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SADRŽAJ

Dušan M. Savićević

MALKOLM S. NOULES:

UPOZNAVANJE SA TERMINOM I KONCEPCIJOM ANDRAGOGIJE 5

John R. Rachal

ANDRAGOGY'S DETECTIVES: A CRITIQUE OF THE PRESENT

AND A PROPOSAL FOR THE FUTURE 25

Hrisoula Kehaidou

EXPERIENTIAL TEACHERS' TRAINING IN GREECE:

FOR A QUALITATIVE UPGRADE OF ADULT EDUCATION 45

Jens P. Lomsdalen

ADULT EDUCATION IN NORWAY – AN OVERVIEW

53

Irina Semjonov

OBRAZOVANJE STARIH U KANADI

69

MALKOLM S. NOULES: UPOZNAVANJE SA TERMINOM I KONCEPCIJOM ANDRAGOGIJE

(Prilog za istoriju andragogije)

U radu se opisuje kako je autor ovoga rada upoznao profesora Malkolma S. Noulesa (Malcolm Knowles) sa terminom i koncepcijom andragogije. Ukazuje se na probleme i pitanja o kojima su razgovarali. Data je geneza nastojanja da se termin „andragogija“ koristi i ispravno piše u engleskom jeziku. Ocenjena su kolebanja i neke slabosti mišljenja profesora Noulesa. Istaknut je pozitivan doprinos Noulesa popularizaciji andragoških ideja u SAD.

U radu su korišćeni različiti izvori: monografije, beleške autora o događajima koji se opisuju, prepiska sa pojedinim autorima i lična dokumentacija. U metodološkom pogledu rad ima biografsko obeležje.

Ključne reči: *andragogija, učenje odraslih, samousmereno učenje, nastavnik kao pomagač u učenju, odnos nastavnika i studenata.*

Uvodne napomene

Godine 1966/67. bio sam stipendista Fordove fondacije sa ciljem proučavanja obrazovanja i učenja odraslih u SAD, Kanadi i Velikoj Britaniji. O realizaciji mog programa brinuo je Centar za proučavanje liberalnog obrazovanja odraslih u Bostonu, u saradnji sa Međunarodnim institutom za obrazovanje u Njujorku. U SAD sam došao sredinom juna 1966. godine i učestvovao na Prvoj međunarodnoj konferenciji o komparativnom obrazovanju odraslih u Exeteru. U julu 1966. godine učestvovao sam u radu seminara na Univerzitetu u Čikagu. Programom je bilo predviđeno da avgust mesec provedem sa profesorom Noulesom na Univerzitetu u Bostonu i učestvujem u radu postdiplomskog kursa kojim je on rukovodio.

Učešće u nastavi profesora Noulesa

Učešće na postdiplomskom kursu na Univerzitetu u Bostonu kojim je rukovodio profesor Noules posebno je značajno, jer je od tada počelo širenje ideja o koncepciji andragogije kao discipline koja za predmet proučavanja ima obrazovanje i učenje odraslih. Od tog vremena je bilo mnogo nejasnoća o tome kako je Noules došao do saznanja o pojmu „*andragogija*“. Zato su potrebna određena objašnjenja, kako o samom pojmu „*andragogija*“, tako i o koncepciji ove naučne discipline. Tim pre što Noules u svojoj knjizi „*Savremena praksa obrazovanja odraslih – andragogija nasuprot pedagogiji*“ figurativno upotrebljava izraz da je termin andragogija „ukrao“ od jednog vaspitača odraslih iz Jugoslavije koji je pohađao njegov postdiplomski kurs na Univerzitetu u Bostonu u avgustu 1966. godine, ali ne navodi moje ime. Nije tu bilo nikakve „krađe“, već je Noules svoj stav formulisao posle duže rasprave o andragogiji koju smo vodili i posle razmene pisama i izvora koje sam mu pružio na uvid. Zašto je Noules to zanemario nije mi poznato, ali ja želim da u ovom tekstu objasnim kako je tekao taj proces, koji je doveo do toga da se andragogija kao koncepcija ne zaobilazi ni u jednoj ozbiljnoj studiji posvećenoj obrazovanju odraslih u SAD poslednjih decenija XX veka. Bio sam potpuno svestan značaja pridobijanja Noulesa za koncepciju andragogije. On je bio prvi univerzitetski profesor koji se u jesen 1966. godine na nacionalnoj konvenciji Američkog udruženja za obrazovanje odraslih, održanoj u Čikagu, založio da se razmotri potreba formiranja andragogije kao naučne discipline.

Noules je predavao na postdiplomskom kursu koji je nosio naziv „*Odrastao čovek kao učenik*“ (Adult as a Lerner). Upisalo se 70 polaznika različitog prethodnog obrazovanja i iz različitih područja znanja: tehnike, medicine, nastavničke profesije itd. Profesor Noules je pripremio ciljeve kursa sa kratkim tezama. Podelio nas je u 7 diskusionih grupa. Svaka grupa je imala po 10 članova i svaka je dobila posebne zadatke. Noules nam je pozeleo srećan rad i rekao da ćemo se videti za tri dana, a do tada ćemo raditi samostalno. Grupa kojoj sam ja pripadao imala je za zadatak da definiše šta je „obrazovanje odraslih“ i da definiše pojam „odrasli“. Izabrali smo rukovodioca i izvestioca grupe. Seli smo u krug da bismo mogli da se gledamo „licem u lice“ i na taj način lakše komuniciramo. Gledali smo se neko vreme, ali razgovora nije bilo. U jednom momentu sam rekao: *U biblioteci na III spratu postoje knjige iz oblasti obrazovanja odraslih; hajde da uzmemo neke od njih i vidimo kako pojedini autori posmatraju probleme o kojima treba da raspravljamo*. Reakcija ostalih članova u grupi bila je negativna, a jedan od učesnika mi je rekao da sam „knjiški ori-

jentisan čovek“ (*Bookish oriented Man*). Ova kratka epizoda ilustruje sukob ne samo dve kulture, već i dva načina mišljenja o tome kako treba pristupiti znanju. Oni su bili učeni da do znanje treba doći „iznutra“, da ono treba da bude proizvod ličnosti. Ispustili su iz vida činjenicu da ako neko želi da učestvuje u diskusiji mora da raspolaze prethodnim znanjima ili određenim iskustvom. Pošto rasprava nikako nije mogla da započne, jedan od učesnika predloži da ipak poslušaju moj savet. Uzeli smo knjige iz biblioteke i započeli sa analizom pojmova, stavova, definicija i klasifikacija koji su bili predmet našeg rada. Pronašli smo dosta materijala da uspešno obavimo povereni zadatak i konstatovali da su definicije pojma „obrazovanje odraslih“ multidimenzionalne i da ne zadovoljavaju mnoge ličnosti koje su angažovane u ovom području. Takođe smo uočili da se koriste različiti kriterijumi za definisanje odrasle osobe: starosna granica, samostalnost kao psiho-socijalna kategorija, bračno stanje. To nas je dovelo do zaključka da se pojmovi „obrazovanje odraslih“ i „odrasli“ teško mogu definisati na zadovoljavajući način. Kritički smo ocenili pojedine pristupe i sakupili dovoljno materijala za izveštaj. Kada smo se sastali posle tri dana rada, Noules je saslušao izveštaje svih grupa i neke šire komentarisao. Za mene su bili interesantni neki njegovi stavovi, kao što su, na primer: da li odrasli uče na isti način kao deca, o „nezavisnosti“ odraslih u upoređenju sa decom, o spremnosti odraslih da uče da bi ispunili svoje životne zadatke, o ulozi nastavnika u učenju odraslih. On je naglasio da odrasli dobrovoljno posećuju nastavu i zato nastavnik treba da poseduje veće kvalitete u upoređenju sa nastavnikom koji radi sa decom. Od Noulesa sam prvi put čuo shvatanje o nastavniku kao „pomagaču u učenju“. Noules je mnogo više naglašavao psihološke dimenzije obrazovanja odraslih, ističući da se individua može smatrati odraslom kada može sama preuzeti odgovornost u odnosu na sebe i druge, kada može usmeriti sebe ka određenom cilju, kada može stupiti u određene odgovorne odnose sa drugima. Razume se da postoje i drugi faktori koji utiču na učenje odraslih, kao što su: stvaranje povoljne sredine za učenje, stvaranje uslova za nove obrazovne situacije, izbor načina učenja itd. Noules je posebno naglašavao potrebu da uvidimo razliku između učenja dece i odraslih. Ako želimo da se odrasli u procesu učenja i obrazovanja osećaju kao deca, treba da im dajemo uputstva za život i rad. Na taj način ćemo od odraslog stvoriti „zavisnu“ osobu. Deca uče ono što će im trebati i koristiti u budućnosti. Suprotno njima, odrasli uče ono što im treba danas i ono što će im trebati sutra. Ovi stavovi imaju poseban značaj za programiranje i izbor sadržaja. Programi obrazovanja odraslih sve više su programi za život. U tom procesu je od posebnog značaja njihovo iskustvo. Bilo mi je drago da od Noulesa čujem neke teme koje sam ja obrađivao

u doktorskoj disertaciji: problem integracije, rad u obrazovnoj grupi, problem stvaranja kontakta između nastavnika i odraslih učenika itd. Nisam mogao da prihvatim terapeutsku ulogu nastavnika u učenju odraslih: prenatlažavanje osećanja, a zapostavljanje intelekta. U tom kontekstu je on prenatlažavao tehniku „igranja uloga“ na račun drugih metoda i tehnika. Noules je dosta radio na problemu „obučavanja osetljivosti“ (Sensitivity Training) i o tome pisao rasprave. Zaključio sam da je bio pod snažnim uticajem psihoanalitičke škole u obrazovanju, a posebno pod uticajem Carla Rogera. Filozofija obrazovanja odraslih koju je zastupao Noules ne može se u potpunosti razumeti ako se ne proučavaju ideje pristalice humanističke psihologije. Sve je to bilo daleko od mog načina posmatranja vaspitanja i obrazovanja. Primetio sam da se više pažnje poklanja tehnici rada, da se odvajaju sadržaji od metoda, da su pre svega zainteresovani da nađu odgovor na pitanje kako pojedinac „oseća“ problem, a ne da otkriju uzroke problema.

Upoznavanje Noulesa sa terminom andragogija

Posle podnošenja izveštaja diskusionih grupa i komentara profesora Noulesa o njihovom radu, prišao sam mu i kazao: *Vi profesore primenjujete neke principe andragogije u vašem radu.*“ On se iznenadi i zapita me: „Šta je gogija? (What is gogy?)“ i reče da nikada nije čuo za tu reč. Ja pokušavam da mu objasnim da mi u Evropi, posebno u Jugoslaviji, za označavanje discipline koja proučava obrazovanje i učenje odraslih koristimo termin „andragogija“. Ljubazno me je pozvao da dođem kod njega na večeru, posle koje smo tri sata razgovarali o koncepciji andragogije kao discipline. Iako su neki autori u SAD još u periodu između dva svetska rata (Lindemana, 1927. i Handsome, 1931) koristili termin „andragogija“, za njega je sve to bilo nepoznato.

Sledeći susret sa profesorom Noulesom imao sam u Čikagu 12 novembra 1966. godine za vreme nacionalne konvencije Američkog udruženja za obrazovanje odraslih. Prisustvovao sam sednici Komisije profesora univerziteta koji predaju teoriju obrazovanja odraslih (Commission of Professors of Adult Education). Komisija je ustanovljena 1956. godine i delovala je unutar Američkog udruženja za obrazovanje odraslih. Komisija je imala zadatak da kristališe definicije o obrazovanju odraslih i da razvije sistemski pristup postdiplomskim programima i načine njihovog procenjivanja. Noules me je pozdravio jer je on predsedavao Komisijom i zamolio me da govorim o iskustvima pripremanja vaspitača odraslih (andragoga) u Jugoslaviji. Bila je to pogodna prilika da američke kolege upoznam ne samo sa sistemom obrazovanja odraslih u Jugoslaviji,

već i sa položajem teorije obrazovanja odraslih (andragogije) na jugoslovenskim univerzitetima i drugim ustanovama. Govorio sam i o počecima istraživačkog rada i andragoškim publikacijama i časopisima. Takođe sam govorio i na plenarnom zasjedanju konferencije Američkog udruženja za obrazovanje odraslih 13. novembra 1966. godine, kome je prisustvovalo više od 2000 delegata.

Prepiska sa profesorom Noulesom

Prepiska između mene i profesora Noulesa nastavila se i posle mog povratka u Jugoslaviju 1967. godine. Naime, u prvom broju međunarodnog časopisa „Convergence“, objavio sam rad „Training Adult Educationists in Yugoslavia“ (Vol. 1. No. 1, 1968). U vezi sa tim radom, profesor Noules mi piše:

„Dragi Dušane,

upravo sam završio čitanje Vašeg članka u prvom broju Convergence i želim da znate da je to odličan rad. On obezbeđuje vrstu progresivnog mišljenja o postdiplomskom obrazovanju koje je vaspitačima odraslih potrebno širom sveta.

Primetio sam da ste napisali (naveli) andragogy sa „o“, a ne sa „a“ kako to rade Francuzi. Ja sam na odsustvu i pišem knjigu u kojoj često koristim ovaj termin. Brinem da ta reč bude tačno napisana. Skoro sam pisao najvećem izdavaču engleskih rečnika i tražio njihov savet. Prilažem korespondenciju u kojoj oni savetuju „andragogy“. Zainteresovan sam za Vašu reakciju na ovo razmišljanje.“

(pismo Noulesa od 13. aprila 1968)

Odmah sam odgovorio profesoru Noulesu u vezi sa tačnim pisanjem reči „andragogija“. U pismu sam naveo:

„Dragi Malcolm,

zahvaljujem na pismu od 13. aprila 1968. Zadovoljan sam saznanjem da se nadate da ćete za vreme odsustva posetiti Jugoslaviju. Biće mi zadovoljstvo da se sa Vama susretnem u Beogradu. Veoma uvažavam Vaš rad i Vaš doprinos teoriji obrazovanja odraslih.

U mom članku za prvi broj „Convergence“ oni su spelovali termin „androgogy“ sa „o“, umesto sa „a“, ali u mom rukopisu ja sam napisao „Andragogy“ a to znači sa „a“ ali su oni to promenili. Zašto su to uradili nije mi poznato. O tome ću pisati profesoru J. R. Kiddu.

Dozvolite da Vas podsetim da ste Vi koristili termin „Androgogy“ u članku „Planiranje programa za odrasle kao učenike“ (Adult Leadership, No. 8, februar 1967). Možda su to oni prihvatili ili su prihvatili Lassnerovo pisanje. Mislim da je objašnjenje izdavača Odeljenja G. and C. Merriam Company tačno. Mi u Jugoslaviji koristimo termin „andragogija“, što znači „Andragogy“, a nikad „Androgogy“.

Šaljem Vam moj rukopis „The system of Adult Education in Yugoslavia“, koji sam napisao za vreme mog boravka u Severnoj Americi. On će biti objavljen na Univerzitetu Syracuse. Na strani 56-62 videćete naš koncept andragogije.

Znam da imate mnogo posla, ali možete li naći malo vremena da napišete članak za jugoslovenski časopis „Adult Education“ (Obrazovanje odraslih) o nekom problemu obrazovanja odraslih? Ako možete, molim Vas obavestite me. Mi smo zainteresovani za Vašu koncepciju andragogije. Najbolje želje za uspeh u pisanju vaše knjige.

Sa toplim pozdravom,

Dušan Savićević

(pismo od 23. aprila 1968)

Moje rasprave sa profesorom Noulesom nisu se odnosile samo na termin „andragogija“, već i na koncepciju andragogije, njen predmet proučavanja, njen odnos prema pedagogiji i njen značaj za proučavanje obrazovanja i učenja odraslih. Noulesov odnos prema andragogiji, u to vreme, nastao je kao posledica viščasovne rasprave koju smo vodili. Članak koji je profesor Noules objavio u časopisu „Adult Leadership“ No. 10, 1968, za nas je tada bio interesantan tekst i predložio sam redakciji „Obrazovanja odraslih“ da se taj rad prevede i objavi u našem časopisu. Bio sam tada član redakcije i napisao sam sledeće napomene:

„U SAD je 1954. godine ustanovljena nagrada Delberta Clarka, koju jednom godišnje dodeljuje koledž Zapadne Virdžiji-

nije. Nagrada se smatra jednim od najvećih priznanja koje ličnost može dobiti u području obrazovanja odraslih. Nagrada za 1967. godinu pripala je profesoru dr Malkolmu Noulesu sa Univerziteta u Bostonu. Profesor Noules je jedna od najistaknutijih ličnosti u području obrazovanja odraslih u SAD. Kao profesor, pisac, naučni radnik i rukovodilac stekao je međunarodnu reputaciju. Njegove knjige su prevedene na španski, portugalski, nemački i japanski jezik. Deo njegove knjige „Informal Adult Education“ preveden je za internu upotrebu u Jugoslovenskom zavodu za proučavanje školskih i prosvetnih pitanja u Beogradu 1958. godine. Nama je poznat i kao urednik knjige „Handbook of Adult Education in the USA“ (Priručnik za obrazovanje odraslih u SAD) iz 1960. godine.

Članak dr Noulesa „Andragogija, ne pedagogija“, objavljen u američkom časopisu „Adult Leadership“, predstavlja njegovo istupanje prilikom prijema nagrade Delberta Clarka. Članak je interesantan, pre svega, zbog toga što je u engleskom jezičkom području termin andragogija skoro nepoznat. Profesor Noules je prvi autor u SAD koji se 1966. godine na nacionalnoj konvenciji Američkog udruženja za obrazovanje odraslih založio da se preispita potreba fundiranja andragogije kao naučne discipline. U ovom članku on ide još dalje. Njegovo opredeljenje za andragogiju imaće značajne implikacije za naučne radnike u zemljama engleskog jezičkog područja. Sa stanovišta komparativnog sagledavanja konstituisanja andragogije, nadamo se da će članak profesora Noulesa biti od interesa za jugoslovenske naučne radnike.“ (videti Obrazovanje odraslih, br. 5-6, str. 60-70)

U radu „Andragogija, ne pedagogija“, profesor Noules je izrazio neka mišljenja o kojima smo raspravljali u Bostonu u leto 1966. godine, kao što su: pojam pedagogije, razlike u učenju između dece i odraslih, razlike u metodama učenja i nastave, o pojmu i predmetu andragogije itd. To je bio tada pozitivan pristup shvatanju andragogije. Kasnije su nastala kolebanja i tvrdnja Noulesa da se andragogija može primeniti i u predškolskoj ustanovi. To je dovelo do zbrke u shvatanju andragogije, ali je u isto vreme bilo i podsticaj da se poslednjih decenija XX veka povede široka rasprava u profesionalnim časopisima o koncepciji andragogije, njenom predmetu i zadacima. Nijedna ozbiljna studija o obrazovanju i učenju odraslih objavljena u SAD od osamdesetih godina XX veka nije zaobilazila probleme andragogije. Od kada smo počeli raspravu o

andragogiji 1966, neki autori izveštavaju da je u SAD odbranjeno više od 170 doktorskih disertacija na ovu temu (videti M. K. Cooper, J. H. Henschke, 2001, str. 5-14).

Ispravno pisanje termina andragogija

Na ovom mestu želim da se vratim nastojanjima da se ispravno piše termin „andragogija“ na engleskom jeziku. To je posebno značajno zato što je engleski jezik vodeći jezik u naučnim komunikacijama. Kada je u međunarodnom časopisu „*Convergence*“ u mom radu pogrešno napisana reč „andragogija“ odmah sam pisao uredniku R. J. Kiddu sledeće:

„Dobio sam pismo od profesora Noulesa u kome me pita o spelovanju reči andragogija. U mom članku za prvi broj časopisa „Convergence“ napisano je „Androgogy“. U mom rukopisu ja sam napisao „Andragogy“ sa „a“. Kako je ova izmena nastala? Da li je to bila greška? Profesor Noules je pisao najvećem izdavaču engleskih rečnika i tražio savet. Izdavač je savetovao korišćenje termina „Andragogy“, ističući: 'Mi ne kažemo monorchy ili philo-tely; mnogo manje treba da kažemo andr-ogogy, ispuštajući samoglasnik koji je originalno prisutan, a na njegovo mesto ubačen jedan koji nije originalno prisutan. Prema tome, mi ne savetujemo korišćenje androgogy, jer izgleda da bi to pro-uzrokovao čuđenje među onima koji su upoznati sa principima kojima se rukovode pri formiranju složenica od grčkih reči. Za termin andragogy, sa druge strane, nema takvih objekcija i njegovog značenje koje je paralelno sa pedagogy čini se veoma pogodnim za označavanje suprotstavljene discipline.' (G. and C. Merriam Company, Springfield, Mass.)

Zbog toga što će se Convergence široko koristiti i promovisati novu reč koja će biti dodata u leksikone vaspitača širom sveta, bio bih Vam zahvalan ako možete izvršiti ispravku u sledećem broju Convergence.

*Sa najboljim željama,
Dušan Savićević“*

(pismo od 23. aprila 1968)

Ubrzo je stigao odgovor koji je napisao menadžer-urednik, u kome se kaže:

“Dragi Dušane,

Promena spelovanja u Andragogy bila je greška – moja greška, zato što sam toliko zaljubljen u rečnike.

U engleskoj kombinaciji oblika andro, u rečnicima Oxford i Webster, upotrebljava se andro (izuzev u vrlo retkim rečima – andranatomy).

No, bez obzira na to, Roby i ja se slažemo da su Vaši argumenti za andragogy veoma pouzdani i ja se izvinjavam za ovu grešku.

Međutim, biće nam zadovoljstvo da ponovo privučemo pažnju na ovu značajnu novu reč i pojam, objavljujući ispravku u sledećem broju.

Iskreno,

Reg Herman”

(pismo Reg Hermana od 1. maja 1968).

Ispravka je zaista objavljena u junskom broju 1968. na sledeći način:

*Andragogy,
L’Andragogie,
La Andragogia,
Андрaгогiя.*

Kada Convergence napravi grešku, to je onda na četiri jezika. U martovskom broju, Vol. 1, No. 1, u članku Dušana Savićevića „Obuka u Jugoslaviji”, andragogija je pogrešno napisana kao Androgogy.

Andragogija je teorija obrazovanja odraslih koja sada kao nova disciplina nalazi sve više mesta u univerzitetskim programima.

Convergence sa zadovoljstvom objavljuje ovu ispravku i na taj način pomaže da se uspostavi međunarodna forma za jedan značajan dodatak leksikonu vaspitača odraslih.” (Convergence, Vol. 1, No. 2, 1968. str. 4)

Bitka za pravilno korišćenje reči "andragogija" u engleskom jeziku je dobijena. I više od toga, ona je obuhvatila i francuski, španski i ruski jezik. Za razliku od Noulesa, koji je andragogiju shvatao kao "tehnologiju", u ispravci *Convergence* andragogija se određuje kao "teorija obrazovanja odraslih koja sve više nalazi mesta u univerzitetskim programima". Ova konstatacija prevazilazi semantičke probleme andragogije. Ma šta se desilo u budućem razvoju andragogije u SAD, ona je ušla u profesionalnu literaturu, ne samo kao termin već i kao koncepcija, i odatle je niko ne može pomeriti, a da se ne ogreši o istorijsku istinu. Interesantno je primetiti da su protivnici andragogije bili pristalice tradicionalnih shvatanja proučavanja obrazovanja i učenja odraslih, i to većinom iz redova starijih generacija profesora univerziteta. Pristalice andragogije najviše susrećemo u redovima mlađih istraživača koji tragaju za novinama i koji su spremni da se upuste u intelektualnu avanturu i osećaju nepoznatog. Ideje o andragogiji prohujale su američkim univerzitetima i profesionalnim asocijacijama i udobno se smestile u profesionalnu periodiku i profesionalnu literaturu. Zar to nije veliki napredak? Nema sumnje da je popularizaciji andragogije u pozitivnom i negativnom smislu u SAD najviše doprineo profesor M. Noules. Međutim, on do koncepcije andragogije nije došao na osnovu intuicije, već na osnovu razmene mišljenja i upoznavanja sa evropskim iskustvima. To je bilo vreme kada se o andragogiji razgovaralo na više univerziteta. Ja sam držao predavanja o andragogiji na nekoliko univerziteta Severne Amerike: Boston-skom, Univerzitetu Syracuse, Čikaškom univerzitetu, Univerzitetu Viskonsin, Univerzitetu Kalifornije u Los Anđelesu i Berkliju, Univerzitetu Britanske Kolumbije u Vankuveru, Univerzitetu Toronto i Kolumbija univerzitetu u Njujorku. Pored toga, Univerzitet Syracuse je 1968. godine objavio moju monografiju "The System of Adult Education in Yugoslavia" u kojoj, pored ostalog, opisujem načine pripremanja andragoga, profesionalizaciju procesa obrazovanja odraslih i teorijske probleme obrazovanja odraslih (str. 38-58). U monografiji je opisan razvoj teorije obrazovanja odraslih od 1945. do 1966. godine, pri čemu je to vreme podeljeno na pojedine periode. Iz tog dela teksta vidi se kako se razvijala misao o obrazovanju odraslih u Jugoslaviji, navedene su knjige i druge publikacije posvećene obrazovanju odraslih, objavljene rasprave o obrazovanju odraslih u drugim zemljama i naveden doprinos UNESCO-a. U monografiji su analizirani i problemi teorije obrazovanja odraslih. Objašnjeno je da se pod "obrazovanjem odraslih" shvata *proces*, aktivnost, praksa ili, šire, socijalno-obrazovni pokret obrazovanja i učenja odraslih. Pojam se odnosi na disciplinu koja proučava taj proces. Disciplina koja proučava taj proces naziva se *andragogija* ili, često, teorija obrazovanja odraslih. Trasirani su koreni

pojma “andragogija”, koji dosežu do tridesetih godina XIX veka. Jugoslovenski autori su smestili andragogiju u sistem društvenih nauka. Objašnjeni su odnosi između pedagogije i andragogije i veze andragogije sa drugim društvenim naukama. Izneti su i suprotstavljena mišljenja u odnosu na andragogiju. Ukazuje se na potrebu empirijskih istraživanja obrazovanja i učenja odraslih i povezivanje takvih istraživanja sa istorijskim i teorijskim istraživanjima. Ističe se potreba da se putem istraživanja stvara nova suma znanja, koja će doprineti potpunijem utemeljivanju andragogije i omogućiti njen dalji razvoj. Sve je ovo objašnjeno na engleskom jeziku pre nego što je Noules objavio svoju knjigu “The Modern Practise of Adult Education – Andragogy versus Pedagogy” (1970). Zašto Noules nije ukrstio svoju koncepciju sa ovim shvatanjima nije mi poznato. Ja sam kasnije u nekim studijama ukazivao na propuste Noulesa (videti Savremena shvatanja andragogije, 1991. i Adult Education: From Practise to Theory Building, 1999).

Nastavio sam da održavam kontakte sa profesorom Noulesom. U 1972. godini, u okviru Letnje škole andragoga, organizovali smo međunarodni simpozijum na temu “Sadržaji andragoških studija”. Ja sam podneo uvodni referat. Pozvali smo i profesora Noulesa da učestvuje u radu simpozijuma. Nažalost, on zbog prethodno preuzetih obaveza nije mogao da dođe.

Drugi profesori o andragogiji

Nisam razumevao zašto se profesor Noules nije potpunije upoznao sa iskustvima Fakulteta za nauke o obrazovanju Univerziteta u Montrealu, Quebec, Kanada. Na tom univerzitetu je još početkom sedamdesetih godina formirano Odeljenje za andragogiju, sa veoma raznovrsnim programom pripremanja andragoga, počev od kurseva i seminara do magistarskih i doktorskih studija (Videti J. L. Bernard, 1972, str. 1-12). Na tom odeljenju je istaknuto mesto zauzimao profesor Claude Touchette, koji je podržavao jugoslovensku koncepciju andragogije. On je želeo da se u ovom području između Univerziteta u Montrealu i Univerziteta u Beogradu uspostavi tešnja saradnja. U vezi sa tim, on piše:

“Dragi Dušane,

izgleda da je prošlo dosta vremena otkako smo se sreli prošlog leta. Kako se osećaš kao predsednik Asocijacije? Nadam se da andragogija dobro napreduje u Beogradu kao što je to slučaj i u Montrealu. Ove godine imamo 62 studenta na postdiplomskim studijama iz andragogije.

Možete li mi reći da li jedan od mojih profesora, gospodin Jerome Poirier, može da provede kod Vas šest meseci na postdoktorskim studijama od juna do decembra 1971? Ideja je da mu se omogući da se upozna sa koncepcijom andragogije, područjem pismenosti i komunalnog razvoja. Želim da vam zahvalim za sve aranžmane koje možete učiniti za ovog profesora.

Uveren sam da bi bilo potrebno da se profesori za obrazovanje odraslih sastanu u nekom periodu tokom 1972. kako bi razmenili podatke o učenju odraslih i možda došli do međunarodne saglasnosti o andragogiji."

(pismo C. Touchette-a od 22. decembra 1970)

Sredinom sedamdesetih godina, Noules je u razgovoru sa R. Boshieom za novozelandski časopis "Continuing Education in New Zeland" pristupio redefiniciji andragogije. "Mislim da je andragogija sada u procesu da bude definisana šire, kao nauka i veština pomaganja ljudima da uče" (Bochier, 1976, str. 20). U vezi sa objavljenim intervjuom, dobio sam pismo sa Novog Zelanda od I. W. Halla, u kome se kaže:

"Dragi Dušane,

možda ćete biti zainteresovani da pročitate priloženi članak objavljen u najnovijem broju "Continuing Education in New Zeland", koji će Vam pokazati da je ova odvratna reč "andragogija" na kraju dospela do nas ovde na Južnom Pacifiku.

Sećam se naših zajedničkih diskusija povezanih sa terminologijom i pitam se da li ste Vi jugoslovenski vaspitač koji se pominje u članku koji je uveo "andragogiju" u zapadni svet. Ipak se termin malo koristi u ovoj zemlji, ali bez sumnje, slično svakoj novoj ideji, on će uskoro imati svoje sledbenike. Ljubazni pozdrav,

I. W. Hall"

(pismo I. W. Halla od 7. jula 1976)

Nisu svi u SAD koji su se interesovali za probleme andragogije shvatili andragogiju na način kako je to činio profesor Noules. Ima i onih koji su joj davali šire okvire u proučavanju obrazovanja i učenja odraslih: Waren L. Ziegler, 1978, J. L. Elias, Sh. Merriam, 1980, J. Mezirow, 1981, da navedem samo neke. O tome profesor W. L. Ziegler piše, pored ostalog, i sledeće:

“Dragi Dušane,

nadam se da će nam se pružiti prilika da radimo zajedno. Voleo bih da sa Vama kao koprofesor organizujem seminar o odgovarajućoj, uzbudljivoj, emancipatorskoj filozofiji obrazovanja i učenja odraslih. Jasno, andragogija je početna tačka. Ali to nije krajnja tačka. Ona ima bogate implikacije ne samo na odnose nastave i učenja, već na celokupne ljudske uslove. Malo vaspitača odraslih je voljno ili pripremljeno da istražuje ove implikacije i posledice koje su političke, ekonomske, kulturne itd. Možda jednog dana možemo zajedno pokrenuti filozofsku sumu znanja (sa međunarodnim okvirima, sa malim brojem, ali visokim kvalitetom) čiji je cilj da istražuje ove probleme. Većina vaspitača odraslih su veoma dobri u tehnici, sistemima isporuke, utvrđivanju potreba, organizaciji. Ali njima nisu jasni ciljevi njihovih preduzimanja, njihove pretpostavke, njihove posledice. Mi možemo popuniti veliki jaz koji tu postoji.”

(pismo W. L. Zieglera od 21. juna 1978)

Ovakva koncepcija andragogije odgovarala je i mom shvatanju.

Ponovne rasprave sa Noulesom o andragogiji

Konačno je profesor Noules pomenuo i moje ime u vezi sa andragogijom, u svom delu *Andragogy in Action*, 1984. No, on koncepciju nije menjao. Problem se nije mogao rešavati putem korespondencije. Potrebne su bile duže i neposredne rasprave. Takva prilika se pružila tek 1987. godine na međunarodnoj konferenciji “Učenje kako da se uči”, organizovanoj na Norther Illinois univerzitetu u De Kalbu, na koju smo bili obojica pozvani. Noules je rukovodio simpozijumom: *Andragogija i učenje kako da se uči*. Razume se da sam i ja učestvovao u raspravama. Noules je pozdravio moje učešće i pohvalno se izrazio o mom doprinosu andragogiji. Mene je više brinulo kako da sa Noulesom raspravljam o koncepciji andragogije. Dogovorili smo se da za to koristimo slobodne časove. Ušli smo u raspravu u kojoj je bilo i tačaka slaganja ali i tačaka razilaženja. Mislio sam da o tome treba da ostavimo neki trag koji bi uneo više jasnoće u koncepciju andragogije širom sveta. Predložio sam mu da zajedno napišemo knjigu i obećao da ću ja struktuirati sadržaj knjige i podneti mu na uvid. Saglasio se sa mojim predlogom. Predložio sam naslov knjige: *Andragogija u istorijskoj i komparativnoj perspektivi*. Autori: Malcolm S. Noules i Du-

šan Savićević. Profesor Noules je u potpunosti prihvatio predloženu strukturu knjige, što sam razumeo i kao odustajanje od svojih ranijih shvatanja o andragogiji. On je obećao da će se obratiti jednom od najvećih izdavača andragoške literature Jossey-Bass u San Francisku, uredniku gospodinu Lynn Luckow-u. U pismu uredniku ove izdavačke kuće, on kaže:

“Dragi Lynn,

za vreme konferencije Američkog udruženja za obrazovanje odraslih prošlog proleća dr Dušan Savićević, dobro poznati jugoslovenski vaspitač odraslih, i ja razgovarali smo o knjizi na kojoj želimo da sarađujemo. Privremeno smo je nazvali: Andragogija u istorijskoj i komparativnoj perspektivi.

Ja sam se složio da ću Vas, kada završim knjigu na kojoj sada radim, obavestiti da vidim da li bi možda Jossey-Bass bio zainteresovan za izdavanje. Prilažem prvi nacrt moguće skice radi Vaših reagovanja.

Najbolje želje,

Malcolm”

(pismo Malcolma S. Noulesa od 26. septembra 1987)

O svemu ovome profesor Noules me je obavestio sledećim pismom:

“Dragi Dušane,

Lynn Luckow iz Jossey-Bassa misli da naša ideja o knjizi Andragogija u istorijskoj i komparativnoj perspektivi zaslužuje pohvalu i želeo bi da vidi verziju rukopisa kad bude gotov.

Još je istakao da “vi i Dušan treba da diferencirate ono što planirate da uradite” od globalnijeg projekta koji on planira sa Alan Knoxom o Komparativnom obrazovanju odraslih: perspektiva širom sveta.

Očekujem da ću biti u stanju da počnem da pišem svoje delove knjige u decembru pa ću Vam poslati poglavlja kada ih završim.

Radujem se što ću raditi sa Vama.

Najbolje želje,

Malcolm”

(pismo Malcolma S. Noulesa od 12. oktobra 1987)

Poslednji put sam video profesora Noulesa u novembru 1988. na godišnjoj konferenciji Američkog udruženja za obrazovanje odraslih u Tulsi, Oklahoma, ali njegovo zdravstveno stanje je bilo takvo da nismo razgovarali o ostvarenju zajedničkog projekta. Nažalost, poduhvat nije uspeo.

Neke slabosti andragoškog mišljenja Noulesa

Slabosti andragoškog mišljenja Noulesa u vezi sa koncepcijom andragogije ogledaju se, po mom shvatanju, u određivanju andragogije kao “tehnologije učenja”, kao tehnologije “pomaganja odraslima da uče”. Na taj način se andragogija svodi na *preskripciju*, davanje recepata kako da se nastavnik ponaša u procesu obrazovanja i učenja. To nije daleko od tradicionalnog shvatanja da su pedagogija i andragogija *normativne* nauke. Andragogija, ako se shvata kao naučna disciplina, istraživačkim rezultatima emituje znanja koja praktičari mogu koristiti usvajajući ih radi dinamiziranja i poboljšanja prakse obrazovanja odraslih. Na jednoj strani je, znači, praksa obrazovanja odraslih, a na drugoj *naučna disciplina* čiji je predmet proučavanje obrazovanja i učenja odraslih. Ni u kom slučaju andragogija ne može “pomagati odraslima u učenju”. Ona to može činiti posredno, ako praktičari koriste njena nalaženja. Noules ide još dalje i proglašava andragogiju “modelom” učenja koji se čak može primeniti i u predškolskoj ustanovi. Ovakvim stavovima Noules se *udaljio* od prvobitnog shvatanja andragogije koje je formulisao šezdesetih godina XX veka. Povećale su se konfuzije u pogledu koncepcije andragogije. Noules orijentiše andragogiju samo na probleme učenja, zapostavljajući njene druge dimenzije (socijalne i filozofske), bez kojih se učenje ne može uspešno proučavati niti potpuno razumeti. Noules glorifikuje individualistički pristup obrazovanju i učenju odraslih, “samousmerenost učenja” i nastavnika kao “pomagača u učenju”, ne vezujući to za određene okolnosti, nivo obrazovanja, prirodu sadržaja i druge faktore od kojih zavisi obrazovanje i učenje odraslog čoveka. Noules nije dovoljno promišljao istorijske korene nastanka i razvoja andragogije u američkoj i evropskoj literaturi. Takav odnos prema istorijskim izvorima doveo je do zaključka da je on “prvi” u američkoj literaturi koristio termin andragogija. Istorijski podaci pokazuju da takav zaključak nije opravdan.

Koncepcija andragogije koju je izložio Noules i ponovna redefinicija koju je izvršio sredinom sedamdesetih godina XX veka pokrenula je nove rasprave u profesionalnoj literaturi. Ovakve rasprave, prema mom shvatanju, odlikovale su se nedovoljnom istorijskom, komparativnom i teorijskom utemeljenošću. Američki autori uglavnom se oslanjaju na izvore nastale na engle-

skom jezičkom području. Ta činjenica, ne samo što ih ograničava na određenu terminologiju, već ograničava i njihovo teorijsko mišljenje. No, uprkos takvim pristupima, u SAD su se tokom osamdesetih godina XX veka kristalisale, u odnosu na andragogiju, tri škole mišljenja. Prva je ona kojoj je pripadao Noules i njegovi sledbenici, druga je ona koja negira i pedagogiju i andragogiju i zalaže se za jednu opštu, integralnu nauku o obrazovanju i učenju – *humanologiju*, što nije originalna ideja, i treća je ona koja se zalaže za osobenu naučnu disciplinu koja će proučavati obrazovanje i učenje odraslih, bez trošenja energije na pronalaženje najboljih termina za nju. Ako bi ova treća škola mišljenja prihvatila termin andragogija, a takve tendencije postoje, onda bi to bilo najoptimalnije rešenje za izlazak iz konfuzije u koju se zapalo nekritičkim i neargumentovanim raspravama o koncepciji andragogije. Znatno broj autora sa pravom ukazuje da određenje koncepcije andragogije nije *semantičko* pitanje, već se tiče suštine discipline koja za svoj predmet ima obrazovanje i učenje odraslih. Ta suština obuhvata ciljeve obrazovanja i učenja odraslih, socijalne i psihološke okvire, shvatanja položaja odraslog čoveka u procesu obrazovanja, dotiče se pitanja utvrđivanja obrazovnih potreba i puteva njihovog zadovoljavanja, izbora sadržaja, što je uvek i filozofsko i etičko pitanje, pa sve do načina vođenja i profesionalnog upravljanja obrazovanjem i učenjem, do vidova postupaka njihove evaluacije. Zalaganje za integralnu nauku o obrazovanju i učenju nema svoja teorijska uporišta, ne samo u SAD, nego nigde u svetu. Integralna nauka o obrazovanju i učenju bila je i ostala apstrakcija. Nije mi poznato da postoji određena suma znanja koja bi omogućila konstituisanje takve nauke. Takođe smatram nedovoljno naučno utemeljenim nastojanja nekih američkih autora da se konstituiše posebna naučna oblast, disciplina (geragogija ili elderogogija) koja bi proučavala obrazovanje i učenje starih nezavisno od andragogije. Staro doba je stupanj u razvoju odraslog čoveka, pa je i obrazovanje u tom periodu deo, područje istraživanja andragogije. Suma znanja do koje se došlo i do koje će se dolaziti istraživanjima u ovom području obrazovanja i učenja odraslih može činiti subdisciplinu andragogije, ali nikako disciplinu nezavisnu od andragogije.

Disciplina koja proučava obrazovanje i učenje odraslih u SAD, ako se uopšte priznaje da postoji takva disciplina, pozajmljivala je znanja iz drugih disciplina, a naročito iz psihologije. Na to su posebno skrenuli pažnju neki autori iz Evrope (videti: Rubenson, 1989). U pravu su oni američki autori koji su zahtevali da se prestane sa "oblačenjem tuđeg ruha" i da se ulože napor u stvaranje vlastite sume znanja koja će činiti temelje takve discipline. Razlozi za takvo stanje su brojni, a među njima se posebno ističe *ateorijski* pristup pro-

blemu učenja odraslih, posmatranje ovog područja kao domena za istraživanje drugih disciplina koje su starije i naučno utemeljenije, nedovoljna profesionalna orijentacija u ovom području, pragmatična i prakticistička orijentacija u istraživanju, rastakanje sume stvorenog znanja na druge discipline, nedovoljna istorijska i komparativna utemeljenost obrazovanja i učenja odraslih itd. Ovakvo stanje moguće je prevazići ulaganjem individualnih i kolektivnih napora u naučnom utemeljavanju ove discipline, uozbiljavanjem postdiplomskih i doktorskih studija ovog područja i njihovo podizanje na nivo koji bi privlačio mlađu generaciju istraživača. Iznad svega, potrebne su naučne sinteze istorijske, komparativne i teorijske prirode, kao i generisanje novih znanja do kojih će se dolaziti rigoroznom istraživačkom metodologijom. Nijedna nauka se ne može utemeljiti samo na pretpostavkama date prakse. Nužna su istorijska promišljanja i stvaranje paradigmi, teorijskih izvora koji će unapređivati određenu praksu.

Zaključak

Četrdeset godina u istoriji jedne nauke nije dug, ali nije ni zanemarljiv period. Sa profesorom Noulesom sam se susreo pre četiri decenije i sa njim raspravljao o terminu i koncepciji andragogije. Od tog vremena, termin i koncepcija andragogije proširili su se i učvrstili u američkoj profesionalnoj literaturi. Nema sumnje da je tome u znatnoj meri doprineo profesor Noules, i to ne samo svojim radovima, već isto tako i živom rečju, predavanjima. On je bio "masovik". Pričao mi je da je držao predavanja na stadionima za 10.000 ljudi. Kao da je bio inspirisan antičkim agonističkim duhom.

Njegova andragoška misao se ne može u potpunosti razumeti bez proučavanja filozofske osnove na koju se oslanja. U ovom radu sam pokazao da ta misao nije konzistentna, niti dovoljno istorijski i komparativno utemeljena. To nikako ne umanjuje njegov doprinos širenju andragoških ideja u SAD. Istorija andragogije odrediće njegovo zasluženno mesto u razvoju ove discipline. U ovom radu saopštio sam određene podatke i građu za evaluaciju njegovog doprinosa andragogiji.

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ANDRAGOGY'S DETECTIVES: ACRITIQUE OF THE PRESENT AND A PROPOSAL FOR THE FUTURE

The empirical literature examining the efficacy of andragogy remains, after over three decades, both inconclusive and beset by considerable variability in definition, resulting in differing approaches to andragogy's implementation. This empirical record, residing largely in unread dissertations, is critiqued with a view toward establishing criteria for an operational, researchable, consensus-based definition of Knowles' famous formulation. Seven such criteria are offered. Whether these—or other—criteria reach a kind of critical mass of agreement for future investigators is open for further discussion. But the current muddle of definitions and implementations has effectually stalled research. Unless that discussion reaches some approximate consensus, adult education's most familiar and most debated theory will remain a fragmented article of faith at best, a fond illusion at worst.

Keywords: Adult Education, Adult learner, Andragogy, Voluntary participant, Performance based assessment

The European origins of the term *andragogy* are well known to most students of adult education. Although the German Alexander Kapp is credited with the first usage of the term in 1833, Dusan Savicevic (1999) has noted its Greek and Roman antecedents as well as the rich European tradition of the word itself in the 19th and early 20th centuries. In a 1926 *Workers' Education article*, Lindeman (1926²) and then a year later Lindeman and Anderson (1927) borrowed from this tradition in two fugitive American uses of the term (Stewart, 1987). But Lindeman did not develop his themes around andragogy, choosing instead *adult education* – itself a term just coming into vogue. Malcolm Knowles, the best-known modern interpreter and advocate of andragogy as both a word and a philosophically-rooted methodology, did not inherit the word from Lindeman, whom he knew and thought of as an early mentor, but from Savicevic of Yugoslavia in the late 1960s (Knowles, 1984).

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Knowles' development of the concept was grounded in several assumptions¹ he made about the nature of the adult learner, and it evolved in a different direction from the European use. At least in the English-language literature, his view has achieved a certain primacy and thereby spawned a lively host of critics and apologists.

Much of this attention is attributable to andragogy's preeminence as the most persistent practice-based, instructional methods issue in adult education since Knowles reintroduced the term in 1968 (Knowles, 1968). Despite the use of the word *science* in Knowles' elusive definition of andragogy as "the art and science of helping adults learn" (1980, p. 42), much of the debate has swirled around the philosophical underpinnings of the concept rather than its empirical efficacy. Due to the elasticity of meanings of andragogy and the consequent variability of interpretations, empirical examinations of andragogy—its science, one might say—have tended to be inconclusive, contradictory, and few. This fate is likely to persist as long as an operational, researchable definition of andragogy eludes researchers.

If Knowles was serious about the science component of andragogy—and his choice not to substantially modify his definition over three decades suggests that he was—then subsequent researchers should be expected and indeed have the obligation to examine the validity of a theory which has had such a pervasive influence in the field of adult education. The extensive anecdotal, expository, and polemical writing on the subject (Davenport & Davenport, 1985; Knowles, 1984) has tended to obscure empirical investigations, and most of the latter have been dissertations which rarely reach a wide audience. Such investigations are further impeded by the absence of clear meaning as to what procedures constitute andragogical practice. Knowles himself implemented andragogy through the use of a learning contract, in which learning objectives, strategies and resources, evidence of achievement, and criteria and means for evaluation are all collaboratively determined by the learner and a facilitator. By contrast, investigators have examined, for example, discussion format, individualized programmed learning, collaborative development of objectives, and variations on contract learning—all presumed to be andragogy. A third and seemingly insurmountable obstacle to empirical studies of andragogy's effectiveness, at least in terms of knowledge acquisition, is the catch-22 inherent within the very concept of Knowlesian andragogy: "effectiveness" is largely determined by learner achievement which is often measured by tests and grades; but for Knowles, tests and grades are anathema to the very idea of andragogy.

Merriam and Caffarella (1991) have observed that andragogy is “the best known ‘theory’ of adult learning,” but that “it has also caused more controversy, philosophical debate, and critical analysis than any other concept/theory/model proposed thus far” (pp. 249-250). Yet they note that only “a few studies have attempted” empirical investigation (p. 251). Similarly, Davenport and Davenport (1985, p. 158) called over 15 years ago for “the andragogy debate to move to a higher level.” Similarly, Cross’s (1981) question seems as relevant today as it did 20 years ago: “Whether andragogy can serve as the unifying theory of adult education remains to be seen... Does andragogy lead to researchable questions that will advance knowledge in adult education?” (pp. 227-228). Finally, Pratt (1993) has noted that the empirical questions are still unanswered: “We cannot say, with any confidence, that andragogy has been tested and found to be, as so many have hoped, either the basis for a theory of adult learning or a unifying concept for adult education” (p. 21).

Despite such a chorus of laments, some empirical explorations have been done, mostly in unread dissertations. Cavils might be raised that most of these studies, discussion of which follows, are fading products of the mid-1980s through the mid-1990s. But the absence of empirical studies over the last five years (save one: Hornor, 2001) may well reflect not disinterest but rather the possibility that andragogy efficacy studies have essentially stalled due to the continued absence of an operational definition. One might also object that the calls for empirical research cited above have also faded. The inference might be that andragogy in general has so fallen from fashion that it holds little more than antiquarian interest. Certainly it is true that andragogy has increasingly had to share the field with an ever-widening expanse of newer theories and approaches to the teaching-learning transaction (Pratt, 1998). Yet the significance of andragogy and Knowles continues to engage us. Perhaps the best evidence for this is buried in the microscopic print of the *Social Sciences Citation Index*, which reveals that Knowles has garnered more journal citations over the last 6 years than any of the half-dozen of the field’s most well-known and well-published authors, with the one exception of Friere.

The purpose here then is to review some of the existing studies² and their issues and problems with a view toward developing criteria for an operational definition of andragogy suitable for the kind of further scientific investigation that Merriam and Caffarella (1991), Davenport and Davenport (1985), Cross (1981), and Pratt (1993) suggest is needed.

There are a number of reasons such an operational definition tends to be ephemeral. One is that the art of andragogy may be dominant over the science

of it. Another is the customization of andragogy that is inevitably required to address the breadth of situational and contextual variables in a given learning situation (e.g., are paper and pencil tests required? Are the learners degree-seekers muddling through a required course or are they participating strictly for personal enrichment? Even if contracts are utilized in the experience, who determines the objectives?). A third reason for the elusiveness is what might be called “paradigm devolution.” This coined term suggests that ideals serve as models for desired belief and consequent behavior; but over time the actual practice of the ideal tends to devolve into a pale reflection of the ideal itself—a descent from ideal to ideology. The original proponent of the ideal, its progenitor, is rarely matched by disciples attempting to practice and preserve the ideal themselves. In short, followers tend to degrade (albeit perhaps unintentionally) the ideal that was promulgated by its original proponent. While paradigm devolution may have particular application to politics and religion (for example, from *The Communist Manifesto* to the Gulag and from the Sermon on the Mount to the Spanish Inquisition), one might also apply it to andragogy. A particular implementation of andragogy may fall short of the idealized view in that, for example, the facilitator lacks the art of andragogy, or one or more of Knowles’ assumptions about the adult learner do not fully apply, or the facilitator may think she is providing more learner control than in fact she is. Knowles’ edited book *Andragogy in Action* (1984) offers a number of examples of andragogy’s implementations that, at best, are elastic variants of andragogy and at worst seem to violate it altogether. In the hands of the least artful followers, the ideal calcifies and becomes an orthodoxy revered mostly through lip service. And if the paradigm fully devolves, and is left in the hands of its latter-day masqueraders, the implementation not only falls short of the ideal, but can actually repudiate it, contradict it, and corrupt it—yet perversely still carry its name, bask in its glow, and demand the reverence accorded to it.

The Search for Evidence

A number of these customizations and devolutions occur in the empirical literature on andragogy (see Table 1). A general problem is noncomparability of studies, particularly the wide variance in what the researchers meant by andragogy and thus how they implemented it. Other shortcomings are the result of inherent problems of design. These include: mixing of adults and nonadults; absence of learner control; paper-pencil tests of achievement; and questionable voluntarism of learners.

Relative to the first of these, several studies failed to differentiate adult students from other students within the study. A number of studies examined *in situ* groups within a college setting but were unable or chose not to isolate the adult or nontraditional students in the treatment and control groups. Anaemena (1986), Clark (1991), Farrar (1991), Langston (1990), and Strawbridge (1995) all illustrate this problem. These studies, all done in college settings, used experimental and control (or comparison) groups, with both groups potentially containing nontraditional students. However, none used a 2×2 design with one group of nonadults (traditional students) receiving a traditional-type instruction, a second group of nonadults receiving an andragogical-type instruction, a third group of adults receiving a traditional-type instruction, and a fourth group of adults receiving an andragogical-type instruction. Although colleges enroll many adults, the failure or inability to isolate the adults in a setting that is still considered to be primarily aimed at traditional, nonadult students tends to compromise any conclusions about the efficacy of andragogy which, by definition, is aimed at the adult student. By contrast, several studies not in the college setting examined only adult populations: Beder and Carrea (1988), Cartor (1991), Cross (1989), Familoni (1992), Farrar (1991), Madriz (1987), Ogles (1990), Rosenblum and Darkenwald (1983), Saxe (1987), and White (1989).

A second concern is that of learner control. Andragogy's meaning, in the purest Knowlesian sense, advocates learner control (at the very least, substantial input) over not only the objectives but also the learning strategies as well as evaluation procedures. Yet in several of these investigations, instructor control is near absolute, and learner control is negligible. Knowles (1970) refers to the "theological foundation of adult education" as "a faith in the ability of the learner to learn for himself," expressed in the radical statement that "the truly artistic teacher of adults perceives the locus of responsibility for learning to be in the learner; he conscientiously suppresses his own compulsion to teach *what he knows his students ought to learn* in favor of helping his students learn for themselves what they want to learn" (p. 51, emphasis added). Not only do these studies often fall short of that ideal, but Knowles himself was not always able—or willing—to scale such Olympian heights. In a late-1970s second-year seminar-type class with no prescribed content in which this author was a student, Knowles allowed near total freedom in learner determination of objectives. But in his first-year foundations-type class, he clearly intended the class to explore the 18 objectives listed on the syllabus, though class members had a good deal of freedom in selecting those on which to focus as well as how

to achieve them. This seems not so much a violation of principle as much as a legitimate accommodation to a situation. Even so, instructor objectives represent a devolution from the andragogical ideal.

Many of the studies critiqued here also had predetermined objectives, and often far less learner freedom in selecting among them, if any. Anaemena (1986), Cartor (1991), Clark (1991), FAMILONI (1992), Farrar (1991), Madriz (1987), Saxe (1987), Stevens (1986), Strawbridge (1995), and White (1989) all used a relatively prescribed content determined by the instructor though varying degrees of freedom existed in the means of reaching the objectives. Even among those authors using contracts (Clark, 1991; French, 1984; Huntley, 1985; Strawbridge, 1995), many did not allow significant learner freedom in determining objectives, though they may have in the means of achieving those objectives. Indeed, it would be useful in future discussions of learning contracts to distinguish between the learner-determined-objectives contract and the teacher-determined-objectives contract. Even here there is gray area between the two as contextual factors (certification, grades, the need for a specific content mastery) tend to make learner-objective contracts less common and often infused with considerable teacher input. Ogles (1990, p. 1875), for example, used contracts with adult beginning readers where the contract was "a checklist of tutor-student mutual expectations, student goals, and choice of materials." While learner choice is clearly evident, tutor input on the checklist is equally apparent. Perhaps this is the perfect compromise, but it is not quite the ideal learner control Knowles (1970, p. 51) embraced when he advised that the "truly artistic teacher conscientiously suppresses what he knows his students ought to learn in favor of helping his students learn for themselves what they want to learn."

Among studies not using contracts, what researchers meant by andragogy also varied widely. Anaemena (1986) prepared three lesson plans and well-written programmed instruction sheets, administering lecture-lessons to the pedagogical group while distributing the programmed instruction sheets to the andragogical group to study on their own. Beder and Carrea (1988) recruited a treatment group, a placebo group, and a control group, with the treatment group receiving instruction "designed to facilitate acquisition of andragogically oriented teaching methods" (p. 78), the placebo group receiving "inert" instruction from the participants in their areas of content specialty, and the control group neither meeting nor receiving instruction. Cartor (1991, p. 1760) compared "lecture-style training (pedagogy) to participative style training (andragogy)." FAMILONI (1992, p. 3502) used a "noncollaborative" method

with 11 adult female beginning readers one week and a “collaborative” method the second week. Farrar (1991, p. 400) compared groups using “concept mapping,” “journal/sketchbooks,” and “traditional assignment” in art classes. Langston (1990, p. 3824) compared community college political science students who completed a traditional class project and those who completed a self-directed project that they “designed, completed, and graded” themselves. Rosenblum and Darkenwald (1983, p. 147) had one group of nursing supervisors who “participated in planning their course in supervision,” and followed it with a control group of support service supervisors who “completed the course as planned by the experimental group.” Madriz (1987) also used a high degree of learner input in planning training activities. Saxe (1987) compared three groups of volunteers learning to read a bank statement using high, moderate, and low levels of peer interaction. Finally White (1989) examined the effectiveness of lecture versus small group discussion in a mandated pesticide recertification program. While all of these studies were more complex than their brief descriptions here suggest, it is quite clear that what they considered to be andragogy, as well as their implementations of it, varied considerably. (For additional information on all cited studies, see Table 1.)

In addition to the considerable variation in the implementation of andragogical methodologies, many of these studies introduced another anti-andragogical element—utilization of paper-pencil tests of content acquisition, a practice not favored by either Lindeman (1926b) or Knowles. For both men, such tests smack of “schooling” and “pedagogy” in its Knowlesian pejorative sense. Thus, we come to the primary Achilles’ heel of examining andragogy’s effectiveness in terms of content acquisition: andragogy eschews paper-pencil testing, yet that is the most common and presumably easiest form of determining whether the learner has mastered content. Anaemena (1986), Cartor (1991), Familoni (1992), Farrar (1991), French (1984), Madriz (1987), Ogles (1990), Rosenblum and Darkenwald (1983), Saxe (1987), Strawbridge (1995), and White (1989) all employed a paper-pencil test of achievement, although several of these examined additional variables by other means (for example, satisfaction measured by an opinion-type questionnaire, or retention in the program).

By contrast, two studies did not explicitly examine achievement (Beder & Carrea, 1988; McMasters, 1996), while others examined achievement by more andragogy-friendly means than paper-pencil tests: Clark (1991) examined clinical performance of nurses; Cross (1989, p. 1837) examined “lumbar strength/power, pain perception, and perceived self-control of rehabilitation

outcome" of patients; Huntley (1985) recorded the number of bleeding points in an oral-hygiene education program; and Stevens (1986), like Huntley also at Kansas State and also examining an oral-hygiene program, examined brushing and flossing behaviors. The twin issues of how achievement is evaluated along with how objectives are determined together constitute the overriding factor of degree of learner control, and learner control is the crux of whether a learning experience is andragogical or not. Achievement, more so than satisfaction, is the *sine qua non* of any examination of andragogy's effectiveness when content must be mastered and that mastery is reported in some grade, certification, or credential. (When the goal is self-fulfillment rather than content mastery, and when a grade, certification, or credential is not involved, learner satisfaction is paramount.) The question then becomes "what types of assessment fall within the boundaries of andragogy?" Clearly performance activities are closer to its spirit than paper-pencil tests, especially where the achievement, such as lumbar strength in the Cross (1989) study, is the natural outcome of the learning experience rather than a dreaded day of reckoning. This is a very high standard for the andragogy researcher, one that is difficult to implement in those classroom settings focusing more on cognitive than on affective or psychomotor learning.

A final customization of several of these studies had to do with the concept of voluntarism. As with the issues of determining objectives and determining evaluation procedures, where mutuality and collaboration can cause apparent instructor/learner role dichotomies to get fuzzy, voluntarism can also be more of a continuous variable than a dichotomous one. Andragogy is partially premised on the assumption of voluntary participation in the learning experience. Only two studies violated this principle by using andragogy in an explicitly mandated setting: White (1989) in a legislatively-mandated pesticide recertification program, and Cartor (1991) in a government training program. But there are degrees of being voluntary; one might immediately raise the question of whether any required course within an undergraduate curriculum is undertaken "voluntarily." It is certainly voluntary in that the student is not required to pursue that particular degree or go to college at all. It is further voluntary in the sense that the learner has made a prior decision to enter a program, course, or activity, knowing that after entry there will be required elements. But it is not quite voluntary in the sense of Lindeman's (1926b) *The Meaning of Adult Education*, or Houle's (1961) subjects in *The Inquiring Mind*, or adults attending a community lecture series, or participation in a noncredit class like "How to Buy and Sell a Home." Anaemena (1986), Clark (1991), Far-

rar (1991), French (1984), Huntley (1985), Langston (1990), McMasters (1996), Stevens (1986), and Strawbridge (1995) all used students in higher education settings, while Beder and Carrea (1988), Cross (1989), Familoni (1992), Ogles (1990), Rosenblum and Darkenwald (1983), and White (1989) did not. Historically, undergraduate education, both because of its youthful population and because it has been seen as an extension of schooling and its attendant requirements, has not been considered adult education, though adult education may take place within it. Demographic changes in undergraduate enrollments, particularly in community colleges, may well be modifying the age-based former crisp line of demarcation between undergraduate and adult education, and in so doing allowed many of the college-based studies to utilize adults. But adults, both undergraduate and graduate, face “requirements” in their curricula just as 18-year-olds do. To the extent that they do, the experience is less andragogical than a purist might wish.

As earlier suggested, Knowles clearly recognized the purity issue and the consequent continuum from an imperfect implementation of andragogy necessitated by contextual constraints at one pole (such as stronger facilitator input on objectives or the necessity to give grades) to an idealized implementation of andragogy at the other (allowed by a truly volunteer adult learner motivated to pursue objectives of her or his own choosing, unconstrained by grades, prescriptive content, or other external requirements). The already noted diminished degree of freedom in the learner’s selection of objectives in Knowles’ foundations course as compared to his seminar course reflects this. Further, the change in the subtitle of the 1970 *The Modern Practice of Adult Education* (“Andragogy vs. Pedagogy”) and the 1980 *Modern Practice* (“From Pedagogy to Andragogy”) reflects his evolving view of andragogy as a continuum. But the compact definition of andragogy as “the art and science of helping adults learn” is not particularly useful as a basis for empirical examination. Even a more detailed (if also more verbose) definition of andragogy as “both a philosophy and a method of adult education in which the learner is perceived to be a mature, motivated, voluntary, and equal participant in a learning relationship with a facilitator whose role is to aid the learner in the achievement of his or her primarily self-determined learning objectives” (the author’s definition) falls short for purposes of empirical testing. So is this theory, which has loomed so large in the field for three decades, impervious to meaningful empirical examination?

Obviously, the authors of the previous studies did not think so. But their varied customizations, contexts, designs, and means of implementation yield a

wide range of responses to an almost as wide range of questions. Collectively, they represent important steps in a process to examine the validity of the field's central and most long-standing theory. They also provide directions for future and possibly more clarifying research—directions both to follow and to avoid. Based on those studies, we should be able to infer certain standards for the design of future research. The following are offered, all the while recognizing that mathematics-like precision is a holy grail quest.

Seven proffered criteria

1. *Voluntary participation.* The andragogy researcher should examine or design learning situations in which the learner wants to participate for her own personal fulfillment or some other internal motivator. In the spirit of Lindeman (1926b), this would not include professional advancement, but Knowles (1984) would accept professional advancement if it is not mandated or in any way coercive. Under no circumstances should externally imposed negative consequences follow for nonparticipation. A crystal ideal might suggest that the reward of participation would not be some material benefit, like advancement to a higher occupational level, but rather a totally nonmaterial benefit. But to restrict “voluntary” to the idea that the only legitimate benefit of andragogy would be learning for its own sake or self-actualization seems an excessive limitation. It also goes beyond what Knowles himself (1984, p. 12) advocated: “Although it acknowledges that adults will respond to some external motivators—a better job, a salary increase, and the like—the andragogical model predicates that the more potent motivators are internal—self-esteem, recognition, better quality of life, greater self-confidence, self-actualization, and the like.” Omitting college-setting studies, where some degree of involuntarism in the learning activity can probably be assumed, only Beder and Carrea (1988), Cross (1989), Familoni (1992), Ogles (1990), Rosenblum and Darkenwald (1983), and Saxe (1987) used subjects who clearly chose to participate in the educational program. Even in these studies, motives were not necessarily “internal”; for example, Beder and Carrea paid their subjects. Future andragogy researchers would do well to examine situations such as non-credit continuing education programs where the great majority of the learners want to be there, are motivated to learn the material because it is intrinsically interesting or useful to them, and are inclined to see the learning activity as inherently valuable and not solely valuable as a means to some end.

2. *Adult status.* Rather than mixing adult and traditional students as Anaemena (1986), Clark (1991), Huntley (1985), Langston (1990), McMasters (1996), and Strawbridge (1995) do, future andragogy studies should avoid college settings if the various groups being compared are partly comprised of traditional college students. That is, in keeping with Knowles' view that andragogy is for adults, traditional and adult students should not be mixed within a comparison group. If a college setting is used, and traditional students are part of the study, it is very desirable to have four groups, including an adult andragogy and an adult pedagogy group. It is not desirable to have two groups where one combined group of adults and traditional students receives an andragogical treatment and a second combined group of adults and traditional students receives a pedagogical treatment, even when the adults are separated in the analysis. Although higher education settings are popular and convenient for andragogy studies, the problem can be avoided altogether by restricting future studies to settings that are exclusively adult. So what is an adult? For future andragogy research, "adult" should refer to learners who have assumed the social and culturally-defined roles characteristic of adulthood and who perceive themselves to be adult, or, if those qualities are not ascertainable, learners who have achieved an age, such as 25, which would be regarded as adult irrelevant of social circumstances. These two criteria for adulthood accord well with Merriam and Brockett's (1997, p. 9) definition of adult education as "activities intentionally engaged in for the purpose of bringing about learning among those whose age, social roles, or self-perception define them as adults."

3. *Collaboratively-determined objectives.* The andragogy researcher should examine or design learning situations in which the learner plays a significant or even primary role in the determination of the learning objectives. The use of a contract may, but does not necessarily, achieve this purpose. A contract with predetermined objectives prescribed by the instructor does not achieve this purpose unless the learner knows those objectives beforehand and they are what attracted the learner in the first place—a course, for example, on "How to plan your retirement." In such a case, what the learner wants—his/her objectives—and the course's objectives are happily congruent, and that is why the learner enrolled. When that is not the case, the andragogy researcher requires a situation in which the learner and the facilitator/instructor collaboratively negotiate what the learner wants and what the facilitator (and possibly the organization supporting the facilitator) believes is necessary to exhibit competence. Langston (1990), Madriz (1987), Ogles (1990), and Rosenblum and Darkenwald (1983) met this standard with at least one of their compari-

son groups. Where competence is less the goal than learner satisfaction with the experience (a book discussion group, for example), the objectives may be entirely defined by the learner(s). Andragogy researchers should seek settings in which the learner has a substantive role in some significant aspect of planning the activity or in which there is a clear, high, and pre-existing congruence between the instructor's and the learner's objectives.

4. Performance-based assessment of achievement. When the purpose of the andragogical learning experience is primarily proficiency or competence in a content area, the andragogy researcher must examine achievement. As a general guideline, the measure of achievement should be as unlike traditional schooling and as low-threat as possible. Knowles' use of a contract with a portfolio of evidence demonstrating achievement of mutually derived objectives is well known. The evidence, the criteria, and the means for evaluating that evidence are mutually agreed on by learner and facilitator. The desirable assessment measure is demonstration of the ability to perform the learned material through a direct means, such as actually taking and printing a photograph, rather than an indirect means, such as taking a paper-pencil test on how to take and print a photograph. Of those studies examining achievement, Clark (1991), Cross (1989), Huntley (1985), and Stevens (1986) utilized some performance activity as a measure of achievement. The ideal would be a performance assessment in which the performance is either clearly successful or not successful, and where the learner's very purpose in pursuing the learning activity is to exhibit a specific desired outcome. An example would be the adult learner seeking to become minimally computer-competent, and wanting to be able to send and receive an e-mail with an attachment; it either works or it does not. Essentially, this kind of performance evaluation is the distinction between Kirkpatrick's (1996) "learning evaluation," where one acquires a kind of "book knowledge" often determined through a paper-pencil test (can the learner pass a written test on how to operate the lathe correctly?), and "behavior evaluation," determined by observation of the learner's ability to apply or perform the learning (does the learner operate the lathe correctly?). About such "performance tests," Knowles (1980, p. 213) offers no criticism. But of "standardized tests," he is wary, noting that such "tests often smack of childhood schooling to adult learners, and so should be used with caution and preferably with the participants' full participation in the decision, administration and analysis." Slightly more acceptable to him are "tailor-made tests." But when they are prepared by the instructor and used "to compare one student to another for the purpose of giving grades to the students," they are being used in

“an anti-andragogical way,” and this, after all, is in fact the way they are usually used. Rather Knowles would have them used for the “students’ own edification regarding relative gains,” preferably “having the students construct their own tests, either for themselves or their fellow students, either individually or in teams” (p. 213). The andragogy researcher may find, however, that some types of learning content, such as learning an observable skill, may lend themselves more to performance evaluation than a content such as history or mathematics. In such cases, the researcher may possibly use a test where, as Knowles suggests, a large pool of questions is determined by the learners. An alternative might be for the researcher to have the test taken anonymously, using only group data, and only for the purpose of examining achievement as it relates to experimentally testing the andragogical methodology. This would diminish the schooling and anxiety factors Knowles finds incompatible with andragogy. Another testing alternative which would be useful in a nongraded, learning-for-its-own-sake situation would be a measure of perceived achievement such as a self-report questionnaire relative to the objectives. As a standard for assessing andragogy’s effectiveness in terms of achievement (as opposed to satisfaction), these two forms of paper-pencil tests might be acceptable to the researcher. Of course, performance testing can be anxiety-producing as well as paper-pencil testing. But performance assessments, especially where what is performed is precisely the ability the learner sought in undertaking the learning experience, or at least performance tests with learner input (such as in the use of a learning contract), are more “real world” than paper-pencil achievement tests and would be closer to the gold standard.

5. *Measuring satisfaction.* Many adult education activities do not have as their objective the mastery of some content or acquisition of a skill, but rather the inherent pleasure or satisfaction of participating in a learning activity. In such settings, the measurement of satisfaction is critical to the andragogy researcher. But whereas achievement need not be measured in those settings where achievement is not the primary objective, satisfaction with the learning experience should be measured in all settings. Of the 18 studies analyzed here, 8 examined the variable of satisfaction with the educational activity along with one or more other variables of interest.

6. *Appropriate adult learning environment.* Future andragogy studies should make every attempt to insure that both the physical and the psychological environments are as congruent as possible with Knowlesian guidelines for adult learning settings. Knowles devotes considerable space to physical logistics such as creature comforts and room arrangement, the latter suggest-

ing not only a physically comfortable environment but also a psychologically comfortable one where a greater sense of collaboration among learners is nurtured. Psychologically, Knowles also urges as fundamental tenets of andragogy a respect for the learner as an adult, a respect for the learner's experience, a fostering of collaborative effort, and even mutual learning of both learner and facilitator, a minimizing of anxiety, and, in general, an avoidance of the schooling experience. (Two memorable symbolic gestures were his desire that the learners—not students—call him “Malcolm,” and his commentary on contracts and other papers with a green—never red—pen). From the researcher's perspective, these environmental qualities are perhaps the most difficult to quantify or standardize, that is, to establish a standard or baseline for andragogy. Again, we are closer here to the art than the science of andragogy. Such atmospheric elements are often the result of some constellation of unique characteristics of the facilitator, for example, friendliness, confidence, content knowledge, charisma, empathy, humor, expressiveness, enthusiasm, body language, fairness, respect, kindness, and understanding. Such characteristics are the Mona Lisa's smile of the educator—ineffable, usually untaught, largely unteachable. But the andragogy researcher should be able to recognize when that atmosphere—however mysteriously it interacts with those individual facilitator characteristics—is not present. And when it is not, the researcher should move on to another setting.

7. *Technical issues.* Ideally, random assignment of participants should occur, but the realities of adult education research are such that in situ groups are the norm and should be considered acceptable. Secondly, the issue of whether a single facilitator conducts both treatments, as in Anaemena (1986), or separate facilitators each conduct one treatment, as in Clark (1991), is vexing. One facilitator for both treatments helps assure that personality variables do not confound the outcome since presumably the educator does not present herself as Dr. Jekyll in one setting and Ms. Hyde in another. However, a single facilitator for both treatments may exhibit some bias in favor of one treatment, or be inexperienced in one treatment. By contrast, the use of two facilitators, one for each treatment, invites inevitable differences in personality, rigor, or experience which might easily be more important than the facilitators' teaching methods when it comes to outcome measures such as achievement and especially satisfaction. If two facilitators are used, it is desirable to match them as closely as possible in terms of such qualities as experience, (including experience with their assigned or selected teaching methodology), general ability, content knowledge, and teaching evaluations. Clearly a comparison of

a learner-friendly andragogue with a stern pedagogue out of Dickens is not a legitimate comparison; pedagogy, after all, does not and should not mean pedantry. Finally, other criteria appropriate to experimental and quasi-experimental research should also be followed: adequate numbers of participants, equal and appropriate treatment duration, informed consent, comparability of groups, and so forth.

Conclusion

Should adult education, by definition, be andragogical? This is the philosophical question that Knowles and his many advocates have answered in the affirmative on the premise that the very nature of the adult in a learning setting demands, with few exceptions, andragogical or at least quasi-andragogical methods. Critics such as Cross (1981) note that the assumptions Knowles makes about the adult as a learner are problematic and tend to focus on ideal situations. One might therefore ask if it is not paradoxical to advocate a more standardized definition of andragogy while recognizing the contextual nature of instructional situations. This problem justifiably may disturb those advocating that all adult education be highly andragogical. But it should not disturb those who would argue that a more standardized “universal” definition of andragogy would apply only in those situations in which andragogy would be deemed appropriate in the first place. Knowles himself recognizes the situational aspect of implementing andragogy; his 1980 subtitle to *The Modern Practice*, “From Pedagogy to Andragogy,” suggests that there are degrees of “andragogy-ness,” and that implies that the appropriateness of andragogy is situational. Situational variables might include degree of voluntariness, learner’s experience of and prior knowledge of the content, the need for quality control in assessing learner outcomes, the presence or absence of institutional and professional constraints, and general course goals. Pratt (1988) is particularly insightful in discussing the situationality of andragogy’s appropriateness. However, except to acknowledge its importance here, that is a separate discussion except to say that “appropriateness” presupposes the even more fundamental issue of effectiveness. Questions and decisions about whether or when adult education should be andragogical are premature if we cannot establish andragogy’s effectiveness.

Yet perhaps nearly all adult educators would be sympathetic to the view that as much of the spirit of andragogy as possible should infuse adult learning situations. Unfortunately, the studies of the 1980s and 1990s relative to

andragogy's effectiveness in both achievement and satisfaction provide mixed results and often "no significant differences" emerging from variegated methodologies, and thus reveal an unstable theoretical foundation upon which to prescribe practice. It may well be that researchers examining the effectiveness of andragogy will perpetually be stymied by its fluidity, even its amoeba-like formlessness. In that view, its art will forever be paramount, and its science forever elusive, if not fraudulent. Moreover, of the three primary determinants of effectiveness in learning—the learner's ability, the learner's motivation, and teacher/facilitator factors (such as style, ability, and methodology)—the teacher/facilitator factors may be the least consequential of the three. But if andragogy is to be science as well as art; and if it is to be more than a slogan, more than an evangelical shibboleth, and more than a fond illusion, it must coalesce into some form of roughly agreed-upon testable hypothesis. The most persistent and best-known theoretical construct of the field of adult education over the last three decades should be more than a beloved article of faith underlying much present practice. It should move beyond anecdote and scattershot definitions implemented in apples-and-oranges empirical studies. What is required is a more operational, criteria-based definition—such as that offered here but in any case closely following the precepts and ideals of Knowles—to which future researchers might assent in conceiving and designing their investigations.

Notes

Knowles sought to portray adult education not as an extension of child and adolescent education, which he refers to as *pedagogy*, but rather as a philosophically and methodologically separate discipline, which should be characterized by a process that he calls *andragogy*. To do this, he argued that the adult learner is qualitatively different from the child or adolescent learner, and the need to understand those differences justifies a separate academic discipline and necessitates a very different approach to the learner. Thus if learning is to be effective, the adult educator must both be aware of the differences as well as implement them in his or her practice. While the terms pedagogy and andragogy suggest a dichotomy, Knowles increasingly came to see the two as end points on a continuum (a paradox he never entirely resolves, and one which provides fodder for his critics). His original four assumptions about the nature of the adult learner, which form the foundation of his theory of andragogy, had evolved into five by the time of *Andragogy in Action*. In that work he

is careful to describe the assumptions of the andragogical model in their “pure and extreme form” (p. 9), thus recognizing that they may not always apply in every adult education situation. In brief, these idealized assumptions are: (1) the adult learner is self-directing, needing less direction from a teacher; (2) the adult learner brings a different quality and greater volume of experience to the learning setting, which can be used as a basis for further learning; (3) the adult learner approaches the learning activity on a need-to-know basis often rooted in the developmental tasks associated with his or her adult roles; (4) because of this, the adult learner is problem-and task-centered; (5) and finally, the adult learner may be motivated by external motivators, but the “more potent” motivators are internal such as self-esteem, recognition, greater quality of life, and greater self-confidence.

Studies were selected using search terms such as *andragogy*, *self-directed learning*, and *contract learning* in the ERIC database. Reference lists and bibliographies from both the relevant studies as well as related books were also examined. Studies that were not experimental or quasi-experimental, such as expository and polemical works concerning andragogy, were not considered for specific analysis but in some cases have been cited.

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EXPERIENTIAL TEACHERS' TRAINING IN GREECE: FOR A QUALITATIVE UPGRADE OF ADULT EDUCATION

The main objectives of this paper are to show i) the value of life-long learning, ii) the direct connection of knowledge, action and research and iii) the continuing reflection, that will lead to the self-development of the teachers. In order to achieve this, the model of adult education that based in experiential learning and show the direct connection of the desirable educational process with the continuing training of the teachers is presented. Finally, proposals are formulated and the need of continuing training is stressed, as well as ways of achieving this by each teacher, either if she is already in-service or is going to enter the profession, so that education could finally acquire a content of general culture.

Key words: *life-long learning, self-development, adult education*

Introduction

The contemporary school, as a primary system of a continuously developing financial and social reality, takes on the role of the dynamic molding of the new generation, which is the society of the active participated citizens of tomorrow. For this reason we have to re-estimate its role and possibilities, its operation and aims, in the view of new designations and determinations.

The first step of this difficult work is the investigation of the relation of the two communities from which the school consists of, the community of the students and the community of the educators. The historical study of this relationship brings to notice that the precedence had once the one community and then the other. From the ancient years till Rousseau (18th century), the frightening, the threat and the punishment were thought as a successful way of learning in order to achieve the abrupt maturity of children. Rousseau, for the first time, put the respect of the nature and personality of the children themselves as a matter of great importance, denying that the children should be faced as “miniatures” of the elders. In contemporary era, one more factor

was thought of very important in the procedure of learning; the factor “environment” with all the aspects that it might have, historical, social, political, financial, and cultural. Many times, though, it was faced with dogmatism as an implantation of prepared mentalities and systems in the field of education, creating predisposed carriers of the each time financial, social and political pursuits, so circumventing - in this way - the personality and the free development of the children as of the educators.

The current situation

In modern times, within the experience of the past and the anxiety about the future, the asking matter is to re-determine the relationship of the two communities as a relationship of completing each other binary unity, which will respect the each time circumstances. This relationship will be able, though, to control those circumstances and maybe change them, in order to succeed the common benefit and the best circumstances of life of all. When the new generation is not faced as an “empty vase” which has to be filled in with knowledge, then it learns to face its fate and not to accept it in a passive way. In the world of information, of computer-surfing, of multi-civilization and of world-wide historical changes, in which we live in, the previous demand is more imperative than ever.

And that's exactly the point in which the question is raised whether the educators have the possibility to satisfy those contemporary needs, whether they can contribute to the developing of a type of school, which will not be marginal and cut off, but it will stand up for the new challenges, taking over the role of the breeding, of the catalyst, and not of the passive receiver. The suspense of the consciousness of this responsibility often provokes owe to the educators, since they recognize themselves the chasm between their scientific establishing and their insufficiency, concerning the instructive methodology and the psycho-pedagogical approach. They often try to overcome this chasm by resorting to personal experiments or personal education. They feel anxious in front of cases of problematical behaviour and they ignore how to handle them. Many times they lose their self-confidence, they feel disappointed and even worse, they lose their self-control or the mood for systematical and effective teaching.

The state from its side ought to be succoring, offering generously its actual support and assistance to the educators through well-organised nets of seminars, which will not have the character of spasmodic and isolated

solutions; on the contrary, they will have the character of well-meditated and permanent answers in the temporary erudite reality, which the school of today experiences.

Design of the content of the re-education

The continuous improvement of the quality of the provided education can be succeeded only through the continuous re-education of the educators. This re-education will examine thoroughly all the aspects, in which impotencies come up, naming that it will connect the theory and the action. In that way, it will contribute to the versatility of the educators, supporting not only their personal but also their professional progress. So, for the establishing and the correct intend of the seminaries, those following themes must be seriously taken over (Tzavara & Vergidis, 2005, p. 256):

- What educators can learn and in what way
- What must they necessarily learn
- What kind of knowledge and adroitness must they be taught during the schedules of education
- What kind of knowledge and adroitness are they to pass on to the pupils
- In what way a schedule of education could be planned, developed and practiced, in order to be thought successful
- How can we define the successfulness of the schedules of re-education

We will state next the features of the model of learning through experience and its effectiveness to the professional progress of the educators.

Experiential learning and its contribution to the professional development of the educators

According to Alan Rogers, an intellectual of the adult's learning, when the adults are being taught, they progress, they carry a whole of experience and values, they participate to the schedules having given intentions and expectations and they already have shaped ways of learning (Rogers, 1999). As it is known, the main purpose of the models of training and re-education is the change of attitudes and beliefs of the educators, concerning their teaching methods. However, this procedure of change – specifically this kind of procedure of change – is accompanied by a sort of undesirable feelings, such

as anxiety, stress, even immobilization (Goddard & Leask, 1992 in Tzavara & Vergidis, 2005, p. 256). In order to achieve this change, the ones who give re-education ought to have seriously in mind this factor and give systematic support to the educators, according to the scientific principles of Adults Education.

In proportion to their focusing, there are common points between the schedules of education and the professional development of the educators, but also differences relating to the aim, the intentions, the methods, the substance, the structure and the organisation. Especially useful for the education of the educators are the approaches that have developed about the adult's training, usually known as "theory of self-raising", which has been founded by M. Anderson, E. Linderman and mainly by M. Knowles. This theory shows the completely different way that adults learn and act comparatively to the children. This theory also relies on the active participation of the educators to the educational scrutiny in order to find a personal self-definition. According to that meaning the educator acts more as a coordinator of actions and as useful resource and less as an instructor or as a transporter of knowledge (Rogers, 1999).

Experiential learning was the main issue between the adult's trainers of the latest years. It relies on the active participation of the learners, because it depends upon their decision to learn by action, to have vivid experiences, the great importance of them as constituent elements of the learning process is a point of converge between all the intellectuals (Kokkos, 1999). However, learning by experience has also been named as a way of common sense for adults to learn, because the adults construct a point of view about the reality according to their personal conscience of experience (Mezirow, 1981). How difficult or easy learning can be, could be determined only by the cultural environment in which a person lives and grows, because the meaning that one gives to their activities assigns the grade of familiarization that they have with them, and that consequently assigns how difficult or easy learning can be (Rogers, 1999).

The experience, however, in order to guide to the production of new knowledge, is essential to be connected with critical consideration. That's why many intellectuals discuss about the "circle of learning", a theoretical model, introduced especially by Kolb (1984). The "circle of learning" is an endlessly up meandering coil, in which anything that we live or comprehend guides to a new mental perspicacity. This mental perspicacity leads to a new experience and so on (Kokkos, 1999).

If we desire, however, to comprehend entirely the “circle” we should, in Roger’s opinion, proceed to three annexes – modifications: the first modification concerns the need for searching new piece of knowledge and new experiences through the critical approach of the new experience. This criticism relies on the already made experience in our conscience, personal or not. The second modification concerns the important way of thinking by abstracts, which can be testified under new circumstances (active experimentation). The third modification includes the need of making decisions. This need comes in sight not only when one is ready for action, but also at other points of the “circle”, such as before the designation of the experiences which are being used for critical meditation, or before using the abstract’s as a step before the active experimentation. Obviously Roger’s suggestions enrich the model of the “circle of learning” not only with evidence of theoretical scrutiny, but also with evidence of action. So this model leads to a specially attractive, thorough and effective “vivid learning in classroom”.

Criticism about the up to date existing training

The last years, the re-education of the educators remains unaltered. According to the mentality of Greek people, knowledge should be gained easily and swiftly. The formalistic view dominates that prejudices the transfer of standardized knowledge. This happens, indeed, by the traditional teacher instructional way, without focusing to the substance, meaning to the spherical and critical approach of the objects and to the development of deftness, so that the educators under training can be discouraged. Educators believe that the re-education that is provided although seminaries by exterior institutions (Ministry of Education–Administration) is not what their needs require, because they become receivers of prepared piece of training and formulas, without having the possibility of taking over themselves the responsibility of their re-education. And this happens because the role of the educator always changes. Concretely, the new educational programmes “demand the use of new approaches, the multi-subject approach, the cooperational, the projects. These approaches recognize learners as the main subjects in the learning-procedure. Under those kinds of changes the traditional model of an educator who is the main versed and conversant has been subverted and its place has been taken by a type of educator who tries to make suitable circumstances – as a facilitator – in order to help learners to conquest new knowledge and skills” (Lanari, 2005, p. 197).

From all these can be, however, ascertained that the already taking place re-education doesn't equip the educators with the suitable equipments, so that they can effectively face problems coming up in a class daily: "In the school of today and about whatever concerning re-education and professional process, emphasis has been given to the academic – theoretical part of it, the methods of teaching and the conducts and less to the features of the personality of the educators and to the points of view that they have about themselves, their students and the procedure of teaching itself. However, the sufficient preparation, the scientific faultlessness of the educators and their efforts to cover their student's needs are not sufficient. And that happens because the educators must be prepared to come over many roles, in many of which they haven't got the suitable scientific knowledge such as encourager, counselor or family counselor of each student" (Mouladoudis, 2005, p. 340). So naturally the educators think that there is a distance between the knowledge they get at seminars and the demands in their professional practice. So the educators come round to master studies, hopefully to find answers to the facts they are being through.

Proposals for an effective contemporary training and re-education

For the re-education of the educators and in order to achieve the qualitative enrichment of the educator, the following are suggested:

- A sector of Teaching and Pedagogics should be founded in each University with duration of one year after graduation, not only for the theoretical but also for the technical sections. Those programmes will include projects of teaching, psycho-pedagogics and teaching itself in classrooms. The gradulators will get a certificate in pedagogics, which will be essential for their appointment in public schools.
- There will be compulsory preliminary re-education for the ones who have graduated and are to be appointed in public schools. That means for the ones who have succeeded in the examinations of supreme council of selection of staff and are to be appointed in the next two years.
- The educators that don't practice their job should have a semester re-education of the peripheral re-education centres. The re-education shall be organized by the traditional way, naming face to face.

- For the educators that practise their job, the possibility should be given to attend programmes of distance re-education by telematics at the Centres of impelling re-education and under perfect organization, in order to cover the whole country. Each having re-education should have an each-hour indemnity.
- Self re-education: educators who serve at schools of long distance could attend special re-educational programmes, having the support of the school counselors and experts – re-educators.
- Outline and structure of the programs by collaboration and equal participation of educators and educated, having always in mind the taking-place situation and the vital needs of the educators (Vergidis, 1999).
- Consistent holding of the documents of the program, knowing that they are the “tip of the iceberg” (Courau, 2000, p. 96) and the beginning for each action, giving special meaning to everything has to do with significance and its publication (Vergidis & Karalis, 1999).
- The educators should be qualified not only with theoretical knowledge, but also, and mostly with the ability of a creative handle of the relations that are taking place in a group (Jarvis, 2003).
- Establishing of suitable trained educators, according to the principles of the way that adults learn and are getting trained (Kokkos, 2002).
- Emphasis to programs which have diminished attention, such as those which mark to the social and personal enraiment of the adult-educator (Vergidis, 1999).

Conclusions

The training of educators in Greece, despite any weaknesses and dysfunctions, is a field with dynamics and auspicious prospects. The vastness of knowledge, the different expressions of our culture that spring through the modern life conditions, become dogmatic any perceptions for personal conquest of perfection. This is more like a personal arrogance, and not a starting point and motivation of a fertile self-development. The position of a great importance, due to the vital significance for each phase of person's life - independently from the age - it is the guarantee of the conditions that encourage the human growth. Having already realised the precedence those who are involved in the educational process feel permanently the necessity of the training.

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ADULT EDUCATION IN NORWAY – AN OVERVIEW

The paper gives a short overview of the institutional setting of the adult education system in Norway. After sketching the historical development of the system, the legislative framework and the bodies who are responsible for the adult education system are presented. This is followed by a presentation of the main providers of adult education and data about participation in adult education. Thereafter the financing of the adult education system is outlined. The paper concludes that Norway offers a legislative and institutional framework which provides favourable conditions for adult education.

Keywords: Adult education in Norway, financing of adult education, participation, providers, Competence Reform, legislative framework.

Preface

Interest in adult education has grown in the last decades. Many countries have realised that changing demands in working life and a constantly and rapidly changing world makes updated and new knowledge necessary in order to improve the economy's competitiveness, to increase the flexibility of the working force, and to enable the individuals to meet the new challenges which a changing world provides.

Individual countries have differing focuses on adult education, and the systems and organisation of the adult education therefore also differ to a great extent. The aim of this paper is to give a short overview of the institutional setting of the adult education system in Norway. This presentation will only focus on the most important characteristics of the adult education system in Norway. Due to this the description can unfortunately not be complete, and will not cover all aspects of this wide and multifaceted field. Despite this limitation, it is hoped that the reader will get a rough picture of the main characteristics of the adult education in Norway, and will be able to compare it with the adult education systems of other countries.

Historical review

The Norwegian adult education tradition shares a common heritage with the other Scandinavian countries. It is strongly influenced by the Danish nineteenth century educational theorist N.F.S. Grundtvig (of the popular enlightenment tradition), who supported the Folk High School.

Until the 1950s adult education was primarily provided by humanitarian, political and other non-governmental organisations (NGOs). After that the state started to get involved (initially as a part of labour market policy).

In 1976 a separate Act on Adult Education was adopted (it came into force on 1 August 1977, when Norway became the first country in the world to adopt a separate act on adult education). The aim of the act was to increase equality between individuals and groups, and improve the regional distribution of resources. The Act was modified in 1992 (*e.g.* a new recognition and grand system for study associations was adopted). In 1993 matters related to distance education were included in the Adult Education Act (the Act on Correspondence Schools was abolished).

In the 1990s a series of comprehensive reforms were implemented. The first one was the implementation of a Core Curriculum, which describes the contents of primary, lower secondary, upper secondary and adult education. The broad reforms of the 1990s were intended, among other things, to make the initial education and training system more adaptable to the needs of adults.

A new Act on Education came into force in 1999, and parts of the Adult Education Act from 1976 dealing with primary and lower secondary education and upper secondary education for adults are now included in the new Education Act.

The Competence Reform, whose implementation started in 1999, is the latest reform having a great impact on adult education. The objective of the reform is to give adults better opportunities for training and competence building. The main elements in the reform are: the declaration that adults who need primary, lower and upper secondary education have the individual right to such education; the establishment of a system for documentation and recognition of non-formal education for adults; the establishment of the individual right for employees to study leave; the bettering of study funding for adults, and no taxation of enterprises' financial support for employees' education efforts (that is: if the education programme has relevance for his/her present job).

Two other main aims of the Competence Reform are the reorganization of the public education system to adapt it to the concept of lifelong learning, and to develop education opportunities which are offered by the workplace as a place of learning (in cooperation with the social partners).

(KUF, 2000, s. 6-8, 16-19; OECD, 2002, s. 28-31, 41-43, 55-56; EURYDICE/CEDEFOP, 1999, s. 25; KUF, 98)

Legislation and responsibility for the adult education system

The following chapter provides a short presentation of the legislative framework which affects adult education. After that some of the most important agents who are responsible for the adult education system will be presented.

Legislative framework

A specific legislative framework regulates the adult education in Norway. The most significant laws are the Act on Adult Education from 1976 and the Education Act. The parts of the Adult Education Act that apply to primary and secondary education for adults were included in the new Education Act, which came into force in 1999. Further acts of significance to adult education are: the Act on Universities and Colleges; the Act on Folk High Schools; the Act on Private Schools; the Act on Private Colleges; the Act on Student Loans to Pupils and Students; and the Act on the State Educational Loan Fund.

The *Stortinget* (parliament) has made various amendments to these acts affecting adult education. In 2000 it decided that adults without primary and secondary education will get the individual and legal right to such an education. An amendment to the Act on Universities and Colleges gave adults aged over 25 and without formal entrance qualifications the possibility to enter university/college studies if the non-formal education is approved by the university/college in question. In 2000 the Parliament also amended the Act on Working Environment (from 1977). This amendment gives employees an individual right to study leave (from 2001).

(Bø, 2003, s. 7; EURYDICE/CEDEFOP, 99, s. 25; KUF, 2000, s. 16-18; KUF, 98)

Responsibility for the adult education system

The government and parliament work out the goals and determine the legislative framework for the whole Norwegian education system. This implies that the state also has the responsibility for the general development of the adult education.

The Ministry of Education and Research is the highest administrative body for school and education. It has the overall responsibility for administering the educational system and for implementing the national education policy in this field. It has also the responsibility for developing curriculum guidelines. Furthermore it is responsible for the general development of adult education and for higher education.

Within the field of adult education the Ministry's main duty is to create and provide conditions suitable for lifelong learning to stimulate competence development, and to administer the various acts related to adult education.

The Ministry of Education and Research co-operates with other ministries when dealing with educational programmes which also affect these various other ministries' sphere of competence. Such coordination is carried out with the Ministry of Labour and Government Administration (in charge of labour market courses, employment policy), the Ministry of Local and Regional Development (immigration policy), the Ministry of Trade and Industry (industrial policy), and the Ministry of Health and Social Services (continuing education and training for health personal).

(OECD, 2002, s. 44, 53-54; Bø, 2003, 4-5; EURYDICE/CEDEFOP, 99, s. 25-26, KUF, 2000, s. 8-9)

The central government has delegated a great amount of responsibility and decision-making authority regarding the education system to the local authorities. The counties and municipalities have - within the limits defined by the state - direct responsibility for education and training at their level. The local authorities have also responsibility for planning and running adult education at their level.

The 435 municipalities are responsible for running primary and lower secondary schools. The 19 counties are responsible for and run the upper secondary schools. Higher education is administrated by the Ministry of Education and Research.

This implies that the municipalities are responsible for adult education at the primary and lower secondary level and that the counties are responsible

for adult education at the upper secondary level. Universities and university colleges (which mostly all are state-run) have responsibility for courses for higher education.

(EURYDICE/CEDEFOP, 99, s. 7-8, 25-26; KUF, 2000, s. 8; OECD, 2002, s. 54; Bø, 2003, 4-5)

The Norwegian education system was formerly characterised by a large number of advisory bodies which were concerned with specific types of education. Several reforms (which started in the end of the 1990s) have led to the dissolution of most of them. The system was reorganised, and 18 National Education Offices were established in each county in 1992. The National Education Offices represent the central government at the regional level and function as a link between the Ministry of Education and Research and the education sector on the regional/local level.

The function of the National Education Offices is to ensure that children and adolescents are given appropriate schooling in accordance with the statutory regulations, to give advice and stimulate work in each municipality with regards to primary and secondary education, and to promote co-ordination between the educational sectors and levels. Further they are responsible for reporting, evaluating, supervision and control of the education system on the regional/local level.

The National Education Offices are also responsible for adult education at the primary and secondary level, special education for adults and education for adults with Norwegian as a second language. Further they are responsible for co-ordination and co-operation between different actors of adult education in their regions.

(KUF, 2000, s. 9; OECD, 2002, s. 53-54; Bø, 2003, 4-5)

In 2001 the Norwegian government founded the Norwegian Institute for Adult education (VOX) as a central tool for the implementation of the Competence Reform. VOX is the result of a merger between three governmental institutions which were under the auspices of the Ministry of Education and Research. These now defunct institutions are the Institute for Adult education, the Norwegian State Institution for Distance Education, and the State Adult Education Centre. VOX serves as a knowledge base for actors within adult education, both nationally and internationally. VOX is responsible for initiating, co-ordinating and implementing research and development projects (e.g. development of new learning structures and materials), facilitating contact and collaboration among national actors (e.g. social partners, providers

of adult education), establishing networks for adult education, and providing adult education (e.g. courses for adults and teachers).

(Bø, 2003, s. 6; KUF, 2000, s. 14)

Providers of adult education

Adult education is offered at different levels and from different agents. This makes the Norwegian adult education system rather complex. Adult education and learning is provided by public and private providers, NGO's and a variety of agents/actors involved in working life. In what follows some of the main providers of adult education and the type of education which is offered by them will be presented (this presentation is mainly based on the following sources: EURYDICE/CEDEFOP, 1999, s. 26-27; KUF, 2000, s. 23-36; OECD, 2002, s. 44-45, 74-89, 167-174; Bø, 2003, s. 8-9, KUF, 98; Tøsse, 2003, s. 183-186).

Municipalities

The municipalities are responsible for planning, developing and providing primary and lower secondary education for adults in the municipality. They are also responsible for providing special needs education for adults and education for adult immigrants (courses in Norwegian and social studies). If the municipality is not able to provide such education for adults in the existing facilities (e.g. primary and lower secondary schools) this education can be entrusted to study associations (see below).

County authorities

The county municipalities are responsible for planning, developing and providing upper secondary education for adults in the county. They are responsible for general education and vocational training at this level. The upper secondary education leads to qualification for higher education or to vocational qualifications (occupation). The counties provide ordinary courses in schools which adults attend together with young pupils, and courses specially designed for adults (so-called intensive or comprised courses in which progress is faster than for ordinary students). If the municipality is not able to provide such education for adults in existing facilities (e.g. public schools) this educa-

tion can be entrusted to study associations or distance education institutions (see below).

In connection with vocational education the government has given adults, without formal vocational certificates, the opportunity to certify their qualifications. Adults with relevant professional experience lasting 25% longer than the apprenticeship period for the trade may register for the trade or journeyman's examination. If the adults do not pass the required examinations in the theory of the trade they must take external examinations in the theory of the trade.

Institutions of higher education

According to the Act on Universities and Colleges all institutions of higher education are authorised to organise and hold further and continuing education and training in their fields. Adults can enter higher education as ordinary students or they can combine studies with full-time work as part of further and continuing education. The costs connected with this type of education/training are to be paid by them (in some cases the employer may bear these costs).

Access to higher education requires formal entrance qualifications. But as a result of the Competence Reform adults without formal entrance qualifications can be admitted to higher education studies if their non-formal education is approved by the university/college in question.

Resource centres

Resource centres are often attached to upper secondary schools (e.g. as separate departments within the school). Resource centres may also be organised as foundations or as individual limited companies (owned by the county or by private firms). Resource centres have their own budgets and are self-financed. The centres offer various forms of education and training. Often they arrange vocational training courses for the AETAT (public employment office). Some of the centres develop and provide courses and training, e.g. language or computer courses for private or public demanders on a commercial basis. In this way resource centres contribute to co-operation between upper secondary schools, public institutions and work.

Study associations

Study associations are voluntary, humanitarian, political and other non-governmental organisations whose primary purpose is to provide adult education (e.g. Folkeuniversitetet). They offer a great variety of courses and study groups for adults. The subjects of the courses range from leisure activities to courses at university level. Study associations determine their own study plans and are responsible for the content and organisation of the courses. Most of the courses are not bound by the curricula and examinations set by the public educational system. But some study associations also offer formal education (e.g. upper secondary education). These courses must be in accordance with the national curricula and education regulations. Adults who attend such courses must sit exams at a formal education institution as a private candidate.

Distance education providers

The basic idea behind distance education is decentralisation of education and competence building programmes in order to offer various groups possibilities for open and flexible learning. These courses were formerly mostly arranged as correspondence courses. But computer and video technology has enlarged the possibilities for organising this form of education. Courses offered by distance education cover a great variety of study areas and levels. Courses cover areas such as leisure activities, foreign languages, health care, economics, administration and technology. Many of the courses prepare participants for examinations which lead to formal qualifications (at the upper secondary or university level). The importance of courses leading to work-related qualifications has increased the last years.

Folk high schools

Most of the so called folk high schools in Norway are boarding schools which are owned and run by religious organisations, independent foundations, or county authorities. Folk high schools provide courses of different lengths (from a few days to 33 weeks) for young people and adults (there are two folk high schools for senior citizens). Their courses cover a great range of study fields, such as arts and crafts, music, international solidarity, and computer science. Courses are not based on standardised curricula and according to the Act on Folk High Schools the schools can not conduct exams and the courses can not lead to formal qualifications. But full-time are given three points for

the folk high school studies, which they can use in the competition for admission to higher education, and this has been the case from the 1997/98 school-year on).

Private competence development enterprises/consultants

These organisations offer competence development on a commercial basis. The courses (education and training) they provide are not regulated by law, standard curricula or other regulations. Depending on the competences and resources these providers dispose of they may develop courses and competence development programmes (e.g. communication courses), and can market these. Their customers may be private persons, but companies are the major source of demand for their products.

Labour market authorities/AETAT

These authorities provide labour market training for unemployed people. The aim is to provide the unemployed with occupational skills in order to enhance their job possibilities. Another aim is to motivate the unemployed to take part in continuing education and training to improve their qualifications and skills. Labour market training is shaped through co-operation between the authorities responsible for the labour market, and the education authorities. Courses are provided by a variety of actors such as labour market authorities, upper secondary schools and resource centres.

The workplace

A great part of the competence development in public and private enterprises takes place through in-house courses or on-the-job training. The workplace has therefore become an important arena for competence development and further training for adults.

The social partners have acknowledged the great importance of competence development and they co-operate for enhancing competence development within the working place. A collective agreement regulates their co-operation in this area (in 1998 the social partners accepted an action plan for competence development as an appendix to the collective wage agreement). To enhance competence development within the workplace the social partners encourage employers to increase competence and to offer systematic training

for their employees (e.g. the collective wage agreement requires that employers document the need for continuing training and develop training plans).

Education and training which takes place in the work place is provided by internal staff or by private consulting companies. Also the social partners' organisations offer job-oriented courses at different levels. These courses are primarily aimed for their members.

Participation

The statistical material regarding adult education is fragmentary and insufficient. There are several reasons for this. The most important is that not all adult education is covered (such as competence development in enterprises). Another problem is that people over 20 are defined as adults in ordinary education and therefore, it is difficult to distinguish between ordinary students and adults in formal educational institutions such as universities.

Adult education, according to topic/provider, number of courses and participants. 1998-2000:

Topic/Provider	Description	1998	1999	2000
study associations	courses of varying length	681359	681845	666729
folk high schools	main courses and short courses	28324	29592	29146
long distance education institutions	individual registration	44731	39394	37982
tuition for immigrants	teaching to level	28957	37567	27721
labour market training	courses of varying length	32869	25848	37176
primary education directed by municipalities	with offering exam	1877	1547	1248
special education at primary school level	with offering exam	7310	6570	6569
other adult education at primary school level	courses with varying length	1297	982	1146
lower and upper secondary education directed by counties	in ordinary classes and part-time students	30068	26467	20160
further and continuing education at university and colleges	further and continuing education	94078	81755	84504

(Source: SSB, 2001)

This table can not give an exact and complete picture of adult education for the reasons listed above, but the figures can at least help to provide a certain impression about the participation in adult education.

A report from Fafo (Nyen, 2004a, s. 17) shows, that in 2003 14.3% of 22-59 year old persons in the sample participated in formal education, that means education carried out according to recognised curricula and which gives formal qualifications, while 12.1% of the 22-66 year old persons participated in such education. In 2004 13.6 % of the 22-66 year old persons in the sample participated in formal education (see Nyen, 2004b, s. 10)

Several studies indicate that the degree of education and training on the job is very high and that the workplace is an important provider of adult education. Surveys conducted in the late 90^s indicate that a great number of Norwegian companies (1996 90%, 1999 81%) offered competence development. (KUF, 2000, s. 33, Tøsse, 2003, s. 185)

A Fafo-report from 2004 shows that in 2003 57.2 % of those employed in the sample had participated in education and training at the workplace (courses, seminars, conferences). In 2004 55.4 % of those interviewed employees had participated in education at the workplace. (Nyen 2004a, s. 37; Nyen 2004b, s. 10)

With regard to participation in adult education, several studies show that there is inequality between different groups. Persons with higher education participate more in adult education (also in courses at the working place) than people with lower levels of education. Participation rates also differ according to the sector of employment and the place of living, meaning that sectors of employment and domicile have an effect on participation in adult education. (Nyen, 2004a; KUF, 2000, s. 33-35; Tøsse, 2003, s. 191-193)

Funding and financing of the adult education

The Norwegian political system is characterised by a great decentralisation of power and responsibility. This also applies to the Norwegian education system, where decentralisation is also reflected in the system of funding.

Municipalities and county authorities cover the costs of primary and secondary education for pupils including adults. They also cover the costs of adult immigration education. State grants which the local authorities receive for primary and secondary education were earlier earmarked for such. In order to increase the autonomy of the municipalities and counties this system was abolished and replaced by a grant system whereby the local authorities receive block grants (a lump sum) which cover all financial support from government for education, culture and health services (the state grants for financing the Norwegian language and social studies are still earmarked). This system im-

plies that decisions about economic priorities for adult education at the local level (primary and secondary education) lie with the municipalities and counties. Tuition is free, but adult participants have to bear the costs of textbooks in upper secondary education, and they have to pay a fee for both lower and upper secondary examinations.

Some of the adult education programmes which exist outside the primary and secondary education system are financed by earmarked grants or government subsidies.

According to the Act on Adult Education recognized study associations and distance education institutions receive state grants (the size of the grants depend amongst other things on how many lessons were given). Participants have also to contribute to financing. They have to pay course fees and they have to pay for required educational material (the fees for distance education institutions are often higher than fees for courses at study associations).

Folk high schools which fulfil the requirements set in the Act on Folk High Schools receive state grants (the grant model is based on three elements: a basic grant, a grant based on the number of pupils, and a grant for hiring costs). Public funding covers about 50% of the costs for running the folk high school. Tuition at the folk high schools is free, but students who attend courses at folk high schools have to pay for boarding and lodging (they can obtain financial support for this from the State Educational Loan Fund).

Higher education is administrated and funded directly by the Ministry of Education and Research. The funding of higher education institutions is based on framework allocations and on allocations based on results (this form of funding is becoming more significant). Tuition in Norwegian higher education institutions is free (students have to pay a small fee for student welfare services). With regard to continuing education at state-run higher education institutions, the general principle is that basic study programmes are free, but institutions are allowed to charge a user fee.

Private higher education institutions also receive state grants in accordance to the regulations in the Act on Private Colleges. Students at private higher education institutions have to pay fees for participation in study courses/programmes.

Labour market training is financed fully by the state. The Ministry of Labour and Government Administration is responsible for this financing. Participation in labour market courses is free for participants.

The costs for competence development in the workplace/company based on the needs of the enterprises concerned are first of all paid by these enterprises. But according to the Adult Education Act state grants can be given for enterprise-based training if certain requirements are met (that is, training must be organised in co-operation with public institutions, folk high schools or NGO's entitled to grants). Also the Norwegian Industrial and Regional Development Fund provides support to enterprises for competence development measures.

The social partners have, as mentioned above, initiated co-operation for competence development in the workplace. Both have acknowledged the importance of competence development and both have accepted that they have to contribute to the financing of a job-oriented further education system through wage negotiations.

(EURYDICE/CEDEFOP, 1999, s. 26; KUF, 2000, s. 8, 35-41; OECD, 2002, s. 33-34, 51-54)

Clearly there are a variety of forms of funding in the Norwegian adult education system. Some types of adult education are fully financed by the state (e.g. primary and secondary education, labour market training), other types are funded by the state and the adult participants (e.g. distance education, study associations), and others are paid for by employers.

Conclusions

The aim of this article has been to give a short overview over the Norwegian adult education system. Therefore only the main characteristics of the adult education system could be presented here. Other important aspects of the system could not be presented here.

As we have seen, the central agents for providing adult education are the public school system, NGO's (study associations), distance education institutions, and the workplace. There are - also some private providers of adult education, but they are not as important as the agents mentioned above. As a result of the Competence Reform (which was strongly influenced by the labour movement) the workplace will become an even more important arena for continuing education in the future.

As pointed out above, Norway has a legislative and institutional framework that provides favourable conditions for adult education. The latest reform affecting adult education, the Competence Reform (which is the biggest

reform since the adoption of the Act on Adult Education), shows that Norway continues to put a strong focus on providing favourable conditions for competence building for adults. One aim of the Reform is to raise the educational level of the least educated, but its primary aim is to facilitate and promote competence development throughout the adult's working life in order to improve the economy's competitiveness and to increase the flexibility of the working force.

The Competence Reform has been criticised for a one-sided focus on the working life and for a lack of practical action regarding competence development for the least educated (Nyen, 2004a, s. 7-8; Tøsse, 2003, s. 181). Especially the last point of criticism touches a problem which seems to be general in the adult education system, namely unequal access to adult education. This is supported by several studies that have indicated that there is unequal access to adult education. An important task is therefore to carry out further research in order to identify the causes for unequal access.

It is not possible for us to evaluate the Competence Reform in this limited space. Readers who are interested in a proper presentation and evaluation of the Competence Reform are to be referred to the literature which deals with this topic (see below).

The Competence Reform seems nevertheless to reveal a common trend towards regarding and applying adult education mainly as competence development in and for the working life. Therefore it will be interesting to see if this trend will lead to an abolishment of the classic ideal of adult education - the classic idea of enlightenment and general education of the people. Especially in a fast-changing world that brings various new challenges to the people it seems important that the classic ideal of adult education should not be forgotten. Only an enlightened society can meet all the challenges and changes facing us in an open, reflective and constructive manner.

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OBRAZOVANJE STARIH U KANADI

„Starenje se ne meri brojem godina. Mi starimo onda kada se odrekemo svojih ideala. Godine mogu da stvore bore na koži, ali nedostatak entuzijazma stvara bore u duši.”

Samuel Ullman

„Ljudi svom životu daju značenje, njihov sistem vrednosti je taj koji definiše i vrednuje starost. Važi i obrnuto, način na koji se društvo odnosi prema starima otkriva golu i često prikrivenu istinu o njegovim realnim principima i ciljevima.”

Simone de Beauvoir, „Starost”

Obrazovanje treće generacije u Kanadi predmet je rasprostranjene društvene brige na svim nivoima: od lokalne zajednice do nacionalnog nivoa. Pitanjima vezanim za život seniora poklanja se velika pažnja i neprekidno se vrše istraživanja u cilju unapređenja kvaliteta života u starosti.

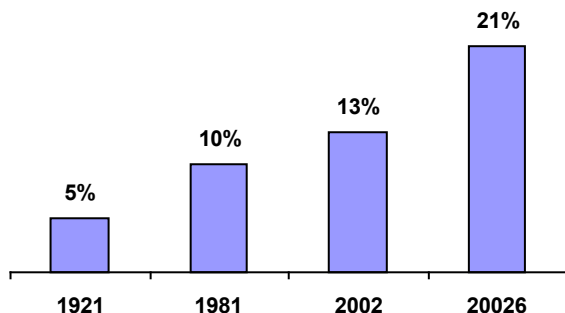
Institucionalni oblici obrazovanja obuhvataju Elderhostel, Institut za doživotno učenje i različite oblike klubova i dnevnih centara za stare. Obrazovanje se shvata kao faktor očuvanja i/ili razvoja sposobnosti pojedinca. Programi su prilagođeni potrebama i interesovanjima sedokosih studenata i obuhvataju sve oblasti znanja i stvaralaštva. Znanje radi znanja, unapređenje kvaliteta života, ali i sticanje kvalifikacije, samo su neki od faktora koji motivišu seniore za uključjenje u obrazovni program.

Brojne su studije koje predviđaju socio-demografske tokove. Predviđeni rast populacije trećeg doba, njene karakteristike i potrebe u velikoj meri utiču na programiranje budućih sadržaja rada institucija koje se bave obrazovanjem starih. Očekuje se da će generacije koje dolaze ući u treće doba sa višim nivoom obrazovanja i većim obrazovnim potrebama. Predviđa se da će obrazovni turizam biti veoma zastupljen, kao i različiti oblici fizičke aktivnosti. Proces kompjuterskog komuniciranja doživljava svoju ekspanziju. Važno je da društvo spremno dočeka nove generacije trećeg doba, uvažava njihove potrebe i pruža mogućnosti za zadovoljavanje njihovih interesovanja.

Socio-demografski pokazatelji

Starenje populacije je fenomen posebno karakterističan za ekonomski razvijene zemlje. Seniori čine grupu koja ima najbrži rast od svih populacionih

grupa u Kanadi. U toj zemlji je 2002. godine bilo 3,9 miliona seniora, što je predstavljalo 13% od ukupne populacije. To je porast od 3% u odnosu na 1981, kada je taj procenat iznosio 10%, ili 8% u odnosu na 1921, kada je procenat bio 5%. Očekuje se da će populacija seniora rasti još i više tokom nekoliko sledećih dekada, posebno kadaa „Baby Boom” generacija dostigne dob od 65 godina života, u drugoj dekadi XXI veka. Predviđa se da će taj procenat 2026. g. iznositi 21%, ili 7,8 miliona od ukupnog broja stanovnika.¹



Zbog povećanog i očekivanog produžetka života, žene čine veliki deo na skali populacije seniora, posebno u kategoriji najstarijih. Žene su 1995. godine činile 58% stanovnika starijih od 65 i 70% starijih od 85 godina.²

Ako se pogleda sveopšta populacija, većina seniora (83%) živi u nekoj od četiri velike provincije (Ontario, Kvebek, Alberta i Britanska Kolumbija).³

Seniori takođe čine veliki deo populacije u tri najveća gradska područja. Godine 1995, 12% populacije u Vankuveru i Montrealu i 11% u Torontu činili su ljudi stariji od 65 godina. Te godine, 31% populacije starije od 65 godina živelo je u jednom od ovih gradskih područja.⁴

Većina seniora živi u svojim kućama. Taj procenat je 1991. iznosio 92%. Zanimljiv je podatak da 28% stanovnika starijih od 65 godina žive sami, u poređenju sa 8% populacije u kategoriji 15-64.⁵

¹ Government of Canada, Canada's Aging Population, Minister of Public Works and Government Services Canada 2002, Cat. H39-608/2002E

² Statistic Canada, A Portrait of Seniors in Canada, Third Edition, 1999

³ Government of Canada, Canada's Aging Population, Minister of Public Works and Government Services Canada 2002, Cat. H39-608/2002E

⁴ Government of Canada, Canada's Aging Population, Minister of Public Works and Government Services Canada 2002, Cat. H39-608/2002E

⁵ Government of Canada, Canada's Aging Population, Minister of Public Works and Government Services Canada 2002, Cat. H39-608/2002E

Žene su sklonije da žive same. Tokom 1991. godine 38% žena starijih od 65 i 53% žena starijih od 85 živelo je samo.⁶

Dok većina starijih živi u svojim kućama, mali procenat živi u institucijama. Tokom 1991. godine 8% svih seniora je živelo u institucijama, u domovima za stare ili hronično obolele.⁷ Nije iznenađujuće da procenat seniora koji idu u institucionalni oblik smeštaja raste sa godinama starosti.

Kanadski seniori žive duže nego ikada pre. Osoba stara 65 godina mogla je 1991. da očekuje da će živeti još 18 godina, što je 5 godina duže nego 1942.⁸

Većina kanadskih provincija ima zakon o obaveznom penzionisanju u dobi od 65 godina. Samo 6% seniora je još uvek radno aktivno, uglavnom u poljoprivredi ili profesijama vezanim za religiju.⁹

Prosečan prihod ljudi starijih od 65 godina bio je 2001. za 27% veći nego 1981. Ovo se shvata kao povećan prihod zasnovan na penziji stečenoj kroz rad u oba sektora, privatnom i društvenom, mada i dalje najveći izvor prihoda u penziji predstavlja penzija garantovana od strane države za svakoga ko napuni 65 godina (Old Age Security i Guaranteed Income Supplement).¹⁰

Sposobnost da se nakon penzionisanja uživa u slobodnom vremenu u velikoj meri zavisi i od zdravlja. Većina pripadnika starije populacije kaže za svoje zdravlje da je uglavnom dobro. Skoro tri od četiri ispitanika su 2001. godine svoje zdravlje ocenila kao dobro, veoma dobro ili odlično.

U protekle dve dekade, starenje kanadske populacije postalo je preovlađujući demografski i socio-ekonomski problem. Očekivani produžetak života tokom godina omogućen je zahvaljujući napretku medicine u preventivi srčanih oboljenja, raka i ostalih bolesti, kao i unapređenju standarda života. Činjenica je da današnji seniori žive 10, 20 ili 30 godina duže od svojih očeva. U sledeće dve dekade populacija starijih biće „pojačana” tzv. „Baby Boom” generacijom (rođenom između 1945. i 1965).

Produžetak životnog veka u prvi plan stavlja važnost tranzicija u starijem životnom dobu, kao što su gubitak životnog partnera, gubitak samostalnosti, hronična bolest i smrt. Društvena slika o starenju i starosti ima mnogo istina i zabluda. S jedne strane, slika ili stereotip o starom obuhvata bolest,

⁶ Government of Canada, National Advisory Council on Aging, Seniors in Canada, A Report Card, 2001

⁷ Government of Canada, National Advisory Council on Aging, Seniors in Canada, A Report Card, 2001

⁸ Government of Canada, Canada's Aging Population, Minister of Public Works and Government Services Canada 2002, Cat. H39-608/2002E

⁹ Government of Canada, Canada's Aging Population, Minister of Public Works and Government Services Canada 2002, Cat. H39-608/2002E

¹⁰ Government of Canada, Canada's Aging Population, Minister of Public Works and Government Services Canada 2002, Cat. H39-608/2002E

demenciju, slabost, nesposobnost za obavljanje mnogih funkcija, pasivnost, samoću, nesreću i neuspeh. Sa druge strane, stariji sebe doživljavaju kao aktivne i zdrave članove društva.

Eksperti su saglasni da „uspešno starenje” zahteva izbegavanje bolesti i održavanje kognitivnih i fizičkih funkcija i aktivnosti.

Institucionalni oblici i programi obrazovanja starih

Uvažavajući činjenicu o „starenju” populacije, Kanada je 1980. osnovala Nacionalni Savet za pitanja starenja i starosti. Osnovna namena Saveta jeste da pruži svu neophodnu pomoć ministru zdravlja u svim pitanjima vezanim za starenje kanadske populacije i kvalitet života seniora. Savet se sastoji od osamnaest članova, iz različitih društvenih i profesionalnih struktura, iz svih delova Kanade. Članovi se biraju na dve do tri godine, a njihov zadatak je da pred Savet iznesu sva važna pitanja vezana za proces starenja. Takođe, Savet ima zadatak da izvrši uvid u sve potrebe i probleme seniora i predloži neophodne mere, održava kontakt sa nacionalnim, provincijskim i lokalnim zajednicama, institucijama i grupama koje se bave pitanjima starenja i starosti ili koje predstavljaju seniore, prosleđuje informacije, objavljuje izveštaje i stimuliše javne diskusije o problemima starosti.

Savet održava intenzivne konsultacije pre nego što se opredeli za strategiju i utvrđuje probleme koji zahtevaju hitno rešenje. U svom radu, Savet se oslanja na „neformalnu mrežu” svakog svog člana u određenim regionima, poziva čitaoce svojih publikacija za mišljenje i savet, održava fokus grupe i ekspertska savetovanja, konsultuje se sa seniorima, seniorskim organizacijama, vladinim zvaničnicima, različitim stručnjacima i istraživačima. Takođe, Savet nadgleda razvoj zakonodavstva u Kanadi, kao i u svetu, i vrši kvalitativnu i kvantitativnu analizu dobijenih podataka. Na taj način, Savet donosi predlog izmena i dopuna zakonskih odredbi iz svih oblasti života starih.

Jedna od važnih oblasti kojima se Savet bavi jeste i pitanje doživotnog obrazovanja i doživotnog učenja. Sredinom sedamdesetih godina dvadesetog veka, kada je Evropa usvajala model Univerziteta za treće doba, Kanada se opredelila za Elderhostel. Elderhostel je prva američka, i ujedno najveća na svetu, turistička organizacija koja obezbeđuje mogućnosti za učenje za ljude preko 55 godina. Osnovni moto Elderhostela je da je učenje doživotni proces koji proširuje vidike i obogaćuje život. Oni veruju da razmena novih ideja, izazova i iskustava doprinosi kvalitetu života u svakoj njegovoj fazi. Učesnici

programa dolaze iz različitih oblasti života i različitih profesionalnih orijentacija, sa željom da uče zajedno, razmenjuju ideje i istražuju svet. „Svet je naša učionica”, osnovni je moto Elderhostela. Instruktori eksperti razmenjuju stimulatívne ideje sa polaznicima kroz predavanja, studijska putovanja i ekskurzije. Kombinacija učenja sa putovanjima pruža šansu ljudima da otkriju druge ljude, kulture, okolinu i istoriju zemlje. Danas je program razvijen u preko 100 zemalja širom sveta i nudi različite programe, kao što su:

- Tradicionalni program – učesnicima se omogućuje da proučavaju različite kulture, istoriju različitih zemalja, literaturu i umetnost i da saznaju više o životu u različitim zemljama.
- Istraživanje Severne Amerike (SAD i Kanade) – obuhvata različite teme, kao što su američko nasleđe, pejzaži, kultura i umetnost, hrana i pića, kuće, nacionalni parkovi i značajni gradovi.
- Aktivnosti u prirodi – kajak, biciklizam, šetnje i sl.
- Servis program – obuhvata učenje kroz rad. Učesnici programa učestvuju u istraživanju sveta pod morem, zaštiti ugroženih vrsta, pomoći deci u školskim predmetima ili u izgradnji kuća. Cilj programa je da učesnici svojim radom daju svoj doprinos društvu.
- Avanture na vodi – cilj programa je istraživanje najpoznatijih voda na svetu: reke Misisipi, Antarktika, kanala u Francuskoj... Kroz ovaj program se proučava istorija, umetnost, ekologija.
- Intergeneracijski programi – učesnici programa i njihovi unuci proučavaju različite teme koje su od zajedničkog interesa za obe generacije.

Početkom osamdesetih godina dvadesetog veka, na severnoameričkom kontinentu razvio se i model koji je nazvan *Institut za doživotno učenje*. Za razliku od *Elderhostela*, čija je namena sticanje novih znanja kroz obrazovni turizam, Instituti su zasnovani na lokalnoj zajednici i povezani su sa lokalnim obrazovnim institucijama, koledžima ili fakultetima. *Institut za doživotno učenje* pruža seniorima iz lokalne zajednice mogućnost da učestvuju u akademskim programima koji su prilagođeni njihovim interesima. To je škola bez ispita i ocena, gde je jedini preduslov otvoreni um i želja za novim saznanjima. Polaznici kreiraju programe prema svojim potrebama, a svi programi su strukturirani kao tipični univerzitetski programi, podeljeni u regularne semestre. Za učlanjenje u *Institut* nije potrebno prethodno formalno obrazovanje, već samo ljubav prema učenju i želja za novim saznanjima. Časovi se održavaju nedeljno, ili jednom u dve nedelje, a dužina programa varira od jednog do više semestara. Koordiniranje programa Instituta je različito – nije retko da Institut

zapošljava stručnjaka za koordinaciju programa, u nekim slučajevima Univerzitet domaćin preuzima na sebe ovaj deo posla, a veoma često sami polaznici volontiraju na *Institutu* i pomažu u poslovima koordinacije rada. Različiti su i oblici rada na časovima. U nekim *Institutima* se rad bazira na angažovanju univerzitetskog profesora, drugi angažuju stručnjake-eksperte van fakulteta, dok treći razvijaju model polaznik-predavač: član grupe je ujedno i predavač za pojedinu oblast. Zanimljivo je da je uobičajeno da obrazovna institucija domaćin finansira rad Instituta.

Kako to izgleda u praksi, najbolje može da posluži primer „*Life Institute-a*” koji radi pri Ryerson univerzitetu u Torontu. „*Life Institut*” ima za cilj promovisanje doživotnog učenja i pruža mogućnost odraslima od 50 i više godina koji su u penziji ili se pripremaju za penziju da se opredele za jedan ili više programa. *Institut* nudi čitavu lepezu studijskih grupa i predavanja iz oblasti umetnosti, nauke i tehnologije, savremenih tema, putovanja i učenja, kompjuterske pismenosti, kreativnog pisanja i mnogih drugih. Časovi se održavaju preko dana, pet dana u nedelji, tokom jeseni, zime i proleća. *Institut* otvara svoja vrata svima, bez obzira na prethodni nivo obrazovanja ili obrazovne potrebe. Članovi Instituta mogu da pohađaju jedan ili više kurseva i podstiču se na dodatno angažovanje u kreiranju budućeg rada Instituta. Svi članovi imaju pristup univerzitetskim resursima kao što su biblioteka, audio-vizuelni materijal, knjižara, kafeterija, međunarodni konferencijski centar i atletski centar.

Kalendar programa za jesen 2005. obuhvata sledeće oblasti: komunikacijske veštine, kompjuterski kursevi, kompjuterske radionice, istorija, etika, film, gemologija, zdravlje, investiranje, jezici, literatura, muzika, priroda, filozofija, društvene nauke, pozorište, vizuelna umetnost i pisanje.

„*Life Institut*” pri Ryerson Univerzitetu u Torontu, kao i mnogi drugi obrazovni oblici namenjeni seniorima, povezan je u *Catalist* (Kanadska mreža za učenje u trećem dobu), organizaciju koja okuplja i promoviše učenje u trećem dobu kroz razmenu znanja i istraživanje. *Catalist* pruža mogućnost organizacijama koje se bave učenjem u trećem dobu da se povežu u cilju unapređenja kvaliteta i povećanja dostupnosti programa starima širom Kanade.

Na provincijskom nivou su formirane asocijacije koje povezuju rad organizacija koje se bave seniorima. Primer ontarijske organizacije na najbolji način pokazuje kako ove asocijacije funkcionišu. OCSCO (Udruženje ontarijskih organizacija koje rade sa seniorima) osnovano je 1986. kao dobrotvorna organizacija i ima za cilj poboljšanje kvaliteta života seniora u Ontariju kroz ponudu različitih obrazovnih programa, istraživanje i predlog zakonskih mera,

informisanje, predlaganje, savetovanje, samopomoć i rad volontera. Asocijacija okuplja 140 organizacija koje se bave seniorima.

Četiri puta godišnje OCSCO održava obrazovne forume sa temama od interesa za treću generaciju. Neke od ranijih tema bile su Privatizacija zdravstvenog sistema, Globalizacija i Budućnost domova za stare. Forumi su se održavali na različitim lokacijama u Torontu, a za članove Asocijacije učešće je besplatno.

Pre dve godine, OSCSO je započeo seriju letnjih predavanja sa temama od interesa za treću generaciju. Predavanja se održavaju u toku dve nedelje, a teme su obuhvatale pitanja vezana za proces starenja, lični razvoj i psihologiju međuljudskih odnosa. Asocijacija organizuje i obučavanje za rad na kompjuteru i korišćenje Interneta.

Klubovi za stare su veoma popularan oblik okupljanja treće generacije. Organizovani su pretežno na nivou lokalne zajednice, a svima je namena kontinuirano učenje u cilju unapređenja kvaliteta života u starosti. Klubovi imaju obrazovnu i socijalnu dimenziju. Učenje i otvorenost ka novim saznanjima zajednički su svim članovima kluba, ali se veoma vodi računa i o socijalnoj dimenziji druženja, kao prevenciji izolovanosti. Sadržaji rada klubova su veoma slični i obuhvataju umetnost, rekreaciju, predavanja o različitim kulturama, kao deo multikulturalnog miljea zemlje, učenje stranih jezika i kompjutera i zajedničke večeri u cilju druženja.

Poslednje dve decenije dvadesetog veka otvorile su vrata Kanade imigrantima, pa se veoma brzo jasno definisala potreba za otvaranjem klubova za pripadnike određene etničke ili kulturne grupe. Cilj rada ovih klubova je ne samo održavanje kontakta sa zemljom porekla, negovanje tradicije i kulture, već i pomoć u boljem razumevanju nove domovine, njenih zakona i propisa, kao i u ostvarivanju različitih prava koja pripadaju seniorima.

Svi klubovi za stare su povezani u udruženje na provincijskom nivou. *Udruženje centara za starije Ontarija* osnovano je 1973. kao neprofitna provincijska organizacija. Okuplja 110 centara namenjenih starima i predstavlja 300 zaposlenih i 100 000 starih Ontarija. Cilj Udruženja je da unapređuje znanje i veštine zaposlenih u klubovima i volontera, da preuzme aktivno učešće u razmatranju opcija za unapređenje kvaliteta života starih u Ontariju, da ohrabri ustanovljenje servisa za starije kroz interakciju lokalne zajednice, vlade i partnerskih organizacija, kao i da uskladi napore u cilju unapređenja kvaliteta programa i servisa za starije. Udruženje obezbeđuje saradnju sa vladom po svim pitanjima važnim za rad centara za stare, organizuje obrazovne programe

za članove, izdaje časopis koji omogućava razmenu informacija i ideja među članovima, organizuje godišnju konferenciju, razvija i unapređuje standarde rada centara i obezbeđuje svu neophodnu literaturu.

Budući trendovi i planovi razvoja

Koliko se u Kanadi ozbiljno shvata problem starenja populacije i važnost razvijanja različitih oblika klubova i centara za stare, vidi se iz primera radionice na temu „Rad sa starima”, održane 2004. godine. Kako populacija stari, programi koji se nude i njihov izgled veoma će se u budućnosti razlikovati od sadašnjeg stanja. Da bi se započeo rad na ovim promenama, neophodno je razumeti populaciju starih i utvrditi u kojoj meri programi koji se sada nude zadovoljavaju njihove potrebe, kao i trendove i očekivane buduće uticaje ove uzrasne grupe. Jedan od važnih faktora u programiranju rada Centara treba da bude činjenica da se radi o uzrastu od 50 do 100 godina.

Trend razvoja klubova za stare zasniva se na uvažavanju nekoliko bitnih faktora. Jedan od njih je da ljudi u treće doba dolaze sa višim nivoom obrazovanja i definisanim obrazovnim potrebama. Drugi je da ljudi treće generacije žele da ostanu aktivni što je duže moguće, ne samo u intelektualnom, već i u fizičkom smislu. Takođe, sprečavanje socijalne izolacije predstavlja jedan od važnih faktora u programiranju budućeg rada klubova za stare.

U programskom smislu, pažnja će biti usmerena na otvaranje novih, celodnevni klubova. Generacija koja ulazi u treće doba imaće više potrebe za putovanjima i kreativnim izletima. Veća pažnja će biti poklonjena fizičkim aktivnostima i sportu uopšte, a poseban program, čija je realizacija odavno počela, jeste kompjutersko opismenjavanje starih. Podatak iz 2004.¹¹ je da 13% starih koji žive sami imaju kompjuter u svom domu i koriste ga za komunikaciju. Jedan od važnih segmenata rada klubova biće i onaj informativni. Naime, među trećom generacijom raste potreba za sublimiranim informacijama iz oblasti pomoći u kući, socijalnih servisa, takse na prihod, održavanja zdravlja i života u kući/stanu.

Obrazovanju starih se u Kanadi poklanja velika pažnja na svim nivoima – od lokalne zajednice pa do nacionalnog nivoa. Predviđaju se budući tokovi i trendovi i predlažu najbolja rešenja. Ono što je veoma važno za svakog pojedinca koji napuni 65 godina jeste saznanje da penzionisanje ne predstavlja kraj aktivnosti. Upravo suprotno, penzionisanje otvara nova vrata za kreativnost i

¹¹ Government of Canada, National Advisory Council on Aging, Seniors in Canada, A Report Card, 2001

učenje u mnogim oblastima, shodno interesovanjima pojedinca. Društvo se pobrinulo i na različitim nivoima, od lokalne zajednice pa do nacije, stvorilo različite mogućnosti i forme za aktivnost svakog njegovog člana.

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ELDERLY EDUCATION IN CANADA

Education of elderly in Canada is disseminated care of the society at all levels, from local community to the national level. A big consideration is given to all aspects of life in the third age and researches aimed to improve quality of life in this age, are ongoing.

Institutional forms of education of elderly include Elderhostel, Life Long Learning Institute and different varieties of clubs and day centers. Education is conceived as a factor of preservation and/or development of different abilities. Programs are adapted to the needs and interests of gray hair students and include all aspects of knowledge and creativity. Knowledge for the sake of knowledge, improving quality of life, but also acquiring qualification, are just some of the factors that motivate seniors for involving in educational programs.

Many studies predict future social-demographic trends. Predicted growth of the third age population, their characteristics and needs, are the factors that influence programming and contents of the educational institutions. It is expected that future generations will enter the third age with higher educational level and will have a higher educational needs. Prediction is that educational tourism will be very popular, as well as different forms of physical activities. Process of computer communicating is going to expand. Important fact is that society is ready to except new generations of the third age, respect their needs, and give different possibilities for satisfying their interests.

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