LIFELONG LEARNING WITHIN HIGHER EDUCATION IN SOUTH AFRICA: EMANCIPATORY POTENTIAL?

SHIRLEY WALTERS

Abstract – In South Africa under apartheid higher education was inaccessible to the majority. This article argues that in the new South Africa there is an opportunity to redress this situation and promote equity though lifelong learning. This would involve greatly widening access and providing programmes to develop broadly applicable abilities such as computer literacy and problem-solving skills, which would increase the economic competitiveness and personal empowerment of learners. At the same time, the author argues, new educational approaches are needed to promote active citizenship.

Zusammenfassung – In Südafrika war die höhere Bildung während der Apartheid für die Mehrheit nicht zugänglich. Dieser Artikel argumentiert, daß im neuen Südafrika die Möglichkeit besteht, diesen Zustand zu ändern und die Gleichheit durch lebenslanges Lernen zu fördern. Dies würde bedeuten, den Zugang erheblich auszuweiten und Programme bereitzustellen, um auf vielen Gebieten anwendbare Fähigkeiten zu entwickeln, wie beispielsweise der Umgang mit Computern und Problembewältigung, was die wirtschaftliche Wettbewerbsfähigkeit und die persönliche Autonomisierung der Lernenden erhöhen würde. Laut dem Autor sind gleichzeitige neue Verfahrensweisen in der Bildung erforderlich, um die aktive Staatsbürgerschaft zu fördern.

Résumé – Sous le régime sud-africain de l’apartheid, l’enseignement supérieur était inaccessible à la majorité des élèves. Cet article affirme que la nouvelle Afrique du Sud renferme la possibilité de redresser cette situation et de favoriser l’équité au moyen de l’éducation permanente. Cette démarche exigerait un accès sensiblement élargi et des programmes qui développent les compétences applicables dans de nombreux domaines, comme l’initiation à l’informatique ou la gestion des conflits, ce qui favoriserait la compétitivité économique et l’autonomisation individuelle des apprenants. L’auteur constate par ailleurs que de nouvelles approches éducatives sont nécessaires pour promouvoir une citoyenneté active.

Resumen – En Sudáfrica, bajo el apartheid la enseñanza superior era inaccesible para la mayoría de sus habitantes. Este artículo sostiene que en la nueva Sudáfrica existe una oportunidad de remediar esta situación y de promover la justicia social con el aprendizaje durante toda la vida. Esto implicaría una gran ampliación del acceso y de la oferta de programas destinados a desarrollar habilidades de aplicación general, tales como el uso de ordenadores y la aptitud general de resolver problemas, que incrementarían la competitividad económica y la adquisición de poder de los participantes. Al mismo tiempo, argumenta el autor, se necesitan nuevos enfoques educacionales para promover una ciudadanía activa.

Резюме - В ЮАР при системе апартеида высшее образование было для большинства недоступным. В статье утверждается, что в новой Южной Африке имеется возможность изменить эту ситуацию и

 стремиться к равенству путем обучения в течение всей жизни. В рамках этого входило бы значительное увеличение доступности, а также предоставление программ для развития навыков с широкой сферой применения - таких, как компьютерная грамотность и навыки по решению проблем. Это улучшило бы экономическую конкурентоспособность обучающихся и их личные возможности. В то же время автор утверждает, что необходим новый просветительский подход для развития активного гражданского участия в жизни страны.

There are growing numbers of calls being made on higher education institutions to reform themselves and to take lifelong learning seriously. For example, the draft Declaration and Framework for Action of the World Conference on Higher Education (UNESCO, Paris, October 1998) have several references to the importance of lifelong learning for higher education. The documents urge States “to develop higher education institutions to include lifelong learning approaches, giving learners optimal range of choice and a flexibility of entry and exit points within the system, and redefine the roles accordingly. . . .”

In South Africa, as in many other parts of the world, lifelong learning has become part of the policy framework for education across the board. As far as higher education is concerned, the National Commission on Higher Education (1996) both implicitly and explicitly urges institutions to take lifelong learning seriously. It states:

A further challenge is to move the higher education system in the direction of becoming an open learning system which is organised for use by learners at different times, in different ways and for different purposes at various stages of their lives and careers – a system that promotes lifelong learning, not merely at the margins for small groups of “mature” students, but in its basic shape and structure. (1996: 119)

In this paper I discuss critically what lifelong learning may mean for a university within a context of an increasing drive to the marketisation of higher education. I argue that lifelong learning needs to be qualified in relation to its social and universal purposes if it is to avoid being primarily an instrument of “the market” and if it is to contribute to emancipatory social goals at local, regional and global levels.

**Background**

Higher education in South Africa is undergoing radical restructuring and this has major implications for every aspect of university life. The universi-
ties in the country are in different stages of institutional renewal in order to align themselves with the new policies and other national and international imperatives. Some of these include the rethinking of knowledge organisation from disciplines to programmes, increasing participation of students a wider spectrum of social groups and classes, and the necessity of being more responsive to societal needs. As in many parts of the world, massification and diversification are required without the expectation that resources will increase substantially, therefore innovative approaches to learning and teaching are required.

In South Africa there are 21 universities with gross inequalities between historically black (HBUs) and historically white universities (HWUs) for a population of 40 million people. In 1959 the Extension of Universities Act was introduced which created universities for particular ethnic groups. The majority of black universities are located in the rural areas and the former privileged, dominantly white institutions in urban areas. Vast discrepancies have existed in financing, material resources, staffing, undergraduate teaching loads, quality of students, availability of courses, and so on, between HBUs and HWUs. At their conception the HBUs were planned to provide a supply of civil servants for the apartheid bureaucracies, and this led to their having heavy concentrations on courses in public administration, education, religion, the humanities and little provision of the teaching of the natural sciences, engineering and related disciplines. Also post-graduate programmes, research and publication remain poorly developed in most of these institutions. University education as a whole has been largely geared to school leavers.

Compounding South Africa’s legacy of exclusion and inequality, the national and international trend of diminishing resources and increased demands, gives an added critical dimension to the present situation. South African institutions are tenuously balancing the question of access, equity and quality within an increasingly competitive economic environment. Holding the tension between attainment of social equality, academic quality and economic development is one of the major challenges facing higher education. This tension is present in the National Commission on Higher Education Report and in the new legislation on Higher Education.

**Lifelong learning: a concept with diverse meanings**

Driven by the imperatives of late capitalism, lifelong learning has become a key concept in the thinking about education and training worldwide. Candy (no date) points to the extraordinarily rapid pace of social, technological, cultural, economic, legal and educational changes throughout the world, combined with the increasing global connectedness of many societies and economies, which emphasise the need for people who are adaptable and responsive to these new circumstances. In short, he calls for a system which is capable of delivering lifelong learning. The even more dramatic changes
in the South African society render it particularly important for the South African educational system, including the higher education system, to produce lifelong learners and to provide for continuing learning throughout life. The imperatives for lifelong learning in South Africa are driven by its reinsertion into the global economy and by the political and social necessities of equity and redress after the years of colonialism and apartheid.

By its nature, lifelong learning is cross-sectoral; it is not limited to formal education but includes adult community education and workplace-based learning, along with access to other learning opportunities including libraries and electronically transmitted and stored data. In fact, lifelong learning includes all sorts and levels of learning irrespective of its content, form or location. As Candy states, the embracing and endorsing of principles of lifelong learning has implications for all aspects and facets of education and training.

Reading education policy documents in various parts of the world, including South Africa, lifelong learning often seems a panacea: it will help career development, cure unemployment, encourage flexibility and change, raise personal and national competitiveness, help personal development etc. It has become "policy speak" which assumes multiple meanings and interpretations. As Soobrayan (1997) argues, at one extreme, it is employed as a conceptual framework which presents a comprehensive and particular understanding of educational priorities, the strategies required to address these and a fundamental assertion of a radically different and distinct pedagogy. At another level, its more simple expression places emphasis on the temporal plane, making education available throughout the life cycle. In this form, the major questions posed relate to access and provision rooted in a discourse of equity. In this latter dimension there is no explicit focus on pedagogy: the main emphasis is on expanding present education provision.

It is not possible here to present a history of the concept and to elaborate the competing ideological tenets and understandings of the term, but it is essential that we recognise that lifelong learning can mean different things to different people. Very briefly, the argumentation for lifelong learning has varied in the course of history. It has addressed the needs of production (worker), society (citizen) and culture (human being) to different degrees at different times. In adopting the term we need to clarify its meaning based on our analysis of the political, social, cultural and economic needs of the country and how we see the university serving those needs.

Put very simply, there are two different and important theoretical and ideological strands in lifelong learning. They are the human capital school with its legacy for neo-liberal ideology, and the humanistic school which is concerned with a social democratic, holistic approach to education and training. The human capital school talks of education in terms of the market and investment in human capital and reduces education to the needs of the economy. Lifelong learning historically has been more closely associated with the humanistic strand which considers education from the perspective
of the individual and the democratic citizen. Within the debates about lifelong learning both strands exist, but the drive to the marketization of education and training within a human capital perspective holds sway both globally and, increasingly, in South Africa.

In South Africa there has been a rigorous debate about the apparently opposite goals of economic growth and the need to achieve social justice in terms of notions of equity and redress. There has been a convincing argument that we must recognise the competing claims of both equality and economic growth, which inevitably are in tension. In the South African context equality cannot be achieved without economic development and economic development amongst the majority of people cannot be achieved without striving to achieve equality. Therefore, for the majority to benefit, an approach to economic and social development must recognise the interrelatedness of society and the economy where human values not human capital predominate.

**Lifelong learning and its consequences for Higher Education**

It is customary to divide the work of higher education into three domains: teaching, research and community service. In each of these three areas, the purpose is to promote or facilitate learning. Candy (no date) argues that since learning is never finished, it follows that the mandate of the university must be to foster and support lifelong learning in each of the domains. If this argument is accepted, it has significant implications for many aspects of higher education. Broadly speaking, there are two implications to the above recommendations:

- those to do with providing learning opportunities throughout life, including articulation with learning contexts beyond the institution, and
- those to do with assisting staff, students and graduates to develop the skills and attributes of lifelong learners.

The *provision of learning opportunities throughout life* challenges the traditional culture of the university which has privileged the provision of education to students of between 18 and 24 years and the notion of contact-based teaching. Provision to older students has most commonly been in the form of post-graduate studies to a relatively small group. Particularly amongst the historically black universities (HBUs) in South Africa there has been a large part-time provision to older students who attended classes in the evenings. While this has occurred, at times on large scale, the part-time provision has not challenged the dominant culture of services to students at universities which assume that all students are young. Also, the dominant picture of teaching has privileged a notion of contact-based provision as opposed to notions of open learning which emphasise flexible, student centred approaches to delivery.

Candy talks about “downwards linkages,” “sideways linkages” and “for-
ward linkages" when discussing the provision of lifelong learning opportunities. The "downward linkages" refer to the university's relationship to the school sector, with adult education and with various bridging courses. The "sideways linkages" refer to the relationship that higher education institutions enjoy with contexts where part of the learning occurs in the home, the workplace or the community. And the "forward linkages" refers to the relationships with graduates through postgraduate studies or, more commonly, through continuing professional education programmes, public lecture series and various forms of outreach.

Accepting such a model as a guiding principle would have significant implications for higher education. For instance, in terms of "downward linkages", it would imply multiple entry pathways from school and from adult education programmes and recognition of prior learning. With respect of "sideways linkages" it would mean that those in geographically remote areas would have access to higher learning through flexible delivery. It would also imply that learners could obtain academic credit not only for studies completed elsewhere, but for a variety of learning undertaken at work, in home and through self-directed efforts. Finally, under "forward linkages" such an approach would mean not only greater ease of access to postgraduate and continuing professional education, but that institutions of higher education would increasingly be viewed as forms of "community learning centres", whose lecture theatres, laboratories and libraries might be used more intensively than they are at present. Overall such radically enhanced access to and use of higher education would have significant flow-on-effects to all parts of the culture and life of higher education institutions. This would need to occur without losing the distinctiveness of higher education.

On the theme of developing learners through higher education, Candy (no date: 6) elaborates usefully by drawing on an influential study in Australia which was "to identify whether and in what ways the content, structure, teaching modes and assessment procedures of undergraduate degrees, and the activities of student support services, are designed to lead to the formation of attributes which both enable and encourage graduates to become lifelong learners". The study accepted that lifelong education can be based on both instrumental values such as the need to maintain professional currency and to have an internationally competitive workforce, and on more liberal and humane considerations such as the enrichment of society and people's fulfilment as individual citizens. The study found that undergraduate courses which enhance lifelong learning have five basic characteristics:

1) they provide a systematic introduction to the field of study;
2) they offer a comparative or contextual framework for viewing the field of study;
3) they seek to broaden the student and provide generic skills;
4) they offer some freedom of choice and flexibility of structure; and
5) they provide for the incremental development of self-directed learning.
They also pointed to teaching methods that encourage graduates to become lifelong learners. They have the following characteristics:

1) they make use of peer-assisted and self-directed learning;
2) they include experiential and real-world learning;
3) they make use of resource-based and problem-based learning;
4) they encourage the development of reflective practice and critical self-awareness; and
5) as appropriate, they make use of open learning and alternative delivery mechanisms.

Lifelong learning as an organising principle, which strives to produce lifelong learners and to provide for continuing learning throughout life, can thus be seen to have many implications for the system as a whole, for individual institutions, for courses or programmes of study, and ultimately for individual members of both academic and support staff.

Candy's elaboration of lifelong learning in higher education is very useful, but it focuses primarily on the teaching and learning processes which highlight the needs of individual learners. While this is important, the approach will not necessarily challenge a market-driven human capital view of higher education. His approach does not highlight sufficiently the social and universal purposes of lifelong learning. As Tedesco (1997: 183) argues, "Uncertainty has become the most widespread manner of describing the future, and the social or political assurances of a "better future" have paled considerably". In response to what some refer to as a "profound crisis in the meaning of existence of each human being and of each society on the Planet" (Arruda 1996), growing numbers of people are arguing for a reassertion of the importance of social and universal purposes which encourage active citizenship at national and global levels.

**Education for active citizenship**

"The Mumbai Statement on Lifelong Learning, Active Citizenship and the Reform of Higher Education" (1998: 2) captures succinctly some of the critical concerns. It states:

We see the purpose of lifelong learning as democratic citizenship, recognizing that democratic citizenship depends on such factors as effective economic development, attention to the demands of the least powerful in our societies, and on the impact of industrial processes on the caring capacity of our common home, the planet. The notion of citizenship is important in terms of connecting individuals and groups to the structures of social, political and economic activity in both local and global contexts. Democratic citizenship highlights the importance of women and men as agents of history in all aspects of their lives.
The notion of citizenship is a concept which is undergoing radical redefinition under pressure from globalizing economies on the one hand and social movements of ecologists and feminists on the other. Korsgaard (1997) presents a useful synopsis of some of the major contemporary issues relating to the notion of “citizenship”. He states that the emergence of the modern understanding of citizenship in the West was associated with the advent of capitalism and of centralised nation states in the sixteenth to seventeenth centuries. Citizenship was finally given voice as a massively influential political concept in the seventeenth and eighteenth centuries by the historical events of the English, American and French Revolutions. The “natural rights” and “Rights of Man” announced by these revolutions, their concepts of “liberty, equality, fraternity” and their attempts to found the modern nation state constitutionally on the will of the people, helped construct the modern Western conception of citizenship. However, globalization of the economy and the creation of economic blocs are beginning to challenge national sovereignty and citizenship. The emergence of a strong European Union is one good example of this where citizenship of the EU and one of the member countries may be in tension at different times.

In addition, feminism in modern society challenges the masculine structures of the state, the market and civil society; feminists challenge men in modern society to recognise the existence of a patriarchal order and of the manifold ways in which they both dominate women’s lives and benefit from doing so. In effect, feminism challenges men to accept a duty to act against the patriarchal order in which women are second class citizens and to act for a society of equal citizenship.

Also the ecological movements are concerned with rights - the rights of non-humans (animals, the environment, nature etc). Of course nature’s rights imply duties for humans. Ecologists also champion nature and the environment on behalf of posterity. Thus generations of humans as yet unborn are assumed to have the rights to an environment at least as resource-rich and as un-degraded and undamaged as the one the present generation inherited. The “rights of future generations” are thus deemed to impose duties of environmental “stewardship” on all individuals, communities, organisations, and nations. Thus, ecology challenges the dominant paradigm of citizenship in two ways: it expands its sphere beyond the national state to the global level and vice versa; also it expands it beyond the present generation and requires us to consider the inter-generational dimension of our sociality and our moral and citizenship duties.

In South Africa, the notion of citizenship is also hotly contested. It is only recently that South African citizenship has been deracialised while economic status is still highly racialised with nearly 95% of the poor being black, 5% coloured and less than 1% Indian or white. South Africa is forging a new national identity after the previous government sought to systematically fragment the population by declaring that there were “many nations in one”. Simultaneously, South Africa’s political and economic position in the southern
African region is being emphasised as the imperative to forge a strong economic bloc in the region is stressed. There are some calls for a wider identification of citizens with the region. On a local level though, there is growing xenophobia as unemployment, poor housing, and crime are being blamed, for example, on Mozambicans, Malawians and Zambians. Thus, South Africa is both building a nation at a time when the nation state is being de-emphasised in many parts of the world and simultaneously building a consciousness of being a citizen of the region and the continent at a time when economic hardships and the legacies of apartheid tend to promote xenophobia amongst the citizens.

In addition, there are what Mamdani (1998) refers to as two types of political identities in Africa i.e. "civic" and "ethnic" identities which were recognised by the colonial states. Civic identity was the identity of the citizen. It was racially defined and the rights of the "civilized", who were the settlers, were written into civil law and enforced through the central state. The rights of the natives were defined by ancestral codes. Natives were obliged to follow the customs of their ethnic group and were enforced as "customary" law by a native authority. The local state spoke the language of culture, not rights. Mamdani describes how "settler" and "native" citizenship in post-apartheid South Africa is unequal - civic citizenship is deraicalised but ethnic citizenship remains unreformed. He poses the challenge of moving beyond "ethnic" and "civic" citizenship to a common citizenship which "transcends the political divide between settlers and natives, between ethnic and civic citizenship, and (which) forge(s) a single citizenship for all".

Clearly the notion of citizenship is a "site of struggle" where global and local interests try to influence its meaning within specific contexts. Therefore, education for citizenship will also be an area of contestation. According to Paolo Freire:

Citizenship is the exercise of being oneself in the context of the state. It is a social construction; it doesn't appear by chance. Either the masses impose themselves through struggle or citizenship doesn't exist. The dominated classes need to democratize citizenship. A literacy program must include political aims to build citizenship; the capacity to understand the world, to establish relations between fact and problems demands the politicization of persons, the political comprehension of the world, permanent curiosity, the right to participate, mobilize, and organize grassroots groups. It demands going beyond common sense to change reality, to overcome domination, and to invent solidarity. (quoted in Stromquist 1997: 217)

While Freire is referring to the importance of adult learners in literacy classes building democratic citizenship, there seems to be no reason why the argument should not hold for learners within higher education. One of the biggest dangers currently is that the discourses of the market and business become increasingly hegemonic. In the South African context while there is formal democracy there most certainly is not equality. There is still a long trek, under conditions that by no means guarantee a happy outcome, to achieve a truly democratic, nonracist, nonsexist society.
Universities in South Africa have an important role to play in ensuring that people, particularly the poor, black people and women are supported in their attainment of active citizenship. But how can this be done?

Lifelong learning for active citizenship is in part a debate about curriculum. As Muller states, "nothing is more urgent than a clear and dispassionate view of who or what the South African citizen is, or could be, . . . This in turn focuses the question: what kind of curriculum do we therefore need in order best to foster this citizen-to-be?"

Education for citizenship has a long history. As Comelieu (1997: 33) says, "Torrents of ink have flowed on the new imperatives for education in the context of globalization: we need to know how to manage and calculate, we must develop advanced technological knowledge, we must acquire 'flexibility', learn foreign languages and be receptive to 'intercultural' dialogue, and so forth". But he states that is not enough. He, like many others, argues that alternatives must be found to the crucial conditions for survival, equilibrium and full development of human societies. While it is essential to train good engineers, financiers, technicians and specialists in many fields, it is important that a dominant view of economic globalization "that there is no alternative" must be changed to "there must be an alternative" (DAWN 1998).

This search for alternatives is not seen as a disembodied intellectual exercise, but one which is the collective work of social groups which is both an intellectual and a political task. As Comelieu argues, "the requirements of this new education (are) a collective awareness of the real issues involved in long-term development (which are very different from those of growth) and progressive training for the many tasks needed to respond to them" (1997: 34).

Higher education institutions, along with other institutions in the society, are intimately involved in the transformation of the society and have to make hard political and economic choices. They too are characterised by the same struggles as exist in the broader society as social forces vie for preeminence. As educators within higher education we do not work in isolated national contexts. An illustration of this is given by Buchbinder et al. (1996) who describe very usefully how the North American Free Trade Agreement (NAFTA) has serious implications for higher education and the trans-national delivery of programmes. In their article they begin to explore the intersection of knowledge, capital and technology in this context. While it is set in Canada it has relevance for other regions. The point they make is that higher education no longer can be considered a national concern as universities particularly in the developed north actively pursue markets around the world. In this process curricula are being dislodged from the local base and the prospects of ahistorical, decontextualised curricula grow ever stronger. This is potentially a serious problem.

As Muller (1997: 195) argues, "The importance of not losing sight of the local can never be minimised". He continues:
Citizenship in a plural and diverse world consists in mastering the various skills of autonomy, but retaining, or constructing, some or other local home to actually live in, in a meaningful and fulfilling way. Autonomy without a home lacks relevance, one might say, but this time a personal relevance not easily reducible to group or national relevance. It is at the juncture of cosmopolitan and local, of autonomy and relevance, that a new sense of citizenship for a runaway world will be constructed.

Developments within higher education reflect the impact of globalization on the curricula, the teaching and learning processes and the employment practices (e.g. the increasing casualisation of employment). Lifelong learning for active citizenship requires higher educators to work collaboratively across regions in order to take on the pedagogical and political challenges of creating alternatives which can build on the positive aspects of globalization. As Buchbinder et al. (1996) urge, “we need to be working to ensure that we are not moving uncritically to the tune of the contemporary pied piper: the tune of global capital”. Educators and learners within higher education would need to engage along with other activists with issues like those described by Arruda (1996: 30):

We are seeking to connect critically the micro with the macro and, in the search for a vision of the world which will be both utopic and viable, point to an horizon of a cooperative globalization, built by individuals and societies that have become active and conscious subjects, personally and collectively, of their own development.

The consideration of the emancipatory possibilities of lifelong learning in higher education therefore is a political question as much as a pedagogical one.

**Lifelong learning in higher education: emancipatory potential?**

I have argued that we need to understand and clarify the meaning we give to lifelong learning based on our analysis of political, social, cultural and economic needs of the society and how we see the higher education institutions responding to those needs. I have suggested that lifelong learning presents a comprehensive and particular understanding of educational priorities which responds to South Africa’s history of exclusion and inequality. If we adopt Candy’s definition of lifelong learning which insists on “developing lifelong learners” and “creating lifelong learning opportunities” essential issues of redress and equity can be addressed. On the one hand, access can be radically enhanced, and on the other, generic capabilities are developed which can support individuals ability to continue to learn throughout life.

In the South African context where higher education has been so inaccessible to the majority and there has been so little emphasis in general on generic capabilities such as language, computer and information literacy, critical
problem solving, and so on, the attainment of accessible, quality learner-
centred, flexible approaches to teaching and learning which take seriously
the South African Qualifications Authority’s critical cross field outcomes,
would be a major achievement. It would certainly contribute to the individual
development of black women and men learners and their own competitiveness
in the job market thus enhancing their economic and personal empowerment. While this is critically important, I have argued that this is not enough.

In addition, major curricula interventions are required to assert lifelong
learning for active citizenship. As quoted above in the Mumbai Statement, the
notion of citizenship is important in terms of connecting individuals and
groups to the structures of social, political and economic activity in both local
and global contexts and to emphasising the importance of women and men
as agents of history in all aspects of their lives.

In South Africa the original Reconstruction and Development Programme
(1994) provides a useful frame of reference for constructing curricula which
strive to enhance possibilities for equal citizenship amongst the rich and poor,
black and white, men and women. The struggle over economic, political and
social priorities that are raging in South Africa, and elsewhere, around “there
is no alternative” and “there must be an alternative”, becomes a crucial cur-
riculum issue for learners and educators in the higher education system.
Lifelong learning for active citizenship is therefore both about pedagogy and
politics which requires local and global cooperative actions of solidarity to
build alternatives which emphasise human values rather than human capital.
It seems that the emancipatory potential of lifelong learning will only be
fully realised through collective struggles across national and regional bound-
daries, where some of the benefits of globalization, like the new communications
technologies, can be used to forge new visions of a world which are both
“utopic and viable”.

The world’s poor are increasingly being left to their own devices. Lifelong
learning which is to have emancipatory potential has to challenge this reality
in every way that it can.

References

African National Congress. 1994. The Reconstruction and Development Programme:
A Policy Framework. Johannesburg: ANC.

Arruda, M. 1996. Globalization and Civil Society: Rethinking Cooperativism in the
Context of Active Citizenship. A Paper of the Institute of Alternative Policies for the
Southern Cone of Latin America, Brazil, December, 1996.

Towards Policy Formulation for Equality and Development. In: Higher Education
Financing Conference, Background Reading and Conference Papers. Johannesburg,

Candy, P. C. 1996. Lifelong Learning and the University Sector, a discussion paper for the National Commission on Higher Education.


DAWN. 1997. From “There is No Alternative” to “There Must be an Alternative”, South African Development Education Project. Bellville: University of Western Cape.


The author

Shirley Walters is professor of adult and continuing education at the University of the Western Cape, South Africa. She has been seconded to direct the University Mission Initiative on Lifelong Learning out of the Vice Chancellor’s office. As a result of this work the university has decided to adopt lifelong learning as an important framework for repositioning the institution.

Contact address: Prof. Shirley Walters, University of the Western Cape, Private Bag X17, Bellville 7530, South Africa. E-mail: ferris@iafrica.com.