paul Hager shifts the focus more firmly from training to learning. He notes that lifelong learning is an inclusive concept that encompasses learning in all types of settings: settings that range from formal educational systems of all kinds, through diverse sorts of nonformal educational provision, to the limitless situations and contexts in which informal learning can occur. From that premise, he 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 nonformal educational sector is defined by what it is perceived to lack in relation to the formal sector: 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 those 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, Hager rejects this approach, arguing that a closer examination of informal learning has the potential to enrich our understanding of learning in all settings. He argues that there has been significant conceptual development and research investigation around the topic of informal learning over the last decade. In this chapter, he provides a critical overview of that research and argues that it provides new insights about the nature of learning. These insights point to a concept of lifelong learning that incorporates a richer notion of learning than the one that has hitherto dominated educational thought.

In Chap. 47, Lorna Unwin argues that, as work and learning are inseparable, work-based learning can be said to contribute to lifelong learning. She suggests, however, that it is important to be cautious in our approach, as we identify, describe and conceptualise that contribution and that there is a need, not only to be clearer about what we mean by the work/learning relationship, but also to embrace a critical, as well as fluid and expansive understanding of learning in the context of contemporary forms of work. In this chapter, Unwin discusses the different ways in which work-based learning might be interpreted, including learning for the subversion of the work process. She argues that the work/learning relationship could and should be enhanced for the benefit of individuals, organisations, the work process and society more generally.

In Chap. 48, Jim Crowther focuses attention on the concept of 'really useful knowledge', which, in the radical tradition of social purpose education, signals the importance of questioning whose knowledge counts and, often more importantly, whose does not. Really useful knowledge involves critical knowledges that could help exploited and oppressed groups explore and articulate their own problems, providing, where necessary, a guide for social action. This way of thinking about learning and life implies a potentially rich form of adult learning embedded in the

experiences and social interests of distinctive groups. Adult educators with a social purpose commitment have a key role to play in allying learning and action by making themselves a resource for different communities of endurance and struggle. 'Merely useful' lifelong learning, on the other hand, reflects the growth and dominance of a narrow, instrumental and individualist perspective on adult learning that is preoccupied with vocational and economic imperatives. The dominance in policy of this perspective on lifelong learning is changing the way we think about learning, whom it serves and the type of life and society that it promotes. All this has significant implications for the educator's role. If adult learning is to be really useful, in the current context, then educators need to reassert their social purpose and reclaim their vocational impulse in terms of principled political and ethical commitments. In this chapter, Crowther locates and analyses these issues in the UK context, inviting readers to compare this analysis with trends and developments in other contexts.

In Chap. 49, Gavin Moodie begins by challenging us with the observation that 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. He cites Grubb's ideal, that he calls the 'education gospel' in the United States and many other countries as positing 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's observation of the 'vocationalisation' of all education from school to university in the UK 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 programme, 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.

In Chap. 50, Chris Duke argues that central to the philosophy of lifelong learning is the capacity and opportunity of individuals to learn throughout the life course.

He notes that much of the discourse of lifelong learning is located within and about the education system, especially its adult education, nonformal and informal peripheries, yet the discourse is confused by a modern tendency to speak of learning whilst looking at education. An alternative understanding is located 'out beyond' – informal learning – indirect, about creating and nurturing an environment that enables learning to take place through and throughout society. This shifts attention to all the places and circumstances in which individuals live, work, express and develop themselves, and hence the language of learning 'communities', 'cities', 'regions', 'societies' and suchlike. The context is all kinds of social organisation and institutions, across all sectors of society and all departments of state. This challenges and is complicated by conventional management. Networking and partnerships respond to a need to work across disciplinary and administrative boundaries. There are cultural difficulties for both sides in such partnerships, Taking the UK as a particular example and comparing it with other countries and systems, Duke considers the setting of attempts to connect universities and their local regions. The conclusion is that cultural dissonance, as much as more obvious barriers such as scarcity of time and money, makes this slow and difficult. Nonetheless, it appears unavoidable if lifelong learning is to grow in the necessary enabling environment.

In Chap. 51, Patrick Keeney and Robin Barrow argue that, whilst 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 towards vocational training and credentialing, 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, Keeney and Barrow conclude that either the university must recommit itself to liberal learning, or university educators must begin looking to alternative models and modes of pedagogy.

In Chap. 52, Karen Watkins, Victoria Marsick and Young Saing Kim suggest that, historically, lifelong learning in the workplace has been predominantly employee-centric, with broad, whole-organisation initiatives often focused on fads. They note the extent to which organisations 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. This focus on learning, they argue, puts more responsibility on learners to seek continuous learning, and on leaders and organisations to create the infrastructure to support that learning. Leadership development remains a strong focus of lifelong learning in organisations. Increasingly, that development is much more organic and holistic. New evaluation models that capture salient outcomes and the impact of these more open-ended programmes on the organisation's business are needed. They argue that many of the strategies being used for lifelong learning in organisations 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 decentralisation of responsibility for learning will not be effective, though, if learning departments are not strategic in providing appropriate tools, clear directions and training for managers in their new roles as facilitators of learning. Lifelong learning is thus a major sector of the economy, being pivotal to an organisation's success, and hence is becoming more closely aligned and integrated with business strategies.

In Chap. 53, Stephen Brookfield returns to the idea of communities. He argues that, in a fractured and increasingly diverse world, the notion of what constitutes community has moved far beyond the 'community-as-neighbourhood' notion prominent in the nineteenth and twentieth centuries. Today we have virtual communities, communities of practice, communities of interest and communities of function. Brookfield here outlines a critical perspective on community development and considers the role of lifelong learning implied in a radical approach to developing different kinds of communities. He explores two kinds of learning in some depth: first, the learning that community leaders engage in as they seek to develop collective leadership models within their communities and, second, how one particular community leader – Cesar Chavez, founder of the National Farm Workers Union in the United States – sought to encourage the learning and development of those he worked with. He argues for the need to encourage different kinds of political learning if communities of the dispossessed and marginalised are to play a full role in the body politic.

In Chap. 54, John Field examines the evidence for claims that lifelong learning has a measurable impact on people's lives. He considers this evidence in three main areas: the economic impact, the impact on individual well-being and the impact on the wider community. He focuses, in particular, on recent studies that explore longitudinal data, following people's behaviour over time. He 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. He identifies a number of interesting findings, suggesting that this is a fertile area for investigation and argues that, although the findings need to be interpreted with caution, their significance for policy and practice is considerable.

In Chap. 55, Richard G. Bagnall seeks to draw together key threads in the other chapters through an argument that sees lifelong education and learning theory as being grounded in a process of denying the moral legitimacy of conceptual distinctions. In consequence, whilst 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.

Afterword

We hope that in assembling the various parts and chapters reviewed in the foregoing, 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 hope that in this second International Handbook of Lifelong Learning, we have helped our readers 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, com-

panies, 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 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 in Joseph Heller's *Catch 22*, by dealing with one issue after another and in a piecemeal '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 amongst 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 10 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. At the same time, lifelong learning advocates are increasingly adopting a philosophical world view that emphasises human connectedness (see Preece 2009). A dialogic approach which values different forms of cultural knowledge and traditions also requires open minds and willingness to question taken-for-granted precepts and 'truths' in all cultures. This represents a long-term future challenge for us 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, organisations, associations of both a formal and informal kind, communities, groups and individuals can work 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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