

# LOAC

Learning Outcome of Amateur Culture



Education and Culture DG

Lifelong Learning Programme

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## **The learning view in the LOAC project**

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# I. Outline of the project concept

## The idea

The idea is to promote a humanistic learning perspective on amateur art and voluntary culture with the overall aim to make the learning quality and outcome more attractive and transparent for the actual and potential participants.

## The rationale

The concept of learning and lifelong learning has in the last decade become a central concept in pedagogy and education in general and in liberal adult education and amateur culture in particular. Learning takes place both in formal learning from primary school to university and in the non-formal learning in the liberal adult education as well as informal learning in amateur art and voluntary cultural activities.

However, the European main stream agenda for lifelong learning is dominated by a rather instrumental view on learning, which is blind for important learning qualities and goals in the liberal adult education and voluntary associations, especially for the unique qualities in the area of amateur art and voluntary culture.

It is the purpose of this Grundtvig multilateral Project to promote a humanistic learning methodology with the ability to incorporate the expressive and aesthetic qualities of the learning processes and to assess the learning dimension of personal formation.

## The objectives

The first objective was to complete a survey of learning qualities and outcome in voluntary cultural activities including results of questionnaires and interviews with leaders, teachers and participants in the associations of the partnership circle. The methodology of the survey is formed by a humanistic learning theory, and the overall objective is to achieve new knowledge and reflexion of learning goals and learning valuation, which may qualify the tasks of clarifying

- the methodology and praxis of validation of learning qualities and outcome, which should be presented in the survey report;
- the guidelines for the online questionnaires in the two types of validation tools;
- the guidelines for the Compendium on Best practice of learning activities related to EUs main learning aims

The second objective was to develop two types of interrelated online tools for learning validation, one type for the learners' valuation of the personal learning outcome, and another for the learning providers' valuation of the organisational learning. This interrelated double tool will consist of a series of Danish, Dutch, Slovenian and English editions.

The two types of tools can validate the same learning process from two different angles. The learners (students, participants, active) can validate their personal learning profile and outcome; the learning providers (leaders, teachers, facilitators, board members and other staff) can compare their learning objectives and priorities with the learners' actual outcome. This documentation can be of personal value for the learners and it can improve the learning providers work with monitoring, quality assurance and management of the learning activities in their organisation. These tools will validate the activities as learning activities and thereby bring new focus on amateur culture as an important area of learning. The validation data from the use of the two tools will be saved at a common database, and it means that the data can be used for research on several levels, from the classroom to the whole organisation, and from a group of local associations or a group of thematic associations, to a national and most important to a transnational European level. This network of national associations that uses the common transnational database can easily and by relative small costs be expanded with new umbrella associations from other European countries after the conclusion of the project.

The third objective is to publish three English project publications. The first is the Survey Report on validation of learning qualities and outcome in voluntary cultural amateur activities including results of ques-

tionnaires and interviews in the partnerships associations. The second publication is the Anthology of Best Practise with focus 1) on the main aims of active citizenship, cultural cohesion, personal fulfilment and employ-ability, 2) on a broader view on learning as composed of the three interrelated dimensions: competence, knowledge and personal formation, 3) on social inclusion of people of all ages, including those with special needs and disadvantaged groups, 4) and on improving possibilities of transnational European activities as part of the ordinary activities of the cultural associations. The third publication is the Compendium on European week courses regarding learning dimensions of amateur culture and validation of the learning outcome, including annexes on announcements, management and economy.

The fourth objective is to complete two pilot week courses, respectively a Grundtvig in-service training course and a Grundtvig workshop in the spring 2011. An integrated part of the courses will be exchange of experiences regarding innovative products and best practise in different learning areas, including an introduction to the methodology and practical use of the personal and organisational valuation tool. The courses are first targeting teachers, tutors, facilitators and other pedagogical staff by offering a Grundtvig in-service training course, and secondly targeting board members, leaders and other active members by offering a Grundtvig workshop. The aim is after the conclusion of the project to initiate a transnational course programme for active in Europe's amateur art and voluntary cultural associations as part of the Grundtvig in-service training programme and the Grundtvig Workshop programme.

The fifth objective is to prepare and complete a comprehensive dissemination, exploitation and sustainable follow up of the results of project.

## II. Paradigm struggle on lifelong learning

The rationale of this project and its learning approach may be clearer, when it is seen in the context of the ongoing paradigm dispute, which permeates the agenda of education and lifelong learning in the European Union as well as the member states. Here follows a presentation of this paradigm dispute, which we as active in the voluntary sector is part of, whether we want it or not.

### Core values of voluntary culture

What values and goals characterize the sector of amateur art and voluntary cultural associations? Why is this area important and worthy of support? What reasons can we refer to when we will argue for better conditions and public support? There are two very different approaches to this question - on the one hand from the active in amateur art and voluntary culture and on the other hand from the politicians, administrators and other multipliers from the public sector and the market.

The active emphasize that they as amateurs and volunteers can do something they want to do, something they become enlivened and enlightened by. They have a unique freedom to be involved in activities that have their own meaning, and where it is an end in itself to be involved in free learning for human fulfilment and development. The politicians and administrators contrary emphasize the aspect of the voluntary culture, which may be useful means to solve system problems. Amateur culture becomes here an instrument for something else, a remedy for a variety of other goals.

Public art institutions appreciate the volunteer culture if it can deliver a food chain for the professional art or an increased and engaged audience for the professional art. Social workers appreciate the amateur culture if it can contribute to social inclusion and empowerment of vulnerable groups. Representatives for the health services wish to support the voluntary sector, if it can promote preventive health care. Representatives from the business sector may see some use of the voluntary cultural associations if they can promote creative workers for a competitive knowledge economy. Etc.

The arguments from the cultural active are based on a humanistic discourse that emphasizes the association's contribution to human development as a goal on its own. The arguments from the representatives of the system are based on an instrumental discourse that sees the voluntary culture as a mean to solve problems outside its own sphere of activity. In brief, the reasons of the active relate to the core service of voluntary culture, while the political-administrative reasons relate to the peripheral services.

## Life world and system

We can - with reference to Jürgen Habermas' critical theory of communicative action - characterize the core service of the amateur culture in civil society with its ability to promote a rich life world, while the peripheral services contribute to solve problems in the system world.

Modern societies are - according to the critical theoretical tradition from Kant to Habermas - characterized by a differentiation of society in three relatively independent sectors: The state, the market and the civil society. This differentiation has been a major progress for civilisation. It provides both space for the rule of law, a productive working life, a responsible active citizenship and a rich personal life. This differentiation of modern societies implies or rather requires that our rationality has become more differentiated, too. It implies on the one hand the continued development of technical-instrumental rationality in the system world including state and market, on the other hand the free expansion of communicative and expressive rationality in the life world including the public sphere and the civil society.

The life-world constitutes the common horizons of understanding in society, and it is conditional for our mutual communication and development of personal identity. Here we use our communicative and expressive rationality to interpret and create meaning and purpose in life. Its basis is a strong civil society and a free public debate, and without it our personal as well as democratic communication fall apart. In the life world we primarily act as fellow human beings and citizens. The system-world comprises the market and the state, where money and power are the media for a constant demand of increased yield and efficiency. Here dominates the instrumental rationality with focus on the most effective means to ensure the material, economic and legal basis for prosperity and welfare. In the system world we primarily act as employers, employees, students, consumers and clients.

A civilised society has or should have an effective system world as well as a rich life world. The two worlds cannot do without each other, but the instrumental rationality rooted in the market and the state has a tendency to colonize the communicative rationality in the life world, even though the system world depends on a free life world. Because meaning, solidarity and personal identity cannot be produced commercially or administratively. An important prerequisite for a rich life world is a strong civil society with a comprehensive liberal adult education and an extensive sector of voluntary associations, in which citizens freely can apply their communicative and expressive rationality and develop themselves as human beings and active citizens. A well functioning society does not only need updated workers but also active citizens and enlightened fellowmen.

A society without a rich life world is not just a poor community spiritually and humanly speaking, it is a one-dimensional society, where the nerve of society - a vibrant culture, a free public debate and a participatory democracy with active citizenship - dries out. The maintenance and development of a rich life world implies a comprehensive civil society with a strong independent learning capacity, where the keyword not is "lifelong learning" but rather "learning for life", as Grundtvig - the Danish father of the Nordic tradition of liberal adult education - named it.

## Paradigm dispute on lifelong learning

The idea of lifelong learning is not new. In the European history of ideas the humanistic tradition has always seen education and enlightenment as essential for human freedom and growth.

For the ancient Greeks the most important value was to acquire knowledge about the world and themselves, thus becoming a full human being and citizen. The same value characterises the Renaissance and Enlightenment movement, and especially the German neo-humanism considered life as a lifelong and unfinished enlightenment towards wisdom. The Nordic folk high school has also promoted a lifelong education for the sake of personal fulfilment, human fellowship, active citizenship and a responsible work life. Grundtvig saw enlightenment as the meaning of the individual life and as the goal of the common history. We should learn lifelong not only for the work life, but equally for a fulfilling human and responsible democratic life.

But the concept of "lifelong learning" has in the last decades mainly gain influence, because two important international organisations had been its advocates, namely UNESCO from the early 1970'ies and OECD from the 1980'ies, and they speak of lifelong learning from two very different understandings.

UNESCO links lifelong learning to human and democratic development. Here education is as an end in itself, and not merely a mean for economic growth and governmental management. For example, the need for literacy was justified by each human beings need and right to gain access to knowledge and culture. The OECD on the contrary understands lifelong learning as an investment in 'human capital' and emphasises the commercial advantages. The humanist and democratic values has here been replaced by the economic demands of the new global world market.

In recent decades there has been a gradual paradigm shift in the educational agenda from a humanistic discourse, focusing on democracy and personal fulfilment to an instrumental discourse, focusing on economics competitiveness and employability. The rationale behind this paradigm shift is the market-dominated globalization that increases the pressure on each nation to reform the society to the new competitive conditions on the world market. The technocratic planning of the education sector is tightened, and education is seen mainly as a mean to mobilise the nation's economic competitiveness.

This paradigm shift implies with Habermas' words that the instrumental rationality, rooted in the system world undermines the communicative reason in the life world still more. This "colonisation" implies that lifelong learning, the formal learning in the formal education system as well as the non-formal and informal learning in liberal adult education and voluntary associations must be reformed to serve the current business needs. The value of all areas of learning is measured on its qualities for business, while the qualities of learning for personal development and active citizenship get still lower priority.

## EU's agenda for Lifelong Learning

OECD's paradigm became the new meta-narrative during the '80s with a strong appeal to opinion formers, policy makers and businessmen, and it has influenced the understanding of education in the EU system very much, especially in the European Commission and subsequently in the EU member states.

The concept "lifelong learning" has become the major buzzword the last decade, especially after the EU Commission in 2000 issued the Memorandum on Lifelong Learning. The concept refers both to the lifelong aim to learn from cradle to grave, and the life-wide aim to involve all learning arenas, both formal learning with diplomas in the education from primary school to university, and non-formal learning in liberal adult education, folk high schools, free schools, and especially informal learning in civil society associations, including amateur art and the cultural associations.

The EU Commission's primary objective in promoting "lifelong learning" was to strengthen the citizens' employability for the new knowledge economy. Back In 1993, the Commission prepared the White Paper, *Growth, Competitiveness and Employment. Challenges and Pathways to the 21th Century*. Education is seen here as the crucial mean for promoting growth, competitiveness and employment. In 1996 it was followed by a second White Paper: *Teaching and Learning. Towards the Learning Society*. At the Council meeting in Luxemburg in November 1997 a European employment strategy was launched that included the definition of lifelong learning, which the Commission subsequently used in the Memorandum of 2000. In March 2000 the Lisbon European Council adopted as a strategic goal that the European Union was to become the most competitive and dynamic knowledge-based society in the world.

The decisive step was taken when the Commission in November 2000, detached the *Memorandum on Lifelong Learning* for consultation in all member states. After feedback from the extensive consultation processes including the adult education field and major voluntary associations in each country, the Commission issued interim reports on the responses of countries and regions, and in November 2001 the *Communication: Making a European area for lifelong learning* was issued. The new learning discourse has - with minor adjustments - finally been determined in the *European reference framework on key competences for lifelong learning*, which the Parliament and the Council adopted in December 2006. This recommendation has the status of supranational law, and it affects virtually all policy areas in the member states.

The first key message of the memorandum from 2000 was the launching of a catalogue of 7 basic skills that should be prioritized. They include two basic competencies within 1) reading and writing in native language, and 2) arithmetic. In addition five enhanced skills in 3) a foreign language, 4) ICT, 5) technological culture, 6) entrepreneurship and 7) social skills. Moreover, the memorandum mentions the ability to learn and get a sense of large amounts of information. The memorandum does not explain,

why precisely these skills are prioritized, and why the last five are so dominated by a vocational focus; Nor why key aspects of citizenship such as development of personal autonomy, democratic formation, historical and cultural insight are not mentioned, or why the musical, existential and the learning which makes you reflect on life do not belong in lifelong learning.

The memorandum does not explain the underlying learning theory and the applied conceptual apparatus is unclear. However, it is rather obvious that the discourse does not refer to the broad European tradition of humanistic pedagogical thinking, where concepts such as enlightenment, autonomy, personal formation and democratic learning play a central role. A thinking which after all has characterized and still characterizes the legislation of education in many member states. The tradition from the pedagogical thinkers such as Socrates, Leonardo da Vinci, Erasmus, Comenius and Grundtvig, who came to name the EU lifelong learning programs are nearly silent in the proposal of the Commission.

The general trend is that the learning qualities being encouraged and recognized are the ones that are important to the vocational education and the employers. When talking about promoting "lifelong learning", the meaning is a specific subset of the overall learning potential, namely the subset to ensure the training of employees for business. Lifelong learning in order to become a wise person or to be a knowledgeable and engaged citizen, or to participate in learning activities to create art and beauty or simply to experience joy and happiness in company with other people are not included in the Commission's concept of learning. It is the need of learning for the system world and not for the life world, which sets the agenda.

## Inner tensions

There is a continuous ambiguity or inconsistency in the papers of the Commission. On one part it is mainly based on vocational terms, but on the other hand it still highlights a double objective of both employability and citizenship. It may in some way make sense because it designates the principal civil virtue of citizenship to be the one being at work. Only in this way you become a full member of the social community, and it is bad news for the sick and retired people. This understanding is particularly evident in the first white papers and in the *Memorandum* from 2000, but is toned down after widespread criticism during the consultation process in 2001.

In the subsequent *Communication* from 2001 citizenship is given a more autonomous meaning with reference to civil society, and there is a division of the aim of "active citizenship" into "personal fulfilment", "social inclusion", "cultural cohesion", and "active citizenship. Here opposite aims are highlighted: On the one hand, the instrumental aim to promote employability for the benefit of the system world, and on the other hand, the humanistic aims to promote personal fulfilment and active citizenship for the benefit of the life world, and between the aims to promote social inclusion and cultural cohesion that have foot in both worlds.

This double objective for lifelong learning recognizes partially the view that learning should develop both the technical-instrumental rationality and the communicative and aesthetic-expressive rationality, and thereby satisfy the double need for an efficient system world as well as a cultural rich life world. For a well functioning society does not only need updated workers but also active citizens and enlightened fellowmen, and more important: The citizens of the society, the human beings also need a broader learning, because no one can realize themselves fully in the work; an active, instructive and meaningful leisure time is a crucial part of the good life.

The problem with the EU objectives is that they are not anchored in a stated understanding of man and society. They float in the air, and the silent consequence is that employability becomes the dominant goal. However, the European system has not unequivocally taken the side in the paradigm conflict, and although there is a clear predominance of the instrumental discourse, there is a theoretical and political opening for the fact that you can try to strengthen the minor foot in the life world. In the Grundtvig project LOAC we have tried to find a way to describe and assess the learning outcome with a reference to the learning qualities of the life world.

## III. Our learning theory

### Curriculum as context

The policy papers in the EU system and most of the member states are marked by inner tensions; and different and even opposite objectives and priorities can be legitimised. However, the official policy papers have openings for a humanistic agenda that wish to promote free learning arenas in the European civil society - in other words, liberal adult education and voluntary associations - which may help to maintain and develop a rich life world.

It is not our view that one form for learning is the right one. Instead we will emphasise that the different learning aims can be reasonable at the right time and place, because the content and form of the learning must differ according to the specific context and perspective. We see it as an imperative for a qualified pedagogical methodology to clarify the context of the learning and thus avoid a pedagogical reductionism, where appropriate learning needs from one context (for example employability in work life) as a sort of hidden agenda are colonising the forms and content of learning in another context (for example personal fulfilment in civil society).

In general, the practise and theory of learning curriculum can be classified in four main traditions with focus on respectively learning as product, as process, as praxis, and as context.

- *Curriculum as product* represents a more technical, management and market oriented trend, where the lifelong learning aim of employability is in front. Here curriculum is a technical exercise, and the focus is on the part rather than the whole, on the useful rather than the significant and fulfilling.
- *Curriculum as process* represents a more person-centred trend, where the lifelong learning aim of personal fulfilment is in front. Here the process has become an end itself, and the learners' ability to use and make sense of the learned is somehow overlooked.
- *Curriculum as praxis* represents a more critical trend committed to social and human emancipation, where the lifelong learning aims of active citizenship, social inclusion and cultural cohesion are in front, but the different contexts and needs of learning is somehow overlooked.
- *Curriculum as context* represents a more situational trend, where the different aims of lifelong learning are prioritised differently according to the specific learning situation and perspective. Here the "hidden learning agenda" is clarified and consciously used in the curricula description and the learning practise.

The context of learning in this project is amateur art and voluntary cultural activities in a civil society perspective. Our ambition is to combine a view on learning as both product and process and to see it as praxis but always in a specific context - and here the curriculum must be developed for a context of amateur art and cultural volunteering in civil society and of facilitating local artistic and cultural activities permeated by humanistic and democratic values.

### The principle of liberal adult education

The learning concept of this project takes the main principles of liberal adult education into account, because these principles permeate from the outset the learning in the amateur art and voluntary cultural organisations that offer a non-formal and informal learning for adults without vocational specific aims. This learning concept share in general the (Grundtvigian inspired) pedagogical tradition of liberal adult education that focus primarily on learning for a personal fulfilling live and learning for the community, and only secondary on training people as employees for a specific job.

The concept of "Personal formation" (Bildung) is in front here. The primary goal of education is not to be educated to a private career (as bourgeois), but to be enlightened to fellowship and citizenship (as l'homme and citoyen). The German term "Bildung" or the Swedish term "Bildning" comprise the real meaning of this dialectical concept with its reference to the verb "to form" (to bild) and the noun "picture or model" (a bild). It has the double meaning, on the one hand freely to form oneself, and on the

other hand to do this with reference to the common good. Here, personal self-reflection and social and cultural reflection are interrelated. It was the larger world orientation, the broader cultural understanding and the general moral responsibility that was on the agenda.

The amateur art and voluntary cultural organisations share the overarching goal of liberal adult education of providing people better opportunities to take control of their own and common lives, and the main aims can be characterized as promoting personal fulfilment and active citizenship. The lifelong learning in the voluntary cultural sector is free and voluntary, lacking a formal curricula and focus on the needs for personal fulfilment, cultural cohesion and active citizenship. The learning aims are considerably broader than in formal education and represents a diversity of learning methods, curricula and participants, and the learning processes involve experientially based learning with active exchange of experiences, ideas, values and observations between the participants. Great importance in knowledge development is thus attached to group processes that empower the participants on their own terms. The learning here imply a critical approach to change personal and common life situations, values and attitudes.

The voluntary cultural organisations represent thus a learning capacity in civil society promoting humanistic and democratic values. These learning goals and values must this project take into account, when seeking to develop a new curriculum and related course modules for the learning providers in the voluntary culture and amateur art.

## The learning terminology

The learning methodology used in this project is formed by a humanistic learning theory, which defines learning as an interrelated unity of the three dimensions: Personal formation (Bildung, knowledge & skills, and competence; and these dimensions are constituted by several main elements, and each element can be measured by at least three questions. Elements from the three dimensions are part of all learning processes, but their weight and qualities can and will vary a lot depending on the learning arena and the application perspective.

In the validation tool of the learning outcome, we have developed in this project, the learning elements of the three dimensions have been defined as follows:

- *Knowledge & skills* in a specific art based or cultural topic defined by three elements: General knowledge, culture specific knowledge and skills, and didactic insight in the learning methods of the topic.
- *Personal formation* defined by six elements: Authenticity, autonomy, reflexive knowledge, moral sense, aesthetic sense, personal integration.
- *Competences* defined by five elements: Social, communicative, creative, self-management, and learning competences.

*The annex at the end of this paper presents a comprehensive definition of the applied "learning terminology".*

The three dimensions of learning cannot do without each other. Personal formation becomes *loose* without anchoring in hard qualifications (knowledge and skills) and *inactive* without soft qualifications (transverse personal competences); Knowledge becomes directionless without the personal formation and impractical without competences; and competences becomes empty without knowledge and bewildered without personal formation.

The learning dimension of personal formation is characterized by a communicative rationality, where issues of meaning and goal of the personal and the common life is themed in a way in which personal clarification and world orientation are linked. The knowledge-related learning brings the learner a certain sum of knowledge and skills to enhance the understanding of specific subjects and the ability to act on them. The competence-related learning is *zweck-rational* and focuses on the transverse ability to function adequately or opportune in changing situations without questioning the meaning or purpose of the function.

This view on learning as including three dimensions is quite innovative as far as we know of. Most actual valuation tools for non-formal and informal learning share a very narrow optic on learning. They either reduce learning to the transversal competences or to a combination of soft qualifications (transversal competences) and hard qualifications (knowledge and skills), but none of the tools up to now have a methodology that incorporate “personal formation” or “Bildung” as an important dimension of learning. The personality is more or less a blind spot in dominating instrumental oriented learning methodologies.

This lack of “Bildung Theory” could be seen as a general problem for most tools for learning validation, but it is especially a problem, when we try to validate the learning in voluntary culture and art based activities. Without Bildung you don’t find the nerve in the activities, and it will be difficult to convince the learners that the valuation tools have any relevance for them.

## The perspective of life spheres

When we incorporate the Bildung-dimension the question of purpose and perspective of the learning becomes more important. The quality of a specific learning process must be seen in relation to its value for the five different life spheres of modern societies, we live in, namely

- The life in the personal existential sphere - as a self-conscious, authentic and autonome human being
- The life with family, friends and others in the private and civic sphere - as a fellow human being (l’homme)
- The life in civil society and the public sphere - as active citizen (citoyen)
- The working life - as an employee and employer (bourgeois)
- The life in the formal educational system – as student and future employee.

Guidelines for the good life could be to find a balance between the different spheres of life and to achieve the different learning qualities and learning aims, each sphere requires.

The EU Commission emphasizes five main aims for lifelong learning, which should characterise all learning, but these aims must have varying importance in relation to the different life spheres. Learning for the work life must naturally have most focus on employability, but learning for the civic and public life will have focus on active citizenship and cultural cohesion, and learning for the personal existential sphere will give priority to aspects of personal fulfilment.

A transverse goal of all activities and projects supported by the EU Commission is that they promote a European added value (it means promote a European identity, where we not primarily see ourselves as Danes, Dutch or Slovene, but as European citizens). However, a more ambitious cross-border goal in the spirit of Bildung could be to see ourselves as world citizen with a cosmopolite outlook, or as human beings in a common world. Arts may contribute to such a cross-border experience of fellowship or a general human identity, but necessarily not (or hopefully not only) to a limited European identity.

The non-formal and informal learning in amateur art and voluntary culture are characterized by both personal formation and education in many different shades, and it would be a Procrustes-bed of learning, if we tried to validate the quality of these shades by using a common learning context with reference to vocational adult education for the work life.

## Learning in all modalities

Parts of the three learning dimensions are present in all learning processes, but their weight and qualities can and will vary depending on the specific learning arena and their intended sphere of application.

One basic problem with the dominating discourse in lifelong learning is the reductive approach, where all learning arenas are treated as the same without any differentiating between the different learning contexts. Whether you follow a vocational training course, participate in a folk high school course, or are active in an amateur art session, You learn roughly the same, namely to develop your competences as they say in the commercial management theory. But this reductionism is contra-

intentional, because when you make all cats grey, you will lose your sense of quality. This reductionism can be easier to see through, when we involve the application perspective and ask which sphere of life and life roles that the learning outcome addresses. The form and content of the learning process will be very different if the aim is to develop your-self as human being in relation to the personal existential sphere or as a citizen in the public sphere in civil society, or as an employee in your work life, or as student in a vocational education program.

As learning provider as well as learner, it is therefore important to clarify the application perspective and to ensure a close connection between the learning objectives and the application perspective. The form and content of the learning must be tailored to the specific learning needs of the context. As a learning provider one must realize that modern societies are characterized by differentiation of societal sectors, forms of rationality, and life spheres. The modern society is differentiated into state, market and civil society; the rationality is differentiated into the cognitive-instrumental, the moral -practical and the aesthetic-expressive rationality; and the life spheres is differentiated into the personal sphere with individual humans, the civic sphere with fellow human beings, the public sphere with active citizens and the commercial sphere with employees. There are crucial differences of modalities between these life spheres and their rationality forms, and thus also different needs for learning qualities and modalities. The learning needs must be seen in the right context.

A postmodern society and its citizens need learning in all these modalities, and not that one of them wins supreme status or all of them are blended to a colorless mix of soft social competences and easy learned hard skills and none personal formation. There is a need for formal education and vocational adult learning that contributes to an effective system world as well as needs for non-formal and informal learning in civic society that can enhance a rich and free life world. Learning must happen for the sake of working life as well as the personal, civic and public life.

A theory of learning and an educational policy, which ignores these differences and subsume all learning under the qualities of the instrumental vocational learning, represents a reductionism that is both theoretically flawed, educational stupid, politically dangerous and personally alienating. It will in general not improve the educational system, and it will surely not improve the learning in amateur art and voluntary culture. Worse still, it can undermine the democratic and civic culture in the country and create imbalances between the societal sectors. In the short term it may increase the productivity in the market economy, in the longer term it will reduce people's life quality and endanger the reproduction of a prosperous society and culture.

# Annexes

## Learning terminology

In this tool learning is defined by three integrated dimensions, and each dimension is validated by several elements and each element is described by three key words.

- Personal Formation (Bildung) with a focus on personal development, where the elements are authenticity, autonomy, reflexive knowledge, moral sense, aesthetic sense and integrated personality.
- Qualification with a focus on knowledge and skills, where the keywords are general knowledge about man, society and culture, as well as specific knowledge, skills and didactic understanding within a particular academic subject.
- Competence, with a focus on soft transverse skills, where the keywords are collaboration, communication, creativity and innovation, self-management, and learning skills.

Elements from the three dimensions are included in one form or another in all learning processes. But their weight and qualities can vary a lot depending on the given learning arena.

### 1. THE DIMENSION OF PERSONAL FORMATION

#### 1.1 Authenticity

To have authenticity means you are genuine and natural, spontaneous and lively in the sense that "you are yourself"

Key words: Self-esteem, Joy of life, Spontaneity, Vitality, Happiness.

#### 1.2 Autonomy

To have autonomy means that you are autonomous and take a personal stand and dare to follow your own values.

Key words: Self-confidence, Courage of life, Independence (autonomous), Self-determination, Personal attitudes.

#### 1.3 Reflexive knowledge

To have reflexive knowledge means that you have a personal valuation of your knowledge of human conditions, society, culture and nature, and that you can assemble this knowledge into a holistic view of life.

Key words: General orientation, Critical learning, Interdisciplinary, (Self-) reflexive, Personal view of life.

#### 1.4 Moral sense

To have moral sense means that you can act as fellow human being in the close relationships and can act as citizen in the larger societal conditions.

Key words: Empathy, Ethic of reciprocity, Democratic culture, Solidarity, Active citizenship.

#### 1.5 Aesthetic sense

To have aesthetic sense means that you are sensitive, have feeling for moods, can express yourself sensual and poetic, are imaginative and has a developed artistic sense. In short - you are seeking the beautiful.

Key words: Sensitive of moods, Sensual expressions, Poetic emotions, Imaginative, Artistic sense.

#### 1.6 A versatile personal development

A versatile personal development means that you have self-valued (self-feeling and self-confidence), can integrate reason and emotions, can combine judgements of knowledge, moral and aesthetic, and interact between conscious self-control and intuitive spontaneity. In short – that you are a whole person.

Key words: Self-value (unity of self-feeling and self-confidence), Integrate reason and emotion, Combine judgements of knowledge, moral and aesthetic, Alternate between self-control of autonomy and spontaneity of authenticity.

## **2. THE DIMENSION OF KNOWLEDGE AND SKILLS**

### **2.1 General humanistic knowledge and skills**

To have general knowledge and skills means that you are oriented about human, social and cultural conditions, can assess related goals and values, and have the skills to act appropriately as fellow human being in interpersonal situations and active citizen in social and cultural situations.

Key words: General knowledge of man, society and culture; Valuation of human, social and cultural conditions; Personal attitude to human, social conditions and cultural values; Communicate views on human, social and cultural problems.

### **2.2 Professional Knowledge and Skills**

To have professional knowledge & skills means that you have qualifications regarding your main cultural activity.

Key words: Basic theory and history of my main cultural activity (topic, subject); The techniques and methods of the topic; Knowledge of quality standards of the topic; Personal artistic expressions.

### **2.3 Didactic of the profession**

To develop your didactical knowledge & skills means that you know your own learning style of the professional subject and can choose the learning style that suit you best.

Key words: Pedagogical techniques of teaching; Learning methods; Awareness of personal learning style; Responsibility of own learning.

## **3. THE DIMENSION OF TRANSVERSAL COMPETENCES**

### **3.1 Social competence**

To have social competence means that you can interact in communities in a constructive manner.

Key words: Empathic and participatory; Responsible and Cooperative; Tolerance and respect of diversity.

### **3.2 Communicative competence**

To have communicative competences means that you have motivation and ability to communicate with others in a good and appropriate way.

Key words: Like to communicate; Clear and distinct; Change style of communication.

### **3.3 Creative and innovative competence**

To be creative and innovative means that you can see new possibilities, easily get new ideas, and have the ability to develop and implement innovations.

Key words: Can see new opportunities; Imaginative; Experimental.

### **3.4 Competence of self-management**

To have competence of self-management means that you are good to plan and implement your own tasks.

Key words: Self-propelled, Entrepreneurial, Self-awareness

### **3.5 Learning competence**

To have learning ability means that you have motivation and ability to continuously learning as human being, citizen and employee, and you know your own learning styles and thus the best ways to acquire new knowledge and skills in different areas.

Key words: Curiosity and joy of learning; Awareness of own learning styles; Responsibility of own learning.