

Lifelong Learning or learning for a global future: A comparison between Asia and Europe

Stephan Raab¹

Abstract

Facing the challenges of an ever more flexible environment, adaptive skills through a process of lifelong learning are essential nowadays. Nowadays, the future seems to be open and dynamic, requiring people to keep on learning for their lifetime. The term lifelong learning has been used by UNESCO since the Faure Report in 1972. Starting the new millennium, many political actors have become aware of the importance of education to prepare their societies for the global age, as well as empowering them to partake in shaping the process of globalization. Education always serves as a preparation for the future. Nevertheless, depending on the history of each country, the goals of this process might diverge. Under the frame of a scientific project at the University of Bamberg, Cyprus, Korea, and Japan have been selected for further investigation of their system for lifelong learning. This contribution will shed light on the bright and dark sides of the evolution of lifelong learning in Europe and Asia. Eventually, an outlook will be given on how those countries and regions could learn from each other.

Introduction

Our world is determined by volatility, uncertainty, complexity, and ambiguity, summarized by the acronym of a VUCA-world (Volatility, Uncertainty, Complexity, Ambiguity). Since the emergence of this global and digital VUCA world, issues of lifelong learning have become central. Societies all over the globe are undergoing dynamic transformations. Facing the challenges of an ever more flexible environment, adaptive skills through a process of lifelong learning are essential nowadays. Nevertheless, the term lifelong learning has been used by UNESCO since the Faure Report in 1972. Starting the new millennium, many political actors have become aware of the importance of education for preparing their societies for the global age, as well as empowering them to partake in shaping the process of globalization. In 2004, the European Union issued the “Memorandum for Lifelong Learning”, underscoring the willingness to support a continuous learning effort. Meanwhile in Asia, outstanding achievements in the educational system have become the norm and the demand for the state as many students alike. Under the frame of a scientific project at the

¹ Stephan Raab is a contributor and editor at the Institute for Greater Europe. He holds two Master in Political Science and Adult Education from the Otto-Friedrich-University Bamberg as a graduation from the European Academy of Diplomacy Warsaw. Currently, he works as scientific assistant for the museum of future in Nuremberg. His interests are located in digitisation, global education, and the development of democratic dialogue in civil societies. @raab_stephan

University of Bamberg, a research team has analysed the evolution of visions for lifelong learning between Asia and the European Union. For that purpose, three countries, namely Cyprus, Korea and Japan have been selected for further investigation. During that project, it could be shown that all countries emphasize the importance of lifelong learning as an investment into the future. On one hand, it seems that the European Union addresses the catching up process for less qualified layers of the society. On the other hand, the Asian countries present themselves as the harbingers of a new period of lifelong learning in a society that is based on knowledge. However, all countries observed are facing certain obstacles to attain their educational goals. This contribution will shed light on the bright and dark sides of the evolution of lifelong learning in Europe and Asia. Eventually, an outlook will be given regarding how countries and regions could learn from each other.

Education as evolution of humanity- An introduction into lifelong learning

According to the famous philosopher of Enlightenment Immanuel Kant he once described the purpose of learning as follows: (Kant 1803: 11) *“Man can only become a human being through education. He is nothing but what education makes of him.”* Nevertheless, Kant also admits that education provides the most difficult task given to human beings, serving as the hardest challenges of mankind to cope with (ibid.15). Expressed in other words, learning, whether this might happen consciously through certain training, or also unconsciously through experience is innate to us. Put even more succinctly, people are forced to learn for life in order to cope with a world that is constantly changing (Nuissl 2006: 220). Based on that, according to the educationist Sigrid Nolda, three purposes shall be fulfilled. Those are, firstly, the adaptation towards changes, taking here for instance the digitalisation. Secondly, deficits such as a lack of digital literacy shall be addressed. Eventually, this also deals with the anticipation of the future, determining and assessing skills that might be needed in the future (Nolda 2015: 27ff.).

In general, this process is highly linked to socialising in a certain community and creating a unique identity. A paper by the European Parliament Research Service describes it as: *“More than most other policy areas, education, alongside culture, touches upon the fundamental questions ‘Where do we come from?’, ‘Who are we?’ and ‘Where do we want to go?’. National peculiarities and ‘special paths’ tend to be more pronounced in the field of education than elsewhere, as do national sensibilities and pride in own traditions.”* (Heriart et.al. 2021: 19). Consequently, in a VUCA-World, composed of **V**olatility, **U**ncertainty, **C**omplexity and **A**mbiguity, finding answers to those questions becomes ever-more challenging (Bennet; Lemoine 2014). Nowadays future is contingent, where everything might be possible, but also the opposite of it as well (Luhmann 1984:149). Coping with the challenges of this contingent world, experts are needed who have learned how to process the many options available. Therefore, trained people are needed, who might be able to assess the implications of choosing a certain option. *“Progress in the modern vision cannot possibly continue much longer into the future. Modern progress is ultimately linked to our ability to know and manipulate our environment”* (Norgaard 1994:55). More and more experts have to be trained for acquiring the necessary skills to deal with an VUCA world, having the skills to assess the implications of choosing certain options over alternatives. During the industrialisation compulsory schooling was introduced, as people had to be trained how to handle the machines. Considering the increasing complexities of a world dominated strongly by digital technology this

concept is still applicable. Currently, things are changing very fast without anybody having a clear idea, where these changes might be leading to. Progress consequently includes the ideas of philosopher John Dewey considering education not as a preparation but the purpose of life (Dewey 2001:58). Gaining knowledge is an essential factor in international relations, ensuring legitimacy within the own country but also abroad. *“Knowledge diplomacy (and how it leads up to consensual knowledge) is an important driver of creating visions and narratives on sustainable futures.”* (Hernandez 2021). Education is directed to the future including a path to future world orders.

National governments face tremendous challenges, preparing their societies for a global future, that is still unforeseen. However, those issues are not new. Already in the 1960s, facing tremendous societal and technological shifts, during a *“catastrophe of education”* (Coombs 1968), the concept of lifelong learning was introduced into the world of educational policies. For that purpose, UNESCO, the UN agency for education and culture issued two striking reports. Both were conceived by two influential French politicians. Those were on the one side Edgar Faure, serving as a Prime Minister of the French Republic and later on as a MEP. On the other side there was Jacques Delors, who served as president of the European Commission. The Faure Report in 1972 proclaimed the emergence of *“learning societies”* beyond schooling and educational institutions with every member of it becoming a global citizen as part of a global society. Lifelong education should contribute for creating a new global social contract (Faure 1972:158). Later on, the Delors Report in 1996 on *“Education: The necessary utopia”* elaborated on these thoughts, calling for the ideal vision of learning for a more just society and *“a better world to live in”* (Delors 1996). The concept of lifelong learning presented here, was based on four pillars, learning to know, learning to do, learning to be and what was considered most essential learning to live together (ibid. 22). Building upon the evolutionary frame of international educational research by DiMaggio & Powell (1983) the conception, as realization of lifelong learning between Asia and Europe will be compared.

Same reasons and different roots - When Humanism meets Confucianism

Turning societies into learning societies of lifelong learning members seems to be a phenomenon of recent years, yet the concept is older than many presume. Already the Chinese scholar Confucius stated: *“I surrendered myself to learning at the age of 15. I could bring my will under control at the age of 30. I got rid of doubts at the age of 40. I learned the order of heaven at 50. I perceived everything with insight at 60. I could realise my aspirations without harming anything at 70”* (Analects 2:4 cited after Lau 1979). Apart from that, the Greek philosopher Plato considered a prototype of a curriculum for lifelong learning, where all citizens should undergo certain training and only the most prudent shall reign as philosophers at the age of over-50 (Plato 1991). Despite those precursors, those ideas were received by politics rather lately due to external constraints. Those were the Asian crisis in 1997 and the Euro crisis from 2010, both proving that the history of adult education always takes place at moments of crisis while trying to overcome their impacts (Tietgens 2009: 26).

Although based on the same external factors, education is never neutral, but normative, describing the process of learning certain rules and norms to become part of a certain society (Scheunpflug 2015: 78). At this point, the European tradition and the Asian tradition start to diverge into different philosophical traditions. The European school of thought is determined by the principle

of humanism and the age of enlightenment. Suddenly, human beings started to discover themselves and their potentials to influence their destiny, perceiving themselves as individuals with certain rights and the chance to become the masters of their own fate (Fend 2006:141). Conversely, the Asian perspective was shaped by the ideas of the Chinese scholar and philosopher Confucius. In this concept, family as a miniature depiction of the universe is the core to becoming truly human. Here, moral duties and obligations among family members are learned. This translates into honouring the parents and the elders in exchange for reciprocal altruism. According to that, everyone is obliged to accept and behave according to a certain social position assigned to (Berthrong & Berthrong 2000:17). Consequently, each family member must carry their responsibilities to support the family, where the needs of the family are greater than the individual needs. Notwithstanding that, education provides a fruitful tool for fulfilling those duties as set forth by annual governmental examinations. For instance, in Korea, every male subject of the kingdom could take part in the exams for, in case of being successful, starting a prosperous career as an official of the government (Park 2010: 124). This is called, “kyoyoungnyol”, the education fever, where through studying hard, success will be given in life (Sorensen 1994:23).

Catching up or lagging behind- Learning in Cyprus, Japan, and Korea

Having presented the various social and political implications of education, this chapter will show that the interpretation of lifelong learning is a tool for dealing with an ever-increasing challenge of globalisation. Based on a research project at the Chair of Adult Learning at the Otto-Friedrich-University of Bamberg, Cyprus, Japan, and Korea were chosen for comparison. Those countries were chosen due to a personal affiliation of the team member, comparing how the concept of lifelong learning was put into educational practice by the decision-makers. Therefore, the research team spend several months searching for dominant educational motivations in the countries, the local history of educational systems as their current infrastructure. What seems to be striking here already, meanwhile several materials on Japan and Korea was available, the research for Cyprus is still underdeveloped. For that reason, only some first tendencies will be given putting it into the wider frame of European Education Policy.

Especially the case of Korea reveals the multiple dimensions of lifelong learning for and in a global world. Chairman Kim Jong Un stated at the 13th National Conference of Teachers in 2014: “*The goal of “educational revolution in the new century” is to “make our country a socialist educational powerhouse in the 21st century by nurturing young students as reliable workers who will lead the construction of a powerful country and realizing North Korea’s Vision of Making All People Well-versed in Science and Technology,’ and to present detailed tasks”* (cited after Cho 2019:2). This claim comes along with setting up various infrastructure for learning at factories or online through a North Korean Intranet called Kwang Myong (ibid. 3). On the other side of the border, in South Korea, since 2002, a wide range of learning facilities has been established, where people of all ages can learn either at learning centres in their neighbourhood or online. Learners are even invited to compose their own degrees through gathering credit points in the Academic Credit Banking System. Several programmes are offered for instance by private facilities, Korea National Open University, or the open platform KMooc,

providing free classes². Everything is coordinated by the National Institute for Lifelong Learning (NILE)³, updating the lifelong learning strategy on a regular basis. Eventually the goals of this educational endeavour are shown in the graphic below. Once, the Korean Peninsula was considered a poorhouse in Asia. Still in the 1960s the per capita income was lower than Haiti, Yemen, or Ethiopia. About 40% of the population suffered from absolute poverty (Kim 1991: 3). Thanks to intense investment infrastructure and foremost education, South Korea managed to thrive from a war-torn country into a fully-fledged industrialized country and member of the G20. After the Korean War, the focus was put on basic education, now it is about learning ahead, becoming not just a knowledge society, but rather a smart learning society setting the pace for lifelong learning in a global world that requires skills for adapting smoothly to changes (Gwan Jo 2002: 29ff.).

Period	Economy	Education
1960s – mid-1970s	1) Take-off in early 1960s: from import substitution to export-driven, light labor intensive 2) Selective strategic industries in 1970s: export-acceleration, heavy and chemical industries	1) Expansion/upgrading of primary & lower secondary education 2) Emphasis on TVET (late 1960s) * manpower planning
Mid-1970s – 1980s	1) Structural adjustments from late 1970s: steel, shipbuilding, etc. 2) From imitation to innovation in 1980s: electronic industry	1) Expansion/upgrading of upper secondary 2) Expansion of tertiary education 3) Strengthening of TVET
1990s through the present	1) Enhancing national competitiveness in early 1990s 2) Knowledge-based economy from mid-1990s	1) Quality enhancement for K-12 2) Public investment in higher education (e.g., Brain Korea 21*) 3) Lifelong Learning

Notes: Manpower planning was employed until late 1970s as a tool to link education and training, and the labor market. Brain Korea (BK21) introduced in 1999 is a government competitive/performance funding scheme (1.2 billion USD for seven years) to stimulate R&D training in IT, BT, and other cutting-edge technology areas.

Figure 1: Evolution of Lifelong Learning in South Korea (Gwan Jo, Kim 2002:31)

Astonishingly, either the North or the South, both Korean states are striving to promote lifelong learning, either to keep the impacts of globalisation out of the country (North Korea), or to be fully integrated into the demands of learning for and in a global world (South Korea).

Foremost, the last point becomes more striking, when turning to educational policies in Japan. The Ministry of Education, Culture, Sport, Science and Technology, abbreviated as MEXT, defines their purpose as such: *“A society must be brought into being in which the people can continue to learn throughout their lives, on all occasions and in all places, and in which they can suitably apply the outcomes of their lifelong learning to refine themselves and lead fulfilling lives”* (MEXT 2006). Consequently, a *“super smart society”* shall be developed, overcoming polarisation and discrimination of age or gender in order to give everyone the chance for living a harmonious life (MEXT 2016: 13).

At the European Union, the concept of lifelong learning was discovered in 2000 by the *“Memorandum for Lifelong Learning”* (European Commission 2000). Furthermore, the European Pillar of Social Rights, established in 2016, enshrines the right for lifelong learning, where: *“Everyone has the right to quality and inclusive education, training and lifelong learning in order to maintain and acquire skills*

² An example of classes offered can be found here: <http://www.kmooc.kr/>

³ for further information National Institute for Lifelong Learning: <http://www.nile.or.kr/eng/>

that enable them to participate fully in society and manage successfully transitions in the labour market” (European Commission 2017). Conversely, to the high emphasis on lifelong learning in political discourses, the European Union had to admit that they are still lagging behind. (Council of the European Union 2018). The island of Cyprus serves as a special case. During the times of enlightenment in Europe, the island was under Ottoman rule, excluding it from the developments on the continent. Latter under the rule of the British an investment in primary education was considered sufficient. Only in 1952 were the first centres for adult education opened serving the local rural population. When Cyprus joined the European Union new impulses for the education system should be given. Currently, formal education is provided at five evening schools. Non-formal education is given by various registered private institutions. Furthermore, the Ministry of Education offers several programmes, however those are funded by fees that have to be paid by the participants (Gravanni; Ioannidou 2014:14f.). In general, public expenditure on education is higher in Cyprus, than the EU average, however the learning results are still be waited upon (ebd. 12). According to the PIAC Studies one in four Cypriots does not possess even basic computer skills. Many teenagers and even adults do not even manage basic skills in literacy or mathematics. Taking the case study of Cyprus, the national strategy of lifelong learning addresses the increasing youth unemployment. Simultaneously only about 6,9% of adults in comparison to 10,4% of EU average took part in lifelong learning training. Reacting to those deficits, the quality of training shall be improved, for then improving the economic situation. This shall be achieved by promoting a better access to high quality training, including a national qualitative framework to make those trainings more valuable for the job market. This shall include measures to avoid early school dropout rates as synergies with employers (DGEPCD 2014). However, until today, the status of adult education in Cyprus is still not scientifically systemized. Apart from that, the low status of adult education can be explained by the strong reliance of family as environment for socializing and learning. Only recently the concepts of adult students and learners are gaining more acceptance (Gravanni; Ioannidou 2014:15.).

However, during this research project, only little scientific material about Cyprus was accessible, showing that the progress in fulfilling those ambitious goals is still hard to be measured. Consciously about the lack of lifelong learning policy, the European Commission came up with the “*New Skills Agenda*”, encouraging an educational impetus, preparing the EU for the future (European Commission 2019). Nevertheless, the focus of the lifelong strategy is mostly directed to cope with new demands on the job market, searching to bring people back into employment by training them with new skills that might be helpful for the future of work.

Learning for and in a global life- Challenges in Europe and Asia

A European Education Area (EAE) has been a dream for centuries, already reaching back to the Middle Ages with scholars such as Erasmus from Rotterdam or later on the famous Austrian author Stefan Zweig. Nevertheless, the visionary goal set by the European Commission to make this dream reality by 2025 is facing tremendous challenges. According to the EPRS, this project misses a clear strategy of implementation, clarifying the level of involvement by various actors. Furthermore, the European Dimension in national education seems to be still rather weak

(Heriard, Pierre et. al. 2021: 9f.). Moreover, despite the humanistic tradition, the focus is put on increasing employability given the increasing qualifications needed for the European job market. On the other hand, it could be argued that Asia should be taken as a role model for lifelong learning. However, here the challenges are to be found at a different level. Despite the extensive opportunities for learning and graduating from online universities, employers still do not recognize those degrees as equal to traditional universities with high reputation (Hyewon, Pak et. al. 2019: 980). Furthermore, the tremendous social status of education puts a special burden on students and their families. Korea can be considered as a “testocracy” culminating into “sihom chok”, the examination hell, where entrance exams at the universities decide upon the future of the students and their families (Sorensen 1994: 17). Based on that, the mission is not to learn in school but to excel. Consequently, Korean households spend about 30% of their income on private tutoring for high school students (Dawson 2010:18). However, the success of all those efforts can at least be questioned, as argued by So Kyoung Lee: “*Although Korean students perform highly in international assessments, students do not “learn!”*” (Lee 2011:2). Competences of self- learning or learning how to learn are estimated rather weakly. The focus of learning is put on a strict hierarchy of the teacher, instead of promoting the skills of critical reflection. All those aspects lead to a phenomenon described by OECD as “*overeducation by underemployment*”, arguing that there are not enough appropriate jobs for those with a formal high qualification of the educated workforce (Grubb et. al. 2009:45).

A comparative conclusion - What we can learn from each other

Concluding this paper of comparative educational policy, it has been shown that human beings are forced to learn for life, as governments are forced to promote lifelong learning to cope with the educational demands of an ever more complex interconnected global society.

On one side, Asia could be considered a precursor and role model for the future of lifelong learning. On the other side, facing many hurdles and a deficit of skills, the European Union seems to be lagging behind. However, both regions have to deal with certain challenges. Looking towards Asia, the price paid for by students and society for this “educational success” seems to be very high. Looking at the European Union, a lack of strategy and competences, the reality of lifelong learning does not correspond to the high importance attributed to it.

According to educational theory, challenges are the trigger for learning processes (Faulstich 2004:20). Therefore, at the end of this paper, a short outlook will be provided on how various concepts of lifelong learning can be turned into concepts for mutual learning. Referring back to the Faure Report or the Delors Report, a special focus was put on education as the process for becoming human. On the opposite, the discourse of lifelong learning during the last years has mainly focused on utilitarian skills, putting the human factor aside in favor of what can be used for employment. Responding to that, the Korean poet and political activist Kim Koo lamented in 1947: “*What is lacking in humanity of today is neither military force nor economic power. [...] The root reason for humanity's unhappiness today is that people lack humanity, justice, compassion and love*” (Koo; Kim 1947). Based on that, whilst Asia has provided the educational infrastructure with the digital revolution, meanwhile Europe provides critical methods for learning. Both regions are encouraged to learn from the other side, inspiring each other over and over again to develop new concepts of how to

learn in and for a global society. Where humanism put the individual into consideration, Confucianism puts a focus on the community, avoiding too much egoism. Simultaneously, humanism opens a way to overcome old, discriminatory expectations of a certain community. Lifelong Learning is the reaction towards an ever more complex and interconnected world, requiring critical thinking skills and strategies trying to find answers to who we are and who we want to be in the future, or to conclude as noted by the famous science fiction author Isaac Asimov: *"Education isn't something you can finish!"*

References

- Bennet, Nathan; Lemoine, James (2014): What a difference a word makes: Understanding threats to performance in a VUCA world; in: Business Horizon 54 (3); p. 311-317.
- Berthrong, John; Berthrong, Evelyn (2000): Confucianism: A short introduction. Oxford. Oneworld.
- Cho, Jeong-ah (2019): North Korea's Education Policy and Its Prospects Based on Analysis of National Conference of Teachers; Korean Institute for National Unification; retrieved from: <https://www.kinu.or.kr/www/jsp/prg/api/dll.E.jsp?menuIdx=645&category=72&thisPage=5&searchField=title&searchText=>
- Coombs, Philipp (1968): The World Educational Crisis: a systems analysis; Oxford. Oxford Press
- Council of the European Union (2018): Key competences for lifelong learning.
- Dawson, Walter (2010): Private tutoring and mass schooling in East Asia: reflections
- Delors, Jacques et. al. (1996): Learning: the treasure within. Report to UNESCO of the international commission on education for the twenty-first century. Paris; UNESCO.
- Dewey, John (2001): Democracy and Education. Pennsylvania State University; available at: <http://library.um.ac.id/images/stories/ebooks/Juni10/democracy%20and%20education%20-%20john%20dewey.pdf>
- DiMaggio, Paul; Powell, Walter (1983): The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Fields; in: American Sociological Review 48 (2); p. 147-160.
- Directorate General for European Programmes, Coordination and Development (DGEPCD) (2014): National Life Learning Strategy; retrieved from: http://www.dgepcd.gov.cy/dgepcd/dgepcd.nsf/page41_en/page41_en?OpenDocument
- European Commission (2000): Memorandum for Lifelong Learning.
- European Commission (2017): European Pillar of Social Rights; retrieved from: https://ec.europa.eu/info/european-pillar-social-rights/european-pillar-social-rights-20-principles_en
- European Commission (2019): New Skills Agenda; retrieved from: <https://ec.europa.eu/social/main.jsp?catId=1223&langId=en>
- Faulstich, Peter; Ludwig, Joachim. (2004): Lernen und Lehren –aus "subjektwissenschaftlicher Perspektive". In: Faulstich, Peter; Ludwig, Joachim.(Eds.): Expansives Lernen. Baltmannsweiler: Schneider-Verlag, Hohengehren, p. 10-28.
- Faure, Edgar. et al. (1972) Learning to Be. The World of Education Today and Tomorrow
- Fend, Helmut (2006). Geschichte des Bildungswesens. Wiesbaden; Springer.
- Gravani, Maria; Ioannidou, Alexandra (2014): Adult and Continuing Education in Cyprus; Deutschen Instituts für Erwachsenenbildung; Bonn.
- Grubb, Walter et. al. (2009): Korea; OECD Reviews of Tertiary Education.
- Gwan Jo, Kim (2002): Education Policies and Reform in South Korea; in: The World Bank (Eds.): Secondary Education in Africa: Strategies for Renewal- Africa Region Human Development Working Paper Series; p.29-40.
- Heriart, Pierre et. al. (2021): Making the European Education Area a reality: state of affairs, challenges and prospects, European Parliament, Policy Department for Structural and Cohesion Policies, Brussels; EPRS.
- Hernandez, Ariel Macaspac (2021): Knowledge Diplomacy and the Future(s) of Global Cooperation; in: E-International Relations, available at: <https://www.e-ir.info/2021/04/05/knowledge-diplomacy-and-the-futures-of-global-cooperation/>
- Hyewon, Pak et. al. (2019): The Academic Credit Bank System in the Republic of Korea: An effective medium for lifelong learning in higher education?; in: International Review of Education 65 (2); p. 975-990.
- Kant, Immanuel (1803): Über die Pädagogik; Königsberg; retrieved from: https://de.wikisource.org/wiki/%C3%9Cber_P%C3%A4dagogik
- Kim, Kwan (1991): The Korean Miracle (1962-1980) revisited: Myths and realities in strategy and development; Kellogg Institute Working Paper 166
- Koo; Kim (1947): The nation I desire; retrieved from: <http://www.kimkoomuseum.org/eng/kimkoo/mydesire03.html>
- Lau, D.C. (1979): *Confucius—The Analects (Lun Yu)*, Penguin Group: England.; Analects 2:4.

- Lee, So Kyoung (2011): Local Perspectives of Korean shadow education; in: *Reconsidering Development*, 2(1). retrieved from <https://pubs.lib.umn.edu/index.php/reconsidering/article/view/568>
- Luhmann, Niklas (1984): *Soziale Systeme- Grundriss einer allgemeinen Theorie*; Suhrkamp Verlag. Frankfurt am Main.
- MEXT (2006) Basic Act on Education, retrieved from: <https://www.mext.go.jp/en/policy/education/lawandplan/title01/detail01/1373798.html>.
- MEXT (2016) 5th Basic Plan for Science and Technology; retrieved from: https://www8.cao.go.jp/cstp/kihonkeikaku/5basicplan_en.pdf
- Nolda, Sigrid (2015): Historische Konzepte und aktuelle Theorien; in Nolda, Sigrid (Eds.). *Einführung in die Theorie der Erwachsenenbildung*; Darmstadt. Wissenschaftliche Buchgesellschaft; p. 20-32.
- Norgaard, Richard (1994): *Development Betrayed- The end of progress and a coevolutionary revisioning of the future*; Routledge. London
- Nuissl, Ekkehard.(2006): Vom Lernen Erwachsener. Empirische Befunde aus unterschiedlichen Disziplinen. In: Nuissl, Ekkehard. (Eds.): *Vom Lernen zum Lehren Lern- und Lehrforschung für die Weiterbildung*. Bielefeld: Bertelsmann, p. 217-232.
- of inequality in Japan, South Korea, and Cambodia; in: *Asia Pacific Education Review* 11; p. 14-24. Paris. UNESCO.
- Park, Josh (2010): Confucianism in Korea's Economic Revolution; In: *Emory Endeavors in History: Volume III Navigating the Great Divergence*; retrieved from: <http://history.emory.edu/home/undergraduate/endeavors-journal/volume-3.html>
- Plato (1991): *The Republic*; retrieved from: <https://archive.org/details/republiccomplete0000plat>
- Scheunpflug, Anette (2015): Die Natur der Sozialisation – zur Anthropologie eines erziehungswissenschaftlichen Begriffs; in: *Zeitschrift für Erziehungswissenschaften* 18; p. 69-88.
- Sorensen, Clark (1994): Success and education in South Korea; in: *Comparative Education Review* 38 (1); p. 10-35.
- Tietgens, Hans. (2009) *Geschichte der Erwachsenenbildungsforschung*. In: Tippelt, Rudolf; von Hippel, Aiga. (Eds.): *Handbuch Erwachsenenbildung/ Weiterbildung*; Wiesbaden; Springer; p. 25-41.