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The Significance of Education in a Liberal Society

An Instrumentalist Perspective

Student name

Sai Ki Cheah (Lucy)

Supervisors

Professor David Rasmussen (Boston College)

Professor Asger Sørensen (The Danish School of Education, Aarhus University)

Professor Daniele Santoro (LUISS Guido Carli)

Department of History and Political Science

LUISS Guido Carli University

Rome, Italy

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Abstract

The overall objective of this thesis is to suggest ways of reconciling three main goals of educational provision: (i) the training of competent human resources, (ii) individual enrichment, and (iii) promoting liberal ideals of social progress, in view of more inclusive, participative, and cooperative forms of democratic life.

In the process, this study will provide a critical understanding of the instrumentalist views of education, which sees the latter as a tool for bringing about (i) sufficient functioning habits for individuals to cope with the complexity of human experiences, (ii) autonomous citizens and cooperative social organisation, and (iii) the essential civic virtues in citizens for sustaining an inclusive, participative political procedures. These views are reconciled in the notion of liberal education across the spectrum of lifelong and lifewide learning, and implemented in democratic school conditions.

In this study, I begin with an overview on educational reforms initiated in the industrial advanced economies (the economic core) since the early 1980s. The criticism that these policy reforms are overly instrumental, in the sense that education provision has been too focused on vocational, technocratic training, labour productivity signalling, and gaining economic competitiveness, is examined. The second part of this study defends a view on education that, while remaining instrumentalist, argues that its objective is rather the promotion of personal enrichment and societal development. In the third part of the study, I show that the notion of liberal education aims to sustain the liberal ideals of freedom of citizens who are capable of pursuing their conception of good, and facilitating an inclusive, participatory democratic life. The contents and methods of implementing liberal education are explored drawing on theories and application of lifelong learning framework and experiential learning techniques.

Finally, an experiential learning project, The Making of a Seasonal Food Garden, is designed to offer an on-going project-based learning opportunity to the school community. Through the making of a seasonal food garden, learners can design, build and create a seasonal food garden with hand-on skills, communication, teamwork, and interdisciplinary knowledge (acquired inside or outside classrooms), in problem-solving situation and production-based learning.

The reason for choosing a seasonal food garden as the subject of study is to foster good practice and understanding of the delicate and thoughtful interaction needed between human activities and the natural elements. It is important to include the natural environment in the

educational process among learners and youngsters, if we believe in the premise that education is a means of fostering personal and societal development. The pressing environmental problems that the world population is facing at present is also our daily experience; therefore, the contents of education must also include studies of interaction between human activities and the natural environment in the aims of developing desirable habits of mind, civic virtues, and problem-solving skills that are relevant to the matters. Experiential learning that connects learners and the environment can bring upon inspiration, care, reliance, partnership and aesthetic experience among participants, as well as between the nurturers and the nurtured.

Last but not least, the process of this study conveys that the contents of education should embrace more significance on fostering (i) autonomous citizens and cooperative social organisation, and (ii) the essential civic virtues in citizens for sustaining an inclusive, participative political procedures. It is because these two educational goals set the foundation for the sustaining of equal access to opportunities and sufficient functioning habits in individuals to cope with the complexity of human experiences.

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Introduction

I.Preface

Many countries have pledged to work closely with the UNESCO to make Education For All a reality. Undoubtedly, they have demonstrated their commitment and allegiance to this notion and to the fundamental human rights, namely, 'Everyone has the right to education' and 'Education shall be free at least in the elementary and fundamental stages. Elementary education shall be compulsory' (Article 26.1). However, can we say, in an absolute term, that the contents of education are a genuine expression of the human rights? Does present educational design and pedagogical tactics facilitate or jeopardise 'freedom to hold opinions without interference to seek, receive and impart information and ideas through any *media* regardless of frontiers[1]' (Article 19)? Does present educational provision and school conditions intend to enhance or rather hamper social consciousness and public reason that adhere to '[the respect for] all human beings are born free and equal in dignity and rights' (Article 1)? And last but not least, is education directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms (Article 26.1)? Besides providing education for all, international agencies, civil society, governments, educators and learners should scrutinise, safeguard and monitor closely to ensure that the contents of education is carefully and critically delivered in the educational space.

The goals of education imply certain guided interests pursued by education providers, learners, parental groups, subcommunities, and the general public that participate in making the decision. Education and knowledge are perceived as a means to achieve a desired end or expected outcome. They reflect world matters such as social norms, economic trend and political ideology. It is a view asserted not only based on individual interest but also in relations to an understanding of oneself on other human beings, the nature, his/her environment, social organisations, and political structure. For instance, self-interest and self-preservation are aims in partaking education, and so are the interests in fostering members of a community. Instrumentalist perspectives of education demonstrate a means-end relation that can be for personal development, socialisation, transfer of

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[1] Here, I refer to the capacity to hold informed opinions and to think critically. I implied that education can be a form of manipulation.

skills, increase human resources, social capital, and etc. Education is a means to an end when education is channelled to achieve certain goals on an individual and societal level, such as an improved intellectual capacity of learners, a preparation for further learning, socialize a new generation to common social practices, and etc.

Education has been an economic instrument to prepare the youth to acquire basic skills and/or professional competencies for their future contribution in the society, such as workplace, community and political participation. In many developed and developing economies, educational provision aims to transmit knowledge, train new workforce, support future economic development, and maintain an abundant pool of skilled labour, in order to increase domestic production and attract foreign direct investment. Moreover, educational objectives and assessment are entrenched in the human capital theory that embraces labour productivity, skilled workers, and economic returns, these are also the economic outcomes of education and training. This phenomenon reflects that education is an important factor for a country's labour productivity, labour employability, current and potential economic structure, and position in the global economic order. When general state education mainly focuses on economic returns, vocational and technocratic knowledge in its contents, it turns into a form of social reproduction that indoctrinates youngsters to develop themselves unconsciously according to the value system and interests entrusted in the domestic or the global structures of power.

According to theories on human capital and economic returns to schooling, the kind of learning determines the direction of economic change, and the rate of learning determines the speed of economic change. The kind of learning is chosen according to the expected pay-offs of that activity and therefore also reflects the mental disciplines of the learners or the planners. There is an incentive structure embodied in educational design. For examples, interest groups could influence educational policies in order to maintain or change the features or quality of human resources needed in the future. In the past decades, public policies have increasingly complied with economic globalisation; educational provision is not an exception. As a consequence, the form of learning has taken up and reinforced a competitive-driven path, in which the contents of education have been tailored for competitiveness in order to fulfil international division of labour.

The economic influence on educational policies has foisted major impediment upon educational goals that the success of liberal project itself depends. For instance, education has been criticized by educationalists and scholars to be overly instrumental towards generating skilled

labour force and highly technocratic or specialized knowledge in citizenry. The downside of such educational objective is that it undermines the diversity of discipline in educational provision, fuller instrumental values of education (i.e. personal enrichment, societal development), and the capacities for individuals to realise and develop their potential.

Instrumentalist view of education has indicated its purposes for the enrichment of learners and the progress of society. It is supported by members of a society and public institutions as essential and desirable for achieving person's autonomy and the common goals set by the people. In Democracy and Education (1916), Dewey supports self-governed education model and disparages authoritarian education model. John Dewey, in the chapter Aims in Education, points out that,

"In our search for aims in education, we are not concerned with finding an end outside of the educative process to which education is subordinate. Our whole conception forbids. We are rather concerned with the contrast which exists when aims belong within the process in which they operate and when they are set up from without. And the latter state of affairs must obtain when social relationships are not equitably balanced. For in that case, some portions of the whole social group will find their aims determined by an external dictation; their aims will not arise from the free growth of their own experience, and their nominal aims will means to more ulterior ends of others rather than truly their own." (1916, §8.1, p. 117)

This passage conveys that autonomy and social awareness are one of the reasons for directing education towards individual enrichment; for it can contribute to more inclusive and participatory decision-making within the population and whether it is educational objectives, justice claims, social services, and etc.

Dewey's philosophy of democracy and education has inspired liberal thinkers, such as Rawls, Rorty, Macedo and Gutmann, who have put a significant amount of attention on theories of liberal education, democracy and society. Liberal education has been promoted by political theorists as a means to foster learners to become autonomous, cooperative and reasonable citizens of the world, and more importantly, to respond to a stark feature of the current society, namely, evolving ideals, continuously interactive and participatory democracy.

The process of education that upholds liberal and democratic ideals can nurture and generate more civic mindedness, participation and social cooperation among individuals, stakeholders,

industries, nations and regions. The fostering of a public culture of solidarity for the common space and the common future is paramount. For it prompts citizens and global citizens to become aware of mutual benefits as well as consequences of individual and collective actions (or the lack of it) that might bring upon the society and environment. An inclusive and participatory democratic life is the prerequisite for our sustainable future. Our efforts to restructure the fundamentals of existing institutions are needed to lessen the occurrences of repetitive and cyclical socio-economic and environmental crises. It is high time that we worked towards a reconciliation of humanistic goals, economic-oriented goals and societal development goals in education, so that educational provision are more inclusive and comprehensive for nurturing a more competent citizenry in a modern liberal society.

II. Aims and Objectives

The overall objective of this thesis is to suggest ways of reconciling three main goals of educational provision: (i) the training of competent human resources, (ii) individual enrichment; and (iii) promoting liberal ideals of social progress, in view of more inclusive, participative, and cooperative forms of democratic life. In the process, this study will provide a critical understanding of the instrumentalist views of education, which sees the latter as a tool for bringing about (i) sufficient functioning habits for individuals to cope with the complexity of human experiences, (ii) autonomous citizens and cooperative social organisation, and (iii) the essential civic virtues in citizens for sustaining an inclusive, participative political procedures. These views are reconciled in the notion of liberal education across the spectrum lifelong and lifewide learning, and implemented in democratic school conditions. The process of this study hopes to suggest that the contents of education should embrace more significance on fostering the latter, because they are not only a primary good in itself, but also supporting factors for sufficient functioning habits for individuals to cope with the complexity of human experiences.

Education is regarded as an instrument for reaching personal, economic and societal goals. Scholars and educationalists criticize that education is overly instrumental towards vocational training, human capital development, and education as commodity; as a result, educational policies tend to serve vocational ends, human resources, economic competitiveness. Examples and theories will be drawn to support the critique on the dominating features of economic structure in the international system, educational reforms in the core countries, and its influence on education policies in semi-periphery countries. Educational policies are instrumentally designed to maintain

the structure of international division of labour, and to perpetuate unequal relations of power internationally and domestically. A universalistic and converging pattern of education policies and international education performance ranking (i.e. PISA) continue indoctrinating a global market value of "progress ", "competitiveness of the country", "usefulness of certain academic disciplines" and "education achievements as market signal" in the era of economic globalisation. However, these accusations on the instrumentalist view on education only represent one side of the token. On the other hand, education also embraces instrumental value for individual enrichment and societal development, these are alternative instrumentalist view on education that is worthwhile .

Is instrumentalist view on education and knowledge acquisition to be blamed? Instrumentalist rationality as a social and political paradigm directs individuals or a group from an original situation towards the desired end. In the context of education, for example, it is an instrument to bring unskilled individuals to skilled workers, an illiterate population to a literate population, ignorant individuals to informed individuals, and self-interested individuals to more civic-minded and considerate individuals of a community. Educational objectives are the driving force that shape and direct the contents of education delivered to learners. In a nutshell, education is a means of facilitating individuals or a group to reach certain desired educational outcomes. Instrumentalist view of educational objectives has no right or wrong, rather, it is the objectives that influence the contents of education must be set right and just.

In my opinion, rather than debating on the praising-shaming of the instrumentalist views of education, intellectuals, educationalists and citizens should identify critically what the guiding interests or principles behind general state education provision are, hence ways of reconciliation can be achieved based on individual conception of good and the common good. Following the liberal principles, education must not be an imposition, rather it aims to nurture autonomous and virtuous dispositions in citizens. More importantly, freedom of mind should not be infringed. Liberal education is non inculcating, rather it is a means of nurturing person's autonomy and virtuous habits in a liberal democratic citizenry. Thus, the notion of liberal education is to aim towards individual enrichment as well as better understanding and practice of the liberal ideals of freedom. Through education, virtuous habits can be developed in autonomous citizens that should go hand in hand for the good functioning of a participative and inclusive democracy. Hence, on this account, education is an instrument not only enriches individuals with intellectual and vocational skills, but also foster them to become competent, virtuous citizens in their private, social and political life.

The contents and methods for implementing liberal education must be based on democratic education conditions which contribute favourably to the empowerment of individuals, articulate virtuous habits of autonomous citizens, and the improvement of a community/ society through positive spillover. Such social dynamics can flourish in a society only if the conditions are favourable, whereby liberal education and interests in continuous learning across formal, non-formal and informal contexts are valued and made possible. Therefore, it is paramount that various aims of education are to be reconciled in view of liberal education and to be sustained and exercised on both individual level and societal level. The contents of education, methods of learning, and agents of education, should embrace more significance on fostering (i) autonomous citizens and cooperative social organisation, and (ii) the essentials civic virtues in citizens for sustaining an inclusive, participative political procedures, because these two educational goals are the foundation for the sufficient functioning habits for individuals to cope with the complexity of human experiences.

The overall objective is specified in the following chapters:

Chapter one consists of an overview on educational policies since the early 1980s; I would like to argue that based on the economic structure of the international system, moreover, the educational reforms and provision in the core and semi-periphery countries are instrumentally designed to maintain the structure of international division of labour. In addition, it examines scholars and educationalists' theories and criticism on educational policies, on a domestic and global level, that are overly instrumental towards specialised training of competent human resources and the prospering of edu-business for economic competitiveness. By doing so, this study aims to show the humanistic features in education are understated, such as fostering interdisciplinary studies, freedom of mind, personal enrichment, and liberal ideals of social development; instead these are replaced by a widespread indoctrination of mainstream market values of the "usefulness" of certain academic disciplines, " progress" of a country, and "success" in personal life.

Chapter two consists of an international comparison of educational reforms within states, it aims to show that the influential economic core, supranational organisations and transnational corporations have deployed educational strategies and funding as instruments to perpetuate economic dominance and the structure of international division of labour. The examination on the converging pattern of educational reforms in the core and semi-periphery countries spells out the influence or allegiance of economic globalisation and transnational policies in national education

systems. It points out that educational goals have been deviating from the humanistic ends of education expounded in international documents, such as Education for All and Universal Declaration of Human Rights.

Chapter three continues discussing education as an instrument; however, it aims to exemplifies an alternative instrumentalist view of education that is worth beyond labour productivity and economic competitiveness. In comparison with the previous chapters, chapter three aims to entail that the instrumentalist view on education is worthwhile as a means of promoting personal enrichment, individual empowerment, and improving liberal democratic government by the people. In this chapter, education is conceptualised based on both instrumentalist and functionalistic views on personal and societal development. On an individual level, education can promote individual enrichment, capabilities and empowerment. On a societal level, education is an instrument that can nurture competent citizens whose roles are necessary for the good functioning of a participative and inclusive democracy that are necessary to sustain the liberal ideals of a society such as citizens' autonomy, social cooperation, and a lively public culture. Towards the end of the chapter, the importance of incorporating communication and critical analysis of inquiry orientation are discussed, in order to safeguard quality, conscious learning experience among learners and educators.

Chapter four focuses on the aims of liberal education as general state education to cultivate individuals based on liberal ideals of freedom, such as, to foster autonomous citizens who lead an independent, competent and virtuous life in his/her private, social and political spheres. In the chapter, I propose that person's autonomy should go hand in hand with civic virtues, in order to bring upon democratic deliberation, public reason and social cooperation in the citizenry. These habits are fundamental for realising and improving the liberal ideals of freedom on an individual and societal level. This chapter continues examining the features and criticism of general state education in the modernisation era portrayed by Gramsci and Freire, in order to problematise that illiberal education and pedagogical tactics can adversely jeopardize individual enrichment and the liberal ideals of social progress. Such contrast within the chapter acts as an anecdote to bring upon the significant conditions of liberal education in a democratic school environment that can restore person's autonomy, raise individuals' awareness of their social surroundings, empower them to overturn a power-laden societal structure, and exercise democratic deliberation to improve their societal conditions as well as political institutions.

In chapter five, the conceptual framework of experiential learning and lifelong learning are being compared to demonstrate their compatibility in terms of ideation, features and applications. Identifying their similarities increases the understanding of how experiential learning and lifelong learning relate and complement one another to make lifelong learning a day-to-day experience. It can be applied in educational process to promote favourable learning habits, interests in lifelong learning, and participative social interaction for democratic life. This chapter also explores methods and theories of learning based on John Dewey's Instrumentalism in educational process. Drawing on the learning theories of Dewey (Theory of Inquiry) and various educationalists, this chapter aims to point out desirable pedagogical tactics and democratic educational conditions (i.e. contexts, agents of education, resources, and etc) that increase the quality, effectiveness, and interests in learning process.

Chapter six describes and explains an experiential learning project aiming to offer on-going cooperative and integrative learning opportunities to learners. The Making of a Seasonal Food Garden is a project-based learning method that takes place in a school community. It features experiential learning of which participants can design, build and create a seasonal food garden with hand-on skills, interdisciplinary knowledge and cooperation (required communication) in production-based learning and problem-solving situations. Throughout the project, learners are encouraged to work as a team, take learning into their own hands, interact with and open to the members of the school and of the neighbourhood, in order to contribute to each other's experience. The scale of experientiality will be discussed that aims to recognise and appraise the level of experientiality in the features and process of the project. This experiential learning method aims to bring the theories of experiential learning, the notion of lifelong learning and the aims of liberal education to live life.

III. Organisation of the thesis

Chapter 1 Education on the Global Economic Agenda: An Overview
Chapter 2 Educational Policy and Economic Globalisation
Chapter 3 Education, Individual and Society
Chapter 4 The Contents and Aims of Liberal Education
Chapter 5 The Methods of Education: A Lifelong Learning Perspective
Chapter 6 An Experiential Learning Project : "The Making of a Seasonal Food Garden"
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Chapter One Education on the Global Economic Agenda: An Overview

Introduction

Education has been an economic instrument to prepare the youth to learn basic skills and/or professional competencies for their future participation in the society, such as workplace, community and participation. On a national level, education provision aims to transmit knowledge, train new workforce, support future economic development, and maintain a pool of favourable, skilled labour pool in order to attract foreign direct investment. Human capital theory embraces labour productivity, skilled workers, economic returns when the economic outcomes of education and training are concerned. This theory spells out that education is an important factor for a country's labour productivity, labour employability, current and potential economic structure, and future position in the global economic order.

When general state education mainly focuses on economic returns, vocational and technocratic knowledge of education, it will become a form of social reproduction that indoctrinates youngsters to develop themselves according to the value system and interests of the global or the domestic structures of power. In this chapter, I would like to argue that based on the economic structure of the international system, education reforms and provision in the core and semi-periphery countries are instrumentally designed to maintain the structure of international division of labour. Such rationale is a tool for perpetuating unequal relations of power, competing for dominating positions in the global economic order, and indoctrinating a particular value of "progress of a country", "usefulness of an academic discipline" and "education as market signal" in the era of economic globalisation.

In doing so, the current trend of general education provision and the economic rationale driven education reforms will be discussed. Human capital theory will be examined to spell out the link between education and economic development and whether the theory can offer a comprehensive indication on the returns to education. While this chapter is mainly theoretical and descriptive, it draws on the examples of education reforms that have taken place since the early 80s in the U.S., and the U.K. The objective of this chapter is to demonstrate that general state education has been an instrument for vocational purposes in order to maintain current global economic order.

This chapter is divided into sections. The first section present an overview on the global structure of power in terms of production and trade patterns that has implications on international division of labour, domestic labour demand and government policies. The second section focuses on the changes of education provision and policies taken by the advanced industrialised economies to cope with international division of labour in the era of economic globalisation. The third section aims to draw on human capital theory to explain the rationale of education reform and its limitations.

I Background: An overview on the global structure of power.

According to the world-system analysis (Wallerstein, 2004), the world-economy features a tripartite division of economic power with core, semi-peripheral, and peripheral zones, for instance, the advanced economy, the newly industrialised economy and the developing economy. This division demonstrates an international division of labour and a dominating and supporting role in global economic development, each role is profited from value-added services or production. Firstly, the economic core is represented by advanced economies characterised by tertiary production mostly such as the U.S., Western Europe and Japan.

Secondly the semi-peripheral economic zone is represented newly industrialised economies characterised by a pool of skilled and hardworking labour force, such as in South Korea, Singapore, Taiwan, Hong Kong, Mexico, Brazil, Chile, and newly industrialised countries like China and India. Thirdly, the periphery is represented by the underdeveloped countries characterised by intensive agricultural production and raw material extraction for industrial manufacturing in the core and semi-periphery zones. In a tripartite economic structure, the demand for input of production (both human resources and natural resources) have been intensified as the advanced economy, newly developed economy and the developing economy have strived for modernity and expansion in production and consumption.

Across these economic zones, the framework of economic liberalism has enhanced economic operations and free trade. While the advanced economy is characterised by intra-industry trade between one another; the economic relations between the advanced and the developing economy are characterised by inter-industry trade (Paul Krugman, 1981). These trade patterns share a common characteristic that is, their production is highly driven by cost-saving and labour intensive measures in order to survive or profit in a highly competitive business environment.

Core countries are represented by advanced industrial states with strong innovation, economic and political influence. Economic interests, capitals, business opportunities usually begin in the innovative core and spread to semi-periphery countries. The diffusion of technological innovation or technical know-how follows the Kondratiev wave[2]. Although this theory is still controversial, examples that support the claim are plentiful, such as, automobile or hybrid automobile innovation, information technology and computer technology, accessories and fashion industries in various advanced economies.

As transport cost decreases and information technology increases in coverage, innovation and manufacturing are no longer constrained to take place within the same country, but rather industries move across borders. The quality of human capitals and labour costs are principle factors of production. Countries specialize in production of good based on comparative advantage. In other words, production takes place where production cost is relatively cheaper; this is due to relatively more abundant factor of production. According to world system theory, economic position of the U.S., U.K and Europe are seen as the core with a highly skilled mature capitalist class; while economies represented by the Asian Tigers, Latin Jaguars and the Central and Eastern EU states are semi-periphery with an expanding industrial and capitalist class.

Economic core is represented by industrial advanced capitalist countries, while semi-periphery and periphery refer to newly industrialized and back-office service countries and developing countries. Core countries are comprised of mainly skilled population, mature industries and business sector, and they are relatively strong states in global power relations. These new ideas and innovation are being developed and marketed in the core. Then, semi-periphery countries (the newly industrialized countries) receive instructions on extracting resources and mass producing the new products, for instance, car manufacturing plants and computer assembly lines are located in Mexico, South Korea, China and India.

Finally, periphery countries receive and processed most of the industrial by-products or even wastes. The former requires highly skilled, innovative and service based labours; while the latter

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[2] John Schumpeter claims that the Kondratiev cycle is "the most important tool in economic forecasting" (The Pichter Report, 2011). It was developed by a Russian economist, Nikolai D Kondratiev during the first Five Year Plan in the 1920s. It is an economic cycle which embraces long wave of economic fluctuations that lasts 50-60years. It captures the economic performance of an economy in which commodities, production, innovation and technological growth are important determinants.

requires labours that have the adequate level of technical know-how and skills to operate machinery, manage production and logistic matters (Krugman, 1981).

By the end of the 20th century, economic liberalism became a development guideline throughout the West and a prescription for promoting market economy in many developing countries. Market economy is characterized as the opportunities for the improvement of the nation's quality of life. The notion of a nation's progress that is derived from the pursuit of economic competitiveness, gross domestic production (GDP) and consumption index in the market economy. A modernised nation has to demonstrate economic growth, budget surplus or infrastructure development. By enhancing and exhibiting its scientific and technological capacity (i.e. international influence, market space, launching rockets into the space) – it is considered 'developed', 'modernised' or 'competitive'.

On the one hand, progress has increasingly gained global acceptance as a move towards technical know-how, scientific knowledge, wealth, capital accumulation, control over nature and also managing of other countries' market economy. On the other hand, it has resulted in vast concentration of wealth alongside a substantial population living in a state of extreme poverty, exploitation and environment degradation. On a market level, the lack of impartial regulatory bodies and appropriate government intervention harbour distorted economic rationalities, market failure and externalities. On the individual and social level, loose business ethics, unsustainable, myopic human activities and non-cooperative lifestyle are the culprits of exploitation and environmental degradation.

II. International division of labour and global educational reform

International division of labour in new global economy is categorized by three main types of workforce (Reich, 1992). They are (i) routine production service workers who perform repetitive tasks, (ii) in-person service workers who provide customer services, and (iii) symbolic-analytic service workers who are 'mind-workers' specialise in problem diagnosis and problem-solving.

Riech (1988), former Secretary of labour in the Clinton administration, has claimed that the old competitive capitalist economy in the 1970s was based on high volume and highly standardized production led to industrial inertia and thus hindered innovation. Educational provision in the core are now targeting comparative advantage and research and development that relies on highly qualified workers and scientists with great flexibility, creativity, problem-solving skills, and

specialization. Current examples of such labour-demand are engineering, banking, private and public services, creative sector and R&D fields. Structural changes in core countries shifted the old production-based economy to semi-periphery countries. Mass industrial and labour-intensive production is now flourishing in semi-periphery countries that supply abundant cheap, skilled labours; whereby educational provision is targeting the preparation of the youth as routine production service workers who are able to read instructions and carry out pre-established and standardized operation.

Economic liberalism emphasized on privatisation of public sector in order to enhance efficiency and withdraw state involvement, these features are competitiveness-driven, finance-driven, and choice-driven. Following the trend of labour demand and cutback on government funding, education institutions worldwide have experienced pressure not only in the ways education is funded and governed, but also in the way academic activities are formulated. Educational provision in advanced and developing economies is characterised by privatization, profit-oriented, education institution is managed as business, an increase in industry-universities collaboration, specialised vocation-oriented courses, and international institution involvement.

A converging pattern of education provision can be identified among developed economies. This pattern displays advocacy and acquiescence to economic liberalism regime and the new global economy. The rationale of educational policies has much to do with states' positions in the global economic order and their role in international division of labour. Since the late 1970s, the political and socio-economic nature of educational provision has embedded regime of economic liberalism that aims to reduce government intervention and spending on public services on a domestic level, while on an international level, it aims to consolidate international division of labour in an increasing international production process (Torres & Arnove, 1999). Later on in the 1980s, privatization of education institutions and industry-oriented curriculum were promoted to meet the demand for labour and industrial growth high-tech manufacturing and tertiary economic sectors. Educational reforms are directed towards the sustaining of economic growth and coping with an intensified international division of labour, and information-technology based economy throughout 1990s (ibid).

The most influential state among the core countries in the 1980s was the United States. The U.S. initiated institutionalized university restructuring in the 'Business-Higher Education Forum' in 1978 with the rationale of regaining international competitive edge (Slaughter 1990). Supported by

President Reagan, the aim of this forum was to align and foster cooperation between education institutions especially science and technology activities with the business and corporate sector. The Forum also promoted a restructuring model that urges universities to compete among themselves in order to attract academic-industry cooperation, students and government research funds. According to Slaughter, there was a strong effort on the part of the Forum to generate public support, entrepreneurial ideology and economic returns to schooling. Education was emphasized and promoted as a social function for rebuilding a strong and innovative economy, improving standards of living and sustaining economic progress.

The strategy of Thatcher and John Major's government in 1979-1997 shifted the longstanding ideology of 'welfarism' to economic liberal monetarist policies, which purported privatization and reduction of public spending for less cost and greater efficiency (Harvey, 2005). The government sold off nationalized or publicly-owned industries, utilities and sections of the public services to private sectors with generous subsidies as incentives. This was also the case in the realm of education sector, in particular vocational and tertiary education. Since then, higher education has also encountered a drastic cut on funding.

As a result, education institutions have been strongly encouraged and resorted to rely on private funding, alumni donation, corporate investments, maximising endowment funds and industry-university cooperation. Management, marketing and administration staff have been added to the education sector that aim to run universities as business, that has caused additional cost to the university operation. The ratio of administrative, marketing and management staff to academic staff has risen sharply, as a result, resource allocation on research, departments, course options, and academic positions are adversely affected. For example, in recent years, numerous cases in the U.K and Denmark, where departments at university have faced closure, professors were made redundant, and young academic staff staggers and struggles to further their academic career development.

The expectation and values of higher education have changed, professors and courses desirability have been assessed in terms of cost-efficiency, i.e. professor-students ratio, instead of diversity, students' demand, and academic interests of professors. Most of the time, funding is allocated with conditions to departments based on national evaluation systems that are based on performance indicators, such as the number of publications, enrolment, the cost of professor per student, and industry-department cooperation, ability to obtain research grants, and etc.. Educational institution has also become competitive-driven, finance-driven, and demand-driven.

In Thatcher's Education Reform Act, the government aims to privatize certain disciplines in universities, cease public funding, raise tuition fees, and sought funding private industries. The U.K. was also one of the pioneering 'welfare' states to initiate higher education evaluation systems and redirected government support towards the 'needs of the industry', that means fostering the growth of private universities at the expense of public universities, in particular, pure science, arts and humanities departments. Thatcher's university policy led to the closing down of certain departments, specialization of disciplines within universities, localization of industry-department for R&D cooperation. Traditional interdisciplinary universities undertook decentralization which individual colleges became specialized in certain disciplines, students' learning environment and education administration turned more standardised and specialise (Harvey, 2005).

Regarding the process of standardization of educational provision, Dale's (2000) remark on globalization and education policy points out the emergence of universalistic patterns that have created homogenising cultural effects in societies. These effects ripple out to shape educational structures and curricular contents in a largely similar way – a process culminating in globalisation. For Dale (2000) [3], globalisation, and consequently the emergence of 'Globally Structured Educational Agenda' (GSEA), are derived from a set of political–economic arrangements aiming at organizing the global economic order – which is also the rationale of the GSEA. His theory on the 'Common World Educational Culture' (CWEC) points out that globalization and education policy as a process of standardization on a regional and global scale since the post-war era. In his view, the universalistic patterns of instrumental-vocational oriented education policy is capitalism-driven, profit-oriented and power dominant.

To conclude, changes in education provision in the core and its influence on semi-periphery countries reflect the legitimizing of a widespread belief or imaginary significance, for instance, (i) holding onto a competitive notion of progress and economic performance, (ii) and an instrumental-vocational-oriented education objective, (iii) the statistic-based performance analysis on education and policy effectiveness, and (iv) the significance of scientific-professional expertise in our decision-making. Transnational political power exerts influence when societies accept, take pride in, and believe blindly on expert-driven policy making, statistical or scientific evidence, labour productivity, and consumption capacity, as representations of progress, wealth, economic power and knowledge production.

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[3] Cited in Moutsios 2010.

Public educational provision signals the prevailing trend of policy paradigm. In the context of education, political representatives try to promote certain educational and pedagogical practice to tailor to society's "needs" and "progress" with or without citizens' consent. For example, institutional restructuring, national curriculum reform, changes in funding and tuition fees, administration and management model, social mission, and etc. Moutsios (2010) claims that "Political power entails consensus creation around a set of social values or, at a deeper level, around a set of imaginary significations". A converging educational reform today can be associated with Moutsios' explanation on transnational political power.

III. Education as an instrument for human capital development

During the last two decades, investment in education institutions worldwide have experienced pressure not only in the ways education is funded and governed, but also in the way academic activities are formulated. On a state level, educational design is a plan or movement, which is proposed by the states or (jointly) by voluntary associations, citizens and policy-makers, to promote changes of the structure, pedagogical practice, and social mission in a society or across societies. The nature of education has long been vested in its instrumental form.

On the one hand, education portrays labour productivity, countries competitiveness, global marketplace and work-life quality; and on the other hand, it embraces a developmental and humanistic means. The former signifies the preparation of youth for basic skills and/or professional competencies in immediate and future participation in the society, such as school, workplace, community and political participation. The latter focuses on whole-person development that goes beyond literacy and applied knowledge and fosters learning-to-learn disposition, virtues, and personal development for promoting lifelong learning interests or socio-economic well-being. This section will examine the instrumental aspect of education based on the human capital theory and economic returns to education.

Education is an instrument for economic development

Economic and social benefits of the expansion of access to education are extensively addressed in documents from the World Bank (WB), the United Nations Educational Scientific & Cultural Organisation (UNESCO), the United Nations Children's Fund (UNICEF), and the Organisation of Economic Co-operation & Development (OECD) as a win-win strategy in the midst

of modernisation, economic development, social mobility and the process of globalisation. On the one hand, empirical evidence shows that there is a positive relationship between tertiary gross enrolment ratio and economic activity rate, political rights and civil liberties index in data collected from 151 countries (World Bank, 2002).

On the other hand, the improvement of economic competitiveness and individuals' economic circumstances also increase public demand and capability for continuous learning, informed participation and deliberation in making economic and political decision. Education is therefore recognised as fundamental and quintessential for modernization, socio-economic stability and political participation in countries regardless to their stage of development. Education has instrumental value for individual economic improvement and countries' economic development. Education has a developmental purpose, it enables knowledge transmission and preparation for work-life in a society. For example, it prepares the youth for literacy and arithmetic skills or professional competencies in immediate and future participation in the society, such as school, workplace, community and political participation.

Education as an instrument for human capital

During a speech made at University College Worcester, Charles Clarke (2003 cited in Hodges), the Education Secretary of England, spoke as the guardian of government resources on education, "My central argument is that universities exist to enable the British economy and society to deal with the challenges posed by the increasingly rapid process of global change." He continues arguing "The medieval concept of a university as a community of scholars in search of the truth was not sufficient justification for the state to put money into higher education". Later, in the midst of attacks and criticism from the academic world and vice-chancellors of old, established institutions, he tried to correct and reinterpret his impromptu remarks. He backed his argument by questioning how the state justified its spending on universities (ibid).

In the speech, Mr. Clarke was certainly addressing universities and higher education with an instrumentalist perspective, for example by comparing the "usefulness" of certain subjects as justification for government spending.

Five years on, Mike Thorne, vice-chancellor of Anglia Ruskin University (cited in Attwood, 2008) criticizes that too much government education policy is "Treasury-motivated," in the current trend of education provision. He continues, "The Government sees education as just for jobs, what

goes on in school is constructed around that instrumental end". He states that "Too few people value education for its own sake," the implication is that they are more and more in favour of the view that education is an instrument for income, status and economic competitiveness. "Students adopt an instrumental view of education, which in turn leads them to an instrumental view of work, [...]". The economic rationale of education is "So strong [was] that instrumental view become [that it is] prevalent even in our university classrooms: even undergraduates are rarely motivated by a love of the discipline they are studying but typically see their degrees as passports to other worlds, often the world of work but not entirely, though rarely to an inner academic world."

To support Thorne's view, lecturers frequently said to undergraduate students during the economic geography course about current phenomenon of qualification signalling, that graduates of this university are most likely to make at least 30K (GBP) in the city[4]. Educational services have become a brand, an intangible product, a commodity for local and overseas students, because of the fame, educational quality and career prospects guaranteed by high-ranked universities or educational institutions.

An instrumentalist perspective on education is closely associated to the human capital theory in economics of education. It is concerned with the correlation between education/training and productivity of workers. It claims that education will bring working skills and economic development in the long run. Education is a means of transmitting useful knowledge and skills to potential workers; and hence, it raises workers' productivity, future income and earning power in their lifetime (Becker 1964). This means-end relation makes education into a commodity in terms of market signals and factor of production. The human capital theory has given rise to the measuring economic returns to schooling, in order to justify investment in education and shape education policies and curriculum designs. The following sections aim to explicate the connection between the human capital theory and the assessment on returns to education.

Human capital theory

Human capital has been discussed in endogenous theories for economic growth. Capital is defined in terms of money and wealth as means of acquiring goods and services for production and consumption. Capital is further categorised into human capital, social capital and physical capital,

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[4] Own experience as an undergraduate student at the London School of Economics, undertaking courses in economic geography.

which are considered as factors of production. Physical capital refers to machinery; while human capital refers to stock of labours with productive skills and technological know-how mainly in economic context. Moreover, investment in education and formal educational outcome have been one of the major concerns for educational policy making, variables include wages, employability and labour productivity and market signals (i.e. certificates and diplomas). These are measured and viewed as economic returns to the individuals' year of schooling and investment that have directed to education or training. Social capital is represented by infrastructure, public institutional performance, level of trust, and other favourable social conditions. Social capital has a broader definition relating to returns to schooling; it embraces both labour productivity, exchange of ideas, public culture, contribution to social development and positive spillover.

Human capital theory is an economic concept originated from the work of Adam Smith (1723-1790), who views human capital as productive power that incorporates skills, dexterity, judgement, and could be acquired through education and on-the-job training[5]. In contemporary term, human capital theory was extensively developed by Becker, Schultz and Mincer. The common textbook definition of human capital theory explicates that human capital is an investment, since training and education are costly, but nevertheless it is an approach to increasing labour productivity and personal incomes . On the macro-level, a stock of skilled labour and maintenance of labour productivity created through investment in human capital, such as compulsory education, recurrent learning, second chance learning and investment in employees are important factors for countries' economic growth and sharpening competitive edge.

Human capital and schooling

Human capital theory is associated to the amount of schooling and returns to higher education. In the post-war expansionary era, the U.S. emphasized that productivity and macroeconomic growth were determined by workers' knowledge level with their levels of formal schooling. The theory suggests that education or training raises the productivity of workers by imparting useful knowledge and skills, hence raising workers' future income and earning power in their lifetime (Becker 1964).

Crucial distinction has also been made between general education and industry/firm-specific training (Xiao 2001). The former is considered as foundation of literacy, numeric and analytic

[5] An Inquiry into the Nature and Cause of the Wealth of Nations (1776) intro.3, cited in Internet Encyclopaedia of Philosophy
www.iep.utm.edu/smith/

skills; while the latter links to investment in employees or on-the-job training. Based on this reasoning, human capital theory has become one of the most important framework in measuring economic returns to schooling, justifying curriculum design and education policies. Psacharopoulos (1999) points out that human capital is conceived as the attributes of a person that are productive in a given economic context, and education is seen as an investment whose returns are mainly private. Within this framework, social returns and the intrinsic value of education are of less important than its instrumental and private value.

Human capital accumulation is constituted by general schooling, vocational training, recurrent education, employee-oriented training, on-the-job training, and staff development programme. These inputs are oriented towards individuals, employees, firms and industry. These various forms of investment in education no doubt improve productivity of graduates and workers, however, this framework of determining education returns is criticised as insufficient. Complementary inputs, workers aptitudes and organisation of production are also important, such as, participation and teamwork in decision-making, responsibilities in workplace and information sharing (Levin and Kelley, 1994 cited in Xiao 2001). They point out that studies of private returns to education at the individual and company levels are far from accurate if complementary inputs and workers' behaviours are not taken into account.

Moreover, economic and social environments such as stability and expectations, are dependent on government policies, corporate social responsibility, civic participation, business ethics and philanthropy, hence a society with strong social capital is important for social, economic and political relations. Returns to education within a narrow human capital framework does not take into account these socio-economic factors. According to Sen, human capital theory "tends to concentrate on the agency of human beings in augmenting production possibilities' (Sen, 1999, p. 293). Following Sen's criticism, we can confer that educational returns should embrace the notion of social capital. On institutional level, infrastructure, civic responsibility, lively public culture, and government policies also play a role in assessing the returns to education.

Returns to education

There are three main ways of defining the 'returns to education': (i) the private return, (ii) the social return and (iii) the labour productivity return (Blundell, Dearden and Sianesi 2001). First, the private return comprises of a costs and benefits analysis of the individual, that includes the

expected and actual gain of the additional education undertaken and subtracts his/her own spending, or study allowance, subsidies and bursaries provided by the states through government transfer or private contributors (ibid). Second, the social return highlights any positive externalities or spill-over effects of individuals' or collective education outcomes (ibid). These include transfers and taxes, economic success, intergenerational education and social development shaped by responsible and well-informed citizens. Third, the labour productivity return is closely linked to the gross increase in labour productivity or growth (ibid). Definitions of 'returns to education' can be categorized under the framework of human capital theory that covers the significance of the private return to education and labour productivity return to education.

Human capital theory has been the basis for measuring the outcome of investment in education. Studies on the private returns to education or the rate of return to education demonstrate that formal education is still the primary and crucial factor in workers' productivity, employability, income, starting salaries and pay rise. Firstly, earnings and starting salaries of graduates reflect their market demand. Their ability is measured based on the qualifications acquired during their education rather than life experience. In other words, the private returns to education works as a market signal that indicates workers' intellectual development, analytic skills, years of vocational training, ability to learn, perseverance and potentiality to contribute to the companies. Secondly, Schultz (1975) states that educated workers are more capable of dealing with disequilibria in changing economic conditions, which means more flexible and adaptable. Not only have they got the ability to cope and adapt, they are also able to perceive a given disequilibrium, analyzing information and reallocating resources for adjustment.

Another approach to measuring educational outcome is the Productivity Approach. This approach focuses on educational outcomes that are given by technical combinations of education inputs, such as school facilities, parent's education level, teachers' quality, and peer-to-peer relations (Lanzi, 2007). Studies on educational outcomes also look into test scores, class/school performances, graduates' employability, starting salaries and career fields. Productive Approach measures education with respect to a human capital perspective. It is conceived here as the attribute of a person that is productive in a given economic context (i.e. workplace and labour market); hence, it is mainly concerned with education as an investment which generates private returns.

Although the operative and empirical framework of productivity approach offers verifiable research and managerial flavours, shortfalls of productive approach are that social returns are not

put in due weights as it does in instrumental, vocational and private values. Hence, justifying investment in education narrowly based on human capital theory and productivity will not bring out the completeness of returns to education.

In sum, human capital theory has become significant in evaluating both private and public investment in education in contemporary competitive-driven economies. This framework views education and learners as factors of production, however, it fails to cover the greater spillover effects or positive externalities of education in a society. When these spillover effects are not taken into account, curriculum design might not be able to capture and deliver a comprehensive education framework that foster basic skills, professional competencies, and personal development in a broader sense.

IV. Human capital theory and its implications on educational system

Rigorous debate on whether education is considered as a 'public good' or 'commodity' has changed due credits on returns to education. The obsolescence of welfarism is associated to the shift of education objectives that have been put forward by education ministries, education institutions, and the general values of education the majority perceives. The general trend has that education institutions are to be competitive and self-sufficient. Education institutions as a whole, separate units of each faculty, or even researchers work together to search for resources and funding, to cope with the demands from students, parents' choice, and the business world. For example, the governance of education institutions (i.e. universities and vocational institutions) in England, the U.S and Mexico have given decision-making role to members of industry and commerce in educational planning and course options. In general, education reforms in the past two decades has had an increasing emphasis on private and productivity returns to education to allocate funding and defend the government plan on a drastic cut of subsidies.

The applicability of returns to education in human capital theory has had limitations. Firstly, the productivity returns narrowly focuses on "subject usefulness" for the sake of productivity and measurable benefits rather than cultural or aesthetic enrichment of the society. Charles Clarke, former Education Secretary of the U.K, encouraged the founding of specialist secondary schools, and allegedly claimed that humanities research is "unproductive", when he evaluated both public investment in vocational education institution and justify funding cuts on humanistic disciplines. His view on general education and higher education as instrumental for

enabling "the British economy and society to deal with the challenges posed by the increasingly rapid process of global change" (cited in Hodges, 2003).

To counter argue Charles Clarke's position, education is instrumental to both economic development and humanistic ends. There is intrinsic value in learning for learning's sake, and more importantly learning how to learn. Higher education should prepare students to become critical, analytic and informed citizens. Professor Tim O'Shea, principal of Edinburgh University states (cited in Hodges 2003) "A questioning and sceptical turn of mind is extremely valuable, and a study of classics is a perfectly good way to achieve this." Universities are about creating and transforming knowledge, and it is very difficult to predict ahead of time which knowledge is going to be economically useful, says O'Shea, Principal of Edinburgh University (cited in Hodges 2003). Both private and public sectors value non-technical, non-vocational (i.e literature, psychology and philosophy) graduates because these graduates are good at getting on with people and more in tune with their society and social needs.

Secondly, recent education reforms have shown that education institutions are forced to rely on private funding, alumni donation, corporate investments, maximising endowment and industry-university cooperation. The orientation of research and development is guided by the market needs, marketing strategies, and trade competition, rather than curiosity, observation and interests in social and natural environment. Quality and diversity of education programmes decrease as a result. Most of the time, funding is allocated with conditions to departments based on national evaluation systems that are based on performance indicators, such as the amount of publication, enrolment, and industry-department cooperation, ability to obtain research grants, and etc..

England was also one of the pioneering states to initiate education evaluation systems, ranking charts and redirected government support towards the industry-based programmes and private universities at the expense of public universities, arts and humanities departments (Wrigley 2007). Thatcher's university policy led to the closing down of certain departments, specialization of disciplines within universities, localization of industry-department for R&D cooperation. Two decades later, in 2003 Richard Brown, chief executive of Council for Industry and Higher Education (CIHE) warns the overly calculative, vocational and instrumental ends of education, "the Government is in danger of thinking too much in instrumental terms". He continues, "They are interested in how public funding results in improved national wealth and improved employment prospects for individuals from all social classes. That is a worthwhile aim, but it can't be the sole

aim. Learning can't just be about getting a better job and higher wages. That's certainly not right" (cited in Hodges 2003).

Thirdly, human capital theory as basis for education returns tends to narrowly focus on job-related learning and economic benefits. Jobs that bring about social values and environmental improvement can hardly be measured from a human capital theory perspective; when social accounting has had an insignificant stance in human capital theory. As a result, humanistic subjects were even considered "ornamental" to a society. In economic terms, labour productivity returns to education can only be measured based on work and production that generate value-added or monetary value.

Educational reforms in economic cores and semi-periphery show that there is a tripartite policy that put forward vocationalisation, technological modernization, and academic capitalism in the effort to entrench international division of labours. Educational provision is influenced by stratified economic structure to prepare workers specifically for the positions such as managers, manufacturing workers, symbolic analysts and business elite. Moreover, universities increasingly advertised highly specialised secondary school curriculum and undergraduate level courses to tailor corporate needs such as accounting and finance, actuarial science, tax law and business mathematics and statistics. For instance, mathematics, science, design and technology and IT expanded to half the curriculum; while arts and creative activities were reduced, funding for music classes cut, and history had a nationalistic emphasis and events of the post-war period were excluded (Wrigley 2007). Languages are taught in functionalistic versions that minimize personal writing, creative writing, literature appreciation, debate and performing arts. The number of students and researchers in pure science subjects, such as physics and pure mathematics, have also decreased.

Human capital theory focuses on formal schooling and diploma as quantitative measurement, market signal and worker's productivity, however, it overlooks the values of informal and non-formal learning. Human capital revisionists like Reich and Senge argue that education with respect to human capital theory has been too engrossed in years of formal schooling, credits and certified knowledge, but has failed to take into account informal learning, on-the-job learning, experiential learning and cumulative bodies of tacit knowledge (Livingstone 1997).

Formal education is only the tip of an iceberg in learning, if it is specialised in early years of schooling (as in many developed economies), young adults and workers lack the opportunity to nurture learning to learn ability, and engage in continuous learning that is not institutionalized. In a debate took place in the Davos World Economic Forum (2011), Jeffrey Joerres, the CEO of Manpower, stressed that intellectual curiosity is missing from all educational levels, he also criticises university graduates lack flexibility and adaptability at workplace, and he questions whether the general education has foster learning to learn skills in the youth (recorded by CNBC, 2011). To respond to his concerns, informal learning, service learning and a lively public culture should be included to increase deliberate and incidental opportunity for knowledge acquisition both individually and collectively. Returns to education is confined to quantifiable input and outcome, thus, it is not able to capture a variety of learning opportunities. Hence, education professionals, policy-makers, and citizens should only rely on human capital theory as a sufficient argument to plan and decide for the future of education provision and learning opportunities.

V. Conclusion

Over the last two decades, education institutions worldwide have experienced pressure for reform not only in the ways education is funded and governed, but also in the way academic activities are formulated. The main issues in higher education reforms are privatization, decrease in public funding for higher education institutions, establishing for-profit schools and higher education institutions with subsidies redirected from public (education) institutions, industry-university cooperation, international agencies involvement, vocationalisation and specialisation of curriculum. In this chapter, a descriptive approach is used to identify the link between higher, secondary and vocational education reforms in core and semi-periphery countries. Higher education reforms initiated in the U.S and the U.K have been examined in terms of its rationale and implications on education provision and its external influences on education policy in other states.

I have examined an instrumentalist perspective on education based on human capital theory that concerns economic value of returns to education. I have illustrated that in the human capital framework has had strong emphasis on production, wealth accumulation, and economic or productivity returns to education. I have also addressed the implications on the education provision with respect to the diffusion of human capital framework in national curriculum.

An increasing emphasis on human capital accumulation on educational objectives advocates private and commercial involvement in education and justifies any drastic cuts on "unproductive" disciplines. Such rationale of educational provision is criticized by their narrow focus on functionalistic knowledge, job-related learning and economic benefits. Formal schooling aims to increase worker's productivity as education outcome; while diplomas are regarded as market signals. Scholars and university leaders concern that the instrumental ends of education could undermine the quality, diversity of education programmes when it is based on human capital theory, productivity and private returns to education. On a societal level, specialised and technocratic education rationale could lower the quality of personal development, social solidarity, citizenship education, and opportunities of informal and non-formal learning.

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Chapter 2 Educational Policies and Economic Globalisation

Introduction

The aim of this chapter is to illustrate and examine an international comparison of education systems within states in order to confirm the critique of the influence of economic globalisation on national education systems, especially how they depart from the humanistic value of education expounded in international documents, such as all-rounded personal development and lifelong learning interest. This chapter is composed of four sections to illustrate a converging pattern of education reforms within states and to show that the economic core and supranational organisations deploy education as an instrument to perpetuate dominance and power in international division of labour.

Section one examines the influence that exhibits in education system on an international scale, guided by the agenda of international agencies, regional government and transnational corporations. Section two presents the impact of economic globalisation on education systems, in terms of (i) education objectives, (ii) diversity of programmes, (iii) teaching quality, and (iv) commodification of education. Section three examines the influence that international agencies such as the World Bank, IMF and transnational corporations has on educational reform in semi-periphery economies to reinforce the economic order and international division of labour. Section four discusses the implications of economic globalisation on educational reform and educational objectives within states. It questions whether these educational objectives formed in the era of economic globalisation are able to measure up to the aims of education, such as Education For All and Universal Declaration of Human Rights declared by the UN and UNESCO that are founded for international justice and freedom of people.

I. Influence on educational system on an international scale: An overview

Across many developed and developing countries, primary and secondary education are subsidised and provided for all. For instance, Education For All (EFA) by 2015 movement led by the UNESCO which aims to meet the learning needs of all children, youth and adults. Together with the OECD and the EU, the UNESCO have stressed that compulsory education provision plays a pivot role in consolidating lifelong learning (OECD 2004), which constitutes the flourishing of a

learning society. This movement also emphasizes a global commitment to the provision of lifelong learning; for instance, (i) basic education for all children and adolescence in the forms of free and compulsory education, and (ii) recurrent learning, second chance education and intergeneration learning for adults and the elderly.

International agencies such as PISA[6], members of industry and commerce are given roles in educational planning, literacy benchmarking, setting guidelines, and engaging in decision-making in education curriculum and education institution governance. Different countries have their own arrangements on meeting EFA target through free and basic education and fee-binding, subsidized education institutes. Most countries are now able to offer free education until the age of 15 and primary education is also made compulsory. Besides basic education, the UNESCO and the EU have put substantial efforts in promoting the significance of high school education as a lifelong learning foundation across formal, informal and non-formal settings.

It is historically evident that the models of educational provision in many states, developed or not, democratic or not, have always been organised and implemented by the states and their stakeholders, followed by collaborators, donors and educators; students are being 'managed' simply as recipient of education. The general trend has that education institutions are to be competitive, self-sufficient and internationally recognised. For instance the education institution governance (i.e. universities and vocational institutions) in England, the U.S and Mexico, have received representatives from service, financial, manufacturing and marketing sectors to engage in educational planning and decision-making.

Educational institutions seek to satisfy the demands of learners, parents' choice that are also relevant to the business world in order to bring in more resources and funding. Investment in education institutions worldwide have experienced pressure not only in the ways education is funded and governed, but also in the way academic activities are formulated. Educational design are increasingly characterized by competitiveness-driven, finance-driven, and choice-driven. These commonality and collaboration are able to exert power through a widespread of information technology and global market in order to influence the production of knowledge and control the transfer of knowledge (Carnoy and Castells 1999, Moutsios 2010).

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[6] OECD Programme for International Student Assessment

Policy-makers promote certain educational policies and contents of education in order to address the society's needs and socio-economic 'progress'. However, the definitions of "progress" or "citizens' needs" fail to come from a diverse population, but they are initiated by the powerful group such as the management, the board, policy-makers or experts in international organisations. Talcott Parsons, an eminent sociologist and educationalist, remarked that power: 'is based on the existence and use of institutionalised opportunities to exert influence…[and through these opportunities] the system of power is furnished with consensus in the context of social values' (Parsons 1970, pg. 70). A converging conception of 'progress' or 'competitiveness' of economic globalisation will drive educational objective, language of instructions, curriculum, funding, administrative aspects, pedagogical practice, and social mission. Such global influence can manipulate or intervene educational conditions, hence, the process of education and production of knowledge has diverted to a narrower path.

States and international agencies, however, tend to follow certain institutional prevailing conditions from the drafting to implementing policies or guidelines on educational provision. A few years after the initiation of the university model in the US, Canada, the UK, Australia, Japan, Hong Kong and Singapore in the 90s started to adopt the model in order to harmonize the activities of universities, research activities and the market of higher education. Governments of various semi-periphery economies also attempt to influence education provision through direct education policies or indirect fiscal policies. For instance, various Latin American countries and Far East Asian countries have followed the American model of university system by focusing on the marketplace and private contribution for steering and shaping educational institutions, hence there is a decrease in the role and expense of the state. As a result government funding was withdrawn, many universities faced financial difficulties and resorted to competing for private funding. Students were given different loan options with repayment due soon after their graduation. Students and graduates, in a way, see education and learning as commodity with a monetary and instrumental value.

II. The impact of economic globalisation on educational systems

Economic globalisation has brought about a converging and competitive notion of 'progress', 'competitiveness', 'productivity'. International agencies, business sector, regional government, influential states and national government conform to and present a common set of conception of progress. Economic globalisation has led to changes such as (i) educational

objectives, (ii) diversity of programmes, (iii) university governance (iv) teaching quality, and (v) commodification of education.

Firstly, educational outcomes have increasingly focused and measured upon economic returns to schooling and labour market demand. It has to satisfy the demands not only of learners and parents' choice but also the relevance to expertise in the business world. In England, Thatcher's National Curriculum that was sustained by Blair was a tripartite policy that put forward vocationalisation, technological modernisation, and academic capitalism in the effort to entrench economic influence and prepare workers specifically for the British position in international division of labours (Wrigley 2007). For instance, mathematics, science, design and technology and IT expanded to half the curriculum; while arts and creative activities were reduced. Moreover, history had a nationalistic emphasis and events of the post-war period were excluded; languages are taught in functionalistic versions that minimize personal writing, debate and literature. (Wrigley 2007). As a result, the number of students, teachers and researchers in pure science subjects, such as physics and pure mathematics, have decreased over the decades. Universities increasingly advertised undergraduate level courses specific for corporate needs and career-oriented rationale, such as actuarial science, business mathematics and statistics,

> 'If you have enjoyed mathematics at A level, this degree offers the opportunity to build on your interest in mathematical sciences and learn how to apply your knowledge in areas relevant to business and finance... Recent graduates have gone on to work in the areas of insurance (life and general), as well as banking, finance and statistics' – *LSE undergraduate prospectus 2008, Applied statistics and actuarial science: overview.*

As David Harvey (2005) argues that in economic liberalism by no means demonstrates a diminution of state power of the north. On the contrary, states have shown its capacity to correct states' inefficiency, generate market space in order to shift public services into commodity. Education reform in the U.K. exhibits not only a restructuring of departments and reducing professor autonomy in running courses and departmental affairs, but an increase focus on efficient management, marketing, and seeking private funding and resources from multinational corporations.

Secondly, in terms of programme diversity, education provision have become increasingly specialised and career-oriented, and more conformed to the private sector, labour demands,

international division of labours and commercial interests. Students have to follow national curriculum and choose their specialised subjects as early as at the beginning or in the middle of their secondary education (between 12-15 years old). Countries in Europe and Asia, schools or classes are categorized according to the curriculum offered. After primary school, students specialise in science, social science or vocational studies in middle school. Most students have to choose and specialise in one stream and then proceed to high school or tertiary education. Students of arts stream and science streams are separated by classrooms or schools. The rationale could be due to the structure and administration of formal education, or the expected outcomes of formal education in these countries per se.

Thirdly, the general trend has it that higher education institutions should be competitive and self-sufficient. In the search for resources, these institutions as a whole or individual faculties and even researchers are obliged to search for excellence on one hand; and to satisfy the demands and relevance to the business world on the other. For example, in Denmark, university governance (mainly composed of professors and students) was replaced by the majority of the university board according to the university directives from the 2003. In terms of university governance, members of industry and commerce exert influence on educational planning and decision-making through funding and associations.

Academics who used to design and arrange courses and resource allocation have now been reduced to juggling with funding applications, teaching, networking, and research. Ironically, administrative staff and management staff have more influence on curriculum design based on their duty of overlook university budget and resource allocation. Another example is from Italy, education institutions have received the least government funding in comparison to it EU neighbours. In the faculty of micro-electronic engineering in La Sapienza University, research positions were generated and funded by the U.S government in order to employ Italian researchers to develop solar powered war equipment[7]. Researchers, thus, struggle between taking up limited chances for academic development and preserving their ethical academic practicums. The lack of programme diversity and graduate opportunities has caused problems of brain drain, frustration of young educated individuals, high unemployment rate, and social instability.

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[7] Private conversation with a researcher of the Department who expressed his opinions on such offer.

Thirdly, with the introduction of anti-trade union legislation by the Thatcher Government, unions power were greatly reduced and so was their capacity to bargain for wages, job security and employment conditions. In terms of teacher supply, the government aimed to weaken public trade unions, in particular the largest National Union of Teachers. In the U.S, Regan (cited in Slaughter 1990) states that the government perceived the teacher trade unions as part of an 'Educational Establishment' that opposed to change, professionally complacent, unaccountable and indifferent to providing 'better' education. These policies have resulted in a deterioration of teaching conditions; and hence, the education sector loses its attractiveness to competent fresh graduates. A lack of competent teacher supply could significantly undermine education quality. In contrast, Finland is the opposite.

An interview was conducted after an announcement of the result of latest PISA evaluation on education quality and student performance worldwide, in which Finland has come first in the evaluation. Matti Meri (cited in the Economist, 2008), a professor of pedagogy, acknowledges that Finland gives due weight on teachers quality and training, teaching conditions and remuneration. He states that […] Finnish education system's success is its extraordinary ability to attract the very best young people into teaching: only 10% of applicants are accepted for teaching training.' (*The Economist*, 2008). It was not too late for the British government to realise the impact of teachers' shortage. The current government has begun to use advertisements, subsidies and bursaries to attract graduates and professionals to consider taking up a career in teaching. As a result, the political expediency of the past has appeared contradictory, inefficient and a setback on its initial plan on establishing an efficient market for education supply and demand.

Last of all, the cutback on funding for public higher education institutions was transferred to an increase in public subsidies for private higher education institutions. In general, public higher education institutions are to seek non-governmental resources, while private sector and for-profit education institutions were supported by generous government funding aiming to starting up and fostering more higher education institutions as a profit-seeking edu-business. In doing so, government funds and private funds are being directed to flourish a new industry of education business. Students are particularly attracted by pursuing education abroad for the experience and for the advantage gain in the local job market compared to local graduates. The demand for overseas education certainly makes a profitable business. The World Trade Organisation (WTO), the World Bank, and the International Monetary Fund (IMF) entered education policy since 1990s, by formally establishing education as a "service" or "intangible service", and hence, education is one

of international commodities subject to market liberalisation under the "General Agreement on Trade and Services" (GATS) (WTO 1998, cited in Moutsios, 2010).

This trend has continued to expand in the U.K and U.S., and has also become a model for Latin American policy-makers (Altbach 1982). While rigorous debate on whether higher education is considered as a 'public good' or 'commodity', most advanced industrial capitalist countries with eminent higher education institutions have already put their feet into the marketplace of edu-business. Universities have imposed tuition fees not only on overseas students but also home students. For-profit education is indeed a lucrative business, in the UK, GBP1000 invested between 1996 generated GBP3,405 in 2000, the valorisation rate accounted for 65%. In 2004, data showed that worldwide spending in education is estimated at around US$2,000 billion (Santos 2004, in Delgado-Ramos and Saxe-Fernández 2005).

In sum, the diffusion of educational reform model from core countries to the semi-periphery demonstrates advocacy and acquiescence to the prevailing conditions of international division of labour, particularly in its economic liberalism form. The current economic and political influence of the core on semi-periphery and periphery economies has led to a converging pattern of education provision reforms, from on secondary level and tertiary level. Economic influence of the core play a major role in steering the convergence of education reform worldwide, such as education provision, university restructuring and industry-university cooperation in management, curriculum designs, and research orientation. Economic globalisation is also embedded in education realm when business interests of multinational corporations and developmental agenda of international agencies have come together to nudge national governments of both core and semi-periphery economies to adopt similar education reform model. Instruments such as private funding, expertise and mutually beneficial outcomes foster prevailing education reform and provision.

III. International division of labour and influence on education reform

Education reform led by the core has infiltrated into the semi-periphery and periphery regions through industrialists, international agencies and the local government collaboration. For example, the case of Mexico maquiladoras industry, which is characterised by large foreign manufacturing operations, has been developed under the influence of the U.S enterprises and

Mexican policy-makers with emphasis on regional economic activities. Manquiladora[8] industry in Mexico since 2002 has been located in Ciudad Juárez, Chihuahua, Toluca, Puebla, and Mexico City. The *maquiladoras* are mostly U.S. businesses, often Fortune 500 businesses, with healthy profits. One factory may employ 1,000 – 2,000 line workers; each receives $4.50 - $6.00 per day (compared to $10.00 in the U.S) (Hampton 2008).

Since the joining of NAFTA, the political and economic objectives of education provision have been developed based on the 'efficient' and 'productivity' models, especially on the preparation of youth for the increasing demands of the manufacturing sector and for managerial studies (Levinson 1999, in Hampton 2005). Bearing the stigma of institutional inefficiency, Latin American education institutions were propelled to restructure their operation, from finances to curricula and to research agendas, in order to compete in the marketplace. In 1990, former secretary of Public Education, Manuel Barttlet, signed an agreement with Mexico´s private sector to establish new institutes of higher education under the direct management of a group of Mexican businessmen. Such arrangement leads scholars, students and the society to question the new social value of higher education.

Wordings found in the Mexican educational reform documents are almost identical to World Bank wording for educational reform (Buenfiel, in Hampton 2008). Secretaría de Educación Pública / Secretariat of Public Education of Mexico (SEP) aim to better prepare Mexican citizens to be more productive and valuable for the regional and global economy (SEP in Hampton 2008). The International Monetary Fund (IMF) allocated funds for education reforms in order to prepare countries to enter the global economic environment by reducing the size of the public deficits and shifting national resources from government control to the private sector. Then the World Bank contributed to public ministry of education, universities, and research and development units with conditioned loans.

On the one hand, the reduction of public education budget for higher education, proposed by the IMF and World Bank, aims to shift all 'non-productive' expenditures to other public needs such as health, infrastructure and early schooling. On the other hand, by giving out loans on conditional basis, the World Bank aims to encourage an 'entrepreneurial spirit' in educational reforms (Delgado-Ramos & Saxe-Fernández 2005). For example, in 1995, the Mexican government,

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[8] A *manquiladora* or *maquila* is a factory that imports materials and equipment on a duty-free and tariff-free basis for assembly or manufacturing and then re-exports the assembled products, usually back to the originating country.

Secretaría de Educación Pública (SEP),   set up the Project for Modernization of Technical Education and Training (PMETYC), which is funded by the World Bank. Moreover, the project focused on competencies on practical knowledge of manufacturing activities, technical education and work training. Graduates of the new curriculum are awarded standard certifications. The nature of this project is congruent to the view of the World Bank which proposes and promotes that the shift of education provision from common public good to human capital development, and put forward to an education reform model that suits the competitive market environment. In the World Bank's Country Assistance Strategy 2002-2006 (for Mexico) encourages a "new educational culture" in which, '…supervisor and parent participation will have to focus less on process and more on actual results as measured by published student scores in standardized national tests' (World Bank 2002).

Regarding higher education, university finance and administration are changing under guidelines on education curriculum. The new educational culture views students as consumers of education, especially in tertiary education like universities. The reform has put forward that regular operating subsidies from the government will not increase and research funding is conditional to performance and industrial growth needs. Mexican government targets demand-side financing –that is, financing students rather than institutions, thus it aims to increase access to higher education (Johnstone in Delgrado-Ramos & Saxe-Fernandez 2005). Courses will take place when the number of students meets the requirement of the funding. Hence, programme diversity decreases as the objective of education provision has changed from subject interests to professor-student ratio.

Moreover, the reform has made it explicit that private sector will be the source for the extra income for the faculties and students. Departments can generate income on their own, through patents and licensing, charging for services, consulting and expertise, and tailoring specialized courses for companies or executives, and etc. Even in disciplines where this was once unthinkable, this is happening by imitation (Delgrado-Ramos & Saxe-Fernandez 2005). The World Bank points out that, '…the main higher educational productivity problems lie not so much with excessive costs, but with insufficient learning' (World Bank 2002). The World Bank suggested the government redefine the evaluating parameters of the universities' budget in terms of a commercially verifiable performance (World Bank 2002).

In periphery countries, the states are indebted, and domestic economies, foreign investment and people's standard of living are mostly dependent upon the core and semi-periphery countries.

These weak and indebted states have not had sufficient resources to establish their own national or regional education forum for education reform in order to cope with societal and global changes; hence, it is fulfilled mostly by international agencies, particularly the World Bank and a chain of its subsidiary agencies (Torres & Schugurensky 2002). Thus, education provision in these countries tends to comply with the guidelines provided by the World Bank. The World Bank claims that they are an agency of technical advice on key education issues, which has the capacity to act as a centre of reference for educational policy makers in developing countries. They also argued that developing countries tend to face problems in terms of inadequate investments, poor planning, institutional inefficiency and misallocation of resources (Samoff 1992, in Torres & Schugurensky 2002).

We have witnessed that economic globalisation has become the norm throughout America and Europe, it has also gained significance in India, Africa and some Latin American countries at the end of the 20th century. The educational conditions[9] implemented across advanced economies, newly developed economies to industrialising economies, for example, American, the United Kingdom, Mexico, Singapore, Hong Kong, South Korea and China, aim to provide education that are considered as a factor of production, a matter of commodity and a signal for employability. For instance, there are many high schools and tertiary education institutions that are vocation-oriented, thus, offer specialised curriculum to students who are capable of and aspired to enter high-paying private sector. In this fast-paced and competitive driven society, individuals are likely to be driven by the imaginary or indoctrinated value of personal success, society's needs and social progress.

IV. A Converging pattern of educational reform

A converging pattern of education reforms has been drawn based on the account of the differentiated political and economic power of these countries. The change of educational provision is seen as a repercussion of countries involved in global exchange, in particular, it has been regarded as a means to advocate and acquiesce to the global market economy. The main features of education provision in economic liberalism are privatization, decrease in public funding for higher education institutions, establishing for-profit higher education provision through subsidies,

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[9] Characterised by standardized national curriculum, classroom learning, knowledge transfer, and a lack of academic freedom.

industry-university cooperation, international agencies involvement, vocationalisation and specialization of curriculum.

The converging pattern of education systems is summarized in the following table.

Converging pattern of education reforms	Core countries represented by advanced economies	Semi-periphery represented by newly developed economies
Criteria for higher education efficiency	Privatization and decentralization	Privatization, market-based university operation
Curriculum	Knowledge-application based, specialization in services and 'soft' economy, innovation oriented	Vocational training on secondary or manufacturing sector, industry oriented curriculum
Funding for higher education institution	Conditional to performance, industry needs, and project based,	Performance and project based, demand-side financing, international agencies contribution
Private funding	Student loans, Industry-university cooperation, income generated by patent and licensing	Industry-university cooperation, student loans, teaching resources provided by local industry
For-profit education	Foster edu-business, education as commodity	Fiscal relief, conditional loans offered by international agencies
Education outcomes	Promote knowledge-based society, maintain competitive edge	Promote citizens' employability, competitive labour market, attract foreign direct investment

Education provision in the economic core are relatively autonomous and externally influential; while the semi-periphery is guided by and international agencies to formulate education provision that is compatible with the demand of global economic and supportive to the local labour demand. In the past two decades, countries with intensified involvement in global exchanges have shifted the social mission of education away from humanism and welfarism. Thus, educational objectives have also adjusted and foisted educational institutions to shift education outcomes for serving and complying to the global market demand.

On the one hand, economic liberals maintain the importance of a free market and free trade, and seek to limit government intervention in both the domestic economy and foreign trade. On the other hand, social liberal movements often agree in principle with the idea of free trade, but maintain some scepticism, seeing unrestricted trade as leading to the growth of influence exercised by pro-business lobby groups, power of multi-national corporations, and the concentration of wealth and power in the hands of the few. S. Moutsios, associate professor of the Danish School of

Education, describes that economic globalisation brings about transnational policy-making[10] in education (Moutsios, 2010). A converging pattern of education policy in this chapter can be linked to Moutsios' analysis that there is the increasingly global endorsement of a specific perception of what education should be about: to maintain or increase 'economic competitiveness', 'growth', 'development' and ultimately 'progress' (Moutsios, 2010). Definitions of progress influences development framework delivered by international organizations to less developed economies as an inspiration or the only few ways of raising quality of education as well as raising the countries quality of life. Economic or technological progress does not mean there is a progress in moral level or our relation with the environment.

V. Implications: Perpetrating power rather than empowerment

The main criticism of the international economic influences on education is understood from the above is - the instrument of power. It is presented as an instrument to the individuals and groups as a source vocation preparation, economic development and progress. Educational objective is deviated from being a form humanistic instrument that aims for personal enrichment and societal development. The follow section questions the aims of education in the era of economic globalization by examining the aims of education according to the Universal Declaration of Human Rights.

Having illustrated the trend of education provision shaped by economic globalisation and global economic order, implications can be drawn that developed and developing states have failed in the following ways, as far as meeting their commitment to providing comprehensive education is concerned. Right from the start, their educational objectives deviate from the ones of the profound humanistic idea of "Education For All" and in the Declaration of fundamental Human Rights[11].

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[10] Policies that are instituted and sustained by nation states, international organisations, inter-state entities, non-government organisations, and global corporations. The decision making process takes place across border and is subject to the relation of power (cited in Moutsios pg. 127, see Sasses 2007, Harvey 2005, Beck 2005, Sklair 2001)

[11] I specifically refer to Articles 1, 19 & 26, in The Universal Declaration of Human Rights

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

First, the rationale of education provision has steered away from social and humanistic mission of education to vocational and technocratic rationale. Second, it undermines democratic and equal opportunity in decision-making process due to the excessive influence of interest groups. Third, education objectives are set to be overly instrumental on labour productivity and economic interests and too little responsiveness to humanistic concerns or fostering of political culture.

Firstly, in complying with the diffusion of liberal economic policies, governments in many countries have committed themselves to or are advised to cut the overall government spending on education provision. Learners are to bear the cost for his/her education, especially at post-secondary or university level. Public education institutions are encouraged to be self-sufficient and competitive for funding. Educational provision worldwide have experienced pressure not only in the ways education is provided and managed, but also in the way academic activities are formulated.

Schooling narrowly focuses on functionalistic knowledge, job-related learning and economic benefits. Educational design in secondary, vocational and tertiary schooling are increasingly characterised by technical skills, career-oriented, competitiveness-driven and demand-driven. Hence, Parents, students, teachers and education providers struggle to balance between learning for a high paid occupation and self-realisation for their full potentialities - their own definition of education has been influenced by mainstream, materialistic culture, economic rationale and monetary returns. The political and economic aspects of education policy have also become more entrenched in the international division of labour.

Secondly, governments reduce funding in tertiary education institutions and encourage private sectors to support research and development projects technically and financially. Such trend generates a downward spiral which pushes universities, faculties and students to respond to the immediate market demand. Relying mainly on private sector and industry support, many humanistic

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Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children. (http://www.un.org/Overview/rights.html#atop, 23/4/2009)

disciplines suffer lack of funds, lack of researchers and even closure. Humanistic and social science disciplines that promote the opportunities to experience critical inquiry of knowledge, more academic freedom and deliberative learning have encountered difficulties or even elimination when they are not able to keep up with the teacher-student ratio set by university management. These courses are perceived as inefficient, unprofitable and unproductive.

On an individual level, the consequences could undermine professors setting their own agendas, and students' opportunities to participate decision-making and course options; as a result, both educators and learners lack sufficient opportunities for open and courteous discussion and participation throughout the teaching-learning transaction. On a societal level, a converging pattern of education provision worldwide, aiming to serve economic competitiveness, testifies core-periphery influence of education policy but also to the superseding of education space as one kind of public engagement of which citizens (education providers, receivers and stakeholders) who question, reflect and deliberate on the purpose, the contents of education, and the pedagogic modes of learning. An increasing collaboration among international agencies, business sector, regional governance with the national government, discussion and decision-making power is moving away from the public sphere.

Thirdly, education reforms have displayed that economic liberalism has brought about competition, allegiance to global economic order, and contribution of international division of labour. These increasingly technocratic and career-oriented characteristics of education provision that signify a downplay of humanistic discipline, professors/students autonomy and resource allocation. As a result, learners' opportunities for developing social awareness, political literacy, public deliberation, collaborative learning are dampened.

Individuals' autonomy is undermined and critical understanding of their society diminishes. Early specialised characteristics of education lies in its aim to prepare and supply rational skilled agents for present and future socioeconomic set-up; moreover, it has neglected other achievable and righteous human potentialities including capacity for reflective thinking and learning to learn skills. In my opinion, contemporary education provision promotes labour productivity and economic development; however, it has neglected whole person development. For instance, people's lifestyle and daily interaction with other people and treatment to the natural environment do not reflect much public culture of collective behaviours, social responsibility and self-restraints. This is reflected by a series of pressing issues that have been hidden under an overall global

economic growth, such as environmental degradation, a setback on human and social development, cyclical economic turmoil, and loose business ethics in newly developed economies and the recent global financial crisis.

Last but not least, contemporary international political and economic influence on education systems within states have continued chipping away the profound humanistic idea of "Education For All" and in the Declaration of fundamental Human Rights in the rationale of education provision. The unbalanced human and social capital development of any society will only result in the perpetuation of global disparity, exploitation and environmental degradation.

VI. Conclusion

A converging pattern of education reform in the core and semi-periphery have been illustrated in order to bring the attention on the unbalanced and influential political and economic power of core. Under the influence of economic globalisation, education reform within states is seen as instrumental for countries to better prepare their citizens in the international division of labour and domestic labour market demand. An converging pattern of education reform is drawn in both core and semi-periphery countries; education provision exhibits homogenising features. Carrying out such reform signifies a means to advocate and acquiesce to the dominating features of global economic order and global economic competition.

The impacts on education provision are summarized as follows,

1) Vocational training and early specialization of curriculum focus on the economy and conflict with student-centred and whole-person curriculum design. From a humanistic perspective, education is a means of personal fulfilment; while on an institutional level, it is a form of social reproduction for preparing youngsters for political, economic and social participation. Education objectives adjust and align with society's needs.

2) A withdrawal of government support, emphasis, funding, and learning opportunities for pure science, humanities and arts subjects. There is a significant increase in industry-based financing that favours research and teaching resources for serving the market such as applied science and IT.

3) Infiltration of private sectors in university management which mainly focus on the enhancing labour productivity and feeding national and regional labour demand.

4) An increase in economic-based evaluation system that aims to increase education institution efficiency, productivity, and "usefulness of subjects". Education outcomes are measured in terms of grades, teacher-student rations, economic returns to schooling and research value.

5) New education culture has prioritized education (especially tertiary education) as commodity, market signals, and labour competitiveness; while education as the right of citizens, primary good and democratic education are considered secondary.

The nature of education has always been associated with its instrumental value to social, economic and personal development. The social implications of the education reform model in the era of economic globalisation undermines equal access to opportunity and the autonomy of the states, citizens and policy-makers to obtain individuals' conception of good and the common good of the society. The overly vocational and productivity-based returns to education carries a narrower conception of "progress" and work-life connotation, while it neglects the humanistic aspect of education which is a tool to enlarge social capital of a state by fostering whole-person development and lively public culture. Progress in a humanistic perspective embraces person's autonomy and capabilities, such as, equal opportunity and freedom to pursue individual conception of good, improving social interaction, institutional structure and governance of a state.

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Chapter 3 Education, Individual and Society

Introduction

There is a view of education that makes its instrumental value worth in the ways that go beyond productivity and economic returns. Besides vocational ends, education is also an instrument for humanistic ends. On an individual level, education aims for individual enrichment, capabilities and empowerment. On a societal development, education nurtures competent citizens, autonomy and civic virtues that are necessary for the good functioning of a participative and inclusive democracy based on liberal ideals such as individual autonomy, social cooperation, and a lively public culture. In this chapter, I would like to argue that education makes its instrumental value worthwhile for the promoting of humanistic ends, such as individual enrichment and societal development.

This chapter aims to continue with the discussion on education as an instrument for personal development and societal progress. In section one, the humanistic aspect of education is examined according to the United Nations Universal Declaration on Human Rights. In section two, the instrumental value of education is supported by the Capability Approach, which expounds that education can bring about personal enrichment, empowerment and virtuous attitudes. Section three focuses on the debate of the social functions of education whether it is an instrument for individuation or socialisation. Section four demonstrated how the instrumentalist view of education can contribute to societal development and cooperative social behaviour. In section five, the significance of communication is proposed to complement the instrumentalism in education.

I. Education as an instrument for humanistic ends

Liberal theorists since the end of the 19th century have asserted that, in order to be free, individuals needed access to food, shelter, education, and government protection from exploitation. The ideas has proposed that for the interdependence of human beings required a government that will uphold and promote freedom by emphasizing on education, freedom of speech and a broad range of information in order to fight prejudice, ignorance and intolerance. In another words, primary goods are to be available to all citizens. Receiving education is one of the basic rights of a society. The

General Assembly proclaims the Universal Declaration of Human Rights that aims to promote a common standard to all people and nations for the achievement of respect and practice of human rights and freedoms, and especially, "every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms […]" (http://www.un.org/en/documents/udhr/index.shtml). Education is a form of instrument that promote understanding and significance of these rights and freedoms to all people and nations.

Education and learning opportunity are listed in the Universal Declaration of Human Rights, which signifies education is not only an instrument but also one of these rights and freedoms that all people and nations shall share, respect and practice. Moreover, the declaration offers guidelines on the concept and content of education. In Article One, all human beings are born free and endowed with reason and conscience, hence they are capable of learning from cradle to grave. Education should facilitate individuals learning capacity and spirit of brotherhood. Following this, in Article 26.1, it states "Everyone has the right to education.", in particular, elementary and fundamental education shall be free and compulsory. In terms of learning opportunity, it declares that education and learning opportunity shall be made generally available and equally accessible to all on the basis of merit.

In many developing countries, more and more schools have been established in the rural part of the country in order to increase educational opportunities for children who live in the nearby villages. However, not many children are able to attend the school and some of them drop out in the process. In most cases, there have been difficulties in arriving at school due to poor infrastructure and transport. Children have to walk for hours to get to school from remote villages. Moreover, parents might not be able to allow elder children to continue their schooling because they are needed to raise household income in order to support their younger siblings. There are so a number of variables in their socio-economic context that might affect the availability and equal accessibility learning opportunity. Hence, there are other factors that local government, educational institutions, and international agencies, should consider to ensure learning opportunity "generally available and equally accessible to all".

Moreover, education has an inter-generational connection as well as progression. Parents also need to be capable of making reasonable choice for their children's education conditions, school environment, and suitable learning options available. Article 26.3 states that "Parents have a

prior right to choose the kind of education that shall be given to their children". Education and lifelong learning have an important role to safeguard "[…] freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers". Unbiased education and learning facilitate the development of reasoning and critical thinking that enable individuals to impart and make judgment on information they seek or receive. The content of education is proposed in Article 26.2 that "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms". Hence, through education and learning, all people, all nations, religious groups shall uphold international understanding, tolerance, friendship and reach-out activities for the maintenance of peace.

From Article 1, 19 and 26, the significance of education is recognized as an instrument to promote human development, social cooperation, understanding and reasonableness in one's action. Education is a means to an end, but it is also an end – one of the primary goods and human rights and freedoms that all people shall be entitled to. J. Rawls in Political Liberalism argues (1996, Lecture V, §1) that the right and the good are complementary as "no conception of justice can draw upon one or the other, but must combine both in a definite way (p. 173)". The basis of primary good[12] is a consideration of the conception citizens' needs, or of persons' needs as citizens, that is also public recognized for improving the circumstances of citizens and hence as advantageous for all[13]. For example, education for all is needed by citizens to be free and equal persons, and also as free and equal persons. When education is established as a right and a primary good, a reasonable political conception of justice then ensures fair equality of opportunity, hence it also entails a fair and equal access to education[14].

Articles 1, 19 & 26, in The Universal Declaration of Human Rights

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[12] A BASIC LIST OF PRIMARY GOODS (Rawls 1996, Lecture V, §3, p.178)

    i)   Basic rights and liberties, also given by a list
    ii)   Freedom of movement and free choice of occupation against a background of diverse opportunities
    iii)   Powers and prerogatives of offices and positions of responsibility in the political and economic institutions of the basic structure
    iv)   Income and wealth
    v)   The social basis of self-respect

[13] draws on Rawls' essay "Social Unity and Primary Goods" in Utilitarianism and Beyond Cited in Rawls' Political Liberalism, 1996.

[14] Rawls' 2nd principle of justice: fair equality of opportunity

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

(http://www.un.org/Overview/rights.html#atop, 23/4/2009)

II. Education as an instrument for individual enrichment: A Capability Approach

In comparison to human capital theory, I will demonstrate that the Capability Approach framework emphasizes a broader education objectives. Moreover, Sen's Capability Approach (expanded by other theorists such as Nussbaum, Gasper and Sen himself) improves and widens instrumentalist perspectives of education and its returns that take into account the functionings capability (S-caps), external capability (E-caps), options capability (O-caps), and moral capabilities (M-caps)[15]. This range of human capabilities cover not only private returns and economic benefits,

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[15] These terminology was proposed by Gasper (2002), quoted in Lanzi 2007.

but also social returns, social capital, individuals' functionings and well-functioned society in view of justice as fairness, that enable individuals to lead different types of life they value.

In regard to measuring returns to education, I demonstrate that the Capability Approach compensates and overcomes the shortfalls of human capital framework and productivity approach, because the capability approach is able to cover a wider scope of the returns to education. Hence, I suggest that educationists, education policy-makers and the greater society should not narrowly focus on human capital and private returns, rather they should give greater attention on citizens' needs (before what the economy needs) that could foster a more sustainable public culture, such as continuous learning interests and liberal ideals of socio-economic improvement. Lewis Elton, honorary professor of higher education at University College London suggested that "Not only do universities have - and should have - other aims than to serve the demands of employers, it is by no means clear that all employers know what they ought to want of their employees. Furthermore, universities prepare their graduates for life, not so that 'they can hit the ground running'." (cited in Attwood, 2008)

The Human Capital Theory (discussed in Chapter two) covers private and economic returns to education. It signifies instrumental values of education; as it focuses on formal schooling, vocational training and professional diploma as market signals to enhance and determine both quantity and quality of labour skills, productivity and a country's level of production. While human capital theory captures the benefits of which education can bring to economic development of a society, it overlooks the benefits of which education can add to social capital.

Moreover, formal education is only the tip of an iceberg in learning, young adults and workers also engage in continuous learning that is not institutionalized. Informal learning includes deliberate and incidental opportunity to acquire knowledge and ideas, both individually and collectively. Human capital revisionists like Reich and Senge argue that education with respect to human capital theory has been too engrossed in years of formal schooling, credits and certified knowledge, but has failed to take into account informal learning, on-the-job learning, experiential learning and cumulative bodies of tacit knowledge (Livingstone 1997).

It is worth emphasizing the Capability Approach that portrays education as an instrument for individual empowerment and liberal ideals of societal development in view of a more participatory and inclusive democratic life. This idea can be expressed in terms of human

capabilities or achieve functionings that are referred to (politically – ethically accepted) the dimensions of human development that are economic and socially sustainable.

The Capability Approach (Sen, 1990) is concerned with both instrumental and productivity values, intrinsic values and positional values of educational outcomes (Lanzi, 2007: pg. 425-426). Sen points out that 'enhancing capabilities in leading a life would tend, typically, to expand a person's ability to be more productive and earn higher income. We would expect a connection going from capability improvement to greater earning power and not only the other way around' (Sen, 1999, p.90). In Sen's view, education should not only be addressed as an instrument in a vocational or productive sense, its intrinsic value should primarily be viewed as its potential for transformation and enrichment of individuals; and hence, it leads to positive social, cultural and economic change.

According to Sen, human capital 'tends to concentrate on the agency of human beings in augmenting production possibilities' (Sen, 1999, p. 293). On the one hand, human capital is closely linked to productive abilities of individuals, while, human capabilities are in a broader context, includes not only productive abilities but the abilities to lead different types of life choices that the individuals value. In understanding the processes of economic development, human capital and its accumulation only focus on human beings as agents that augment production possibilities through acquired skills and knowledge. Sen, who expanded human capital theory and defined human capability to 'focus on the ability—the substantive freedom—of people to lead the lives they have reason to value and to enhance the real choices they have' (Sen, 1999, p. 293).

On individual and socio-economic development, the focus on the ability of human beings to use their skills, to recognise values in their work, and enhance their life choices are of greater significance. It is because an enriched person are able to make intelligent choices that he/she aspires as an autonomous individual. Thus, the person is able to do the things that he/she values with the interests in doing or learning to do it well. Sen uses 'Capabilities' that comprises of a person's ability to be and to do: 'the ability to be well nourished, to avoid escapable morbidity or mortality, to read, write and communicate, to take in the life of the community, to appear in public without shame' (Sen, 1990, p. 126).

The idea of human abilities 'to be' and 'to do' is a significant step beyond human capital. Human capability and functionings are defined as, 'Functionings is an achievement, whereas

capability is the ability to achieve' (Sen, 1987, p. 36). A person has the ability and freedom 'to do' and 'to be' reflects his or her reasons to value; hence, a person demonstrates 'Concentration on freedom to achieve in general and the capabilities to function in particular' (Sen, 1995, p. 266). In general, the concept of functionings refers to what a person can be and can have, such as skills to acquire goods, social positions, social and economic participation and sentimental life. The concept of capability refers to the extend in which a person has freedom, means and independency to achieve functionings. Individuals are also able to act according to their reasons for valuation on their ability and their labour for production.

The connection between human capital and human capability is quite clear. On one hand, human capital is closely linked to productive abilities of individuals, while, human capabilities are in a broader context, includes not only productive abilities but the abilities to lead different types of life choices that the individuals value. In Sen's view, capabilities have both direct and indirect reasons (Sen 1997). Direct reasons for valuation involve functionings that are directly related to enrich the person's life, such as health, nourishment. Indirect reasons for valuation involve functionings that allow the person to contribute to further production, acquire goods and services and become an agent in the society, socially, economic and politically (Sen 1997). In the context of education, the aim of education should nurture and improve the quality of both direct and indirect characteristics of capabilities.

Various interpretations of capabilities

The concept of human capabilities have been discussed and expanded. Scholars such as Nussbaum (2000) and Gasper (2002) expanded the version of the capabilities theory.

Firstly, Nussbaum's version of the Capability Approach, refers capabilities as an innate capabilities which person's abilities, concrete skills and knowledge that makes 'opportunities for functioning' achievable (Nussbaum, 1995)[16]. 'Opportunities for functioning' is innate in a sense that such capabilities are independent of what legal rights, public policies or external and social conditions; but rather, it is derived from on his/her cognitive skills, learning process, knowledge and experience. They are part of the person that can be carried by the person from one context to another (i.e. across lifespan and borders). Gasper (2002) names this capability the "S-caps".

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[16] Partly quoted in Lanzi, 2007, from original Nussbaum 1995.

In the context of education, the S-caps are positively affected by promoting learning-by-doing, learning-to-learn, and achieving confidence; and are negatively affected by rote learning, monotonous work/educational process, and withdrawing from continuous learning.

Secondly, Nussbaum (2000) is concerned with Women and Human Development, notes that external capabilities (E-caps) affect individual's 'opportunities for functioning'. These external factors are for examples public policies, public institutions performances, social prejudice, civic education, government transfer, economic entitlements, that shape equality of opportunities. Lanzi (2007) summarised that these E-caps are shaped by formal rights, informal norms of behaviour or ascribed social role However, E-caps can be changed, for better or for worse, according to the level of public culture, civic education, literacy rate, corporate and social responsibility. These external factors and rules decrease or increase individual's satisfaction through striking the balance of work-life and personal-social activities that are outside the individual's control (Nussbaum, 2000).

Thirdly, option capabilities (O-caps) refer to the interaction between external capabilities (E-caps) and innate capabilities (S-caps) that influences individual options in terms of functioning achievements (Nussbaum, 2000). In short, S-caps shape E-caps, and in turns, E-caps influence S-Caps. For example, better education improves S-caps, collective S-caps influences E-caps via more informed and inclusive political participation in policies making, democratic and deliberative process for more agreeable decisions, these political procedures can effectively eliminate gender, sexual and age discriminations in domestic, workplace, social and economic contexts. The outcome of this positive interaction between S-caps and E-caps enlarges option capabilities (O-caps). In sum, this reciprocal process of external and innate capabilities describes individual options to functioning achievement derived from O-caps.

Last but not least, moral capabilities (M-caps) comprise of S-caps of an individual plus how much his/her actions are consistent with what he/she believes is right and worth doing. Decision of his/her functionings is determined by his/her definition or the outcome of deliberation. M-caps allow individual to act beyond 'can do' and 'can be', so individuals are conscious about what he/she 'should do' and 'should be' as a guideline of exercising S-Cap, as well as influencing E-Cap and O-Cap. Van Staveren (2001), underlines, agents need moral capabilities to carry out human capabilities and achieve functionings. He states that his/her or collective M-caps will help individuals "to form their purposes and identities, to internalize ethical principles, and to rate

different life-paths" (Van Staveren, 2001) [17]. Achieving functionings also includes a broader context, such as responsible and considerate use of natural resources, fostering favourable public culture, continuous learning and self-enrichment.

In sum, the nurturing of M-caps increases the likelihood that skills are fairly and justly applied and allocated, social norms and constraints are improved and internalized. In education context, education institution aims at increasing M-Caps by augmenting individual's faculties and opportunities to discuss, criticize and challenge dominant social roles, rules or modes of production, and as means of promoting social change and the quality of human capabilities.

In this section, I have demonstrated that the capability approach framework emphasizes a broader education objectives. Sen's capability approach (expanded by other theorists) improves and widens instrumental perspectives of education and it returns. It is important that education should aim to foster S-caps, E-caps, O-caps and M-caps. This range of human capabilities cover not only private returns and economic benefits, but also social returns that includes functioning abilities of individual and societal level for accommodating different types of life citizens value. The Capability Approach has shown educationists, education policy-makers and the greater society that educational objectives should not narrowly focus on human capital but should give greater attention to educational returns that signify fair, sustainable social and economic development.

III. Education as an instrument for individuation and socialisation

When education is an instrument to prepare competent citizens, it makes its instrumental value worthwhile. Liberal theorists who support liberal education argue that a prerequisite of successful liberal democratic project within a society is upon the realization of liberal educational goals, namely a liberally educated citizenry, and hence, the state has a duty to ensure this education. If liberal democratic politics is premised upon public justification, then it entails a citizenry that has been educated to possess the qualities and knowledge to engage in and understand that practice. Rorty (Rorty, 1989) characterised that the ideation of education in liberal democracy surrounds truth and freedom. He argues when education incorporates reasoning and rationality as a means of the pursuit of *truth*, an individual will become capable of discovering one's talents or obtaining actualisation of one's true self in his/her environment; and so, such awareness or self-actualisation

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[17] Cited in Lanzi, 2007, pg. 427.

can make an individual free. In his view, truth and freedom are essential for human development, and so educational objectives are to incorporate both the process of individuation and socialisation.

Political theorists and educationalists have believed that educational provision is an instrument that conduces greater freedom in social, economic and political participation, and more importantly, an informed and cooperative culture among citizens. Therefore, education and learning must be characterized by its empowerment significance that will bring an individual towards greater awareness of global affairs and freedom of mind as well as in the sense of self realisation of his/her potentialities.

It is beyond all doubts that education plays an important role in a society in terms of human development, cultural continuation and ideology formation. The debate of what measures a liberal government should take to empower a diverse population or to protect citizens from ignorance, manipulation and exploitation has continued throughout modern education politics. Scepticism arises when political agents try to decide what, where and when these two processes should shape educational design or implement in educational provision.

In the essay by J. S. Mill, On Liberty (1859), he notes that "a general state of education is a mere contrivance for moulding people to be exactly like one another; and as the mould in which it casts them is that which pleases the predominant power in the government – whether this be a monarch, a priesthood, an aristocracy, or the majority of existing generation – in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by natural tendency to one over the body." In his view, the process of socialisation aims to familiarize youngsters the moral behaviours, social norms, political common sense, and what is generally believed to be *true* by their previous generations.

On the other hand, Rorty (1989, p.117) sees the problem of education as "if you take care of political, economic, cultural and academic freedom, then truth will take care of itself". In his view, the heating debates over the notion of education (socialisation versus individuation) can be described as concretely political. In his view, the process of individuation will bring upon self-realisation and incessant investigation on what is generally believed to be *true*. The divide rests on both traditional and contemporary social criticism against the political rationale and practice that influence educational design and provision.

Education has been always been an important subject of public discussion. Aristotle's epistemological stance on certainty and fixed ends has shaped his view on education as a tool for citizenship education. Aristotle wrote,

> "And since the whole city has one [common] end, it is manifest that education should be one and the same for all, and that it should be public, and not private – not as at present, when everyone looks after his own children separately, and gives them separate instruction of the sort which he thinks best; the training in things which are of common interest should be the same for all. Neither must we suppose that any one of the citizens belongs to himself, for they all belong to the state, and are each of them a part of the state, and the care of each part is inseparable from the care of the whole." (cited in McKeon 1941/2001, p.1337a21,)

Similar to Aristotle, I concur that education can familiarize youngsters a sense of community, but it must be coupled with the development of capacity for reflective thinking, and more importantly, having freedom of mind. This can prevent any fixed end to be imposed on educational objectives by external authority.

Drawing on Dewey, he adopts a progressive conception of socialization of education; his view on socialization is that it is intrinsic to men as a learning process, rather than a compromise among men. His notion of socialization in fundamental education is neither inculcation nor indoctrination. On a societal level, democratic education should feature as agreeable measure that ensures the quality and value of socialisation process. In the chapter. Democratic Conception of Education, Dewey (1916, ch.7) notes,

> " the need of a measure for the worth of any given mode of social life. In seeking this measure, we have to avoid two extremes. We cannot set up, out of our heads, something we regard as an ideal society. We must base our conception upon societies which actually exist, in order to have any assurance that our ideal is a practicable one. But, as we have just seen, the ideal cannot simply repeat the traits which are actually found. The problem is to extract the desirable traits of forms of community life which actually exist, and employ them to criticize undesirable features and suggest improvement" (p.123)

Dewey rejects any fixed or definitive goal of education or fundamental aim of education outside itself. As a pragmatist and instrumentalist, Dewey situates education instrumentally as "self-renewing process" and "social continuity of life" (Dewey, 1916, p. 2). Concerning socialisation, it is considered an assistance for growth and "continuity of life", he means that it occurs when a person is facilitated by his/her parents, educators or peers to become aware of and adapt to the social surroundings that are not their own but also others' cultures and practices to be part of their daily experiences in all generations.

One feature of socialisation is acculturation, it is when "Each individual, each unit who is the carrier of the life-experience of the group, in time passes away. Yet the life of the group goes on" (Dewey 1916, p. 162). A person whether he/she is a child or adolescence, locals or immigrants, he/she must exercise intellectual, emotional and practical reflections to expand his/her horizons and bring to an awareness of connection or interrelations with the social surroundings. Thus, he/she learns to deal with and conform to his/her natural and social surroundings as daily learning experiences.

Dewey's view on socialization does not concur to the claims of social contract theorists such as Hobbes, Locke and Rousseau that claim socialization is an instrument to assuage independent, pre-social individuals coming together in contract with a sovereign. As Dewey presents his view on socialization in a society, he emphasizes the humane nature of education. In Ethics of Democracy (Dewey, 1888/1969 pp. 231 – 232), he puts "men are not isolated non-social atoms, but are men only when in intrinsic relations to men". Socialization concerns education and social interaction, it is a mutually beneficial form of learning for each individual to direct himself/herself towards or act accordingly in their private life or social sphere. Based on his social theory, the common, the group and the social shape the orientation of education. It is because a person´s development is constantly reconstructing in itself, hence socialization needs to go alongside with individuation such as understanding of self, personal goals, and social relations. Hence, the ideal of self-realisation is kindled by freedom to take up the opportunity that enable oneself to actualise how he/she might best practise his/her talents, obtain his/her highest capacity, and fit into society as a social being.

Last but not least, Dewey (1938) argues strongly against the idea of dualism – i.e. theoretical reasoning versus practical reasoning, socialisation versus individuation in education. He supports a more comprehensive, integrative approach to learning and inquiry. This form of learning approach ensures non-biased facilitation, thus individuals are more capable of thinking critically (in a rational

and reasonable sense) about his belief-action that might affect his environment and vice versa. Dewey's great contribution to the theory of education was to refute the idea that education is a matter of either inducing or educing truth, and the dualism of education and vocational education. He believes that integrative opportunities will allow individual to grow, adapt and overcome obstacles (both physical or social) based on mutual adjustment. The conditions for achieving self-realisation in the context of education or facilitation is to ensure that each person is taken as an end in himself or herself and not subject to fixed aims from an external entity.

Educational conditions for self-realisation and socialisation

Freedom and coping with freedom are to be learned from early childhood through socialisation and individuation, in order to enhance mutual respect and fair opportunity for the pursuit of persons' conception of good. The process of education in a liberal democratic society plays an instrumental role to promote common social practice and an understanding of civic virtues, and a public culture of cooperation; for examples, the respect for one another as equal and free, volunteering, queuing or reframing from anti-social behaviours.

In Experience and Nature (1925), Dewey notes that human is social being from the start, and that individual satisfaction and achievement can be realised only within the context of social practice and institutions that promote it. Drawing on the importance of our social surroundings, education conditions in a liberal democratic society should emphasize on critical thinking, democratic deliberation, and equal access to opportunity, in order to kindle learners to reflect, reshape, refine and rework their conception of self and conception of good that embrace a sense of community. Furthermore, education conditions and practices that are based on the principles of democracy will enable learners to experience openness to opinions and help them to consolidate virtuous habits among individuals of the school community and the local community at large. Therefore, the harmony of socialisation and individuation are more likely to foster active learners who are civic-minded, participative, well-informed and aware of their surroundings.

Self-realisation[18] can be the foundation for developing a higher-order value in individuals (i.e. respect for others and public space, aesthetic experience, interests for learning, civic virtue), which is essential and desirable foundation of a liberal and cooperative community. For example, higher-order value could lessen the tension between private interests and public good, or it could

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[18] I replace individuation with self-realisation because it has more intrinsic quality. Realising oneself gives room for further development.

develop into trusting and selfless attitudes. The person has the ability to recognize higher-ordered interests and he/she has the will to shape or carry out his/her own activity considering that it is also part of a cooperative process.

Dewey defines community as "all [individuals] cognizant of the common end and all interested in it so that they regulated their specific activity in view of it, then they would form a community" (Dewey, 1916, 163). A community or a society that exhibits a public culture of higher-order value in individuals can be sustained, improved or made possible require favourable educational conditions that provide opportunities and social interaction for facilitating self-realisation and higher-order value in youngsters or learners. It is realised when, "each individual shall have the opportunity for release, expression, fulfilment, of his distinctive capacities, and that the outcome shall further the establishment of a fund of shared values.

Like every true ideal, it signifies something to be done rather than something already given, something ready-made (Dewey, 1925)."[19] Such education environment can be found in a liberal democratic society. For instance, democratic education does put great emphasis on this aspect and uphold the notion that each individual has his/her own unique purpose that must be respected and facilitated on his/her practical capacity to cope with the environment (i.e. nature, human relations and society), in which an aggregate of individuals share space, grow and evolve.

In my opinion, the continuous discussion on various notions of education has had strong implications on refining its instrumental role of education in a liberal democratic society. On an individual level, education entails, in theory and in practice, that it should maintain students' interests in learning or enriching themselves, widen students' receptiveness and deepen their understanding of the environment they live in, ranging from local, national to global level. It is crucial that the contents and practice of education in a liberal democratic society to be put into practice on both individual level and on institutional level, in order to foster autonomous, competent citizens. On a societal level, the harmony of self-realisation and socialisation in education is represented by (i) an expression of a common end, (ii) an awareness of this common end, (iii) interested in realising this common end, and (iv) cooperative action to achieve this common end.

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[19] Dewey (1925/2007). Ethics, pg. 389. Read Books, 2007.

IV. Education as an instrument for social development

This section will draw on instrumental rationality of education in order to discuss its implications on educational conditions, learning process, and social cooperation. Education has been considered widely as a means for personal development such as intellectual capacity, professionalism, individuation and autonomy. It also plays a significant role in civil life and social progress that includes formation of citizens, social behaviours, social reproduction, acculturation, knowledge transfer, and vocational training.

Being born to a society, we are immediately a member of that society; however, we are also individual beings. We are immediately a member of this society; our level of involvement, engagement and freedom might vary with respect to the norms and political structure of the society. We have different inspirations, directions and interests. We make choices and act in accordance with our call, interests, desires and wants. However, we, as members and a part of a community, must also take into account the conditions and beliefs established in our society in order to adjust our choices and actions accordingly. Nonetheless, it is also inevitable that we take into account society needs, world matters and trends in our choices of learning. In a liberal society, individuals are free to make choices that are relevant to them, just like the aims or values of learning, whether or not we are concerned about personal interests, ideologies or career potentiality.

Dewey´s Instrumentalism has profound impact on his education philosophy. In Dewey's view, there is no fixed aims in education; in specific, there is no fundamental aim of education that is externally given. Instrumentalist perspectives of education demonstrate a means-end relation. Instrumentalism in education sees education process as a means to achieve an end or expected outcome. He supports the notion of education for fostering self-actualization, social continuity of life, and a cooperative and democratic society. His learning theories have a strong essence of his concept of logic that features habitual functionings, practical means-ends reasoning, cooperative inquiry, and problem solving.

Education is a means to an end when education is used to achieve certain goals such as an improved intellectual capacity of learners, a preparation for further learning, generate common social practices, and etc. For example, experiential learning engages learners in practical reasoning and learning by doing (i.e. testing, experimenting, reasoning and discussing). Knowledge is acquired and refined to fit in a particular situation; hence, it enhances flexibility and applicability of

individuals to encounter his/her disrupted situation in a complex society. On the contrary, learning theorists, educators, politicians, and modern industries have criticized that experience gained by authoritarian and conventional education undermines the quality of education and capacity of learners for their role in the workforce and citizenry.

Apart from personal interests, the aims of education can be viewed as a derivative of world matters such as social norms, economic trend and political socialisation. It is a view asserted not only based on individual's interest but also in relations to an understanding among other human beings, nature, social environment, social organisation, political structure. The aims of education reflect certain guided interests of learners, a community or a society. For instance, an aim in partaking education can also be interpreted as self-interest and self-preservation; it is an interest in serving the learner or the community in relation to whose are attached.

A shared and common view of education's means-end relation takes into account different aspirations, in order to obtain consensus and validity in character. A common objective of education is based on a reconciliation and harmony of human existence, their relations to one another and the environment. Such reconciliation or harmony can be represented by a consensus drawn upon self-interest and understanding of social functionings. From this point of view, the reason for education has its core on the harmony of learners and the society. This means-ends relation are perceived by political institutions and supported by members of a society as essential and desirable for certain common societal goals.

In Democracy and Education, Dewey disparaged conventional, authoritarian educational conditions. John Dewey points out that,

"In our search for aims in education, we are not concerned with finding an end outside of the educative process to which education is subordinate. Our whole conception forbids. We are rather concerned with the contrast which exists when aims belong within the process in which they operate and when they are set up from without. And the latter state of affairs must obtain when social relationships are not equitably balanced. For in that case, some portions of the whole social group will find their aims determined by an external dictation; their aims will not arise from the free growth of their own experience, and their nominal aims will means to more ulterior ends of others rather than truly their own." (1916, p. 107)

This passage conveys that self-awareness is one of the reasons for educating ourselves against those who would make certain decisions for us and whether it is education objectives, justice, ideology, social practices, and etc. In Dewey's view, there is no fixed aims in education; in specific, there is no fundamental aim of education that is externally given. It is because individuals do not perceive the world passively and as given, and because they interact with their dynamic surroundings actively and deliberatively, they make use of their sensory and practical reasoning to form ideas that develop into thoughts for establishing accurate accounts of the world. In this way, each individual is able to present his/her ideas or beliefs to one another either through actions or statements. This argument forms the basis for the idea of education for fostering self-actualization, practical reasoning, and a cooperative habits in social interaction.

Drawing on Dewey's learning theories, his concept of logic features a biological guided interests in knowledge and inquiry, that lead individual to exercise habitual functionings, practical means-ends reasoning, cooperative inquiry, and problem solving. If we assume that human rationality is functionally and operationally guided, knowledge becomes a common instrument or currency to tackle an indeterminate situation, hence inquiry is open to and exercised by all citizens. Hence, instrumental rationality as a intellectual and functioning habit can bring about cooperative inquiry that promote individuals' capacity and willingness to participate in problem-solving whether it concerns knowledge or social matters.

In a democratic education environment, learners are encouraged to experience themselves as an equal, free member of a school community and his/her society; this is fundamental for them to develop the method of intelligence[20]. Any decision being made for the society, whether it is about justice, ideology, facilities, or social practices, must be reflected on and discussed publicly before it becomes a convincing belief statement to be acted out. In this way, they are more likely to realise their talents and pursue goals individually and in cooperation with others. Schools then play a role of an extension of civil society that uphold the continuity of good social habits, such as, in a harmonious school environment.

For those schools that favour democratic practice are likely to facilitate habits of deliberative learning and cooperative learning attitudes in learners. If obstacles and problems arise that

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[20] an open-ended, flexible, and experimental approach to problems and practice aimed at the determination of the conditions for the attainment of human goods and a critical examination of the consequences of means adopted to promote them, an approach that he called the 'method of intelligence' (Dewey, 1910) in How We Think.

challenge their learning process, educators and learners should collaborate and cooperate to allow reflective thinking, communication and activities to flourish. When the general mental and functioning habits of individuals have become an integral part of their conception of living well, it will be more likely that doubtful or hostile situation can be improved, through critical reflection, cooperative learning and collective engagement, and eventually transformed into a more favourable environment. Reflective thinking and communication should also play a central role in learner's personal, intellectual and social life.

Education and Social Organisation

Instrumentalism is ingrained in the features of social organization. Dewey´s extensive research on psychology, learning theories and teaching experience led to his philosophy of education. In his essay, "The New Psychology" (1884, 278-289) he draws on the concept of organic society to perceive social relations. He notes, "the idea of the organic relation of the individual to that organized social life into which he is born, from which he draws his mental and spiritual sustenance, and in which he must perform his proper function or become a mental and moral wreak, […]"[21]. In his view, members in a society are social organisms who take on different roles and participate in social construction such as social institutions, communities, unions, industries and etc. Concerning the economic or political aspects of a society, Dewey uses his theory of psychology to explicate how and in what forms individuals take part in social relations.

Social relations, namely interaction among people with different skills and talents, demonstrate that individuals perceive and perform social cooperation with others in order to pursue both self-interests or common interests. Social interaction between people is mainly instrumental. Ranging from cooperative learning at schools to human interaction in a society, almost every kind of sociality demonstrates cooperation of various skills as a common social practice to overcome a disrupted situation. Individuals are accustomed to pursuing their own activities on the basis of a division of labour. Individuals and different social groups demand and contribute resources to pursue self interests or common good, solve problems or ameliorate undetermined situations. In a complex and dynamic social setting, the way knowledge is formed and inquiry is undertaken is not simplistic and isolated.

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[21] Posted by C. D. Green (December 2001). Classics in the History of Psychology. York University, Toronto, Ontario. ISSN 1492-3173. http://psychclassics.yorku.ca/Dewey/newpsych.htm

The currency for a cooperative social organization to work well is based on, (i) individuals need the capacities for being autonomous, critical thinkers in order to oppose to bias, manipulation and false beliefs, and (ii) to enable all to maintain social, economic and political stability, individuals needs to safeguard an open and public system for inquiry and fair exchange of ideas or claims. However, one might argue that not everyone in a community or society is not able to cooperate due to undefined problems and indeterminate situations, thus, instrumentality cannot be applied to solve social and political problems that are not properly defined and agreed on.

Famous examples are the 'free-rider problem'[22] and 'the tragedy of the common'[23]. It is when self-interests and common interests are not properly defined, communicated and negotiated by individual actors in a group, instrumental rationality exposes flaws because what are troubling people and what people want to be solved (i.e. the problem and the end) are not commonly defined or adhered to. An instrumentally rational individual will arrive to his/her desired end with his/her own means, even if such end might undermine common interests. In this case, instrumental rationality exposes its insufficiency when self-interests and common interests have not been communicated and commonly defined.

Self-interests in this argument can also be seen as a problem or an interrupted situation that an individual encounters. Each individual might see his/her problem and try to solve it by their own means; this shows instrumental rationality. Hence, while each individual is busy tackling his/her own problem, he/she might not see his/her action cause impacts on other people and the common interests. Similarly, each individual might have different views on what the common interests or common problem is. Hence, a commonly defined end that incorporates individual interests is necessary before formulating a means to achieve or tackle on the situation. In this condition, instrumentalism requires communicative action. Members of a community or society must understand himself or herself as active participants in a cooperative enterprise. Without such consciousness of shared social responsibility and cooperation, individuals will never manage to see in democratic procedures, the means for joint problem-solving. This is also when morality, public reason and civic virtues come into play.

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[22] Free-rider problem is a type of market failures (i.e. externalities, imperfect information and free-rider). It occurs when an agent takes advantage or refuse responsibility of an activity, property, or problems that are (difficult) to defined.

[23] "The tragedy of the commons" (Hardin, 1968) takes place when actors are completely rational throughout this pursuit for their self-interest, simultaneously, they are also aware that their rational and competitive behaviours will eventually lead to a complete depletion of the common resources and their own demise in the future. The agent receives all of the benefits from an additional consumption of the resources, while the damage to the commons is shared by the entire group.

The instrumentalist view on education at an individual and societal level are intertwined; liberal education or guidance can socialize members to relate to one another in a fair and just manner. Concerning a democratic form of life, the nurturing and development of freedom of mind, intelligent mental habits, and good reasonable judgment are fundamental components in one's social, economic and political experience. These skills also requires the willingness to continuous learning in order to keep oneself informed and adaptive to changes across one's lifespan. As early as child education, the school environments should offer the opportunity to student to prepare themselves for their cooperative role in an integrated society, ranging from the division of labour to policy making, as an attempt to exchange skills and to contribute to intelligent solutions for personal and social problems. They work together, with the guidance and facilitation offered by educators, to learn especially the process of inquiry such as developing good mental habits, making informed judgment, sharing of ideas/ insights and etc to solve the problem at hand.

In sum, instrumentalism in education is a tool for nurturing democratic citizenship, through understanding, realizing and exercising autonomy and social cooperation in school environment and social interaction. Such ideation of education is promoted by Rawls, Rorty, Gutmann and other scholars who regard liberal education as pragmatic and democratic for fostering (i) capabilities to cope with the complexity of human experiences and (ii) as a means for democratic citizens formation and social stability. These conditions are essential for promoting a cooperative social structure (culture) to solve social and global issues.

V. The Significance of communication in an instrumental framework of education

The functionings of instrumentality in the contexts of education and society feature itself as a cure rather than a diagnostic measure. Limitation arises when a fundamental problem is overlooked; this could be due to social exclusion, marginalization. A lack of comprehensive and inclusive view when identifying a problem or finding possible solutions is less likely to "cure" or solve a disrupted situation effectively. Similarly, when some individuals in a society cannot participate in deliberating a problem, any means-end relation actions will hamper any efforts for improvement but perpetuate the disrupted situation. An example of this would be negative externalities that threaten people's livelihood.

A commonly identified problem can be obtained through deliberation and various kinds of communicative action. Communication is a way of identifying, diagnosing and accepting a

problem, for instance reaching a consensus on what the pressing problem is, is as important as reaching a consensus of a solution or an end, prior to solving it. In sum, both communication and instrumentality should be brought together to bring about a reconstruction and resolution of any indeterminate situations.

Dewey's instrumentalism of which he calls the "method of intelligence", is centrally about a critical and reflective examination of practical reasoning that addresses the conditions for the attainment of human goals, that can be of the individual, the common, the group, and the social. This goal can be associated with Rawls' conception of good and overlapping consensus. These liberal thinkers propose pragmatic approach for liberal and democratic education that does not exclude the importance of communication. Dewey's instrumentalism not only includes a functional dimension but it also embraces a communicative dimension in the means-end rationality. For example, throughout Dewey's educational and social writings, the need for an open-ended, pluralistic, reflective, and experimental approach to learning and problem-solving is well emphasized.

Dewey's initiatives for communication for democratic society are stated in his work, Democracy and Education (Dewey, 1916: 4-6),

> "There is more than a verbal tie between the words common, community, and communication. Men live in a community in virtue of the things which they have in common; and communication is the way in which they come to possess things in common. What they must have in common are aims, beliefs, aspirations, knowledge - a common understanding or likemindedness as sociologists say. Such things cannot be passed physically from one to another like bricks; they cannot be shared as persons would share a pie by dividing it into physical pieces. The communication which insures participation in a common understanding is one which secures similar emotional and intellectual dispositions – like ways of responding to expectations and requirements."

Dewey's Instrumentalism does indicate the necessity of communication as the guiding principle of means-end rationality and educational experience.

Firstly, in Dewey's Theory of Consensus, Dewey purports that opinions should be treated as a factor of adjustment in any disrupted situations. Solutions of problems come only by distancing the meaning of terms that is already fixed upon and coming to see the conditions from another point of

view or a new perspective.[24] In his view, another point of view or a new perspective can only be brought up by communication, deliberation, critiques, and etc.. Public deliberation and discussion forum are forms of exchange on a societal level. Communication is important as a learning process also because communication is an indispensable and inseparable part in one's day-to-day and learning experience.

He points out, "To learn to be human is to develop through the give-and-take of communication an effective sense of being an individually distinctive member of a community; one who understands and appreciates its beliefs, desires and methods, and who contributes to a further conversion of organic powers into human resources and values[25]." The ability to communicate effectively empowers the individuals and the community. He also praises communication as "the most wonderful"[26] of all activities.

Secondly, in regard to means to a common desired end, Dewey explains communication techniques in his work Democracy and Education (1916), he states, "Consensus demands communication. The experience has to be formulated in order to be communicated. To formulate requires getting outside of it, seeing it as another would see it, considering what points of contact it has with the life of another so that it may be got into such form that he can appreciate its meaning. [...] To be a recipient of a communication is to have an enlarged and changed experience.[27]". In his view, experience and communication are intertwined. It is because experience has to be formulated first in order to enter the process of communication; this requires that communicators to (i) get outside of his/her own meaning or experience (i.e. to reflect), and (ii) see it as another would see it (i.e. to open up). In such conditions, individuals can share and adjust to each other's conception of good in the context of being in each other's shoes; as Dewey (1929:157) points out that "shared experience is the greatest of human goods.

Thirdly, learning experience in a natural environment and experiential learning are central to educational conditions, it is because the experience of communication such as sharing of ideas or being in a natural environment such as the nature is an integral part of human experience. In

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[24] Dewey (1902). The Child and the Curriculum. p.3. Chicago: University of Chicago Press.

[25] Dewey (1929), cited by Larry A. Hickman (1998: 297). The Essential Dewey, Volume 1: Pragmatism, Education, Democracy (Vol. 1)

[26] Dewey (1916). Democracy and Education. p.7. New York: Free Press.

[27] (ibid: 67).

Dewey's remark on the importance of communication in education. He states "Not only is social life identical with communication, but all communication (and hence all genuine social life) is educative. […] not only does social life demand teaching for its own permanence, but the very process of living together educates. It enlarges and enlightens experience; it stimulates and enriches imagination; it creates responsibility for accuracy and vividness of statement and thought."[28] On an individual level, human beings are made distinctive due to the ability to reason and communicate, our humanity is manifested by our participation in the experiences of using languages to reach a common meaning or consensus.

Enlarging instrumental rationality in education

Having discussed Dewey's concept of instrumentalism in liberal and democratic education, the significance of communication as a learning approach will be elaborated on the basis of Dewey's Education and Communication (1916, Ch.1.2) and Habermas' theory of knowledge (1968)[29]. The aim of the this section is to connect Habermas' significance of communicative action to supplement Dewey's Instrumentalism in his learning theory and theory of inquiry.

Dewey's theory of communication and Habermas' communicative action share some similarities and differences regarding its process of education, social relations and societal development. Habermas' theory of rationality signifies an additional set of rationality that concerns more about interaction, namely communication, rather than action. Habermas' view on communicative action is concerned with social interactions compared to the instrumental means-end relation. The subjects are statements and communication, the objectives are not in terms of action and goals but the quality of communication (1968). He promotes communicative rationality as the basis for validation of a warrant to be a true statement and attempt to integrate it with practical reason.

In the context of education, the integration of the two theories in teaching and learning, thus, take up communicative characteristics that give the importance to (i) open discussion and concurrence based on better argument, (ii) pose limits on one-way didactic teaching method, (iii) encourage listening and public speaking among students, (iv) increase collaborative learning and mutual understanding in classroom, school environments, and society.

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[28] Dewey (1916) Education and Communication in Democracy and Education . p. 4-6. New York: Free Press.

[29] Habermas (1968).Knowledge and Human Interests. Beacon Translation. 1971. Beacon Press.

There are two main common points between Dewey's and Habermas' the importance of communication in social relations, (i) human beings are dialogical and socially interactive, and (ii) communication is democratic and free from coercion and domination.

First, both Dewey and Habermas share the view that human beings are primarily dialogical and socially interactive. For example, concerning people, consensus and society, Dewey notes that it is made possible when individual will have some way of keeping the other informed as to his own purpose and progress.[30] In his view, communication is the key of defining people in private and people in community. By engaging in any sort of communication, even if it is merely by posts, comments, or reviews, form an intimate association between human beings.

On a societal level, forming a community or society requires communication, it is because communication allows sharing people's interests, vision and means of understanding the complexity of social relations in a community, so that individuals are able to formulate and regulate their specific activities or collective action in view of their conception of good and expectations. Dewey states "society not only continues to exist by transmission, by communication, but it may fairly be said to exist in transmission, in communication"[31] Communication is a fundamental part of our functionings, development and progress both as human beings and the society. For Habermas, communication is central life activity and the pivot of his critical theory: "The utopian perspective of reconciliation and freedom is ingrained in the conditions of communicative sociation of individuals"[32] In his view, communication is an instrument for obtaining better argument and arriving at consensus. Individuals should set communication prior to any actions and communication should come before problem-solving. He believes that individuals rely on communication actions such as statements and arguments to gain intersubjective understanding and interpretation of experience from a contextual whole, this is a main way of approaching human interests.[33]

Secondly, both theorists criticize technocratic rationality, social domination and non-democratic form of institutional organization in modern society. They support non-coerced

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[30] ibid

[31] Dewey (1916) Democracy and Education. p.4. New York: Free Press.

[32] Habermas (1984) The Theory of Communicative Action, Vol. I: Reason and the Rationalization of Society. p.398. Translated by T.McCarthy. Boston, Mass.: Beacon Press.

[33] Habermas (1993) p. 605, Habermas 1991 (cited in Geren 2001)

communication and awareness of intersubjective understanding in their theories of communication and social theory. Habermas' theory of communicative action states that a norm can be valid only if it is unconditionally and freely accepted by all the affected parties. He emphasizes "the ideal speech situation" that signifies consensus must be formed when participants express themselves freely and without inhibitions or constraints.[34] Habermas' position is congruent to Dewey's " consensus demands communication" with the intent of upholding the progressive aspects of liberal democratic society in which individuals practise free and equal communication in order to settle for better arguments (for Dewey, solutions or hypothesis).

Finally, concerning theory of knowledge, they challenge the logic of inquiry and contend dualism such as theoretical reasoning versus practical reasoning, and call for a unification of theory and practice. While Dewey believes in non-fixed end and abolish the dualism between theoretical reasoning are practical reasoning; similarly, Habermas calls for a reconstruction of philosophy and social theory by questioning the basic knowledge premises on which rationality has been based and providing a social construct and social interactions in the process of inquiry.[35] For they both believe that human rationality is a derivative of pragmatism, human interests in inquiry empower practical reasoning that takes places in a contextual whole. Communicative action (such as statements and arguments) and means-end rationality (method of intelligence for problem solving) are tools for reaching intersubjective understanding, interpretation of experience, as well as overcoming a disrupted situation.

Habermas promotes critical science in theory of knowledge and distinguishes among three different forms of "knowledge interests" that relate to human understanding and social organisation. He identified three guided interests of knowledge as technical interests, hermeneutical interests and emancipatory interests.

1. Inquiry based on technical interests is oriented towards the gain of instrumental control over the physical conditions of the environment.
2. Inquiry based on hermeneutical interests is oriented towards the need to understand each other and social structure in the society or the world.

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[34] Habermas, 1983, 71-78, 96-99. 131, cited in Alexander 2000.

[35] Habermas (1968). Knowledge and Human Interests. Boston. Mass.: Beacon Press. Cited in Alexander 2000.

3. Inquiry based on emancipatory interests is oriented towards individuals becoming as free and as conscious as possible from the distorted belief, controversial values systems, or dominating groups and ideologies.

From (1), technical or instrumental rationality has long been associated with the necessities of the humankind to understand and gain control over the nature and to turn natural phenomenon into natural laws. Knowledge associated with technical interests are means of overcoming and adapting to the natural conditions of life and adverse impact of the natural environment. Instrumental knowledge and technical know-how are derived from natural and analytical sciences. Social sciences straddle between human science and natural science; it aims to generate knowledge derived from empirical data and facts for establishing laws in order to explain human behaviour, forecast and plan for society needs.

From (2), inquiry oriented towards hermeneutical interests finds expression in hermeneutical rationality. This stance of inquiry is associated with knowledge derived from the humanistic disciplines such as history, human geography or social studies. Hermeneutical rationality is concerned with the communicative action for intersubjective understanding of human needs, human understanding and social interaction in a contextual whole. On an individual level, hermeneutical rationality takes place in the habits, language, arts, literature, dialogue, public forum and other communication systems of the society; while on a social level, this hermeneutical rationality is embodied in the cultural norms, customs, or social practice that a society portrays. The objective of this form of rationality includes arriving at a mutual understanding of the values and traditions by which individuals in a society freely interpret.

From (3), emancipatory interests in inquiry signify critical questioning of and becoming free from the seemingly natural (but ideally constructed) social reality. Individual identities and roles in a community, worldviews and value systems are subjects of such social inquiry. Knowledge associated with emancipatory interests is linked to critical sciences that exercise critical evaluation of dominant social and political paradigm. Hence, socially conscious individuals are capable of personally and collectively questioning or challenging current social trends and institutional organisations of a society or the world.

In Habermas' work Knowledge and Human Interests (1968), he focuses on greater details of how and why human-beings learn and develop methods of inquiry in a society. Moreover, he also

puts theory of communicative action in the heart of learning and educational processes; for examples, he expands the scope of learning and pedagogical dynamics, and also points out the importance of critical sciences in theory of knowledge. Habermas' work Knowledge and Human Interests is drawn to complement Dewey's Instrumentalism as framework for education in a liberal democratic society.

On the one hand, instrumental rationality represents logic of belief and action; on the other hand, communicative action represents logic of argument that valid statements that bring upon consensus prior to action. Both instrumental rationality and communicative rationality are essential to support participatory education conditions, that includes diagnosing a problem, exchanging viewpoints, hypothesizing, experimenting, and cooperating in finding solutions.

An integration of Dewey's instrumentalism as logic of inquiry and Habermas' typology of knowledge and human interests could offer a more comprehensive approach to education. In understanding social issues, both instrumental rationality and communicative rationality are equally important in the context of education. A liberal democratic society that is committed to bringing about more comprehensive views and settling only for better arguments requires education to uphold both instrumental and communicative action.

Learning process should embrace different types of understanding of knowledge (like technical, hermeneutical and emancipatory guided interests). Instrumental rationality (i.e. means-end reasoning) in knowledge acquisition must take into account the various guided interests at work. Therefore, learners, scholars, researchers and educationalists must be aware of maintaining the freedom of mind in education and critically assess the objectives of education or inquiry. This is to prevent any coercive and ungenuine approach that might adulterate the aims of education. Communication action enables rational agents to evaluate the interaction that concerns the quality of education as objective, namely the level of mutual understanding and consensus among participants prior to a means-end relation action.

In addition to paying close attention to quantification and efficient choice, communication between individuals' rational action must be taken into account. Communicative action can also be seen as strategic measures that links consciousness of contextual matters (i.e. cultural norms or social convention) to means-end actions or perceived outcomes (end-in-view). In doing so, the objective of means-end action (problem solving) and belief-action (statement) will be able to

address, (a) promoting human understanding in a broader scale such as individual and social problem, or (b) improving social conditions and participation through collective problem-solving.

VI. Conclusion

This chapter aims to continue with the discussion on education as an instrument, namely for personal development and societal progress. I have tried to demonstrate that education makes its instrumental value worthwhile for the promoting of humanistic ends and societal development. In this chapter, I have presented that individual enrichment is a form of humanistic ends of education provision by referring to the United Nations Universal Declaration on Human Rights. Education is considered a primary good and basic rights individuals are entitled to. The rights to individual enrichment that foster basic skills for survival and capacity to remain informed and safeguard himself/herself from exploitation or manipulation.

Apart from the right-based argument, education is supported by the Capability Approach. Education is regarded as an instrument to improve capabilities for livelihood, and empowerment in social and political sphere. Further development on the Capability Approach brings the attention on various conception on capabilities that education can broaden the "opportunities for functioning", they are (i) innate capabilities such as learning-to learn skills, (ii) external capabilities that are shaped by the public culture, civic education and public institution performance, (iii) option capabilities are the quality of "opportunities for functioning" derived from the interaction between innate capabilities and external capabilities, and (iv) moral capabilities embraces innate capabilities that distinguish what individuals believe to be right and worth doing without causing harm to the others.

In the context of education, education provision should aim at increasing various conception of capabilities by augmenting individual's faculties to continuous learning and opportunities to discuss, criticize and improve oneself and public institution, in order to promote social development and the quality of human capabilities. I have demonstrated that the capability approach framework emphasizes a broader education objectives. Sen's capability approach (expanded by other theorists) improves and widens instrumental perspectives of education and it returns.

In terms of the social function of education, the debate on education as an instrument for individuation (self-realisation) or socialisation has been examined by drawing on the both liberal theory on individuation and on socialisation. The liberal notion of socialisation is neither inculcation nor indoctrination, but a progressive conception that is intrinsic to individuals of all age and culture for coping with freedom and being autonomous in a liberal democratic society. As the common, the group and the social shape the process of education, a person´s development is constantly reconstructing in itself, hence socialisation needs to go alongside with individuation such as understanding of self, personal goals, and social relations. Hence, the ideal of self-realisation is kindled by freedom to take up opportunities that enable oneself to actualise how he/she might best practise his/her talents, obtain his/her highest capacity, and fit into society as a social being.

Instrumental rationality (of education) is examined in order to discuss its implications on educational conditions, learning process, and social cooperation. An instrumental rationality in education sees educational process as a means to achieve an end or expected outcome. Desired ends or expected outcomes can be viewed as a derivative of world matters such as social norms, economic trend and political socialisation. It is a view asserted not only based on individual's interest but also in relations to an understanding among other human beings, nature, social environment, social organisation, political structure.

One of the reasons for educating ourselves is to develop critical thinking skills to prevent those who would make certain decisions for us and whether it is education objectives, justice, social policies, and etc.. Hence, any decision being made for the society, whether it is concerned with education, justice, resources, or social planning must be reflected on and discussed publicly before it becomes a convincing belief statement to be implemented. In terms of educational process, learners are encouraged to experience themselves as an equal, free member of a school community and his/her society; this is fundamental for them to develop the method of intelligence. If obstacles and problems arise that challenge their learning process, educators and learners should collaborate and cooperate to allow reflective thinking, communication and activities to flourish. In this way, they are more likely to realise their talents and pursue goals individually and in cooperation with others. For those schools that favour democratic practice are likely to foster autonomous learners through deliberative learning, experimental learning and cooperative learning.

The instrumentalist view on education on an individual and societal level are intertwined; liberal education or guidance can socialize members to relate to one another in a fair and just

manner. As early as child education, the school environments should offer the opportunity to student to prepare themselves for their cooperative role in an integrated society, ranging from the division of labour to policy making, as an attempt to exchange skills and to contribute to intelligent solutions for personal and social problems. These skills also require the willingness to continuous learning in order to keep oneself informed and adaptive to changes across one's lifespan.

Having discussed Dewey's concept of instrumentalism in liberal and democratic education, the significance of communication as a learning approach is elaborated on the basis of Habermas' communicative action and his theory of knowledge. The integration of Dewey's logic of inquiry and Habermas' theory of knowledge have broadened the process of education. While instrumental rationality represents logic of belief and action, communicative action represents logic of argument that valid statements and bring upon consensus prior to action. Habermas' theory of rationality signifies an additional set of rationality that concerns more about interaction, namely communication, rather than means-end action.

Thus, it brings the importance of communication and critical sciences in theory of knowledge expands the scope of learning and pedagogical dynamics. As a result, teaching and learning, thus, take up communicative characteristics that are based on (i) open discussion and concurrence based on better argument, (ii) pose limits on one-way didactic teaching method, (iii) encourage listening and public speaking among students, (iv) increase collaborative learning and mutual understanding in classroom, school environments, and society.

These characteristics are essential to support participatory and experimental learning, that includes diagnosing a problem, exchanging viewpoints, hypothesizing, experimenting, and cooperating in finding solutions. Moreover, instrumental rationality (i.e. means-end reasoning) to knowledge acquisition must take into account the various guided interests at work. Learning process should embrace different types of understanding of knowledge (like technical, hermeneutical and emancipatory guided interests). Therefore, learners, scholars, researchers and educationalists must be work together to maintain the freedom of mind in education and critically assess the objectives of education or inquiry, in order to prevent any coercive and ungenuine approach that might adulterate the aims of education.

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Chapter 4 The Contents and Aims of Liberal Education

Introduction

The aim of this chapter is to focus on the contents and aims of educational provision in a liberal democratic society, namely Liberal Education. Following the principles of liberal democracy, general state education should facilitate individuals to become autonomous and capable of pursuing his/her conception of good in private life, as well as being competent, virtuous citizens in social and political life. Autonomy should also go hand in hand with civic virtues that make democratic deliberation, public reason and social cooperation elements of their public culture. These are some of the favourable socio-political conditions for realizing and improving the liberal ideals of freedom on an individual and societal level.

In this chapter, the first section examines the conception of an "autonomous" person in regard to their conducts in economic, social and political sphere in the light of liberal democratic society. The contents of education will be discussed in view on fostering and facilitating person's autonomy through liberal education.

The second section discusses the features of the contents of education and pedagogical tactics that are unfavourable to the liberal ideals of individual enrichment, person's autonomy and societal development, by drawing on Gramsci and Freire's critique on general state education as a tool for perpetuating dominance and ignorance in citizenry. It aims to contrast the contents of education and pedagogical tactics between illiberal education and liberal education, in order to problematise non-democratic and indoctrinating features of education and its adverse impacts on freedom of mind, individual enrichment and social progress.

The third section focuses on the significance of sustaining person's autonomy through deliberative learning, that aims to promote a more inclusive, communicative and participative forms of democratic life in a society. The fourth section brings together the significance of person's autonomy, civic virtues, and a critical perspective on educational provision, in order to present a more precise understanding of the contents and aims of liberal education.

I. Persons' autonomy in liberal democracy

The pursuits of modernisation, new economic superpower on a regional and global levels has become pervasive in America and Europe, it has also gained significance in India, Africa, Asia and some Latin American countries since the beginning of the 21st century. In these modern, fast-paced and competitive driven societies, individuals are likely to be driven by mainstream cultures that support a market economy of which success and profits are based on consumption, production, cut-throat competition and efficiency. For instance, persons' lifestyle, social and economic interactions with the others, and the one-way relationship with the natural environment, do not reflect any collective behaviours that is mutually beneficial to one another.

There are series of pressing issues and negative feedbacks that have been stirred up in the heating pursuit for global economic growth. We have witnessed irreversible consequences such as wars, ethnic clashes, economic meltdown, and environmental degradation in developing and developed nations that have caused a setback on human and social development. Competitive, short-sighted and ethically loose behaviours are pointed to be responsible for the repetitive and cyclical crises, unsustainable market fundamentals, hideous business practice, insufficient monitoring and biased regulations for the prevention of risk, and etc.

If citizens, stakeholders and subcommunities are able to voice their concerns about controversial issues or explain their demands for appropriate measures, the chances of any one-sided, biased actions that might lead to detrimental consequences on another party will be checked. An inclusive and participatory democratic life will give ways for the exchange of different concerns coming from different interest groups, such continual collective action based on rational and reasonable considerations are essential to prevent irresponsible, one-off behaviours from taking place that will eventually and evidently jeopardise our immediate and future social economic, political and environmental situations.

The ideal of liberal democratic politics presuppose citizens who display specific virtues, habits of mind, and cultural knowledge are more capable of understanding, supporting, and exercising liberal practices and public institutions. A liberal public culture of solidarity that incorporates collective problem-shooting, decision-making and social cooperation should be restored in order to safeguard healthy global economic development. Since liberal democratic

principles entail the process of public reasons and the evolving conception of justice that issues from it, the qualities of competent liberal citizens to cope with new challenges is paramount.

The influence of state modernisation, industrial involvements and government austerity measures on educational policies and the contents of education have foisted major impediment upon nowadays liberal educational goals which the success of liberal societal development itself depends. There has been an ever narrowing of education space, closing down of departments, and shrinking academic diversity due to certain perception of shifted demands on knowledge, purposes of education and education restructuring.

A decrease in academic diversity tend to lessen the opportunities of exposure and critical analysis of knowledge that enable learners to experience and discuss the historical, cultural and autonomous affinity to their environment; and as a result, the quality of citizenry might be undermined. A critical understanding of their society diminishes. One of the current critiques on general state education and tertiary education is whether educational conditions and contents tend to nurture citizenry that is characterised by 'autarchic' and 'autonomous' on the continuum of individual enrichment.

Macedo (1990) contrasts 'autarchic person' and 'autonomous person' in order to illustrate more fully the meaning of liberal autonomy in citizenry. According to him, the "autarchic person has the capacity to reflect upon, choose among, defer, and shape desires to some degree, and so is self-governing, but […] does not act from values, ideals, and inspirations that have been critically assessed and reasonably integrated" (1990: 216). They are accustomed to leading a relatively unreflective life guided by means-end rationality that concerns about, for instance, maximizing their utility or satisfying their preferences in an efficient manner. For instance, consumerism, affluence, dissatisfaction, neighbourhood effects or even fear are a result of unreflective conformity and uncritical absorption of mainstream commercial culture, imaginary threats, fear, partial information and biased analysis handed to them by advertisement, political campaign, research findings, pop idols and the media. It is a general lifestyle that features material comforts, lack of social cooperation, and complacency.

On the other side of the continuum, Macedo (1990: 218) describes an autonomous person is characterised by being a "strong evaluator" who are capable of differentiating and accepting different viewpoints, as well as adjusting himself/herself in any given situation; for such autonomy

in a person is demonstrated by his/her ability to test, shape, and perhaps reject his disposition, impulses and desires by self-reference, reflection, and by reference to competing norms, ideals, and qualitative evaluations. Autonomous persons demonstrate a continual reflective commitment to identifying and critically negotiating their inconsistencies and differences in the pursuit of individual conception of good, in order to obtain deeper sympathetic and pragmatic understanding of each other's behaviours, emotions and practice.

The importance of liberal education is to strengthen learners' 'situated autonomy', as a result, they are more likely to learn about themselves in a continuous evolving liberal and pluralistic community, with continual reflective commitment and a sense of reciprocity, critically playing off one aspect of their culture against other aspects and against their own experience. On a societal level, liberal education plays an important role in establishing person's autonomy, rights and behaviours that will bring the realisation of mutual advantages of individuals through their willingness to communication and cooperation.

An autonomous person exercises reflective thinking

Reflective thinking is an important trait in a person's autonomy. While Macedo refers reflective thinking as one's ability to test, shape, impart and reject his/her disposition, impulses, desires or external information. However, even if there is any modicum or large collection of facts or mounting evidence; the ability of reflective thinking and arriving to reasonable conclusion could be clouded by primitive credulity, sensational suggestions, vivid initial impression, or maybe, and existing customs. This is due to the complacency of mind and the acceptance of wrong belief.

Dewey regards reflective thinking as a means to make good judgement which also requires the freedom of mind in an autonomous person. In Dewey´s How We Think: Judgment - the interpretation of facts (1910), he identifies that judgment is in the nature of reflective thinking; and moreover, good judgment demonstrates reflective capability. He emphasizes that while the power of thought frees us from servile subjection to instinct, appetite, and routine, it also opens to us the occasion and possibility of failures, misjudgement, error and mistake (1910: 19). On a societal level, a settled outcome of an inquiry among individuals requires that a reflective equilibrium of comprehensive views/hypothesis to be reached. In his view, making good judgment means that each individual has the ability to sort out external meanings, differentiate opinions and alternatives into a

consistent meaning, preferred idea, acceptance or objection based on the principle of better arguments.

In the context of education, learners and educators should not aim only to feed and receive information and specialised application. The process of education must avoid setting vast stores of facts and information as a desired end of schooling, but rather it should develop habits of mind which are favourable to making good judgment in a cross-disciplined manner. The importance of making good judgment is to offset fallible ideas exhibited among human beings. Dewey states that "education has accordingly not only to safeguard individual against the besetting erroneous tendencies of his own mind – its rashness, presumption, and preference of what fit with self-interest to objective evidence – but also to offset and eradicate the accumulated and self-perpetuating prejudices of long ages" (Dewey, 1910, p.25).

Thus, education professionals themselves must be more critical, pluralistic, positive and constructive, for they work in an environment in which a harmony social surrounding is composed of very diverse individual's habits of thoughts and beliefs. Educational objectives that enable the development of reflective thinking and good judgement will help foster a public culture that is better informed, more permeated with valid arguments, and less moved by external authority and blind passion.

II. What don't we want - Illiberal state education in the modern world

Educational objectives incorporate personal development, civic competence, the process of socialisation and the process of self-realisation. Precautions and vigilance are essential when one tries to work out what, where and how these processes should come into play in educational design. Having equal opportunity of access to education as well as free and compulsory education not only signifies a state's commitment and allegiance to human rights, it is a vital part of achieving a state's conception of its common good, whether it is concerned with full employment, liberal democracy, economic development or regional dominance.

Many countries have pledged to work closely with the UNESCO to make Education For All a reality. Undoubtedly, they have demonstrated their allegiance to fundamental human rights regarding education provision, such as, 'Everyone has the right to education' and 'Education shall

be free at least in the elementary and fundamental stages. Elementary education shall be compulsory' (UDHR, Article 26.1).

However, can we say, in an absolute term, that present general state education does fully comply with the human rights? Does present pedagogy tactics facilitate or undermine 'freedom to hold opinions without interference to seek, receive and impart information and ideas through any [*media* and instructions] and regardless of frontiers' (UDHR, Article 19). Does present compulsory educational design and conditions intend to enhance or rather hamper person's autonomy and public reason that adhere to the proclamation of '[the respect for] all human beings are born free and equal in dignity and rights' (UDHR, Article 1)?

Last but not least, is education directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms (Article 26)? Before providing education for all, international agencies, civil society and governments should safeguard and monitor closely against any potential "false generosity" or "false charity" (Freire, 1970: 45) in the educational space.

Precautions should be taken for designing, deciding and implementing the contents of education and learning methods. Citizens and the state institution should work together to foster virtuous habits and capabilities within themselves and for the younger generations. However, it is historically evident that education provision have always been organised and implemented by the states, collaborators, donors and educators; students are generally being 'managed'. These actors are in authority to implement educational policies to address societal and economic needs.

For instance, the prevailing knowledge interests in society economy have influenced education to be increasingly focused on specialised, scientific and technocratic knowledge, while achievements are measured upon career, earnings, professional skills, functionalistic knowledge, economic returns to schooling and labour market demand. It has to satisfy the demands not only of learners and parents' choice but also the relevance to the business world due to the search of private funding and resources.

Policy-makers, educationalists and state institutions should also bear in mind J.S Mill's statement in his work On Liberty (1859/1974) in which he spells out "A state which dwarfs its men, in order that they may be more docile instruments in its hands even for beneficial purposes--will find that with small men no great thing can really be accomplished." Mill supports the view that

citizen virtues and their capabilities are to be foster for the common good of the society. He famously thought that general state education was one of the major factors for the success of democracy, and therefore, a democratic state should provide and fund the kind of education that is in line with liberal democratic ideals. However, he explicitly points out the downside of the state as the sole education provider that it could exert control over the national curriculum because he believed that such control would inevitably end up as indoctrination (Mill 18594: §5). So, by default, it the necessary for the general public, including citizens, voluntary associations, and even religious groups to oversee and voice demand on all decision-making process that influences education for all.

As for citizens, Mill remained cautious about state education as he puts it "A general state education is a mere contrivance for moulding people to be exactly like one another, and as the mould in which it casts them is that which pleases the dominant power in the government". Mill points out three objections to government interference to education: (i) "there is no one so fit to conduct any business, or to determine how or by whom it shall be conducted, as those who are personally interested in it" (Mill 1859, 133); (ii) people should assume learning or tasks (doing) "as a means to their own mental education" (133); and (iii) "every function superadded to those already exercised by the government causes its influence over hopes and fears to be more widely diffused, and converts, more and more, the active and ambitious part of the public into hangers-on of the government, or of some party which aims at becoming the government" (134-35). In his view, education is considered a primary good, it is the state's responsibility to provide such good to its citizens, so that they will become competent and independent members of the society. However, if citizens are not vigilant and if they do not voice their concerns for state education in public discussion, they might put their participatory power, potentiality, talents, freedom of choice and autonomy at risk.

De Tocqueville's analogy of the nanny state is a reminder that state education can be a means not only to undermine freedom of mind and autonomy of its citizens, but also inculcate habit of mind and behaviours of its citizens into "industrious robots". In the early 70s, Freire and Gramsci wrote about their critique on the influence of ruling group's interest, industrial modernisation and economic power on educational objectives, contents of education, and its pedagogical tactics. They problematize how state education for modernisation and social control aims to (can) undermine individual personal development, social justice and the progress at large. Their critique on state

general education, its impacts on students and citizen competence, and counter strategies are discussed as follows.

General state education is an instrument to diffuse hegemony

In modern society analysis, Gramsci claims that education plays an important part in the system of ideological hegemony[36] in which each generation of youngsters are socialized into sustaining the status quo. For instance, Gramsci is concerned with two issues on general state education system (1971).

First, he questions the increased specialized curricula being implemented within the Italian school system in order to pace up modernization; and on the other hand, he appeals for a more 'comprehensive' form of education. (Gramsci, cited in Burke, 1999, 2005). Second, Gramsci condemns the new system as duplicitous because it is being "advocated as being democratic, while in fact it is destined not merely to perpetuate social differences but to crystallize them in Chinese complexities" (Gramsci 1971, p.30, in Burke 1999, 2005). In his view, he uses the increasing specialised education curriculum in Italy to problematize that general state and compulsory education in the era of modernisation are being steered by hegemony, that is to perpetuate the power relations between the ruled and the ruling. He (1971) points out hegemony as an entire system of values, attitudes and morality is permeated and maintained throughout society, thus, practice and policies erected by the ruling come to appear palatable and 'make sense'.

Gramsci divided public institutions into two types: the overtly coercive and non-coercive. For instance, the government, the legal system, police and the military force, prison, etc are regarded as state or political society with coercive nature. While political parties, cultural organizations, trade unions, research institutions, clubs, religious institutions, schools, and etc., are regarded as civil society with non-coercive nature. With regard to education institutions, it has both non-coercive and coercive characteristics (Burke 1999, 2005). Its non-coercive nature is represented by nurseries, open certificate courses, tertiary education in which professors are free to design courses, study circle and non-formal learning. On the other hand, general state education exhibit coercive nature in terms of education experience that is confined to classroom learning, with pre-defined teaching

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[36] Hegemony in this sense might be defined as an 'organising principle' that is diffused by the process of socialisation into every area of daily life. To the extent that this prevailing consciousness is internalised by the population it becomes part of what is generally called 'common sense' so that the philosophy, culture and morality of the ruling elite comes to appear as the natural order of things. Boggs, C. (1976, p. 39)

materials and the same method, such as compulsory schooling (primary and secondary), national curriculum, accreditation only through public examination, selected readings, even nationalistic textbook materials.

He identifies and questions the implications of hegemonic state education on individuals and society at large. His criticism of the modernizing education in which the system of vocational schools is "to create a single type of formative school (compulsory primary and secondary education) which would take the child up to the threshold of his choice of job, forming him during this time as a person capable of thinking, studying and ruling – or controlling those who rule" (Gramsci 1971: 40). In his analysis, compulsory, one-size-fits-all general state education not only takes away the spontaneous, natural development of the child's personality and autonomy[37]. It also restricts cognitive potential and practical skills in general students when diverse learning experience is removed. His view on education as a social institution inculcates and prepares a new generation who is to join the society and fulfil what the society needs.

The outcome of this kind of education, according to Gramsci (1971), is the production of *intellectuals* who follow the 'common sense' or believe in 'the only way of running a society'. He criticises that the hierarchical feature of school environment, specialised contents of education, and conventional pedagogy in traditional schools "intended to perpetuate a specific traditional function, ruling or subordinate". Gramsci (1971: 258) points out that under the influence of hegemonic education, "all men are intellectuals" ,"but not all men have in society the function of intellectuals". Gramsci (1971) specifies two kinds of intellectuals; (i) organic intellectual and (ii) traditional intellectual. Organic intellectuals are represented by, for examples lawyers, civil servants, managers and teachers, who are produced by the educational system to grow alongside and function for the benefits of the dominant ruling group. They uphold the 'common sense' and help to maintain the practice of hegemony in a society through bureaucracy and authority. The organic intellectuals play an intermediary role between the mass population and the ruling groups. They are trained by the ruling group to offer services to the mass population because they possess bureaucratic or technocratic skills.

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[37] Gramsci (1971: 114) argues that "Education is always a struggle against the instincts related to the basic biological functions, a struggle against nature, to dominate it and to create the 'actual' human being". All in all, students are educated to 'conform' to their immediate environment and the society as such. He continues that (1971) the effort of learning, the psychological and physical discipline necessary for studying and for any educational achievement are not 'pleasant': 'it is a process of adaptation, a habit acquired with effort, tedium and even suffering'.

Traditional intellectuals, for example, writers, clergy, professors and philosophers, regard themselves as autonomous from the dominant social group and detached from the 'common sense' foisted by the dominant ruling group. They are conscious of a particular environment they function in. However, not all of these intellectuals are believed to be counter-hegemony, instead, some could be allied to the dominant ruling group who are supporting and assisting the dissemination of the ruling's ideology, so-called, the industry of academia.

The distinction is succinctly illustrated by Gramsci's questions in his Notebooks: "is it better to "think", without having a critical awareness, … or, on the other hand, is it better to work out consciously and critically one's own conception of the world?" (Gramsci 1971, in Burke 1999, 2005). By asking these questions, he tries to convey his idea about the significance of people's scope of thoughts; and in addition to it, he problematize how those capacities have been twisted or undermined by the hegemonic ruling group through general state education. For the sake of an individual's development, his/her awareness and care for the natural, social, economic and political environment, it is important that learners have the opportunities to practise analytic, reflective and critical thinking, because "the starting point of critical elaboration is the consciousness of what one really is …" (Gramsci 1971, p.323); these mental disciplines are prerequisite for personal development and social progress.

Referring Gramsci's critique onto general state education in a modernising society, similarities can be drawn between his and the present critique on "overly instrumental" or "universalistic and converging patterns" of educational policies in the core and semi-periphery countries. While Gramsci's critique is based on domestic power relations, today's critique on educational policies is on a global level, with the core being the dominating group and the population in semi-periphery countries being educated as "organic intellectuals" to support the ruling. Education policies on a domestic and global level exert perpetuation of dominant power, and indoctrination of seemingly "common sense" or "norms" to the mass population.

Oppressive pedagogical tactics and educational conditions

Sharing similar views on educational justice, Freire's work in Pedagogy of the Oppressed is concerned with pedagogical tactics and educational conditions are instruments of dehumanization[38]. Freire (1970: 33) criticized that education could be distorted and exercised by the dominant groups

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[38] Freire refers dehumanization as 'a *distortion* of the vocation of becoming more fully human' (Friere, 1970, ch.1, p.1).

to replace students' original curiosity for learning with credulity and passivity. According to Freire (1970), in an unjust society, the kind of education provided by the self-interested oppressors is cloaked in the false generosity of paternalism so as to maintain and perpetuate oppression. Under such intent, pedagogical tactics that are being practised are highly questionable.

Freire (1971) criticizes the concept and practices of "banking education" that set teachers and students in two opposite poles. The role and responsibility of teachers are merely knowledge transfer; as they are characterised by 'teachers know best', so they decide and control what and how students should learn. On the other end of the pole, the role and responsibility of students are rather passive; they are characterised as a piece of blank canvas or sponge, so they listen, absorb and retain information. Their roles and hierarchical structure of such pedagogical tactics confirm and indoctrinate learners or youngsters to merely conform, abide and put up with the treatment, their situation, and the educational conditions posed upon them. Teachers and students are entrusted to the two poles of systematic transmission of knowledge or orders, these practices and attitudes are mere facts, that do not promote nor allow reconciliation.

Banking education also has societal and political implications. Firstly, teacher-students contradiction mirrors two distinct group in a society. Education provision and knowledge transfer are controlled and managed by the dominant groups, while receivers of education become objects of thoughts and are managed; they are a group of dependent, weak, and spoon-fed youngsters. There is a clear-cut power disparity in such socio-political structure. Freire (1970: 27) regards banking education as a mirror of an oppressive society. Teachers can also be considered a tool in banking education when they do not recognise the dehumanising consequences of the prescribed pedagogy. They comply, (play the role of the organic intellectuals described by Gramsci) knowingly or not, to the ideation of the dominant power.

Secondly, the practices and attitudes of banking education detached human beings from the world. When information or targeted knowledge are spoon-fed to students who believe in their own ignorance, they are incapable of establishing and connecting themselves with the world – social, economic, political and natural environment. They become merely an objects in the world, like a piece of blank canvas for others to be painted on, or a pen or an envelope knife whose existence is pre-determined. When a person's humanistic nature is divested; he is educated and "nurtured" not to become an autonomous being to connect with the world, but as merely an educated functional object or worker in the world. Their consciousness superficially stay afloat as they survive in the

world where pre-determined information and decision are entrusted to them by the "generous or charitable overriding groups" (Freire 1970). Banking education aims to nurture students to become 'fit' for the society to reinforce the dominant ideation. However, it snatches away alternative choices for their personal enrichment, hence it is ungenuine and dehumanising.

Thirdly, the lack of communication, dialogue and open discussion in banking education takes away the confidence and deliberation as an options to voice one's concerns or opinions. As a result, freedom of expression, participation and cooperation lose their significance in their education experience, or social and political sphere. Freire described such teaching-learning transaction as "banking" or "depositing". It is demonstrated by teachers as "narrators of reality", while students as listening objects (Freire, 1970: 26). Freire (1970) is particularly against the practice of narrative education, because narrative education has made learning process become lifeless and petrified (ibid).

On one hand, teachers "fill" the students with the contents external materials that are disconnected from students' experiential and agreeable significance. On the other hand, students are "containers" that they memorise mechanically the externally prepared contents as the "receptacles" of teachers' transmission. The more one fills and receives, the better the teacher or student is. Teachers and students are, perhaps intentionally or indolently, ignoring the aspects of creativity, discussion and critically thinking in knowledge acquisition, just because these are what the ruling group wishes to promote as educational outcomes. Learning process is internalised as merely handing out particular type of "useful" information and acquiring it. They reckon educational achievement is about gaining information and target knowledge efficiently from teachers.

In terms of social psychology, when such passivity and control is omnipresent and internalized by individuals, freedom can appear to be rather daunting, bewildering and even fearful. Volition to change and changes are confronted and deterred by self-depreciating questions, such as "what can I do? I'm only a peasant." (Freire, 1970: 16). Obedience to the authority or docility become entrenched in educational process and sociological norm of a country. Such self-depreciating educational process will result in a lack of critical confrontation with the political structure and indolent participation in social issues. A society in which citizens reflect and act minimally, is because they rarely have had the chance to experience and engage in democratic decision-making process in their daily life and in school environment - as early as when education begins.

III. Restoring person's autonomy in education

Questions on the contents of education and learning methods should aim to assess whether they can facilitate the mass of educated people or intellectuals to come to conscious and active beings, who are able to question their social, political and economic situations, as well as the people who are ruling. Hence, the role of the civil society is highly important to gaining self governance and sustaining autonomy among fellow citizens. Through writing, speeches, literature, public discussion or social movement, the civil society of well-informed individuals are more conscious group in the mass population that are capable of raising awareness of power relations in a society.

The lack of the above could engender risks on democracy, deteriorate a society's decision-making processes, , and give rise to political inertia and cultural hegemony of the self-interested ruling groups. Gramsci and Freire highly valued critical self awareness, critical social awareness and intellectual activities being part of everyday life, especially in the contents of education and pedagogical tactics. They believe that these are required for the transformational possibilities of education, alleviating an exploitative society structure and social norms.

The ways of restoring and safeguarding person's autonomy, are proposed as follows: (i) alternative education organised by various voluntary associations, (ii) theoretical and pragmatic forms of learning, (iii) fostering reflective and active attitudes, (iv) non-hierarchical education environment, and (v) learning through dialogue

First of all, individuals should voice their concerns, or begin to recognize themselves as a group who can take control of improving situations based cooperating and communicating their concerns individually and as a community. For example, if the ruling elite deploys cultural hegemony through general state education, the counter strategy will be transformational education in terms of non-formal learning and informal education organised by voluntary associations and the politically-aware civil society. Similarly, Gramsci indicates that the contrasting characteristics of coercive nature versus non-coercive nature of education signify strategies of restoring autonomy of individuals and self governance of a society by the people.

Banking and hierarchical pedagogical tactics stagger transformation by keeping students as superficial conscious beings in the world, hence this systematic education is able to fixate and reinforce dominance in a society. The civil society exhibits a form of gregarious, reflective action to

overturn dominance to a new situation, in order to strike more equal opportunities for the pursuit of fuller humanity. Both Gramsci and Freire believe in the innate capacity of human beings to understand their world and to change it. Freire vehemently criticises the banking concept and practice of education that it directly or indirectly reinforces men's passive and even fatalistic perception of innate, learning-to-learn ability, and their autonomous potentials in the world.

Secondly, pragmatic and task-based learning methods can tighten the links between school and work, and between theory and practice. Education should not be restricted as merely formal, however, informal and non-formal learning opportunities should be given in due weight, such as discussion circles, debates among political parties, newspapers reading, cultural reviews, and etc. Dewey and Gramsci share similar views on instrumental, practical learning process. A favourable learning environment allows learners to become active, creative, and practical in dealing with local and global issues; and such relation can be illustrated by "skilled workers who handle his tools in an active and creative mode" (Gramsci 1971 p42).

On an individual level, Gramsci (1971) suggests that "work and reflection" rather than "a passive and mechanical recipient" should be the catalyst for knowledge acquisition and further abstract thinking. As for acquiring more abstract concepts, formal logic, and rules of grammar, and etc, he states that schools must relate to everyday life so that active participation of pupils are made possible (Gramsci 1971, p42). In sum, a favourable education environment must engage open debate of students, parents, educators and agents of the civil society in order to share and arrive at the most agreeable education objectives and outcome the society values.

Thirdly, it is important for a society to value and promote informal learning in which educational space is wide and open for participation. The balance of teaching-learning transaction allows learners and educators to establish a rapport that is "active and reciprocal", when "every teacher is always a pupil and every pupil always a teacher" (Gramsci 1971 p48). Moreover, educators should facilitate a spirit of equality, deliberation, openness and critical analysis knowledge in educational space, in order to prevent learners from being locked in the same paradigm of thinking or indoctrination.

Educators should always be aware of their own and students' cultural capital, diversity, academic background and his perception of society in any open discussion with learners. Being able to think in the other person's shoes, for example between educators and students or among students,

will bring upon more consensual outcome and less cultural bias. Positive and encouraging education environments are more likely to direct and enhance students to witness, discuss, reflect, and cope with any problems or ideas emerged; and more importantly, they become more accustomed to connecting themselves to events, and their social or physical environment.

Fourthly, Freire (1970) suggested the need for "authentic liberation" — the process of humanization — is not another deposit to be made in men. He (1970) proposes the concept of problem-posing education for nurturing reflection and action which conscious citizens must undertake in day-to-day encounters; it signifies a sense of authentic liberation in a society. In his view, those who truly committed to the cause of liberation can accept neither the mechanistic concept of consciousness as an empty vessel to be filled, nor the use of banking methods of domination in forms of propaganda or slogans in the name of liberation (ibid). Rather, it is achieved through educational projects that nurture a sense of liberation integrated in a interaction between educators and learners. The contents of education should then evoke reflection on actions of men and women upon their world, in order to identify ways for continuous adjustment or progress.

Connecting to Dewey's freedom of mind, the first step to obtain humanistic education is to facilitate students to reject the image of a recipient or sponge, and replace it with a sense of autonomous, reflective and active individuals. Teachers and students must first critically recognize and point out the barriers in their learning process in order to for them to overcome fear, apprehension and indolence that attached. They are jointly and equally responsible for the learning process in which they also bilaterally teach and learn from each other; therefore they must also work together and discover within themselves and identify a problem and seek solutions cooperatively.

Knowledge acquisition by collective-problem solving also breaks down unilateral and hierarchical teachers-students dichotomy. It is because interaction will enable them to perceive and understand what the present situation means to oneself and the others, and what possible solutions can be drawn collectively. Hence, new challenges can be transformed into new understanding, new solutions and new horizons through continuous action backed by critical and reflective thinking.

Last but not least, critical thinking and communication facilitate problem diagnosis, coming up with hypothesis, testing and finding solutions. Teachers and students initiate and create forums for discussion based on the common identified problem, from which they try and understand each

others' ideas and viewpoints. Freire states that 'the requirement is seen not in terms of explaining to, but rather dialoguing with the people about their actions' (Freire, 1970: 9). Such practice and attitude uphold a principle that is "I cannot think for others, nor can others think for me (Freire1970: 58). This method allows teachers and students to establish dialogue to respond to the problems or enquiries. Here, no one teaches, there is no authority but freedom of expression and open discussion. Teachers and students are engaged in reflection and action (i.e. communication) from problem-posing to problem-solving and knowledge acquisition.

Learning through dialogue is a form of communication practice that offers reciprocal interaction in open educational environment when the topic is mediated by all participants. Participants, keeping teachers and students as equal, engage in deliberative learning, critical thinking and intellectual stimulation to continue refining and sharpening their views on the topic of which they are mediated. Educators who participate in the dialogue should also be careful not to impose their own view of the world, but rather to dialogue with the learners about their view. Co-learning or co-investigating process is inclusive, participatory and collaborative in nature.

An educational environment, which opposes to dominance, hierarchy or teachers-know-best, enhances learning experience of critical thinking, participation, curiosity, confidence building and public deliberation in day-to-day school and social life. Hence, deliberative learning in democratic school environment is an effective means to foster and practise autonomous thinking and freedom of expression. On a societal level, habits of deliberation among individuals facilitate deeper understanding of specific claims, ideas or opinions in its richness, its significance, its plurality, its background and prospects, and it is the point of departure for social cooperation, and improvement of political institutions.

In sum, deliberative learning is a practice of democratic political engagement that is also an indispensible component of the socio-political organization. People come to know and discuss about any initiation, welfare reform, contents of education, or political action undertaken by the civil society.

Education as a means to achieve deliberative democracy

Deliberative democracy as a measure of arriving at collective decision of educational objectives for citizens reiterates the importance of one of the civic virtues Galston has listed: the willingness to engage in public dialogue (Galston, 1991: 277). Ideas or claims given by different individuals and

varied groups might sound strange, unpalatable and even unpleasant to one another. Exercising public dialogue is one of the virtuous habits which individuals need to express, listen and respond to one's view intelligently and reasonably, based on the objective for better arguments and persuasion, rather than deceit, manipulation or coercion.

Macedo (1990) calls this the virtue of "public reasonableness", connecting his view with Dewey's, "public reasonableness" requires "habit of mind" that enable one to reflect, listen, and perceive end-in-view on his/her preferences and political demands; in order to come up with reasons that are being understood and accepted by their fellow citizens and different sub-communities. Therefore, liberal thinkers support public reasons that must be consistent and capable of public defence, and they are detached from beliefs that are matters of religious faith or private interests; but nevertheless, the practice of public reasonableness also requires citizens to be sympathetic and responsive to various viewpoints surrounding an issue that are derived from different social, economic, cultural and religious perspectives.

Young (1989: 267) points out the possibility of a common political practice from problem-solving to decision-making must require a heterogeneous public of which active citizens or political participants are in their "situated positions" and attempt to establish and maintain a dialogue across difference[39]. In her view, active citizens are characterised by their public-mindedness who open to the claims of others, hence, they are able to use deliberation to arrive at a decision that they determine to be more compatible with social justice. Public-mindedness and openness are virtues required of citizens in liberal democracy, Macedo (1990) contributed a similar political practice called, public reasonableness.

In sum, the practice of public reasonableness requires the ability to listen seriously to others and willingness to formulate one's own position in a way that is sympathetic to the different experiences, values, lifestyle and identities of fellow citizens that in a way could persuade and accommodate one another's justice claims or political views. By doing so, public discussion i.e. community meeting, political debates, letters to the editors, internet forum, give space for civic-minded and active political participants to share and discuss their own conception of justice and fairness, and also their own conception of good. During deliberation, a pool of conceptions will be

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[39] Cited in Leydet, D. (2006) "Citizenship", Stanford Encyclopaedia of Philosophy

listened, responded and publicly refined according to public reasonableness, and then accommodated and adopted among citizens.

The contents of education that aim to foster the practice of deliberative democracy should be characterised by a talk-centric learning process, therefore the success of the process requires learners to (i) impart information eloquently and think critically of the matter; (ii) to come up with responses and express his/her claims, (iii) to listen carefully and sympathetically in order to better understand others' viewpoints or concerns, and (iv) to respond and try to accept or come to terms with others' concerns and demands. This process occurs again and again where deliberative learning is encouraged and facilitated, and therefore, it becomes habits that learners internalise and grow up with in a democratic school environments.

J.S. Mill (On Liberty) praises deliberation as a virtuous habit, "Every man who says frankly and fully what he thinks is so far doing a public service. We should be grateful to him for attacking most unsparingly our most cherished opinions". Having the habit of mind to think intelligently and reflectively enhances the reasonableness of the decision, hence we are more capable of voicing our concern to the government, listening carefully to others' opinions, addressing our demands sensitively, cooperating with others to grapple with social, economic, political and environmental problems, and willing to deliberate and engaging in actual participation for positive change.

IV .The Aims of education in the light of liberal democracy

The state education provision in its simplest social functions on a societal and an individual scale are to enable citizens to participate in the life of their community as autonomous citizens; and simultaneously, to equip citizens with the essential skills, attitudes and cultural knowledge to identify their interests and to pursue their own goals under cooperative, fair exchange of talents and skills. This is made possible when democratic education plays a fundamental role for promoting empowerment and deliberative capacity of learners and community to take part in economic and socio-political activities.

Philosophers and liberal scholars have widely acknowledged that a well-informed and inclusive community is composed of self-aware individuals who are capable of responding to society's needs by inventive and cooperative rather than dogmatic means. Such liberal ideals of life is not only instituted by a democratic form of governance, but is necessarily nurtured through

socialization of civic habits (as simple as queuing) and civic courage (cooperation and participation). Hence, education can be formulated as a means not merely for vocational preparation or basic citizenship education (socialisation, inculcation and transfer of facts or transfer of other people's knowledge), rather, it should be organised and structured as a miniature of a democratic community/society where students are encouraged and accustomed to exercising deliberation and cooperation as fair and equal members of a community.

Liberal education is a notion rather than a set curriculum or pedagogical tactics, its notion lies in the core of the continual liberal project. Aiming and achieving the goals of liberal education go hand in hand with the progress of the liberal democratic state and the realisation of the liberal ideal of freedom among its citizens. Liberal education is not simply a one-size-fit-all policy to apply in a state schools or private schools, neither is liberal education any specific curriculum, a set of subjects, or pedagogical tactics, or such kind of details. Rather, educators, citizens and policy-makers introduce and deliver its underlying principles and desired goals through different forms of education, whether is vocational education, liberal education, classical education, formal, non-formal and informal learning.

Dewey strongly argues against dualism in the form of education, general education and vocational education. He supports liberal education because he sees that 'the problem/task of education in a democratic society is to do away with the dualism and to construct a course of studies which makes thought a guide of free practice for all and which makes leisure a reward of accepting responsibility of service, rather than a state of exemption from it' (Dewey, 1916). Similarly, Mortimer J. Adler, an American philosopher and educator, defines liberal education is education for leisure; it is general in character: it is for an intrinsic and not an extrinsic end; and, as compared with purely vocational training, which is the education of slaves and workers, but liberal education is the education of free men (Mortimer, 2000, cited in Wentz-Faulconer, 2004). In his view, whether it is vocational education, tertiary or compulsory state education, a liberal democratic society should include and promote the goals of liberal education, namely person's autonomy, as the fundamental of liberal ideal of freedom.

Liberal education fosters liberal ideal of freedom on an individual level, simultaneously or eventually, on societal level. John Locke states that "children have rights to a proper education which based on their interests in becoming competent members of society". In his view, children are to become adults who perform the role of citizens, children need an intellectual education that

facilitates their understanding on central concepts, duty and roles of social life, political life and private life. Intellectual capabilities such as reasoning and critical capacity enable citizens to reflect on their own judgements and evaluate different claims. Dewey (1897), who supports progressive education, states that education for an individual is to be "engaged not simply in the training of individuals, but in the formation of the proper social life"[40]. In his view, education is to enable individuals who seek intellectual and personal development to engage fully in his/her surroundings and find his/her unique interests from such experiences and act upon them.

On both individual and societal levels, Dewey states that growth and democracy are intertwined; it is because individuals experience in their upbringing and personal development that their family, the school environment, voluntary associations, and social life have given them numerous occasions and activities to facilitate and lead them to realise that one's view is to be heard, but not overridden, ones' concerns are to be voiced and taken seriously, ones' demands are to be publicly justified and fairly allocated. Although Dewey's great contribution to the theory of education was to refute the idea that education is a matter of either inducing or educing truth, he did note that socialisation has to come before individuation, and education for the freedom of mind cannot begin before some constraints have been set (Dewey, cited in Rorty, 1989). The goal of liberal education is to foster the mental habit to become a guide of autonomous and virtuous practice in liberal pluralistic democracy.

James T. Kloppenberg (1997: 96), an American historian notes that students learn how to confront differences, how to grow, change and learn from such confrontation, and how to experiment with moving beyond confrontation by taking differences seriously, especially those differences that cannot be resolved (cited in Wentz-Faulconer, 2004). In the context of modern pluralistic society i.e. America, Bruce A. Kimball (1995), a historian and philosopher of education, suggests that the idea of liberal education in America has adapted to social change in ways that is pragmatic and can be coherently understood (ibid). Pragmatism in education stresses the importance of a social content in which education and personal development take place.

To conclude, the aims of general state education for youngsters, either through informal or formal means, is to nurture their capacities for being competent members of the society, and

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[40] Dewey, J (1897). My Pedagogic Creed. Article Five: The School and the Social Progress. The School Journal vol. 54, Jan 1897. pp. 77-80

eventually, these acquired capacities will be internalised and exercised as habits of mind and his/her functioning as citizens.

Liberal education, autonomy and civic virtues

Virtuous citizens generate thoughts and behaviours according to the habitual combination of intellectual virtue and moral virtue. Being virtuous is a habit of mind and a habit of behaviour, the habit of mind to think intelligently and reflectively is coupled with the will to act and deliberate according one's thought process in his/her social environment and political community. Eventually, such habit will become part of learners day-to-day means-end action.

Citizens carry out virtuous habits to uphold and practise for the betterment in their social, political, and global environment. For instance, grappling with the impacts of the financial crisis, government austerity measures, loose business ethics, resource exploitation, greenhouse gas emission, environmental degradation, animal cruelty, and etc, these pressing national and global issues have made it obvious that stability and well-functioning of modern democracy, as well as the health of the Earth, depends not only on the justice, educated citizens, and liberal democratic practices of national institutions and international agencies, but more importantly autonomous citizens must also exercise virtuous habits in their day-to-day encounter on a community and global scale.

For instance, in order to grapple with alarming global events and pressing environmental issues, virtuous habits enable citizens and global citizens to put into actions their capacity for autonomy and self-governance, their willingness to cooperate with all walks of life towards common goals, their openness and acceptance for different opinions and lifestyle choices, and their willingness to exercise self-restraint and personal responsibility. To assist their liberal democratic government to improve the public good, as well as to hold political representatives and offices accountable, citizens must demonstrate interests in following public discussion and learning from diverse views and arguments, they must also participate in the political process. In the process of participation, they continue refining their communicative articulacy in deliberation, open to listen carefully to different justice claims, reflect on personal behaviours that might affect social relations and cohesion, and make continuous effort in maintaining an informed and lively civil society.

Virtue is a combination of habits of mind and habits of behaviour, that promote individual well-being and collective well-being. It is defined as the general quality of goodness in people

(Cambridge Online Dictionary, 2011). This quality of goodness is carried by an individual, it is also projected by his/her habits and character traits that will be brought upon his/her social environment in his/her actions. Aristotle notes that it seems proper to an intelligent person to be able to deliberate finely about what is good in order to promote living well in general (N.E. 1140a, 27-28). He spells out virtue as,

> "Virtue, then, being of two kinds, intellectual and moral, intellectual virtue in the main owes both its birth and its growth to teaching (for which reason it requires experience and time), while moral virtue comes about as a result of habit, hence also its name ethike (ethics) is one that is formed by a slight variation from the word ethos (habit). (Ibid 1130a: 14-18)

Aristotle´s distinctions of intellectual virtue and moral virtue inspires Dewey to reconstruct both intellectual virtue and moral virtue as a virtuous habit.

His view on "virtue as habits" was drawn on Aristotle's conception of virtue embracing the distinction between thought and desire; "As assertion and denial are to thought, so pursuit and avoidance are to desire. Now virtue of character is a state that decides; and decision is a deliberate desire. If, then, the decision is excellent, the reason must be true and the desire correct, so that what reason asserts is what desire pursues" (N.E. 1139a: 21-26). Dewey's instrumentalist views on intellectual habits are concrete and contemplative as opposed to impulse which does not engage habits, regularity and reflection. The making of a reasonable decision throughout one's life requires continuous practice of virtue as habit of mind and action, therefore, one is able to form a reasonable decision and act reasonably based on his/her deliberative desire.

When individuals come together and form a community, intellectual virtue and moral virtue will be put into practice and have influence on a social and political level. Virtuous habits undertaken by each person will have influence on this community, hence the term "civic virtue" means virtue of the citizens, and virtue pertaining to a city and citizenship. Citizens exercise virtuous habits in their social and political community to promote individual conception of good and their conception of common good. William Galston (1991: 221-4) cited in Kymlicka (2003), a theorist on citizenship, presents four widely accepted features of civic virtues, they are,

1. General virtues: courage; law-abidingness; loyalty
2. Social virtues: independence; open-mindedness.

3. Economic virtues: work ethic; capacity to delay self-gratification; adaptability to economic and technological change

4. Political virtues: capacity to discern and respect the rights of others; willingness to demand only what can be paid for; ability to evaluate the performance of those in office; willingness to engage in public discourse.

Without citizens who posses these qualities as intellectual and moral habits, 'the ability of liberal societies to function successful progressively diminishes' (Galston 1991:220, cited in Kymlicka 2003).

It is because liberal principles entail that the reaching of a consensus must be derived from the process of listening, responding, accepting different opinions and justice claims of various groups. Such exercises of virtuous habits of the citizens is not an occasional, short-lived, rather, the sustaining of a liberal democratic society requires virtuous habits of citizens that bring upon continuous and intelligent interaction, such as deliberative participation and social cooperation, is not only one-off or just now and then. Macedo (1990: 5) emphasized that the commitment to the principles of liberal democracy "requires us to be a certain sort of person all the time". Kymlicka (2003) points out that living as a virtuous citizen is an intellectually challenging prospect, but liberal thinkers of the past and present support the claim that liberal educated citizens are more likely to be consistently up to this challenge.

The experiences students gain in liberal educational conditions foster capacities of understanding different views and reflecting on their own, articulating reasonably and effectively in their response, willing to cooperate and working with people from different backgrounds, and complying with liberal principles and political procedures. Students have numerous opportunities to practice exercising deliberation, social cooperation and collective action in democratic school environments, i.e. undertaking educational projects, volunteering, running extra-curricular activities, participating in team sports, maintaining school gardens or farm, electing representatives of school union, and etc. Students internalise deliberative and democratic practice as a habit in their day-to-day experience at school, and will eventually apply and adjust such habits to their wider social and political community.

The sustaining of liberal democracy requires not only a set of liberal democratic principles as a steer for individual, social and institutional practices, but also virtuous habits of citizens that

features co-operation, civic-mindedness and active participation, deliberation in public sphere, and solidarity. These habits are most important among people who belong to different ethnic background, religious groups and geographical borders. Dewey (1916) points out in Democracy and Education, "The only freedom that is of enduring importance is the freedom of intelligence, that is to say, freedom of observation and of judgment, exercised in behalf of purposes that are intrinsically worthwhile". This is one of the main principles of liberal education - a primary way of developing these necessary attributes in citizens, such as specific civic virtue, capabilities and cultural knowledge that enable them to understand, support and put into action liberal practices.

This is particularly important in a pluralistic society where youngsters of groups of different ethnic, religious and cultural background need to be educated to become competent liberal citizens; and therefore can properly deal with cultural or value differences, integration, liberal practices, the public institutions within a liberal society. Liberal democratic ideals of freedom and its principle focus and entail that all citizens be free and able to pursue their individual life choice, personal achievements and their different understanding of good. J.S Mill (1859), On Liberty, states, "The only freedom which deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it. Each is the proper guardian of his own health, whether bodily, or mental or spiritual". Hence, by fostering and sustaining liberal principles, citizens will be able to pursue their conception of good in a reasonable manner, and they will also ensure the betterment and justice of the liberal democratic governance.

On a social scale, virtuous habits and capabilities of autonomous citizens are important factors for sustaining and improving liberal democratic governance and the liberal democratic ideal of freedom. If more autonomous citizens exercise virtuous habits, the pursuit of individuals' conception of good will incorporate a set of cooperative and reasonable means-end actions that adhere to such public culture of solidarity. A spillover of positive actions and social benefits will spread and internalised in a more coherent and lively community. A public culture of virtuous habits is fostered and exercised by individuals and different groups as social norms.

These spillover effects, in Mill's term is "[…] this basis of powerful natural sentiment; and this it is which, when once the general happiness is recognised as the ethical standard, will constitute the strength of the utilitarian morality. This firm foundation is that of the social feelings of mankind; the desire to be in unity with our fellow creatures, which is already a powerful principle in human nature, and happily one of those which tend to become stronger, even without

express inculcation, from the influences of advancing civilisation." This is also how citizens can shape the present state institutions and assist political representatives of the liberal democratic government to perform and deliver goods, services and future planning that citizens desire.

If we accept the liberal democratic ideal of freedom and its underlying principles, then the state institutions and the citizens should do what they can to foster citizens to be free and able to pursue their individual life projects and their varied conception of good. Mill (1863) points out that moral virtue is natural as well as it is an acquired capacities. He believes that human-beings who come from the state of nature are not necessarily socially sensitive; however, once they have become members of a society, such natural deficiency can be assuaged in their acquiring capacities. In his view, the appliances of education and general cultivation are tailored to the purpose of the development of acquired capacities.

In Utilitarianism, Mill (1863, Ch. 3) states, "Like the other acquired capacities […], the moral faculty, if not a part of our nature, is a natural outgrowth from it; capable, like them, in a certain small degree, of springing up spontaneously; and susceptible of being brought by cultivation to a high degree of development". It has always been argued that, general state education (until the age of 15 or 18 in many countries) is tailored as an instrument for the socialisation of youngsters. It is a social reproduction process that socialise useful and functional aspects in the society from one generation to the next. General examples are social order, obedience to law, the respect for one another, social etiquette like queuing, care for public property and being courteous to other people, refraining from anti-social behaviours, and etc.

In modern democratic society, public reasonableness enables citizens to arrive at a collective decision on what needs to be cultivate as virtuous habits of citizen. If achieving public reasonableness in political procedures is a desired end in liberal democracy, liberal education is to be tailored to nurture the essential virtuous habits of citizens for forming public reasons. It is also necessary to identify what virtuous habits that need cultivating, and controversies must be addressed and resolved in public dialogue. In a modern pluralistic society, public deliberation is not just the willingness to engage and to make his/her views known. It also requires the willingness to listen carefully, openness to differences, and acceptance of various reasonable views, claims or demands, derived from its characteristics, namely, the diversity of a liberal society. Liberal thinkers attempt to better respect the pluralistic character of a liberal democratic society and to formulate a the contents of that is less likely to conflict with wide pluralism.

General state education or informal education guided by liberal theory aims to nurture a set of skills and disposition, such as language skills, professional skills, understanding of laws, open-mindedness, and a sense of civic responsibility, in fellow citizens who share public space and value liberal democratic principles. Living and sharing space and resources in a liberal democratic society, all that is required is a set of liberal democratic political procedures to reach reasonable compromise among different comprehensive views. A stable and fair society can be sustained through comprehensible, deliberative, and practical bargaining between the different or contesting parties. Liberal education is an instrument for fostering virtuous habits of autonomous citizens that is the civic foundation of political liberalism, hence, it is democratic and pragmatic.

On Provision of education

The provision of any public good, and the implementation of any public policies require detailed consideration on what the conception of common good might lie. When considering possible educational aims in the light of liberal democracy, these aims not only meet the principles of liberal democracy, they also incorporate the desired ends of the society and of the most agreed concerns/interests of citizens. Citizens, civil society, and public institutions in a liberal democratic society must accommodate and work towards an understanding and acceptance among varied values and interests; especially educational aims of which policy-makers, citizens, parents and stakeholders must also bear in mind that the conception of a common good in education is derived from different perception on cultural values, work ethics, future uncertainties, and psychologies.

Mill (1974) and many liberal thinkers reject the conception of the common good, rather they maintain their belief that individuals are rational and autonomous, they should be free to pursue the goals they are determined to achieve, subject to the constraint that their means and life choice do not undermine other's opportunities of achieving their conception of good. Similarly, John Locke (1961c: § 6) supports a system of government that does not uphold a particular set of conception of good life, rather, it upholds a set of political procedures that enables its public institutions and members of society to adjudicate and differentiate seriously between different conceptions of a good life based on various cultural background and values of its citizens. When citizens and state institutions take the responsibility for education provision in a liberal democratic society, its means and ends must be set according to the liberal principles, therefore, liberal education must take into account the levels claims, opinions, and desires of the population.

It is increasingly recognised that sorting out an appropriate means to promote liberal education in a modern pluralistic society requires deliberative participation of individuals of varied groups. Peters (1967) and Gutmann (1987) emphasize that liberal democratic principles endorse citizens to be in[41] and part of an authority in the decision making process within a community or state to influence the way democratic citizens are to be educated. Influenced by Dewey, Gutmann (1987) also advocates that democracy is fundamental in education; in which she embraces principles such as (i) conscious social reproduction, (ii) nonrepression, (iii) nondiscrimination, and (iv) deliberation in education especially for fostering competent citizens and civic virtues (p.3).

Gutmann proposes that democracy and education share a continual relationship, as Dewey would say democracy and education are intertwined. She views education shapes young citizens who are to be components and participants of democracy of the future. In the context of education, the state, the parents and the learners are to take responsibility and give priority for developing the necessary and essential civic habits, cultural knowledge, critical thinking, and practical skills that enable youngsters/learners to take on an active role in his/her political community.

Her theory of democratic education encapsulates the priority of educational objectives in a liberal democratic society as "conscious social reproduction" that sufficiently fosters the practice of collective decision making among citizens that will shape their present and future political conditions. (Gutmann 1987: 14- 15). Citizen's competencies in taking part and sustaining democratic decision making enable them to improve their capacity and situations for their pursuit of conception of good, and more importantly, they continue to learn and develop a public culture of active participation in their social and political sphere.

In the context of education, conscious social reproduction and deliberative democracy enable learners and citizens to understand, influence or advocate education policies in ways that are democratic, inclusive and deliberative. Promoting democratic deliberation should take place in all levels of education - primary, secondary, vocational or tertiary – where learners are more likely to develop habits of communication and openness to differences in a cooperative and interactive environment. These habits and qualities will be exercised and internalised by learners to shape collectively their present school environment and eventually their future social, political conditions.

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[41] Peters (1967) differentiates two types of authority: being in authority and being an authority. The former is to have the entitlement to have one's wishes acceded to, while the latter is to have knowledge which can be relied upon. Cited in Philosophy of Education: The Key Concepts, 2nd edition

For instance, parents, educationalists, students and policy-makers come together to take part in decision making during regular teacher-parent meeting, university board meeting or student union meeting. These meetings must be structured to favour deliberate practices, transparency and openness, in order to arrive at comprehensive decisions on educational objectives, contents of education and institutional management. In deliberative learning, participation in democratic decision making is concerned with the preparation of "citizens to participate consciously in reproducing their society.", it is facilitated by "the cultivation of the virtues, knowledge, and skills necessary for political participation" (1987: 287). The two elements in deliberative learning create a path in which learners as citizens are empowered to influence the objectives of education to bring educational provision closer to their understanding of good, thereby citizens can consciously recognise and reproduce the social and political values, attitudes, and behaviour they aspire to in the community and in future citizens.

Concerning educational conditions, Gutmann's democratic education supports two important features that education is provided to the public, namely (i) nonrepression, and (ii) nondiscrimination. Firstly, nonrepression is a concept that holds the state, educational agents and even parents must not inhibit "rational deliberation of competing conceptions of the good life and the good society. No one group can enforce its view of a good life on anyone else and therefore tolerance and respect for others are ensured." (1987: 44). Secondly, nondiscrimination maintains that all educable children must receive or have access to the opportunities for being educated , No child or person, therefore, can be excluded from an education that will teach him or her tools for participating in democracy (1987: 45). Hence educational conditions must enable all citizens to learn and acquire the appropriate knowledge and skills, in order to exercise his/her autonomy, independence, civic responsibility and political participation.

Apart from eliminating the above two negative elements in educational conditions, more opportunities must be offered for shaping educational policies and pedagogical tactics, as well as to generate active student-teacher participation in deliberative learning. Critical, independent thinking and greater autonomy for students and teachers to participate in determining aspects of their education and academic freedom are more likely to enhance a commitment and interests in their learning-teaching relations as well as interests in lifelong learning.

Gutmann (1987) states "A participatory approach gives priority to cultivating self-esteem and social commitment over humility and order, a priority presumed by the democratic goal of

educating citizens willing and able to participate in politics" (1987: 90). She also emphasizes that to enable citizen participation in deliberative democracy, education must cultivate "the virtues, knowledge and skills that are necessary for political participation" (1987: 287). In democratic education environment, student and teacher experience equal opportunity for participation to foster habits, self-worth and a sense of responsibility in his/her immediate environment; and in this process, such habits and character traits will be internalised by those who are democratically educated, and to be exercised in eventual political participation.

There is a clear recognition that liberal education aims to foster citizens to become autonomous, civil, competent, and cooperative problem-solvers in the context of a modern democratic society. From the above discussion, liberal education and its aims evolve around the notion can be summarised as liberal educational goals that (i) education is an end; it is considered as a basic right of human being, (ii) education is a means of facilitating mental development, intellectual capacity, as well as the appropriate habits of mind and conducts, for being an autonomous and independent member of society. (iii) are concerned with fostering and developing individuals' unique characters, interests and conception of one's good life.

On a societal level, it is considered as one of the primary goods of which citizens and state institutions need. However, some liberal thinkers, especially those who support 'strong' autonomy may argue, that requiring and providing liberal education for all citizens fails to respect some groups and individuals who pursue conception of good, cultural practices and values that are incompatible with the ideals of liberal education. Therefore, it is illiberal for liberal societies to impose liberal education to young citizens or migrants, if it conflicts with the individual's or families' cultural values or religious beliefs.

Its counter argument contends that if liberal democratic politics is premised upon public justification and public reasons, then it entails a citizenry to be educated liberally so that individuals possess the habits, qualities and knowledge to understand and engage in liberal practice ascribed in his/her the role as a citizen. Liberal thinkers who support liberal education maintain that a prerequisite of a successful and progressive liberal democratic government within a society is upon the realization of liberal educational goals, namely the support of a liberally educated and autonomous citizenry, and hence, the state has a duty to ensure this education.

V. Conclusion

In this chapter, the aims of liberal education has been discussed in the context of a liberal democratic society. It focuses on promoting personal enrichment and societal development underlying the principle of liberal and democratic ideals. Liberal education aims to foster individual development, such as functioning skills, autonomy and virtuous habits, that enable citizens to lead a harmonious life in private and public sphere.

Liberal education upholds democratic, autonomous and cooperative features in its content of education. The success of its educational goals are to foster reasonableness, autonomy and social cooperation as intellectual and functioning habits in school community, and eventually enable learners to apply those desirable habits to social relations and decision-making in their society. Liberal education is contrasted against illiberal education in the modernisation era portrayed by Gramsci and Freire to problematise illiberal education as jeopardising person's autonomy, individual enrichment and liberal ideals of social progress. To respond to Gramsci and Freire's concerns, liberal education and democratic school conditions should be tailored as instruments to restore person's autonomy, raise individuals' awareness of their social environment, and overturn an arbitrary, power-laden societal structure.

In a society, individuals share a common space, limited resources, facilitates, and etc. with one another. Personal needs and interests are to be negotiated and justified in a modern democratic society as autonomous individuals are inspired by different conception of good. Therefore, autonomy must go hand in hand with civic virtues that bring upon well-functioning to individual and societal level. Civic virtues are to be nurtured as a habit of mind and regular conduct in an autonomous person, so that he/ she is also competent enough to participate in public deliberation and social cooperation to reach his/her conception of goal without ripping off or compromising the others'. Finally, the notion of liberal education is not a set of curriculum or pedagogical tactics, rather, it lies in the core of the continual liberal project – progress of a liberal democratic society and freedom in its citizenry. Liberal education is not a one-size-fit all education programme, its contents are to be designed, created, and practised in a democratic way. The contents of education and pedagogical tactics that adhere to liberal educational goals and liberal principles are discussed in the following chapters.

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Chapter 5. The Methods of Education: A Lifelong Learning Perspective

Introduction

The aim of this chapter is to point out the methods and contexts of education drawing on the learning theories of Dewey and various educationalists to promote favourable learning habits, interests, and participative social interaction for democratic life.

This chapter is divided into five section. The first section introduces the theory and application of lifelong learning. This section explores the notions of lifelong learning and experiential learning, their concepts, contents and common features. The second section discusses the concepts of experiential learning and compare it to lifelong learning framework. Section two aims to illustrate and identify the similarities of their conceptual framework to increase the understanding of how experiential learning and lifelong learning relate to one another in theories and in practice. The compatibility of the two framework helps to bring about lifelong learning as a day-to-day experience and learning interests.

The third section focuses on Dewey's theory of thoughts and theory of inquiry. This section consists of the discussion on instrumentalism based on John Dewey's work, such as Democracy and Education (1916) and How We Think (1910), to suggest that instrumentalism is ingrained in education for enhancing personal development, fostering freedom of mind, and nurturing virtuous habits in learners and citizens. In this section, a thorough discussion on Dewey's view on theory of thoughts and theory of inquiry aims to consolidate the methods of learning based on (i) the different types of thinking, and (ii) learning to learn skills, in order to enhance education conditions for learners and educators to achieve desirable learning habits and democratic education.

The fourth section discusses four main education conditions that favour experiential learning practice and lifelong learning interests with the focus on teaching-learning practices. It proposes that the process of education can take place beyond didactic instructions, textbooks and classroom walls. The fifth section demonstrates four areas of pedagogical tactics that can foster experiential learning, democratic education and lifelong learning interests. It points out that agents of education are not confined to teachers, but every citizen from pedestrians, workers, immigrants to elderly people, who live and interact in a society.

I. Lifelong Learning: theory and application

Ancient philosophy, contemporary thinkers and researchers worldwide have long viewed lifelong learning as a necessity to respond and tackle changes that take place in societies. Learning throughout life is not a modern idea. African, Asian, the Greek and Arabic cultures have all emphasized the need for people to learn continuously throughout childhood and adulthood for the true happiness, as individuals and societies change. Learning enhances one's capacity towards learning to learn, anticipatory learning, critical understanding and problem solving initiative; these are the necessary living and working skills people should equip. From a humanistic perspective, lifelong learning means learning continuously, which has widely been accepted and exercised as a means of expanding ones' capacity for understanding and adjusting to changes in their lifetime.

Different countries and international organizations have their own definitions, strategies and implementation of educational policy based on the objectives and perspectives of national, regional and global challenges. For instance, compulsory education, recurrent learning, investment in people at workplace are examples of a realisation of lifelong learning. It is also a strategy that has been promoted as a means to cope with changes or harmonise differences in economic restructuring, labour market, cultural integration, environmental protection, labour demand, and technological progress in general.

International advocacy of lifelong learning

The expansion of education opportunity to people of all age is well recognised by international organisations, development agencies and various countries as a win-win strategy to tackle changes and challenges generated by globalisation and the new economic order. Lifelong learning is an integral part of the expansion of education not exclusively in the economic advanced countries but also worldwide. The economic and social benefits of the expansion of education and lifelong learning are commonly addressed in reports and working papers from the World Bank (WB), the United Nations Educational Scientific & Cultural Organisation (UNESCO), the United Nations Children's Fund (UNICEF), and the Organisation of Economic Co-operation & Development (OECD). Moreover, the goal of improving access to education worldwide is highly supported.

The UNESCO view on lifelong learning

Lifelong education was first mentioned by international organisations in the 1960s. At the early age of the stage, the conceptual development and subsequent operationalisation of lifelong education were recognised that "it is often difficult to conceptualise lifelong education in its entirety on account of its comprehensiveness and multiple modalities" (Dave, 1976:35). Therefore, researchers have focused on different aspects depending on their interests and background. Lifelong education covers "formal, non-formal and informal patterns of learning throughout the lifecycle of an individual for the conscious and continuous enhancement of the quality of life, his own and that of society" (Dave, 1976:35). According to the Faure Report: Learning to Be (1972), some key ideas on lifelong education were forwarded:

"Every individual must be in a position to keep learning throughout his life. The idea of lifelong education is the keystone of the learning society. The lifelong concept covers all aspects of education, embracing everything in it, with the whole being more than the sum of its parts. There is no such thing as a separate "permanent" part of education which is not lifelong. In other words, lifelong education is not an educational system but the principle in which the over-all organisation of a system is founded, and which accordingly underlies the development of each of its component parts" (1972:181-182)

Lifelong education in the seventies was associated with the more humane, comprehensive and integrated goal of nurturing individuals and communities in the face of rapid social change. Twenty-eight years after the Faure Report, lifelong education has been replaced by lifelong learning. A change from lifelong education to lifelong learning gives the notion of self-autonomy and self-motivation of one's learning opportunities.

In comparison, "learning" has an idea of intrinsic value, self-motivation, and coming from within; while "education" is more formal, externally constructed, and giving and receiving. In 1996, UNESCO's Delors Report acknowledged the need to "rethink and update the concept of lifelong education to reconcile three focuses: competition, which provides incentives; cooperation which gives strength; and solidarity, which unites" (1996:18). Fundamentally, learning is about change, whereas "education" implies completion, "learning" is ongoing which responds to this rapid array of changes. Lifelong learning as it is presently promoted has become more individual-oriented whereas lifelong education is often referred back to the community and externally given.

In the Delors report (1996:18) entitled Learning: the treasure within, defines lifelong learning, "As the 21st century approaches, education is so varied in its tasks and forms that it covers all the activities that enable people, from childhood to old age, to acquire a living knowledge of the world, of other people (with different backgrounds) and themselves". The priority frame of reference of the Delors report is for a much more ambitious form of personal growth achievable by human beings instead of good progress in working life. Hence, the UNESCO Commission for Education established the Four Pillars of Learning. The Four Pillars of Learning incorporates the idea that learning is an ongoing process. They also reiterate the right and the necessity for each individual to learn throughout his or her lifetime in both formal and informal context.

They are: (UNESCO, 1996)

1. **Learning to know**: which concerns developing ones' concentration, memory skills and ability to think.
2. **Learning to do**: this concerns personal competence in the field of occupational training.
3. **Learning to be**: education should contribute to every person's complete development - mind and body, intelligence, sensitivity, aesthetic appreciation and spirituality.
4. **Learning to live together**: this concentrates on reducing world violence and raising awareness of the similarities and interdependence on all people.

In sum, lifelong learning is recognised to have three dimension of contribution, they are,

1. personal fulfilment for individuals,
2. economic development of local and national level, and
3. social development of communities and society

The OECD view on lifelong learning

According to the OECD reports that are related to lifelong learning, the publication Recurrent Education: A Strategy for Lifelong Learning (1973), reframed lifelong learning discussion in largely economic and employability terms. The OECD have perceived that lifelong learning has equal weighting as general education. They called for the necessity for more frequent training of workers on average level and higher level in the vocational field. In the 1990s, the OECD sought to transform lifelong learning into an operational concept that aimed to relate to working life. Twenty years down the road, the OECD (1996) defines the concept of lifelong learning that embraces

individual and social development of all kinds and in all settings, formal (structured and institutionalised education) and non-formal (non-structured education). It focuses on the standards of knowledge and skills needed by all, regardless of age.

The emphasis falls on the need to prepare and motivate childhood learning over a lifetime and to encourage the working population to retrain or upgrade their skills, and above all, is to provide opportunities to do so (OECD 1996). It also indicates that the strengthening of basic acquired knowledge is essential to the success of lifelong learning, for instance, minimising dropouts, improving access and the quality of education, strengthening the foundation for lifelong learning in secondary education, and new technologies application and teaching methods. This emphasis is to ensure citizens' capacity and interests in lifelong learning - 'learning-to-learn skills'.

The OECD countries increasingly conceptualise lifelong learning in terms of the broader 'cradle-to-grave' view and redefine the tradition assumptions of division of life stage. The OECD has increased focus on upper secondary school learning as the foundation for lifelong learning. It is because upper secondary schools represent the last stage of basic schooling (from the developed countries or most OECD member states point of view), but nevertheless, it is a key stage of transition between basic and tertiary education, vocational training or the labour market. No matter which personal pathways young adults pursue, the role of upper secondary schools is to orient and prepare young adults to be open to new learning opportunities throughout their lifetime.

The World Bank view on lifelong learning

The World Bank takes the position on the needs of developing and transition economies to perceive lifelong learning. The World Bank is concerned with that developing countries and countries in transition risk being further marginalized in contemporary global and knowledge-based economy if their formal education and training systems are not equipping learners with the learning styles, knowledge and skills the countries need for development (World Bank, 2002). The World Bank suggested that these countries require a new model of education and training from lifelong learning perspectives. For instance, it promotes a lifelong learning framework that encompasses learning throughout life cycle (from cradle-to-grave), which includes, (i) formal learning (i.e. basic/ compulsory schoolings, vocational training and universities); (ii) non-formal learning (i.e. on-the-job, career development and household training); and (iii) informal learning (i.e. learning from family members and local communities).

Transforming the current conventional learning model to a lifelong learning model, skills and knowledge can be achieved through creative, applicable, analytical, and apprenticeship, rather than the information-based, instructive in mode, and rote learning (World Bank 2002). Last but not least, the World Bank also prompts that the realisation of lifelong learning in educational system requires the collaboration between the governments, educational institutions and learners, in order to keep up with the implication, "knowledge is critical for development" (World Bank (1999), in Cresantus 2004).

The European Commission view on lifelong learning

Lifelong learning was originally discussed to serve as the basis for the First Action Programme in Education adopted in 1976. The emphasis was on the importance of post-compulsory education expansion, continuing education, vocational training, and the broadening access to lifelong learning. Since then, lifelong learning was regarded as a strategy to overcome the challenge of the intensified international competition, structural unemployment, and economic growth. From 1996 on, the European Parliament and the Council have explicitly endorsed the view that lifelong learning as a matter of personal fulfilment, which its benefits enable citizens to participate and exercise their rights in social and political activities (Eurydice 2000).

The European Commission's definition on lifelong learning is seen as "encompassing all purposeful learning activity; whether formal or informal, undertaken on an ongoing basis with the aim of improving knowledge, skills and competence" (Memorandum of Lifelong Learning 2000). In its final Communication on 'Making a European are of lifelong learning a reality' (EC 2001), the definition was slightly modified into "All learning activity undertaken throughout life, with the aim of improving knowledge skills and competencies within a personal, civic, social and/or employment related perspectives". The European Commission also identified 'six essential elements' and six 'priority for actions' that go hand-in-hand and guide national implementation of coherent and comprehensive lifelong learning strategies.

Making a European Area of Lifelong Learning a Reality 2001

Six Essential Elements	Priority for Actions
● Sharing of roles and responsibility ● Insight into the demand for learning ● Adequate resourcing ● Facilitating access to learning opportunities ● Creating a learning culture ● Striving for excellence	● Valuing learning ● Information, guidance and counselling ● Investing time and money in learning ● Bringing together learners and learning opportunities ● Basic skills ● Innovative pedagogy

Lifelong learning, individual and society

Lifelong learning is perceived as a means of transforming nowadays societies into learning societies or knowledge-based societies. Such objective is based on an instrumental rationale that the appropriate forms of learning and content of education that enhance the dynamics, flexibility and adaptability of individuals to deal with numerous issues in their private life and social, economic and political spheres. These issues vary from personal enrichment, literacy promotion, second chance learning, to economic restructuring, multiculturalism, social inclusion, and etc. Tuijnman (1999) summaries different views of lifelong learning in the following paragraph.

"Lifelong approaches to learning are being justified on grounds of the realisation, now widespread that countries, communities and business will continue to manage a fundamental adjustment in the forces and factors of production, brought about by a shift from industrial to a "knowledge-based" economy. But lifelong learning is also being promoted for non-economic reasons, on the ground that education forms the basis for a rational, enlightened and democratic society." (ibid., 1999:2, cited in Bostrom 2003:41)

Research has also given evidence of the economic and social advantages due to the expansion of education in different stages of life. For example, the increase in learning opportunities enables the improvement of individuals' economic circumstances and scope of participation. Empirical evidence shows that there is positive relationship between tertiary gross enrolment ratio and economic activity rate, political rights and civil liberties index in data collected from 151 countries (World Bank 2002, Hannum and Buchmann 2002). Researchers in the fields of economic sociology and social policy have thoroughly investigated in the patterns and trends in individuals' school-to-

work transitions and occupational attainment, such as better jobs and an improvement of economic status.

The demand for lifelong learning can be summarised into three central elements, as known as the "triadic" nature of lifelong learning (Chapman & Aspin 2001). It is described as the a means for (i) personal development and fulfilment, (ii) economic progress and development, and (iii) social inclusiveness and democratic understanding activities. The dimension of this triadic nature of lifelong learning covers the following aspects:

Lifelong learning: A triadic nature

| **Personal Fulfilment**	**Economic Development**	**Social Development**
• Personal development	• Innovation	• Informed citizens
• Interests in learning	• Competitiveness	• Lively public culture
• Learning-to-learn skills	• Productivity	• Active participation
• Employability	• Info & Technology	• Cultural understanding
• Adaptability	• Sustainable Development	• Social Inclusion
• Positive attitudes	• Economic Development	• Equal access to learning

II. The Conceptual framework of lifelong learning

Lifelong learning includes both lifelong and lifewide components. The former is illustrated by a vertical axis in the model that represents vertical integration of learning (from birth to death); and the latter is illustrated by a horizontal axis in the model that represents horizontal integration of learning experiences (formal, informal and non-formal learning) (figure 1). Lifelong and lifewide learning remains the core components in the framework of lifelong learning. Education generally takes place in three forms, formal education, non-formal education, and informal education.

Formal education refers to general state education, such as compulsory education, vocational education or tertiary education, they receive accreditation from the state. Non-formal education is not designed and delivered by political institutions. This form of education is usually initiated by the civil society and voluntary associations. Non-formal education offers subjects and educative interests that are in general not found in formal education. Individuals and different interest groups create education opportunities and offer them to the public, such as study circle, book club,

astronomy society, nutrition courses, and etc. The diversity of courses reflect citizens' interests in learning and cultural knowledge. In some countries, companies and government do contribute to the expenses of courses that employees and citizens undertake. Informal education is the least structured form of education opportunities. It usually involves individuals, families and educators to facilitate and interact with the learners. This form of education requires flexibility and creativity in mental habits to grasp and point out education opportunities in one's social and natural environment. These forms of learning can take place in one's lifespan, from early childhood to adulthood and late years. Last but not least, inter-generational learning and inter-cultural learning are also favourable for enriching the diversity and dynamics of learning process. This conceptual framework of lifelong learning is adopted and differentiated by national, regional governments and international organisations.

Figure 1. Lifelong and Lifewide learning (CEDEFOP, 2001:9)
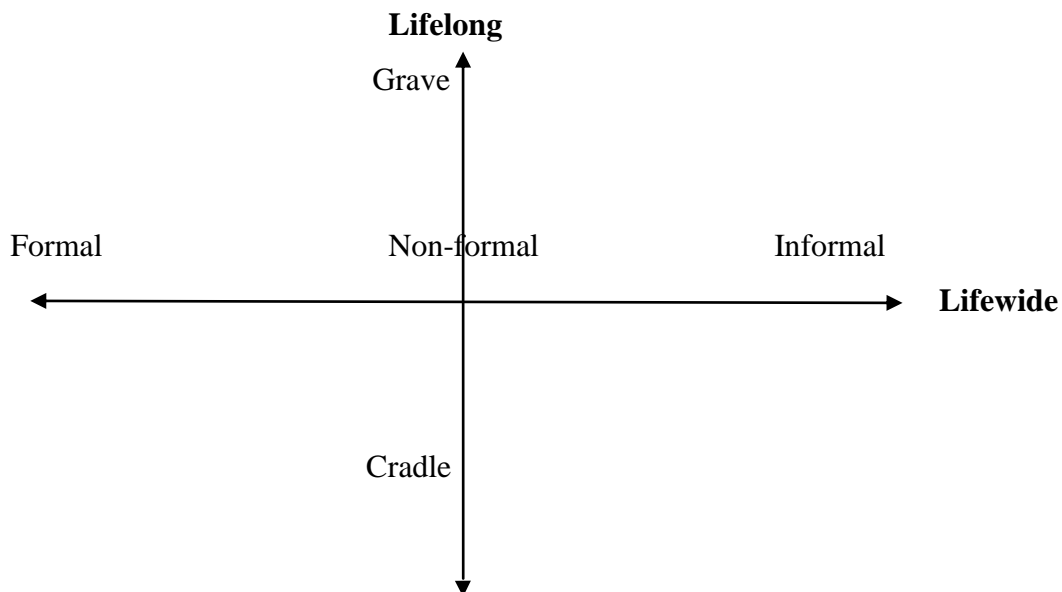
Lifelong learning framework upholds three concerns (Hopper 2004). They are humanistic concern, adult education concern and vocational skills training concern. These concerns are embraced in formal, non-formal and informal education. Firstly, humanistic concerns emphasize on personal development. Faure (1972) states that lifelong learning helps the 'fulfilment of men' and is not just about schools and the privileged few, but should last the whole life for all individuals.

Secondly, lifelong learning is concerned with adult education, such as the second-chance education and self-improvement in competencies for (i) the disadvantaged groups (early dropouts, immigrants, the disabled and prisoners); (ii) people with no access to learning opportunities before; (iii) and the overall citizens. It aims to promote a learning society in which self-worth, social competence, social mobility, and social inclusion are highlighted.

Thirdly, lifelong learning is interpreted to have a training of vocational skills concern. It emphasizes on the options and opportunities for the development of a wide-range of post school skills and competencies. Learners are encouraged to undertake self-directed learning, study circles, and human resource development for upgrading and retraining.

These three concerns are widely acknowledged in academic journals, policy papers and advocacy from national governments, regional and international organisations. In terms of lifelong learning policies, Aspin and Chapman (2001) identify four different models of which countries have materialised lifelong learning ideas into policies, for instance, compensatory model of lifelong learning, continuing vocational training model, social innovation model of lifelong learning, and leisure-oriented model of lifelong learning.

III. Experiential learning: The day-to-day of lifelong learning

Valuing experience as a tool in knowledge building and human development was seen as early as the 4th century B.C. Aristotle states that "There using the language of knowledge is no proof that they possess it". It implies that a person understands the theory when he or she has the ability to apply it. An old Chinese proverbs says, "Tell me, I will forget. Show me, I will remember. Involve me, I will understand", it is also written as "I hear, and I forget. I see, and I remember. I do, and I understand". These are some little quotes to remind educators and learners.

Dewey states, "Education is a social process. Education is growth. Education is, not a preparation for life; education is life itself" (Dewey, cited in Neill 2005). He views that basing education upon personal experience and the circumstances of the context may mean cumulative, more multiplied and more mutual contacts through understanding and guidance between the educators and the learners. Dewey supports experiential learning not only in classrooms, but also in non-formal and informal contexts such as playing, interchanging work or house chores with academic knowledge, visiting museums, community services, aesthetic experience, gardening, and etc. His idea of experiential learning is an integral part of his view on lifelong learning.

In the 1910's to 1940's, the work of John Dewey that focuses on learning through experience challenged educators to develop educational programmes that would not be isolated from real life experience. He explains (1938) in Experience and Education, that the two chief principles of experiential learning are (i) the principle of continuity of experience; (ii) objective and internal conditions. First, the principle of continuity of experience means that every experience both takes up something from those that have come before and modifies in some way the quality of those come after (1938: 25). Therefore, each experience a person will have influence his/her future experience, for better or for worse. Growth is one exemplification of the principle of continuity, not only does it mean physical growth, but also intellectual and moral growth. However, the direction of growth is to be taken into account whether it promotes or retards growth in general.
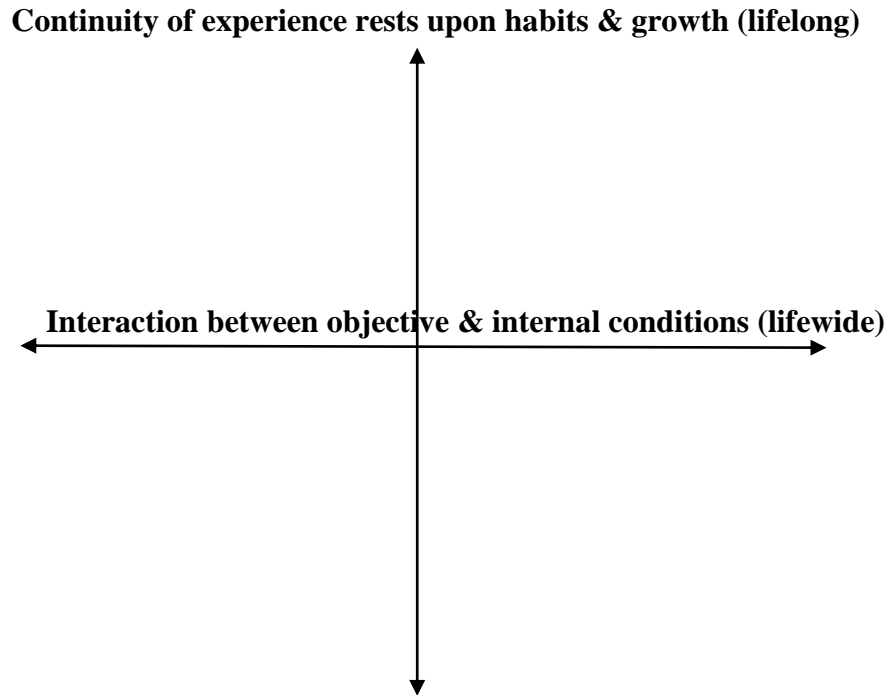
The second chief principle, objective and internal conditions, imply that any normal experience is an interplay of these two sets of conditions, in which their interaction form a situation (1938: 39-40). Dewey explained situation with a statement that "individuals live in a world" means, in the nutshell, they live in a series of situations. For instance, when it is said that they live in these situations, the meaning of the word 'in' refers to individuals who live in a series of situations. In another words, an experience is a function of the interaction between one's past experience, encounters with people and his/her environment.

The environment, in other words, is whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience that it had. Dewey (1938: 79) argues, "…education must be conceived as a continuing reconstruction of experience …the process and goal of education are one and the same thing." In Dewey's view, personal development is also a continuing reconstruction of self, influenced by his/her environment, encounter with people, and getting in and out of problematic situations. Having such vast criteria of experience and learning opportunities that go with it, experiential learning method can be delivered through informal learning, non-formal learning, incidental learning, self-directed learning, practical learning, situated learning and lifelong learning.

In sum, the two principles of continuity and the interaction of objective and internal conditions are not separate from each other. The two principles intercept and unite that represent the longitudinal and lateral aspects of experience.

Figure 2. **Model of Experiential Learning and Lifelong Learning**

Continuity of experience rests upon habits & growth (lifelong)

Interaction between objective & internal conditions (lifewide)

As an individual passes from one situation to another, his world – his environment, broadens or narrows. For example, when an individual encounters a series of situation, the knowledge and skill acquired in one situation become a tool of understanding and dealing with the situations that come after. The process goes on as long as life and learning continue. This illustrates one main denominator of experiential learning and lifelong learning. Medel-Anonuevo, Ohsako and Mauch (2001) states that lifelong learning encompasses both continuity (cradle to grave), and discontinuity (changes) in learning capacities over time because of interactions with the man-made environment (society).

Nevertheless, learning experiences at different stages of life are interconnected; and early life learning has implications for later life learning. The way an individual learns is affected by the learner's past experiences, his/her self-image, the attitude and values in his/her context (i.e. society and/or environment) and his/her life situation. A fully integrated personality exists only when successive experiences are integrated with one another through a series of situations (lifewide) from

cradle to grave (lifelong). Above all, the conceptual frameworks of experiential learning and lifelong learning are interwoven.

Recent development of experiential learning theory has drawn on the theories of human learning and development that are contributed by educationalists and scholars such as Dewey, Lewin, Piaget, Jung, Freire and others[42]. The propositions shared among these scholars, and are widely accepted as a useful framework for learning-centred educational innovation and lifelong learning. They are summarized as follows,

1. Learning is best conceived as a process, not in terms of outcomes.
2. All learning is relearning.
3. Learning requires reflection, action, thinking and feeling that oscillate back and forth between opposing modes.
4. Learning is a holistic process of adaptation to the world.
5. Learning is derived from the interception of the learners' past experience and the environment.
6. Learning is the process of knowledge construction.

Blind spots in experiential learning

Learning through experience is not without blind spots. The belief that all firsthand knowledge comes about through experience does not mean that all experience is genuinely and equally educative. Firstly, Dewey (1938) (cited in Kolb & Kolb 2004) showed that individuals construct new knowledge through a process of learning by performing new roles. However, he emphasized that not all experience educates. Learners' experience is perceived differently. Sometimes people learn from experience that is dysfunctional and discouraging. Hence, Dewey (1938) also supports that genuine education comes about through experience, but not all experiences are educative and some are "mis-educative" (1938:71).

Mis-educative experiences somehow distort and hinder further development of new experiences. For example, mis-educative experience could derive from (Dewey, 1938: 13 - 17);

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[42] According to the cognitive constructivist theories of Piaget and Vygotsky, new knowledge and understanding are constructed from what learners already know and believe based on their previous experience. For instance, Paiget (1966) (Fenwick 2001) observed children learn through play and described this learning process as oscillating between "assimilation" and "accommodation". He states that learning happens when learners interact with objects in their contexts to build and refine the constructed knowledge in their brains. Other times learners alter the constructed knowledge when they encounter new objects or contexts that may contradict or consolidate it.

- The unproblematic view of identifiable "concrete" experience, or a lack of comparative view on a particular experience

- The assumption that individuals engage in and reflect upon their experience as unitary independent selves, and the assumption that individuals are split from their contexts, such as difference in ethics, religious belief, gender, income gap, cultural background).

- Experiences may be so disconnected from one another that they are not linked cumulatively to one another. Each experience may be vivid, enjoyable, and agreeable; but if they are disconnected, it may create dispersive, scattered, centrifugal habits.

As a result, these habits may also hinder the significance to contribute an individual's perspective of his/her future experience.

Moreover, the way in which experiential learning has been designed and delivered are debatable; especially when educators as "managers" of others' experiential learning and experience biographies (Fenwick 2001). On the one hand, having an educator manage one's process of experiential learning can minimise the disconnectedness of experience; avoid the generation of dispersive habits and the inability to control future experience. On the other hand, having someone "manage" learners' experience contradicts with the principle of experiential learning, which values inner experience, self discovery, and attempts to resist the authority of academic knowledge.

The above cautions of experiential learning, its theories and practice do not intend to nullify this learning approach. Instead, it aims to induce a more thoughtful and comprehensive approach when using experiential learning to guide educators and learning to better teaching-learning transaction. Educational experience from designing, creating to implementation should involve all potential participants in the decision-making process, such as educators, learners, collaborators, or people who might become involved as part of the educational process. In this way, experience is visualised, created and understood equally by all that are involved, hence, when it comes to executing the learning experience, the passivity, disconnectedness and drudgery can be minimised.

III.I Theory of Thoughts

In Dewey's work *How We Think* (1910) explains his support for instrumentalist perspective of educational process, that is the foundation of the notions of experiential learning and lifelong learning. His understanding and ideas of "thinking" and "thoughts" improve and shape learning

methods and educational conditions that enable educators to facilitate and students to learn. Learning methods and school conditions that foster means-end rationality, experiential learning and lifelong learning interests have significant influence on individuals´ enrichment, public culture, societal development. Dewey's view on education, theory of thoughts, and his theory of inquiry will be discussed in the following section.

Dewey distinguished three types of thinking, (i) concrete and abstract thinking, (ii) experimental thinking, and (iii) reflective thinking.

Concrete and abstract thinking

Dewey defines concrete and abstract thinking as, 'When thinking is used as a means to some end, good, or value beyond itself, it is concrete; however, when it is employed simply as a means to more thinking, it is abstract' (Dewey, 1910, p.135). He explains concrete denotes a meaning definitely marked off from other meanings so that it requires no effort to associate, translate and reflect in order to grasp what it means itself. Abstract thinking implies intellectual progress of an individual that expand concrete meaning to new ideas. These two types of thinking show similarities with direct and indirect understanding on a subject matter. The mechanism of concrete and abstract thinking is infinite. Dewey highlights that what is abstract at one period of growth is concrete at another; for examples, when one finds that things are supposed to be thoroughly familiar actually involve puzzling factors and unsolved areas.

Nowadays, secondary and higher education separate hard/soft knowledge, pure/applied knowledge, and technical knowledge from humanistic understandings; the studies of concrete and abstract subjects tend to be separated. Although learners should open to and excel in both concrete and abstract learning, educational objectives tend to emphasize specialised knowledge on career or skill oriented training. The training of thoughts, thus, has become incomplete. Learners' ability of 'know-how' i.e. 'things' cannot go beyond the level of applied knowledge, so its associated meanings fail to progress to abstract learning and so on.

In the context of education, Dewey identifies that the contrast of the education of things and the education of thoughts appears when looking at the purpose or ends of thinking required. The differentiation lies between the concentration on application, on practical uses, and the deliberate abstract from application in life (Dewey, 1910). Concrete thinking represents the lower end of the educational scale that involves mechanical routine, application and the demand of practical life;

while abstract thinking represents the upper end of educational scale that tends to divert practical uses out of account, for instance, it encourages the study of "know-why", theoretical, strictly intellectual and unapplied learning.

Experimental thinking

Dewey (1910) defines experimental thinking as a scientific method that involves breaking up of the coarse or gross facts of observation into a number of processes not directly accessible to perception. This method of inquiry requires varying conditions one by one as precisely as possible. Specifically, it requires a careful comparison of results derived from numerous observations under different conditions (both accidentally conditions and intentionally created conditions) in order to find out what special conditions are present when the effect occurs and absent when it fails to occur. This method of scientific thinking based on some ideas or theory constitutes experiments. For examples, experiment is the chief resource in (scientific) reasoning because it involves uncertainty, separation, definition, observation, reflection, and reaching a conclusion or belief.

Dewey highlights the significance of experimental thinking, or scientific thinking that is to bring out the worth of reflective thinking because it i) allows analysis and synthesis of meanings and ideas; ii) lessens tendency to error; iii) enhances the ability to manage and support new ideas; iv) raises interest in the future or progress; v) bridges direct and indirect understanding through logical considerations; and vi) acts as catalyst that induces abstract thinking. Experimental thinking as an intellectual attitude turns away from custom and routine, deters fixed responses to a situation, and limiting influence from external affinity. The major function of experimental thinking is the empowerment of reflective and abstract thinking, in a way; it can be described as emancipating and enlarging intellectual experience.

The discussion on scientific methods signifies experimental thinking as learning methods and refine educational conditions. Education should layout its objective as continuous learning process; experiments give rise to emancipation and enlargement of intellectual activities. Dewey maintains that activities do not cease in order to give way to reflection (Dewey, 1938, p. 133). Imagining, feelings, pondering, reasoning, inference and inquiry are continuation of action. Hence, educational methods and conditions should provide learners the tools, facilitation and activities to keep up curiosity and mental disciplines embracing experimental thinking and reflective thinking.

This mode of thinking also enhances learners' receptiveness on their natural conditions and social surroundings, thus, increases awareness of their decision and behaviours.

Reflective thinking

Reflection explicates actions and consequences on what we are stuck at: What we did (or why did we) to end up at present situation? What do past experiences make us think? What can we expect with an intervention? Then, we engage ourselves in an inquiry into the problem in order to improve an indeterminate situation. Reflective thinking is necessary for three main human activities such as making reasonable choices and solving problems.

Firstly, it gives the possibility of deliberate and intentional activity (1910: 14). It takes hold of instincts, emotional act/thoughts, and impulsion that are natural tendencies to lead individual astray. Moreover, it offsets the lack of will in order to enable appropriate action to take place based on sufficient understanding on the natural surroundings. Secondly, it gives the possibility of systematizing foresight (1910: 15). For instance, planning and forecasting require reflection on experience and memories. Thirdly, reflective thinking gives the possibility of perceiving objects not only as they are but also increases their qualities by the ability to make lateral and vertical association with things and other beings (1910: 16). In *How* We Think (1910), the characteristics of reflective thinking are summarized as follows:

1. Reflective thinking is a three-tier process which consists of origin and stimuli, suggestion and past experience, and testing and exploration.
2. Reflective thought is consecutive and oscillating, not merely a sequence.
3. The thought process, namely reflective thinking, undergoes rigorous examination that is backward and forward rather than static. It aims to arrive to a successful or satisfactory belief beyond an intellectual comfort zone.
4. Reflective thinking consists of the engaging in thinking that is not necessarily directly presented to the thinkers.
5. Reflective thinking is to bring about better and more reasonable judgment rest upon a survey of evidence.

The significance of the above characteristics of thinking (experimental, concrete, abstract, reflective) indicate that human interests in knowledge are instrumentally guided. These functions of reflective thinking for human activities led Dewey to note that reflective thinking is alone truly

educative in value and thus deserves the greatest attention. Dewey argues, "Thinking is the intentional effort to discover specific connections between something which we do and the consequences which result, so that the two become continuous. Thinking is thus equivalent to an explicit interpretation of the intelligent element in our experience. It makes it possible to act with an end-in-view." (Dewey 1916, p. 152). He continues, thoughts, the domain of knowledge, thinkers´ environment, and the world of facts are factors of the means of obtaining a set goal. Thinking and thoughts are not exclusive to activities, but rather thinking and thoughts such as imagining, feelings, pondering, reasoning, inference and inquiry are matching part of a continuation of actions. Dewey's instrumental thinking portraits a significant difference between behaviour on impulse and conduct on reasons. In his view, reasoning that is deliberative and intelligent will lead to creative actions. The diversity of interaction and affairs of life between human and the environment is creative, functional and operational.

III.II Theory of Inquiry

Dewey's Theory of Inquiry discusses how knowledge is acquired and favourable learning habits can be nurtured. An understanding of learning theory and education conditions will shape the contents of education and learners' experience.

Dewey distinguishes 'theory of inquiry' from the common expression 'theory of knowledge' by rejecting traditional presumptions. For Dewey, inquiry begins when doubt is felt. What resolves the doubt is knowledge. Knowledge is a functional concept in two ways, (i) it is construed in terms of particular problem, and (ii) it is identified in terms of process of inquiry and becomes a satisfactory end point of an inquiry. Dewey´s instrumentalism conveys that all reason is practical reason[43]. It refutes the dualism between theoretical reason and practical reason.

For Dewey, practical reason includes both theoretical and practical reasoning, that is guided by means-end reasoning. His theory of inquiry is his theory of logic; for him, logic is inquiry into inquiry. Thus, the pattern of practical reasoning is the pattern of all inquiry.[44] Dewey asserts that what is most important in an idea or a thing is its value as an instrument of action, and that the truth of an idea lies in its usefulness. Ideas are conceived as instruments for transforming the uneasiness

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[43] John Dewey (1925), The Quest for Certainty. LW 4. New York, Harper and Row, 1972.

[44] Cited in Jim Garrison (1999), Original from John Dewey´s Theory of Practical Reasoning. Educational Philosophy and Theory, Vol. 31, No. 3.

arising from facing a problem into the satisfaction of solving it. He notes, "As a general term, "instrumental" stands for the relation of means-consequence, as the basic category for interpretation of logical forms" (Dewey, 1938, p. 22). Logic acts as a problem solver; it is an inquiry into inquiries. Dewey´s Logic, thus, has a descriptive role on methods of inquires.

There are two main influences of Dewey´s theory of thought that are worth examining. The first, and aforementioned, is the biological conceptions, while the second is the social import of thought. Concerning the influence of biological conceptions, Dewey is dependent on Darwin´s thesis on change, which signifies the mind as an active structure that is not fixed but functional and problem solving. Dewey´s definition of inquiry explains, 'Inquiry is the controlled or direct transformation of an indeterminate situation into one that is determinate in its constituent's distinctions and relations as to convert the elements of the original situation into a unified whole.' (Dewey, 1938, p.108). The context of instrumentality in inquiry that involves need, doubt, and the desire to relieve the need and to remove the doubt. Having an aim to overcome a stuck situation or to restore a habitual functioning, instrumental rationality gives rise to intelligent behaviours.

Concerning the social import of thought, this influence can be drawn on Dewey´s interest in searching for an appropriate logic to put in place moral and social thought. For Dewey, he wrote Logic in the hope of finding a solution of pressing social problems and social sciences progress. In Democracy and Education (1916), John Dewey notes,

> "We cannot set up, out of our heads, something we regard as an ideal society. We must base our conception upon societies, which actually exist, in order to have any assurance that our ideal is a practicable one. But, as we have just seen, the ideal cannot simply repeat the traits, which are actually found. The problem is to extract the desirable traits of forms of community life which actually exist, and employ them to criticize undesirable features and suggest improvement" (Dewey, 1916/1981, p.89).

This passage has responded to criticism by contemporary social theorists such as Max Horkheimer who vehemently criticized instrumentalism and instrumental rationality as reinforcement on public culture that was distorted by modern industrialised society, i.e. calculative economic rationality, consumerism, affluence, and etc.

In Eclipse of Reason, Horkheimer (1946) claims that instrumental rationality is degenerated from enlightened rationality because human reason has been occupied and satisfied by calculation

of means-end action to achieve "subjective" self-interests. In his view, subjective interests are influenced and shaped by social culture or norms; in his social context, it refers to modern industrialised capitalism, materialistic culture and calculating economic rationality. Degeneration of rationality takes place when rationality, which is supposed to be true reason in the sense of having a communal and interpersonal basis for obtaining the best situation, became instruments to serve for one's obtaining "subjective" self-interests.

As a result, a public culture of instrumental rationality leads to "reification" and "dehumanization" of human life and human reason. Dewey, on the other hand, has defended instrumentalism by pinpointing the importance of critical and reflective thinking for identifying a socially appropriate and harmonious end-in-view in the formulation of effective means. Instrumentality is a method of inquiry, a means to solve indeterminate situation, a pattern of logical inquiry. It is not instrumental rationality that is degenerated, it is rather the end or objective that is distorted in the first place. However, the ability of reflective thinking and making informed, unbiased judgement will enable an individual to identify, for instance, a distorted objective.

To conclude this section, Dewey´s theory of inquiry, that is commonly called "theory of knowledge" is discussed in terms of three types of thinking and thoughts. As a pioneer of instrumentalism, he contributed instrumentalism as the logic of inquiry, intellectual activities and learning experience. Throughout this section, instrumentalism as the logic of inquiry has been illustrated and emphasized as one of the most important educational ideas - learning how to learn. From an instrumental perspective, the aim of learning is not to prove every statement made, nor to teach every possible item of information; rather instrumentalism as an education or pedagogical framework is to cultivate deep-seated and effective mental habits of differentiating tested beliefs from mere speculations, guesses, and opinions. Learners will then ingrain the importance of good judgment into their thinking habits, lifestyle, methods of inquiry, and reasoning that are suitable to tackle various problems that puzzle them.

Instrumentalism stands between human and the environment, to enable human reasoning to cope with the dynamics of the environment that appear to be disturbing to human beings. The essentials of mental discipline is a habit and not a gift of nature, hence the main task of education is to supply conditions and activities that favour the cultivation of habits, learning of how to learn, making good judgment, cooperative learning, interests, and dealing with the continuity of knowledge and life.

IV. Education conditions for promoting experiential learning and interests in lifelong learning

A favourable education environment forms the playground for learners and thinkers. Play and leisure are activities that are spontaneously and enjoyable, learning and thinking should be considered a form of play and leisure for it to be experiential and interesting. Dewey states (1938) that the ultimate reason for hospitality to progressive education is because of its reliance upon and use of humane methods and its kinship to democracy. Having discussed the principles of theory of inquiry and theory of thoughts, four educational conditions regarding learning and teaching activities can be identified. These conditions offer democratic, cooperative and lively learning experience to both learners and educators.

They are (i) learner-centred orientation to learning and teaching, (ii) cooperative and collaborative learning, (iii) deep processing and knowledge building, (iv) and the use of available resources. Drawing on the work from Aspin and Chapman (2001), and Medel-Anonuevo, Ohsako and Mauch (2001), the prerequisite and benefits of these four areas for refining educational conditions and better learning process are illustrated as follows.

Learner-centred orientation

Learner centred orientation is characterised by learning by doing, integrating new skills and knowledge with the existing ones. Compared to conventional teaching method that treats students as "generic" and "receptacle", learner-centred approach are differentiated from conventional education by the orientation of learning (Aspin and Chapman 2001). For examples, "generic" students, are viewed and taught as receptacles, somewhat like sponges. Teachers didactically pour information, facts and contents until the *jugs* are filled; in another words, students *soak* whatever delivered to them by the teachers as much as possible (ibid). This approach are likely to develop passivity and over-dependence in students. Consequently, students lack the incentives to participate in the learning process as they are used to the educational approach that new information, facts and contents are presented to them entirely. They tend to attend classes with inadequate preparation on new materials, which partly leads to passive participation and poor response during class, and often reflect or retain little after class. This is a more conventional concept of teaching-learning transaction, in which learning process was mainly teacher-centred, instructive and didactic in mode.

In contrast, learner-centred teaching/ learning aims to generate new enquiries/ knowledge through problem solving. It is much more to do with learners becoming active and curious for discovering, solving problem, generating and operating new skills/ knowledge, Hence this approach to learning is closely associated with the vertical axis (lifelong) and horizontal axis (lifewide) in the process of education. Educational conditions based on leaner-centred orientation and less teacher-talking time will motivate higher tendencies of activities through experimental thinking and reflective on experiences, practical reasoning, and knowledge discovery.

Interaction among learners

Cooperative learning is one of the favourable interactions learners can take up. The aims of this approach to learning is based on collaboration and sharing of ideas, it is in contrast with learning based on competitive and individual approach. This approach is documented in research and supported by educators, learning theorists and international agencies, which further emphasize that it is important that learners are able to learn with and from one another (OECD 2001i cited in The World Bank 2002).

A friendly learning environment embraces implicit learning outcomes or positive feedbacks when active participation and successful social interaction are made possible. Research also shows that learning gains and cognitive progress are best attained through teamwork or in company with other people of like minds and rates of cognitive development (Aspin and Chapman 2001, OECD 1996). This collaborative learning approach is claimed to facilitate learners' gains in acquisition of their learning, enhance knowledge transfer, and master complex and heterogeneous forms of knowledge and skills (OECD 1991 cited in Aspin and Chapman 2001). Education environment, such as roundtable sitting plan, group critique, regular community service, or nature trail maintenance, can possibly provide learners the essential conditions to work on joint projects, group study, in-group discussion and sharing role in learning process.

Deep and surface processing

Learning conditions can determine whether learners are being encouraged and exposed to "deep processing" or "surface processing" in learning (Aspin & Chapman 2001). For instance, the characteristics of deep and surface learning process is distinguished by how assignments and tests perform on learners or students. These two approaches to learning are also reflected by how learners or students tackle assignments and tests. Nevertheless, the kind of assessments (i.e. assignments,

tests and appraisal) also affects how students choose between these approaches (Marton and Saljo 1976 cited in Toye 1989).

If assessment is designed and anticipated by students as multiple choice tests that assess factual recall, students are likely to approach it with surface learning process, rote learning and question-spotting manner, this is known as "technification of assessment" (Toye 1989). This learning process is usually promoted by test scores driven or 'one off' examination-based assessments, in such circumstances, students' motives of learning is to achieve high scores to show their ability to progress. Learning becomes surface and rote, students retrieve and write down facts, contents and information covered in class or textbooks in a narrow range of settings. This learning approach is score-oriented, teaching becomes a transmission of facts, and learning process misses the significance of discovery and cooperation.

A deep surface approach to learning is characterised by which learners seek to understand the meaning of concepts and relate it to daily life; however, a surface approach to learning is confined to rote learning and memorising facts (ibid). From a lifelong learning perspective, assessment is used to guide learning strategies that are based on clear standards. Learners must have the opportunity to identify the significance of their tasks from the beginning of their learning process, hence, they are heading towards meeting the objectives and developing learning-to-learn skills.

On-going assessment and feedbacks are important parts of an assessment, because they are more likely to promote the development of self-authorising learning, higher-order thinking skills and conceptual understanding (OECD (DeSeCo) 2002). In doing so, learners also demonstrate the ability to reflect and connect new situation observed as well as new information received inside/outside classrooms (i.e. the media, community) from a broad, integrated perspectives.

The Use of resources for learning

It has been well recognised that computers are both tools for learning activities (i.e. simulation) and for learning assistance (i.e. word-processing) in schools. For example, in science laboratories, subject-specialised software and graphic technology can be used to expand range and variety of specimen/ experiments or reduce the time spent on collecting and sorting data. Computers also give rise to Information and Communication Technologies (ICTs) in learning process. Computers can support learning and communication at schools when connected in networks (OECD 2004). By

integrating computer system and networks in the learning environment in schools, learners and teachers can share articles, extra learning materials and feedbacks. Discussion forum and collaboration can be established across distance in a digital environment with equal access for all users.

In the context of experiential learning, the development of the ICTs has the potential to expand access and sources to learning opportunities; for instance, an ever-increasing amount of information can be obtained through the Internet that has become a mode of dissemination of information and learning materials. Learners must also undertake careful and critical approach to reading, filtering and identifying various information and sources (i.e. the backgrounds of the media, information providers and network). Learners increase awareness of diverse sources of knowledge and learning opportunities, thus, adopt learning-to-learn and learning-by-doing approach to knowledge building. ICTs as a learning process broadens the scope of inquiries, problem-solving, analysing findings, discussing opinions or findings across regions.

The following four areas summarize educational conditions that favour experiential learning and lifelong learning are compared to conventional learning

Educational conditions: Lifelong Learning Oriented Approach versus Conventional Learning Approach

Lifelong Learning Oriented Approach	*Conventional Learning Approach*
Learner Centred Orientation to Learning • Learners learning by doing • Learners acquire new knowledge based on what they already know • Learners solve problems in diverse context and seek knowledge from diverse sources proactively	**Teachers/ Instruction Dominated Learning** • Students receive knowledge from teachers and assigned textbooks • Students have little interest to prepare in advance the new knowledge to be delivered or covered in class • Students are viewed as receptacles
Co-operative/ Collaborative Learning • Learners learn in groups and from each other • Learners are active and aware of their role and responsibility in school life	**Non-cooperative/ Non-collaborative Learning** • Learning atmosphere is competitive and lack sharing of ways of thinking • Students are passive and indifferent in taking personal participation in school
Deep Processing and Knowledge Building • Assignments and assessment are used to guide learning strategies • Learners develop individualised learning plan and learning-to-learn skills • Learners reflect on new materials, observation and knowledge	**Surface Processing & Knowledge Acquisition** • Study motive is mainly test scores oriented • Rote learning - students retrieve and write down information in a narrow range of settings (i.e. examination paper) • New learning tends not to sustain
Use of Available Resources • Learners are aware of diverse learning opportunities • Learners are able to use and apply ICTs interactively • Learners have access to academic/ career guidance and counselling	**Use of Limited Resources** • Students are not aware of learning opportunities • Students are not able to use and apply ICTs as learning resources • Students do not have access to academic/ career guidance and counselling

V. Agents of Education

Agents of education is not confined to teachers, especially in the contexts of experiential learning and lifelong learning. Whether we are qualified teachers or not, there are a number of occasions in one's life when one take up an educative opportunities, that could be with your children, nephews, co-workers, subordinates, trainees, volunteering work or intergenerational communication experience. Since learning takes place across formal, informal and non-formal contexts, for instance, it can take place in the street or workplace, at home, on public transportation, in a café, and etc. We do have the responsibility to maintain a lively learning environment for one another, adults, children, elderly people, local and foreigners in our social and common environment.

In Japan, elderly people and school children share a unique inter-generation learning experience. In this activity-based learning experience, the two generations form a team and play games in order to complete a task collaboratively. In Europe, children are asked to make videos of their interview with their grandparents about their life experience, or with a theme regarding a particular period in Europe. In China, more and more children are being looked after by their uncles, grandparents and neighbours, while their parents work and support them from another cities. Even in the streets, we might be confronted by situations when we need to show, explain, teach or even to correct another person certain things in a form of offering help, courtesy or civic courage.

There are numerous examples to be given when we take on a role as an educator or a facilitator in our private life as well as community life. It is essential that a qualified teacher, a businessman, a grandfather, a passenger, or any citizen to understand and to be able to become an educator or facilitator when the occasion arises. In the following paragraphs, four desirable traits of an educator will be illustrated and compared with some less effective traits of facilitating methods, for instance, (i) educators as artists, (ii) educators as facilitators, (iii) educators as critical analysts, and (iv) educators as lifelong learners.

Educators as Artists &"Generic Teachers"

"Educators as artists" are common metaphor that describes the quality of teaching styles as creative, innovative, improvisation[45] and sensitive to learners' response in immediate, yet complex

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[45] Improvisation does not mean last-minute reaction. The success of improvisation requires substantial preparation and experience; an understanding of the topic, elements of the teaching environments and students' natural tendencies is particularly important, so as to build rapport and raise interests in a specific group of audiences.

classroom situations (Brookfield, 1989). Educators need to demonstrate acute observant, wise sympathy and constant attention; more importantly, these skills are necessarily mastered on an improvisational level (Brookfield 1989). Undertaking this approach, educators engage in "reflection-in-action process" (Schon 1983 cited in ibid. 1989). This process is achieved by educators' reflection on the interaction with learners and improvisation techniques, fine-tuning mode of delivery, readiness to take off from textbook models of exemplary practices. Educators are also creative and sensitive in assessment and accreditation designs. They favour individualised learning plans, on-going assessment and prompt feedback.

Learners are encouraged and given the opportunities to demonstrate autonomous and deep learning processes. Educators are also able to relate theories and concepts to natural and social phenomenon in order to promote learning by association and knowledge construction by learners. In terms of innovative and stimulating learning experience, educators organise fieldtrips and/or invite specialists from other professions to deliver first-hand information and on-the-job experience. These auxiliaries bring with them non-instructional responsibilities that opens up new perspectives on learning process and teaching techniques.

In contrast, "generic teacher" is demonstrated by the use of routine set of teaching rules with minimal variation to cope with students' response to class materials. Assessment designs are confined to a narrow range of settings such as tests and standardized assignments. Grading and accreditation methods are mainly based on test scores or end of term examinations; however, on-going assignments and internal assessment are not rarely used. Learning plans are usually one-size-fits-all in character and options in terms of format or topics are rarely open to students. It is partly because teachers usually follow sets of standardised and narrow sets of "marking scheme" to access educational outcomes. In conventional teaching approach, the mode of delivery of information, facts and contents are viewed filling up an empty jug. It is didactic in character, overly emphasized on teacher-talking time, lack of teacher-student interaction, and classroom atmosphere is overall monotonous.

Educators as facilitators

The use of the term "facilitator" contains humanistic and democratic association, which are expressed in terms of being in a helping and nurturing relationship for raising interest in learning process and mutual exchange in teaching-learning transaction. Aiming to raise learning interests,

educators are guides to sources of knowledge, rather than knowledge transmitters. They guide learners throughout the learning process such as access to knowledge, support in breakdown situation, and develop both direct and indirect understanding. Educators as facilitators have characters such as,

- warm, sympathetic, understanding, caring and accepting towards learners,
- having a high regard for learners' innate abilities to learn,
- viewing themselves as equal as learners (minimising teacher's talking time) when engaging and facilitating deliberative learning; and
- keen on receiving feedbacks and making adjustment in response to learners' demand and learning styles.

"Educators as Facilitators" can be described as those who know learners' capability and facilitate learners' conceptual understanding (Brookfield 1989). They prepare themselves to be resources and options for learning. Moreover, educators as facilitators will steer learners throughout their programs and keep track on their learning pathways and career interests in order to give guidance (Brookfield 1989). They encourage learners to be aware of their academic/ vocational interests, to recognise their potential and their contribution to the school life or society in which they belong. Getting to know the learners can be achieved through observation, dialogues, and reading a learner's academic pathways, choice of courses, extra-curricular activities and conducts.

On the other hand, teachers as knowledge transmitters are characterised as source of knowledge. They assume students to have little basic knowledge on new topics, and deliver facts, contents and information didactically. It is a one-way teaching-learning transaction, in which responsibilities substantially lie with the teachers to ensure that students receive the target information and materials they are to understand. Thus, it is often referred as the "banking system" of education in which knowledge is deposited into students' mind (Freire 1970 and Brookfield 1989). Moreover, in conventional classroom learning, teachers and students tend not to interact and discuss matters that are not contained in textbooks. Teachers might perceive their roles solely as to teach the specific subjects, as a result, they might not be aware of students' academic interests, learning styles and cultural background.

Educators as critical analysts

The characteristics of critical analysts are those who prompt learners to consider alternatives to their present ways of thinking and textbook contents (Brookfield 1989). Educators as critical analysts tend to encourage learners to realise and challenge bodies of knowledge, values, beliefs and accepted truth. In-depth knowledge of their disciplines and the ability to make connection of facts and concepts are also demonstrated by being educators as critical analysts.

This characteristic can be distinguished by how they facilitate alternative thinking and interpretation of contents in order to stimulate learners to discover new ways of thinking and to put assumptions to test. They understand the balance between ideas and attitudes within learners are factors of intellectual exchange in class. Educators are keen on creating a learning atmosphere that is based on trust and rigor intellectual discussion for cooperative learning and confidence building. UNESCO (1996) suggests that "the authority vested in teachers is not based on the assertion of their power but on the free recognition of the legitimacy of knowledge" (cited in Villalba and Pope 2004). This is demonstrated by democratic and equal educational conditions that independent thinking, careful listening, openness to ideas, and reasonable response are promoted in the learning process.

In contrast, in conventional teaching practices, teachers deliver class materials directly from the textbooks without drawing on different sources of knowledge. Besides, teachers deliver surface and large amount of new materials to students. Students usually realised what they are asked to learn by the teachers during the lesson, and approach their parents or private tutors for further explanation and practice. This kind of systematic learning is very common in the Far East Asian countries, where students do to mathematics, economics, language courses in the evening or at weekends to seek further explanation or question-answering techniques in exams. The conception of teaching-learning practices and its outcomes are overly test-score or result oriented.

Moreover, teachers are authoritative figures at schools. This over-rigid hierarchical teachers-students relationship deters students from raising questions, thinking critically, or challenging one's view. Dewey (1938:69-71) argues that "[conventional] methods set a premium on passivity and receptivity, [.... and] "erected silence as one of its prime virtues". In some cultures, obedience and not questioning the authority, teachers, adults are even considered basic values and virtues, hence students or children are not allowed to talk back, question and discuss matters that they do not feel

eye-to-eye with. This relationship can be reflected by strict and fearful classroom atmosphere, hindrance of communication, lack of awareness of students' talents, and respect for their choices of learning process. As a result, students remain passive, timid and dependent when problem arise. Being educated in an hierarchical and apathetic school environment, they are not able to experience enough opportunity in order to develop the right mental habits, skills, self-worth and confidence that are necessary to take responsibility for their learning interests and life choice.

Educators as lifelong learners

Most of the teachers receive initial training and/or in-service training. However, educators differentiate themselves from "generic" teachers is that they also receive on-going professional development. The concept of on-going professional development covers a wide range of professional activities, and is seen as an inherent part of school culture in which cares for and give priority to the growth of teachers as equally important as the growth of students (Eisner, 2002 cited in OECD 2004). This growth is achieved through the acquiring new knowledge, the accumulating experience through practical reasoning and combining these into creative solution (OECD 2004).

Educators as facilitators and lifelong learners understand that their initial training will not be sufficient. They recognise the importance of the balance between competence in their disciplines and competence in teaching. Educators as lifelong learners are eager to update and improve their knowledge and techniques throughout their lifetime. Moreover, they are open to feedback and share of teaching/learning experience among stakeholders[46]. These characteristics are demonstrated by the variety of on-going professional development activities that educators undertake.

For educators at graduation stages or for those who look for further development, they tend to be more concerned about their learning/career pathway. Interests in learning and discovery prompt them to seek information and opportunities for further study, cultural exchange, and careers options. Teachers' development programmes offer counselling, professional workshop, teaching exchange, staff development day/week, and discussion circles. By being informed and guided, educators as lifelong learning are able to further their aptitude and open up new techniques for succeeding in their career.

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[46] Regional/national/local school authorities, examination board; employers; parent/teacher/student groups (OECD 2004)

Last but not least, a comparison of a progressive approach and a conventional approach to teaching are summarised in the following table.

Progressive Approach versus Conventional Approach to Teaching

Progressive Approach to Teaching	Conventional Approach to Teaching
Educators as "Artists" (Brookfield, 1989:) ● Educators are acutely observant and develop individualized learning plans ● Educators are reflective practitioners who improvise in response to learners' demand ● Educators are creative and sensitive in delivering concepts/ words to learners **Educators as Facilitators** (ibid, 1989) ● Educators are guides to source of knowledge ● Educators know learners' capability and facilitate learners' conceptual understanding ● Educators steer learners throughout upper secondary school, keep track on their pathways and give guidance **Educators as Critical Analysts** (ibid, 1989) ● Educators suggest alternatives to textbook learning, encourage learners to discover new ways of thinking ● Educators have in-depth knowledge of their subjects and make connection of facts, concepts and daily life ● Educators create trust and rigor intellectual debate atmosphere for open discussion and confidence building **Educators as Lifelong Learners** ● Educators receive initial training and ongoing professional development ● Educators undertake ICTs courses & apply to teaching and related techniques ● Educators are open to feedback and share of teaching experience among stakeholders	**Teachers as 'Generic Teachers'** (Aspin and Chapman 2001) ● Teachers make one-size-fits-all lesson plan ● Teachers reduce to a set of routine teaching style in various classroom situations. ● Teachers read out / write down learning materials in class monotonously **Teachers as Knowledge Transmitters** ● Teachers are source of knowledge and function as knowledge transmitters ● Teachers assume students have no knowledge on new topics ● Teachers do not keep track on students progress, learning styles and pathways **Teachers as Authoritative Figures at Schools** ● Teachers deliver class materials directly from the textbooks that lack diverse sources of knowledge ● Teachers deliver surface and overwhelming amount of new materials without connecting it with daily life ● Over-rigid hierarchical teachers-students relationship deters students from enquiring and thinking critically. **Teachers as Passive Learners** ● Teachers receive initial training plus ad hoc in-service training ● Teachers are not keen on learning and using ICTs in teaching ● Teachers do not seek feedbacks proactively nor sharing teaching experience

V. Conclusion

The lifelong learning framework illustrates that learning incorporates both lifelong and lifewide concepts. Lifelong learning is expressed in terms of from a continuity of learning from cradle to grave, while lifewide learning is expressed in terms of a horizontal integration of learning experiences - formal, informal and non-formal learning. Lifelong learning is categorised as a means of reaching humanistic, economic and societal ends. It has been conceived throughout centuries as a way of living strategy to respond to changes in societies in one's lifespan. The dominating effects of globalisation, information and communication-based activities have induced social, political and economic challenges to different countries and societies. The notion of lifelong learning is then adopted and differentiated by national, regional governments and international organisations to tackle various concerns and changes regarding multicultural society, new economic order and increasing global interdependency.

In this chapter, lifelong learning and experiential learning are explored regarding their concepts, applicability, contents and educational conditions. This chapter has demonstrated that the conceptual framework of experiential learning is compatible with the conceptual framework of lifelong learning. One main denominator of experiential learning and lifelong learning come from the fact that an individual encounters a series of situation, the knowledge and skills acquired in one situation are likely to become a tool of understanding and dealing with the situations that come after. For instance, learning experiences at different stages of life are interconnected; and early life learning has implication for later life learning (lifelong and continuity). Moreover, the way an individual learns is affected by the learner's past experience, his/her self-image, attitudes and values in his/her context (lifewide and interaction of objective and internal conditions). The principles of "continuity" and the "interaction of objective and internal conditions" are closely associated with the principles of lifelong and lifewide learning. These two sets of principle intercept and unite which represent the longitudinal and lateral aspects of learning process.

In Dewey's theory of thoughts, the understanding of (i) concrete and abstract thinking, (ii) experimental thinking, and (iii) reflective thinking enable learners and educators to refine their learning-teaching practices and enhance learning experiences of both sides. Learners and teachers exchange ideas and thoughts in a down-to-earth, non-hierarchical and pragmatic manner. This is the fundamental idea of lifelong learning and liberal education. In theory of inquiry, the significance of instrumentalism in learning is characterized by its biological, functional, operational and creative

nature. Hence, learning conditions should be natural and non-coercive, and thoughts will arise naturally through the three types of thinking. Agents of education should play a role as a facilitator to foster desirable learning habits, freedom of mind, and cooperative learning in a pleasant and encouraging educational environment.

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Chapter 6   An Experiential Learning Project: The Making of a Seasonal Food Garden

Introduction

The notion of experiential learning has been used to refer to everything from kinaesthetic, directed, or instructional activities both inside/outside classrooms to individual/group projects, to learning generated through social action movements, and even to team-building adventures in the wilderness. Methods of experiential learning are applied across many disciplines. Experiential learning methods can be used to link theories learnt in classrooms with practical (work) experiences and field techniques. Experiential learning practitioners believe in and apply this notion as an alternative or as a complement to classroom education. Understanding the techniques and criteria of experiential learning enables educators and learners to create a more comprehensive education environments, more importantly, learners are also able to participate in the design of learning activities and gain control of their learning experience.

The aim of this chapter is to present a project aiming to offer an on-going experiential learning opportunities to learners. The project is called "The Making of a Seasonal Food Garden". The making of a Seasonal Food Garden is a project-based learning opportunity that takes place in a school community. It is an educational project of which learners can design, build and create a seasonal food garden with hand-on skills and interdisciplinary knowledge and cooperation in production-based and problem-solving (required communication). They are encouraged to work as a team, and interact with the members of school and in the neighbourhood.

The reason for choosing a seasonal food garden as the subject of study is to foster good practice and understanding of the delicate and thoughtful interaction needed between human activities and the natural elements. It is important to include the natural environment in the learning process among learners and youngsters, if we believe in the premise that education is a means of fostering personal and societal development. The pressing environmental problems that the world population is facing at present is also our daily experience, therefore, the contents of education must also include studies of interaction between human activities and the natural environment in the aims of developing desirable habits of mind, civic virtues, problem-solving skills. Experiential learning that connects learners and the environment can also bring upon inspiration, care, reliance,

partnership and aesthetic experience among participants, as well as between the nurturers and the nurtured

A course overview describes the features and expected outcomes of the project. A course objective gives precise experiential learning goals of the project – to integrate academic knowledge with hand-on skills and cooperation. Prompts are written for facilitating learners to design, build, create and keep the seasonal food garden as a team. There is also a checklist for educators to ensure that the project planning is learner-oriented and it has been thoroughly considered to offering opportunities for interdisciplinary, democratic, problem-solving, cooperative, independent and flexible practice of the mind. Finally, the scale of experientiality is presented that aims to enable learners and educators to identify how experiential his/her learning experience is. A set of criteria is outlined and explained in details so that learners and educators can refer to. Feedbacks from participants will help to improve the level of experientiality in one's project and learning experience.

This chapter is divided into three main parts. The first section outlines the development of experiential learning theories and methods. The second section presents the project plan of experiential learning in the form of "The Making of a Seasonal Food Garden". The third section examine how experiential learning can be evaluated in terms of the "experientiality" of a project or learning opportunity.
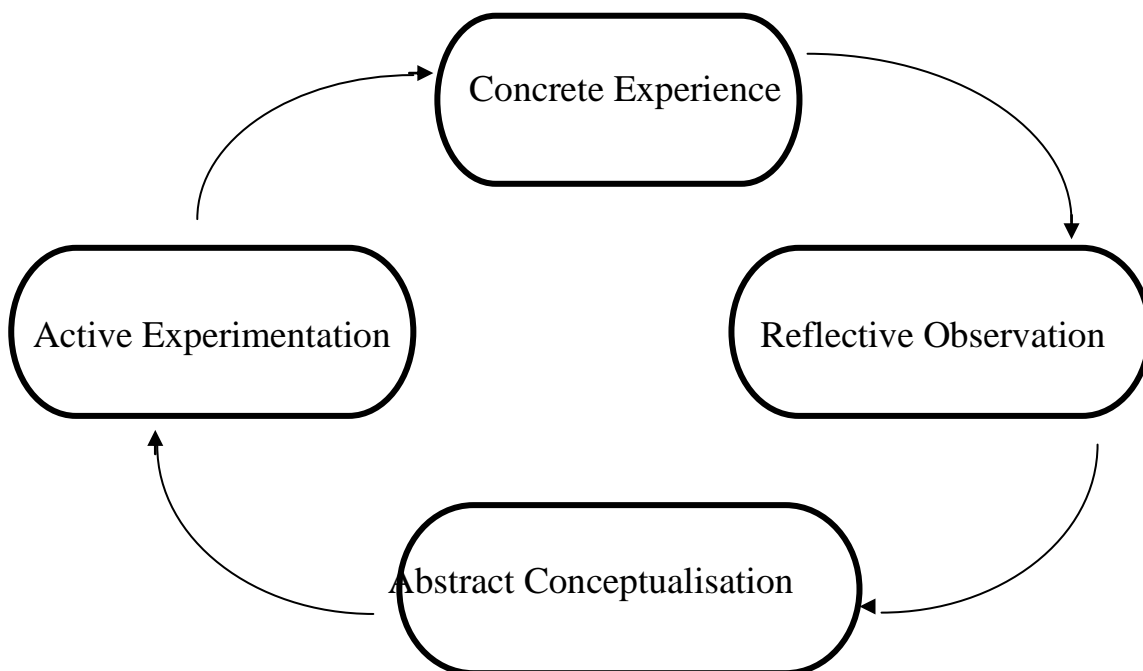
I. Experiential Learning in practice

Many psychologists, sociologists, and educators believed in the value of experience and contributed to related theories to support John Dewey's view on learning and experience. According to the cognitive constructivist theories of Piaget and Vygotsky, new knowledge and understanding are constructed from what learners already know and believe based on their previous experience. Paiget (1966, cited in Fenwick 2001) observed children learn through play and described this learning process as oscillating between "assimilation" and "accommodation". He states that learning happens when learners interact with objects in their contexts to build and refine the constructed knowledge in their brains. Other times learners alter the constructed knowledge when they encounter new objects or contexts that may contradict or consolidate it.

Based on the cognitive constructivist theories, the new science of learning suggests that the prior knowledge exists in the brain as neuronal networks that cannot be replaced by a teacher's cogent explanation. Instead, the effective teacher stimulates or challenges what students already know and believe from their previous concrete experiences. Students re-examine, modify and add on their previous knowledge or believe in the light of new ideas (Kolb, D & Kolb, A 2005). More recently, David A. Kolb, who made explicit use of the work of Piaget, Dewey and Lewin, has developed model of experiential learning and expanded on it. He states that learning is a multi-dimensional process. Learners face concrete experience, carry out observation and reflection, formulate abstract concepts and generalisations, deduce implications and test new concepts in new situations.

This model illustrates that there are four stages that each comes after the other. "Concrete experience" is followed by "reflective observation" on that experience on a personal basis. Through reflection, the person may develop general rules describing the experience, or relate the experience to known theories of it ("abstract conceptualisation"). The "abstract conceptualization" of the experience may also modify the next occurrence of the experience ("active experimentation"), which may lead to the next concrete experience.

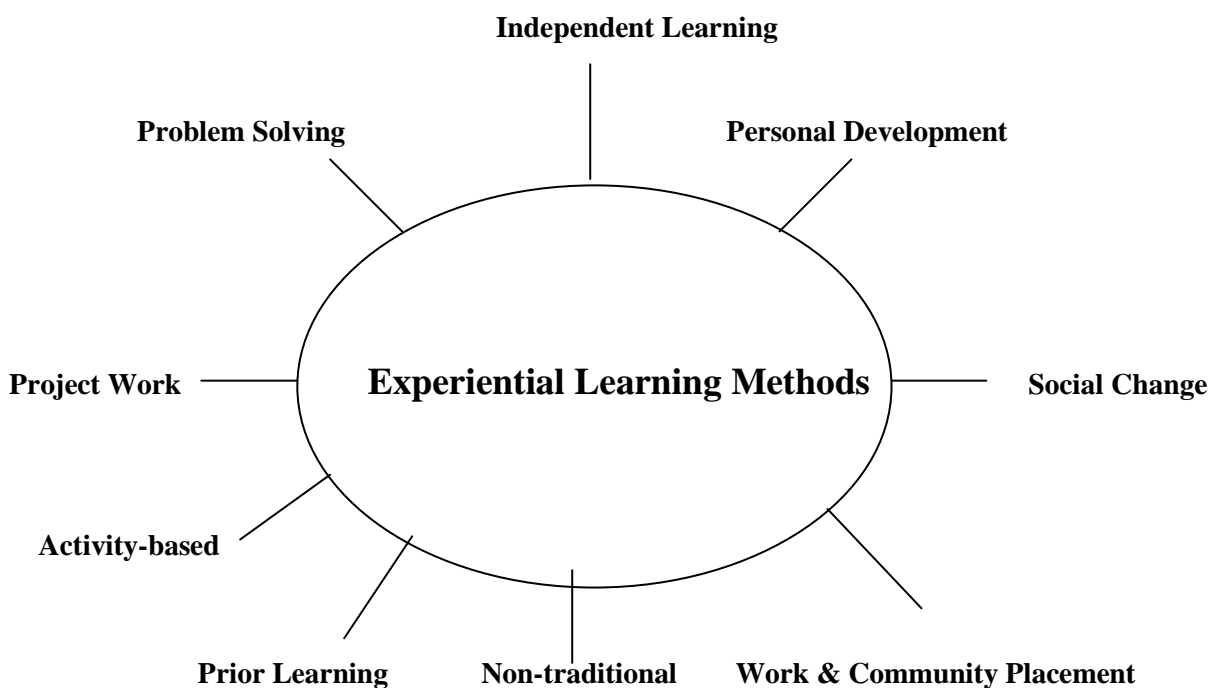This multi-dimensional process takes place in a cycle, known as the Learning Cycle (Kolb, D & Kolb, A 2005).

Figure 1. **The Experiential Learning Cycle** (Kolb, D & Kolb, A 2005)

Experiential learning is a process of constructing knowledge that involves the four learning modes in response to the context. Learners experience, reflect, think and act in a spiral process in response to the learning situation, learning environment and what is being learnt.

As a field of practice, experiential learning is vast. For some people experiential learning is all of education; for others it is narrowed down to a specific practices. Examples of experiential learning are diverse, creative and multi-disciplinary, they can be put under tens of categories. They vary from volunteering to service learning; co-operative learning to cross-cultural experience; problem based learning to project based learning; life skill to apprenticeship and etc. The vast array of educational activities use the term experiential learning can been seen in Jane Henry's work (1989).

Figure 4. **Methods of Experiential Learning**   Data Source: Henry, J (1989)

Independent Learning

Problem Solving

Personal Development

Project Work

Experiential Learning Methods

Social Change

Activity-based

Prior Learning   **Non-traditional**   **Work & Community Placement**

Service learning and learning through adventures are popular forms of experiential learning. These forms of experiential learning are well supported by educators, parents and learners. The features of service learning can tie community service to academic lessons. Students can apply their classroom knowledge of various disciplines on their service projects and community issues for problem-solving or creation. Different generations need to prepare themselves to be competent in

reading, comprehension, mathematics, and science, but also in hand-on skills, application, communication skills, citizenship skills, cultural or inter-generational understanding, and a sense of civic responsibility.

In general, putting together meaningful service experience to classroom learning or formal education can benefit students in the following areas. For instance, it enhances learning capacity perpetuated by the learning cycle; it fosters a lifelong commitment to civic participation; it sharpens interpersonal skills; and it prepares learners to engage in an increasingly multi-ethnics society (Senator J. Glenn 2001). Another example is learning through adventures, which exposes participants to challenging and demanding situations that requires effort, will power, determination, teamwork, trust, and self-reliance. It is widely recognised to be a highly effective in developing team, interpersonal skills and relationship between human and the natural (outdoor) environment (Mcloed & Craig 2004). This form of experiential learning counteracts the relatively competitive approach in conventional learning and formal learning.

To conclude, experiential learning exhibits a diversity of learning orientation. Aforementioned, learners' and educators' view on the notion of experiential learning vary across the arbitrary denominators of formal and informal learning, private and public sites of learning. Different perspectives on experiential learning theory can be summarised by the following means-end definitions. They are progressive, humanistic, radical and vocational (Fenwick, 2001).

1. Progressive – Educators and learners focus on individuals' responsibility towards their society. They view education as a problem-solving instrument of social and political reform. Progressive educators, such as Dewey (1938), pointed out that continuity and interaction are two key dimensions for learning to happen. His view lies on learning by doing, which has challenged the conventional and reigning pedagogy since the 1940s.

2. Humanistic – It supports learner-centred approach to knowledge acquisition through the process of discovery and self-actualisation. It aims to guide learners towards personal enrichment, integration, and psychological development. Knowles (1970) (cited in Fenwick 2001) states that learners are encouraged to reflect upon and share their experience rather than simply accept information from certain authorities and institution, which are foreign to their own experience.

3. Radical – Experiential learning is regarded as a societal and individual liberation through questioning and reinterpreting the very cultural assumptions of a learning experience; therefore learners transform their learning approach and as well as become more proactive. Based on this

view, experiential learning has been associated with learner empowerment and the ability to erode traditional boundaries between academic and vocational learning, knowledge and skills, and between disciplines (Reeve and Gallacher 1999, cited in Fenwick 2001).

4. Vocational – It focuses on the need for the members of the society to meet the challenges of the contemporary economy and order. One of the most important economic necessities is to require learners to interface with business and community that is geared by the Corporate and Social Responsibility (CSR) movement. On the other hand, experiential learning techniques such as internship, apprenticeship and placements aim to optimise the chances for learners to enter their chosen professions or meet their desired goals.

II. Experiential Learning Project – The Making of a Seasonal Food Garden

Course Overview

This course is an educational project that aims to offer learners experiential learning opportunities to integrate academic knowledge, practical skills and cooperation. It is a production-based project , which is called The Making of a Seasonal Food Garden. Learners participate in designing, creating and maintaining an on-going project (a seasonal food garden) as a team. Learners will use their hand-on skills, interdisciplinary knowledge, research skills and teamwork to design, create, build and plan this seasonal food garden.

The seasonal food garden is part of the school's environment. Besides learners, members of the school community are encouraged to comments on and ask questions about the garden. Outside the school environment, learners will visit other people's food gardens, share ideas and learn from experienced gardeners or garden enthusiasts. They will also keep a diary of their encounter in the gardens and discussion sessions. They will also participate in selling their produce at the local fruit and vegetables market weekly (demand, supply, cost-benefit analysis, marketing). Learners will need gardening tools, book-keeping, soil to fill the garden bed, a gardening diary for each student, reference books, seeds, pests control, and equipment for testing and experiments.

Each encounter is 2-hour long, it will take place in the garden; but nevertheless, participants can work on the assigned tasks or responsible area at any time. The encounter will be split to two parts. First, learners will perform a weekly group appraisal, briefing, discussing, and role-taking of

what are going to be done in the garden during the second part of the lesson. Second, learners will carry out gardening activities individually and as a team. Each person has a responsible role each time according to the overall planning, their roles might also change, so that they are able to experience different aspects of gardening work in the seasonal food garden. Learners will be involved in designing, planning, creating, building, planting, nurturing, harvesting, cooking, selling, and giving added-value to the produce. There will be a seasonal presentation and degustation which aims to involve other students of the community and parents to learn more about the environmental, functional, aesthetic, humanistic and economic values of gardening.

The tangible outcome of the food garden projects are seasonal fruit and vegetables, as well as economic returns from selling the produce and garden products. Besides, the learning process that takes place in each lesson is an end in itself – integrate academic knowledge, practical skills and cooperation in experiential learning. Why Garden? to foster good practice and understanding on the delicate and thoughtful interaction needed between human activities and the natural elements, as well as the interdependence of the nurturers and the nurtured. Learners, the school community and local community realise that they are not that dependence on vegetables from distant producers or food retailers, hence, they foster a habit of consuming local produce and internalise and believe in the benefits of it (i.e. reduce carbon footprint on a global scale, create social solidarity in the community, reduce affluent approach to grocery shopping).

Course Objective

Project Title: The Making of a Seasonal Food Garden

Objectives: (1) During the project, learners will develop (a) theoretical and hand-on knowledge of designing, creating, building and maintaining a food garden. (b) applied their general knowledge from formal education experience or others' on a production-based and problem-solving based project (rather than tests, assignments and worksheets). (c) experience cooperation through deliberation and its outcomes, i.e. discussion, voicing concerns, opening to and accepting others' opinions, identifying a problem and its solution as a group that embraces everyone's concerns or ideas based on "better argument" and "consensus". The idea of deliberation as part of the learning process is to encourage individuals to bring different viewpoints and personal experiences to an on-going communication and reflective thinking until reaching a possible and agreeable solution.

(2) Upon the completion of this course, learners will be able to (a) re-apply the experience gained from this project and carry it to their neighbourhood, or volunteer activities. (b) Learners will have understood the usefulness of interdisciplinary knowledge not only in garden, but their daily encounters. (c) They will have developed a habit of mind that maps out interdisciplinary and inter-connected knowledge in problem-solving and production-based challenges. (d) They will have developed appreciation towards the delicate and thoughtful interaction and interdependence between nurturers and the nurtured.

(3) For the community (societal scale), learners will have demonstrated their seasonal food garden project as possible, feasible and beneficial. They will have understood that keeping a food garden in their backyard or in their neighbourhood could be positive attributes to their quality of life.

Prompts for participants

We use these words to prompt learners of different ways of considering an activity or an object. They are mainly verbs because they are more directly related to acting out (identify, understand, use, create, work together, research, discovery, interpret, calculate, write, resourcing) – the aim is facilitation.

Interdisciplinary knowledge and skills expected /desirable – fundamental academic skills are integrated with practical and hand-on skills, for problem-solving, producing-outcome. Basic knowledge of the market, mathematics, knowledge of seasonal vegetables / fruit grown, willingness to work as a team and under all types of weather. Knowledge and skills required are: Mathematics, reading, literature appreciation, writing, technology, practical skills, science (observation, hypothesis, experimentation), research skills, market, geography, climate (frost), biology (crop rotation), ecology (pests control), communication skills, teamwork, critical thinking, and creativity.

(teacher's notes) Things to be considered for a successful projects and learning process – *to aid facilitation.* A handout should be given out to each group of students to consider elements in the process of planning and design of the projects. The underlined items can be suggested by learners prior to distributing the handouts, so that learners can work out what factors might affect the vegetations, structures, and maintenance of a seasonal food garden.

On Garden elements: Location, elements and structures

- Location: Sheltered from cold or strong prevailing winds (affect pollinators, decrease pollination, avoid frost)
- Direction of wind: Favourable wind is mainly sunny southerly, warm with moisture
- Size: The size of the garden
- Adverse weather: Beware of frost, don't locate the garden in a hollow.
- Water drainage: Beware of flood, dig sufficient drainage
- Soil type: What type of soil? Acidity? Nutrients? Mixture of clay and sand (clay retains water, sand allows it to drain)
- Soil depth: what is the minimum depth for vegetable plants, fruit trees and berries?
- Soil quality: If local soil is not favourable for food gardening, what are the possible solutions?
- Build some raised beds (wood or strong plastic board to hold soil together) i.e. shallow beds or deep troughs.
- Maximising the use of space: The shape of the beds can be square or narrows
- Arrangements: Arrange raised beds in grid to allow space to work around the beds.

On Garden design: Decide what and how to grow plants

- Identify seasonal crops
- Identify different families of crops, i.e. root crops, leafy vegetables, legumes, edible flowers
- Work out what types of vegetables can grow in local climate
- Group and allocate crops, legumes, braccicas, leafy vegetables, lettuce, a variety of squash
- Introduce alternative crops i.e. edible flowers, herbs
- Group them according to the family
- Measure and calculate space use
- Arrange plants according to heights, i.e. group long term crops or all year round vegetables (sweet corn or cauliflowers) with low growing crops (root vegetables, squash) (why? max use of space, keeping moisture, reduce erosion)
- Fruits trees and berries are taller than vegetable plants, will they affect lower plants? (why? make sure these do not overshadow lower plants)

On Garden keeping: techniques

- Soil quality? How can we preserve and add nutrients in soil? (Practise good crop rotation)
- Why crop rotation? (a natural way of replenishing soil nutrients)
- How to do crop rotation? (i.e. legumes increase nitrogen in soil, and other crops benefit from the amount of nitrogen that remains in the soil.)
- Find out the components or composition and characteristics of healthy soil.
- Organic fertilisers (what are the possibilities, what kind of resources can we find in our community?)
- Watch out for pests and diseases (how do pests spread? How to control the population of pests as similar plants are grouped together)
- Pest control, how? Elimination by hand, or with natural prey-predator approach (drawing from ecology lesson)
- Keeping track on expenses (drawing from micro-economics lesson, book keeping, budget planning)

On Interaction with the school members and the local community

- Gather suggestions or comments from the school community as well as the neighbourhood
- Visit local gardens, farms and markets
- Speak with gardeners about gardening techniques, timing and experiences
- Check the variety and prices of local produce
- Communicate with open market organisers for a vegetable stand
- How to give added-value on the produce?

On relation between the nurturers and the plants

- What can you provide to the plants?
- How do you feel when the plants respond positively or negatively to your actions?
- What can the plants provide you in returns?
- What are the obstacles you've encountered in the activities? How do you overcome them?
- Do you think you are more productive when you work individually or as a team?

Resources

Books, internet search, interviewing experts, learn from examples, and documentaries

Alternatives

World Culture: Japanese Garden, Chinese Garden, Victorian Garden, Islamic Gardens, Fountains

Architecture and Landscape: Minimalist Garden, Roof Garden, Wall Garden, Water Garden

Ornamental and aesthetic: Rose Garden, Wild Garden, Desert Garden, Lily Pond, Zen Garden

Domestic and children-friendly: Herbs Garden, Recycled Garden, Sand garden

Checklist for his/her experiential learning project plan

Aim is facilitation and learner-oriented

- A precise objective of the course
- Project location
- Main components and materials needed of this project
- Are fellow schoolmates, community members (within / outside) of the school involved or affected?
- How about we interview them, notify them, make your project known.
- State any basic skills involved in the project
- State any techniques and special knowledge expected in the project
- Clear aim of each lesson
- Mission statement of the project
- Learners are showing cooperation and responsibility for decision-making and carrying out tasks
- Organisation of each lesson
- A clear guideline of the proceeding of the course
- A log book for recording activities and communication
- A report book to record the outcome of each lesson
- Comment and feedback box for the school community
- A list of suggested sites of resources, books, websites, experts, documentaries
- Are learners responsible for designing the project, and how?

III. Evaluation: How "experiential" is this project?

Experiences are not intrinsically good or bad; it depends very much on the individual circumstances when dealing with the experience per se, and how the experience turns out to be. Opportunities and methods of experiential learning can be evaluated and improved according to how experiential is the method of experiential learning for both learners and educators. A set of criteria of experientiality is available for this purpose. There is a wide range of programmes referred to as experiential, however, Gibbons and Hopkins (1980) question how "experiential" the programmes are. An ordinal model, called the Scale of Experientiality", was developed by Gibbons and Hopkins (1980) to illustrate how activities are seen as varying in their degree of experientiality, in order to clarify what is meant by experience-based education. It is described as a metaphorical 'ladder' promoting active experiences as inherently more valuable than 'passive' experiences.

This scale aims to point out different kinds of engagement a person may have with educational experience, for instance, an engagement/activity is characterised by preference as well as level of participation in planning and process. The scale contains five criteria that refer to the amount of actual experience in a learning situation. The scale aims to differentiate the degree to which,

- An experience is mediated, that it, the more "direct" the experience, the more experiential
- Participants are involved in the planning and execution of the experience
- Participants are responsible for what occurred in the experience
- Participants are responsible for mastering the experience to fullest extent possible
- Experience enable participants to grow in directions that are helpful to their personal development

This scale can be formulated into questionnaire according to the objectives of the Seasonal Food Garden Project, therefore, educators and participants can gather and discuss feedbacks and comments as an on-going appraisal, for example, the level of experientiality. Based on the five criteria, an experiential learning programme can be assessed by five increasing modes of experientiality. With two submodes for each mode, a total ten submodes represented the continuum/ "ladder" of experientiality from the least to most experiential. Each of these modes and submodes is cumulative to the previous ones, with modes of a higher level embrace the modes and submodes

beneath them (see Table 1). The five modes of experientiality demonstrates that stage one is the least experiential and stage five is the most experiential, hence the experiential learning method is the most comprehensive and effective.

Five Increasing Modes of Experientiality

	MODES	SUBMODES
5	Psychosocial mode	(5.9) Personal Growth, (5.10) Social Growth
4	Development mode	(4.7) Competence, (4.8) Mastery
3	Productive mode	(3.5) Generative, (3.6) Challenge
2	Analytic mode	(2.3) Exploratory, (2.4) Analytical
1	Receptive mode	(1.1) Simulated, (1.2) Spectator

Scale of Experientiality

According to the hierarchy of experience (Gibbons and Hopkins, 1980), as the degree of experience increases, the learners/participants take on more responsibility for their learning. For instance, at the lower end of the scale, the activities are quite appropriate for participants at an introductory level (Figure 5). On the other hand, at the higher end of the scale, the activities/experiences are consolidated by previous knowledge gain; hence they are appropriate for highly motivated and competent learners/participants, who aim to explore the "fullness of experience involved" (Gibbons and Hopkins, 1980).

Receptive mode

In receptive mode, experiences or representatives of them, are presented or "spoonfed" to learners/participants directly (Gibbons and Hopkins, 1980). Participants remain passive actors throughout. In these simulated experiences, learners/participants experience slides, pictures, films, or other simulations of reality. In the spectator experience, they experience the objects of study with all senses, but only as observers. In the project, study will read and gather information from different sources of reference. This is a preparation for them to apply to their hand-on practice, and to find out the differences and similarities between textbook learning and on-the-field practice.

Analytical mode

Analytical mode is also called examination mode. Learners/participants conduct practical examination or field studies in which they apply theoretical knowledge and skill (Gibbons and Hopkins, 1980). In the project, learners study some examples, analyse some aspects of the natural environment (i.e. soil and climate) and the local market, and then try and get around some practical problems. In exploratory experience, learners/participants are exposed to the sites of interest and are encouraged to explore materials that are present at the sites or beyond textbooks. They will integrate information gained from examples, instructions, and academic knowledge in the field throughout the project. In analytical experience, learners/participants study field sites systematically with the opportunities to apply theory to solve problems in practical situations. Analysis is to be discussed with the group, and recorded in a log book for participants to access and write comments.

Productive mode

In productive mode, learners/participants generate products, activities, and services either assigned by activities coordinators as such or of their own devising (Gibbons and Hopkins, 1980). The generative experience allows them to learn by building, creating and organising their activities/experiences, or otherwise, generating products in appropriate contexts. In the project, learners as participants brought in their knowledge and past experiences to outline the objectives of each lesson in the classroom and in the garden, and set a goal for themselves in order to plan and work better in the process.
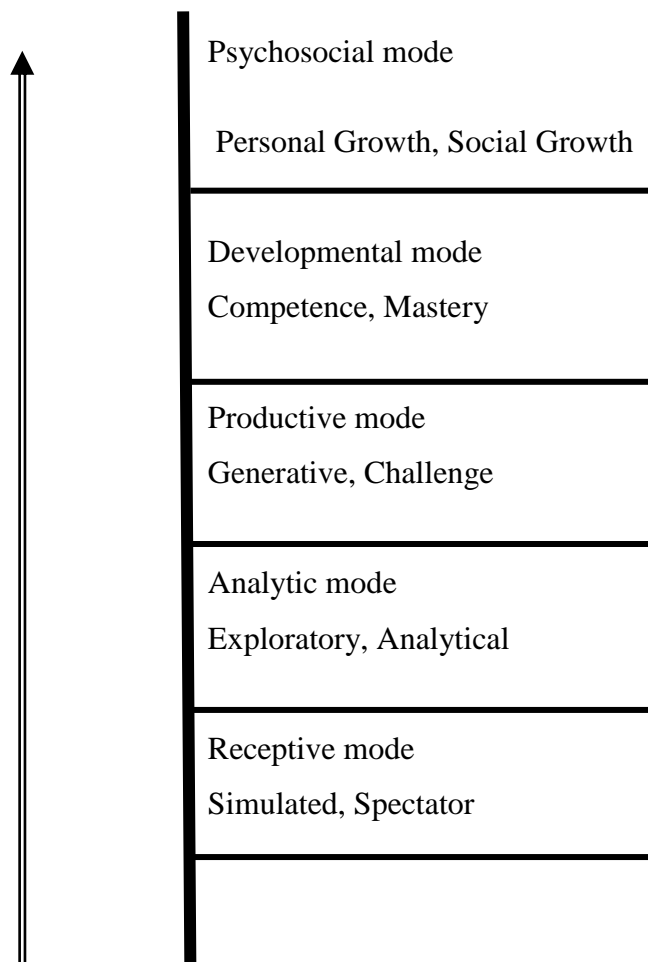
Developmental mode

In developmental mode, learners/participants pursue excellence in a particular field by designing and implementing long-term programmes of study, activity, and practice (Gibbons and Hopkins, 1980). This project allows learners/participants to focus on the ecosystem, to integrate skills and knowledge involved, to become actively responsible for the activities with the aim to achieve competence in maintaining the garden and healthy produces. In mastering their experience, participants go beyond the field of practice by committing themselves higher standards and recognition to become a master of their chosen area in the projects. They will work well together to contribute their specialised interests, strength and expertise.

Psychosocial mode

In psychosocial mode, learners/participants gain understanding of themselves and their relationships with other people involved in their activities/experience (Gibbons and Hopkins, 1980). They accomplish the tasks carefully, develop the tasks towards the contribution to the lives of others. In the project, learners as participants interact with other members of the school community and listen carefully to suggestions and comments. They will also contribute their produce and knowledge to the local market, to show to the community that sustainable farming and sensible consumption are feasible and advantageous. In personal growth experience, learners/participants gain understanding of themselves as unique and responsible individuals and learn to direct their own activities effectively and cooperatively. In social growth experience, learners/participants become exemplary members of the community who are more socially competent; for instance, they are able to interact with people of all ages and ethnicity, and act in a more socially responsible way. These qualities can be developed in the food gardening project and their successive interaction with the local community.

Scale of Experientiality (Gibbons and Hopkins, 1980)

| Psychosocial mode

Personal Growth, Social Growth |
| Developmental mode
Competence, Mastery |
| Productive mode
Generative, Challenge |
| Analytic mode
Exploratory, Analytical |
| Receptive mode
Simulated, Spectator |
| |

The degree of experience increases; the learners/participants take on more responsibility and encounter more opportunities for learning. However, Gibbons and Hopkins (1980) explains that his hierarchy of scale is to be viewed in relative terms rather than absolute terms. It is because in any activity, learning and knowledge acquisition do not take place at just one level of experience. Instead, learning and knowledge acquisition are derived from a range of experiences that reflect the interests, expertise and commitment of the learners. Therefore, truly experiential learning opportunities should embrace a balance among creativity, planning, routine, cooperation, and individual responsibility in a range of activities.

The scale of experientiality can be made into a model for assessing an experiential learning project, that reflect the level at which the contents of learning are addressed (e.g. interests, abilities, communication and the learning environment). Educators, learners and parents can read through the course plan and refer to the scale to check the level of direct, democratic and developmental experience they are able to visualise in the activities of this project. This scale of experientiality will also be formulated into questionnaire and given out to participants to gather feedbacks and comments on the experientiality participants have experienced during the project as an on-going appraisal.

IV. Conclusion

In this chapter, the contemporary development of experiential learning and its methods have been discussed in order to broaden our views on an integral approach to learning. The aim of experiential learning method is to broaden academic learning in the form of classroom and textbook based lessons. Through a variety of experiential learning methods and techniques, learners are encouraged to bring together fundamental academic knowledge, hand-on skills, discovery, teamwork and problem-solving attitudes, etc in activities which they are able to interact with their environment and people of all walks of life. This chapter has presented different methods of experiential learning and an original project plan that learners and educators can participate in the design, building, creating and maintenance this on-going project.

It is important to include the natural environment in the learning process among learners and youngsters, if we believe in the premise that education is a means of fostering personal and societal development. Making a seasonal food garden as the subject of study will foster good practice and understanding of the delicate and thoughtful interaction needed between human activities and the natural elements. The pressing environmental problems that the world population is facing at present is also our daily experience, therefore, the contents of education must also include studies of interaction between human activities and the natural environment in the aims of developing desirable habits of mind, civic virtues, problem-solving skills. Gardening has both intrinsic and instrumental value. It is good in itself; and as a learning method, it gives inspiration, care, reliance, partnership and aesthetic experience in the relationship between the nurturers and the nurtured.

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Chapter 7 Conclusion

The aim of this chapter is to unite the three main parts of the study together by reviewing the thesis as a whole. In the process of this study, I have developed a more critical understanding of educational objectives and policies on educational provision through a comparison of countries' examples and criticism. I have also developed a more precise contents of education to balance various instrumentalist views of education with the notion of liberal education. Educational conditions and learning methods are compared and examined based on how they can contribute to educational process for individual enrichment and liberal ideals of societal development. Finally, I have designed an experiential learning project providing democratic educational conditions for learners and educators to integrate academic knowledge, practical skills, teamwork and community service in their learning experience. It is developed based on the notion of liberal education for fostering autonomous and cooperative learners.

The overall objective of this thesis is to suggest ways of reconciling three main objectives of educational provision: (i) the training of competent human resources, (ii) individual enrichment; and (iii) promoting liberal ideals of social progress, in view of more inclusive, participative, and cooperative forms of democratic life. In the process, this study will provide a critical understanding of the instrumentalist views of education, which the latter two objectives will bring about (i) sufficient functioning habits for individuals to cope with the complexity of human experiences, (ii) autonomous citizens and cooperative social organisation, and (iii) the essential civic virtues in citizens for sustaining an inclusive, participative political procedures. These views are reconciled in the notion of liberal education across the spectrum of lifelong and lifewide learning, and implemented through experiential learning methods in democratic school conditions.

In this study, I begin with an overview on educational reforms initiated in the industrial advanced economies (the economic core) since the early 1980s. The criticism that these reforms are overly instrumental, in the sense that educational provision has been too focused on gaining economic competitiveness through an increase in specialised training for vocational, technocratic skills, and education as business/ services, is examined.

I have tried to compare and contrast different education policies and pedagogical tactics that have been initiated since the 1980s. Drawing on examples from the U.K, U.S, Mexico, and Far East Asia, I have examined the changes in educational policies such as (i) funding cuts, (ii) privatization

of educational institutions, (iii) commodification of educational services in local and global markets, and (iv) industrial involvement in education management, and (iv) human resource oriented educational objectives. These factors have led educational institutions worldwide to reveal a universalistic and converging patterns of educational reforms not only in the ways education is funded and governed, but also in the ways academic activities are influenced and formulated by international developmental agencies, transnational corporations, and economic, productivity-minded policy-makers.

In doing so, I emphasize the accusations on educational policy and its contents are used as instruments to indoctrinate a narrowly defined conception of "progress" that is accounted for "economic competitiveness of the country", "usefulness of an academic discipline for industries", "educational achievements as market signal", and "progress of a society". Such emphasis aims to remind citizens that they must identify critically what the guiding interests are at work in state educational policies, in order to safeguard the liberal ideals of freedom and put a stop to manipulative, ungenuine educational objectives.

The second part of this study defends a view on education that, while remaining instrumentalist, argues that its objective is rather the promotion of personal enrichment and societal development. I suggest an alternative view on the instrumental values of education that exemplify its worth beyond labour productivity and economic competitiveness. In the study, education is conceptualised in both instrumentalist and functionalist views on personal and societal development. On an individual level, education is an instrument for individual enrichment, capabilities and empowerment.

In the process of the study, I have examined an instrumentalist perspective on education drawing on the human capital theory that is prevalently concerned with economic value of returns to education. For instance, educational objectives have had strong emphasis on production, wealth accumulation, and economic or productivity returns to education. An emphasis on human capital accumulation on educational objectives advocates private and commercial involvement in education and justifies any drastic cuts on "unproductive" disciplines. Thus, this theory has been criticised of its narrow focus on functionalistic knowledge, job-related learning and economic benefits.

In chapter three, I intend to indicate that the Capability Approach framework emphasizes a broader instrumentalist view on the objectives of education. I have demonstrated that Sen's

capability approach (expanded by other theorists) improves and widens instrumentalist perspectives of education and the returns to schooling, by covering not only private returns and economic benefits, but also social returns influence individuals' functioning abilities to lead different types of life they value. In comparison, I have demonstrated that the Capability Approach compensates the shortfalls of human capital framework, because the Capability Approach is able to cover a wider scope of the returns to education. I propose to educationists, education policy-makers and the greater society that they should not narrowly focus on human capital but give greater attention on the social returns to education such as promoting continuous learning interests, an informed public culture, and sustainable economics and societal improvement through education.

In terms of individual enrichment and societal development, I have discussed the Articles regarding education listed in the Universal Declaration of Human Rights to show that many nations and world citizens are fully aware of the humanistic ends of education. These ends are mainly concerned with the process of education that uphold the liberal ideals of freedom in human beings, such as to increase intellectual capacity and skills to function as an independent, dignified individual and as a member of a community. Education is regarded as a means and a primary good for the humanity.

One of the educational objectives regarding individual and society is the balance between the process of self-realisation and socialisation. On an individual level, education and learning must be characterized by its empowerment significance, and equally importantly, fostering informed and cooperative public culture in it citizenry. These two fundamental aims will bring individuals towards a sense of self-realisation of his/her potentialities as well as greater understanding or consciousness of global affairs. On a societal development, education is an instrument to nurture competent citizens, person's autonomy and civic virtues. Such individual development and societal development are necessary for the good functioning of a participative and inclusive democracy through sustaining public deliberation, social cooperation, and a lively public culture.

When it comes to the topic of socialisation, liberal thinkers have called for more cautious definitions and implementation in the process of education. There are sceptical and progressive views on the process of socialisation in general state education. The former concerns the potential moulding or inculcation that education can cast upon youngsters that pleases the predominant power in the government or elite group. In comparison to the former, the latter suggests socialisation go hand-in-hand with self-realisation in order to foster young, free citizens to become

autonomous and virtuous members in a society; for instance, education is an instrument to familiarize youngsters moral behaviours, social norms and political procedures. According to the liberal ideals of freedom, an integrative process of self-realisation and socialisation are more likely to lead to humanistic ends.

Towards the end of part two, I propose to educationalists and citizens to safeguard the richer instrumental values of education. Inquiry and knowledge acquisition in the process of learning must take into account the various guided interests at work. Learning process should embrace a critical understanding of different philosophical stance in inquiry (i.e. technical interests, hermeneutical interests and emancipatory interests). The significance of communication as a learning approach is elaborated on the basis of Dewey's Communication and Education, as well as Habermas' communicative action. Habermas' theory of rationality signifies an additional set of rationality that is concerned more about interaction, namely communication, rather than means-end action; while Dewey suggests communication being an essential components in means-end actions.

I have also broadened the process of education by integrating Dewey's Instrumentalism as logic of inquiry and Habermas' critical sciences of the theory of knowledge. Thus, it brings out the importance of critical sciences in the theory of knowledge and expands the scope of learning and pedagogical dynamics. Thus, teaching and learning should take up communicative characteristics that are based on (i) open discussion and concurrence based on better argument, (ii) pose limits on one-way didactic teaching method, (iii) encourage listening and public speaking among students (brainstorming and pooling ideas), (iv) increase collaborative learning and mutual understanding in classroom, school environments, and society for problem-solving. In doing so, it prompts learners, scholars, researchers and educationalists to work together to maintain the freedom of mind in education and critically assess the objectives of education or inquiry, in order to prevent any coercive and ungenuine approach that might adulterate the aims of education.

In the third part of the study, I show that the aim of liberal education is to sustain the liberal ideals of freedom of citizens who are capable of pursuing his/her conception of good, and facilitating an inclusive, participatory democratic life. This part of the study focuses on the contents of education, educational conditions and learning methods that enable the reconciliation of the three educational goals. Having mentioned in the thesis, these goals are (i) the training of competent human resources, (ii) individual enrichment; and (iii) promoting liberal ideals of social progress, in view of more inclusive, participative, and cooperative forms of democratic life.

The contents and methods of implementing liberal education are explored drawing on theories and application of lifelong learning framework and experiential learning techniques. In terms of learning process, learners are encouraged to experience themselves as equal, autonomous members of a school community and their society; educational process is fundamental for them to develop desirable habits of mind. If obstacles and problems arise that challenge their learning process, educators and learners should collaborate and cooperate to allow reflective thinking, communication and activities to flourish. In this way, they are more likely to realise their talents and pursue goals individually and in cooperation with others.

For those schools that favour democratic practice are likely to foster autonomous learners through deliberative learning, experimental learning and cooperative learning. One of the reasons for educating ourselves is to develop critical thinking skills and communicative articulacy to prevent those who would make certain decisions through manipulation or coercion, as well as to voice and come to terms with differences through public deliberation. Whether the policy is concerned with education, justice, resource allocation, or social planning, it must be reflected upon and discussed publicly before it is accepted as a convincing belief and reasonable claims for any appropriate actions to be taken.

The notion of liberal education sets priority in restoring and fostering person's autonomy, and facilitating learners to develop civic virtues that will be exercised in a democratic school environment and eventually become desirable functioning habits in their day-to-day experience of social and political sphere. In comparison, the contents of liberal education are contrasted with oppressive, illiberal education portrayed by Gramsci and Friere in the era of modernisation. Non-democratic education conditions and hierarchical, oppressive pedagogical tactics are examined, in order to point out that education is not always genuinely humanistic if the ruling group exert their dominance, coercion or manipulation in general state education to delude the mass population and hinder individual to realise their potentials and autonomy. Such contrast within the chapter acts as an anecdote to bring upon the significant conditions of liberal education in a democratic school environment that can restore person's autonomy, raise individuals' awareness of their social surroundings, empower them to overturn a power-laden societal structure, and exercise democratic deliberation to improve their societal conditions as well as political institutions.

In terms of the provision of education, liberal education must not be an imposition as liberal principles forbid. When considering educational contents in the light of liberal democracy, these

contents must come to terms with the principle of liberal democracy, and their social ends must derive from the most agreeable concerns/interests of citizens. Citizens and public institutions in a liberal democratic society must accommodate, deliberate, and work towards an understanding and acceptance of different cultural values and psychologies, individuals' conception of good, and even concerns towards future uncertainties. Therefore, it is one of the main objectives for liberal education to prepare citizens to exercise democratic and liberal political procedures, such as active participation, inclusion, public deliberation, in order to obtain a more comprehensive consensus on matters concerning their interests and the society's.

The final two chapters focused on the implementation of liberal education through experiential learning methods and democratic educational conditions. I have shown that the contents of education that embrace the aims of liberal education, is most favourably delivered in democratic education conditions. It is because teachers and learners are considered equally in the process of education, they tend to develop proactive, courageous attitudes and cooperative learning to participate in groups, and exchange different opinions.

Democratic educational process that nurtures the habits of public reason, democratic deliberation, and social cooperation can be incorporated in the lifelong and lifewide learning framework, and implemented by experiential learning techniques; from cradle to grave and across formal, informal and non-formal settings. Hence, vocational, humanistic, societal and environmental ends in general state education should be and can be promoted within the contents of education. A comprehensive learning process is more likely to nurture person's autonomy and virtuous habits in learners who will eventually become a competent citizens in their private, social, and political sphere.

In terms of methods of learning, I have compared experiential learning with lifelong learning in terms of concepts and application, educational conditions and pedagogical tactics. Similarities between lifelong learning and experiential learning are the continuity and integration of everyday experiences, such as observation, reflection, thoughts, interaction with others, and etc., that evoke learning. I have tried to demonstrate that experiential learning methods and techniques that help to realise lifelong learning by bringing upon learning as an on-going day-to-day experience. Experiential learning methods and lifelong learning interests give flesh and bones to the notion of liberal education.

In the study, experiential learning techniques are compared to conventional, hierarchical learning-teaching transaction. The former favours a more democratic ways of learning between students, and moreover, teachers play a facilitating role in students' learning experiences. It is not authoritative and non-patronising. In a way, youngsters are encouraged to voice their concerns or interests, and are not deterred to question or argue with the others (including teachers) what they are not quite of the same opinion.

Four education conditions regarding learning and teaching activities are identified. These conditions offer democratic deliberation, cooperative and lively learning experience to both learners and educators. They are (i) learner-centred orientation to learning/teaching, (ii) cooperative/collaborative learning, (iii) deep processing and knowledge building, and (iv) and the use of available resources. Learning is only one-side of the token, while facilitation is the other. In the study, four desirable traits of an educator are illustrated and compared with some general teaching methods. The desirable traits of educators are portrayed as artists, facilitators, critical analysts, and lifelong learners. These desirable traits are in contrast to hierarchical, conventional teaching tactics, such as generic teachers, knowledge transmitters, authoritative figures, and passive learners.

Finally, a practical presentation of experiential learning method is contained in the last chapter of this study. A project is designed to offer an on-going experiential learning opportunities to learners. The project is called "The Making of a Seasonal Food Garden". The making of a seasonal food garden is a project-based learning opportunity that takes place in a school community. It is an educational project in which learners can design, build and create a seasonal food garden with hand-on skills, communication, teamwork, and interdisciplinary knowledge (acquired in or outside classrooms), in production-based learning and problem-solving situations. They are encouraged to work as a team, and interact with members of school and in the local neighbourhood.

The reason for choosing a seasonal food garden as the subject of study is to foster good practice and understanding on the delicate and thoughtful interaction needed between human activities and the natural elements, as well as the interdependence of the nurturers and the nurtured. Learners, the school community and local community will realise that they can rely on local produce (i.e. vegetables), rather than distant producers or food retailers. Thus, they will learn and foster habits of conscious consumption, internalise and believe in the benefits of it, such as organic

farming, reduce carbon footprint on a global scale, create social solidarity in the community. The aim of this experiential learning method is to broaden academic learning beyond classroom and textbook based lessons.

The importance of including the natural environment in the learning process among learners and youngsters is based on the premise that education is a means of fostering personal and societal development. The pressing environmental problems that the world population is facing at present is also everyone's daily experience, therefore, the contents of education must also include studies of interaction between human activities and the natural environment in the aims of developing desirable habits of mind, civic virtues, and problem-solving skills. Gardening brings upon learning experience that is interdisciplinary and continuous. Experiential learning that connects learners and the environment can also bring upon inspiration, care, reliance, partnership and aesthetic experience among participants, as well as between the nurturers and the nurtured.

Last but not least, this study has demonstrated that it is worthwhile and feasible in reconciling the differences of instrumentalist view on educational objectives; these are (i) the training of competent human resources, (ii) individual enrichment, and (iii) promoting liberal ideals of social progress, in view of more inclusive, participative, and cooperative forms of democratic life. When more significance is put in the contents of liberal education to foster (i) autonomous citizens and cooperative social organisation, and (ii) the essential civic virtues in citizens for sustaining an inclusive, participative political procedures, educational provision will set the foundation in a society to ensure an equal access to opportunities and to cultivate sufficient functioning habits in individuals to cope with the complexity of human experiences.