‘Old Wine in New Wine-Skins?’ – Towards a new University Curriculum

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Abstract

This paper triggers the start of a continuing study to inform and critically analyse developments in universities world-wide which have impacted on students' choices of ways of learning and of study subjects. It presents aspects of a research project being developed at the Australian Catholic University (Brisbane). The context for the project lies in the impact of globalization on higher education institutions worldwide. Key aspects include the changing nature of student subject choices, the evolution of web-based and internet focused learning, the impact of digitalization and the increasing need for a more 'real' and 'relevant' HE curriculum. The 'condensation' of the experience of students at on Australian campus within a managed, mixed mode research will enable student views to be articulated. Student narratives and 'felt experience' will be given credence within the research strategy. The objectives of the project include giving a voice to students and creating possibilities for defining 'real learning'. The paper and presentation will attempt to understand contemporary learning expectations and preferences of students within a set of 'frameworks' which we believe will illuminate critical issues and concerns including:

- *the impact of digitalization and new literacies*
- *the failure of some social market models to engage with mass learning needs*
- *the need for HE institutional renewal*
- *The possibilities for institutional renewal within a given campus.*

1. Introduction

The starting point for this paper is to seek to explore issues about the quality and meaning of education; specifically about how university study might respond to a changing and de-stabilizing world which simultaneously offers great opportunities and growth to mass higher education but excludes masses (billions) from the benefits of learning.

The rapid pace of social and economic change, the apparent quickening of mass migration across large parts of the globe, the de-industrialization of many traditional manufacturing heartlands and the “hollowing out” of many traditional economies and communities have meant the growth of more

challenges to the neoliberal consensus and dominance of so many societies. Civil society has had to respond with creativity and opposition to the threats it has perceived. Universities are a critical part of society's response and what they produce as knowledge and qualifications has a role to play in shaping the future of many. The directions we take to overcome the issues are central to the role of universities and they can offer extended possibilities for research, knowledge production and education to meet the challenges of change.

A changing social and economic reality has been accompanied by a rapidly changing knowledge base. The knowledge economy has expanded not only in relation to employment opportunities but also in terms of its structure and its reach. New fields of knowledge and expertise are created continuously and expand beyond the old boundaries. The knowledge and information-based service industries have grown beyond all recognition within a decade and continue to proliferate. The traditional role of higher education could be said to be under scrutiny and its future brought very much into question. The simultaneous creation of local and global knowledge and its ‘instantaneous’ communication and sharing is also creating a commonly shared culture of sorts, regardless of the content being transmitted. This may yield potential for social and communitarian aspirations as some have argued if the focus can be learning which is learner-centered, self-directed and action – oriented towards improving the chances and opportunities of those most in need of learning- these are the poor and dispossessed, who exist on a truly global scale [23]. However, the issues we are raising are not limited to only the world's poorest people. They affect us all.

This paper argues that it will require universities to reach out to new learners and new publics within civil society and for a new curriculum to emerge which is able to deliver the new learning. This is a narrative of optimism which seeks to recognize the experiences and aspirations of many who are excluded precisely because their “schooling” does not recognize their own situation and therefore does not equip them with means to overcome it. The paper calls for radical innovation not simply the pouring old wine - traditional but increasingly discipline-based learning – into ‘new wineskins – a new and dynamic, live curricula seamlessly interwoven into the world of work and society. New wine has a tendency to produce a lot of gas and is

liable to burst the inflexible skins of old wineskins. Thus, it seems that a different type of vessel is called for to properly contain the promise of the fruits of the modern era so that they may reach their full potential.

2. A New Curriculum for Universities?

In deconstructing our view of the higher education world it is necessary to reflect on the basic experience of life itself, including its essential engagement with work as a primary object of education, and therefore as a key source of learning. This paper aims to explore and understand something of the nature of knowledge that can be gained beyond the lecture room. It focuses on issues to do with learning and knowledge in workplaces and life experience. It is less concerned with the psychological aspects of learning or the concept of culture in the workplace that has been the focus of much of the academic study of management development.

The central theme of this part of the paper is concerned with how universities can draw upon the experience of practitioners and how knowledge and learning within workplaces and communities can be recognized. Central to this is the question of what are the kinds of knowledge that derive from learning in these situations and how can the modern university respond and win its place in the new order?

If we want to locate the new learning in the context of social enquiry and advocate its capacity to generate critical and transformative knowledge, we need to identify and operationalize its distinctive principles, its body of theory and its practices. This paper seeks to identify some relevant concepts which might underpin a new approach to university-based knowledge.

3. Digitalization, the Tech Utopia and Future Learning

Gone are the days of extended individual tutorials with professors who had time, space and the inclination to induct the best and brightest into their arcane world of study and research at a leisurely pace and the internet has changed our lives forever in that we can access information and share things in ways simply not possible to any previous generation. For both good and ill we can say the internet has transformed the way people are able to communicate and exchange knowledge and information.

As we know too well, today's students are internet driven; they download e books and articles, Skype with their tutors, observe lectures on their iPads at several locations and they get open coursework online from a variety of university and

other sources. MIT open coursework has 100 million individual learners and this is increasing by 1 million a month. The learning revolution has meant that mass higher education has penetrated some of the most elitist and prestigious institutions, including the Ivy League ones in the USA, the Oxbridge axis in the UK and the G8 in Australia. Such changes present a threat to all kinds of traditions – demand-led systems might find themselves in severe trouble if demand were to signal a shift from campus to distance provision for what has been a traditional and ever growing market for student learners.

One of the contexts we would suggest should shape our response might be how such technology does or does not increase our personal autonomy and enhance our freedom to be what we might be. There is another level of disturbing actuality about the internet which has resonances for educators. Realities for individuals are being re-shaped and it can be argued that there is taking place a forced marriage between technology and narcissism.

The internet based social media are recognizably already in existence, manufacturing social needs through the manipulation (albeit freely with consent) of individual desires and needs. The threat lies in the psychological anxieties created by the undermining of individual autonomy and independence necessitated by the technological and psychological dependence on hardware and software which is more and more embedded in our daily lives. What needs to be explored therefore is not just the changing interface between us and the outside world but a more fundamental shift in ourselves. What is at stake is our concept of an essential self, the idea of subjectivity and a unique way of experiencing the world and sharing that with others.

4. The Curriculum as Critical Social Enquiry?

Our understanding of what becomes accepted as 'proper' knowledge is rooted in academic subject knowledge and professional practice. However, our argument here is that it must also be rooted in the social processes of enquiry. These processes are themselves part of communal life and culture and must reflect what is important in the culture. These may at the same time be intensely personal and 'biographical'. This is the point of condensation where the personal becomes professional and where the intensely individual character of lived experience is seen as part of the broader social network. Professional learning as we have defined it here is therefore significant because it can produce a social result. It builds the capacity to offer a critique of existing practice and systems of activity or "action", regardless of the specific subject matter of any such system. It offers the potential of dealing

independently with any particular context and with all such contexts. In this sense it has universal appeal and significance.

These are important questions and claims and lead us to ask ourselves – what are the distinctive principles and types of learning and knowing which could inform a critical curriculum which would be “real” knowledge, as part of the future for universities? The following 6 elements might be considered to be part of the answer.

4.1. The Individual as a Creator of Practitioner Knowledge

It is in the personal and biographical encounters and in the intrinsically individualized experience which can be brought into conscious engagement with the task of social enquiry and social action that we find new knowledge which is capable of challenging and transforming actual, empirical “in the world” situations. This new knowledge it can be argued, is intensely linked to the practical involvement of the individual and it is suggested that it is transformative (rather than simply informative) of both the external context and object of research and of the individual her/himself.

The development of professional and personal capacities which enable the individual to reflect and to use reflexive action are part of the acquisition of relevant skills. They are rooted in personal and professional experience and are intrinsic to what Mezirow called “perspective transformation”.

4.2. Cognitive and Critical Thinking: The Social Dimension

The workplace is not the totality of existence and neither is it hermetically sealed off from the rest of life. The everyday encounters of what Jurgen Habermas called the lifeworld are critically part of the cognitive maps of understanding which people use to make sense of their lives [10] [22].

Habermas saw modernity as driven towards accepting work-focused, instrumental and rational efficiency as the dominant form of social logic. Increasingly this form of rationality was able to displace the lifeworld which comprised the symbolic aspects of life which were needed for successful social integration and social evolution. Older belief systems, values, social norms and ways of being were being undermined by the juggernaut of technical, rational progress. The links between the individual and the family, the culture and traditions in early and pre-modern society were being lost as modernism and the global market economy evolved.

Cognitively, the professionally relevant university degrees stress the equality of the

instrumentalist world of professional practice alongside and equal with the needs for connectedness, for belonging, for self-esteem and for personal autonomy and self-realization that is often bound to the individual’s lifeworld. Habermas insists that recognition should be given to the reflexive capacity of the individual who is embedded in a web of relationships and social meanings [10].

4.3. Work and the Knowledge Economy

However we choose to conceptualize work in the modern era, there can be no denying its centrality to how we understand ourselves and our surroundings. It remains for most of us the means through which we achieve a sustainable life and it is a key purpose of life itself. Through work we make ourselves and the world around us and therefore work is anthropologically central to what we are and what we might be.

Work itself is increasingly organized and distributed via the new communication technologies and this impacts on economic and social life in fundamental ways. According to Manuel Castells the economy has become globalised and is maintained by endlessly complex and massively expanded financial flows [2] [3]. The industrial corporation has become a network, as opposed to the taylorist hierarchy of control and production located in an institution or even a place, which was the case in previous eras.

In this context we can surely identify the need for a more educated and autonomous working population? The prospects are grim without such a vision. Notable commentators have identified the economic arguments for global change and the need for new types of learning over recent decades [2] [3] [7].

4.4. Understanding Through Immersion

The curriculum reforms indicated in this paper suggest an approach which privileges the viewpoint of the learner as a knowing subject in the institutional context in which she/he works and studies. The approach stresses that mutual knowledge can be generated in the encounter between a practitioner learner and the object of knowledge or study. This object of course may be, and frequently is, a thinking subject within a social and civic activity. In other words individuals as learners are thinking beings who seek to change their circumstances and their selves as they solve real life problems facing them.

Immersion in the subcultures of work and social life by such learners is seen as a key to the generation of what Giddens has called mutual

knowledge. By this is meant the understandings that are won in the world of work and elsewhere which gives access to an adequate understanding of what lies behind behavior and perceptions [9].

The chosen emphasis is on the processes of observation, practical immersion in tasks and problems to be resolved, reflection on meanings and processes undertaken by participants and on continuing analysis of results which are perceived as tenuous and conditional.

4.5. Operationalizing Knowledge

The emergence of new and innovative forms of study has signaled an overall shift in the focus of learning opportunities [15] [23]. Such participation is matched by a rise in attainments and the legitimate expectations of such students for the highest levels of qualifications and this has implications for university studies world-wide.

The increasing popularity of work related degrees as opposed to a more liberal form of higher education illustrates the emergence of a new paradigm of learning whose focus is firmly on constructing knowledge in contexts where it has an impact on the studied object. Responsibility for one's own self and for others frequently plays a significant part in conceptualizing such projects and the relationship of individual purposes and social concerns and values are problematised.

The elements comprising this operationalization of knowledge include the use of work and productive life as a progressive principle for the making and progressive reshaping of the HE curriculum.

4.6. Reflexive Practice

It is Anthony Giddens, who provides us with a potential framework for conceptualizing the role of the self as a reflexive agent in the process of knowledge production [9]. People are engaged in producing and reproducing their own social world and have the capacity to make choices and to act differently. According to this view they have the capacity to reflexively monitor their own actions and to rationalize these actions. They are able to engage with their own motives and with their unconscious motives.

Giddens has used the idea of the self as a reflexive project itself in modern life, where critical engagement with the meaning and actions of one's own life is the focus of attention [9]. The wider social and community realities and the individual actions we can observe are, according to Giddens, simply different aspects of all social practices. The social system or structure is not a reality apart from the individual but it exists in the minds and experiences of individuals as practical knowledge.

The key concept here is of social practice, where people using reflexive techniques can generate social scientific knowledge and can incorporate it into their behavior and thereby change the conditions of its validity." a processual theoretical view of social life" is envisaged [18].

The following summary highlights elements involved in real and relevant learning in universities seeking to respond to the demands of the modern era:

Real Learning: Towards a Synthesis of Elements

1. **The Individual as a creator of practitioner knowledge**
 Personal/biographical change and growth which has empirical and theoretical aspects – eg:
 - personal job change
 - growth of 'constructivist' viewpoint
 - application of theory to reality
 - the challenge of real world situations
 - not first informative but transformative
2. **Cognitive and critical thinking**
 - de-monopolize knowledge
 - critique of pre-formulated knowledge – learning not just knowledge acquisition
 - inter-disciplinarily
 - collaborative learning/shared learning
 - modeling learning process and the 4 levels of thinking
 - management problem solving
 - cognitive gains (dynamic curriculum)
3. **Transferability of skill and experience**
 - reflection on professional practice
 - authoritative involvement in professional life
 - self knowledge, evaluation
 - resolution of problems – with degrees of unpredictability
 - recognition of a range of situations
4. **Understanding through immersion**
 - creative translation of meanings between contexts

- synthesis of different elements
- contradictions (recognize if not resolve)
- bring about thinking change
- symbolic analysts [9]

5. Operationalizing knowledge

- use innovative study and research
- responsibility for self and others – individual purposes and social value
- face dilemmas (ethics) and find solutions
- action bias and active agent

6. Reflexive practice and the ‘self’ as a reflexive project

- autonomy, individuality and equality
- address issues of knowledge, culture and power
- show how culture defines what counts as knowledge
- development of self-learning competency

To complete the metaphor about the wineskins. The old wine is the traditional curriculum offerings, within established disciplinary boundaries. The new wineskins have yet to be fully developed however the elements listed above provide a helpful guide. They represent the seamless juxtaposition between learning and work where the autonomy of the individual and their impact on society is paramount. If one tries to pour this new wine into old wineskins – that is a dynamic live curricula into the disciplinary structure that characterises university currently – then you can expect an explosion. Radical innovation is necessary.

Characteristics of such radical innovation include the following:

1. Knowledge produced in the context of application
2. A values proposition that goes beyond rhetoric
3. Enhanced commitment to fully engage with society
4. Transdisciplinarity
5. Commitment to learner centred autonomy

5. The Australian Catholic University (Brisbane Campus)

One example of new wineskins, a radical innovation if you like, is provided by the Australian Catholic University’s Brisbane campus - one of the fastest growing University campuses in Australia in recent years, and for a period during this time, *the* fastest. At a time when Australia has sought to transform itself into a learning society, moving from 3% of adults holding a degree when Prime Minister Abbott started school to 40% today, Higher Education in Australia has come to be regarded as a fundamental entitlement for a mass client group rather than as a select privilege for a few. ACU Brisbane has been a major beneficiary of this demand driven system which has seen more Australians go to university than any other time in their history with over 1 ¼ million individuals now attending university campuses in the land down under.

By way of background, the Australian Catholic University is one of the world’s leading Catholic universities and the largest Catholic University in the English-speaking world. It has over 30 000 students spread across seven campuses in four States and one Territory. It has benefitted more than any other Australian university from higher education reforms in recent years supported by successive Federal governments that has created a market driven system that sees funding follow the student with no cap on places for any university able to create demand for its programs. In this highly competitive environment fortune has favored those brave enough to drive their universities with as much momentum as their organizations can stand. Ten years ago ACU Brisbane was a marginal player in the HE sector and was widely regarded as the campus most likely to fail of any of the campuses owned by the nine universities operating in Queensland. Today it is the stand-out campus amongst those it was previously twinned with and whilst many university sites across the State have either stalled, gone backwards or closed, ACU Brisbane has more than doubled its student number over the last five years and has established major research Institutes in the heart of Brisbane in the areas of Health and Education. By way of example, the Learning Sciences Institute, headquartered at ACU Brisbane, was recently awarded more than twice as many premier research Grants (Discovery Grants) in the field of Education of any University in Australia. The momentum that is driving ACU Brisbane has seen it become a University of choice for staff, students and partners who are struck by one of Australia’s most innovative university campuses that offers a critical curriculum relevant to people’s lives, re-states and reforms the access and excellence agenda in new times, and is a

motor for critique, rejuvenation and renewal for all, not just the few. ACU Brisbane continues to harvest the benefits of creating the space, imagination and organization to make a modern university with traditional values work in the interests of broad masses of people who see HE as their way to a decent and secure future. It has applied the elements of real and relevant learning articulated in this paper through its programs, partnerships and buildings that have created real momentum that impacts society in a range of positive ways.

In relation to the notions of creating practitioner knowledge and transferring skill and experience, ACU Brisbane has embedded applied and innovative curricula across all its programs that facilitates both these concepts, ensuring its students are work ready upon graduation. ACU Brisbane's curriculum at its best is real, relevant, dynamic and live and makes a positive difference to student's lives particularly through their world of work. In this way it establishes a strong partnership with its students, a social contract, that encourages their role as creators of practitioner knowledge. A good example of this are the Clinical Schools established across Brisbane that immerse students in experiential learning as part of their program. These facilities represent University spaces embedded in working hospitals, recognising the fact that real and relevant learning may not necessarily happen at the University campus, nor in the world of work – but perhaps a combination of the two?

Where the University main campus does have a significant role to play is in the creation of a learning environment that encourages the development of the whole person – the mind, the body and the spirit. As you wander across ACU Brisbane's 90 acre campus you can't help but be in awe of its stunning new building that completes its University Courtyard. Named in honour of the great thinker and philosopher, Saint John Paul II, the majority of the building is dedicated to teaching and learning spaces, both formal and informal, and serves as an iconic example of ACU Brisbane's commitment to creating innovative spaces to facilitate cognitive and critical thinking. Indeed, as you wander through the internal streets of the 6 000 sqm building you catch the words of another recently anointed Saint. Saint John XXIII's Opening Speech to the Second Vatican Council greets visitors on the tiles beneath them, reading:

"The Church should never depart from the sacred treasure of truth inherited from the fathers. But at the same time she must ever look to the present, to the new conditions and the new forms of life introduced into the modern world..."

"Our duty is not only to guard this precious treasure, as if we were concerned only with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the church has followed for twenty centuries."

Through the establishment of this modern iconic building ACU Brisbane unashamedly seeks to bring this level of modernity to our campus infrastructure to symbolize the next phase of campus growth. The arced form of the building provides a sense of enclosure for the Community Court it creates – probably the most important thing it does – creating a new pulsating heart for the campus.

The central commanding position of the building expresses the facility's significance within the campus community with 360 degree views sweeping across the oval and back to the towering CBD on the skyline, and out to the impressively expanding Airport City towards the sea. The building is anchored into the radial plan of the 1936 'Campus on the Hill' concept, with an on-grade main entry to the building from the Community Court, and the internal gallery connecting the two existing main radial paths. Further work is underway to create new pathways to the building through our landscaping and gardening project that will beautify the courtyard. No longer is it the case that the majority of students will enter the campus through the main doors at the front and this reality is being factored into new arteries pumping students to the heart of the site.

The new building undoubtedly creates a unique space for students to think and reflect critically through the innovative use of formal and informal learning spaces. Yet despite the power of new buildings in creating inspirational learning environments, a new paradigm can be seen to be emerging in higher education which connects what might appear to be disparate areas. These include the university's role as a centre of recurrent learning and teaching, its role within a regional community and the variable pacing of study and flexibility in course provision it offers to its students. The key to these developments is access, by which is meant the widening of participation, the modularization of courses enabling greater student choice and the onset of new technologically-based learning systems such as that offered by the internet. All of this has occurred in the context of an expansion of professional and vocational education on campus and within a wide variety of workplaces. In this way ACU Brisbane has sought to facilitate understanding through immersion. Both the rise in attainments and the expectations of mature adult students have been matched by a growth in the number of students requiring qualifications and/or formal recognition of

their learning achievements. Many such students are almost exclusively off-campus in terms of their physical or geographical location, studying in local neighborhood centre's and have, up to very recently, been viewed as a marginal cohort of university students.

ACU is a faith based organization that welcomes students and staff from all faiths and those with no faith. Their values proposition reflects their mission to engage with society as a major part of their mission and to operationalize knowledge for the good of society. The constancy and pace of change is the cliché and it seems universities are destined to plan their futures with small confidence that the future they predict in year one will resemble reality in year five. It is within this context then that their values and Catholic identity, together with a clear understanding of why they are here become paramount. In a world where individuals are seen to be acting in their own self interest without reference to the wider social context ACU Brisbane's value proposition and Catholic identity recognises the essential interdependence of social life and are located in work, in labour, in community life, in social activity and in reflective self-consciousness which have significance way beyond any profit to be made from them. It is vital that we seek the content of these values so that we can organise and educate around them. The re-balancing of economy and society has profound implications for the role and functions of universities, not least for the way we shape learning and qualifications for an uncertain and disruptive future. Going to university then is no longer a privilege for the elite few, rather it is an open door for all those who richly deserve the opportunity to enter higher education at a time in our history when most jobs created require a university qualification, and most graduate incomes are twice that of non graduates. That said, the completion of an ACU Brisbane Degree offers students something more than a brighter career plan - its point of difference is a distinctively strong values base which draws upon the great Catholic intellectual tradition and shapes the impact individuals have on their chosen profession and society more generally.

The value of the reflexive, autonomous learner is paramount at ACU Brisbane whose staff conceive of learners creating knowledge in a learning society which demolishes the barriers to learning. ACU Brisbane has established major satellite Centres off campus near its future student market and closer to its strategic partners and stakeholders. The University campus can no longer be the epicentre of learning it once was. Formal institutions of learning now compete with informal and 'edutainment' learning via fax, journals, TV, radio, video, text messaging, satellite broadcasting and a panoply of multi-media gadgets and internet-based data, and entertainment.

All of this development throws into relief the historical privileging of teaching rather than learning. Under the new learning opportunities, teaching has become more pro-active and learner centred in order to retain its impact and potency. Many teachers at ACU Brisbane have therefore become creators of support systems for autonomous and reflexive learners. How individuals learn and transmit to each other what they have learned becomes a vital element of the ACU Brisbane learning community. Personal autonomy, choice and the application of reasoned and critical insightful questioning does not arrive simply on time, as does the daily rising of the sun at the appointed hour. It is always part of a struggle to create and transmit understanding and meaning in social life. It seems self-evident that the current freedoms and autonomy on offer demand committed learners who are themselves prepared to sacrifice some of their autonomy and choice, for the rewards of longer term achievement. As ACU Brisbane moves towards the reality of the development of new wineskins we can see the outlines of a learning society emerging, and we may need to admit to ourselves that we are all apprentices in the learning game. The chances of achieving mastery, however, are greater for most people than they have ever been.

6. Conclusion

This paper triggers the start of an ongoing study to inform and critically analyse developments in universities world-wide which have impacted on students' choices of ways of learning and of study subjects. Globalisation, mass higher education developments and digitalisation have meant greater emphasis on student choices and expectations, which now demand more critical appraisal and hence research. The benefits and impact of the research findings of this project are expected to give credence to the student voice and to inform the debate about change in the reform of higher education curriculum. Higher Education Institutions can no longer afford to pour 'old wine' in 'new wineskins' if they are to survive into the future. Rather, there is a need to develop new wineskins, to radically innovate and embrace modernity in curricula and research as well as buildings. University leaders, more than ever before, need to look beyond the geographical borders of their campus which can no longer be seen as the Epi-centre of learning it once was. Fast moving and far reaching reforms continue to sweep across the Australian university sector bringing about change in the learning opportunities within higher education and in the wider context of the workplace.

This approach to reshaping universities with a focus on real and relevant learning moves the idea of engagement from traditional outreach activities to

the very core of their research and teaching, arguing universities should become sites for the production of knowledge in the context of application. In seeking to become producers of innovative forms of curriculum and developers of socially robust knowledge, this paper argues that the current task for universities is to move away from being on ‘transmit’ mode – changing paternalistic notions of ‘knowledge transfer’ to communities – to a more collaborative paradigm of ‘knowledge creation’ with communities. Conceptually, the challenge put forward by this paper is for universities to create a new social contract with work and society that allows active citizenship through workplace learning to flourish. University leaders across the world have to think of new ways to devise and implement a range of innovative strategies concerned with innovation in curriculum content, learning methodologies, education skills and the planning and management of learning. The rise in educational innovation has undoubtedly been spurred by the Bradley reforms and advances in work related learning. Above all, these developments chart the recognition of the fact that there is now in existence what Teare refers to as the “dynamic curriculum”. This curriculum embraces the open paradigm; its pedagogy is similarly open to student experience and it insists that knowledge is crafted from learning experiences, wherever and whenever these occur. Since the role of work and the need for lifelong, work-related learning has changed so radically for so many people, the notion of a dynamic curriculum appears as an idea whose time has come!

7. References

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