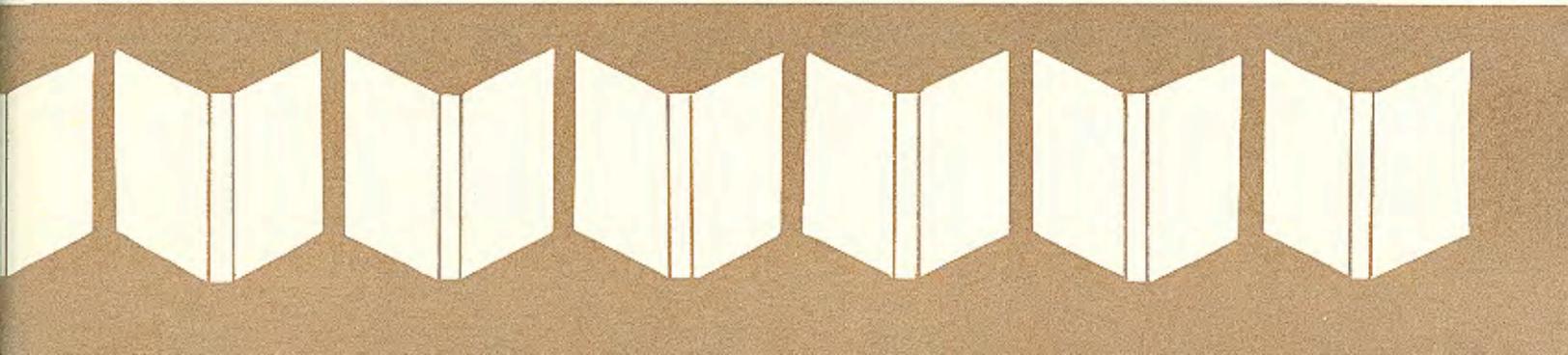Spring/Fall
1987

educational
considerations

published at kansas state university college of education

Editorial

The United States is moving toward a learning society, the realities of lifelong learning and lifelong education are emerging in many areas of human endeavor. In such a society learning is a central factor in work, leisure, and personal development.

The concept of lifelong learning seems simple and straightforward, as if one were referring to a natural state of life itself. It appears, however, that when the institution makers and flag wavers take on the improvement of this naturally occurring human endeavor, the discipline of education is in for round after round of academic readjustment whereby those filled with the vision of research, teaching, and service are committed to altering the naturally occurring learning process of individuals.

Critical to the development of the concept of lifelong learning as a basic human endeavor and lifelong education as provided by a variety of institutions, organizations, and programs are the following considerations for individuals in a learning society:

1. **The protection of basic human rights as learners in a rapidly increasing information age.**
   Boshier . . . a society where learning through life is normal and commonplace . . . the inherent right of all citizens . . . young and old

2. **The prevention of control of information and the educative process by power, elite, or commercial interests.**
   Jarvis . . . pluralism of providers through lifelong education will not guarantee pluralism of interpretation or meaning . . . a concern for the development of a pluralist society

3. **The development of a mutually supportive lifelong learning system from which learners may exercise the privilege of independent choice of what is to be learned and how it is to be learned.**
   Lindeman . . . individuals being active as their own agents in the learning environment . . . becoming skilled evaluators of their own learning

It is maintained that the most valid concept of lifelong learning is one that is most consistent with the learning and development needs of human beings in and across their life span. Likewise, the organizational side of the educational enterprise which relates to lifelong education, as distinguished from lifelong learning, and the individual learners' relations with providers and facilitators is to provide one of the greatest challenges to the future development of higher education.

This special issue of **Educational Considerations** elaborates on the historical development of the new look in education which focuses on the educative services of many different kinds of organizations and their impact on the growth and development of individuals in a learning society. Perhaps most important to practitioners are the problems and challenges which face the nation's educators as they address the spirit and apply the concept of lifelong learning. The contributors to this issue on lifelong learning have provided insight on the historical antecedents and provided direction to meet the challenges of both present and future educational needs in the spirit of a lifelong learning society. Their ideas and expertise in this endeavor are greatly appreciated.

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educational considerations

Vol. XIV, Numbers 2 and 3, Spring/Fall 1987

These nitty-gritty organizational arrangements may seem a far cry from visionary rhetoric about lifelong learning in a learning society, but the point is, it's one institution's attempt to define and support the concept, in terms of its own institutional priorities.

The Lifelong Learning Project Revisited: Institutionalizing the Vision

by Dr. Penelope L. Richardson
University of Southern California

In this article, I want to accomplish four things:
—describe the vision of the "learning society" put forth by the Lifelong Learning Act;
—describe the activities of the Lifelong Learning Project;
—critique the effectiveness of a political effort based on a slogan, "lifelong learning";
—describe the way one institution, the University of Southern California in Los Angeles, has operationalized the slogan and incorporated the concept into our mission as a research university.

In so doing, I will be recounting a bit of my own personal history. I went to Washington, D.C., in 1976, believing in the vision of the "learning society" expressed in the Lifelong Learning Act. While coordinator of the Lifelong Learning Project, (the study group assembled to make recommendations about implementation of the act) I experienced the difficulties of turning an apple-pie-and-motherhood slogan into policy recommendations. Since then, as professor of higher and adult education, I've participated in one higher education institution's attempt to define and institutionalize lifelong learning through making lifelong learning a fourth priority of the university and creating an institutional structure for accountability, oversight, policy leadership, and incentives.

A Vision of the Learning Society

The legislation that brought the lifelong learning concept into the arena of study and debate was the Lifelong Learning Act passed by Congress in 1976 (Public Law 94-

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482) as Title I-B of the Amendments to the Higher Education Act of 1965. It was proposed by former Sen. Walter F. Mondale, who subsequently became vice president of the United States. Whereas earlier European uses of the term "lifelong learning" had emphasized a "cradle to grave" educational vision, the American version emphasized education during the adult years (an emphasis some critics felt distorted the true power of the concept). The legislation reflected the interest of many legislators in greater equity and access to education for all adults, especially the economically and socially disadvantaged.

As is shown by testimony by Mondale in support of the first draft of the Act, the Act incorporated the "social conscience" tradition so fundamental to American thought, Mondale said:

Lifelong learning offers hope to those who are mired in stagnant or disadvantaged circumstances—the unemployed, the isolated, elderly, women, minorities, youth, workers whose jobs are becoming obsolete. All of them can and should be brought into the mainstream of American life. Lifelong learning is a necessary step toward making the lives of all Americans more rewarding and productive.

It was hoped by its supporters that lifelong learning would offer a conceptual framework for conceiving, planning, coordinating, and implementing activities designed to facilitate learning by all Americans throughout their lives. In the "findings" section, the following arguments were brought forth:

—the need for lifelong learning to help the American people to adjust to social, technological, political, and economic changes;

—lifelong learning's role in developing individual potential in personal life, worklife, and in civil, cultural, and political roles in the nation;

—lifelong learning's role in meeting the needs of older and retired persons;

—lifelong learning as delivered through formal and informal instruction, conducted by public and private education; institutions, through independent study, and through business, industry, and labor;

—lifelong learning as needing coordinated planning through national, state, and local levels, in light of changing characteristics and learning needs of the population;

—lifelong learning as encouraging more effective use of the resources of the national educational institutions to assist in the solution of community problems: housing, poverty, government, recreation, employment, youth opportunities, transportation, health, land use;

—lifelong learning as a goal of American society for all citizens without regard to restrictions of previous education or training, sex, age, handicapping conditions, social or ethnic background, or economic circumstance.

In short, lifelong learning was seen as the solution to a massive array of issues. The vision was of a society in which all problems of individuals and communities would be addressed by a great array of learning resources, formal and nonformal, coordinated by wise policy-makers and utilized by proactive, dynamic, lifelong learners.

The scope of lifelong learning was deemed to be the following: "Lifelong learning includes, but is not limited to, adult basic education, continuing education, independent study, agricultural education, business education and labor education, occupational education and job training programs, parent education, postsecondary education, retirement and education for older and retired people, remedial

education, special education programs for groups or for individuals with special needs, and also educational activities designed to upgrade occupational and professional skills, to assist business, public agencies, and other organizations in the use of innovation and research results, and to serve family needs and personal development."

Thus we see that the term was used simultaneously to refer to societal goals, formal and informal educational delivery systems, widely varying learner needs, and instructional processes and outcomes. It reads almost like a laundry list of education interest groups, and indeed its developers had taken some care not to leave anyone out whose support was to be sought in passing the legislation.

The Activities of the Lifelong Learning Project

When the Lifelong Learning Project study group assembled, our tasks were the following, as specified in the legislation: to carry out a program of planning, assessing, and coordinating projects related to lifelong learning; to assist states to plan for and assess the status of lifelong learning; and to improve a wide range of activities that affect the availability of opportunities for lifelong learning. For example, tasks falling in the category of "planning, assessing, and coordinating" were these:

—foster improved coordination of federal support for lifelong learning programs;

—act as a clearinghouse for information regarding lifelong learning;

—review proposed methods of financing and administering lifelong learning;

—review lifelong learning opportunities provided through employers, unions, the media, libraries, and museums, secondary schools and postsecondary educational institutions, and other public and private organizations to determine means by which the enhancement of their effectiveness and coordination may be facilitated;

—review existing major foreign lifelong learning programs and related programs in order to determine the applicability of such programs in this country;

—identify existing barriers to lifelong learning and evaluate programs designed to eliminate such barriers; and

—to seek the advice of appropriate Education Division agencies in so doing.

Our coordinating tasks, in consultation with appropriate states, were these:

—assess whether each state had an equitable distribution of lifelong learning services to all segments of the adult population;

—assess appropriate roles for federal, state, and local governments, educational institutions and community organizations;

—consider alternative methods for financing and delivering lifelong learning opportunities.

And finally, the specific demonstration activities we were to engage in were these:

—research and development activities;

—training and retraining people to become educators of adults;

—development of curricula and delivery systems appropriate to the needs of any such programs;

—development of techniques and systems for guidance and counseling of adults and for training and retraining of counselors;

—development and dissemination of instructional materials appropriate to adults;

—assessment of the educational needs and goals for older and retired persons and their unique contributions to lifelong learning programs;

—use of employer and union tuition assistance and other educational programs for the support of lifelong learning;

—integration of private and public educational funds which encourage participation in lifelong learning;

—coordination within communities among educators, employers, labor organizations, and other appropriate individuals and entities to assure that lifelong learning opportunities are designed to meet projected career and occupational needs of the community.

We were to report to Congress at the end of the year the results from the activities conducted. Unfortunately, only minimal funds were available to assist us in these tasks, since no appropriation for the act had yet been made. So we had to accomplish it with staff and dollars borrowed from other agencies.

The Problem with a Slogan

Not surprisingly, our products were modest. We produced a report to Congress, "Lifelong Learning and Public Policy," (1978) based on some 50-odd research papers we had generated. In it we defined lifelong learning as "the process by which individuals continue to develop their knowledge, skills, and interests throughout their lifetimes." To do so, they need access to many learning opportunities, available through the workplace, on campus, at home, in communities, through formal or non-formal organizations, through traditional or non-traditional methods, or through the self-directed efforts of an individual. Accomplishment of a learning society required these three elements: individuals who foster their own growth and development; local providers who collaborate in offering learning resources; and federal, state, and local governments which pursue policy strategies directed toward encouraging individual growth and enriching learning opportunities. Our report to Congress applied these principles to four groups with special needs: women, older adults, urban disadvantaged youth, and displaced workers.

That was all well and good, as far as it went, but it didn't go far. Our report suffered from the same problem as the act itself: lumping too many problems together and proposing for all the same vague but upbeat solution, "lifelong learning." As I later pointed out in a critique of the slogan, "lifelong learning is a fuzzy, shorthand, politically expedient term, offered as a solution to a clump of ill-defined problems which would be thought about more usefully if they were kept separate: age discrimination, worker alienation, rapid social change, the knowledge explosion, poverty, illiteracy, and a host of related educational and social inequities" (Richardson, 1979).

Fred Baldwin (1977), in a paper developed for the Lifelong Learning Project, summed it up this way:

"It is not just that the phrase provokes disagreements about details—any generalization does that—but its implications for different users are strikingly inconsistent. It is used as a slogan by those advocating expanding institutional programs and by those who want to 'deschool' society; by those who emphasize recurrent education to help workers adjust to their jobs and by those who emphasize education as a means of self-fulfillment; by those who attack over-reliance on degrees and credentials and by those who want to expand the system of degrees and credentials via continuing education units; by those who perceive schools as ori-

ented too little toward the job market and by those who wish to maximize interaction among different age groups within the same classroom setting. To be sure, these positions are not in every case contradictory, but they pull in opposite directions."

In short, though the phrase "lifelong learning" is more likely to make the heart leap up than "adult education," inherently it has no particular theory of societal or individual good, and it offers no guidelines for policy makers or decision makers at any level. The phrase reminds us that in a changing society, to focus all educative efforts on youth in schools is shortsighted, and to ignore the resources of family, church, workplace, community, and mass media is wasteful. But it is left to the individual interpreters of the phrase to make the difficult choices that will turn the cliches into a plan of action.

What has the University of Southern California Done?

Does this mean that I'm disenchanted with the importance of the lifelong learning vision in improving education? No, it's just that each institutional provider has to be very clear about what its definition of lifelong learning is, and more importantly, what operational strategies it will employ to ensure that the phrase brings about more than satisfying rhetoric and a warm feeling.

The University of Southern California, for example, has made "lifelong learning and continuing studies" a fourth priority of the university (in addition to undergraduate studies, graduate and professional studies, and research). It's a sharply focused priority, which includes these emphases:

—assisting undergraduates to become self-directing lifelong learners:

—providing excellent continuing professional education through its graduate and professional schools:

—bringing USC alumni back to campus for a program in liberal studies.

The university is not attempting to serve all the needs of the learning society, but it has a vision of its particular role in that society, and has created special institutional mechanisms to ensure that vision is accomplished. To ensure that the continuing studies activities carried on reflect the academic priorities of the faculty, the university has disbanded its College of Continuing Education and decentralized its continuing education function, putting programs under the jurisdiction of each academic dean. It has created some centralized functions, to ensure policy leadership, oversight, and accountability:

—A vice provost for Continuing Studies, operating at the same level as the vice provosts for Undergraduate Studies, Graduate and Professional Studies, and Research, provides administrative leadership.

—A policy-creating faculty committee, the Committee on Continuing Studies, parallels similar committees for undergraduate and graduate studies, and participates in the University Curriculum Council.

—A Council for Continuing Studies Administrators with a representative from each academic unit meets regularly for planning and staff development.

—A Fund for Research and Innovation in Continuing Studies provides seed money for faculty and staff who wish to advance the state of the art.

These nitty-gritty organizational arrangements may seem a far cry from visionary rhetoric about "lifelong learning in a learning society," but the point is, it's one institution's attempt to define and support the concept, in terms of its own institutional priorities.

Conclusion

Each institution must articulate its own vision of the learning society, define its own mission, and develop the strategies to accomplish that mission. Most of the activities set forth in the Lifelong Learning Act remain to be accomplished, and there's work to be done by institutional providers with a range of missions, goals, strategies, and clientele. Slogans like "lifelong learning" and "the learning society" don't do any harm and in fact can be quite useful as motivational devices. But to be implemented, they need to be operationalized. Turning rhetoric into reality remains the true challenge of those who share the vision.

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There is no institution of lifelong education ... and such a formation is unlikely nor desirable.

Sociological Perspectives on Lifelong Education

by Dr. Peter Jarvis
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Lifelong education, as a concept, has existed in educational literature for many years. Indeed, in 1929 Basil Yeaxlee wrote the first book on the subject and since that time it has filled the pages of many theatises. However, in common with much of education, the sociological perspective remains one that has been sparsely explored (see, however, Janne, 1976; Jarvis, 1986), and it is the intention of this brief paper to begin to outline some of these areas.

At the same time it must be recognized that this paper can do no more than to explore a few areas of what is a major phenomenon of societies that have undergone the information technology revolution. This paper starts with an elaboration of the concept of lifelong education itself. Thereafter, it seeks to relate lifelong education to five social features in four sections: social change; the world of work; demography; control and the mode of delivery. Each of these sections will contain no more than a discussion of some of the sociological issues with which educationalists are confronted in contemporary society.

The Concept of Lifelong Education

There has frequently been confusion in the literature between the two quite basic concepts of education and learning, so that lifelong education and lifelong learning have occasionally been used interchangeably. However, it is argued here that such a confusion does nothing to aid the development of the academic study of this field since the concepts are totally different. Learning is the process whereby experience is transformed into knowledge, skills, and attitudes (Jarvis, 1987) which can occur within an organization or in any process of daily living.

By contrast, education is a much more formalized type of learning and might legitimately be regarded as the institutionalization of learning. This does not limit learning to the educational institution, only specifies that some types of learning actually occur within that institution. It is also necessary to note that education, as a term, is used sometimes to refer to the social institution and not to any specific

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type of learning.

Finally, it is very important to note that the educational institution usually refers to initial education, that is education pre-work, rather then education throughout life. Thus, in common speech education has two meanings, the institutionalized process of learning and the institution itself.

For the purposes of this discussion it has to be recognized that there is no institution of lifelong education and it is argued here that such a formation is unlikely nor desirable. The reason why it is unlikely will become apparent as the argument of this paper unfolds but its desirability might need some comment.

If there were schools that encouraged cradle to grave education, and no other place of formal learning then learners could be "imprisoned in a global classroom" (Illich and Verne, 1976) the curriculum of which was totally in the hands of professional educators and those who control and manipulate the educational institution, such as those who set examination syllabi and the politicians. Clearly this is undesirable in democratic societies and, therefore, for political reasons, as much as anything else this would be an unacceptable state of affairs.

It is now necessary to define the concept of lifelong education. Perhaps the most well-known definition is that by Dave (1976, p. 34) who suggests that it "is a process of accomplishing personal, social, and professional development throughout the lifespan of individuals in order to enhance the quality of life of both individuals and their collectives."

"However, this definition confuses education and learning, and concept and purpose, so that it is one that is not considered precise enough. Elsewhere, it was suggested that lifelong education is "any planned series of incidents, having a humanistic basis, directed towards the participants learning and understanding at any time during their lifespan" (Jarvis, 1986, p. 13). It is recognized that this is a process definition of education and the reason for this is simply that in this paper education *per se* is distinguished from the educational institution.

In addition, it contains a number of features that seem significant within any process that is claimed to be educational: It highlights the philosophical point that education is a moral process, eg, humanistic, and this would exclude such planned learning as indoctrination; in addition, it points to the fact that education is planned and not any learning process.

The definition actually sought to avoid the idea of institutionalization simply because it is possible to see education on a number of levels of formalization and the educational process within a number of different social institutions. Consequently, it is proposed to adopt that definition here. It is now necessary to begin to relate this concept to the wider social structure.

Education and Social Change

There are a number of theories about social change, such as the Marxist theory, following Hegel, that change comes though the conflict of the thesis and the antithesis. However, this might be true of changes in the power structures of society but it is not so true for the normal process of social change. Such change may emerge from the division of labor in society that is generated by the ever-changing level of technology. It is suggested here that this approach lends itself to an understanding of a great deal of social change from the perspective of social evolution.

The concept of social evolution is perhaps best defined by Robert Bellah (1970, p. 21) when he suggested that

it is "a process of increasing differentiation and complexity of organization that endows the organism, social system, or whatever the unit in question may be with greater capacity to adapt to its environment, so that it is in some sense more autonomous relative to its environment than were its less complex ancestors." This reflects the truism that contemporary society is like a complex organism rather than a simple machine, a point well made by Durkheim in his original formulation of "The Division of Labor" in 1893.

That society is complex is beyond dispute and this might be typified by indicating that not only has society become more autonomous relative to its environment, so have each of the institutions of society evolved and have become more autonomous relative to other institutions. In fact, it would be true to claim that there is a sense in which different institutions are different and independent in many ways from other institutions but that they need to be interdependent in some ways and it is this interdependency that lies at the heart of society itself.

If this is what has occurred in society, it must have some effects on those institutions, such as education, which seek to serve all of them. Traditionally, the education institution has prepared young people for adult life and then they have entered the world of work, that is they have entered other social institutions in society. But as those institutions have grown apart and away from the educational institution, there has been increasing criticism of it by people in the other institutions because it has been unable to prepare young people to fit into their niche in those different institutions in the wider occupational society.

Whether this is actually a function that education should be performing is a question about which educationalists seem strangely silent at the present time and, indeed, it is at least debatable as to whether education is only the handmaiden of other social institutions in society. It is, however, accepted here that it is interdependent with them, but this is another matter.

However, this analysis has considerable significance when education is seen as a lifelong process rather than merely a pre-work one. If the education institution is so far removed from the other institutions in society, then the question has to be raised about the place of that institution within the lifelong learning process. Clearly certain educational organizations, such as universities, have high status and consequently other social institutions in society, eg. commerce and industry, might desire to utilize this high status, so that it might be possible for universities to adapt to serve those other institutions.

Clearly this is happening to some extent, but Milton Stern (Alford, 1980, p. 23) has argued that universities will "be proportionally reduced as providers of continuing professional education; the gainers will be the professional associations." What he is claiming is that the universities, as part of the education institution are so far removed from other institutions that their significance will decline and that the professional associations themselves will assume an even greater educational role.

To some extent this analysis is demonstrated by Eurich (1985, pp. 6–7) who demonstrated clearly that the industrial corporations are assuming a significant educational role in society, since their educational expenditure is probably greater each year than the cost of the 3,500 colleges and universities in America.

Each different industrial concern is assuming its own educational role as the institutions of society evolve and become more complex and more autonomous, so that they do not need the educational institution to undertake so much of their own educational work.

What then of education and non-occupational work? In some ways the educational institution is responding to those elements of society that are not so fully institutionalized, so that aspects of educational gerontology and much of the leisure-time education is still provided by colleges, etc. But this might be a minority of the teaching and learning provision that is made after initial education.

Thus, it is suggested here that lifelong education will never be a social institution, like initial education, but that it will always reflect something of the fragmentation and specialization of modernity.

This clearly raises questions about the future role of the educational institution as it is currently established, but that is beyond the scope of this study and it is now necessary to focus upon education and the world of work a little more specifically.

Education and the Industrial Infra-Structure of Society

It is a fact of history that as the Western world industralized the working classes were expected to work extremely long hours and that children were also expected to work from a very early age. Industrialization has certainly been a major feature in the history of the modern world and, as was demonstrated above, it is still a major feature in social change, so that it is essential to relate education to this industrial infra-structure. Three points only are made here: the demands for a labor force; the place of the unemployed; the demands for a knowledgeable labor force.

The Demands for a Labor Force: While the demands of the industrializing world were for a labor force it was unthinkable to consider child education, since children had to attend to their place of work. Hence, there could be little or no education for those children who were expected to work. Indeed, while work was mainly manual and unskilled, it was argued that most people had no need of education. Only those from the leisured classes were able to attend to schooling in the first instance.

When the workers needed education in order to cope with the complexities of modern society, then the educational institution emerged. However, the process of industrialization has continued at an ever increasing rate, so that the machine, and now the robot, has become increasingly efficient. Hence, the demands for a work force have not been so intense and this increasingly freed children to attend school. Gradually the school-leaving age was raised as the need for a workforce of all ages declined.

As industry has decreasingly needed a child labor force, so the minimum school-leaving age has risen, so that Braverman (1974, p. 439) could claim that "the postponement of school leaving to an average age of 18 has become indispensable for keeping unemployment within reasonable bounds." It is also becoming commonplace for people to retire earlier in some occupations, although there is not always a statutory compulsion on their so doing, and there are many educational opportunities for them. In other words, the education institution has expanded to fill the gaps that the world of work leaves in the time of social change.

The Place of the Unemployed: In the monetarist policies espoused by certain Western governments, notably the United States and the United Kingdom, there is the claim that there is a natural level of unemployment. This implies that for the system to be as efficient as possible it must employ only sufficient numbers of people and that others should be left unemployed, or left to start their own businesses. It is what the Marxists call, the reserve army of labor—when there is work the reserve army of labor can be

employed, and when there is none it can be dispensed with. Migrants and women have been used this way in the labor force, but currently the unemployed are to be found in nearly every society in the Western industrial world. However, too large a reserve army of labor can result in many unemployed who are seeking outlets for their creativity and energy, and such a situation can become unstable, so that it is important to keep people occupied. Education is increasingly being used to fill the time of the unemployed and to offer them re-training. Governments are using education to provide courses for the unemployed, so that once again the education institution expands to fill the gaps left by the world of work.

The Demands for a Knowledgeable Labor Force: What is the extent of this knowledge? This is the first question that needs to be asked and clearly the alleged discontent with the education institution indicates that the knowledge needs to be specific to the demands of industry.

Hence, the movement for different commercial and industrial organizations to assume responsibility for their own education and training, but with the speed of knowledge change as a result of the forces of contemporary society, it is becoming even more imperative for companies to continue to educate their work forces in order to compete in the market place of world trade. Where they do not undertake this for themselves, there is a general expectation that the education institution respond rapidly to these needs.

Indeed, Kerr et al (1973, pp. 47–48) described education as "the handmaiden of industry," suggesting that the curriculum should be orientated directly towards the demands of the world of work and that humanities and other cultural activities should be relegated to leisure-time activities.

Thus it is argued in this section that the variety of educational provision in industrial society will relate specifically to the demands of the industrial infra-structure. That some aspects of lifelong education will be provided by those infra-structural institutions and these will be carefully controlled and be seen to be relevant to the world of work, while other aspects of education will expand to fill the gaps left by the changing world of work and some of this will be less controlled, less relevant to that infra-structure and provided by the present educational institution.

Education and Aging

America is "graying" and in the Western world generally there has been both a prolongation of life and a decline in the birth rate, so that the age distribution in each society is being changed and the elder citizen is a more common phenomenon.

Education, therefore, has had to respond to the changing age structure of society and education throughout the whole lifespan has become more of a reality. The elderhostel (Zimmerman, 1979) has become a common feature on many a campus in the vacation, the University of the Third Age is a feature of both the French and British educational scene, and a variety of other educational services for the elder citizen have been started.

Education, then, has changed in structure to respond to the demographic changes that the Western world are undergoing. But not only has its structures changed in this way, higher education has now changed to allow, even encourage, older learners so that Peterson (1986) reports that there has been 76 percent increase in students, aged 35 years and older, enrolled in higher education between 1972 and 1982.

Not only are the structures changing, but the content of educational study has also changed. Educational geron-

tology has emerged, specialist institutes for education and aging have been established and now it is possible to study this branch of education as a separate field of study.

Thus education has responded to the pressures of social change, both in structure and content, so that another aspect of the lifespan has been brought within it.

Thus far it may be seen that two processes are happening simultaneously in the creation of lifelong education. Firstly, the educational institution is expanding to fill gaps left by other institutions in the process of social change but, secondly, as each social institution is growing more autonomous and specialized it is having to create its own educational service to respond to its own needs. Thereafter, each educational service within a social institution is changing in response to the social pressures on it, so that lifelong educational opportunities are emerging in different ways and they are also changing within the complexity of modern society.

It will be necessary, therefore, at the end of this paper to reconsider the conceptualization of lifelong education in the light of this discussion, but before this occurs there are two other factors that demand discussion: the first of these is the mode of delivery of education and the second, the issues of power within society.

Lifelong Education, Control and the Mode of Delivery

Modern technology has not only altered the content of education, it has also altered its mode of delivery. Ever since the foundation of the Open University in the United Kingdom in 1970 there has been something of a taken-for-grantedness that face-to-face teaching and learning is not the only mode of educational delivery, although some of the social implications of this have not been discussed as fully as they might. The mass media are beginning to assume an important role, not only in higher education but also in other forms of education.

Additionally, it is being recognized that narrow-casting will have a significant effect on educational delivery in the future. Not only do the media have a role to play, educational packages, the use of computer programs and eventually, satellites and computer networks will all have their effect upon the way in which educational material is delivered to learners.

These changes have a number of major effects on lifelong education possibilities. First of all, it is becoming increasingly possible for educational material to be transmitted into people's homes, wherever they are in the world. People, therefore, will be able to receive educational material and study it, whatever their age, physical state, times of the day that they are free to study, etc. This opens the world of education to many more people, so that this element of educational change is apparently to be welcomed.

Indeed, at first sight, this change may be seen only as advantageous, since it will become increasingly possible for the expertise of one teacher or one centre to be made available to a greater number of people. More people will be able to study since there are fewer restrictions upon them in this process. This is a positive advantage.

However, there is another aspect to this discussion that needs to be examined; the process that is occurring is that of centralizing knowledge dissemination. This has inherent dangers since fewer people are required to generate and teach that knowledge and more are expected to undertake the less skilled working of checking/assessing students' work. Hence, there is the potentiality of a form of de-skilling within the educational institution itself.

Furthermore, those aspects of knowledge that are in-

cluded within the program will assume a higher status than those which are omitted, so that an educational decision by a few academics might help determine the status of a great deal of knowledge in the wider society.

However, it is not only what is included that might be considered to be a problem, what is omitted might possibly be an even greater one, since omissions are not always made on academic grounds. While these might be problems that can be overcome, there is another even more significant one, the centralization of knowledge dissemination also makes it easier to control by non-academic decisions, so that it is consequently open to a greater degree of commercial and political manipulation. This type of control can also occur within each independent occupational education service as well.

Indeed, Hawkridge (1983, p. 216) is fairly pessimistic in that he thinks that by the year 2000 new information technology will be almost entirely under the control of large commercial organizations, each serving their own commercial interests and that governments may not have the political will or be unable to regulate their affairs.

In all these situations the status of the educator has to be seen in the light of the wider social structure. The educator is no more than an agency for the transmission of accepted and acceptable knowledge, and for so long as the education is involved in transmitting this type of knowledge it will be left with a relative degree of freedom.

Concluding Discussion

This brief paper has sought to demonstrate that within the complexity of modern society lifelong education is emerging, not by policy nor by dictate, but simply because of social change. What is emerging is not a simple, single educational institution which may be seen as the lifelong education institution, but rather through a variety of different ways different forms of education are emerging.

Some are the result of government policy, others the result of entrepreneurs who see a gap in the market of educational provision and seek to fill it, still others by deliberate response of industry and commerce to their own educational and training needs in order to help it remain competitive in the world market. The emergence of lifelong education in any society cannot, therefore, be separated from the modes of production nor the political structures of society. It is emerging in the West in the way that it is simply because those Western societies cited here happen to have the types of political and economic structure that they do.

It is not emerging in the Eastern Bloc societies in the same way since they have different political and economic forms.

The approach adopted in this analysis is not value free, but it does point to advantages and potential problems for education in the way that it is developing. It does point to the possible dangers of centralization, since centralization in any society opens the possibility of totalitarianism.

It might be argued that this paper has pointed to the pluralism of the social structure in that each social institution is creating its own educational institution which provides educational opportunities for those who work within them. However, it has also been pointed out that control still exists in the content of the curriculum of education and training and it is to be doubted whether a great deal of general education is provided within the content of continuing professional education.

Democracy demands that there is a pluralism of interpretations and possibilities and that there is access to them and this is one of the major problems with the limited utilization of modern technology. By contrast, the full use of modern technology might actually enable a greater access to a variety of interpretations and meanings, etc., in different forms of education. Inherent within such a diverse society lies the possibility of a pluralist and democratic society, but if the control of information is centralized then the very democratic nature of society is undermined.

Lifelong education was defined at the outset of this paper as any planned series of incidents, having a humanistic basis, directed toward the participants' learning and understanding at anytime during their lifespan. This definition does not allow it to be located within one social institution, but it is applicable to planned learning wherever it occurs. It does rule out certain forms of teaching and learning from being educational, such as brainwashing, so that while these experiences might still be part of lifelong learning they should not be classified as education.

Much which passes for lifelong education might not be education at all, and this is a philosophical debate that is urgently called for among educators who are engaged in all the wide variety of teaching and learning opportunities that are offered to people through their lifespan.

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Contemporary society can ill-afford education institutions that fail to nurture attitudes favorable to lifelong learning.

The Role of Higher Education in Lifelong Learning

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This article begins from a clearly stated premise: higher education has a role in lifelong learning. No longer can the premise be debated. It is one of those self-evident truths that has escaped recognition by only the most myopic and tradition-bound administrators and scholars of higher education. The *nature* of the role and the way that role is to be carried out by different institutions and by levels of institutions may need to be debated and examined, but the existence of a role is difficult to deny (Cross, 1985).

It is likely different higher education institutions will fashion roles that are specific to particular institutions, but there are two general kinds of roles that will apply to most post-secondary education institutions. The two general roles perceived to be common to the community college and the university are (a) the creation and sustenance of attitudes favorable to lifelong learning and (b) the provision of education service to adults beyond the traditional college age range that is limited to young adults. Both of these roles are important, but so are related concerns that need to be addressed. Therefore, after arguing the above two points the following additional topics are addressed: (a) some explanations for role disagreement, (b) social and economic imperatives fostering lifelong learning and (c) some problematic areas of concern.

Roles

As noted above, it is believed two common roles of higher education concerning lifelong learning apply to higher education institutions regardless of level or specific circumstance. Each of the general roles is discussed here.

Enhancement of Attitudes

Some have suggested that schooling is bad in that it diminishes the human spirit in some way while creating negative attitudes toward learning if not to schooling. Without doubt most of us can recall some unpleasant experience in our education career that might support such a caricature of school. If the argument is true then all of education, writ schooling, needs dramatic if not radical reform.

It is not my purpose here to become an apologist for education institutions and educators wherever their degrees originate. Rather, the point is clear and obvious, contemporary society can ill-afford education institutions, at any level, that fail to nurture attitudes favorable to lifelong learning. We in higher education really have two different kinds of challenges: (a) one to recognize that a major educational objective is to foster a spirit of lifelong inquiry (learning); and (b) to become acutely aware that lifelong learning is the product of the interaction of numerous social agencies such as places of work, places of worship, and places of play as well as places of study, to cite a few. Both of the challenges have implications for the second general role of providing educational services.

Educational Services

It is patently illogical to suggest a major objective of higher education is to foster a spirit of learning that knows no age limits and for higher education to subsequently reject services designed for adults. It is also unfortunate that we in higher education have been reluctant to search for ways that we can supplement and enhance the learning that goes on through the auspices of other social agencies. Cropley (1977) conceptualized lifelong education as existing on two dimensions: horizontal and vertical. The horizontal axis includes the range of community and social agencies available for lifelong learning. Such a concept facilitates our thoughts of lifelong learning as a process that extends from birth to death and, equally important, one that permeates, and is penetrated by, a wide range of institutions.

It is proper and desirable that higher education institutions from community colleges to universities provide a range of education services for adults. The range may differ among institutions, but it should be observed the range of services should not be restricted to only pre-employment education and professional continuing education. At least both of the above kinds of education services are appropriate for many, if not most, higher education institutions. Very small schools with few faculty and students may not be equipped to offer quality programs in more than one or two areas, but the larger institutions (some of the very ones that may be reluctant to fully embrace the role) certainly have the resources to provide a range of services.

Patricia Cross (1985) has approached the problem of the changing role of higher education from a similar yet different position. She has posited six propositions that relate to the changing roles of higher education in the learning society. They are (a) " . . . institutions of higher education no longer enjoy a monopoly on the provision of educational services"; (b) " . . . the roles of educational providers . . . are increasingly blurred"; (c) " . . . higher education no longer has the full-time commitment of students—or for that matter of faculty"; (d) " . . . learning has become a lifelong necessity for almost everyone"; (e) " . . . young people must be educated for their futures as lifelong learners"; (f) " . . . education will play new roles in the society of the future" (Cross, 1985, pp. 101–106). Elsewhere (Long, 1987), I have addressed

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similar points from yet another perspective.

Lynton and Elman (1987) have cogently identified new priorities for the university that are associated with the social changes that Cross (1985) and I (1987) have addressed. They argue that the university's emphasis on the quest for new ideas and knowledge is too narrow. They call for higher education institutions to focus on another need: new ways to accumulate, interpret and apply knowledge in the real world.

If it is apparent that higher education's role in lifelong learning includes the above tasks, why are the administrators and faculties of some higher education institutions reluctant to accept the roles identified? There are four general explanations: role disagreements emerge from (a) different views concerning the nature and role of higher education, especially the university, (b) differences concerning the purpose of education, (c) different views on both the nature of education for adults and (d) different perceptions of adults as students. Let us look at some of these reasons for disagreement about higher education's role in lifelong learning.

The title of this paper implies the modern university, or the university of the third era, according to Houle (1974), has a role in educating adults. That is, there are university activities that rightfully are involved in the education of adults. At least two different discussions could emerge from this proposition. The first part of this article discusses the first point as it is an attempt to identify and prescribe two general university obligations or activities that are appropriate to the education of adults. The second discussion is an attempt to clarify and to explain some of the reasons why the idea of the role of the modern university in educating adults is often confused and even opposed. Furthermore, some of the problematic features that should be considered in devising ways to fulfill the university's role obligations in educating adults are addressed. Therefore, this section addresses three topics: first, the problem of why the premise that the university has an adult education role causes some difficulty for some, or why the adult education role attributed to the university is often impoverished.

Secondly, this section identifies some of the significant economic and social developments that encourage a more serious and considered examination of the issue. Thirdly, some of the problematic features and consequences of the above for the university's role in educating adults are noted.

Before developing the three points it is useful to observe higher education changes with other social changes (Cross, 1985, Long, 1987. Houle (1974) suggests higher education is in its third era. The third era, according to Houle, is characterized by changes that are often referred to as non-traditional. Thus, later reference is to second and third era universities.

Role Disagreement

Disputes over the topic of "the modern university's role in educating adults" seems to be based on two basic but different points of view: disagreement over (a) the nature and role of the university, (b) the nature of the purpose of education, (c) the nature of education for adults, and (d) perceptions of adults as students. Let us briefly examine these elements.

Nature and Role of the University

Conflicting ideas about the nature and role of the university have implications for the university's adult education role. First, there is the traditional view of the university that limits the university to a classical concept that emphasizes the instruction of youth and young adults. This view has been expanded slightly to include similar instruction, at the graduate level, for older adults who have the required foundation, usually baccalaureate or master's degrees.

Once we depart from this concept of the nature and mission, of the university, it becomes increasingly difficult to deny that the modern university has a role in educating adults.

Nature of Education

Ideas about the nature and purposes of education, especially education of adults also contributes to disagreements about the university's role. Clarity is not imposed on the situation by the proposition that education falls into one of three categories: basic, repair, and continuation. If we define education as only one of these three types it is easy to develop a stunted and incomplete view of the university's role in educating adults.

Let us look at these three types more carefully. The first type is basic education. This kind of education is perceived to be preparatory. In other words, the educational goals of a university are constrained by the belief that the purposes of a college degree are only to impart and develop basic knowledge that students will use for the rest of their lives, i.e., their education is complete. Of course, we know that could not be the case or we couldn't justify advanced degrees. So we modify the position slightly to suggest that the first four years of college provide a foundation for graduate programs. This is the approach that has dominated academic thinking for this century.

Repair or remediation is a second type of education. As a rule, faculties of higher education institutions have suggested this is not a mission of the university. Of course a few exceptions exist in highly visible programs adopted by many major universities in the last decade to improve selected academic skills of some traditional aged students. Naturally it is apparent that we could not develop a very comprehensive university based on that type of education alone.

The third type of education noted above is continuation education. It may be degree credit work or it may be non-degree or non-credit, but acceptance of this educational purpose recognizes that information and knowledge change. It also gives consideration to the possibility that people change and as a result, the university can contribute to their continuing education. Once again, it is obvious that we cannot build a comprehensive university solely on continuation education. It is more likely that we can develop a comprehensive modern university by recognizing that the university may have a role that includes all three of these types of education and that adults constitute an important user group for all of these types.

For the past 75 years or so we have given tacit and often grudging support to programs and activities serving the adult through extension and service programs. While it is important that these kinds of programs continue; they are no longer sufficient in the program and mission of the comprehensive university. Universities that continue to schedule classes and adopt inflexible policies that eliminate all but the most fortunate or the most dedicated individuals will be penalized in their competition for public support and students. They will also reduce the likelihood of being identified correctly as a comprehensive university. Perhaps one can justify the continued existence of a range of special purpose universities such as small liberal arts institutions, that focus on undergraduate instruction with some gradu-

ate provisions, but such limited missions cannot be adopted by the large state university without a fatal constriction.

Nature of Education for Adults

From the previous comments, it should not be difficult to assume that my position in the university has a role in educating adults. I would agree that the mission or role has not been clear, neither has it been accepted uniformly. Lack of agreement concerning the nature of the education of adults has contributed to this state of affairs. Some hold to the view that adult education is primarily designed to address a deficiency in one's childhood education. As a consequence adult students are perceived as being children who never adequately learned their numbers, or failed to learn to read or to write, or failed to master some vocational skill that can be taught through vocational and occupational courses.

A second, and related view, is that adult students are ill prepared for the rigors of a college or university education. If they had been good prospects for college admission at age 18 they certainly would have entered college then, according to this view.

A third view, also related to the first two, subscribes to the belief that any educational program that attracts adults must be superficial or lacking in substance in some way. This position is buttressed by the argument that part-time study is inferior to full-time study. It is easy to understand how someone whose views are a combination of the above would be opposed to the university's involvement in educating adults; at best, according to proponents of this view, adult education must be identical in format, techniques, and so forth with youth-oriented education.

Perceptions of Adults as Students

We, the current faculty of this and other universities, did not create the confusion concerning the nature or types of education; neither did we create the negative images of adult education without some help from older colleagues and some adult students. But, neither can we claim originality in the creation of such concepts as lifelong education or lifelong learning. Plato and other philosophers and dreamers of utopias throughout the centuries contributed to the idea of education as a lifelong process. But somewhere along the way the ideal of adults as scholars was submerged. Grattan (1955) poses a paradox for us. He proposes that while industralism required an educated adult population, it also contributed to the creation of systems with clearly defined entry and exit points. In education these entry and exit points became quite clearly defined at about age 6 and 16–18 for terminating high school. College age was to become accepted as being 18–22. For a long period, academics, politicians and others accepted these ages as a kind of biological law rather than a social convenience. A reference to historical sources reveals that Harvard and Yale were not constrained by these age classes in the 18th century (Anania, 1969). Before 1750 both institutions had admitted students as young as 11 years of age. The oldest student admitted to Harvard was 30 and the oldest student admitted to Yale between 1702 and 1750 was 28½ years of age. Neither do the current upwardly creeping ages of undergraduates around the nation provide support for a biologically based termination age for education. Thus, if the current entry and exit ages for education were socially inspired between 1850 and 1940, why do we have such difficulty in accepting a new premise that the idea of any terminal age for education is inappropriate? If we agree with this premise we must agree that some education institution has a role in educating adults. In reality, there are several education institutions whose role and mission could justifiably include adults.

Unless I'm completely out of touch with reality, competition among the various levels of education institutions— public school, two-year colleges, vocational–technical institutes and four-year colleges and universities—will sharpen their competition for a larger share of the potential adult student population. In addition to the competition among higher education institutions, the administrators and families will be faced with increasing challenges from other business and social organizations (Cross 1985, Long 1987). Thus, university faculties and administrators have little to gain by continuing to ignore the emergence of calls the third era of American higher education.

Economic and Social Developments

The second major element in the discussion of the modern university's role in educating adults concerns the relationship of the university to the larger society.

Changing demographic characteristics accompanied by social and technological innovations combine to present contemporary higher education with a monentous challenge that can be compared with any of the previous historical watersheds in the past 200 years. American higher education has shown considerable resilency and malleability in curriculum and mission on previous occasion. The opportunity presented by contemporary events and demographic conditions may be compared with conditions that led to the shift from the classical curriculum to a more practical one in the 19th century, or the emergence of the manual education movement and the land-grant college concept, the evolution of the research university, or the adoption of the Carnegie unit for managing a student's course of study.

Only a few Rip Van Winkles are unaware of the deepening change in the age range of college students. By tradition, experienced faculty and administrators accepted the premise that the clientele of the university was the young adult of 18–22. But a more realistic and current view, based on facts, indicates the 18 to 22-year-old students will continue to account, in the foreseeable future, for a smaller proportion of the student population. Supporting evidence for this observation is provided by data reported by the National Center for Educational Statistics. From 1970 to 1982, the share of enrollment that students under 25 years old comprised decreased by more than 11 percentage points, from 72 percent in 1970 to 61 percent in 1982 (NCES, 1984). By 1992, only five years from now, students under 25 years old are projected to comprise just 51 percent of the total enrollment; a decline of more than 20 percent in just over 20 years. Furthermore, full-time enrollment is expected to decrease to 52 percent; a 16 percent decline in the period.

The university of the third era must address changes that are broader and deeper than admitting older students. The admission of older students to the university is only one of several important consequences of a changing economic and sociopolitical role of the modern university.

Economic and Technological

The invasion of the university campus by adults between 25–40 years of age did not occur in a social vacuum (Cross, 1985). Stated differently, other changes that have implications for the concept and mission of the university parallel the demographic changes. Time and space do not permit a detailed explication to identify rapidly changing technology, expanding information, requirement of new

skills and similar phenomena as significant (Long, 1985). These and related changes, place a premium on the modern university's role in addressing the educational needs of adults.

Problematic Features

If we accept the previously noted premise that higher education has a role in educating adults, and if we accept the argument that economic and social changes have implications for the university's mission, it is appropriate for us to look at some of the potential consequences.

First, there is a tendency among a large segment of the adult student body to be motivated by occupational goals. As a consequence, these students are not always easily convinced that they should enroll in a course that will not have direct application to earning a livelihood. As many adults are foregoing some part of their income, or a major part of the leisure time or both, they often are in the tangible benefits of an education. They want to know *why* they should know something as well as how it will help them in the world of work. This mind set is extremely challenging to the professor whose commitment to a discipline engenders a different view.

Second, their adult social role will not articulate well with the traditional student role that requires some approximation of full-time study. These students seek to balance wage-earner and parent roles with the student role. University administrators and faculty are stimulated to search for ways to better articulate the different role obligations.

Third, adult students are more sophisticated and have less patience with doctrinaire instructional techniques that are often based on positional authority of the professor. As a result, adults seek a relation between what they are studying and what they are experiencing.

Fourth, adults are experienced. They recognize the fallibility of generalizations. Furthermore, they are often more competent in some areas of life than their professors. Such a situation can have untold effects on the ego of insecure faculty.

Fifth, they are not awed by the authority of faculty or administrators. Authority must arise from competence and/or from the discipline rather than from the position of a faculty member.

These characteristics challenge the rigid traditionalism of the university. As soon as professors and administrators recognize and adjust to some of the above characteristics they begin to fashion a new relationship with adult students that must eventually lead to a revision in the university's role concerning adults.

Another important source of pressure for modifying the modern university's role is provided by the educational/information needs of non-students in society. The university faculty member's audience is no longer limited to those individuals who are registered students. Our audience spends much of their time in laboratories, offices, shops and other places of work. Some of these have information needs that cannot await a class or a conference.

Others arrive on campus or at some other location for meetings and conferences, while we strive to seek ways of delivering the university via electronic means that include computers, telephone, and television.

Need for changes in methods of relating the university to the student did not happen because of the 18 to 22-year-old age group. They were brought about because of the educational and informational needs of adults. It is likely that whoever described the 19th century as the century of the child and the 20th century as the century of the adult may

have been partially correct.

Little is to be gained by debating whether any university will enter this third era. Rather, the emphasis in the debate should focus on the nature of the role adopted by any one institution. The focus of this debate may be sharpened by referring to a choice available to university faculties. Universities can choose from different positions in carrying out their adult-educating role: (a) a position that segregates the role whereby the adult services are isolated from the main stream of university activity; (b) an integrated role where the adult-education mission is integral to most other activities; or (c) some combination of a and b. To be effective, however, each of the chosen positions should reflect an awareness of four conditions: (a) a recognition that adult-focused programs and activities are equal to other programs and activities; (b) a recognition that almost one-half of the student body is likely to be 25 years of age or older; (c) an awareness that is sensitive to the diverse purposes of adult education as illustrated by Grattan (1955) as being informational, liberal, recreational and liberal; and (d) an awareness of the distinguishing psychological and sociological characteristics of adult students.

The segregated role has been the dominant choice in the past 75 years. Accordingly, adult students were identified as the "problem" for university extension units or divisions. These organizations were frequently accorded second-class status, hidden away in condemned buildings and staffed by rejects from other university units. For a time it was commonplace to perceive directors of extension as university administrators who were out of favor with their presidents or chancellors and who were given transfers to extension to remain out of harm's way until retirement. As a result, extension was often perceived as a kind of necessary evil that posed no threat to the turf of other deans and directors. Extension was accorded a degree of antonomy to complement its isolation.

Despite these negative conditions, some university extension operations became successful. Unfortunately, the price paid for successful programming and budget surpluses often was cannibalization. Other deans and directors often moved in and pirated the way the units most closely aligned with their disciplines and created competing units. Simultaneously, extension administrators experienced increasing demands to operate their units in the black if not to produce a surplus income.

The current challenge to be debated by administrators and faculties is how to modify the university culture and society so that educating adults becomes a mission that is equal to the concern for educating youth and young adults. This is not to be easily accomplished for a number of reasons. First, some of the kinds of things that go into educating adults are vastly different from the approaches used in educating the traditional age student. For example, when we use the term education it can be often translated into schooling. Schooling means courses, class meetings, papers, tests, credit units and grades. These elements are important to the culture of the university of the second era, but require modifications in the university of the third era.

Conclusion

It is beyond this paper's purpose to prescribe detailed role activities for specific higher education institutions in educating adults. Rather, the emphasis is on a discussion of (a) two general roles perceived for higher education in educating adults; (b) sources of role disagreement; (c) economic and social developments that encourage a more direct assessment and development of the modern

university's adult education role; and (d) problematic features that should be considered in devising ways to fulfill higher education's role obligations in educating adults.

Higher education definitely has a role. That role may be conceptually and structurally one of three kinds: a segregated one, an integrated one or some combination of the two. Segregation of most of the adult services is not necessarily bad. But when segregation equals isolation and autonomy, problems are likely to emerge. Integration of all adult services is not necessarily good, particularly when adults are treated as if they were adolescents. Integration of adult services into the mainstream of university activities can have exciting consequences for the tradition-oriented units and personnel. A short-term danger of integration is there will become no one to communicate the needs of adult students and to represent them in an institution that is historically conservative. However, by the year 2000 this concern may be moot.

In the meantime, every major university that desires to be described as modern should undertake a rigorous self-study to determine its current role in educating adults and to develop plans and structures that represent the new reality of the university's relationship with adults.

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Innovation and flexibility in education demands quality . . . educators must avoid isolation and build connections.

Adult Education and the Learning Society

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In 1968 I first saw the words "learning society." I had read Robert Hutchins book (1968), **The Learning Society,** that year. Hutchins, a former president of the University of Chicago, wrote that two forces were going to propel us toward becoming a learning society—the rapidity of change, and the increase in the amount of leisure time.

Now, some 20 years later, we see an occasional reference to "learning society," but with no agreed upon meaning. (We have also seen great change, but some might question whether we have more leisure time.) Hutchins had a vision as to what a learning society would be. He said a learning society is "one that, in addition to offering part-time adult education to every man and woman at every stage of grown-up life, had succeeded in transforming its values in such a way that learning, fulfillment, becoming human, had become its aims and all its institutions were directed to this end" (pp. 164-165).

In recent years we've all heard much about lifelong learning. It is important that the concepts of learning society and lifelong learning do not become tangled. The two ideas are of course related. Lifelong learning is certainly an important condition for a learning society. But there is more to the metaphor of learning society than lifelong learning.

Donald Smith (1985), former executive vice president of the University of Wisconsin-System, sees the metaphor of a learning society as a possible unifying vision for human beings. He writes, "Humankind, we may observe, is most distinctively a learning species, and people are never more human or more themselves than when engaged in learning. . . . here is pleasure, a sense of growth, and an increased capacity for wisdom potentially available in ways that require no necessary differences of power, wealth, status, or fame among us. This is a healing vision that need not challenge the plurality of other goals" (pp. 10-11).

Smith sees a learning society as a way of unifying an increasing pluralistic society made of a multitude of special interest groups, ethnic groups intent on maintaining their unique cultural characteristics, celebration of individualism and a host of other diversity within the society. Smith says "the learning society is a vision responding to the reconciliation of unity within diversity, of free people joined in

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common cause; a vision of creating a universalizing culture which joins together the variety of old memories; a vision in which equalities of opportunity and differences in results may be freely chosen; a vision of a fulfilling life disentangled from the old passion of power, wealth, status, or fame" (p. 18).

The learning society then, can be viewed as: (1) a practical idea for human beings living in a rapidly changing world where a lifetime of learning is a requirement of survival, (2) an attitude that learning need not only be for practical reasons, but learning can be for its own sake, and such learning is a way toward people becoming more human, (3) a unifying attitude, an approach for bringing together an ever more diverse society, and (4) a metaphor for a new age of defining the relation of education to learning, and a recognition that educational opportunities and, thus, learning potential goes well beyond that provided by those institutions we ordinarily associate with education.

Influences on a Learning Society

Learning in our society, at all ages and stages of a human being's life, is influenced by a variety of forces. These forces influence what is learned, when certain things should be learned, who should learn what, what or who should provide opportunities for learning, and even the methods by which something should be learned.

Population Trends

One of the most dramatic changes in the structure of our population is that we are rapidly getting older. In 1970 when the population of this country was 203.7 million people, 14 percent or 28.7 million were 60 and older. By 1980 that percentage had increased to 16 percent, and by 1990 it is predicted that those 60 and older will make up nearly 17 percent of our populations. In 1983, for the first time in the history of our country, we had more people older than 65 than we had teenagers (Hodginkson, 1986, p. 50).

We often talk about the "Baby Boomers," those 70 million people born between 1946 and 1964. The oldest of that group is now in its 40s. After 1964 we began to see a dramatic drop in birth rates. For example, in 1960 there were 23.7 births per 1,000 population. In 1975 the birthrate had dropped to 14.6 births per 1,000. By 1981 we began to see a slight increase in birthrates, 15.8 per 1,000 people.

This rather dramatic shift in birthrates has meant a decrease in 18-26 year olds for the next decade or so. Looking at birthrates more closely, one sees a considerable diversity among societal groups. The birthrates among blacks and Hispanics remain at higher levels than for whites, and we will thus see increasingly larger numbers of minorities in our society.

We are, though, currently experiencing what might be called a "baby boomlet" because of the huge number of fertile white women in the child bearing years. For a few years at least this will result in larger actual numbers of white births. As Hodgkinson (1986) points out, "If (the baby boom mothers) were having 2.7 children as their mothers did, we would be in the middle of another white Baby Boom. In the next decade, large numbers of white women will be moving out of the child-rearing years producing a sharp decline after the current "Baby Boomlet" ends. The current Baby Boom age stretches from 22 to 40; by 1995 they will span 31 to 49, meaning that the "boomlet" for whites will last not more than five more years" (p. 9).

In examining population trends, one must also consider the immigration patterns in recent years. For example, in 1981, Asia and Latin America contributed 81 percent of

the 600,000 legal immigrants who came to this country. The largest number of these immigrants came from Vietnam, Korea, and the Philippines. Hodgkinson predicts that by about 2010, one in three in the U.S. population will be black, Hispanic, or Asian American (p. 9). As we shall see below, these demographic changes will have a dramatic effect on most of society's institutions, none more so than educational institutions, particularly higher education institutions.

Economic Conditions

In the late 1980s, many people in this country and other so-called more developed countries of the world cite job security and a strong economy as a major underlying force influencing the society. In the past 25 years in this country we have seen a rather dramatic shift in the nature of the economy, from an emphasis on producing goods to providing services. For instance, in 1970 21.8 percent of the labor force was classed as operators, fabricators, and laborers. By 1980 this had decreased to 19.2 percent. In 1970, 3.8 percent of the labor force were farmers, in 1980 the percentage of farmers had decreased to 2.9 percent.

Meanwhile, white color jobs (managerial and professional) had increased from 18.5 percent of the labor force in 1970 to 21.8 percent in 1980. The trend has continued from 1980 to the present time. With these shifts, large numbers of workers have lost jobs as the economy struggles with one of the most dramatic structural changes in the history of the country. One example is agriculture. During the past decade thousands of farmers have sold their farms, or lost them to mortgage foreclosures, and have left the land, victims of changing conditions. Many of these displaced farmers are in their prime working years but are ill-suited for many jobs. Yet, work they must in order to maintain some semblance of a living standard to which they had become accustomed.

One can also point to steel workers, auto workers, heavy equipment laborers, foundry workers, oil drillers, and a host of other jobs in our society to see similar evidences of lost jobs and disrupted lives.

These structural changes influence a learning society in ways not yet realized. The obvious, and most visible, is the often critical need for a displaced worker to gain additional knowledge and skills in order to find new employment. Who should provide these educational opportunities, and who should pay for them? How much responsibility does a society have for retraining the workers that have been displaced? Who decides and how is it determined which educational institutions and other providers should be involved in making such educational opportunities available? These are some of the educational policy questions that emerge from even the most cursory examination of the structural changes occurring in our society.

International Forces

The United States belongs to a global community, in hundreds of ways. We were abruptly reminded of this in 1973, when OPEC decided to increase prices of crude oil several fold, resulting in an inflation shock in our country, to say nothing of the inconvenience of gasoline shortages.

One needs only to visit an appliance store and note the "made in Japan" labels on VCRs, radios, and televisions to see an everyday reminder of our dependence on this country for much of our electronic equipment, automobiles, and motorcycles, cameras and telescopes. Examining the United States' current trade deficit helps one realize how much we import from other countries. For example, in 1982

the U.S. trade deficit was $36.4 billion; in 1983, $67.1 billion; in 1985, $124.4 billion; and in 1986, $146.4 billion (estimate) (Economic Report of the President, 1987).

Analyst George Keller (1986) points out, "every year since 1979 we have traded more with Asia and less proportionately with Europe" (p. 13). So not only have we increased the amount of trading we do with other countries, our trading partners have changed as well.

Because of this country's involvement in world markets, we are influenced by what happens in other countries. For example, wheat farmers in the United States are affected by weather patterns in the Soviet Union as well as weather patterns in Asia and South America because all are involved in world wheat trading.

These are but a few examples to illustrate how rapidly this country has become immersed in the global community. And the influence on a learning society is just becoming to be felt. We are beginning to see Asian languages taught in our public schools. We see short courses for American business people who must learn something of the cultural characteristics of the Japanese business people with whom they work. Slowly, we see increasing numbers of people wishing to learn more about what is happening beyond the borders of their cities and states. More subtly perhaps, we may see the beginnings of changes in fundamental assumptions on how we view people and their relationships to each other and to the world.

Technology

Technology is another force that ever increasingly influences society. Robotics and computer-controlled machines are becoming commonplace in factories across the country. Micro-electronics has given us radios and calculators the size of credit cards, and allows surgeons to see within our bodies with tiny exploratory cameras.

Biotechnology and recombinant DNA technology are resulting in improved crop varieties and even new crop types. It is possible for example, to develop a wheat variety that has the ability to fix nitrogen as legumes do. It is also possible to construct a special bacterium that can be sprayed on potato plants and which lowers the temperature at which the potato vines will freeze.

High performance computing provides for "artificial intelligence," allowing machines to distinguish between fragrances, read, hear, and even speak using naturally spoken language. Technology has had a dramatic effect on information and communications.

Robert Naisbitt (1982) argues we are moving from an industrial society to an information society. Technology is revolutionizing how we store, transmit, and manipulate information. The compact disk, using laser technology, allows one to store thousands of pages of information on one disk. On one 4¾" inch Compact Disk Read Only Memory (CD–ROM) up to 250,000 printed pages, or 250 large books can be stored. The Holy Bible takes up only a fraction of the space of one disk. A laser beam is used to encode the information on each disk, and the same technique is used to retrieve the information. Nothing ever touches the disk directly, eliminating the possibility of wear.

Another technology is the optical digital disk which stores up to 1 million pages of information, including illustrative material on one disk. With satellites we have the capacity to send vast amounts of information anywhere in the world. Never in the history of humankind have we had access to so much information, so readily. And never has there been so much information. I read recently that we are doubling the amount of information available to us every seven

years.

The implications of technology to the learning society are many. Technology is often the culprit that results in job layoffs and requires job retraining. Think of the newspaper business as an example. One no longer finds Linotype operators setting type for the daily editions. Computers perform this function. No only are far fewer workers needed, their skills are different as well.

Philosophical questions emerge. What is the meaning of humanness in a highly technological world where many day-to-day activities are performed by machines? What is the place for arts and the humanities in the lives of people who are often driven by economic and technological concerns?

Information technology (laser disks, computers, fiber optics, satellites) has a profound influence on the learning society. Think only of the amount of up-to-date information that most of us will have readily available to us. Also think about those persons with lower incomes who may not have the financial resources to obtain information from computer data bases on their home computers, and from other modern-day information sources. Will we see an even greater spread between the "haves" and "have nots" because of who can afford to purchase information? Many moral and ethical questions are raised as well. How does one decide on the accuracy of information available? Who decides which information should be available to the public? This becomes an important question when we discuss national policy and particularly when questions of national security are involved.

What is the role of educational institutions in storing and dispersing information, versus the role of, say, libraries and national computer data bases? How are such questions as copyright resolved when one can so easily reproduce information? One only has to see the agonizing difficulty the computer software industry faces in trying to discourage illegal copying of computer software programs. In a couple of minutes a $400 program can be copied onto a blank disk for a cost of two or three dollars.

What does "curriculum" mean when new information is available at ever increasing rates, and old information nearly as quickly becomes obsolete? Theodore Roszak (1986) admonishes us to make certain we keep clear the difference between ideas and information, and that we know the relationship between the two. According to Roszak, "information, even when it moves at the speed of light, is no more than it has ever been: discrete little bundles of fact, sometimes useful, sometimes trivial, and never the substance of thought" (p. 87). "Ideas are integrating patterns which satisfy the mind when it asks the question, What does this mean? What is this all about" (p. 90)?

We must not be seduced into believing that the more information we have, the higher quality will be our thinking and our problem solving. We must not be deceived into believing that the more information we have the more ideas will emerge. In fact the opposite may happen. Again, as Roszak underlines, "the mind thinks with ideas, not with information. Information may helpfully illustrate or decorate an idea; it may, where it works under the guidance of a contrasting idea, help to call other ideas into question. But information does not create ideas; by itself, it does not validate or invalidate them. An idea can only be generated, revised, or unseated by another idea" (p. 88).

Computers and other information technology allow us to have access to, through computer data bases, and other storage devices, amounts of information that boggle the mind. But we must constantly remind ourselves that infor-

mation by itself does not replace critical and creative thinking. Information is an often necessary adjunct to an active exploring mind, but it, no matter how sophisticated, can not replace the ideas the human mind generates, ideas that often go well beyond the related information.

In a recent book (Apps, 1985), I discussed the difference between information and acknowledge and pointed out that information transmitted and accumulated by human beings remains information—discrete bits of data—until the individual human mind wrestles with this information, tries to make sense out of it, and tries to see particular and specific personal applications (pp. 164–170). Information is of course extremely useful, to the enhancement of ideas, as Roszak points out, and to the creation of knowledge as I have argued, but information must be kept in perspective. If we are indeed moving into an "information society" as Naisbitt argues, then we must be prepared for how this tremendous store of information will influence the learning society.

Illiteracy

A problem this country has not yet solved is illiteracy. With ever increasing information available to the people and with extensive, compulsory schooling, one would think that illiteracy would no longer be a problem. Yet, as Jonathan Kozal (1985) has noted, up to 25 million adults in this country can't read the label on a bottle of poison, and another 35 million can't read well enough to function in society (p. 4).

Stedman and Kaestle (1987) in a summary of literacy and reading achievement trends over the past century conclude that from 20 to 30 percent of the population has difficulty coping with common reading tasks and materials. They do not believe that illiteracy is rapidly increasing in this country, but argue that the demand for more literacy is on the increase. "The solution to rising literacy demands is now more difficult. . . . even if the work place is not truly demanding more reading ability, we shall nonetheless need much better reading skills across the entire population if we are to survive and improve as a democratic society in an increasingly complex age. Seen in this light, there is much to galvanize renewed efforts at literacy training, at all levels" (p. 42).

Not only is inability to read, write, and do numerical manipulation a problem, but there is also political illiteracy. One only has to examine the poor voting records and the lack of involvement by people in discussion issues that affect them. There is also economic illiteracy—people failing to understand how economic conditions, their jobs for example, are affected by international markets.

A learning society is based on an assumption of literacy: people having the basic skills to read and write, and understand the workings of the country. Literacy is a fundamental cornerstone for a learning society to exist in this country, yet millions of people do not have these most basic of skills, and thus can not be true partners.

One implication of the illiteracy situation is for a learning society to use some of its resources to correct the problem. Such remedial programs are essential. But a learning society must also be concerned about the root problems of illiteracy which are often poverty, less than supportive family life for children, excessive television watching, and formal schooling that has allowed persons with low levels of literacy to pass through the system without remedial work occurring.

Not only can one point to problems with illiteracy, but one can see evidence of inadequate critical thinking skills.

This is, of course, far more difficult to measure quickly, particularly when compared to a determination of illiteracy. But nevertheless, there is concern about the inability of people to discern truth from lies, about their inability to analyze arguments carefully, and their inability to examine several points of view on an issue and reach their own conclusions.

The learning society is thus bombarded by a series of societal forces that will affect the learning society's nature and direction. These forces affect all aspects of education, from the formal institutions such as elementary and secondary schools through post-secondary and higher education, to the non-formal education conducted by business and industry and a host of other organizations and institutions, to the informal education that is a part of our daily living. None of us can escape these societal forces, and the learning society, as we have defined it, cannot escape. An interesting question, one posed earlier, is whether the learning society itself can become a societal force that will influence the other forces, or will it as it most often has in the past, continue to be acted upon rather than become a more forceful actor itself.

Challenges to Adult/Continuing Education

1. We should be concerned for innovation and flexibility, but always concerned for quality. One way to assure quality is to help people go deeper with their learning. Assisting with critical thought is one approach.

Critical thought means being aware of the assumptions that undergird what we do, being aware of the metaphors and the slogans in our language, and their subtle meanings. It means helping our students make the usual unusual, of showing them how to examine what they do. It means stepping back and asking why? Why do I do a needs assessment, for example? What assumptions am I making about human beings when I do a needs assessment? Are there alternative approaches? What are the assumptions of these alternative approaches?

But not all of critical thought is so rational. We should also encourage people to listen to their inner voices that often scream to be heard. In our zeal to be "scholarly" we often stifle this personal source of critical examination, and we discourage ideas that may have their roots in our intuitive rather than our rational selves.

2. Concern for all of education. Adult educators tend to isolate themselves from the rest of education. We talk about adult development and adult learning. We discuss planning, teaching, and evaluation approaches for adult/continuing education—but always from the perspective that there is something uniquely different about adult/continuing education. In our zeal for adult education we magnify our uniqueness, and thus we see no connection between what we do as educators of adults and what first grade teachers do. We see no connection with high school English classes, or even beginning courses in schools of nursing.

Unfortunately, not only do we not see any connection to formal schooling, we seldom see the relationship of adult education to the many other sources of learning in society, from what occurs in the family before schooling begins, to the learning that occurs through everyday living, from going to movies and from the mass media.

We need to ask and seek answers to several questions:

a. To what extent does what happens or does not happen during a child's first years influence his or her desire for a life of learning? What of the many children who are born to young women who themselve are still children—what will be their interest in learning throughout their lives?

b. To what extent does one's elementary, secondary, and post-secondary or higher education experience influence both one's desire for adult continuing education as well as the style that one learns best?

c. To what extent does the amount of TV one watches as a child influence one's interest and skills for a life of learning?

Each of us is challenged to learn more about what is happening at all levels of education, from child education in the home to the effects of television. Where were we when the debates occurred about reforming elementary and secondary education? Where are we when people speak out on the effects of television? Will not the successes of the several educational reforms that have commenced lately contribute greatly to what adult educators do and how they do it?

Unless we begin to be more concerned about the rest of education and begin to see that we are indeed a part of it and not separated from it, the field of adult/continuing education will increasingly be concerned with remedial education. What happens to children in our society from birth until maturity is as much our concern as it is anyone else's, in many ways much more our concern.

3. Concern for access. Although the numbers are impressive—in 1981 about 21 million adults participated in some organized adult education activity—this amounts to only 12.8 percent of the population.

Those most likely to participate in adult education are those 17-34 years of age. Those least likely to participate are 55 and older. Of those who participate in adult education, only 6.3 percent early $7,500 or less, while 18.8 percent who participated earn $50,000 or more.

In 1981, 60.3 percent of those who participated in adult education did so for job related reasons. Thus, nearly 40 percent participated for non-job related reasons. This is a high percentage, given that many would have us believe nearly everyone enrolls in adult education for a job-related reason.

Of those who participated in adult education, only 2.2 percent had eight years of school or less, while 31.1 percent had five or more years of college.

To generalize, those most likely to participate in adult education, as it is currently offered, are those who are well educated, have above average family incomes, and are relatively young. What responsibility do we have for the less well educated, the less well-to-do, and the older person?

4. Concern for developing a vision for adult/continuing education. Educators of adults must dream and translate those dreams into images that other people can share. We have developed over the past couple of decades a cadre of competent professors of adult/continuing education. We know how to teach program planning, and evaluation, and the ages and stages of adult development. But can we go beyond the how-to of adult/continuing education? Can we sit back and close our eyes and dream of what might be? Are we able to have a constant uneasiness so that we are always trying to look ahead, to develop a vision of what might be, an ideal toward which we can work?

5. Concern for informing the public. We have not done a good job informing the public about what adult education is, who is involved, and why it is important in society. Almost always, when legislation is considered for adult continuing education, the question asked is: "What is it? What is adult continuing education? We hear a variety of answers. We've got to learn how to talk about adult/continuing education, and we've got to take our message to the people. We have a tendency to talk to each other, in a language that is sometimes incomprehensible to anyone who is not on the

inside. We talk about bicycling programs around our states, about behavioral objectives, and performance indicators. We've got to learn how to speak English about adult/continuing education, and then we've got to begin talking with people about it, in a variety of ways.

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Institutional partnerships point to an action agenda for developing a system for lifelong learning in America.

Lifelong Learning and Higher Education: Future Perspectives

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As a concept, lifelong learning had its beginnings with early civilizations and is reflected in the writings of philosophers and thinkers. It is evident that most civilizations have recognized and then placed great importance upon learning as basic to their existence and successful functioning over time. In fact, the concept of lifelong learning is so inextricably woven with life and living that only lately have academicians begun to single out the shortcomings of education that is limited to preparation for the future or the attainment of an ultimate goal of a diploma or degree. The focus of lifelong learning has to be on awareness, improved skill and practice, and the ability to develop individual environments which will enhance the accomplishment of learning and behavioral change.

The terms lifelong learning and lifelong education have been used interchangeably; however, writers such as Jarvis (1986) have drawn distinctive conceptualizations for each term. In the context of this article, lifelong education is viewed as the organized system whereby individuals gain competency in developing and directing their learning behavior and events. It includes initial education for youth as well as education for adults in providing opportunities to renew and revitalize their knowledge, skills and attitudes as they relate to work, leisure and social responsibilities. According to Williams (1977), the essence of lifelong learning lies in three primary assumptions involving (1) individuals as continuing learners, (2) organizations as providers of education and (3) society, representing political, economic, and cultural perspectives as the recipients of the benefits of lifelong learning. Education elicits the facilitation of learning through goals, resources, and expediting it through process and association with formal schooling and related procedures of acquiring attitudes, knowledge, and skills. Learning, on the other hand, is the personal, internal pro-

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cess of developing these learning outcomes.

Individuals as Continuing Learners

Learning throughout the lifespan is necessitated by the daily problems associated with life and living. Basic to the development of lifelong education designs is the assumption that individuals begin and progress through a series of life stages, represented by similar occurring experiences at each stage until death. In the lifespan scenario, the educational process identifies the commonalities in life stages and formulates the most appropriate educational processes for a particular stage. Lifespan learning, as defined by Houle (1984), incorporates conceptual ideas that: (1) learning continues over a life time, as in lifelong learning; (2) education can be appropriate at any point in time; (3) learning and life are co-linear and continuous; and (4) periods of study and learning begin and end at different intervals during life, as in recurrent education.

Organizations as Providers of Lifelong Education

Although there is no universally applicable design of what is most appropriate for higher education institutions relative to their educational services or functions (Williams, 1977), there are emerging imperatives for institutions to (1) develop closer relationships with the world beyond the campus, (2) broaden institutional clientele beyond the traditional group of students, (3) make adjustments of instructional modes to personalize learning, and (4) encourage learning through the bridging of theory and practice (Lynton and Elman, 1987).

Re-examination of modern day educational institutions is necessitated by the changing nature of knowledge, the growing importance of information, and the increasing number of people participating in higher education. The concept of lifelong education then relates to the organizational side of the education/learning scenario (Jarvis, 1986) but is not limited to the disassociation from traditional didactic practices long associated with schooling (Collins, 1987). Nor is it associated with the ultimate error of legislating lifelong schooling as denounced by Ohliger (1971) and viewed as a new form of mandated education by Zwerling (1986). Educational institutions can initiate changes toward a continuous provisions of programs and activities from research, instruction, and service perspectives to the development and growth of environments for lifelong learning.

Society Representing Political, Economic, and Cultural Perspectives

The support of proactive social attitudes for continuing development and improvement of a society as opposed to its stagnation and decline calls for a lifetime of enlightened participation and human interaction (Brookfield, 1985). The constructive reaction to challenges presented by rapid development of technological changes and new information which impacts all societal members is an enabling aspect of lifelong education. If the challenge is to be met, according to Giroux (1986), it will require a critical educational methodology which is based upon the experiences of learners in that " . . . it takes the problems and needs of the students themselves as its starting point" (p. 234).

Public Policy for Lifelong Education

The public policy for lifelong learning of the past has contributed to the notable success of American adult education. The Cooperative Extension Service, the G.I. Bill, and Title I of the Higher Education Act are examples which provided specific information and learning opportunities for

adults. In addition, a host of regulatory and legislated programs have provided a broad variety of adult education programs associated with the provision of quality in health care, equal rights, and consumer protection through educational programming. Little can be said of lifelong learning efforts regarding the education of youth.

The Cooperative Extension Service became a reality through the establishment of the land-grant colleges by the Morrill Act of 1862, the development of agricultural experiment stations by the Hatch Act of 1867, and Smith Lever Act of 1914. These Acts represented strong commitment to the need for research and information in the growth and development of a dominantly agricultural society. Now, as the agricultural sector of the economy represents a smaller slice of the U.S. population, Extension is experiencing role confusion in maintaining traditional services while developing programs for new clientele (Warner, P. and Christenson, J., 1984). Extension lacks a consensus as to the appropriate role in serving new audiences; there is the rising question as to the desire by legislative bodies to provide the resources for implementing Extension services for new audiences. Extension is linked to higher education through the land-grant tradition and in its lifelong education role is challenged to help people to put useful knowledge to work by becoming self-reliant and central to the educational process (Leagans, 1961). In this role learners take active part in the design and process of their educational activities.

In generic sense, the challenge to the organized educational enterprise is that of assisting all people of all ages to exercise their right to participate, to learn, and to develop until the end of life (McClusky, 1974). The means to this end is obviously beyond the capabilities of a single educational program or agency. The most probable scenario for success would require the cooperation of all organizations and agencies with educational potential to systemically serve learners equally and justly (Cross and McCartan, 1984; Dave, 1975) as outlined in the global concept of lifelong learning set forth by UNESCO (1977).

The Role of Higher Education

The role of higher education in lifelong learning for the future should be dynamic and extrinsic. Dynamic in that higher education and higher adult education in particular have a vital service to perform in providing learning opportunities at the graduate level which will move the knowledge of research into practice through graduates that are effective in a myriad of adult education service organizations and settings.

Higher education's role is extrinsic in that the adult education "purists" in our colleges and universities are challenged to liberate themselves from the singular and limiting concept of being "keepers of the kingdom" of adult education. Educators need to invest time and resources in the sharing of mutual knowledge and expertise with academia at large for fulfilling excellence in adult learning and development and the best possible educational experiences for our learner clients.

Time has indicated a move from adult education occurring at the margin of sponsoring institutions to where educational activities for adults are on a par with the main stream of providers including a broad array of organizations such as colleges, business, industry, labor unions, churches, and associations. Knox (1977) alludes to a crucial ingredient in this lifelong learning movement in that the learners themselve assume an increasing responsibility for their own education as outlined by Houle, (1984) and Tough, (1971). Therefore, new and appropriate roles for learners and

educational providers are emerging.

Institutions of higher education can play a vital role in the development of a learning society in addition to typical course work and academic programming. Critical to the achievement of excellence in academic programming (Astin, 1985) is the development of awareness and understanding of the centrality of lifelong learning in the post-information and learning society.

Colleges and universities have a challenging role to play in establishing the understanding and the approaches to the educative community wherein all those institutions with educative potential can provide for individuals continuing to learn and develop through their lives. In this respect, Astin (1985) believes any educational institution can be "excellent" if it deploys its resources effectively for its students and faculty through involvement. Learner involvement is also a key feature in the lifelong learning concept.

The role of higher education institutions in lifelong learning is summarized in five specific agendas as described by Knox (1974):

1. Creating an educative community that provides the incentives, resources, and rewards for individual adults to continue to learn and grow.
2. Including adult and continuing education practices as a part of preparatory education through the inclusion of relevance, mentoring, and self-directedness.
3. The preparation of people to develop and administer continuing education programs for adults including non-credit opportunities, research, and evaluation studies in addition to master's degrees and doctoral programs.
4. The provision of assistance to other sponsors of adult and continuing education in the form of in-service education of staff, research and evaluation studies, consultation, and collaboration on demonstration projects.
5. The development of models, rationales, and materials that facilitate lifelong self-directed education in which learners perform more of the mentor role for themselves and for others (pp. 21–22).

Knox (1977) believes the most important contributions for institutions of higher education to lifelong learning is in assisting learners to " . . . increase their repertoire of effective strategies for alternating between action problems and knowledge resources" (p. 22).

In consideration of the above contributions for higher education toward lifelong learning, reflection on the lifelong learning literature is useful. The current literature is overflowing with recommendations, action agendas, and "laundry lists" for successful applications of the theories and practices of lifelong learning through principles of andragogy (Knowles, 1980) and adult education. This is as it should be—a sign of healthiness in the struggle to describe and elevate the growing potential of all learners. It appears that among the many proposals for building the lifelong learning agenda in the information society (Hutchins, 1968) are three ideas that surface during review of the literature and reflection upon the quiescent development of higher education in the current social, political, and economic environment.

The three prescriptions which surface for enhancing the role of higher education in developing a national agenda for higher education are (1) empowerment of individuals as learners, (2) development of organizational partnerships for promoting lifelong learning, and (3) the exercise of leadership in higher education through the traditional avenues of research, teaching, and service.

Empowerment—The empowerment of people as learners involves the acceptance and development of an agenda for preserving basic human rights and a resolution for institutional change in higher education. Essentially, empowerment for learning encompasses the basic ideas set forth by Lindeman (Brookfield, 1987) and applied by Knowles (1980) in that individuals can and should develop responsibility for their own learning. In this emphasis from education to learning, organized education will need to turn loose its traditional hold on the educational process, primarily as information providers. In this new role for adult education, the educator becomes "a guide or pointer-out [facilitator] rather than an authority or oracle" (Lindeman, 1926, p. 160). The process involves a self-directed, experiential, and problem solving approach to adult education wherein learners exercise their individual rights to not only ownership of the learning process but also equality in opportunity to participate and exercising a choice in such areas as the geographical location and timeliness of educational opportunity.

Partnerships—Program and service relationships among organizations that recognizably contribute to the educational development of youth and/or adults is not a new or astonishing idea. Long (1974) and Knox (1974) report the advantages of such relationships in terms of specific agendas for the enhancement of learning opportunities and improvement of learning activities or episodes (Houle, 1978).

Provider partnerships in education have been suggested as a means to the accomplishment of the lifelong learning agenda (Botkin, 1979; Dave, 1975; Knowles, 1980). This follows the ideas set forth in the UNESCO definition of lifelong education which calls for the restructuring of traditional education hierarchies in favor of a learning system incorporating a key but broad variety of provider organizations (UNESCO, 1977). According to Williams (1977), "the principal role of the higher education institution in the provision of lifelong education opportunities is as a part of a network of institutions of various kinds which combines to provide a range of opportunities and facilities" (p. 26).

Developing partnerships among the providers of educational services usually requires alterations in organizational structure and operational procedures (Williams, 1977). The approach of organizing the entire educational enterprise around the concept of lifelong learning is, according to Houle (1984), "the central conception of education in the future . . . although most of the specialists in both childhood and adult education do not yet fully recognize that fact" (p. 223). This also suggests replacing the time honored grade-level, graduation-oriented system (Knowles, 1983) which would be an overwhelming undertaking and highly unlikely in a short-range perspective. Progress in this direction will certainly be deliberate and will likely be provided by those at the interface of learners and facilitators of learning. Organizational support through institutional policy for establishing realistic models for the enhancement of learning environments which maximize assumptions of andragogy, however, are relatively nonexistent (Oaklief, 1987).

Leadership—If an agenda for lifelong learning does exist, at least in the hearts and minds of educational leaders, and if American higher education is going to revise its traditional view of service toward a lifelong learning system which makes use of all the learning resources, the responsibility for the renewal rests with its leaders. In this regard, responsible leadership includes top academic officers, leading scholars, trustees, officials of state systems and national policy makers (Astin, 1985).

Leadership is also needed at the level where learners impact with the learning environment. A most appropriate role, especially for those responsible for facilitating the learning environment, is that of advocate; showing advocacy behavior conducive to the most appropriate involvement of learners in their own learning and development of their own most appropriate learning environments.

Lifelong Education: Basic Considerations

The literature of higher education presents an ambiguous picture of the adult education/lifelong learning terminology (Cross, 1981); however, learning and education have received distinctly different usage in that education is institutionally or organizationally oriented as in a provider of educational services.

Institutional Policy for Lifelong Learning

Although the concept of lifelong learning has received "lip-service" attention at the public policy level there is little evidence of it in the literature on institutional or operational policy (Oaklief, 1987). Organizational mission and policy for lifelong learning, for the most part, rests on a verbal consensus and surface level commitment of organizational resources. A limited number of adult education providers including universities, the Cooperative Extension Service, community colleges, and adult service organizations have solid, straight forward formal mission and guidelines in support of lifelong learning.

The importance of a formal organizational commitment and administrative direction for programming to meet the special needs of adults as learners is evidenced throughout the literature (Houle, 1978; Knowles, 1980; Cross and McCartan, 1984).

The Renewal of Education Systems

Lifelong learning is a broad-based concept wherein a major concern is the necessary and systematic renewal of educational systems and the establishment of a guiding light for the educational system at large.

The future direction of education is based on the need for educative environments. According to Long (1974), such environments are oriented to the future rather than a preservation of the past, they are naturalistic and a part of living, informal and incidental but inherent and integral. In this environment, each aspect of the life process is instructive.

Issues

Both public and institutional policy makers are faced with a dilemma of a definition for lifelong learning as an institutional concept. The natural psychological and sociological aspects of human endeavor, learning and living, suggest the individual and personal nature of learning throughout life.

Lifelong education suggests learning with a purpose (Darkenwald and Merriam, 1982), a relationship with others, individually, and/or organizationally where there is support or direction toward the shaping of learning activities. The dichotomy raises the concern referred to as lifelong schooling where individuals are caught up in mandated learning or lifelong schooling (Ohliger, 1971) versus lifelong learning as an individuals lifelong interaction with their human and physical environments.

Actually, educational institutions having a primary aim of facilitating the democratization of society are supportive of the ideal of lifelong education. Inherent in this idea is the availability of educational opportunities for all as opposed to a few, the opportunity for relevant learning opportunity over the lifespan, and the protection of learner rights (Cross, 1984).

The challenge of lifelong education poses a challenge for universities and higher education institutions. In this respect, the higher education component of the lifelong learning scenario is referred to as lifelong higher education (Williams, 1977). Lifelong education thus becomes interwoven with the fabric of institutional structure and organization.

In reference to higher education, Williams (1977) believes the concept and practice of continuing education should not be confused with continuing education for adults but should provide a rethinking of the larger educational system, integrating the diversified education opportunities for adults on an equal basis and that existing universities and institutions play a central role in this effort.

One of the basic mistakes made by enthusiasts is the exclusive association of lifelong learning with the adult education movement in the United States. The application of lifelong learning is vitally important to the development of youth as well as adults (Houle, 1984). The utilitarian point of view would suggest that the earlier individuals receive their orientation to the ideals of lifelong learning, the easier it will be to learn and grow throughout life and the longer the period they can provide benefits to the society.

The Education of Youth in Lifelong Learning Systems

A basic consideration in the evolution of lifelong learning in the global view of educational systems is that education for youth should include the preparation of individuals for subsequent lifelong learning. The overall success of lifelong education being dependent upon preparation for it during the initial education of youth, however, speculative, is supported by Williams (1977) in that a viable system of lifelong education for society is impossible without the foundation for it being laid during the initial period of compulsory education.

Renewing Higher Education through Lifelong Education

Accelerating changes in our society affect every aspect of life. The development and maintenance of competence over a lifetime is essential if an individual is to be effective as a citizen and as an economic contributor.

Adult education has been the harbinger of the importance of lifelong education since the beginnings of the field. Lynton and Elman (1987) state: " . . . we seem to have reached the point long predicted by the advocates of adult education where the maintenance of competence as a citizen and on the job should be recognized as a continuous and coherent process through lifelong learning, in which successive phases of organized instruction alternate or are interspersed with periods of work" (p. 96).

Whether viewed as an obligation or as an opportunity, higher education can make a significant contribution to the maintenance of lifelong competence in the world of work and in education for citizenship. Several options seem appropriate for higher education:

1. Strengthen efforts to meet the educational needs of adults including improvements in the content and methodology of the learning environment.
2. Provide flexibility in location, timing, availability, and format of courses and related educational programming.
3. Increase participation in employer-sponsored instruction in a supra system of learning.
4. Bring traditional university and college activities to bear on the lifelong education agenda including research and outreach services.

Obviously, the future of human growth and development will benefit from the application of lifelong learning concepts in both the vitalization of educational delivery systems and the enhancement of the individual learning process.

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Adult educators have yet to consider the value of borrowing knowledge from other disciplines . . . tunnel vision exists.

The Nature of the Knowledge Base of Adult Education: The Example of Adult Education Participation

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The published theory and empirically founded literature of adult education has shared with other fields of study an unprecedented expansion in recent years. Nevertheless, the literature of the field is marred in several aspects. Instead of reflecting genuine interdisciplinary perspectives, much of the writing suffers from a narrowness common to much of the writing within the individual social sciences. Substantive progress in developing the unique body of knowledge of adult education is hampered by a predominant pattern of non-cumulativeness and non-integration of previous theory and research on given aspects of the field. These problems could be resolved if adult education theorists and researchers were to link the phenomena of particular interest with other information available both in the literature of adult education as well as that of parallel fields of study.

The primary purpose of this paper is to examine the unitary and disparate nature of the adult education literature by drawing on the body of theory and research relative to the phenomenon of participation in adult education. A secondary purpose is to conduct a critical review of the theory and research literature on adult education participation which has been generated in the last 20 years or so.

The Problem
Adult educators still refer to their field of study as an "emerging discipline." To support this claim they point to the growing body of knowledge "unique to the field." Almost two decades ago Jensen (1964) taught that if the discipline

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were to mature, adult educators would have to effect an expansion of that unique body of knowledge by drawing from two sources. One source would be the knowledge generated by adult education practitioners in the course of their work. Dissemination of information about such experience would enable the elaboration of generalizations and principles of value to other practitioners facing similar circumstances. Knowledge based on practice, however, would probably not be adequate for the solution to all problems in the field of practice.

A second source of knowledge unique to adult education, therefore, would be knowledge which has originated in other disciplines. When faced by problems of practice beyond the scope of available knowledge, adult educators would have to employ a process of "borrowing and reformulating knowledge from other disciplines whereby they (1) determine the basic elements of the problem at hand; (2) search the literature of relevant social sciences for theoretical and/or empirically based conceptualizations of these basic elements; (3) borrow and, where necessary, recast (reformulate) that knowledge to explain more adequately the adult education situation at hand; (4) construct and test hypotheses of possible outcomes of certain courses of action suggested by the literature of the relevant social science; and (5) disseminate the findings of the applications. An extension of Jensen's perspective is that adult education would achieve maturity when it has a sufficiently large body of unique knowledge as to preclude having to draw on other disciplines for the solutions to the problems of practice.

Since Jensen outlined the above steps for attainment of disciplinary maturity, the distinctive body of knowledge identified with adult education has mushroomed. The annual output of adult education master's and doctoral theses and dissertations has doubled and trebled, as have the graduate programs of study. The membership of the Commission of Professors of Adult Education has multiplied sevenfold. Outlets for publication of theoretical and research writing on adult education have also increased. To replace the most recent previous single volume **Handbook of Adult Education** (Smith, Aker and Kidd, 1970) of almost two decades ago, 10 handbooks were published in 1980–81. Within the literature of adult education, a definite trend toward proportionately less reliance on non-adult education sources has also been noted.

Notwithstanding the exponential rise in the volume of knowledge generated each year, the actual meaning of such expansion may not necessarily be an unequivocal cause for rejoicing. Despite the encouraging *amount* of knowledge now being generated yearly in adult education, close examination of the *kind* of knowledge being produced may reveal some characteristics that may be less than optimal — characteristics which, upon being identified, may trigger healthy corrective action.

Much of the theory and research in adult education which purports to reflect an *interdisciplinary point-of-view*, for example, meets this criterion only to the extent to which the phenomena is of interest to adult education, as one discipline, are illumined by the light of constructs and propositions borrowed from a single social science. So-called interdisciplinary research in adult education is often limited to an intersection of concepts originating in no more than one social science with ongoing phenomenological or practice-related problems in adult education. In fact, seldom does the interdisciplinary nature of the literature in adult education refer to a confluence of concepts and constructs from two or more disciplines to form a comprehensive view of

adult education-related phenomena. This limited view suggests that adult educators have yet to consider the value of borrowing knowledge from other disciplines. Indeed, it would appear that adult education theorists and researchers have followed the narrow and discipline-bound perspectives of most social scientists whose work suggest the insuffiency of explanations within the parameters of a single social science discipline.

Because the contributors to the unique body of knowledge in adult education tend to overemphasize and overly depend upon psychology in particular as the basis of their theoretical and empirical work, the North American literature demonstrates a condition which might be referred to as "psychological reductionism." Indeed, we find a remarkable predilection to explain adult education behaviors in terms of the relative salience of a cluster of psychological variables, with only passing reference to one or more social background (sociological) variables, usually selected to stand as proxy measures for more substantive variables excluded from the analysis. One result of the pervasive "tunnel vision" is that the magnitude of the variance accounted for in most research has not kept pace with the actual number of studies being reported (Smith, 1980). Though the magnitude of the variance in the dependent variable is not usually estimated in adult education research, the same question of quality vis-a-vis quantity may lead to similar conclusions with respect to the still emerging discipline of adult education.

Another consequence of the single social science "tunnel vision" with which adult education research appears to be afflicted is that the *uniqueness* of the corpus of knowledge of adult education may be more *apparent* than *real*. In following Jensen's counsel to find one's relevant variables within a single social science, adult educators have overlooked knowledge which has been generated not only in various social science disciplines, but they have also overlooked knowledge which has been generated in reference to other (even related) fields of practice.

These characteristics of adult education theory and research—psychological reductionism and lack of cumulativeness and comprehensiveness—are perhaps nowhere more evident than in the literature which has emerged in the past three decades with respect to the phenomenon of participation in adult education. In the following section, the salient features of that literature, first in terms of the research and second in terms of the theory, are critically examined.

Adult Education Participation Research

During the past three decades, the research of the phenomena subsumed by the term *adult education participation* developed two divergent traditions. One tradition, based on surveys of randomly selected samples of the U.S. population, stressed participation in organized adult education activities and was exemplified by the landmark study of voluntary learning by Johnstone and Rivera (1965), a replication of that study by Carp, Roelfs, and Peterson (1974), and an application of similar methodology in a Canadian context by Waniewicz (1975). Generating numerous frequency distributions and contingency tables to portray suspected and real relationships between participation and both characteristics of program and client, these participation studies have provided valuable inventories and comparative data on different categories of participants. Because these studies did not include theoretical explanations for their finding, it appears that adult education researchers followed a pattern of research not dissimilar to the sociologist "fact-finders" of past decades who also emphasized collection, tabulation, and presentation of data devoid of guiding theoretical paradigms.

Crucial to an understanding of each of these studies is the fact that, depending upon the wording of the questions which elicited information from respondents about their participation, the rate of such involvement in all adult education activities ranged from 22 (Johnstone and Rivera, 1965) to 31 percent (Carp, Roelfs, and Peterson, 1974). None of these studies employed statistical analysis of the relationships noted between participation and a variety of social and demographic characteristics of respondents. With only slight variation, the overall conclusions of the three sets of researchers could be stated thus:

> The adult education participant is just as often a woman as a man, is typically under 40, has completed high school or more, enjoys an above-average income, works fulltime and most often in a white-collar occupation, is married and has children, lived in an urbanized area but more likely in a suburb than a large city, and is found in all parts of the country, but more frequently in the West than in other regions (Johnstone and Rivera, 1965, p. 8).

The second research tradition emphasized individual participation in the full range of adult education activities, including those that were self-planned and self-directed (outside as well as inside formal educational and group settings). The principle research focus of Allen Tough, the foremost proponent of this alternative research tradition, has been on the number and nature of "learning projects." His principle method of data collection was in-depth probing interviews in which respondents were asked to recall not only all of their learning projects for the previous 12 months, but also the numbers of hours spent in each project. After 1970 numerous researchers corroborated the extent of adult learning projects across adult populations differentiated by such factors as geography, occupation, age, and formal education attainment. With the exception of a national probability sample study of adult learning projects (Penland, 1977), however, the vast majority utilized weak sampling strategies, measures of unknown reliability and validity, descriptive rather than analytical research procedures, and precipitated only minor additions to the findings originally reported by Tough (1968). Summarizing the findings of more than 30 studies which followed in the wake of this original work, Tough reported that

> approximately 90 percent of all adults were engaged in at least one learning project per year. Additionally, the typical learner conducts five quite distinct learning projects in one year. He or she learns five distinct areas of knowledge and skill. The person spends an average of 100 hours per learning effort—a total of 500 hours per year. Almost 10 hours per week (Tough, 1968, p. 192).

Examination of the adult education participation research in the two traditions leads to the inescapable conclusion that the incidence of participation in an adult population is largely a function of divergent definitions of adult education and consequently different data collection strategies. When participation is defined in such a way that emphasis is given to institutionally sponsored programs, reported participation rates tend to be low (22–31 percent). When participation is defined in terms of the "totality" of all learning efforts, reported participation rates tend to be high (as much as 90 percent), although the number of learning projects recorded can vary considerably according to the interviewer's understanding and skill, data collection

method, and interviewee's recall (Tough, 1977, p. 192). The extent to which "response set" and the tendency of respondents to supply what they perceive to be socially desirable answers represent confounding factors in such research has yet to be determined.

Two basic weaknesses of studies in both research traditions is a preponderant emphasis on atheoretical description and, with the exceptions of the Penland study, eschewal of multivariate (or even univariate) statistical analyses. Although formal education attainment, socioeconomic status, and age have each been shown to be covary significantly with adult education participation, in the absence of any guiding theory and meaningful statistical analysis, research has yet to be designed to explain these relationships. Having exhausted for the time being the meaning to be derived from merely descriptive studies, the research on adult education participation thus now needs to go beyond mere "fact finding." It must be designed, conducted, and analyzed in the light of sound theoretical explanation. Attempts to develop such explanations are reviewed in the following section.

Models of Adult Education Participation

To explain why men and women engage in various forms of educational activity, several theoretical models have been proposed. Though couched in different terms, most of these models describe participation as a function of motivation resulting from interactions between adults and either their internal or external environment.

In one of the earliest explanations, Miller (1967) proposed a model of participation/non-participation behavior as a function of one's position relative to Maslow's (1954) hierarchy of human needs and the particular configuration of countervailing positive and negative forces (Lewin, 1974) attendant to one's life space. As socioeconomic status increases, low-level basic needs are met, higher needs are activated, the ration of negative to positive forces declines accordingly, and both internal and external conditions become more conducive to participation. Although this model was published two decades ago, few researchers have attempted to test its adequacy. Perhaps the apparent lack of attention is due to the model's considerable ambiguity associated with application of socioeconomic status vis-a-vis both the needs hierarchy and the configuration of countervailing forces.

Also drawing on Lewin's force-field theory, Rubenson (1977) conceptualized participation as an outcome of motivation which comprised both (1) expectancy and (2) valence. Expectancy, in turn, results from the product of (a) expectations of success in learning and (b) expectations of positive consequences of such success. Valence is the sum total of all positive and negative values the individual assigns to a given activity. The strength of the motivation to participate is determined by the interaction of both expectancy and valence which, in turn, are affected by an individual's previous experiences, the social environment, and personal needs. People who participate in adult education tend to see themselves capable of learning, value and anticipate outcomes of such learning, and view such participation as related to their personal needs. One of the major contributions of this Lewinian framework is that it draws attention to the importance of not only the impact of the individual's social experiences, but also on the individual's perceptions (valence and expectancies) formed by those social experiences.

According to Boshier's "Congruence Model" (1973), motivation to participate in adult education results from in-teraction between internal psychological and external environmental variables. Motivation to participate tends to correspond to the level of congruence between the self-concept and the nature of the educational program. The model leaves unanswered basic questions about the impact of external and non-educational program environments. The emphasis placed on education environments bespeaks a pro-educational institutional bias, overlooks the potential contribution to the formation of participation-motivation to be made from informal, extra-educational institution, self-directed, and natural societal learning contexts. Such bias is perhaps understandable in light of the fact that Boshier's Education Participation Scale to date has been administered solely to adults already enrolled in formal adult education programs.

Incorporating selected elements of the theoretical frameworks advanced by Miller, Rubenson, and Boshier, Cross (1981) devised a "Chain-of-Response (COR) Model" to accommodate existing and new research on adult education participation. This seven-stage "stream of action" model began with (a) the learner's own self-evaluation which influences and is influenced by (b) the learner's attitude toward education. Both (a) and (b) impact upon (c) motivation to learn defined in terms of "the importance of goals, and expectations that participation will meet goals." Motivation to learn is also influenced by (d) life transitions, i.e., the adult's participation relative to the life cycle. From **c**, the response process extends to (e) opportunities and barriers which are also affected by (f) information. Reflecting a predominantly psychological orientation, Cross stipulates that although the reciprocal relations among the variables, the primary path of the chain-response begins with the individual and proceeds to the external environment. If responses along this chain are overwhelmingly positive, the result will be (g) a decision to participate in a given learning activity. As with previous models, the COR Model combined both external environmental factors (life transition, access to information, and barriers and opportunities) and internal psychological factors (self-concept, attitudes toward education, and motivation) which interact to produce the behavioral outcomes of participation. One contribution of the model to the ongoing participation theoretical discussion is its introduction to the factors of position in life cycle, information, access (opportunities and barriers), and educational attitudes.

Proceeding from the premise that "participation research in adult education, with a few notable exceptions, has given scant attention to theory, and the social sciences have neglected theory building in the more general domain of social participation," Darkenwald and Merriam (1982, pp. 141ff) advanced their own "Psychosocial Interaction Model." According to this view, the probability of participation is a function of the following variable sequence: (a) early individual and family characteristics, (b) preparatory education and socialization, (c) socioeconomic status, (d) learning press (the extent to which one's total current environment requires or encourages further learning, (e) perceived value and utility of adult education, (f) readiness to participate, (g) participation stimuli, and (h) barriers to participation. Besides the inclusion of more social factors than previous models, perhaps the most important contribution of this model was the attention given to "learning press" which comprises other forms of social participation, occupational complexity, and life-style. However, as a comprehensive model of participation in the totality of adult learning activities, the model fell short. As with the previous models, it restricted the focus to *organized* adult educa-

tional participation. However, unlike the four models previously reviewed which emphasized psychological factors, it excluded such factors "not because individual traits and attitudes are unimportant but because less is known about their influence on participation" (1982, p. 142).

Each of these five models constituted efforts by their respective authors to delineate the process whereby adults come to participate in adult education activities. With the exception of the "Psychosocial Interaction Model," they reflected a predominantly psychological rather than a sociological or interdisciplinary perspective. The first four models reviewed posited participation as a function of motivation which, in turn, was treated as a consequent of complex interactions between certain psychological and external environmental factors. Notwithstanding their common understanding of the importance of the two categories of interacting factors, the five sets of authors differed significantly in the choice of factors within each category. Of the 18 factors identified by one or more of the five models, seven factors were named in two, and 10 factors were named in different single models. It may be concluded, on the basis of this comparison, that the models constituted virtually independent and unrelated efforts to provide explanations—rather than incrementally developed formulations moving toward a more comprehensive explanation of adult education participation.

It is interesting to note that relatively few of the factors listed by these five models have been researched as plausible "predictors" of participation. Of the psychological variables, none has been so examined. Of the environmental factors, only current socioeconomic status (SES) and formal education attainment as a component of SES, and position in life cycle (limited to inferences on the basis of age and marital status) have been studied and then only superficially. No research to date has been designed to understand the nature of relationships between these variables and participation. The relative importance of any of these factors, in terms of the amount of variance contributed to participation, remains to be determined.

A Comprehensive Theoretical Framework

If progress is to be made in closing the gap between the research and theory of adult education participation, a more comprehensive framework which is capable of guiding future research efforts must be developed. Drawing on the experience of researchers and theorists on the broader phenomenon of *social participation*, such a model, the *inter-disciplinary, sequential specificity, time-allocation, life-span (ISSTAL) model* of social participation (Smith,1980) was applied to all previous theoretical and research efforts relative to adult education participation (See Cookson, 1986). According to this model, adult education participation (as one manifestation of social participation) is the behavioral outcome of the joint linear influence of six sets of independent variables. In two studies conducted by the author in Vancouver, British Columbia, one or more variables in each of five of the six categories of independent variables specified in the ISSTAL model were examined for the magnitude of their impact on adult education participation. **Social positional characteristics,** because of the relatively greater ease of measurement, were represented more adequately than other variable categories. *Personality characteristics* were represented by four of the same personality factors reported in several national studies of the effects of certain work conditions on psychological function (Kohn, 1969; Kohn and Schooler, 1969). *Attitudinal dispositions* included attitudes about religious activity and about the job, as well

as the magnitude of interest in further learning activities. *Beliefs and opinions* included three factors based on a multiple item measure constructed by the author of opinions regarding the appropriateness of teacher-directed vis-a-vis learner-directed learning activities and a single item measure of the belief that the respondent's job contributed to humanity. *Definition of the situation* variables comprised perceptions of the extent of personal energy available in discretionary time to expend on (a) non-work obligations and on (b) leisure.

To avoid the trap of converting adult education participation to a dischotomous or trichotomous variable, the Litchfield (1965) Leisure Activities Scale (Short Form) was chosen to measure the criterion variable. The Leisure Activities Survey takes into account the continuous nature of adult education participation in both organized and natural societal settings. Scores for the individual items generated in the study based on questionnaire responses from 386 night school participants were subjected to factor analysis. For the respondents in both the questionnaire study and a study based on face-to-fact interviews with 50 randomly selected employed male household heads in a low income urban area, the following four learning-related factors, comprising the sum of all pertinent item factor leadings, were computed: *Informative Meeting Attendance, Non-fictional Book Reading, Magazine Reading,* and *Informative Television Watching.*

Although the limitations of space preclude summarization of the findings of the two studies, suffice it to say that the relationships between the independent variables within the five ISSTAL categories and the outcome variable of adult education participation were examined. In general, few relationships were found to be significant. A detailed discussion of the results of multiple regression analyses of the hypothesized relationships was reported elsewhere (Cookson, 1987). The tentative nature of these findings, however, precludes definitive conclusions at this time.

Conclusions

The characteristics of adult education research, i.e., is disciplinary-boundedness, unawareness of parallel streams of research in other fields of study, its lack of a theoretical base, and its notable lack of "cumulativeness," may be cited as reasons for the absence of more substantive progress in the generation of new knowledge in adult education. However, they may also be viewed as symptomatic of a more basic problem: the absence of comprehensive, integrative theories or models which enable categorization and explanation of relationships between adult education-related behavior and a full range of possible independent or dependent variables. What theories do exist tend to be "mini-theories" which suffer from a view that is narrow, incomplete, discipline-bound, and usually restricted to a psychological view of reality.

With respect to one area of consistent attention in the adult education literature—adult education participation—a step in the direction of such a comprehensive theory has been the positing of the relevance of the ISSTAL model. This theoretical construct has been shown by Cookson (1986) to subsume not only all theoretical explanations, but at the same time *all* previously published research. Although the model has yet to be tested outside the Vancouver, British Columbia context, further applications of the ISSTAL model, as well as possible counterpart theoretical models concerned with other sets of adult education phenomena, could have the following results: separate and disparate strands of adult education theory and research can be

brought together; commonalities among adult education studies and parallel fields could be discerned; gaps in existing theoretical and empirically based knowledge could be identified; and efforts could be mounted to close systematically those gaps through genuinely cumulative, innovative, and interdisciplinary research. New contributions to the unique body of knowledge of adult education could be made which more precisely and accurately resemble the innumerable realities affecting and comprising adult education behavior.

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Learner-directed choice is central to the process of educational achievement.

Quality and Access in Lifelong Learning

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The issues of programmatic quality and student access have always been of concern to higher education professionals. The quality of education is always under suspect when it is provided under any term not a part of the established and academic tradition. Rather than view change as an ongoing and integral part of our academic tradition change is generally viewed with suspicion and dread. Much can be said for the qualities of permanence and certainty that permeate higher education. Institutions' reputations and programs are based upon an ongoing assumption of credibility and predictability. Much of the credibility is based upon a common understanding and a common value set. Whenever terms such as "non-traditional," "lifelong learning," or "life span learning" emerge in our academic vocabulary they are immediately suspect due to the nature of that tradition. This suspicion is both natural and predictable.

As concepts and terms are developed they emerge in an undeveloped form, a concept waiting to be changed. As with all terms that emerge in higher education they demand an explanation and a precise definition. The physical world is easily divided, and to a large degree, explainable by defined terms: chemistry, physics, etc. Even subheadings of these fields of study are defined and understood: quantum physics or geophysics. They are part of an extension of defined disciplines long established in an academic tradition. Although disagreements might emerge within the field about minor details the definitions are easily agreed upon.

In the field of human endeavors this easy understanding is not achieved without strain or conflict. New terms that emerge are under immediate scrutiny and change based upon the background and expertise of the interpreter. They are made to fit a human interaction concept modified to accommodate the situation. In other words, they may be terms of convenience, descriptive to some extent, explainable, but certainly changeable. "Lifelong learning" may or may not be "life span learning" and either curriculum may or may not serve "traditional" or "non-traditional" students.

I am reminded of a dilemma that faced the field of home economics during the past decade. It seemed clear to some of those in the field of home economics that the very name of their field did not adequately define their scope or role. In their search for a new name "human development" and "hu-

man ecology" emerged. Terms of convenience, immediately under scrutiny and subject to local interpretation. The field has yet to emerge from the loss of identity, and the changing definitions have fostered questions of overlap and conflict among other traditional departments that may have an academic interest in the term development, ecology or even human.

This is not to argue for using only established terms. It is an acknowledgement that when alternative language is utilized we must understand its impact upon an established academic community and its view of quality. When we speak of access or quality in lifelong learning we are certain to create problems of interpretation and definition.

Student Access and Quality

It was only a short 10 years ago that the shadow of the Bakke case began to be cast over the process of admissions to, and the manner in which, people are judged to be fit for higher education, the previous 30 years had produced a variety of programs, support mechanisms, and criteria by which admission of individuals to higher and continuing education programs could be judged. The Bakke case, although focused upon race as a criterion, provided the first brick in the new wall of admission restraint. Institutions began a search for more cognitive data to apply to admissions. This search produced an ever increasing reliance upon the established precollegiate testing programs, ACT, SAT, and the College Boards for undergraduate admission, and on the graduate level a reliance upon the GRE and Miller Analogy. Admission based upon data easily provided and, on one level, indisputable. A pattern well within the tradition of higher education and understandable to professionals in the field.

Winston Manning in his insightful Carnegie Report of 1977 stated:

> Bakke has cast a cold and relentless beam of light upon an area of institutional policy making—admissions—that has for far too long lingered in the shadows. It is not merely for the benefit of applicants that admissions policies and procedures need illumination. Rather, the gatekeeping function of higher education requires that connections between stated institutional missions and goals on the one hand, and admissions policies and procedures on the other, be understood by the various constituencies the institution serves. Some process akin to accreditation may be needed, in which an institution's admissions policies, procedures and practices are documented, carefully assessed, and publicly evaluated by independent authorities. If the pursuit of fairness in admission to higher education is to have lasting practical significance. . . . Admissions—no less than other areas of educational policy—should demonstrably express the values of the larger society, not at the level of broad generalizations, but at the level of specific working principles (Manning 1977, p. 41–42).

It should be evident that no one incident or ruling, no matter what its import, could possibly shape a national higher education policy. The implication that Bakke shaped the admission criteria for the last 10 years, is to ignore the second and probably most important factor, public policy and belief. If higher education is now in a new admission paradigm, that paradigm must meet current social policy and social commitment.

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It is here that adult and continuing education professionals must acknowledge that the '80s has produced that new paradigm. This newer paradigm may be in direct opposition to the general consensus within their professional field. The established stated consensus, as reflected in the literature and practice, has been that access is the cornerstone to educational progress. A field as diverse as adult education produces few common generalizations, these generalizations once formed, however, become the basis upon which a common understanding of the field of practice is judged. The literature in adult education and continuing education clearly indicates a learner centered, learner directed education format. In this regard, learner directed choice is central to the process of educational achievement. The very choice of terms within the field leads to this conclusion. Terms such as self-directed learning and non-traditional learner are both commonly utilized and broadly interpreted. They indicate that "traditional" denotes a set of criterion that when applied to other than typical high school direct entrants, falls short of providing the necessary options. The choice of terms such as non-traditional free educators from interaction with "traditional" social norm influences. The definition of "non-traditional" however is left to the imagination of the educator providing the service. The older definitions that rely upon age as a definitive factor fall short in light of the demographics of the eighties. In 1980 over one third of all college students were over the age of 25 and by the year 2000 there will be an excess of 20 million adult students (Betters–Reed 1980).

The definitions such as non-traditional or lifelong learning seem to serve the purpose of escaping the traditional academic social norms. To be defined as non-traditional is to be allowed the opportunity for admission, assessment, and programmatic options not applied to traditional students. Boyer in the **International Journal of Institutional Management in Higher Education** makes this point quite clearly. He proposes that in times of social conservation, institutions move to non-traditional means to provide the options necessary for students rather than adapt traditional programs to satisfy the incoming learners (Boyer 1985).

Adult and higher education professionals continue to provide access for "non-traditional learners" with the understanding that "non-traditional" usually is a term of convenience. It allows for those options that can appear to provide access where traditional academic admissions and progress are impeded by standards of measurement that are meant to provide fairness, but lack flexibility for individual opportunity.

Issues of Programmatic Quality

Access to adult and continuing education continues to carry with it, however, a continuing responsibility to define quality. The traditional academic view that non-traditional equates to lower quality continues to effect the progress of learners who choose these modes of institutional progress. As educators risk providing services to whomever they define as non-traditional students, they are continually faced with the dilemma. The traditional approach to issues of quality are not applicable. If educators ignore established criteria for traditional programs they are forced to defend quality considerations without clearly defined criteria. They are left without the traditional safeguard of higher education, to blame the incoming student. Providing access however does not escape the measurement of quality. It may, in fact, enhance its importance.

It is clear that at some levels non-traditional is clearly defined as lacking in quality. In 1984 the **Journal of Human Resources** reported that economically disadvantaged women who received non-traditional training were much less likely to be employed in male-dominated occupations and received lower hourly wages (Streker–Seeborg, Irmtraub, and other 1984). If programmatic quality and student quality is judged by the work place and society to be in question, our very definitions and understanding must be examined. Our use of changeable and undefined terms must be held to a minimum. Issues of quality by wording must be avoided.

Not only are outcomes of quality at issue but the very consideration of usefulness of our past professional practice and belief is under scrutiny. In the Spring 1987 issue of the **Adult Education Quarterly** Catherine Cameron proposes that social equity and adult education are separate issues. She goes on in the article to propose that social equity should not be the goal of adult education (Cameron 1987). It would be difficult to disagree with her premise that the fundamental role of education is to develop " . . . knowledge, skills, and attributes that contribute to our continuing inability as a social and economic entity. . . . " The question for us is posed again, however, in her next sentence "Its mission is to educate, to provide effective accessible opportunities for children and adults to acquire knowledge and skills which lead to happier and more productive lives."

Providing access while maintaining progress. Producing programs without influencing social equity. It may seem that adult and continuing education has inescapable dilemmas. How might we provide the kinds of service that lead to both access and quality? Cameron poses an extreme conservative view, one clearly outside the consensus of our field of adult and continuing education, but one widely held and expressed in other academic circles.

It seems that access demands standards and that standards demand criteria. Winton provides an interesting set of what he called "soft criteria" for access:

1. Demonstrated achievement and accomplishment relevant to educational outcomes and sought by the institution (outcomes such as leadership, independent research and scholarship).
2. Characteristics especially relevant to the mission of the institution (such as artistic scientific and religious interests and accomplishments).
3. Characteristics that will contribute to the educational environment (cultural diversity, unique experiences).
4. Evidence of unusual strength of character, personal qualities, or sheer doggedness of persistence in the face of obstacles (including racial experience in overcoming obstacles of discrimination) (Manning 1977, p. 2).

These "soft criteria" may hold the potential of providing a foundation upon which to build criteria that are acceptable to both the established academic community and the field of adult and continuing education.

Faculty Quality

Along with the question of access and quality of students a companion issue is the quality and values of faculty. This issue of quality of faculty is based upon an ongoing assumption of obsolesence. This is a very difficult, if not impossible, assumption to test or even identify. It assumes a field definition, someone is losing touch with their field, the subject matter, new concepts, and new procedures are mov-

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ing too fast for professionals to assimilate except in small subdivisions of established disciplines. The reliance upon research as a key to currency in the field is a manifestation of the dilemma. Research is measurable, it provides evidence for, and reason to, exempt someone from scrutiny. Research is an accepted and tested form of measuring currency in a field, but what if someone is losing touch with the learner. What if knowledge of the field is not in question, but knowledge of the learners and learner applications is at question.

The tendency is to point out that higher education professionals are basically unchangeable or if not unchangeable, difficult to motivate for change. Lynton and Elman propose three interactive concepts that might provide a format to provide an opportunity for change in faculty orientation.

> . . . broaden their system of values, priorities and rewards for faculty as to reflect the wider range of involvement with knowledge-based activities, . . . enlarge their instructional and dissemination activities beyond the graphic bounds of their campuses and beyond traditional time frames and formats;
> . . . adapt their tradition structures and procedures as to accommodate the interrelation of disciplines and the variety of knowledge transfer needs. (Lynton, Elmon 1987)

As faculty are expected to encounter and work with non-traditional students in programs called lifelong learning, their traditional academic roles and status may appear threatened. There may, in fact, be little personal reward for these ventures. Faculty are rarely rewarded for student service and even more rarely rewarded for admissions of deficit in their performance. It is far easier to ask for learner adaptation than to expect institutional and professional adaptation.

Faculty adaptation can only take place where adequate rewards are available for that adaptation and where institution change accompanies that alteration of practice. Francis Hart postulated a potentially useful set of keys to success in this kind of change process:

1. Use student service as an educatively natural and essential aspect of university operations, including teaching, advising, and administering.
2. Adopt a practical, constructive view of the inevitability of apprentice–teaching. . . .
3. Adopt whenever possible a consortial idea of institutional pluralism or federalism as the only viable counterforce to a growing statism in higher education.
4. Distinguish technologically between information and pedagogy, freeing pedagogy to function informally, interpersonally, while the informational part of instruction is done by technology.
5. Create counter forces to the inertia of departmentalism, not to delete disciplines but, rather, to revitalize them.
6. Work toward a simplification of curricula within a flexible plurality of institutional types.
7. Strive for a flexibility of educational timetables and, in conjunction, a long-range, modulated continuity of adult study.

8. Identify, train, and reward a generation of visionary administrators (Hart 1985).

Conclusions and Observations

It seems inappropriate in this article to try and define lifelong learning or any other non-traditional terminology. This is not an attempt to escape an inevitable controversy, but rather an acknowledgement that whatever definitions are utilized they are most likely of local or institutional deviation and with specific definitions and interpretations.

The issues of access to, and quality of, programs of study however remain consistently the same. Programs, students, graduates, and professionals within the field will be judged by these issues.

1. Does the terminology utilized by the program have curricular implications or is the terminology utilized to escape the established patterns of the institution.
2. Are students selected because of particular student strengths and student demands or are criteria set to escape issues of quality applied to other students.
3. Are faculty adaptive and productive within the new framework while still establishing themselves within traditional guidelines.
4. Is there an attempt to explain, train, and recruit educators and administrators to new programmatic emphases or are others kept from understanding and involvement for fear of interference.

The quality and freedom of choice are based upon commonly held understandings, generally acceptable terms, and adherence to values. None of these issues need to be question in programs of lifelong learning.

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The challenge becomes one of transforming an information-rich society into a learning society . . . the question, then, of what are legitimate pathways to knowledge is an important one to higher education pursuits.

Learning Throughout Life: The Information– Knowledge– Wisdom Framework

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Although the idea of lifelong learning dates to antiquity, conceptualization as a movement of worldwide concern is only a little more than a quarter of a century old. While initially construed to mean that adults too should be considered in the learning arena, it evolved into a movement which emphasized the unity and continuity of the learning and educational process throughout life. Indeed, the early years of youth became recognized as playing a vital role in developing self-directing learners.

The latter goal of developing such learners became an integral part of the learning society concept—a vision of a society in which learning opportunities would be available to all ages and stages of growth for all people as catalyzed by a variety of social structures within an economical, political, and social support system. Learning how to learn would supercede learning how to be taught—thus differentiating a learning society from an information society. In an information society the processing, storage, manipulation, retrieval, and transmittal or communication of information are emphasized. A learning society, however, emphasizes know-how and the wisdom of appropriate application of knowledge and sound judgment. How resourceful is the individual in locating, sorting through, and using the bewildering mass of information with which one is beset? Can one recognize, avert, and deal with the potentially debilitating effects of information overload? The question of how much knowledge one possesses is superceded by the ques-

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tion of how well one can continue to learn and such competency includes knowledge, skill, as well as attitude.

Information does not equal knowledge, and knowledge is not the same thing as wisdom. Understanding the progression and character of learning itself from an information-knowledge-wisdom framework presents a challenge to educators attempting to better operationalize in reality the vision of a learning society. Accordingly, as rooted in the writings of ancient philosophical sources, the article will offer a review also of the modern literature in the following domains as derived from philosophical, psychological, neurological, sociological, anthropological, and other sources:

1. Information processing, retrieval, assimilation, accommodation, and information overload—particularly in the adult learner.
2. Knowledge development, the ways of knowing, and the contribution of both cognitive and contemplative pathways to growth.
3. The emergence of wisdom and the maturing learner.

Given that different societies and cultures often nourish different aspects of thinking and knowing, the imperative seems clear. Lifelong learning is not a luxury, but a necessity, not only for individual and national growth, but also for interacting with and learning from the greater global community. Use of an information-knowledge-wisdom framework as viewed from a larger global context can help those in higher education elucidate the degree to which information, knowledge, and/or wisdom is or should be an aim of educational intervention strategies, aims, programs, or interactions. In general, readers are challenged to consider what they might contribute toward the aim of developing lifelong, self-directing learners and actualizing the vision of a learning society from both a national and global perspective.

The Information-Knowledge-Wisdom Framework

Writers as early as the ancient Greeks recognized that information alone was insufficient for the development of an educated person. Knowledge tends to emerge as a higher order aim in the learning process, and beyond that wisdom. Although not necessarily a purely linear progression, the categories represent domains and are developmental in nature.[1]

As T.S. Elliot wrote about our modern world, however, wisdom gets lost in knowledge and knowledge gets lost in information.

> All our knowledge brings us nearer to our ignorance, All our ignorance brings us nearer to death, But nearness to death, no nearer to God. Where is the life we have lost in living? Where is the wisdom we have lost in knowledge? Where is the Knowledge we have lost in information?
> T.S. Elliot, "The Rock"

Given this scenario, what role should institutions of higher education play in nourishing the growth of an "educated being?" An even more fundamental question emerges as to the purpose of higher education within a lifelong learning/ learning society theme and an information-knowledge-wisdom framework. The reader is encouraged to consider these challenges in moving through the discussion of each of the following domains: Information, knowledge, wisdom.

Information

The term information age or information society is heard and employed with increased frequency of usage

among educators in many contexts. A multi-disciplinary host of scholars have likewise offered analyses that echo a common theme: the central project of highly industrialized societies is shifting from industry to information, thus earning the label of "information society" (Boucouvalas, 1981; 1983).

When the central project of society changes (e.g., from agriculture to industry as in the past, or currently from industry to information) so does the underlying structure or order upon which society is based. For example, as a result of the Industrial Revolution a shift to mass production—including mass education—occurred. A concomitant value shift to productivity, particularly in terms of quantification, consumption, and other values ensued. The according of status also shifted from those who possessed land in agricultural society to those who had capital, money, and material possessions in industrial society. As society shifts to information as a central project, the granting of status should also shift to those with information and knowledge. In more specific terms, Masuda (1980) helps us better understand how profoundly the structure on which society is based is changing as we move from an industrial to what has been referred to as an information society (See Table 1).

Table 1
A Comparison of Selected Elements of the Social Order in the Shift from Industrial to Information Society

Industrial Society	Information Society
Technology	
Machine Technology extends Physical Ability	Computer Technology extends Mental Ability
Major Value	
Affluent Material Consumption (Capital)	Knowledge (Information)
Training in Technical Matters Important	Development of Potential Talent of each Individual Important
Social Structure	
Hierarchies and Central Bureaucracies	Multi-centered and Horizontal Networks
Force for Social Change	
Labor Movements	Citizen Movements

aSome elements based on information provided by Y. Masuda. **The Information Society as Post Industrial Society,** Washington, D.C.: World Future Society, 1980.

Harman (1977, p. 9) explains the why and how of this occurrence. Essentially, the current structure on which society is premised has now become our weakness:

The basic system goals that have dominated the industrial era (material progress, individualism, freedom of enterprise, few restraints on capital accumulation, social responsibility mainly the concern of government rather than other institutions, etc.) and that have been approached through a set of fundamental subgoals (efficiency, productivity, continued growth, of production consumption, and technological and manipulative power), have resulted in processes and states (division of labor, specialization, cybernation, stimulated consumption, planned

obsolescence, private exploitation of resources held in common), which end up counteracting human ends (enriching work roles, resource conservation, environmental enhancement, equitable sharing of the world's resources). The result is a massive and growing challenge to the basic goals and institutions of the present industrial system.

This "happening" in society today is often misunderstood as a purely technological expansion. In fact, the phrase "high tech" seems to be quite in vogue today. It is critical to understand, however, that technology is merely the catalyst, just as it has been in previous transformations. Reference to Table 2 will reveal that computer and communications technology are catalysts in creating the newly labeled "information society" just as the machine served as catalyst to the development of industrial society, and as the domestication of the plant and animal before that helped transform society from hunting and fishing to agricultural.

Table 2
Technology as Catalyst to Selected Societal Transformations in the History of Humankind

Society		Technology
		Computer Technology +
Information Society		Communications Technology =
		Information Technology
Industrial Society		Invention of Machine
Agricultural		
		Domestication of Plant and Animal
Hunting & Fishing		
Biological	Cultural	Evolution of Consciousness
Societal Transformations		

Harman (see Table 3), offers a comparison of selected societal features under an industrial versus a transindustrial[2] society which reveals a striking parallel between the features of transindustrial society and the features of a learning society.

The challenge then, becomes one of transforming an information-rich society into a learning society. As early as the 1970s lifelong education had been proposed and promoted by UNESCO as a "master concept" to guide reconstruction of the entire educational system in both developed and developing countries (Faure, 1972). Movement has been encouraged from the currently dissolving system of "terminal education" to lifelong education "not as an educational system, but as the principle upon which the overall organization of a system is founded and which should underlie the development of each of its component parts" (Faure, 1972, p. 182). Learning not teaching becomes a central feature, thus the name lifelong learning rather than lifelong education movement. Accordingly, both the product and process of education are transformed, as depicted in Table 4. In such a context institutions of higher education

become pivotal agents of learning which can set the pace in preparing and further developing societal leaders. The University of Minnesota, for example, has already reformulated policy guidelines around the principle of lifelong learning/education.

Table 3
Selected Feature of Society Under the Current Industrial Paradigm Versus Under a Transindustrial Paradigm[a]

Industrial	Transindustrial
Emphasis on economic and material growth	Emphasis on human growth and development
Concerned with physical frontiers of geography and technology	Concern shifts to inner frontiers of mind and spirit
People serve institutions	Institutions serve people
Learning viewed as an activity of limited duration in preparation for real "business" of fitting into institutions of industrialized state	Learning a prime source of all phases of life and all social institutions

[a]Based on information presented by Willis Harman in **An Incomplete Guide to the Future.** San Francisco, San Francisco Book Co., 1976.

Table 4
Comparative List of Characteristics of Education Under Present "Terminal System" versus under Lifelong Education[a]

Present System "Terminal Education"	System Based on Principle of Lifelong Education
Concentrates primarily on one period of life known as youth	Covers the entire life-span
Concentrates on transmission of knowledge with primary emphasis on intellectual development	Fosters development of inquiry skills and self-direction with emphasis on the total person in intellectual, emotional, social, and spiritual areas and integration among them. Also recognizes a continuum of learning needs from basis survival to more transpersonal.
Definition and source of knowledge narrow in scope; logic emphasized	Recognizes and is based on a view of many sources of knowledge, including the intuitive mode
Based on premise that education is a means by which cultural heritage is handed down	Based on expanded premise than education is a means of development

Emphasizes possession (degree, certificate, credential)	Emphasizes being-stresses both individual and societal self-renewal
Segments learning into subject-centered approach	Attempts to make learning more life-centered and problem-centered and emphasizes integration among subject areas
Serves as a means of directing individuals into career choices both by educational institution and employers and, as a result, enhances only a selected segment of an individual's skills	Frowns upon developing only a specific component of individual's ability and seeks to draw out and develop individual's entire potential as a full being
Embraces linear life pattern model of school (in youth) work (in adulthood) leisure (in old age)	Extends education to cover all of life's roles and goals and seeks integration among learning, work, and leisure
Views Education as provided by only one section of society–educational institutions	Views Education as provided by whole of society in different contexts and at different times

[a]Based on information presented at the UNESCO Interdisciplinary Symposium on Lifelong Education, Paris, September 25–October 2, 1972.

Given an understanding of the larger context—the reality of an information rich society and the vision of transformation into a learning society—it would seem helpful to ask the question of how people learn, which in the "information" domain focuses on how information is processed. A plethora of literature has emerged on learning styles in this vein; particularly useful references in this regard are Smith (1982)—especially the Appendix which lists assessment instruments and their sources—and Cell (1984). Perhaps the most popularized approach deals with modality use—for example, whether one processes information visually, auditorially, kinesthetically, or some combination thereof.

Information–processing, of course, is influenced by world views, values, environment, emotions, as well as perhaps some innate matters. (Lachman, Lachman, and Butterfield, 1979; Pich and Saltzman, 1978; Spoehr, 1982; Suedfeld, et al., 1971) Although research is far from conclusive with regard to the etiology or rationale as to why one individual processes information differently than another, an understanding of one's own proclivities better equips one for learning throughout life. The individual learner may have a responsibility in this regard, but so do the various agents of learning. How will institutions of higher education respond?

The brain then, through the senses,[3] processes information continually. Implicit in the lifelong learning theme is the notion that it is never too late to learn. From the neurosciences compelling evidence has emerged relevant to the neuroplasticity of the brain and its relevance to learning and memory throughout life. In effect, the brain is apparently a plastic organ which is capable of continually responding and adapting to the functional demands of the environment.

Chemical and anatomical responses in brain structure and function result from both use of the brain and the "ecology" or greater environment in which the brain functions (Milgram, MacLeod and Petit, 1987; Winlow and McCrohan, 1987).

A critical question emerges as to the kinds of environments created, particularly in institutions of higher education which are designed to prepare and cultivate the leaders, decision makers, policy makers—the "movers and shakers" of society. Furthermore, it would seem important to ask what kind of environment is manifest for the further development of faculty, administrators, and other personnel.

The quality of such an environment is integral. While experience seems indeed to cause the brain to grow and enriched environments produce "bigger" brains, it is *active* effort and involvement which creates cortical connections. Watching alone is insufficient—a finding which may have implications for both learners as well as learning facilitators, designers, and administrators. Of course, such an active mode must be balanced with time for reflection and contemplation, for—as echoed throughout the ages—by Plato, Heidegger, and a host of others—the fully developed being is balanced in both active and contemplative modes. Even the current literature on adult development suggests that one tends to grow most during periods of transition and reflection.

Moreover, too much information to process can produce problems. Neurologically, too much stimulation can cause synapses to shut down thus interfering with learning. Klapp (1986), however, speaking from a sociological perspective, argues that it is not just the sheer quantity/amount of information which is problematic, but information that becomes "noiselike" or without meaning. Boredom often results not just from "underload" but from an overload of processing much uninteresting or meaningless information and furthermore, not just from monotony but sometimes from too much variety from which to choose. Distraction, stress, errors, and other costs are often exacted. Meaning formation is slower than information accumulation, stresses Klapp, who also warns of a "meaning gap" in society—referring to the "inability of people in the same society to agree on larger patterns, purposes, and values even when they share the same factual information" (p. 10). The highest meaning—wisdom—is slowest to arrive, a claim which is consistent with the philosophically-derived framework presented herein. These assertions seem in concert with the psychologically oriented findings reported by Cermak and Craik (1979) that meaningful information tends to be processed at a deeper level—thus retrieved and remembered easier.

Separating relevant information out, then, becomes an important competency for a lifelong learner in the information age, an observation corroborated by Waitley and Tucker (1987) in their analysis of innovative thinkers.

Information becomes knowledge via the twin cognitive processes of assimilation and accommodation. Again, however, the greater context of emotional values, culture, etc., play a role in how knowledge is approached and produced. It is to the next domain or category we turn for discussion and elaboration.

Knowledge

In our postpositivist era we are moving from a conception of knowledge as absolute certainty (episteme) to a more probalistic thinking approach. Along with this movement is a clearly growing interest and acceptance of many modes of inquiry and ways of knowing. The balance between cognitive and contemplative dimensions to knowing is likewise considered. As meaning becomes central (as discussed earlier), it becomes increasingly apparent that, as Bernstein (1983) emphasizes, the hermeneutic dimension is being recovered.

As both an art and a science hermeneutics (from the Greek word ermeneuo, to interpret) is part of a larger arena—the interpretive approach—which is different from, yet complementary to the empirical–analytic approach in both foundational assumptions and aims. For example, the empirical–analytic approach seeks to discover "truth" by distancing the researcher from the researched to maintain objectivity and result in accurate reporting. The interpretive approach seeks understanding and creating of meaning via the intertwining of a dialectic between the researcher and researched to result in a skilled version of our understood meaning (Boucouvalas, 1987). Bernstein (1983, p. 36) particularly notes the value of hermeneutics in contributing to an ongoing understanding of the role of culture in influencing our knowledge and knowing. He stresses that "in and through an understanding of alien cultures . . . we can come to a more sensitive and critical understanding of our own culture and of those prejudices that may lie hidden from us." The understanding, however, should not be confined to the content or manner of culture but to the very ways of thinking and knowing being nourished. Cultures abound the globe, but may also be construed in societally created terms such as the "subculture" of women and their way of knowing as portrayed by Belensky, et al., (1986).

Thus the questions of how people learn when asked within the "knowledge" domain, moves from a discussion of processing information (emphasized in the "information" domain) to a treatise on the use of faculties of inquiry and ways of knowing. The standard philosophical treatment of the subject makes its own contribution to an understanding of the ways of knowing (ways by which knowledge is attained and interpreted). Monatgue (1925) offers a discussion of the manner of knowing (ground) and its origin(s) which can be encapsulated as follows:

Method of Knowing (ground)	Origin
Authority	Testimony of others
Mysticism	Intuition (instinct, feelings, desires)
Rationalism	Abstract reasoning from universal principles
Empiricism	Sensory experience
Pragmatism	Practical activity having successful consequences and concrete results
Skepticism	Can neither be proved nor disproved

Each "method" has a domain of experience for which it is fitted. One might expand upon the mystical mode as enunciated by Montague to include spiritual and theological ways of knowing. All modes have had their "heyday" of value in the history of humankind. Objectivism, subjectivism, and dualism have reigned as "methods" of interpreting the knowledge. Of course, with the rise of postpositivism, method itself has come into question as the only or best way of addressing or interpreting knowledge, since it may prestructure an individual's way of thinking. Individuals, however, who have attained increased cognitive power in adulthood and reached "higher stages" of development may be in a position to understand and perceive the potential constraints on one's thinking. Although beyond the scope and space constraints of this paper, an impressive array of

research is being generated in the realm of adult cognitive growth beyond the Piagetian level of "formal operations" or problem solving. The interested reader is referred to Commons, et al., (1984) and to papers and results of more recent symposia.[4]

The question, then, of what are legitimate pathways to knowledge is an important one to higher education pursuits, particularly in our post-postivist era which is beginning to recognize multi-modal epistemological pathways. Even the critiques of brain lateralization (i.e., right brain/left brain) on the basis of oversimplification of assigned dichotomous function to right or left brain, however, have nevertheless recognized the qualitatively different functions of: a) understanding the pieces and b) forming or creating the whole. Dichotomies abound: Intuition and intellect (Arnheim, 1985), logico-scientific and narrative thinking modes (Bruner, 1985) to mention a few. Suffice to say, as summarized by Noddings (1985, p. 130), "to know requires informal activity in intuitive, scientific, and aesthetic modes as well as skilled operation in the formal domain."

Even more critical, it seems, is the issue of tacit learning and its importance to knowledge acquisition in the adult (Polanyi, 1974, 1976; Sternberg and Caruso, 1985). Its form is unspoken—it is not directly taught. Sternberg and Caruso (1985) argue that "most of the practical knowledge adults acquire is tacit." (p. 147). One learns by doing and from mistakes made. Noteworthy is the claim by Wagner and Sternberg (1985) cited in Sternberg and Caruso that tacit knowledge was reported as the most important kind of knowledge for professional success. What implications or challenges might this discussion have for the manner and mode of learning in higher education institutions?

Whether tacit or more formal, one can know much and still be very foolish. The antonym of foolish, of course, is wise. Thus it is to the final domain we turn for an understanding of wisdom and its importance to higher education pursuits within a lifelong learning/learning society frame.

Wisdom

The Oxford English dictionary defines **wisdom** as the opposite of foolishness "capable of judging rightly in matters pertaining to life and conduct" and to be **wise** is "having or exercising sound judgment or discernment; capable of judging truly, concerning what is right or fitting, and disposed to act accordingly; having the ability to perceive and adopt the best means for accomplishing an end; characterized by good sense and prudence."

The wise individual may not have any more information than the foolish, but the information is used differently. Thus, the question of how people learn when asked within the "wisdom" domain moves once again not only away from a discussion on information–processing but also away from a treatise on the use of faculties of inquiry and ways of knowing to a discussion of appropriate application of information and knowledge and sound judgment. Implicit is the underlying attitude. William Cowper in "Winter Walk at Noon" seems to express it well: "Knowledge is proud that he has learned so much; wisdom is humble that he knows no more." This humbling process results from the knowledge of how much one does not know but, according to Meacham (1982), a balance is managed between such a recognition and the ability to acquire new information and develop knowledge. One might also recognize the ultimate Socratic position of "the only thing I know is that I don't know anything."

According to Erikson's theory of human development, wisdom is the last ego strength or virtue to emerge. Build-

ing upon Erikson, Clayton (1975, 1977, 1982) conceptualizes wisdom as an ability to grasp human nature and its contradictions, paradoxes, and changes—an understanding of self and of others as manifested in both judgments and actions and their effect on both self and others.

Cognitive knowledge and wisdom are differentiated as two different domains. For example, while cognitive knowledge is time bound, wise judgment and action are timeless. The wisdom of Solomon would still be considered wise today. Although not articulated as such, this assertion is in consent with the ancient Greek knowledge categories framing the present discussion as is the purported developmental nature of wisdom offered by other authors. Characteristics of highly developed individuals a la adult development theory are consistent with descriptions people have given of wise people in at least one study (Johnson, 1981). The importance of meaning alluded to earlier, again arises as Hedlund (1977) stresses the importance of the creation of meaning to the development of wisdom.

The literature is replete with discussions as to whether wisdom is independent from or a domain of intelligence. Arguments abound, but the literature is still unclear on this topic. Expertise in the pragmatics of life situations may be construed as a type of social intelligence acquired via living and through learning from one's own mistakes and the mistakes of others and would resonate with predecessors such as:

Pubilius Syrus (c. 42 B.C.) "He is truly wise who gains wisdom from another's mishap."

and Plutarch (c. 42–120 A.D.) "Cato used to assert that wise men profited more by fools, than fools by wise men; for that wise men avoided the faults of fools, but that fools would not imitate the good examples of wise men."

The renditions of wisdom emerging from the theologically oriented literature, however, speak of a wisdom emanating from spiritual maturity which results from contemplation. Harkening to the ancient Greek knowledge categories of techne (instrumental rationality and knowledge/skill) phronesis (practical wisdom), and theoria (spiritually oriented wisdom deriving from contemplation) the complementarity of all modes becomes apparent.

An understanding of how wisdom develops or is acquired, however, is still absent. It seems that attention to a balanced development of action and contemplation may provide a groundwork; learning from one's mistakes and those of others, and meaning formation derived from a project transcending one's own self-interest all provide direction. The definitions provided at the outset likewise imply a moral and ethical development.

Nurturing wisdom, then, appears to be a complex process aimed at development of the total person. A monumental challenge, therefore, faces institutions of higher education in providing an environment (in policy and practice) which attends to the development of wisdom as something worth working toward. Conversely, how will higher education recognize and respect the wisdom of the myriad of adult and older learners abounding within a lifelong learning framework.

Those few authors who allude to the development of wisdom as part of the purpose of higher education (Goode, 1968; Honigan, 1984; O'Brien, 1972; Vaccaro, 1975), decry what they perceive as the exclusively or primarily utilitarian notion as to the purpose of higher education. Is a balance possible? The question/issue now becomes the reader's to consider: What considerations if any could or should be given to wisdom (and its development or modeling) in higher education when viewed within a lifelong/learning so-

ciety context? Ultimately one returns to the age old philosophical question of what is the purpose of higher education. The question is renewed, however, within an information-knowledge-wisdom framework and within the context of lifelong learning where many other institutional forms and agents of learning are contributing to the information and knowledge domains.

Toward Dialogue

Each of these domains—information, knowledge, wisdom is much deeper and more multi-faceted than a few words on paper can portray. It is hoped that this modest discussion, however, will encourage further exploration of each realm and the progression and development of an "educated" being as considered here. Most important, it is hoped that this discussion will stimulate thought and dialogue about the present and future role(s) of higher education institutions and personnel in nurturing learning as a lifelong process and contributing to the creation of a learning society.

Footnotes

1. For a deeper understanding of the philosophical and theoretical foundations upon which the derived framework is based, the reader is referred to Aristotle (**Metaphysics, Nicomachean Ethics**) and Plato (**Laws, Republic, Phaedo**).
2. Although the term postindustrial has been used to describe the newly transformed society, the term transindustrial, coined by Willis Harman of Stanford University, seems preferable since it better connotes the transformative character of going beyond industrial society, rather than merely occurring after (post).
3. Increasing attention in recent years has also been focused on the role of intuition as an alternate, even if little understood, paradigm for accessing information. Since an understanding of the role of intuition in learning is still in its infancy, lack of conceptual clarity is to be expected. For example, Quick (1981) aligns it with wisdom (the third domain in the framework offered herein). Morris (1987), however, has mounted a comprehensive review of the literature on intuition in order to better understand its relation to problem-solving. Preliminary findings suggest that intuition, like a rose, has a myriad of varieties and forms. The author's continuing inquiry should offer some avenues for better clarification and understanding.
4. Commons, et al. (1984) is a book based on the first symposium on post-formal operations, held at Harvard University by the Graduate School of Education during 1981. Subsequent symposia (a second and third) were held during 1985 and 1987 respectively. Publications will be forthcoming.

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Participatory research or self-directed education ... In both cases, learners become the responsible decision-makers about values and priorities.

The How and Why of Preparing Graduate Students to Carry out Participatory Research

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With the ever-increasing sophistication of oppressed people, whether in Third World Countries or in marginal populations in industrialized countries, there is a growing trend in social science research to reject those modes that treat individuals as objects of research. Further, there is an increasing demand that the results of social science research serve in a timely way to improve the situation of those involved. The developing mode of participatory research meets these two requirements. However, participatory research is not a simple method; neither is it easily explained or carried out. Based, as it is, in the principle of optimal and imminent human development, it requires a value system and a kind of commitment not necessarily inherent in traditional social science research.

Participatory research is a combination of education, research, and action so intertwined that the three components can not really be separated from each other or approached serially. The purpose is the empowerment of people by helping them to determine their own problems, educate themselves about these, decide how they wish to prioritize them, learn about their causes, find out where help is to be found, decide upon solutions and take action.

At this time, when the concept of "self-directed" education is receiving particular attention as a means of enhancing the autonomy of the learner in serving his/her own educational needs most effectively, one could see "participatory research" as group self-directed adult education. In both cases, learners become the responsible decision-makers about values and priorities. Participatory research is a democratic idea, placing the responsibility for self-direction onto the group.

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The term "Participatory Research" is, in a way, a misnomer, because it does not fully describe the education and action phases of the total concept. The name developed in Tanzania in the mid 1970s, when researchers and researched decided that traditional social science research often did not help any given group of people directly, if at all. At this time, the objection that traditional research patterns made objects out of people was felt so keenly that the name, "Participatory Research," was coined as a counter concept and has stuck like glue even though it is not completely descriptive.

It was inevitable that the academic community would have difficulty accepting participatory research as true research. To the traditionalist, research is carried out by an academic who begins with an hypothesis, who searches the literature for relevant material, sets up conditions which can be replicated, carries out the work, writes up the results, and publishes the findings, but has little or no responsibility for follow-up action. While this is a most acceptable method for many kinds of research, this paper will show that none of these attributes apply to participatory research, and thus a certain amount of confusion, criticism, and misunderstanding occurred, especially in the early years. Rajesh Tandon, the Coordinator of the Participatory Research Network of the International Council for Adult Education, explains that now, a decade and one-half later, participatory research has proven itself as a useful and valid mode in its own right:

> Participatory Research has reached a stage of clearer articulation. (It) is no more presented as a critique of traditional social science research, it has a philosophy and a world view of its own. It is beginning to articulate questions of political economy of research: who's interest does research serve? It is transcending the petty debate on the issues of techniques and methods. The practice of Participatory Research has demonstrated that the tools and techniques are not central issues. The issue is control over the process of the production of knowledge, its storage and its use. (Tandom 1987)

Nevertheless, in so far as one of the components of participatory research is indeed research, it is necessary to understand its distinctiveness in relation to traditional research, especially traditional survey research to which it was a reaction. Dr. Budd Hall, secretary general of the International Council for Adult Education, based in Toronto, who is one of the founders of the concept of participatory research, points out some of the shortcomings of traditional survey research. According to Hall, surveys oversimplify social reality by forcing choices; they reflect poorly the dynamics of a situation since they present one moment in time and experience in a changing world; and through testing the individual in isolation, he believes that survey research can be dominating, oppressive, and alienating. Further, no direct action results. (Hall 1979)

The basic premise of participatory research is the democratic principle that oppressed and marginalized peoples, through education, research, and action can transform their social realities. This kind of empowerment will be based on their own value systems. The research methods will be various and different to fit different situations. Knowledge will be created, which may or may not be published in books, but will enhance the quality of life in this world, however informally it is dispensed.

Participatory research can only be carried out in societies which allow some minimal amount of freedom. Participatory research will not solve all the world's problems, but it

is a logical extension of modern adult education principles of andragogy—that adults must be autonomous, self-directed learners, who engage in educational situations to solve the problems they pose themselves.

Methodology

From the foregoing description of participatory research, the reader will already have observed that, as opposed to traditional research, methodology for participatory research is comprehensive, various, creative, and never twice the same. This does not mean, however, that there are not very definite philosophical guidelines for carrying out this type of research effort.

In the first place, the role of the facilitator bears little resemblence to that of the traditional researcher, for the motivation is quite different. This person facilitates not only research but also education and action. In any event, the facilitator does not choose the problem to be studied, the method whereby it will be studied, the persons to carry out the study and can lay no claim to research findings.

While the role of the traditional researcher requires objectivity and neutrality, the role of the PR facilitator may never be value-free, but rather the facilitator must be committed to the very special development of the group he/she is serving. The facilitator may indeed write up and publish accounts of the experience, and hopefully would, for the rewards of this work for the people themselves are so significant that they should be reported.

The basic premise of participatory research is that oppressed and disadvantaged persons can empower themselves through examining their own situation; developing understanding of the political, economic, and social determinants of that situation; researching alternative scenarios; taking action that grows out of their own culture and values; and thus adding to the knowledge base for the enhancement of the quality of life.

The very first step for the researcher is to spend sufficient time with the people concerned to develop a relationship of understanding and trust. Only then can an authentic discussion of the needs and aspirations of the people begin. The role of the facilitator will vary with the situation, depending on the level of awareness of their problems by the people themselves, and especially on the extent to which the people have an initial belief that their own intervention can make a difference.

The process begins with the people, but the facilitator must relate to them and with them so closely that he/she can tune in on their needs, interests, and values and serve as an animator to help the people choose a starting point. It would be ridiculous to claim that the facilitator takes no part in expediting the process. The people need the knowledge and skills of the facilitator to help them change their situation, but the facilitator must resist the temptation to make decisions for them. The facilitator walks a fine line between animating and decision-making, but the difference is distinct.

The process starts with informal discussions with individuals and small groups, but over time, a more formal structure must evolve so that the decisions that are made are truly representative of the people as a whole. The first decision will have to be the setting of priorities and the choice of the first problem for study and action. And at this point education and research meld with action. The roots of the problem must be explored and documented so that all the people have clear understanding of them. Documentation may take whatever form is natural to the group. In some instances, popular theater is a better vehicle than the written word. The next step involves research into the various alternatives for correcting or changing these root conditions. The research must be comprehensive enough to assure that all sectors of the community have been heard, and through this process they have developed a common understanding to undergird the action which must follow.

It is obvious that the foregoing steps do not happen serially. Education, research, and action are really taking place simultaneously while the people are asking the questions about the problem and the possible answers—how, when, where, why, and who.

Once the process has started it should continue in some form with some of the people almost spontaneously. The solution to one problem makes evident the next problem. As the ripple effect continues a new perspective grows that shows the various problems in relationship to the structure of society.

The greatest virtues for the facilitator are patience and perserverence to help the people develop their own leadership process. This is critically important because sooner or later at some level the process will turn political. Then it will be crucial that the politics of the situation represent the authentic politics of the people themselves and not some notion dreamed up by an outsider.

Knowledge gained through PR is immediately put to use for as people understand the causes of a problem and plot remedies for that problem, they have educated themselves for action, but action is not only an end product. Small actions have been taking place throughout the whole process.

Documentation is important, but the emphasis on written documentation may not apply. Where knowledge has been gained, it should be shared, but people have been sharing knowledge through the oral tradition for centuries, and it is still an effective means, especially for illiterate peoples. Where peoples are used to sharing through pictures on blackboards or even newsprint, that, too, is effective sharing. The reports of the facilitator are also important aspects of the documentation.

Case Study

Space in this article does not allow for a full description of even one case study, but two types of cases will be briefly examined to show how PR is applicable in developing and in industrialized countries.

The first case is that of a group of women in India who, with the help of the facilitator, developed the skills of popular theater as their vehicle of communication. This group of women goes to a particular urban area and makes every effort to get to know the people there and to become known and trusted by them. The next step is to create small theatrical productions about the various problems people have mentioned to them. Popular theater is an established community experience for these people, but it is customarily performed by men and for entertainment purposes. These women decided to use it for enhancing the quality of life. After each presentation, they held discussions with the members of the audience, asking them to critic the performance to see whether they are expressing a problem as it exists in reality. If sufficient suggestions are put forth for altering the show, they perform it again right away making the corrections, until the people are satisfied that it represents the total picture.

The next step is for the women to mix with the people in their daily lives again and listen to the various suggestions that individuals and small groups might have for improving a given situation. When the women have exhausted the

ideas for remedy, they again make theater presentations depicting the various solutions possible. They act out each and again take suggestions from the audience as to how the scenario would be achieved. When all the possible alternatives have been portrayed and discussed, then it is time for the people to decide the actual steps they wish to take.

In this case the women of the community had decided that their first interest was gaining some equality with the men, in a situation where the women, in addition to the complete responsibility for the home and children, were also employed. The unquestioned power of tradition and religion kept them oppressed. Not until they had this public discussion, could any change be imagined. However, the community agreed that boys should be trained to help their mothers and not only should men take some responsibility for the home, but that the women should have a voice in community decisions. Thus, in opening up for discussion the formerly closed bonds of tradition, the women were transforming their own reality.

The second case took place in a city housing project in Washington, D.C., when the author and some graduate students wanted to ascertain why the women did not make use of all the educational opportunities available to them through city initiatives. In this particular instance, the women immediately proved their sophistication by refusing to be studied, but they did invite the group to come and meet with them regularly and work with them in various ways, and suggested that in the process the university group would gain some knowledge. The women made it clear that they would be the leaders, and they were.

Their particular method could be described as trial and error, but it was their best way of learning reality and preparing themselves to upgrade their situation. Having been recipients of many stipended government programs, which seemed to wash over them and leave them in no better situation, the women were very cynical and hopeless. They also needed to test out the university group to see whether they were deserving of any more trust than the government. At first they asked for help in locating jobs, but with their limited educational levels, the entry level jobs that a few secured were not worth the effort of getting off welfare. Secondly, they wanted help with nutrition and weight control, but after some weeks at this effort, they decided they did not have the discipline to carryout programs, and they gave over this effort. Then they went to activities like furniture refinishing which was a fad at that time. They soon learned that materials for this cost quite a bit, and further they did not like working by themselves on a piece of furniture when the real life was going on out in the community. They gave this effort over, and asked for driver education. The university group tried in vain to get city help for this and finally found driver education instructors from the public schools to help on their own time. A number of the women succeeded in procuring their driver's licenses and this was a huge accomplishment for them.

This process of trial and error was a very effective way of checking out their own interests and abilities and needs. When they succeeded at driver education, they saw themselves differently—as capable persons equal to all other drivers in the city. They had a new sense of self which told them more than any counselor ever could have done. They were ready to attack their basic problem which was lack of education. They asked the university group to help them work for the GED. They did not want to go out to city programs, they wanted to do it right there with the people they had learned to trust, the university group. The story of how this all developed is too long to complete here except to say that 14 of them did complete the GED and did get admitted to the city college. Some of them stayed through four years and some of them quit after a year or two when they were able to get good jobs that they liked. That was success to them and they are the ones who must define success for themselves.

One could ask if traditional researchers from outside either of these communities could have carried out studies which would have been nearly as meaningful either in the creation of knowledge or in the benefits to the women themselves. Dr. Budd Halls criticisms of traditional survey research mentioned earlier in this paper would have been valid in these cases.

How to Prepare Graduate Students

The basic question is, of course, why graduate students should be prepared to carry out participatory research, especially since it is most unlikely that PR would be acceptable as dissertation research. Furthermore, most graduate programs do not provide a great deal of flexibility which would allow students to deviate from prescribed paths, and students are usually very goal-oriented toward the completion of their long years of study.

However, professors who have an interest in PR can help their students to develop this special skill, for students who have studied the theory can have a try at applying it in a practicum or field experience requirement. Here again the logistics are not easy, simply because the semester is so short. The professor must have an ongoing project or at least relationship with a suitable community group. This is not easy for a professor since there will be little praise for this work, certainly not credit for research, and it is very time consuming.

Nevertheless, professors and students who are concerned with the particular importance of enhancing the quality of life of disadvantaged persons are finding ways to use and further develop the concept of participatory research.

Also one must consider that there are levels of understanding and practice of participatory research. Doctoral students who have already had a thorough introduction to the various philosophies of education may be in a position to evaluate their practical work more systematically than the Master's student who has had only a brief overview of the educational philosophy. However, one thing is true for both; each person must have developed his own personal philosophy of education so that he knows that his beliefs fit into the humanistic goals of PR.

Therefore, step one in preparing students to do PR is to organize the learning situation which will provide a sufficient philosophical background. Step two is obviously providing the learning situation which makes students knowledgeable about PR. There is a great deal of printed material available now, although most of it is not in book form, but rather in booklets, monographs and articles. The participatory research network of the International Council for Adult Education is developing more material continually to keep up with the advancement of the concept and its use throughout the world.

As necessary and essential as steps one and two are, the student will only really learn about participatory research by doing it. Since the methodology for participatory research requires the absolutely essential step of the development of friendship and acquaintance with a particular group and their needs and interests, the semester will be a frustratingly short time to carryout a project. Indeed, it could not be done at all if the professor did not already have

an ongoing relationship into which the students could fit with some assurance of trusting acceptance, and this can only happen if the community group knows and believes that even though one group of students leave, the professor's commitment is ongoing and new students will come with a new semester.

From this point on, it is not possible to prescribe or predict how a situation will develop. Students will learn that it is not easy to develop an authentic relationship with disadvantaged persons and it does not happen quickly. From the beginning students have to know that there is only one relationship that matters and that is the authentic relation of friendship and respect of persons. This is a special kind of commitment that alone can be helpful to persons who have fallen through the safety net. It is a commitment that social workers and case workers cannot provide by the very fact that they are representative of a social structure that sees these persons as dependents. Therefore, as enlightened as the social worker may be, he/she is still paid by the government to get a job done—to see that people have something to eat, and some health care, and a place to live. Therefore, it is inevitable that the disadvantaged will be treated as dependents and will resent it.

It has been the experience of this author that the students who participate in such a project appreciate the chance to relate to housing-project women and learn from them some of the dimensions of life that they have not experienced. They can become impatient when they see possibilities of a better life for the women that the women do not see for themselves. They wonder if they are failing at their project if they do not see results in a what they feel is a timely way. For the professor, patience is needed also—patience to let the students sweat it out, patience to let them work in their own way and not try to save them from mistakes. Above all, in so far as possible, communication between all members should be open and free. This is not to say that the professor will not need to have privileged discussions with the students, but it is surprising how much can be discussed in the full meeting with students and group participants, to the benefit of all. This is not hard to understand when we stop to consider that PR is based on the philosophy that the people themselves have to take the leadership, that facilitators are co-learners with them and that beyond everything else we share a mutual respect.

Along the way the students will take great pleasure as they see various steps individual women may make for their own improvement. The real success comes when even after the semester is over, the group forms a committee to improve the apartment building, bringing specific suggestions to management about the use of the laundryroom, the lighting needs of the building, and requests for certain kinds of security arrangements. Then the women have indeed taken leadership, identified their problems, researched alternative solutions, educated themselves further, and have altered in a small way the social structure of their lives. They have moved from helplessness to the belief that their intervention can be meaningful, and they are ready to move on to larger problems.

As was stated earlier, special conditions are needed for helping graduate students learn to carry out participatory research projects. There are probably not too many universities which offer such training at the present time, at least with the practical experience component. Probably there are quite a number of courses which deal extensively with the theoretical aspects of participatory research, such as those taught at the University of Massachusetts by Dr. Peter Park (Critical Theory and Research) and by David Kinsey (Alternative Research).

However, there are probably more courses with the practical component than we know. For instance at the University of Illinois at Chicago, Professor Joan Reeves takes public health students out into the various ethnic groups to help them build their own primary health care groups. The methods they use are very similar to PR, but they do not happen to use that name.

This brings us to one final thought about participatory research. It is not really new. At least much of it is not. What is new is the idea of the research component, and the fact that it is a developing connection with adult education training at the university level. The really important idea which is coming to light in various parts of the world is that the future for civilization will depend on the extent to which all adults will become autonomous learners and be equally responsible for the quality of life on this small planet.

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Extension's future will depend on professionals who can help clientele deal with change in the social, economic, and political environment.

Lifelong Learning in Extension Education: A Viable Choice for the Future?

by Dr. Keith L. Smith and Guy Denton
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What Has Been?

The Land Grant University System has been hailed as one of the greatest achievements in American education. The system has provided higher education to the masses through educational programs based on research. These programs have been extended to rural America through the Land Grant University's outreach program, The Cooperative Extension Service. The Extension Service was established with the passage of the 1914 Smith–Lever Act, which authorized federal funds for the support of statewide extension systems. From the inception of the Extension Service, the mission of this organization has been to help people help themselves. This legislation, as amended, defines an audience, general subject areas, and educational approaches for the Extension Service. This charge has been simply stated in the Act (National Association of State University Land Grant Colleges [NASULGC] Committee Report, 1983):

> . . . to aid in diffusing among the people of the United States useful and practical information on subjects relating to Agriculture . . . home economic, and rural energy and to encourage the application of the same . . . extension work shall consist of the development of practical applications of research knowledge and giving of instruction and practical demonstration of improved practices on technologies, in agriculture . . . home economics, and rural energy and subjects relating thereto to persons not attending or resident in said colleges in the several communities, and imparting information on said subjects through demonstration, publication,

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and otherwise and for the necessary printing and distribution of information. . . .

As stated in the NASULGC Committee report, "The Cooperative Extension Service was thus created as a dynamic institution, one with multiple audiences, subject matters, and methodologies. By its very charter, Cooperative Extension was established as an entity that would modify its programs and outreach in response to such factors as new knowledge, changes in its clientele's needs, and alterations in the socio-economic landscape. And, over the years, Cooperative Extension has changed in accordance with changing surroundings."

What Is Now?

A national study conducted recently by Paul Warner and James Christenson (1984) indicated that 11 million households use the Service annually and 22 million households have used it in their lifetime. Over 66 percent of the Extension users were urban residents, 23 percent were rural residents, and only 10 percent were living on farms. When respondents were asked if they were satisfied with the service they had received, 95 percent responded positively. Eighty-eight percent responded that the Extension Service should receive at least as much financial support as they had in the past.

The record the Extension Service has built over the years has been quite impressive. The Extension Service has been a vital link in an educational system which has helped the American farmer to produce not only the food and fiber needs of this nation, but provide for many others around the world. In a recent USDA Bulletin (1986), it was said that Extension's unique relationship with the federal, state, and local governments has helped a cadre of professional and volunteer staff plan and perform several key functions in the national interest. The Cooperative Extension Service:

— Provides nationwide leadership in adapting and transferring science and technology.
— Anticipates and responds educationally with educational programs for critical national issues affecting the food and agricultural system.
— Mobilizes resources to respond to natural disasters and catastrophes.
— Initiates targeted educational programs necessary for effective and timely implementation of federal regulations and policies.
— Develops a body of volunteers prepared to serve the nation, the state, and the community.

What Are the Criticisms of Extension?

Is Extension's past record sufficiently impressive to carry it through the next decade? This question comes from many sources, including some from within Extension, especially when they consider the staggering changes in American society. When the Smith–Lever Act became law in 1914, the United States was an agrarian society; now less than three percent of the population are farmers. The demand for quality agricultural products was then intense; now oversupply has been the rule. The demand for primary and secondary educational facilities was the ruling force; now many schools stand empty. Once Extension had the major role in rural adult education; now competition from many other public and private organizations have diluted this role. Critics of the Extension Service claim that the Service is no longer needed. They cite as an example the low number of farmers compared with the increased cost of Extension. Others say that Extension has lost that component which

made it great—flexibility. Extension programs, successful in the past, are outdated by the rapidly changing community. Lambro (1984) claims that, "maintaining extension offices in every county in America is a vestige of a bygone era when we were an agricultural country and communications were still in its infancy. Today, with a declining farm population, these county offices are turning to servicing nonfarm constituencies with advice, counseling and literature on lawns, backyard gardening, hobbies, home economics, etc." By closing the Extension offices, Lambro believes that $332 million would be saved to help balance the federal budget.

G. Edward Schuh (1986), executive director for agriculture and rural development at the World Bank, believes that Extension's problems are closely tied with the need to revitalize the Land Grant University system. He criticizes the universities for moving away from their problem-solving roots and moving toward narrow academic specialization. He feels that because of this move, Extension has become too specialized in its offerings and is not meeting the demands of its clientele.

Cooperative Extension Service administrators have felt this criticism. Budget cuts and the need to justify its existence has touched every state Extension Service to some degree. Traditional programming and delivery methods are being questioned at all levels of the organization. Administrators have had to seek alternative sources of funding for Extension programs. Downsizing (Schuchardt and Cunningham, 1986) the Extension organization is occurring.

What Is the Future?

What will be the role of the Cooperative Extension Service in the future? Can Extension still carry out its traditional role of continuing education with a shrinking agriculture population and still be flexible enough to meet the educational needs of new clientele? These are tough questions and may only be answered when a clearer picture of the future is conceived.

The public's perception of agriculture and its lifestyle is changing. The early '70s was a time when agriculture was again viewed in a favorable light. Many city dwellers saw agriculture as an acceptable way of life, one of which they wished they could be a part. This perception has changed somewhat and is expressed in the results of a 1986 Gallup Poll (Ag Focus, 1986). More than 1,500 federal and state government leaders, journalists, university professors, and businesspersons were interviewed across the country. When asked about agriculture, the majority agreed that: 1) the days of the family-owned farm are numbered; 2) farmers probably earn less money than other Americans and would have more difficulty in obtaining loans; 3) farmers could only be successful if they had a college education. The majority agreed that farming was an important industry, but one they would not choose or recommend to their children. Richard Krummer (1986), editor of **Successful Farming** magazine, was quoted by The Associated Press, when he identified 10 "megatrends" of the future of agriculture. They were:

- —Agriculture is becoming truly global—80 percent of all tractors sold in the United States last year were made overseas . . .
- —New technology is about to burst upon the world— Genetically engineered crops and chemicals could increase yields by 50 percent in just a few years . . .
- —The cost of farming is declining—One young farmer farmed 940 acres with a machinery investment of just $113,000 . . .
- —Farmers are drowning in a sea of unproductive

debt—A **Successful Farming** survey of 679 farms in six states shows that each $3 of debt since 1978 has returned only $1 in sales . . .
- —Financial management has become the most important farming skill—Smart farmers take courses at local colleges or Extension offices . . .
- —U.S. agriculture is a mature industry—A large number of firms, most of which are equally competitive, but with a stable or declining demand for its products . . .
- —Consumers are concerned about the wholesomeness of their food and water—Americans have endured Temik in watermelons, salmonella in milk, nitrates in water, and spoiled cheese . . .
- —Demand for agricultural products is changing— America is on a diet . . .
- —The decline of rural institutions is imminent— Much of the funding for rural schools, hospitals, county government and social welfare stems from farm wealth in rural states . . .
- —Two classes of survivors are emerging from the crisis in agriculture—First, those who make money without spending money and second, those who work harder at financial management.

Michael J. Phillips of the Office of Technology Assessment U.S. Congress (1986), also painted a picture of agriculture in the future. He claimed that if the present trend continues, there will be 500,000 fewer farms in the United States in the year 2000 than in 1982. The number of small farms will remain relatively stable, with large farms increasing in number, and moderate-sized farms decreasing. By the year 2000, almost 70 percent of the farms in America will be classified as small part-time farms with sales of less than $100,000 annually. More than 85 percent of the farm products sold will come from farms with annual sales of over $250,000, an increase of 35 percent using 1982 as the baseline. Extension's traditional agricultural clientele has been the moderate-sized farmer. Phillips suggested two major questions which Extension should address concerning clientele:

- —Can Extension survive without the moderate-size farm clientele?
- —Can Extension survive with primarily an urban-based clientele that it has cultivated over the past few years?

What Extension Must Do

The future of the Cooperative Extension Service is dependent upon how well it adapts to the changing agricultural environment. Critics are saying that the Extension Service is outdated and that the services it provides can be provided more effectively by other private and public sources. Supporters of the Service praise its past, and present, and claim a bright future for Extension, Ed Boone (1987), assistant director and head, Department of Adult and Community College Education at North Carolina State University, outlined what Extension must do to meet the challenge of the changing environment in the American community. He indicated that the Extension Service is at a crossroads in determining its future role in responding to the economic crises currently facing many farm families, the community, and the consumer in the marketplace. He stated that Extension must become more proactive in designing programs. This could be accomplished by becoming more capable in predicting the future. Extension's role ultimately must be to provide trained professionals who can help their clientele deal with change in the social, economic, and political environment. Dr. Boone identified five

major implications staff development leaders in Extension must consider to meet this challenge. They were:

- —The need to be knowledgeable about and sensitive to the problems and crises with which county and area Extension agents are confronted on a daily basis . . .
- —Staff development leaders must become more adept in identifying and diagnosing the immediate and long-term professional education needs of all job groups in the Cooperative Extension Service . . .
- —Extension must sharply focus staff development programs . . . providing a clear purpose, a sharp focus, and must be in line with the priorities most critical to the success of Extension . . .
- —Staff development leaders must accept and become committed to the need to subject themselves and their programmatic efforts to ongoing, critical study, analysis, and evaluation . . .
- —Staff development leaders need to accept and work toward the idea that the organization's efforts in maintaining a well-informed and capable state and field staff in Cooperative Extension is going to depend on the ability to interface and work effectively with colleagues who are in line positions (i.e., administrators, supervisors, specialists-in-charge, and county chairmen).

The National Users Advisory Board for Extension (1986), believing that we are in the age of technology, suggested that the major role Extension should assume is that of technological transfer. Because most of the biological research is being done by researchers in the basic sciences, transferring into applied agricultural research has been slow. Another problem has been that basic researchers need to become more familiar with the real needs of farm operators, so that research efforts can be directly related to solving those needs. These problems have been amplified with the rewarding of almost 50 percent of the Federal Government's contracts in agricultural research to agencies outside the Department of Agriculture. Almost 40 percent of the 21,000 doctorates working in applied agricultural specialties hold degrees in fields other than applied agriculture. The Extension specialists can play a vital role in tempering this new information for practical agriculture and providing the communication link between the basic and applied research scientists.

What Extension is Doing

Many questions have been raised about the Cooperative Extension Service's role in this new age of information. A glimpse of the possible future has been presented and even some possible ways for Extension to insure that their professionals are equipped to meet those drastic changes in our society. What is Extension doing now to prepare for the future?

Pigg (1986) described an environmental scanning procedure being used by some state Cooperative Extension Services. It has been an early warning system used to identify factors which will affect the future of the organization. Some "early warning" systems are based on computerized data bases, while others use a multidisciplinary task force whose main responsibility has been to provide administration with alternative action plans. By having the kind of information provided by this type of service, Extension can position itself to provide proactive programming for its clientele. Pigg also described the efforts of Extension professionals to network with other professionals. By networking, on a local and multistate basis, clientele numbers can be in-

creased while still conserving limited resources.

Soobitsky (1986) stated "that many professional associations are beginning to engage in collaborative relationships with one another in the planning and delivery of continuing education programs and services. Rather than focusing attention on their respective differences, professional associations are examining their commonalities or similarities in their planning and delivery of programs and services. Through an awareness and understanding of one another's planning and delivery processes and procedures, professional associations are attempting to create a "collaborative learning system" which embodies cost-effective continuing educational programs and services for facilitating improvement in the performance of practicing professionals." The Cooperative Extension Service is strengthening efforts to coordinate program planning and delivery with other educational institutions or agencies.

The Ohio Cooperative Extension Service's planning committee (1983) has outlined programming criteria to help update Extension's adult educational effort. Those guidelines include:

- —programs that meet critical economic or social needs
- —programs that are based on research
- —programs not readily and adequately available from other educational or non-commercial sources
- —programs that are mainly educational as opposed to those of a service, regulatory, or enforcement nature
- —programs that are clearly those of the Cooperative Extension Service and are within Extension's scope.

Communication technology is changing Extension's delivery system. Traditional methods, such as, fact sheets and other publications, are being replaced by computer programs, mass meetings are being replaced by teleconferences, and a briefcase by a mobile computer. Information technologies are being upgraded and Extension is shifting to new technologies as they become available. Satellite technology is already available, linking district and state offices in Ohio, which provides quick interchanges between field and state staff.

In summary, there are those who have applauded the work of Extension in the past. There have been many positive voices. Currently there are voices such as Blanton (1986), vice chancellor for Administration, University of Kentucky, who stated recently to research business officers that: "Agricultural Extension is seen as a bureaucracy urgently struggling to perpetuate itself—an old and established organization in search of a mission. Instead of proudly acknowledging its contribution over the years and going away, this expensive monolith looks for ways to perpetuate itself." Critics look on Extension as full of anachronistic programs and ideas resting on the accolade of hybrid corn and canning clubs and not becoming part of the "Third Wave." As Dik (1986) stated so well when speaking to deans and directors of Extension, "If you are shoveling water from the Potomac using a pitchfork no amount of added effort will make a significant difference. You can pick up the pace, you can work longer hours and the difference will still be insignificant. You will have to change your ways of operation, methods, and tools to become effective." Extension administrators are acknowledging the critics' voices. An effort is being made to be more effective and responsive to clientele needs. The pace needs to be quickened but not with a pitchfork. Extension administrators and teachers need to know their learners. They need to serve them, by designing responsive programs.

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Book Review

A Guidebook to Learning: For a Lifelong Pursuit of Wisdom, by Mortimer J. Adler. Macmillan Publishing Company, 1986. 163 pages, $13.95.

As the excitement generated by the National Commission on Education report of 1983 takes a needed (and welcomed) hiatus, educator and philosopher Mortimer Adler appears on the scene with yet another of his ponderous analyses of cognition. In **A Guidebook to Learning: For a Lifelong Pursuit of Wisdom,** the author examines the nature of man's learning process in an effort to provide "needed philosophical insights and distinctions" which will "enable us to lay out the geography, as it were, of the realm of learning." In so doing, Adler faults the trend toward specialization of learning which fosters vocational marketability while doing little to cultivate the skills necessary for the continual and progressive acquisition of knowledge. To ensure that learning is maintained, the author suggests a general, liberal, and humanistic approach is in order.

The four-part text examines various facets of the structure of learning and reveals a basis which inhibits the desired generalized continuity by virtue of its fragmented nature. Drawing on the alphabetical organization of everything from dictionaries to college catalogues, Adler argues that man has stalled at the "intermediate stage of specialization." To remedy the condition, post-secondary schools are urged to include in their programs "the kind of teaching that involves the enhancement of the understanding." Seminars are cited as a vital means by which students read and express ideas and encounter the opinions and insights of others through discussion.

In this time of global technological competition, Adler is quick to emphasize the need for a humanistic approach to knowledge as well as a scientific approach. The reading of historical, philosophical, and biographical works cultivate the formulation of ideas and enrich man's understanding of himself and his environment.

Adler concludes his text with a list of recommended readings for earnest autodidacts. Divided into three categories of "imaginative literature, history or biography and philosophy"; "how-to" books; and "some books of mine about the great ideas" the titles offer a wide and varied sampling indeed. While Adler's suggestions for lifelong learning are sound and generally feasible, one cannot help but puzzle over the obvious omission of this title in the author's list of "some books of mine about great ideas." Hmmm . . . .

review by—Susan Day Harmison
Book Review Editor

ANNOUNCEMENT

TRANSATLANTIC DIALOGUE:
A RESEARCH EXCHANGE

JOINT CONFERENCE OF

AERC

(ADULT EDUCATION RESEARCH CONFERENCE),

SCUTREA

(STANDING CONFERENCE ON UNIVERSITY TEACHING AND RESEARCH
IN THE EDUCATION OF ADULTS)

AND

CASAE

(CANADIAN ASSOCIATION FOR THE STUDY OF ADULT EDUCATION)

AT

UNIVERSITY OF LEEDS
ENGLAND
JULY 11–13, 1988