

Chapter 11

Information Communication Technologies for the Lifelong Learning: The Multimedia Documentation of Best Practices in Education

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ABSTRACT

In today's knowledge society, better identified as a learning society, the opportunities for self-instruction and lifelong learning are playing an increasing role due to Information Communication Technologies. Old and new communication technologies offer possibilities for learning, as long as the worker is capable of learning in autonomy. Training has a central role as an educational activity, which aims at promoting and updating knowledge. Knowledge society does not only require citizens and workers to have basic skills; it asks for a life-long learning. Documentation is a form of communication that allows tacit, unexpressed, informal knowledge to emerge. It provides knowledge of the individual experiences of teachers and educators that can be widely shared. In knowledge management, audiovisual and multimedia documentation has proved to be a useful and efficient means of recording the experiences that are to be shared.

BACKGROUND: CYBERSPACE AND CYBERCULTURE

For Lévy, what is interesting about cyber-culture is the unification of all differences and heterogeneity (Lévy, 1997). He believes in the ability of cyberspace to bring out the best of human intel-

ligence in every person through communicative relationships which create a collective intelligence and a cyber-culture,. In this sense we can assert that cyber-culture is both a trans-culture and an inter-culture, since it is universal without being oppressively uniform.

If we take cyberspace as the *location*, then communication is the *mean* that permits the

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creation of this collective intelligence and cyber-culture. Computer users can communicate with each other in a novel way on the internet since they can be more than mere passive users and isolated consumers like today's television viewers. In cyber-culture communication is not limited to "one to one" exchange; it is reciprocal, interactive and communitarian. Moreover it is universal as anyone can be an active communicator. The expansion of interconnections shows that there is only one general humanity. This is what Levy means by "universal": the idea of universality in the enlightenment sense of the word, where our goal is the unity of human kind and the affirmation of universal principles such as the rights of man. All human beings can virtually come into reciprocal contact and can collectively become conscious of their existence. The more we add links, the more diverse and heterogenic material circulates on the net.

Morin has highlighted the problem of the inadequacy of knowledge (which is *divided* by the boundaries between disciplines while the reality of the world is increasingly global and interconnected) and the challenge of complexity (Morin, 1985). Complexity is a method and a form of knowledge which requires a dialogical approach.

Gregory Bateson also spent his life demonstrating the interdependence between elements and the interconnections between different worlds and disciplines. He theorises about the ecology of ideas, an ecosystem in which there is a plurality of levels of application of ideas, using a systematic approach which, from the point of view of learning, means giving importance to contexts, relationships and functions (Bateson, 1972).

So the new idea of knowledge does not only refer to concepts that are to be *transmitted* but, above all, to the itineraries and the network of individual and collective experiences which are in a state of perpetual change.

This is the challenge that the individual can take up, notwithstanding the risks of cognitive standardisation on one hand, and fragmentation

or individualism on the other. Morin's "*tête bien faite*" requires the full use of intelligence in the organisation of ideas, in the search for links, routes and new itineraries, knowing full well that it is not possible to attain totality but that we must put into *practice* collective and individual cognitive *practices* at the same time because they exploit the power of connectivity. "If a document is put on the World Wide Web you are doing two things at the same time: first, you are increasing the amount of information that is available, but second, you are doing another thing with the links between your document and the others: you offer the surfer who finds your document your point of view. So you are not merely offering information but a point of view in a collection of information. The World Wide Web is not only an enormous mass of information; it is the expression of thousands of different points of view. It should be viewed from this aspect" (Levy, 1995). There is space for every diversity and every point of view on the Web, if you allow yourself to become enchanted by hyper-textual logic, by the links and maps and if you allow yourself to feel part of a whole, a collective intelligence and a universal culture.

SHARING THE EXPERIENCE OF LIFELONG LEARNING

In today's *knowledge society*, which might be defined more accurately as *the learning society*, the opportunities for self-instruction and lifelong learning are taking on an increasingly important role with the use of Information Communication Technologies (Corazza, 2008)

There are new contexts where the production of knowledge takes place in relation to the development of scientific knowledge and new technological products that require a high degree of specialisation, creativity and autonomy on the part of those who use them. This creates an enormous gap between those who simply know how to use something and those who can inter-

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