

LENINGRAD STATE UNIVERSITY  
n. a. A. S. PUSHKIN

RESEARCH INSTITUTE OF SOCIAL, ECONOMIC AND PEDAGOGICAL PROBLEMS  
OF THE CONTINUOUS EDUCATION

---

---

JAN KOCHANOWSKI UNIVERSITY OF HUMANITIES  
AND NATURAL SCIENCES IN KIELCE

---

---

# CONTINUOUS EDUCATION AS A SOCIAL FACT

*Monograph*

Parallel edition

Scientific editors  
N. A. Lobanov, V. N. Skvortsov

Saint-Petersburg  
2011

УДК 37.014.5-025.32=111  
ББК 74.05

*Reviewers:*  
Prof. K. Jakubiak (Poland),  
Prof. G. P. Chepurenko (Russia)

**Continuous education as a social fact:** monogr.: paral. ed. /  
arr. N. A. Lobanov, E. Kula and M. Penkowska; sci. ed. N. A. Lobanov,  
V. N. Skvortsov; LSU n. a. A. S. Pushkin, Reas. Inst. Soc.-Econ. and Ped.  
Probl. of the Cont. Educ. – SPb.: LSU n. a. A.S. Pushkin, 2011. – 478 p.

ISBN 978-5-8290-1078-2  
978-5-8290-1082-9 (en.)

This monography is the first experience of cooperation in the field of lifelong learning between Russian and Polish researchers. Both in Russia and in Poland system of secondary schools, vocational schools, institutes of higher education and universities as well as institutes of post-secondary technical training allows their citizens to proceed sequentially from one educational level to another, improve their professional skill throughout their career development. Authors of the monography agree that the world community in the XXI century has no alternative to the continuous education. However, it should be admitted that the entire global system of education is still in the very beginning of this path. In the monograph, the continuous education is regarded as an object and the result of the evolution of education and globalization processes. Therefore a new role of universities and educational centers is examined. Special attention was paid to the history of forming and development of the continuous education; For the first time spiritual and moral foundations of the continuous education, its enlightening and social missions are investigated.

The monography is addressed to the international community - state and public figures, a wide circle of researchers, masters and bachelors, teachers at all levels of education, PhD students – all who are interested in the theory and practice of lifelong education.

ISBN 978-5-8290-1078-2  
978-5-8290-1082-9 (en.)

© Authors, 2011  
© Lobanov N.A., E. Kula, M. Penkowska, arr., 2011  
© Lobanov N.A., Skvortsov V.N., sci. ed., 2011  
© Leningrad State University (LSU)  
n. a. A. S. Pushkin, 2011  
© Plucner I., design, 2011

## Table of Contents

### **Section 1. FROM THE HISTORY OF THE FORMATION AND DEVELOPMENT OF LIFELONG EDUCATION**

<i>S. Walasek</i> Getting Qualifications and Professional Competence for Teachers of the Republic of Poland in the Period Between the World Wars in the Course of Lifelong Education .....	6
<i>K. Palka</i> Involvement of Polish Rural Population in Lifelong Learning .....	20
<i>R. Tomaszewski</i> Lifelong Education of the Military in Poland of the 20 <sup>th</sup> Century .....	36
<i>T. Maliszewski</i> Between New Hopes and Oblivion: History of Polish Folk High Schools from World War II to III Republic of Poland (1939–2010) .....	47
<i>U. Tabor</i> Winged Education – the Activity of the "Flying Universitites" in the Service of Adult Education in Poland in the XIX and XX Century.....	70
<i>W. Jamrozhek</i> Folk High Schools for Lifelong Education of Rural Youth in Poland in the Period Between The Two World Wars.....	89

### **Section 2. SPIRITUAL AND MORAL FOUNDATIONS AND EDUCATIONAL MISSION OF LIFELONG EDUCATION**

<i>Ks. Mieczysław (Rusiecki)</i> Religious Aspects of Lifelong Education .....	99
<i>T. A. Berseneva, A. A. Moroz</i> A Philosophical Understanding of the Spiritual and Moral Development of Adults in the System of Lifelong Education Based on the Orthodox Tradition .....	121
<i>V. O. Gusakova</i> Integration of the Religious Cultural Traditions in Lifelong Education in Russia.....	135
<i>V. A. Mosolov</i> The Spiritual and Moral Aspect of Lifelong Education: The Experience of Philosophical and Pedagogical Understanding .....	150
<i>A. Winiarz</i> Forms And Meanings of Polish Citizens' Extra-Curricular Educational Activity in the Far East .....	161

**Section 3. DEVELOPMENT OF GENERAL  
AND PEDAGOGICAL THEORY OF LIFELONG EDUCATION**

<i>A. M. Novikov</i> Pedagogy for the Lifelong Education System.....	177
<i>A. Stopińska-Pająk</i> Polish Tradition of Lifelong Education – Origin and Development of Theory and Practice.....	210
<i>A. K. Oreshkina</i> Theoretical and Methodological Basics of Forms of Continuity in the Education Process of a Lifelong Education System.....	233
<i>O. N. Shilova</i> Interaction Between Formal and Non-Formal Additional Education of Teachers: Particularities and Effects.....	251

**Section 4. LIFELONG EDUCATION AS THE SUBJECT  
AND OUTCOME OF THE EVOLUTION OF EDUCATION  
AND GLOBALIZATION PROCESSES**

<i>J. Kargul</i> From Lifelong Education to Self-Study Throughout the Whole of Life .....	266
<i>V.A. Myasnikov</i> Lifelong Education as a Driver of Globalization and Integration of Social Processes .....	284
<i>E. Kula, M. Pękowska</i> Higher Education in Poland Facing the Challenges of Lifelong Learning.....	299
<i>S. G. Vershlovsky</i> From Adult Education to Lifelong Education .....	314

**Section 5. LIFELONG EDUCATION  
IN THE CONTEXT OF GERONTOLOGICAL THEORY**

<i>A. A. Zych</i> The Development and Main Ideas of the Pedagogy of Ageing and Old Age .....	355
<i>T. Yu. Lomakina , Y. V. Borovikova</i> Gerontological Education Model.....	368
<i>E. I. Dobrinskaya</i> Education Elderly People as a Socio-Cultural Value: Traditions and Innovations .....	381

**Section 6. THE NEW ROLE OF UNIVERSITIES AND EDUCATIONAL CENTERS IN LIFELONG EDUCATION OF THE PUBLIC**

*V. N. Skvortsov*  
University as a Center of Lifelong Vocational Education Within  
The Region: Diagnostics of Conditions and Development Risks ..... 395

*T. Yu. Lomakina*  
Resource Centers in the Lifelong Vocational Education System:  
Performance Analysis ..... 413

**Section 7. ECONOMIC AND SOCIOLOGICAL ISSUES OF STUDYING THE PHENOMENOLOGY OF LIFELONG EDUCATION**

*L. D. Tyulicheva*  
Interaction of Russian Family Housholds  
With the System of Professional Education ..... 420

*M. Sulik*  
Studying Adults Towards the Dilemmas  
Relating to Lifelong Education: Between the Intuition and Knowledge,  
and Biographical Experiences ..... 450

*V. I. Klyushkin, A. S. Mischenko*  
Modern Trends In The Development of the Content of Lifelong  
Professional Education of Russian Pedagogues..... 465

**About authors ..... 479**

## **Section 1. FROM THE HISTORY OF THE FORMATION AND DEVELOPMENT OF LIFELONG EDUCATION**

### **GETTING QUALIFICATIONS AND PROFESSIONAL COMPETENCE FOR TEACHERS OF THE REPUBLIC OF POLAND IN THE PERIOD BETWEEN THE WORLD WARS IN THE COURSE OF LIFELONG EDUCATION**

**S. Walasek**

The problems of lifelong education are of great importance in modern pedagogy, which are understood as a “process of systematic education that starts after completion of compulsory schooling or extended stationary education and lasts for the whole period of professional activity, and sometimes even longer”<sup>1</sup>. In particular, the postulate of permanent education is embodied in postulates of the European pedagogic and political forums at the turn of XX and XXI centuries, which is, in particular evidence of the existing lifelong need for education in a modern person<sup>2</sup>. The idea of lifelong education is stated in the Bologna Declaration (1999) and in the Communiqué of Prague (2001)<sup>3</sup>.

The problems of lifelong education are known to exist in the practice of the history of education of Poland. Studies in this field started in the period of activity of National Enlightenment Committee (second half of XVIII century). When Poland did not have federal status (period of segregated Poland), lifelong education was expressed in attempts of self-education, first of all in the intellectual world and among students of gymnasia and universities. In this context it is necessary to remember such structures as the Bazaar of Poznan, the heart of exclusively Polish trade and industry, as well as the so called Secular Society. Members of the Society could read Polish periodicals

---

<sup>1</sup> Z. Wiatrowski. Kształcenie ustawiczne dorosłych // Encyklopedia pedagogiczna XXI wieku. T. II: G-Ł. Warszawa, p. 903.

<sup>2</sup> In the theory and pedagogy of Poland other terminology is used for the lifelong education, such as training during the whole life, education during the whole life, ongoing training, ongoing education, non-stop education, further education.

Z. Wiatrowski. Kształcenie ustawiczne dorosłych // Encyklopedia pedagogiczna XXI wieku, tom II G-Ł, Warszawa, p. 903.

<sup>3</sup> The European Higher Education Area: The Bologna Declaration of 19 June 1999 – Joint Declaration of the European Ministers of Education; Towards the European Higher Education Area – Communiqué of the meeting of European Ministers in charge of Higher Education in Prague on May 19<sup>th</sup> 2001 // A. Kraśniewski. Proces Boloński to już 10 lat. Warsaw, 2009, p. 119.

and brochures, and participate in lectures, talks, concerts and theatrical performances. From the second half of XIX century until the end of the First World War, Polish students of the German gymnasia of Wielkopolska and Pomorze participated in the secret Society of Tomasz Zan (STZ), which, in particular, called for "nationally-oriented self-education through deep knowledge and study of Polish subjects..."<sup>1</sup>. By visiting self-education departments of the above secret society, Polish students received deep knowledge in the fields of Polish grammar, orthography, history of literature, geography, history of Poland before its segregation, and wrote essays meant to enhance style and spelling. The founding of the Society of Public Reading Rooms in 1880 made a considerable contribution to the development of the idea of self-education in Polish society situated on lands occupied by Prussia. Despite difficulties raised by the authorities of Prussia, the society was rapidly developing, and multiple libraries were founded: 1,032 libraries were functioning in Wielkopolska, 157 in Silesia, 342<sup>2</sup> - in Pomorze and Prussia. Similarly, in the territory of Poland, being part of Russia, the leaders of public life emphasized the importance of spreading knowledge and the popularization of self-education within the activity of secret organizations, as well as the popularization of reading. The Society of National Enlightenment founded in 1875 in Warsaw, emphasized the importance of spreading reading, supported publishing houses, organized popular lectures, exhibitions, performances, and pressed for subscription to periodicals<sup>3</sup>. Similar actions, although on a smaller scale were undertaken, for example in Wilno, where in the 1870s a book store was functioning where a society was founded that was involved in the education of people. Under the influence of immigrants from the Kingdom of Poland (positivists) self-education societies started to appear, where literature and the history of Poland were studied, "attempts were made to study modern European intellectual and public trends, and heated disputes were held until late at night"<sup>4</sup>.

Undoubtedly, the best conditions for self education existed in the sixties of XIX century in Galicia that received a self-regulation status based on the so called December Constitution (1867). "In the second half of the sixties many economic, cooperative, cultural and scientific organizations were founded"<sup>5</sup>. Professional societies, for example, agricultural, the courts, bee-keeping, silkworm breeding, gardening, forestry, and technical societies played an important role in Galicia. Their common purpose was to attract as

---

<sup>1</sup> L. Trzeciakowski. *Walka o polskość miast Poznańskiego na przełomie XIX i XX wieku*. Poznań, 1964, p. 173.

<sup>2</sup> R. Wroczyński. *Dzieje oświaty polskiej 1795-1945*. Warszawa, 1980, p. 202.

<sup>3</sup> R. Wroczyński. *Programy oświatowe pozytywizmu w Polsce na tle społecznym i gospodarczym*. Łódź; Warszawa, 1949.

<sup>4</sup> W. Pobóg- Malinowski. *Najnowsza historia polityczna Polski: okres 1864-1914*. T. I. Gdańsk, 1991, p. 9; see S. Walasek. *Polska oświata w guberni wileńskiej w latach 1864-1915*. Wyd. 1. Kraków, 2002.

<sup>5</sup> A. Haratyk, S. Walasek. *Rola oświaty dorosłych na ziemiach polskich w XIX i na początku XX w.* // «Przegląd Historyczno-Oświatowy», 2000, nr 1-2, p. 26.

many participants as possible, many of whom were supposed to enhance their common and professional knowledge independently. The foundation of the Holiday University of Zakopane in 1904 was one of these initiatives; it was meant for holiday-makers and patients of the resort. "The interest in such a form of education surpassed the wildest expectations of the organizers. 501 admittance cards were issued for listeners"<sup>1</sup> (social and national issues were touched upon, as well as problems of literature and art, psychology, sociology, physiology, physics, geology, history, nature, and pedagogy). The form of public lectures on popular science was aimed at the "enhancement of knowledge and critical thinking in Polish society through a set of lectures aimed not only at studying modern scientific achievements, but, first of all, at giving an impetus to independent activities and research, elaboration of one's own ideology, the creation of an atmosphere that incites the shaping of unbiased mentality through studying methods of scientific research, and through philosophic apprehension of each of them"<sup>2</sup>. The lectures were accompanied by various scientific and regional natural history excursions. Statistical figures that refer to participants of first lectures show that teachers represented the most numerous group (60 teachers out of 174 participants in the lectures, which was 34.5%). This fact is evidence that teachers were interested in enhancement of their knowledge and used the offer of vacation courses in Zakopane.

Often teachers or people wishing to become teachers were participants in the above enlightenment courses both on the territory of Poland under the governance of Prussia, and on the territory, being part of the Russian Empire and Austria, of Hungary. At the meetings, which were sometimes prohibited, they prepared themselves for independent study of literature, enhanced and developed their knowledge. Many future teachers did not have a formal professional education. However, their involvement in the self-education movement in many aspects supported the process of getting obligatory qualification<sup>3</sup>. It may be stated that reading books and magazines, as well as active participation in activities of different societies and public and cultural organizations at the turn of XX and XXI centuries, participation in popular scientific and professional courses supported the process of self-education and training of all people, including teachers.

In the period of revival of independent state of Poland (1918-1939) life-long education was playing an important role in the apprehension of different

---

<sup>1</sup> A. Haratyk, S. Walasek. Rola oświaty dorosłych ..., p. 29.

<sup>2</sup> W. Jamrożek. Idee edukacyjne polskiej socjalnej demokracji w Galicji do 1918 roku. Poznań, 1994, p. 146, with a referent to A. Haratyk, S. Walasek. Rola oświaty dorosłych..., p. 29.

<sup>3</sup> In the first years after restoration of independency of Poland teachers, who could not prove their pedagogical and general education training in order to be involved into professional activities, were supposed to complete their education, for example, within the system of courses meant for teachers who did not have qualification. They were organized by the Ministry of Religious Confession and Popular Education Affairs, as well as unions of teachers until 1928, i.e. until the date, when all teachers of secondary schools received relevant professional training.

professional groups. By studying the issue of compulsory education (at secondary school level), people in Poland between 1918-1939 understood that the further functioning of a human being in the society depends on its preparation (theoretical and practical) that it may receive independently through various forms of education. Pedagogical literature and magazines stressed the importance of getting education or independent education. In the above-mentioned period of history of Poland teachers actively joined in this process. According to the mass media of the above period, "the main task of a teacher was to properly understand difficulties and benefits of their profession, to undertake steps aimed at shaping features of the mind and character necessary for the perfect fulfillment of voluntarily undertaken obligations"<sup>1</sup>. Another author added, "there are many people who wish to study independently with all their heart, that is why they are feverishly looking for guidance both in books and magazines"<sup>2</sup>. It should be noted that reading was an important, but not the only support of the implementation process of lifelong education. Both the Ministry of Religious Confession and Popular Education Affairs and unions of teachers actively supported teachers who wished to receive additional qualification and professional competence through different forms of additional education and enhancement, thus, introducing them to the process of the lifelong enhancement of received theoretical and practical knowledge. The offer meant for teachers was extremely diversified, because as was fairly stated, "the revival of love for studies in a pupil, in the context of self-training, to be more precise, of self-education, was one of various educational purposes. Wishing to get others used to self-cultivation, to teach them how to educate themselves means that we should know this method ourselves and know how to use it in practical life"<sup>3</sup>. At the same time the enlightenment department, as well as unions of teachers stated that a well-educated teacher would play an important role in raising level of education and training in all comprehensive and secondary schools.

By analyzing the offer existing in Poland between 1918-1939 we may mention several institutions that on the one hand offered a large variety of educational opportunities, and on the other hand had a system of education, represented in different forms, that gave the student a basis for self-education. The above institutions, schools and courses, where teachers could improve their knowledge and receive professional competence, in particular included: the State Institute for Teachers in Warsaw, the Pedagogical Institute of the Union of Polish Teachers in Warsaw, the Pedagogical Institute in Katowice, the Pedagogical Department of the Independent University of Poland in Warsaw and its department in Lodz, the State Institute of Hand Work in Warsaw, the Central Institute of Physical Training in Warsaw, teachers' departments at state music conservatories, Advanced Training

---

<sup>1</sup> A. Spież. Wartości duchowe dobrego nauczyciela // «Przyjaciel Szkoły», 1929, nr 3, p. 82.

<sup>2</sup> A. Bukowski. O kształceniu się nauczycieli // «Przyjaciel Szkoły», 1932, nr 14, p. 464.

<sup>3</sup> Ibidem, p. 462.

Courses for Teachers (governmental and trade union), vacation methodology groups, public free universities, etc.

In the following part of the article, I will focus on several forms of additional education and improvement of knowledge of teachers that helped the teachers in their self-education attempts.

*Advanced Training Courses for Teachers*<sup>1</sup> were meant for working teachers from comprehensive schools. State courses were full-time attendance schools (one year), and teachers got leave to take part in such courses. In its turn, at the trade union courses (so called "private") that lasted 1.5-2 years, training was organized by correspondence. The purpose of one-year (at an early stage) pedagogical courses was to "improve the knowledge of participants in the field of pedagogical art, to improve knowledge in the field of methodology and organizational work, to enhance the knowledge of national school subjects, and to study the most important issues of public life in Poland"<sup>2</sup>. After three years of running one-year courses, in 1920 (according to the order of the Ministry of Religious Confession and Popular Education Affairs) they were renamed as Advanced Training Courses for Teachers that were founded for the purpose of the enhancement of professional and scientific training of teachers with special attention paid to training needs at comprehensive schools of a higher level<sup>3</sup>. Initially, the courses were organized only in Warsaw. Soon, state Advanced Training Courses were organized in other major cities, such as Krakow, Lvov, Wilno, Torun, Lublin and Poznan. Advanced Training Courses classified the training methods used into laboratory tests, discussions based on independently prepared reports, observations, and individual and collective attempts at scientific research that forced students to take active position. Reading was the main element of their independent work, as well as the involvement of teachers into research and development work. Traditionally, students of Advanced Training Courses not only used the library in the course of their work and collected works which were a subject of special care of directorate and lecturers, but also attended the university library (if courses were organized at a university campus). The curriculum also included several hours of independent work for participants (independent or in groups). It included the collection of mate-

---

<sup>1</sup> On December 28, 1917 Department of Religious Confession and Popular Education Affairs of Temporary State Council of Kingdom of Poland initiated One-year Pedagogic Courses in Warsaw (Roczny Kurs Pedagogiczny // «Głos Nauczycielski», 1917, nr 4, p. 178); S. Dobrowski thinks that opening of the Courses took place on November 27 («Głos Nauczycielski», 1932/33, nr 14, p. 233). Similar information is given by K. Konarski (K. Konarski. Dzieje szkolnictwa w b. Królestwie Kongresowym 1915-1918. Kraków, 1923, p. 213). According to newspaper Głos Nauczycielski («Głos Nauczycielski», 1918, nr 2, p 79) classes were open on September 10. Differences in the date of opening of the Courses can be explained by the fact that sometimes we talk about actual opening of classes, and sometimes about date of their formal initiation.

<sup>2</sup> S. Dobrowski, Ibidem.

<sup>3</sup> Rozporządzenie Ministerstwa z dn. 26 czerwca 1920 Dziennik Ustaw Państwa Polskiego (Dz.U.P.P.) 1920 nr 14, poz. 185.

rials, carrying out of research, and studying different developments in order to solve the given task<sup>1</sup>.

Managerial Boards of state Advanced Training Courses for Teachers tried to enrich the curriculum by way of the inclusion of additional optional attractive subjects or interesting methods of work. For example, since October 1928 the Dalton system<sup>2</sup> had been introduced to courses in Warsaw within the study of biological science. Work in the field of biology (geographical and natural study) included a theoretical part, i.e. lectures, independent studies, and practical and laboratory studies consisting of macroscopic and microscopic exercises, excursions, and practical cultivation. Studies in the field of biology had a purpose to “enhance knowledge of students in the field of natural science, to improve their understanding of the surrounding world and life, to awake the enthusiasm and interest of participants in further study of biological science, to give a basis for further independent experimental research and nature study”<sup>3</sup>, and to explain methodology of teaching at a comprehensive school. Laboratory work was broken down into subject blocks, and the curriculum was prepared in advance month by month and included zoology and botanical materials. At the beginning of each month each participant received a detailed curriculum, which had a list of laboratory tests to be done, and a list of literature and recommendations re: oral or written study of the subject. Detailed explanations were given orally during a conference held with the whole group. The value of the Dalton system could in particular be explained by the fact that students gained skills of independent work with a book and in a laboratory. Students could use their time at their own discretion, which is essential for the Dalton system. If in the course of independent work students had difficulties, the program manager orga-

---

<sup>1</sup> The program of Advanced Training Courses gave an opportunity to receive specialization in the field of a group of subjects (so called Section B). Those were the following groups of science: I. Human science – a) Polish language and literature, as well as living foreign language and literature, b) Polish language and literature and history of Poland and universal history; II. Geography and natural studies including geography, animated nature (biology) and non-animated nature (physics, chemistry with mineralogy); III. Physics and mathematics, where teachers studied mathematics, physics and chemistry; IV. Hand work and painting or housekeeping. This department had the following subjects: a) painting with basic knowledge in the field of planimetry, graphic stereometry with drawing, as well as hand work (slide), b) painting and handwork for women with use of straw, willow wool, raffia and carton, c) handwork for women and housekeeping; V. Singing and playing a musical instrument (violin or piano) and physical training. All participants were to study the so called Section A that included philosophical and pedagogic subjects (psychology, logic, pedagogy and history of school, school health, general didactics, methodology of teaching a specific subject (subjects), as well as knowledge about modern Poland). (Statut i program rocznych Państwowych Wyższych Kursów Nauczycielskich z 2 czerwca 1923 // Dziennik Urzędowy MWRiOP, 1923, nr 14, poz.12). Further amendment of training programs appears in the Charter and Regulations of state Advanced Training Courses in 1928. (Statut i regulamin PWKN // Dz.U.MWRiOP, 1928, nr 9, poz. 154), one more amendment is mentioned in Dz.U.MWRiOP 1936, nr 11, poz. 221.

<sup>2</sup> D. Gayówna. Dalton plan na Wyższym Kursie Nauczycielskim // «Muzeum», 1928, nr 3, p. 21.

<sup>3</sup> J. Troćko. Prace na WKN w Warszawie z zakresu biologii // «Głos Nauczycielski», 1930/31, nr 36, p. 624.

nized general classes (lectures, discussions) for the whole group, during which the necessary explanations were given.

The attraction of teaching personnel to participation in the Advanced Training Courses was one of their advantages. Here are the reminiscences of a graduate of courses in Lublin, "I should express my deepest respect and gratitude to our Honorable Professors, whose personal weight and deduction to faithful didactic work, apart from giving us a special academic qualification, inspired our love and dedication to our profession"<sup>1</sup>. Students stressed that getting their education in a large city made it possible to spend time at libraries, reading rooms, to participate in concerts and to visit exhibitions. A team of students originating from different geographical locations made it possible to carry out interesting discussions and exchange pedagogical experience. Advanced Training Courses for Teachers allowed teachers not only to enhance their theoretical knowledge, but also, thanks to methods of work, the atmosphere existing at this school, contacts between the students, and the standing of professors, became centers that inspired and supported the wish to be involved in public work in the environment and for the environment in which the teacher operated. They gave an impetus to continuous pedagogical education, including self-education.

When analyzing methods of work and curriculums of Advanced Training Courses for Teachers, it should be noted that the element of self-education and preparation for lifelong education in the first instance demonstrated itself in the work of *Advanced Training Courses for Teachers by Correspondence* organized by the Union of Teachers of Comprehensive Schools of Poland, and then by the Union of Teachers of Poland. The first courses by correspondence appeared in the 1926/27 academic year. Initially, this form was considered as a "kind of an experiment in the field of additional education of teachers of comprehensive schools"<sup>2</sup>. Students studied by correspondence during the year, they worked independently based on the recommended literature, recommendations in relation to methods of work, and the list of questions offered for study. There were strict requirements that the students were supposed to meet on the courses by correspondence. The teacher – student relationship was supposed to be guided by strict self-discipline, a systematic approach to education in relation to certain tasks, and the study of literature, whilst sometimes making mistakes in choosing the bibliography independently. The Charter of the Advanced Training Courses developed in 1933 stressed that the task of the courses was not only to improve the level of education, but to elaborate the will and ability to educate oneself independently<sup>3</sup>. In his study the student was first of all focused on individual work, in the course of which he was supposed to fulfill his so called tasks every month, including in particular, written work. The

---

<sup>1</sup> Written report of graduate of State Advanced Training Courses in Lublin K. Zayonz.

<sup>2</sup> «Głos Nauczycielski», 1931/32, nr 5, p. 76.

<sup>3</sup> Zagadnienia pedagogiczne (program), ZNP Wydział Pedagogiczny, Korespondencyjny WKN, wyd. III. Warszawa, 1936.

student sent his work to the teacher for the purpose of correction and evaluation. Under the guidance of a teacher, issues associated with certain difficulties according to the opinion of those who prepared the curriculum, were studied at special sessions held during weekends and holidays. Besides, studies during holidays were used to discuss papers sent by students, for the explanation of controversial subjects, and giving instructions for further independent work. Among many institutions that promoted self-education, Advanced Training Courses for Teachers – state, trade union (by correspondence, part-time), but first of all courses by correspondence, ranked number one in terms of the number of students and good organization. Approximately seven thousand teachers finished state courses during the period of their operation, and more than ten thousand finished trade union courses. Compared with total number of teachers of comprehensive schools in the academic year 1937/38 (76,000), approximately 38% teachers passed training, in particular self-education and lifelong education.

The desire of teachers to enhance their professional level, to have lifelong self-education, to maintain a connection with science and its achievements was fully satisfied by the *Holiday University Courses* (1913-1932). It was the initiative of the Main Division of the Union of Polish Public Teachers in Galicia that took charge of ensuring the highest intellectual and pedagogical qualifications of teachers<sup>1</sup>. Holiday Courses lasted 4 weeks during summer holidays (July, August), initially in Zakopane, and then a second educational center was organized in the newly formed Poland in Pomorze. We may suggest that the organizers of the Holiday University Courses used a well-proven formula and the huge popularity of the Holiday University that was organized before the First World War in the summer season in Zakopane. The difference between those two forms of education was in the selection of students. The Holiday University was organized for different social and professional groups (it had a form of open meetings), whereas the Holiday University Courses were organized for teachers from three parts of Poland. Initially the curriculum included four sections: (1) philosophy and pedagogy, (2) natural science, (3) history and literature, (4) social and economic science. Later on the program of lectures was considerably changed. In 1921 a new section named "Theory and Practice of Labor School" was initiated, which included painting, modeling and application work. One year later (in 1922) a regional natural history section was included on curriculum of the courses of Zakopane and Pomorze, and in 1923 the following regional cycles were launched: Pomorze-Baltic and the Tatras. In 1925 a new sociology section was added, and one year later – pedagogy and sociology. Changes in the program of holiday courses were caused by the professional and pedagogical needs of teachers, and besides, they reflected the scientific trends

---

<sup>1</sup> A. Jakiel. 25-lecie Wakacyjnych Kursów Uniwersyteckich // «Głos Nauczycielski», 1938/39, nr 14, p. 273; S. Walasek. Działalność Wakacyjnych Kursów Uniwersyteckich w latach 1913-1932 // Acta Universitatis Wratislaviensis. Prace Pedagogiczne XLVIII, Wrocław 1986, p. 43-64.

of that period. Eminent scientists, lecturers of higher educational establishments mainly of them from universities, gave lectures at the above courses. At the Holiday University Courses students studied new tendencies in foreign pedagogy and psychology, the curriculum included lectures devoted to the literature and history of Poland, discussions about trends of popular art in Podhale and on the Kaszubski lands, regional natural history and scientific excursions (geographic, geologic, botanic, zoologic, historical, ethnographic) were organized, students had a chance to start independent scientific research work and directly communicate with workers of culture and science of Poland. The Courses also popularized the idea of environmental protection and movement in support of the uniqueness of the regions, which was very popular in Poland in the period between the two world wars. Meetings with distinguished figures of Polish science gave the chance to get to know their scientific achievements, and very often students could enhance their knowledge independently with the help of relevant literature. Different topics of meetings organized during the holidays, often planned within the scope of lectures and discussions, became a benchmark for further work in the field of the self-education of teachers.

Activity within the scope of *Popular Regional Universities* can serve as an example of diligence and the creative position of teachers. "Regional study in Poland in the period between the two world wars advanced the slogan of the revival of cultural traditions, reinforcement of the sense of territorial belonging, and a creative and active attitude to events taking place in the surrounding environment"<sup>1</sup>. According to the opinion of the Polish regional study ideologist A. Patkovsky, "regional study was meant to awaken managerial abilities and initiatives, to consolidate implementation practices, to stimulate love for design and specifics, to drive the energy of the nation by means of strength of words, and strengthen its will to continuity and consistency in actions"<sup>2</sup>. The organized movement of regional ethnographers started in 1922 in Sandomierz. The organization was founded that coordinated all individual initiatives aimed at the understanding and registration of the cultural values of settlements. Such organizations included: the Universal Section of Universities at the Union of Teachers of Comprehensive Schools of Poland, and local Popular Regional Universities, as well as scientific societies that worked in the province<sup>3</sup>. Between 1922 and 1928, several regional universities were founded in Poland that managed to elaborate interesting forms of work for the benefit of their region. Such institutions included universities: named after Stanislav Konarsky founded in 1922 in

---

<sup>1</sup> D. Koźmian. Regionalizm w poglądach społeczno-pedagogicznych Aleksandra Kazimierza Patkowskiego (1890-1942) i jego aktualność // «Przegląd Historyczno-Oświatowy», 2000, nr 1-2, p. 46-47.

<sup>2</sup> A. Patkowski. Idee przewodnie regionalizmu // «Przegląd Współczesny», 1924, nr 30, p. 11.

<sup>3</sup> Cp. S. Walasek. Polski regionalizm w XIX i XX wieku (do 1939) // Misto historie a uloha ucitele dejepisu pri formovani multikulturni spolecnosti / J. Vaculik i J. Mihola (ed.). Brno, 2003, p. 225-233.

Sandomierz, named after Stanislaw Witkiewicz in Zakopane (1925), named after Stanislaw Staszica in Sosnowiec (1926), Rzeszowie (1926), named after Stefan Zheromsky in Lublin (1927), named after Valerian Lukasinsky in Zamosc (1927), named after Stanislaw Staszica in Hrubieszow (1928), named after Adam Mickiewicz in Trokach (1928).<sup>1</sup> Lectures, courses, excursions and conferences of regional ethnographers were held within the scope of the activity of regional universities. Special attention was paid to scientific and research work. Materials relating to regional population, its origin, religion, ethnic background, dialect, local ceremonies, costumes, songs, legends, monuments, nature, local crafts, economy and regional festivals were collected and systemized. Attention was paid to folk art and local artists, and documents describing the history of the region were analyzed. Teachers also made a contribution to the above activity, because they understood that common Polish culture is created through regional culture, with the help of which it becomes more rich and abundant. At the same time the need to meet set requirements made teachers liable to undertake self-education, look for sources of knowledge independently, and take specific steps in order to popularize the information about the region among the local public.

The activities of regional ethnographers were covered in regional periodicals. Articles describing local topics were published. They served as a source of knowledge for people interested in the region, and they also represented an interesting material for self-trained persons and those who wanted to enhance their knowledge. Several publications were used by teachers in their didactic practices. Local periodicals filled the gaps of national periodicals, where, due to their function, sometimes there was no place for detailed information about the region. Almost every community had its own periodical. "We can mention several of them: "Nasze Drogi" (Radom), "Sandomierski Ruch Regionalny" (Sandomierz), "Ogniskowiec" (Katowice), "Sprawy Nauczycielskie" (Wilno), "Ognisko Nauczycielskie" (Lublin), "Ziemia Piastowska" (Okreg Slaski ZNP), "Ognisko Zamoyskie" (Zamosc), "Nasz Glos" (Augustow), "Zaranie Slaskie" (Cieszyn), "Ziemia Kaliska" (Kalisz), "Kronika Gostynska" (Gostyn) and others<sup>2</sup>. Teachers cooperated with several of the above-mentioned periodicals. They held offices at editorial boards, but more often were the authors of articles that represented the results of their creative work. There is no need to prove that regional periodicals were open to the public, served as a source of knowledge and very often as a benchmark for persons who wished to receive a lifelong education.

*Methodology Associations*, that played the role of self-education centers for teachers in secondary schools, should also be mentioned among further examples of forms allowing teachers to improve their professional skills, be involved in the process of lifelong education, and to maintain connection

---

<sup>1</sup> Sprawozdanie z działalności ZPNSP Rzeczypospolitej Polskiej za rok 1927; I-sze półrocze 1928 r., Sekcja trzecia Powszechnych Uniwersytetów Regionalnych // «Głos Nauczycielski» (dodatek), 1928, p. 40.

<sup>2</sup> Regionalizm w prasie // «Polska Oświata Pozaszkolna», 1933, nr 1, p. 24.

with science and its achievements. Methodology Associations were officially introduced by the Ministry of Religious Confession and Popular Education Affairs in 1932. The purpose of their foundation was to awaken in teachers a deep interest in didactics and to raise the level of education in secondary schools. The Methodology Associations were supposed to serve as "places of consultation with colleagues that quickly and successfully allowed teachers to be involved into the process of active and creative work on improvement of methods of the teaching of individual subjects"<sup>1</sup>. The association covered several, sometimes up to twenty secondary schools, both state and private, and included teachers of any subject who worked in those schools. The association was managed by a teacher whose responsibilities were to ensure the continuous enhancement of its methodology and didactic knowledge of the subject, and to give standard and exemplary lessons on his subject in the school. The manager also initiated work to be done by individual teachers or teams of teachers in view of the problems that were further presented at group meetings and conferences.

Methodology Associations were supposed to ensure: (a) moral support of a teacher through creation of control over its work and its own concepts; (b) the chance to exchange professional experience; (c) the awakening and maintenance of interest, thus facilitating professional self-education and fight with routine, (d) through group organization and access to literature facilitate research and creative work in solving methodology issues; (e) facilitate support of level in relation to the progress in methodology of the subject; (f) for newcomers facilitate their choice of adequate professional behavior. For example, the methodology association of Latin (and Greek) in Poznan<sup>2</sup> was focused on the familiarization of a teacher with new methodic and scientific periodicals that could not only be useful for lessons but also improve the general culture of the subject. However, some Methodology Associations accentuated the additional education of teachers, thus forgetting that the role of the association was to be a place of creative work, besides that such creative work was rather understood as solving practical issues.

It should be noted that Methodology Associations represented an original Polish idea, which was not known in other states, and they were not only an interesting form of additional education, but also an institute the purpose of which was, first of all, to awaken creative activity and strengthen interest in pedagogy among teachers. Many associations organized pedagogical work of a scientific nature, and they became a laboratory for the work of those teachers whose interests were focused in this area. The associations made it possible to enhance knowledge and to be involved into the process of lifelong education.

*Regional Conferences* covering different mutual didactic issues were another form of work in the Association. "The program should by all matter of

---

<sup>1</sup> W. Gałeczki. Ogniska metodyczne // «Oświata i Wychowanie», 1933, z.2-3, p. 153.

<sup>2</sup> Konferencje ogniska metodycznego filologii klasycznej w Poznaniu, 1932–1933, Wojewódzkie Archiwum Państwowe w Poznaniu, sygn. 685.

means have information about the latest news from scientific and pedagogical literature”<sup>1</sup>, as was stressed in proposals re: operations of the above structures. Attention was paid to the fact that a teacher in particular, could at any time share his ideas, experiments and experience with other teachers. “Due to the associations a teacher may be sure that each creative and valuable idea will have an impact upon others, and will be developed and improved”<sup>2</sup>. The above-mentioned Methodology Association of Poznan organized regional conferences in the gymnasias of neighboring cities. For example, in April 1934 a conference was held in Leszno with the participation of teachers of Latin from gymnasias, named after Komensky in Leszno, named after Sulkowskich in Rydzyn, Kepn, Ostrow, Krotoszyna, Wolsztyna and Rawicza. At this conference teachers not only participated in a demonstration lesson, but also presented their reports.

Teachers of comprehensive schools also made attempts to create methodology associations, however, for this group of teachers the Ministry organized *regional conferences*<sup>3</sup>. They were based on different principles to those working within the scope of activity of Methodology Associations mentioned above (for teachers of secondary schools). Regional conferences for teachers of comprehensive schools were under the patronage of the industry authorities<sup>4</sup>. On the territory of all school districts and the Silesian Province in each region where conferences took place<sup>5</sup>, on average, five meetings per year were held. “The conferences are meant to improve the quality and enhance the work of a teacher in the process of implementation of a program of a comprehensive school, and for the awakening and maintenance of interest of teachers in issues of education, science and enlightenment in the society”<sup>6</sup>. In fact, the purpose of the regional conference was to prepare a teacher for implementation of educational and training programs in schools. However, it was also stressed that the target of regional conferences was to stimulate the activity and creative position of a teacher.

The above-mentioned Methodology Associations for teachers of secondary schools ran during the academic year. *Holiday Associations* (for teachers of comprehensive schools) were another initiative of the Ministry of Religious Confession and Popular Education Affairs; they were one of the most interesting forms of implementation of the program of *Advanced Training Courses for Teachers*. The music holiday association in Kremenez was

---

<sup>1</sup> W. Gałeczki. Ogniska metodyczne // «Oświata i Wychowanie», 193, z. 2-3, p. 161.

<sup>2</sup> Ibidem.

<sup>3</sup> Regional conferences were a well-known form for teachers on the territory of Wielkopolska and Pomorze and Malopolska until 1918.

<sup>4</sup> Circular letter of the Ministry of Religious Confession and Popular Education Affairs of May 28, 1926, No. I 5580/26 (Dz.U. MWRiOP, nr 12, poz. 144) contained main directives, organizational bases and recommendations.

<sup>5</sup> These regions were formed by means of division of each powiat into relevant groups – either territorial or based on their interests (so called “subject regions”).

<sup>6</sup> Konferencje rejonowe dla nauczycielstwa szkół powszechnych // «Oświata i Wychowanie», 1932, z. 4, p. 495.

one of the first associations that managed to reach a high level of education during a short period of time<sup>1</sup>. The music association was a course with only one subject of study. The period of study was two years and included three holiday courses, as well as independent work during the year based in particular, on the monthly submission of training materials. The course "Music Subject" had a broad interpretation in the program<sup>2</sup>. The main accent was made on the introduction of music to students. That is why special auditions – concerts with the participation of famous artists were held in the Hall of Columns of the lyceum in Kremenetz. During the whole holiday course of study, participants visited ten such auditions. At the turn of 20<sup>s</sup> and 30<sup>s</sup> of the XX century, the directorate of the Holiday Association in Kremenetz came forward with a valuable initiative by sending an offer to Radio Poland in Warsaw to organize a radio broadcast for singing coaches. "As a special concession to this initiative, Radio Poland included programs regularly broadcasting and covering issues and problems interesting for singing coaches"<sup>3</sup>. When making an analysis of the work of the Music Association, two elements become obvious: additional education and preparation of a teacher for self-education. The problem of self-education was very important for those teachers who worked in rural schools and did not have ongoing access to concert halls and libraries. Besides, a singing coach (music teacher) was prepared to carry out their activity in its social environment. Due to the dedication of such teachers, choirs and musical bands were organized that often gave concerts for the local people. The Music Association became an example for similar associations, for example, the Humanitarian Association (Polish language and literature, as well as history) in Torun and Physics and Mathematic Association in Warsaw organized at the Museum of Pedagogy.

The above-mentioned forms of additional education of teachers in comprehensive and secondary schools were very popular. It should be noted that pedagogy periodicals not only fulfilled an informational function but also were a source of knowledge, and often had recommendations for further self-education. "In the period between the wars the importance of pedagogical periodicals was very high, which was demonstrated by the existence of several hundreds of names (with different lifetimes and periodicity of issue), on the one hand, published by for example, various organizations and associations of teachers, and on the other hand – by state bodies (Ministry of Religious Confession and Popular Education Affairs)"<sup>4</sup>. Pedagogical peri-

---

<sup>1</sup> Dz. U. MWRiOP, 1929, nr 7, p. 335.

<sup>2</sup> The curriculum included: solfa, basics of music, harmony, acoustics, general information about musical forms, history of music, choral singing, methodology of singing coaching at school with practical lessons, and playing musical instruments (violin or piano).

<sup>3</sup> V. Przerembska. *Idealy wychowania w edukacji muzycznej w II Rzeczypospolitej*. Łódź, 2008, pp. 390-391.

<sup>4</sup> L. Kabzińska, K. Kabziński. *Czasopiśmiennictwo pedagogiczne okresu II Rzeczypospolitej jako źródło refleksji teoretycznej w zakresie dydaktyki // Czasopiśmiennictwo okresu Drugiej Rzeczypospolitej jako źródło do historii edukacji /pod red. I. Michalskiej i G. Michalskiego*. Łódź, 2010, p. 215.

odicals, in particular, "Oswiata i Wychowanie", "Szkoła Powszechna", "Przegląd Pedagogiczny", "Muzeum", "Kwartalnik Pedagogiczny", "Ruch Pedagogiczny", "Głos Nauczycielski" or "Polska Oswiata Pozaszkolna"<sup>1</sup> published articles whose authors often were distinguished figures in pedagogy. Together with general pedagogical articles, texts were published covering for example, issues of methodology of teaching of subjects, pupil time management or fighting with special educational problems, interaction with parents and the local community. A teacher participating in different courses, prepared for work on self-education, and with the help of periodicals and pedagogic literature enhanced his knowledge in the process of self-education.

At the present time "In Poland on the basis of labor pedagogy it is customary to think that there are the following main problems and structural elements of the lifelong education of adults, which at the same time are distinctive processes: self-education, additional education, advanced training and education without material incentive"<sup>2</sup>. In view of the above quotation it should be stressed that all the above-listed elements of the lifelong education process were represented in the education of teachers in the Republic of Poland in the inter-war period. Teachers of comprehensive and secondary schools between 1918 and 1939 were part of an exclusively professional group that received lifelong education. A decision about entering the higher institution or courses was made not only on the basis of a wish to receive additional rights or financial benefits, but also on the basis of an ambition to satisfy personal intellectual needs, a wish to enhance knowledge, broaden horizons, and get acquainted with new environments.

Voluntary participation in the above-mentioned forms of advanced training encouraged such a position.

---

<sup>1</sup> Cpr. L.Kabzińska, K. Kabziński, op. cit., pages 215 -227; S. Możdżeń, J. Musiał. Bibliografia polskich czasopism pedagogicznych (do 1979). Kielce, 1981.

<sup>2</sup> Z. Wiatrowski. Kształcenie ustawiczne dorosłych // Encyklopedia pedagogiczna XXI wieku, tom II G -Ł. /Red. T. Pilch, p. 907.

## INVOLVEMENT OF POLISH RURAL POPULATION IN LIFELONG LEARNING

**K. Palka**

### **Lifelong learning as a chance to develop rural areas**

The development of information society and knowledge-based economy requires continuous improving and updating acquired knowledge, skills and competencies. Meeting the contemporary labour market requirements, as well as performing social duties involves learning new skills that need to be constantly improved. Education is one of the most important fields of human activity. Modern world creates numerous opportunities to develop countless forms and levels of teaching. It is strictly connected with the popular within European Union countries concept related to development of knowledge society, that is, information society. A completely new, unknown so far, social reality is emerging, where every single human being should find fulfilment.<sup>1</sup>

According to Cz. Banach, skills for the future and the concept of lifelong learning, which involves the idea of knowledge-based society as well, determine the nature of desirable education at present and in the future (...). Lifelong learning initiative enables people at all stages of their lives to take part in learning experiences in order to ensure them personal, professional and social activity and development. It is a continuous lifelong process, going on from birth to the end of one's life comprising natural education, school education: within the hierarchically structured school system, parallel (beyond-school) education and continuing adult education (...),<sup>2</sup> or acquiring and updating all kinds of abilities, interests, knowledge and qualifications from the pre-school years to post-retirement, including the entire spectrum of formal learning (in schools and other educational institutions), non-formal (beyond the formal structure of educational institutions), and informal (all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competence, within a personal, civic, social and employment-related perspectives).<sup>3</sup>

Nowadays, open access to both education and knowledge determines a person's life chances. Participation in lifelong learning seems to be diversified by such factors as age or place of living. The differences are clearly noticeable particularly between city and country dwellers where the latter are characterized by less frequent participation in various forms of learning. The

---

<sup>1</sup> H. Bednarski, *Edukacja wielokulturowa dla globalizującego się świata*, [in:] *Edukacja ustawiczna dorosłych w europejskiej przestrzeni kształcenia z perspektywy polskich doświadczeń*, (red.) M. Pakuła, A Dudak, Wyd. UMCS Lublin 2009, p. 30.

<sup>2</sup> Cz. Banach, *Edukacja ustawiczna wobec transformacji ustrojowej i prognozy rozwoju Polski*, [in:] *Edukacja ustawiczna dorosłych...* op. cit., p. 77.

<sup>3</sup> *Rezolucja Rady Unii Europejskiej z dnia 27 czerwca 2002 r. w sprawie uczenia się przez całe życie*, Dz.U.C 163 z 9.7.2002, p. 1.[The Council Resolution of 27 June 2002 on lifelong learning, (2002/C 163/01), Official Journal of the European Communities]

fact of living in the country is more frequently assessed as negative than positive since it hinders acquiring professional qualifications. People living in rural areas are aware of educational restrictions that occur in the provinces. For years there has been a prevailing notion of negative image of the countryside regardless of the standard of living there. There is a wide gap in terms of economy, culture, intellectual life and social conventions between urban areas and their rural equivalents. The process of socio-cultural transformation in the Polish rural regions resulting, among the other things, from political transformation has brought many changes to rural areas. Contemporary Polish countryside seems to be really diversified in many aspects. The standard of living in the country has significantly improved compared with the past, although the gap between urban and rural residents is still noticeable, particularly in the level (standard) of education, and educational ambitions or participation in lifelong learning what results from inequality of educational chances. Undoubtedly, Polish rural areas have progressed rapidly over recent years, but at the same time urban regions have developed faster. According to the Public Opinion Research Centre (Polish: CBOS) data collected from the research of 2006, the image of the countryside in the Polish citizens' views has slightly improved. However, there are still 38% of the respondents who claim urban area to be a better place of living, whereas 14% consider rural region as more attractive place to live. Living conditions in the city are still perceived as better than in the rural areas. In terms of life chances, country dwellers are regarded as underprivileged compared to city dwellers. This is a consequence of low possibilities for self-actualization and self-development (personal development), as well as limited access to higher social positions and better education. The assessment of educational chances has not changed. According to 56% of the respondents surveyed both in 1998 and 2006, people living in the country had poor possibilities of acquiring high professional qualifications.<sup>1</sup>

Long-term project of developing longlife learning initiative in Poland has primarily been included in the following key strategic and programme documents: (a) The Strategy for Longlife Learning Development till the year 2010 (adopted in 2003); (b) National Development Strategy 2007-2015; (c) National Strategic Reference Framework 2007-2013 in support of growth in economy and employment. National Cohesion Strategy; (d) The Strategy for Educational Development in Rural Areas 2007-2013; (e) Operational Programme Human Capital; (f) Regional Operational Programmes. The above mentioned educational strategies tend to involve the following aspects: (a) activities aiming at giving equal educational opportunities to children and the youth from different environments; (b) possibility of lifelong learning; (c) development of information society; (d) globalization processes; (d) technological revolution transformations. Pursuant to the National Development Plan

---

<sup>1</sup> CBOS, *Polacy o życiu na wsi i w mieście – opinie z lat 1998 i 2006*, Warszawa 2006, p. 8. [Public Opinion Research Centre (Polish: CBOS), *The Poles about living in the country and in the city – opinions from the years 1998 and 2006*]

2007–2013 and the Strategy for Education Development 2007–2013, the main challenge for the Polish economy seems to be difficult situation on the labour market. The other problems refer to: (a) significant diversification of regional growth in economy; (b) higher than average, real (official statistics) and hidden (covered) unemployment in rural areas; (c) low social involvement of citizens; insufficient access to the culture.<sup>1</sup>

Lifelong learning appears to be particularly significant issue due to the challenges of the contemporary labour market and the problem of unemployment which, according to all-Poland data, is still increasing, especially in rural areas. The percentage of unemployed persons registered in Employment Offices in the end of January 2011 amounted to 13% (in January 2010 – 12.9%); 43.8% of the unemployed (registered in 2010) lived in the country. Labour market predictions for 2011 indicate that a change in this situation (in relation to 2010) is hardly possible.<sup>2</sup> Undoubtedly, participation in lifelong learning increases the chances on labour market, creates new possibilities of changing professional qualifications (retraining), and it also helps exist and act within a modern knowledge society. It has become particularly important for those country dwellers who run unprofitable smallholdings. For many people running a farm tends to be additional responsibility, whereas their main source of income is employment outside farming industry, often in a city or town nearby. Therefore, participation in various forms of learning might be an opportunity to change or maintain a job. Lifelong learning should be perceived not only as a support in job finding, but also as a kind of assistance to keep up with the transformations that occur in reality. Increase in the number of people living in rural areas who are involved in lifelong learning, including non-formal system, seems to be necessary due to the changes in the structure of employment in rural regions which prove the outflow of workforce from the farming sector. It is obvious that proper level of education and professional qualifications is an essential condition to implement these changes.

Working as a farmer has never been regarded in Polish society as a prestigious occupation. Children from farmer families do not aspire to become farmers. Not many of the young people living in rural areas associate their future plans with the countryside, particularly not with becoming a farmer. According to the author's research of 2008 carried out over the group of 541 third-year students of secondary schools located in both rural and urban areas (in the Świętokrzyskie Province), 272 of the respondents living in rural areas (of the Świętokrzyskie Province) were motivated to become involved in occupations requiring higher education (26 of the respond-

---

<sup>1</sup> Ministerstwo Edukacji i Nauki, *Edukacja ustawiczna 2005. Raport o stanie edukacji ustawicznej w Polsce w roku 2005*, Warszawa 2005, p. 111, [Ministry of Education and Science, Continuing Education 2005. Report on the state of continuing education in Poland in 2005, Warsaw 2005] at [www.dorosli.edu.pl/uploads/media/Edukacja\\_Ustawiczna\\_2005\\_Raport\\_01.pdf](http://www.dorosli.edu.pl/uploads/media/Edukacja_Ustawiczna_2005_Raport_01.pdf) access on 21.02.2011.

<sup>2</sup> [www.egospodarka.pl](http://www.egospodarka.pl) access on 01.03.2011.

ents wished to become an IT specialist, 17 of the respondents had ambition to work as a lawyer, and 15 of the respondents desired to become an economist/a financial specialist). None of the respondents wanted to be a farmer.<sup>1</sup> In general, the dominant view in the Polish society is that training and education are beneficial. According to the Public Opinion Research Centre (Polish: CBOS) data, 68% of the respondents express this point of view definitely, whereas 23% with slight hesitation. Only 7% of the respondents claimed that it is pointless to invest in education. In the period of 16 years surveyed by the Public Opinion Research Centre (1993-2009), the awareness of education as a value significantly increased (by 15 points, up to 91%). In the researched period the growth in educational ambitions of the Polish was noticeable. In 2009, 86% of parent respondents desired higher education for their daughters (increased by 22 points since 1993), and 84% for their sons (an increase of 19 points respectively). At the same time, the differences in the level of educational ambitions between city and country dwellers might be noticed. For instance, 82% of the rural respondents desired higher education for their sons, 84% of the respondents living in towns (of 21-100.000 population) and 93% of the respondents living in cities (of 501.000 and more population) respectively. As far as daughters are concerned, 84% of parent respondents living in the country desired higher education for them, 86% of parents living in towns and 91% of parents living in cities.<sup>2</sup> The data mentioned above indicate a constant increase in the level of parents' educational ambitions towards their children, as well as still visible but slightly decreasing differences between rural and urban parents' ambitions in the aspect of their children's education.

The research conducted by R. Kałamarz in 2008 on the group of 721 of adults living in rural and 217 of adults living in urban areas prove the differences in the level of educational ambitions declared by city and country residents. The research findings indicate that city dwellers seem to have higher by 26.6% educational ambitions compared to rural residents that refer to a desire to complete higher education (the difference of 7.3%) and to improve professional skills (the difference of 17.6%). Urban residents aspire to achieve professional success and be promoted twice as strong as people living in rural areas.<sup>3</sup>

The need for education and training is mostly appreciated by young people, which is consequently reflected by high educational ambitions of the youths. However, the differences in the level of educational ambitions between urban and rural residents are also noticeable within this group of the

---

<sup>1</sup> K. Palka, *Uwarunkowania aspiracji życiowych uczniów gimnazjów wiejskich i miejskich*, WŚ, Kielce 2010, p. 144.

<sup>2</sup> CBOS, *Aspiracje i motywacje edukacyjne Polaków w latach 1993-2009*. Komunikat z badań, Warszawa 2009, p.8 [Public Opinion Research Centre, *Educational Aspirations and Motivations in 1993 – 2009*, Warsaw 2009].

<sup>3</sup> R. Kałamarz, *Potrzeby kulturalno-edukacyjne dorosłych mieszkańców środowisk wiejskich Podkarpacia ( w świetle badań diagnostycznych)*, [in:] *Edukacja ustawiczna* .... op. cit., p. 129.

respondents. As the above mentioned author's research of 2008 proves, high level of ambitions was confirmed by 57% of the student-respondents living in rural areas and 79% of the students living in urban areas; the average level of ambitions was claimed by 35% of secondary school students living in the country and almost 15% of urban students, whereas low level of educational ambitions was stated by 7% of rural students and nearly 6% of urban student-respondents.<sup>1</sup> In young people's life orientations the desire to acquire a certain level of education, then a wish to find a job, own a house or a flat, and finally to set up a family are the most important issues in the order as they follow. Older respondents the most frequently aspire to provide themselves and their families with proper living standard and care for health (particularly above the age of 55). For middle-aged persons, children's education and satisfying housing needs are also significant.<sup>2</sup>

In the Polish society the dominant view is that such qualities as creativity, openness to new ideas, being innovative in taking actions, teamwork skills, self-reliance, as well as independence and willingness to acquire knowledge, professional skills and competencies are appreciated by potential employers.

#### **Involvement of rural residents in lifelong learning**

In spite of socio-cultural transformations of the Polish rural regions, positive attitude to acquire professional qualifications and new educational challenges that involve the necessity of constant improvement and updating acquired knowledge, competencies and skills, there is still a little participation of the adult population especially from rural areas in lifelong learning initiative. The process of learning begins in the early childhood through natural education (learning) and pre-school education. The number of children in rural areas who attend pre-school educational institutions, despite its slight increase, still appears to be considerably smaller compared to urban areas. In the school year of 2009/2010, pre-school education covered 994.100 of children, that is 75.000 more than in the previous year. In the group of 3-6-year-old children, 67.3% were provided with pre-school education (compared to 63.1% in the previous school year). In urban areas 81.5% of children attended pre-school educational institutions (growth of 3.1% percentage points), whereas 48.2% in the country (growth of 5.5% percentage points). As far as the universality of 4-year-old children education in pre-school education institutions is concerned, Poland is ranked distant positions among other European countries. Despite the fact that proportion of 4-year-old children involved in the Polish education system increases (approximately by 1 percentage point every year), it is still lower, almost in half, compared with the average proportion relevant to 27 European Union countries. It is a real challenge with reference to the aim of development established by the Council

---

<sup>1</sup> K. Palka, Uwarunkowania aspiracji... op. cit., p. 192.

<sup>2</sup> CBOS, *Cele i dążenia życiowe Polaków*. Komunikat z badań, Warszawa 2010, pp. 15-16. [Public Opinion Research Centre, *Goals and Aspirations of Poles*, Warsaw 2010].

which predicts that 95% of 4-year-old children will be involved in pre-school education till the year of 2020.<sup>1</sup>

There are no differences involving place of living in terms of participation in learning process within the age groups of 7–15 and 16–19<sup>2</sup> because they are provided with obligatory (compulsory) education which means that school-aged children and teenagers are obliged to receive formal education (in primary, secondary and high schools), whereas the differences between rural and urban areas are visible in the fact of participation in optional activities i.e. after-school activities since students living in rural areas often have limited access to the institutions offering additional activities that allow them to develop their interests or hobbies, broaden their knowledge and develop skills. The next alarming issue which might be noticed in rural areas is the process of closing down the schools which began at the beginning of the 1990s. Their number regularly decreases since the school year of 1990/1991. In the school year of 2009/2010 the number of schools in rural areas declined by 99 (0.7%) in comparison with the previous year, (in the school year of 2000/2001 decreased by 2.800, that is 16.7%).<sup>3</sup>

Educational activities involving adult population particularly from rural areas seem to be limited. The results of Social Diagnosis of 2007 reveal that lifelong learning which is considered to be one of the most essential determinants that influence employment is still underestimated.

Table 1. Proportion of population taking opportunities of education in 2003 – 2009 by age groups and places of living

According to the data presented above, the percentage of population at the age of 20–24 who were provided with education in schools and outside schools did not change through 2003 – 2009 and amounted to 61% in 2009. In towns and cities the proportion fluctuated between 58% and 83% depending on their population, whereas in rural areas it slightly declined to 47.6% compared with 49% in 2007 and 50.7% in 2005; nonetheless, it remained at higher level than in 2003 (39%). Substantial improvement of this proportion in 2005 resulted from the extension of educational possibilities offered outside the school system. Large cities and towns are still distinguished by 73–83% of population who take opportunities of education. The involvement of rural residents in educational process slightly decreased. At this stage of education, the role of non-state educational institutions increases.<sup>4</sup> However, the access to such institutions is limited in rural areas (similarly to the state educational institutions). The territorial differences concerning educational activity are also noticeable in the other age groups. Within the research period, persons aged 30–39 three times less frequently took ad-

<sup>1</sup> GUS, *Oświata i wychowanie w roku szkolnym 2009-2010*, Warszawa 2010, pp. 54-55. [Central Statistical Office, *Education in the school year 2009/2010*, Warsaw 2010].

<sup>2</sup> *Diagnoza Społeczna 2009. Wyższa Szkoła Finansów i Zarządzania*. Warszawa 2009, p. 91. [Social Diagnosis 2009]

<sup>3</sup> GUS, *Oświata i wychowanie...op., cit., p. 57.* [Central Statistical Office, *Education... op., cit.*]

<sup>4</sup> *Diagnoza Społeczna 2009... op. cit., pp. 90-91.* [Social Diagnosis 2009]

vantage of various kinds of educational offers, in relation to the 25–29 aged. The percentage of population taking up educational activities remained at 6.2% (in urban areas 7–11%; in rural areas – 3.8%). People above the age of 39 become less active in the field of education. The analysis of educational activity among adult women and men reveals territorial disproportions between urban and rural areas.<sup>1</sup>

Education status	Year	Place of living by category			Total
		Cities of more than 500.000 population	Towns of 20.000-100.000 population	Rural area	
Population at the age of 20-24 taking educational opportunities provided in schools and beyond schools.	2009	83.00	65.80	47.60	60.90
	2007	80.23	64.64	49.23	60.76
	2005	70.44	57.34	50.76	57.51
	2003	61.64	53.92	38.98	49.90
Population at the age of 25-29 taking educational opportunities provided in schools and beyond schools.	2009	28.70	19.50	11.40	18.40
	2007	34.39	16.80	8.53	17.19
	2005	24.68	12.29	8.90	14.08
	2003	18.29	17.01	7.56	12.69
Population at the age of 30-39 taking educational opportunities provided in schools and beyond schools.	2009	7.50	7.60	3.80	6.20
	2007	11.61	8.83	2.52	6.99
	2005	11.09	5.59	1.84	4.98
	2003	8.10	4.64	3.19	5.44
Population above the age of 39 taking educational opportunities provided in schools and beyond schools	2009	2.70	1.40	0.90	1.50
	2007	4.62	1.61	1.08	1.90
	2005	2.10	1.30	0.93	1.26
	2003	2.45	0.85	0.61	1.22

Source: Based on Social Diagnosis 2009 data

The results of the Central Statistical Office (Polish: GUS) survey (2009) are similar. More than a half of city dwellers (58.2%) and as many as 74.7% of rural residents were not involved in any form of education.<sup>2</sup> The analysis of the Central Statistical Office reports proves that place of living considerably affects participation in educational activities. In the research period of 2006, 41.8% of urban residents and 25.3% of country dwellers at the age of 25 – 64 took up or continued education or training. Urban residents more frequently took opportunities of different kinds of education. In formal education (in schools), 6.7% of city dwellers were involved (in the analysed age group), the relevant proportion to country rural residents was a half lower. Every fourth person living in an urban area and only every tenth rural resident participated in training courses. Self-teaching (self-education) as a means of complementing education was also less popular among rural

<sup>1</sup> *Diagnoza Społeczna 2009...* op. cit., pp. 90-91. [*Social Diagnosis 2009*], p.91.

<sup>2</sup> GUS, *Kształcenie dorosłych. Informacje i opracowania statystyczne*, Zakład Wydawnictw Statystycznych, Warszawa 2009, p.88.

residents (18.0%) than city dwellers (29.6%).<sup>1</sup> Significant majority, that is 78% of urban population were involved in non-formal training (to improve their skills and qualifications) which proves that improving skills process is determined by the place of residence. Relatively young people were in majority among both urban and rural residents who attended various training and courses in order to improve their skills. The proportion of 25 – 34 aged persons compared to the whole urban and rural population amounted to approximately 40% and 38% respectively. The involvement of the next age groups, with reference to both populations, gradually decreased. The percentage of individuals with higher education who attended improving skills training in urban areas was considerably higher compared to rural residents (53% and 31% respectively), whereas the proportion of population with vocational education only was significantly lower (13% and 34% respectively).<sup>2</sup> Relatively low percentage of rural residents with higher education and pretty high with vocational secondary education results rather from low standard of education among country dwellers, than from higher educational activity of persons with low standard of education.

Based on the latest *Social Diagnosis* results, it might be noticed that among persons above the age of 24, the importance of educational offers provided outside school systems in the forms of courses or trainings, both at work (in-service training) and beyond work seems to increase; however it is still not a significant participation. Approximately 7.5% of population aged 25 – 29 and 31% of population aged 30 – 39 participated in these forms of education.<sup>3</sup> In the period of 2007 – 2009 a slight decline in the involvement of small towns and country residents in these forms of learning what may result in increasing unfavourable spatial disproportions in the educational structure of the population.

Rural residents mainly attend training courses involving the service industry –approximately 24.5% in comparison with 18% of urban residents. Additionally, they more frequently participate in training on engineering, production processes and construction (approximately 16% compared to 14% of urban residents) as well as agriculture (farming) and veterinary – approximately 13%, whereas city dwellers do not rather attend the latter. Foreign language courses outnumber the other educational activities among city urban residents who take up out-of-job training (approximately 53% compared to 34% of country dwellers).<sup>4</sup> Foreign language courses involve regular participation in lessons, and therefore they are less convenient for rural residents who often have to commute a long distance to the nearest city or town in order to attend the lessons. The training courses involving the service sector seem to be the most important for rural residents. According to the Central Statistical Office (Polish: GUS) reports, 25.4% of surveyed population

---

<sup>1</sup> Ibid., p. 40-45.

<sup>2</sup> Ibid., p. 44-45.

<sup>3</sup> *Diagnoza Społeczna 2009...* op. cit., 92.[*Social Diagnosis 2009...*]

<sup>4</sup> GUS, *Kształcenie dorosłych...*op.cit., p. 54.

participated in informal education (self-education/self-teaching), including 25.7% of rural residents who practised self-education without a teacher involvement, whereas in urban areas this percentage was three times higher and amounted to 74.3%.<sup>1</sup>

The above mentioned results of the research conducted by R. Kałamarz also prove diversification in urban and rural residents' involvement in lifelong learning. The research findings indicate that every fourth urban respondent (23.4%) attended a school for adults in the last 10 years (1998-2008), whereas in the country the equivalent proportion decreased by 5.8%. Similarly, city dwellers were more active in terms of participation in various courses which mainly allowed them to improve professional qualifications (in-service training). In the period of 10 years, the total number of respondents participating in the courses amounted to 59.1% in urban areas and 33.1% in rural regions.<sup>2</sup>

The research results presented above prove that participation in lifelong learning process is different for urban and rural residents (lower among rural residents). Slight differences are noticeable in terms of the reasons for taking up educational initiative by both groups of population. Urban residents (66%) more frequently indicated development of professional career as the reason for learning compared to rural residents (57%) who also appreciated the increase in job opportunities and possibilities of employment (7.2% compared to 5.8%), and the possibility of applying practical knowledge in everyday life (7.9% compared to 4.6%).<sup>3</sup>

It must be emphasised that Poland has started implementation of the European Social Fund in the last few years thanks to which a considerable part of educational offers for adults provided by state and non-state educational institutions is financed. In rural environment, it is important to have open access to the institutions that arrange different forms of training and education, relevant and sufficient information on educational offer, awareness of the importance of participation in educational activities, as well as improvement of knowledge, professional skills and competencies.

### **The use of modern technologies – the Internet**

It is a matter of importance to have access to up-to-date sources of information and knowledge. Undoubtedly, one of them is the Internet. According to the Central Statistical Office (Polish: GUS) reports, urban residents (78.4%) outnumbered their rural counterparts (21.6%) in terms of using the Internet. City dwellers more frequently use a computer, as well.<sup>4</sup> The facts mentioned above are also proved by the author's research results. In the group of the rural student respondents more than a half, that is 55.51%, did not have the possibility of using the Internet at their homes in relation to only

---

<sup>1</sup> GUS, *Kształcenie dorosłych...* op.cit., p. 67.

<sup>2</sup> R. Kałamarz, *Potrzeby kulturalno-educacyjne...* op.cit., p. 130.

<sup>3</sup> GUS, *Kształcenie dorosłych...* op.cit., p. 63.

<sup>4</sup> Ibid, p.77.

20.45% of urban residents. Lack of computer was confirmed by only 10% rural students and 4.12% of urban students.<sup>1</sup> Traditional sources of knowledge such as books are also underused by rural residents. The readership proportion in the country seems to be considerably smaller than average for the whole population; only 47% of rural residents read a book for pleasure within the last year.<sup>2</sup>

### **The reasons for low involvement of rural residents in lifelong learning**

Among the most serious barriers which limit the participation in lifelong learning such conditions as society impoverishment, lack of awareness of the need for education, as well as its association with successful life and prospects for professional promotion are indicated.<sup>3</sup> In rural regions, apart from the above mentioned barriers, the following factors may negatively influence the participation in lifelong learning: poor accessibility to the educational, cultural and other institutions (also those providing the Internet access) that provide different forms of education, difficult financial situation of many families, low education level of adult rural residents, as well as low educational ambitions (in comparison with urban areas residents).

The results of the Central Statistical Office (Polish: GUS) research of 2009 prove that vast majority of urban population take opportunity of training to improve their professional skills. However, the persons who need such a training the most do not improve their skills. The reasons for such situation might be different e.g. low awareness of the need for education in the country, where the average level of education is lower than in urban areas, limited accessibility of educational offers, high costs and lack of the possibility to fund training courses by employers due to the specific nature of business activity in rural regions.<sup>4</sup>

1. *Low awareness of the need for lifelong learning among rural residents.* In spite of the positive attitude of the Polish society towards the process of learning and acquiring qualifications (based on the above mentioned Public Opinion Research Centre and Central Statistical Office research findings), the participation of adult population (especially from rural areas) in lifelong learning is still insufficient. Along with increasing educational ambitions of the Polish society, there is a growth in dissatisfaction with one's own educational achievements. According to the Public Opinion Research Centre (Polish: CBOS) data,<sup>5</sup> majority of the respondents do not approve their education path, including every second respondent who claims to be underquali-

<sup>1</sup> K. Palka, *Uwarunkowania aspiracji...* op.cit., pp. 170-171.

<sup>2</sup> GUS, *Kształcenie dorosłych...* op.cit., p. 81.

<sup>3</sup> Ministerstwo Edukacji i Nauki, *Edukacja ustawiczna 2005...* op.cit., p. 95. [Ministry of Education and Science, *Continuing Education 2005*].

<sup>4</sup> GUS, *Kształcenie dorosłych...* op. cit., p.66.

<sup>5</sup> CBOS, *Aspiracje i motywacje edukacyjne Polaków w latach 1993-2009*, Warszawa 2009, p.12. [Public Opinion Research Centre, *Educational Aspirations and Motivations in 1993 – 2009*, Warsaw 2009].

fied to meet the requirements of today's labour market. Slightly more than 80% of the respondents surveyed by the Central Statistical Office (Polish: GUS) considered continuing education as a means of protection from unemployment (49% of the respondents fully shared this point of view). Almost 56% of the respondents claimed (including 32% totally agreed) that professional skills are not taught at school. In fact, a significant number of unemployed considered lack of motivation, lack of the need for education, and lack of associations with one's own interests as the most important reasons for being reluctant to restart learning.<sup>1</sup> Nearly 92% of the respondents claimed that it is necessary to improve one's knowledge, competencies and professional skills in order to achieve success at work. The opinions and judgments expressed by adult rural residents concerning the value of education are not implemented or referred more to children and young people. It appears that there is still poor awareness of lifelong learning in the Polish society, whereas it is commonly believed that mainly children and young people ought to be taught or trained. Taking up different forms of education by the adult residents of rural areas who are employed beyond agriculture industry is most frequently caused by the employer's requirements, or anxiety about the loss of job, rarely driven by the need for self-development or the need to keep up with rapidly changing world.

2. *Limited access to cultural-educational institutions and modern technologies (including the Internet)*. Rural population live in the environment of poor cultural-social infrastructure. The less urbanized area, more spread population and poorer local community, the worse cultural conditions occur. Non-school type cultural-educational institutions which play an important role in lifelong learning, are mainly developed in cities or towns and urbanized areas. As it is commonly known, participation in culture itself broadens a person's mind. There are also such rural areas, especially those located near large urban centres where living conditions of their residents seem to be much better. It is mostly associated with open access to the institutions which offer a wide variety of educational or cultural activities, as well as with the possibility of finding employment in urban areas. In the age of widespread computers and the Internet, as well as unlimited access to the various sources of information, the school is no longer the only source of information. Unfortunately, limited access to the Internet and cutting edge technologies is still noticeable in rural regions. Mobile communications along with the Internet determines infrastructure of the modern society which is often called information society. More and more common applications of these technologies, their better and better utility, as well as their indispensability in everyday life e.g. at work, at home, in terms of access to knowledge and information are the main reasons for social exclusion of those people who do not use modern technologies.<sup>2</sup> The need for using computers, the Internet and multimedia sources in the process of school education is nowadays un-

---

<sup>1</sup> GUS, *Kształcenie dorosłych...* op. cit., p. 86.

<sup>2</sup> *Diagnoza społeczna 2009...* op. cit., p. 300. [*Social Diagnosis 2009...*]

questionable and indispensable. Computers and the Internet are becoming a significant educational space, the place where children study at school and at home. These media create new opportunities for transferring knowledge or information; they might be also used for removing, or at least limiting signs of school failures, as well as in the process of completing gaps in knowledge and skills. New information technologies, particularly the Internet, may find application in distant learning, that is, in lifelong learning as well.

3. *Financial situation of families living in rural areas.* The living conditions of many rural families appear to be really difficult. To make matters worse, according to the Public Opinion Research Centre (Polish: CBOS) research findings, there is no improvement in this situation. However, financial condition of the families whose main source of income is not agriculture has slightly improved. This phenomenon refers to the group of rural residents who are called "double employed". Today, this group comprises country dwellers who run a farm and at the same time work in city or town institutions, companies or factories. The situation of large farms owners has considerably improved. The improvement in the situation of other social-professional groups is the reason why farmers remain at the same level in the structure of rural residents' incomes. They are still at the third or fourth position from the end, higher than the unemployed, retirement parents and unqualified or unskilled workers.<sup>1</sup> The costs of educational activities are undoubtedly one of the greatest barriers in entering into learning especially for those with lower incomes. Rural areas residents more often than urban residents attempt to self-fund their educational activities (approximately 37% compared to 43% relatively). On the other hand, rural population's training is less frequently financed by the employer (83% compared to 95% relatively). This situation seems to be determined by the differences in the status of employment: rural residents less frequently than their urban counterparts are hired workers; in majority, they run privately owned farm.<sup>2</sup> The offer of educational activities conducted and financed thanks to the European Union funds which increase the possibility of participating in lifelong learning and improving professional skills or qualifications may particularly support those rural residents who suffer from difficult financial condition and therefore, they cannot afford paid educational activities.

4. *The level of rural residents' education.* Rural population have always presented lower level of education than city dwellers. However, since the end of 1980s a fast growth in the average level of the Poles' education is noticeable. In the period of 1988-2006 the proportion of persons with higher education compared to the whole population (above the age of 15) increased from 6.5% to 14.6%. There might be, however, significant differences noticed between the urban areas where 19.3% of urban population proved higher education in 2006 and rural areas where the relevant rate

---

<sup>1</sup> CBOS, *Jak się żyje rolnikom?* Komunikat z badań, Warszawa 2008, p. 15. [Public Opinion Research Centre, *About the living conditions of farmers*, Warsaw 2008]

<sup>2</sup> GUS, *Kształcenie dorosłych...* op. cit., p.61.

amounted to 6.7%.<sup>1</sup> In 2007 higher education (including vocational college, bachelor's degree) was declared by 12% of more than 1ha land owners, secondary education was claimed by 27% and incomplete secondary education by 37%. However, the increase in the number of higher education diploma holders does not appear to be the result of completing university studies by the farm owners, rather a symptom of the changes in transferring the farm land from farmers to well-educated urban residents (or perhaps moving urban residents to the country).<sup>2</sup> Apparently, the level and standard of education may significantly influence the involvement in the process of learning and improving skills or qualifications. According to the Central Statistical Office (Polish: GUS) data, among 1.141.000 of the whole population aged 25-59 and involved in learning and studying within formal education system, 77.1% comprised of city dwellers. 59,5% of them achieved higher education, nearly 30% secondary education (general and vocational), and 4.9% vocational education. As far as students living in the country are concerned (260.000), 46,2% of them held higher education diploma, 35,3% secondary education, and 10,8% vocational education. Within the latter group, 64,2% of mothers and 53,6% of fathers acquired vocational education. It must be emphasized that among the group of 120.000 rural population aged 25-54 with higher education who continued learning, there were 35,8% of the respondents whose father acquired vocational education, 24,1% secondary vocational education, and only 12% higher education. This proves clear educational advance of rural students in comparison with their parents' generation.<sup>3</sup>

As the above data show, different forms of learning are most frequently taken up by persons with higher education and least frequently by those with vocational education. The fact that among the whole population involved in various forms of education there are more adult rural residents than their urban counterparts who achieved vocational education, results probably from the educational structure of rural population (there are more residents with vocational education in rural regions than in urban areas).

5. *The level of rural residents' educational ambitions.* The other reason for low involvement of country dwellers in lifelong learning, based on the above mentioned findings, is low level of educational ambitions, despite their constant increase, compared to city dwellers. Moreover, the value of acquiring education is mostly referred to children. Parents believe that primarily children ought to be educated. That is why they attempt to create the best learning conditions for their children, nevertheless, they hardly ever engage in self-development in order to improve their knowledge and professional

---

<sup>1</sup> *Program Operacyjny Kapitał Ludzki.* Ministerstwo Rozwoju Regionalnego, Warszawa 2007, p. 53. [*Operational Programme Human Capital.* Ministry of Regional Development, Warsaw 2007]

<sup>2</sup> CBOS, *Jak się żyje rolnikom...* op.cit., p. 12.[Public Opinion Research Centre, *About the living conditions of farmers...*]

<sup>3</sup> GUS, *Kształcenie dorosłych...* op.cit., p. 38.

skills. It might be noticed that rapid changes that occur in cities, reach the countryside with a delay. The awareness of the need for lifelong learning in rural areas is the best example. So far, there has been no need for lifelong learning in the country due to a specific nature of farming. Nowadays, when running a smallholding seems to be unprofitable, and farmers are forced to look for employment in other professions, the significance of lifelong learning increases as their knowledge, professional skills and competencies need to be constantly developed or improved. It does not mean, however, that farmer who run bigger privately owned farms should be excluded from this kind of educational activity. They particularly need open access to various sources of knowledge and information because such a farm must be run similarly to a big company what requires specific skills and competencies.

**Conclusion.** Based on the above discussed data, it may be concluded that the process of improving professional skills and qualification by the adult population is quite selective and has a pretty narrow scope especially for the persons at the age of 30 and older. The disproportions between urban and rural residents' chances for development are clearly noticeable, particularly for the persons at the age of 35 and older. The differences in the level of education, foreign languages competencies, and computer skills between the young people and those at the age of 35 and older prove the gap which increases in the next age groups involving older population. This indicates urgent necessity for the higher involvement in educational activities of the persons above the age of 29. It is indispensable to develop a variety of forms to complete education and improve professional qualifications (evening, extramural, correspondence courses, postgraduate studies, training), as well as the activities which help increase the involvement in educational activities. The above mentioned data analysis proves the necessity for improving qualifications by the population at the age of 30 and older, particularly those living in rural regions who intend to remain professionally active for the next 25 years. Low participation in lifelong learning especially those above the age of 40 is clearly noticeable.

The most important reasons for low involvement of rural residents in lifelong learning include primarily: low awareness of the lifelong learning significance not only for professional development but also for self-development (which allows them to keep up with the rapid changes in the contemporary world), limited access to the institutions which provide a wide range of educational activities, difficult financial situation of many rural families, and still low level of rural residents' education.

It is extremely important to provide equal opportunities for country dwellers especially in terms of lifelong learning because, as the above mentioned data show, apart from school education within the hierarchically structured school system (which involves the necessity to comply with school duties), the differences in the accessibility to informal and non-formal learning are still noticeable, what appears to be significant particularly for adult learning.

Nowadays, when open access to education and knowledge determines fulfilment of life ambitions as well as increases life chances, rural residents still face a number of difficulties in access to different forms of training and education. It might be noticed that urban residents compared with their rural counterparts, enjoy better conditions for meeting their cultural-educational needs and generally, they are able to make use of these opportunities.

The activities in order to provide equal opportunities of lifelong learning may be supported by the European Union funds. Thanks to the European Social Fund these assets may be used for educational purposes. For a few years, a range of new educational possibilities financed by European Union funds have been offered. Free of charge participation in such training enables particularly rural residents who are facing financial difficulties to attend different courses. It is therefore important that information on various educational activities could reach all the rural residents. One of the most essential matters is to spread information not only on educational offer, but also on significance of the need for lifelong learning in the modern world. Unfortunately, in rural regions limited access to the institutions providing a variety of educational activities still appears to be a problem to solve. For rural population the distance from their place of living to the place of learning is often longer than for city dwellers. Local authorities may help to face this issue. They may involve possibly all the local institutions and join different kinds of projects financed by European Union funds. It is also important to apply long-term thinking process in order to develop and continue these activities.

One of the most important issues is to increase the awareness of the need for lifelong learning among rural residents by proper advertising that would encourage the involvement in different forms of education since appropriate and conscious existence within society seems to be associated with different skills compared to the past which need to be constantly improved and developed. Young rural residents also need additional support to prepare for living in the rapidly changing contemporary world. The youth need to be equipped not only with proper knowledge, but also skills to develop and improve their professional qualifications, as well as to take opportunities of lifelong learning because constantly changing labour market requires flexibility in adjusting to new market demands. Unluckily, parents do not set a good example for their children in terms of lifelong learning since they hardly ever participate in such a type of education. They do not realize how important is to become involved in lifelong learning and therefore, they are not able to prepare their children properly for such activity. That is why this objective ought to be accomplished thanks to appropriate school and beyond school education. In rural environment, the needs to establish suitable institutions, as well as to provide different forms of educational activities beginning from pre-school stage through adult education inclusive are still noticeable. It is worth an attempt to take a range of activities in support of information and telecommunications (ICT) infrastructure, as well as create ap-

propriate conditions (also financial) for taking opportunities of modern information technologies (including the Internet) by persons involved in any kind of education in order to support distant learning among the other things which should be more frequently applied, particularly in rural areas.

According to Cz. Banach, the state, local and educational authorities ought to coordinate their actions so that outside school education as well as lifelong learning could support people in improving or complementing their professional and general qualifications, and modifying and reconsidering their future plans concerning both professional and private life (...). An individual as well as communities should create and develop their qualifications to meet the challenges of European, Polish and local reality, and personal abilities, ambitions and activities.<sup>1</sup>

Based on the Central Statistical Office (Polish: GUS) reports and Social Diagnosis, it might be concluded that mostly young and well-educated people who live in urban areas become involved in additional training. Approximately 44% of population who participated in additional training in 2005 – 2007, became involved also in educational activities in the period of 2007 – 2009 which means that a slight proportion of population, only 5% at the age above 25 remain involved in continuous training.<sup>2</sup> In terms of challenges of globalization processes this figure may raise anxiety.

The outflow of rural population from agriculture industry involve the necessity for improving professional skills and qualifications, as well as the need for retraining. It is a matter of importance for country dwellers. Therefore, it is necessary to establish a system supporting educational activities in rural areas and financed by public, private and European Union funds.

It tends to be indispensable to apply effective and efficient coordination of different activities conducted by institutions responsible for education or culture promotion in rural areas. A major role should be played by local authorities and schools. Such activities, however, require to be supported by the state budget and European Union funds.

---

<sup>1</sup> Cz. Banach, *Edukacja ustawiczna wobec...* op. cit., p. 78-83.

<sup>2</sup> *Diagnoza Społeczna...* op. cit., p. 129. [*Social Diagnosis...*]

## LIFELONG EDUCATION OF THE MILITARY IN POLAND OF THE 20<sup>TH</sup> CENTURY

**R. Tomaszewski**

The professionalization of the military is related to a constant reduction of old social structures and also to the introduction of the legal obligation of military service for all men. This tendency covered almost all Europe of the second half of the 19<sup>th</sup> century. As a result, the professional core of the military staff became an important professional group that serves as a support for government agencies<sup>1</sup>. The pace of development of sciences and their application, leading to technological progress, required continuous training of the military and gradually led to the transformation of this profession into a lifelong profession. At the same time this occupation was and still remains, in a professional respect, the area of synthesis of traditions and conservatism that date back to the ethical values of the old past with the cutting-edge achievements of science. Professional soldiers had to independently overcome the mentioned antinomy as well as the temporary restrictions of professional activity. In most societies the professional military that finished their service earlier for various reasons, most often came to work in public administration or economy. Among the reasons was the relevant law as well as rather good education acquired in the army. The public capital invested in the military could be used completely. At the beginning of the 20<sup>th</sup> century the most part of professions could be regarded as lifelong occupations. However, they did not cause any changes in psyche like it was in the case of the professional military. Despite the attempts made at that time to equate the military profession to other professions and, first of all, to deprive it of the characteristics of a lifelong profession, the implementation of the mission of professional military service for several years still means a deep intervention into the personal sphere.

The personality of a professional soldier, officer or sergeant was identified with an institution of the state and most often was highly prestigious in society. Thus if a soldier left the service and obtained a serious position in a civil organization, he was not considered as an ordinary competitor on the labor market, holding a post and making his contribution to the rise of unemployment. Poland, restoring its independence on the threshold of the third decade of the 20th century, had a different experience. Society did not identify with any of the administrations of states that took control over the parts of the country, and even more so with their armies. The mental stereotype that passed from the period when the country had been divided by foreign countries formed a negative attitude towards the military professions among Poles and towards the personality of a professional soldier, who was usually

---

<sup>1</sup> J. Keegan. *Historia wojen*. Warszawa, 1998, p.12; J. Świniarski. *Filozofia wojskowych kodeksów zawodowych i honorowych // Kodeksy honorowe: Między tradycją a współczesnością* / Red. nauk. M. Adamkiewicz. Warszawa, 1999, p. 43.

associated with a condottiere. The best image of this was formulated by Tadeusz Hołowko for he used a comparison in 1921 between the psyche of a professional military man with that of a guard dog<sup>1</sup>. The political motives, which, in spite of the unquestionable patriotism of Tadeusz Hołowko, formed the basis of his opinion, became one of the reasons for a delay in the formation of an integrated system of education (that we now call lifelong education) for the staff of the reviving Polish armed forces. It would take several years after 1918 before a revived Poland could create its own system of education of military personnel, as well as to achieve a breakthrough in society's attitude. Initially, the Poles appealed to the Russian, Austrian or French experience. Such was the case in the first postwar decade. It was an experience of great powers, based on considerable resources, but primarily on the continuity of functioning of the large armies. The possibilities of Poland after the end of the war in 1920 were limited and the fact that the continuity of the development of military ethical values was violated made possible the domination of views close to Hołowko's above-mentioned opinion. The national model of lifelong military education was worked out only in the 30s. By that time the principles of using military personnel that leave service had been elaborated. The sergeants and officers moving to the so-called "state of rest" were accepted without any problems by the public administration, self-government bodies or the companies' management. Most of them were recruited for the police, railroad or post structures<sup>2</sup>. Those people, who had had good professional training or experience, were particularly taken care of. Due to the well organized system of permanent continuing education of the military, such people were quite willingly offered jobs and sometimes even specifically looked for.

The institutional forms of continuing education for the military in Poland before World War II were various and changing in the period of interwar Poland. These were initially courses of general additional education, courses of polonization, and professional courses for selected military specialties and professional schools at different levels (sergeant, officer or academy courses). Some of these courses functioned for only several years, for example, the courses of polonization that were attended mostly by the professional military having been previously in the armies of the states governing the Polish lands. The courses of general additional education that mostly provided an opportunity of taking a maturity examination were also eliminated in

---

<sup>1</sup> T. Hołowko. *Oficer polski*. Warszawa, 1921, p. 110-111.

<sup>2</sup> In the Polish military tradition, as well as the pragmatics of military service, professional soldiers could not be transferred to the reserve. They continued to be professional military, with the only difference that they did not perform actual service, so their status was described by the term "state of rest" (i.e. a break in service). Such rule of the military circles and their social perception predetermined the lifelong nature of the profession. In practice, however, many officers and sergeants who attained the age of 36 years without receiving the required qualifications in the lifelong military education had to withdraw from the active service. The so-called "uniform" public entities, including the police structures, railway and post services were to some extent militarized structures, so they willingly used the ex-military.

several years. After 1925 the officers without a certificate of maturity were not allowed to be in professional service for the Polish armed forces. At the same time originally different types of courses were conducted in the training centers assigned to the territorial military administrations and later to the selected specialized departments of the Ministry of Military Affairs. As most of these centers housed also officers' schools, the boundaries between higher education studying and acquiring an additional qualification in a specific specialty were erased. The military professions as well as the qualification requirements assigned to them were regulated by legal norms adopted in 1921-1922<sup>1</sup>. Attempts were made to reconcile the norms with the national requirements of the ministries and especially with the acts of the Ministries of Education (National Education) and Labor. The package of the mentioned norms clearly determined the requirement of the higher academic education for the professional officers, while later in practice it proved unworkable. This idea returned in 1938 when an attempt was made to conduct academization of the officer schools. It's a paradox, but in 2001, 80 years later, the same requirement was enforced by the Department of Staff and Higher Education. Like before, this time this regulation was canceled in several years in the 21<sup>st</sup> century.

The status of professional or contract sergeant was determined by graduation from the sergeant school and further completion of a cycle of courses preparing students for the next positions (not necessarily in a hierarchical system). The final stage was an opportunity of obtaining the qualification of the so-called "military master". This was an indirect re-arrangement of a system of craftsmen training for the conditions of the army.

The laws of pragmatics of the officer service as well as the professional title of an engineer predetermined the status and qualifications of the officer<sup>2</sup>. After 1925 they had to have certificates of maturity and acquire a special education at the officer school. A designation to a new position or getting a promotion was associated with the necessity of completing courses lasting from several weeks to several months in one of the training centers. A lack of qualification development, provided by the system of courses or a long period without any promotion meant the need to leave the armed forces in most cases<sup>3</sup>. A relatively high qualification of the professional officers or sergeants while the army did not discharge the best people enabled those who left service to professionally adapt to a new place and be competitive. It was even easier for a delay in development, caused by the partitions, which had

---

<sup>1</sup> Journal of Laws of the Republic of Poland, (Dziennik Ustaw Rzeczypospolitej Polskiej), # 90, 1922, position 823- Law from 21.09.1922 On the content of the title of engineer.; Ibid, # 32 position. 256 – On the main duties and rights of the officers of the Polish troops; The Central Military Archive, # I.300.8/50 III Division of Headquarters of the MS Troops, the materials for a program speech by gen. Sosnkowski in March of 1921.

<sup>2</sup> Ibidem.

<sup>3</sup> It did not violate the principle of professional military service as a lifelong profession, but it most often was associated with a transition to another „uniformed” structure, subject to the Interior Ministry.

the consequence of 33% adult illiteracy<sup>1</sup>. That is why the rather well educated military were fast absorbed by the labor market. To some extent a supplement to the military system of lifelong education in the interwar period were the Soldier Universities, structures similar to folk universities that worked, however, within the armed forces. Initially the Soldier Universities did the same as the folk universities, that is they performed a basic educational mission and were involved in the elimination of illiteracy and the popularization of Polish culture. Gradually they transformed into specialized courses of professional training or general secondary school education, including preparatory courses for maturity examinations. The Soldier Universities functioned in a relatively large scope in the years 1919 – 1928, and then there were attempts to revive them in 1937-1939. To a large extent their offer was addressed to professional sergeants, for example, they gave the opportunity of having an education at the level of the so-called minor certificate of maturity. In fact in the period between the world wars the Soldier University was a part of the Military Institute of Science and Education (and later the Military Research and Publications Institute), but it was closely connected with two non-governmental organizations: the Polish White Cross and the Military Family. Both organizations were based on volunteers from among the wives of officers, relatively well-educated women who were engaged on a voluntary basis in conducting courses in the Soldier University<sup>2</sup>. In this respect the armed forces of Poland were in the best situation among all the uniformed services of the state. The lowest indicators of education belonged to the applicants for service in the state police<sup>3</sup>. Before 1931 there was almost full comparability between the qualifications and diplomas acquired in the military schools and similar diplomas and education and the program background at civil colleges and higher educational establishments. For example, the Officer Engineering School in Warsaw distributed the co-called “semi-diplomas” of the Warsaw Polytechnic Institute to its graduates<sup>4</sup>. In the following years these links weakened, strange as it seems, through the fault of the management of the Ministry of Military Affairs, and military schools faced a tendency for isolation from the education system of the state. This phenomenon was in a paradoxical way deepened after the educational reform carried out in 1932-1934, despite the fact that this reform was carried out by two successive Ministers of National Education Janusz and Wacław Jędrzejewicz, having come to the ministry from the army<sup>5</sup>.

---

<sup>1</sup> J. Półturzycki. *Odradzanie się edukacji dorosłych w postsocjalistycznych państwach Europy* // Edukacja dorosłych w dobie przemian / red. nauk. E. A. Wesołowska, p. 103.

<sup>2</sup> For more details see: *Przemiany uniwersytetów żołnierskich (1917-1948)* // Uniwersytety ludowe i inne formy oświaty dorosłych / Red. nauk. E. Sapia-Drewniak i J. Janik-Komar. Opole, 2010, p. 155-157.

<sup>3</sup> S. Kozdrowski. *Wyszkolenie policyjne w II Rzeczypospolitej*. Kraków, 2007.

<sup>4</sup> The Central Military Archive, fund I.340.1/28, report of gen. Kutrzeba, p. 33-34; for more details see: *Akademizacja szkolnictwa wojskowego II Rzeczypospolitej* // *Studia i Materiały do Historii Wojskowości*. T. XXXVI. Wrocław etc.: Ossolineum, 1994, p. 260.

<sup>5</sup> *Akademizacja szkolnictwa wojskowego*, op. cit., p. 264.

We should underline the lack of qualification barriers (formal and actual) as well as the political and social barriers for a transfer of the top military personnel to the prominent state positions outside the armed forces. From today's point of view this can not be interpreted as an attempt of militarization of the state or society. In this respect the two great neighbours (Soviet Russia and the Third Reich) had surpassed Poland by many times. We must also underline the general trend of militarization of European society in the period between the two world wars, which also contributed to the privileged position of the military on the labor market. This issue was identified by professor Piotr Stawecki in 1969 already<sup>1</sup>. It is worth mentioning that in the interwar period the education system of military staff did not require a supplement in a form of reconversion. There were no fundamental contradictions or social tensions at the intersection of civil society and the armed forces, which made it easier for the military to adapt to civilian jobs.

Despite the mentioned contradictions, the military lifelong education system in Poland in the period between the world wars functioned quite well. It served as an example for the education system of the police. Military schools and various forms of qualification improvement, operating in the army, had numerous links with civil parallels. Attempts were made in 1938-1939 to reach even larger synchronization of higher education in military educational institutions with generally accessible institutions. The so-called "academization" of military education would have probably reached the full correlation of the institutional educational establishments with civil educational establishments if it had not been for the war<sup>2</sup>. After World War II the restoration of the system of training for the professional military service as well as the very ideas of education of the military staff were determined by the grounds of the social system. In the first phase of the postwar history (before 1948) attempts were made to develop the state prewar experience in a combination with samples borrowed from the Soviet Union. This was, in particular, a result of the fact that there were many officers with prewar experience working at the Polish military schools together with numerous Soviet specialists<sup>3</sup>. Since mid-1948 political changes in the country predetermined a break with tradition and local experience in favor of an instrumental approach to the education of adults<sup>4</sup>. This concerned the lifelong education of adults, as much as the departmental schools or the public, so-called schools for the working-class youth, which the new communist authorities regarded as a form of training of new, credible, mid-level managers. These reasons led to the elimination of educational forms of the Soldier University type. The purpose was, first of all, to form an appropriate political commitment and to

---

<sup>1</sup> P. Stawecki. *Następcy komendanta. Wojsko a polityka wewnętrzna Drugiej Rzeczypospolitej w latach 1935-1939*. Warszawa, 1969.

<sup>2</sup> *Ibid.*, p. 268-269.

<sup>3</sup> For more details see.: *Zarys dziejów polskiego szkolnictwa wojskowego 1939-1956*. Toruń, 2006.

<sup>4</sup> J. Półturzycki, op. cit. p. 102.

accept communism rather than to provide elementary education. The lifelong education system, regardless of the department it was in, had, first of all, to provide the fast staff turnover. These trends were especially clear in lifelong education of the military<sup>1</sup>.

Pauperization of the military profession, where ideological issues degenerated into a systematic policy directed against intellectuals had as a consequence the disappearance of the category of professional sergeants. Their position was held by half-educated officers who were expected mainly to express the ideological declaration. In essence, the armed forces lost their specialists. Only in a few years did this prove to be an insurmountable barrier and the armed forces were forced to introduce additional training of staff almost immediately after graduation from the respective military schools. That is why changes made in the military education system in 1954-1957 were directed towards an increase of the school level, restoration of the category of professional sergeants, and organization of numerous advanced training courses. An intellectual decline, caused by the anti-intellectual policy in the Polish Armed Forces in 1949-1956, led to a disproportion between the results of state industrialization and the growth of potential of the defense industry on the one hand, and a training of the military, who could have effectively used the new weapons.

The reduction of the armed forces, held in 1954-1957, partially against the expectations of Soviet hegemony, forced dismissing tens of thousands of officers trained after 1948. There were situations when the officers that had just received a title resigned in 1956 and 1957. Most of them obtained jobs where no qualification was required, while they could not prove having any decent professional training. This revealed the low effectiveness of the military system in training "the new type of staff" and specified the actual gap in lifelong education. Military centers of general education had to be established for the officers who stayed in military service. These were interesting lifelong education institutions, helping to receive complete secondary education and pass the maturity examination<sup>2</sup>. That is how officers were indirectly given new opportunities after 1957, including higher education. The mentioned centers operated until 1962. In most cases the officers did not apply any efforts for improving their education. As a result, before 1958 over 20,000 officers of the lowest qualification were discharged from the armed forces. At that time the dilemma of staff reconversion and providing them with jobs in civilian life first appeared. This was the responsibility of the Bu-

---

<sup>1</sup> Względy polityczne spowodowały niemal całkowitą eliminację przedwojennych polskich oficerów z tzw. The National Polish Armed Forces. Between 1948 and 1953 this part of staff reduced from 35 to 0.5%. Their successors were the insufficiently educated postwar officers, most often with primary education. The main element of their qualification was loyalty toward the new communist power. The system of refresher courses could just insignificantly provide moderation of consequences of the inadequate qualification among this kind of staff.

<sup>2</sup> Such institutions existed as stationary schools for adults, but their number was insufficient relative to demand. Besides, they could just partly be considered as a stage in a system of the lifelong education.

reau of the authorized Minister of National Defense on questions regarding the employment of staff discharged from the armed forces. This structure did not solve anything, and was ineffective. It turned out that the formula of the military service as a lifelong profession on the grounds of a new social system (communist Poland) was not taken into account. Any modules of training for professional activity outside the armed forces were beyond consideration in the curricula of the military schools and later the refresher courses<sup>1</sup>.

The rational lifelong education system for the internal needs of the department was restored in 1957-1962. This included the system of schools and centers of special education from professional sergeant schools to advanced courses for officers. Part of these institutions were on a very high level, and in particular, the five-year sergeant school located in Elblag and the refresher courses for the officers prior to getting a rank of a major or studying at the academies. Within a short period in 1956-1962 comparability was also achieved of qualifications and diplomas obtained in military schools and advanced training establishments with the corresponding civil schools, higher educational establishments and professional development institutions of other departments. A prerequisite for integration of the military institutions of lifelong education with the national education system as a whole was also the reform of the officer schools in 1967. From the 1960s and up to the change of the political system in 1989 the administration and economy recruited some of their staff from the armed forces. However, we should admit that in the period from 1960 till 1990 the military service became a lifelong profession again. This meant that the labor market became mostly ex-military, with weaker qualification and less promising by factor of age. The department management after the events of 1968 consciously differentiated the programs of military schools, which caused serious problems for comparing the qualifications and diplomas acquired at the military schools. In spite of this, up to 1981 and the martial law the transition of military staff to civilian jobs was not accompanied by any serious problems in comparing qualification, and did not arouse any negative response from society. But the phenomenon of rejection of the military as employees on the general labor market was manifested very well under the influence of the "Solidarity" movement. Among the reasons were mainly political and ideological motives without any serious market ground as the artificially inflated labor market of that time was able to absorb everyone looking for a job.

During that period a trend emerged to evaluate the national education system as a militarized pedagogy, all the more so since in the circles of higher education the term "socialist pedagogy" was actively promoted. The public assessment of the military became even more critical since the advent of military commissioners in the structure of control over the education (the

---

<sup>1</sup> When I worked in production, in 1973-1975, I met as my subordinates officers who were discharged from the armed forces in the second half of the 50s. Most of them performed simple physical work.

Departments of National Education, Departments of Ministry of Education, Ministry of Science and Higher education).

Due to the openness of the Polish economy and the higher school of the 70s to the western economic rules and innovations in education, it was possible to forecast the economic crisis, including the crisis of the labor market in the 80s. In some economic prognoses of the second half of the 70s the labor market in Poland was evaluated to a large extent as relying on hidden unemployment. However, the events of martial law and its social consequences detained or postponed the crisis, and directed public attention to the sphere of ideological disputes. The Polish higher military education had at that time a huge potential consisting of 5 academies, 11 officer schools and about 30 centers of refresher training. All these institutions also interacted in a system of lifelong departmental education, conducting different courses. After 1981 that system was isolated and characterized by the tendency of self-isolation, directed to the achievement of departmental autarchy in the sphere of education<sup>1</sup>. The well-operating, and, in essence, excellent system of military lifelong education after 1980 ceased to work for generally understood public welfare. It was re-directed to limited interdepartmental educational tasks, which was contributed to by the image of the military profession as a lifelong one. A challenge after martial law was the issue of searching for candidates for admission to military schools, which forced establishing some military colleges to strengthen the base for the recruitment of students. At the moment when a system of these departmental secondary schools was organized and though at a large expense could bring the expected results, an administrative elimination of this group of schools happened as a result of the social break.

The break of 1990, the change of the political system as well as the rules of the market economy aroused dramatic changes on the labor market, together with the emergence of a new sphere – the market for educational services. For the Polish military the new situation meant the impossibility of further remaining in their lifelong profession. This was followed by a sharp reduction of the armed forces and a new system of contract service, gradually replacing the professional military service. The prolongation or renewal of contracts as well as promotion or getting new positions in the hierarchy of the armed forces was associated with mandatory improvement of qualifications. Lifelong education was not adjusted to this system – either within the Department of Defense, or in the commercial segment of the market of educational services. It was partly a result of the refusal of military education re-

---

<sup>1</sup> The trends of autarchy derived mostly from an attempt to continue the anti-intellectual policy, especially in the face of the activation of Polish academic circles after the so called „Polish October” of 1956. The political events of 1968-1970 deepened the processes of isolation. The only impulse that could positively influence the system of lifelong military education was the reform of education of 1973, known as the “Kuberski reform”. However, the Kuberski reform remained a lifeless statement within the military schools. [*Konceptje uczelni wojskowej w Polsce XX wieku (Między edukacyjną autarkią a otwarciem)* // *Z dziejów polskiej teorii i praktyki edukacyjnej* / Red. nauk. W. Szulakiewicz. Toruń, 2009, p. 158-163].

form or a common oversight, and partly a result of the lack of any conception and a certain culture shock. This can be compared to the phenomenon called by professor Teresa Hejnicka-Bezwińska "culture wound"<sup>1</sup>. The interesting fact is that the I Pedagogical Congress took place after the overthrow of communism in 1993 in the Academy of National Defense in Rembertów. It was a turning point congress, to a certain extent a congress settling with the past. The sessions of individual sections allowed participation of many teachers of higher military educational establishments, who later translated the ideas of Congress to the practice of the lifelong education in the army. In particular, it was about the opportunity of another view on the openness of higher military education in relation to the state system of the higher school. In fact it was formulated in accordance with the legal norms of 1990, but nevertheless the mental barriers of the military, and especially, some administrators of the Department of Defense, did not allow using the ideas of Congress for the purposes of implementing reform of the military education system. For example, up to the middle of the first decade of the 21<sup>st</sup> century the achievements of labor pedagogy had not been used, the issues of awakened aspirations and ambitions of military school students had been underestimated, and a correlation of reconversion actions by the lifelong education system that in the armed forces was still oriented practically on the departmental autarchy had not been conducted. Furthermore, a legacy of communism proved to be the negative attitude of the new political class and a part of the Polish society to the military, who were identified with the previous system and with the past system of government. With unemployment reaching 20%, the sergeants and officers leaving the reduced Polish Armed Forces were seen as a threat or competition on the labor market. Their qualification acquired before within the autarchic departmental system of lifelong education turned out to be insufficient for taking part in the competition under the new rules of the market economy. Before 1988, i.e. up to the moment when as a result of the new legal norms the independent adjustment of the staff of the Polish Armed Forces to the changes on the labor market was limited, the regulator consisted in educational opportunities, deriving from commercialization of the educational services<sup>2</sup>. And first of all, the general accessibility of those services. Both public and private educational establishments proposed new opportunities of retraining or complementing qualification to the military which were required for the new military positions. The trend of having a complete higher education by the professional soldiers turned out to be profitable in many respects. It released the initiative, but at

---

<sup>1</sup> T. Hejnicka-Bezwińska. *O zmianach w edukacji- konteksty, zagrożenia i możliwości*. Bydgoszcz, 2000, pp. 35-42. The term „culture wound” was defined by professor Teresa Hejnicka-Bezwińska during the Pedagogical Congress in Wrocław in 2004.

<sup>2</sup> In 1991-1997 in Poland numerous private higher educational establishments were established functioning on a commercial basis. At the same time, first without prior arrangement and then officially limitations were eliminated regarding the professional military admitted to secondary and high schools, not subject to the Ministry of National Defense. Furthermore, the military administration recognized all diplomas acquired outside the armed forces.

the same time exhibited the military education in a bad light that was also partly commercialized after 1995<sup>1</sup>. The departmental system of lifelong education ceased to be integral and underwent at that time a partial desynchronization. The system of reconversion of military staff which simultaneously supplemented it proved ineffective<sup>2</sup>.

Another paradox is worth mentioning, which at the edge of the last decade of the 20<sup>th</sup> century and the first decade of the 21<sup>st</sup> century was associated with the lost chance of using the potential of the Military and Technical Academy in Warsaw. An alternative to the decreasing prestige of the educational establishment at that time was assumed to be the so called poly-professionalization of military staff. This phenomenon was unclear, in its essence implying the necessity of having double or triple education based on the initiative of professional soldiers<sup>3</sup>. Part of the mentioned paradox were the ideas of professor Julian Babula, who stated in 1998 that the universal flexible knowledge, applied to the adaptation possibilities of graduates of the civil educational establishments within the changing structures of the Polish Armed Forces or on the labor market outside the armed forces, were harmful. According to this author, a military higher educational establishment has to be, first of all, a military unit, an isolated and hermetic structure, constantly addressing the idea of educational autarchy of the Ministry of National Defense. That said these ideas seem to contradict the idea of a lifelong education system open for the interdepartmental and inter-market links, first of all, coming from the commonly understood public interests, not the particularism of the armed forces<sup>4</sup>.

It is quite likely that the whole professionalization of the Polish Armed Forces will help to restore the balance in a system of the lifelong education for the Polish military (the new system links will appear). At the current moment we deal with two modules: the specialized military and the civil one used by the professional soldiers on their own initiative. We can assume that the shock of the change has already been softened, but it is not an achievement of the system of lifelong education in the armed forces, which

---

<sup>1</sup> Some military schools developed the proposals on education, addressed to the soldiers and to civilians. However, it seems that the proposal on education was not sufficiently synchronized with the demands of the lifelong education of staff.

<sup>2</sup> The actions on reconversion did not apply to the opportunities available in the system of military education. The initiative was not called from those who were discharged from the armed forces and those who left them at their own respect. This could partly be implemented by developing the content of programs in the military schools till the full correlation with educational standards, defined by the Ministry of Education (and later by the ministry of Science and Higher Education).

<sup>3</sup> R. Reczkowski. *Kształcenie kadr oficerskich dla Sił Zbrojnych RP w świetle zjawiska poliprofesjonalizacji // Andragogika w ujęciu interdyscyplinarnym / Red. nauk. W. Horyń i J. Maciejewski. Wrocław, 2007, p. 211-218. Contrary to the intentions of the author of the research, it implies, above all, the lack of understanding of the essence of poly-professionalization, as well as an attempt to make it a substitute for a systemic solution.*

<sup>4</sup> J. Babula. *Wojsko Polskie 1945-1989. Próba analizy operacyjnej*. Warszawa, 1988, p. 207-210.

used to be excellent in the past and is now defective. The phenomenon of educational passivity as well as an illusion regarding education is now being overcome by those interested themselves<sup>1</sup>. Therefore, it is not amazing to see professional privates at university lectures. Just like in the twenty years between the world wars, when the legacy of separation and alienation syndrome of the armed forces in society were effectively overcome, the new Poland after 1990 managed to overcome the syndrome of the changing political system. The lifelong military education proved to be one of the key methods of the profession rationalization. We can only regret that as a result of some unreasoned modifications in the system of military education, part of its potential was not demanded for solutions in a system of civil and military nature, which could be applied for the lifelong education of the Polish military in the 21<sup>st</sup> century.

---

<sup>1</sup> B. Józefowicz. *Kierunki działań Departamentu Kształcenia Ustawicznego Ministerstwa Edukacji Narodowej // Edukacja dorosłych...* op. cit. p. 109-110.

## BETWEEN NEW HOPES AND OBLIVION: HISTORY OF POLISH FOLK HIGH SCHOOLS FROM WORLD WAR II TO III REPUBLIC OF POLAND (1939-2010)

T. Maliszewski

The history of Polish folk high schools during the period of 1939-2010 can generally be called changeable, as the periods during which it seemed that the schools would soon disappear irretrievably from Polish social space interwove with the periods in which they acquired a relatively stable position within Polish adult education system. Such a specific “waving of moods” at least several times – from hope for development opportunities to almost total decline, with long periods of stagnation – accompanied Polish folk high schools during the whole period covered by this paper.

The development perspectives of Polish folk high schools (FHS) before the outbreak of World War II seemed fairly good, which was, *inter alia*, the effect of national programme conferences held in Łowicz (1937) and Krzemieniec (1938)<sup>1</sup>, as well as of the signals from the governmental circles about the willingness to introduce legal solutions concerning functioning of educational institutions of FHS type<sup>2</sup>. It could thus be expected that Polish folk high schools would soon stop being a pedagogical experiment made independently by various communities connected with rural non-formal education and would become a more popular educational movement.

Unfortunately, the war caused a significant decline of FHS communities because, regardless of the ideology they presented, folk high schools were considered by both invaders to be dangerous breeding grounds for Polish patriotism and peasants’ radicalism. The repressions of the oppressors were aimed both at the FHS staff and graduates. The Nazis murdered, *inter alia*, distinguished representatives of FHS movement, such as: Jędrzej Cierniak (1886-1942), rev. Antoni Ludwiczak (1878-1942) or Ignacy Solarz (1891-1940). Others – such as, for example, Józef Kret (1895-1982) or Narcyz Kozłowski (1913-2000) – were sent to concentration camps, where they then spent a few long months.<sup>3</sup>

---

<sup>1</sup> Z. Mierzwińska, W. Radwan (eds), *Wiejskie uniwersytety ludowe w Polsce*. Bulletin of Educational Conference of Folk High Schools – Łowicz, 7-9 March 1937, Warszawa 1938; J. Cierniak, Z. Mierzwińska, W. Radwan (eds), *Wiejskie uniwersytety ludowe w Polsce*. Bulletin of Educational Conference of Folk High Schools –Krzemieniec, 6-8 October 1938, Warszawa 1939.

<sup>2</sup> A circular letter of Ministry of Religious Denominations and Public Enlightenment No 4 of 11 February 1939 *on conditions of running private educational boarding centres called “folk high schools”* (II OP-862/39: Okólnik Ministerstwa Wyznań Religijnych i Oświecenia Publicznego w sprawie warunków prowadzenia prywatnych zakładów oświatowo-wychowawczych internatowych dla dorosłych, zwanych „uniwersytetami ludowymi”).

<sup>3</sup> The fragments of the article referring to World War II are based on my article: *Polskie uniwersytety ludowe w latach 1939-1945*, [in:] E. Sapia-Drewniak, J. Janik-Komar (eds), *Uniwersytety ludowe i inne formy oświaty dorosłych*, Opole 2010, p. 69-93 and the entry

Unfortunately, no statistical data on the underground activity of great majority of communities of pre-war FHSs are available today. It seems, however, that the results of the research made by Lucjan Turowski many years ago and concerning war fates of former students of Szyce and Gać Przeworska – two folk high schools run Ignacy Solarz during the period of 1924-1939, showing the highly regarded, heroic activity in the resistance movement of almost all the graduates of those institutions<sup>1</sup>, can be responsibly treated as representative for the entire community of students of folk high schools of the twenty year period between the two World Wars. Let us emphasise that the teachers and students of all pre-war FHSs took part in the September campaign in big numbers and then were involved in war fights in all fronts where Polish troops were present or were active in the resistance movement in occupied Poland. Unfortunately, many of them paid the highest price of their soldier/guerrilla activity, they paid the price of their lives.

No pre-war folk high school reopened after 1 September 1939. Nevertheless, today we know at least several underground educational initiatives from the period of 1939-1944 – secret non-formal education referring to FHS concept organized in various places of the occupied country.

Underground Folk High School (Pol.: *Konspiracyjny Uniwersytet Ludowy*) established in the village of Jeziorki (Jędrzejów county) by Władysław Babinicz (1902-1969) and his wife Helena in 1943 can be referred to as one of the examples of such activities. The FHS operated for two years, ran three courses with the total of seventy six graduates (many of whom, thanks to intellectual awakening, decided to complete academic studies after the war). The classes were held in the house of Wincenty Turek. The subjects of the classes were grouped in three main blocks of issues: “national culture, so much condemned by the invaders, social system of the future, free Poland, and anti-Nazism, in the broadest sense of the term, that is stimulating the feeling of freedom”.<sup>2</sup> Shows and performances were prepared as a part of FHS activities. They were held in the settlement of Józef Żoźna, and attended by the people from the neighbourhood – often also the soldiers of Polish Peasants' Battalions (Pol.: *Bataliony Chłopskie*), who, actually, took discrete care of the school. The fact that “the whole village took good care of the school, kept the secret of its existence and did contribute in kind to its operation”<sup>3</sup> shows how significant the undertaking was.

The operation of Union of Poles “Young Forest” (Pol.: *Związek Polaków “Młody Las”*) in Pomorze Nadwiślańskie provides yet another exam-

---

*Wojenne uniwersytety ludowe*, [in:] T. Pilch (ed.), *Encyklopedia Pedagogiczna XXI wieku*, vol. 7, Warszawa 2008, p. 192-195.

<sup>1</sup> L. Turowski, *Uniwersytet ludowy Ignacego Solarza i jego wychowankowie*, Warszawa 1970, p. 213-215. See also: idem, *Patrzeć szeroko i daleko... Dziedzictwo pedagogiczne Ignacego Solarza*, Warszawa 1983, *passim*.

<sup>2</sup> K. Koźniowski, *Od dziś ...za kwadrans. O Rożnicy*, Warszawa 1966, p. 113.

<sup>3</sup> T. Trzeciński, *Owocne życie*, [in:] F. Midura, T. Trzeciński, A. Gordon (ed.), *Waldemar Babinicz – życie jak drogowskaz*, Warszawa 1996, p. 14.

ple<sup>1</sup>. According to the co-organizer of the entire undertaking, N. Kozłowski – about fifteen various initiatives were launched in rural communities there. They became known as Secret Folk High Schools “Young Forest” (Pol.: *Tajne Uniwersytety Ludowe “Młody Las”*). Their activities were based on the programme of Union of Rural Youth “Wici” (Pol.: *Związek Młodzieży Wiejskiej R.P. “Wici”*) adapted to the war conditions, and the pre-war materials and booklets of Free Polish University (Pol.: *Wolna Wszechnica Polska*) were the main teaching materials. The entire undertaking was initially coordinated from Rojewo near Rypin, and since 1941 – from Malbork. The main programme slogans indicated three tasks: (1) awakening of national spirit and belief in regaining independence, (2) counteracting Germanization, (3) nourishing national traditions and culture<sup>2</sup>.

Folk high schools as one of the forms of underground educational work also from time to time appear in the memoirs of members of guerrilla groups<sup>3</sup> or representatives of underground educational authorities.<sup>4</sup>

We find references to the war time also in contemporary Catholic folk high schools. For example, rev. professor Konstanty Michalski (1879-1947), philosopher and rector of Jagiellonian University is today the patron of the institutions established in association with Sandomierz Diocese parishes. Special emphasis is put on his war time involvement, when, after his release from Matthausen camp he „spent almost all of the occupation period (1940-1944) in Sichów near Staszów, where he preached, did scientific research and underground teaching”<sup>5</sup>.

The efforts to prepare the movement to work after the war are a separate part of the history of Polish folk high schools under occupation that is worth mentioning. Before he was arrested in 1941 Jędrzej Cierniak took active part in such undertakings as a president of underground management board of Folk Institute of Education and Culture (Pol.: *Ludowy Instytut Oświaty i Kultury*), which was, *inter alia*, to develop principles and guidelines for future cultural-educational policy. The Institute’s debate included the first serious attempt at specifying the place and formula of folk high schools for after the war time. The activities were later on continued within the community of Education and Culture Committee of “Roch” Peasants’ Party (*Komisja Oświaty i Kultury Stronnictwa Ludowego „Roch”*), which established a Sub-Committee for Folk High Schools (*Podkomisja Uniwersytetów Ludowych*),

---

<sup>1</sup> T. Maliszewski, *Młody Las*, [in:] T. Pilch (ed.), *Encyklopedia...*, op.cit., vol. 3, Warszawa 2004, p. 324-327.

<sup>2</sup> N. Kozłowski, *Tajny Związek Młodzieży Wiejskiej “Młody Las”*, Gdańsk 1995, p. 21-22.

<sup>3</sup> e.g. memoirs of a soldier of Polish Peasants’ Battalions Leon Nawrot – [foll.:] L. Tu-ros, *Uniwersytet...*, op.cit., p. 214.

<sup>4</sup> e.g. memoirs of the head of Regional Office of Education and Culture in Radom Region, Stanisław Podrygała – [foll.:] J. Krasuski, *Tajne szkolnictwo polskie w okresie okupacji hitlerowskiej 1939-1945*, Warszawa 1977, p. 214-215.

<sup>5</sup> Organizational Team for Catholic Folk High Schools of Sandomierz Diocese, *Ludowe Uniwersytety Katolickie w Diecezji Sandomierskiej w latach 1995-1999*, <http://akcja-katolicka.stalwol.pl/luk/luk-99.htm> (launched: 06-03-2011).

with Feliks Popławski – later the president of the Society of Folk High Schools of the Republic of Poland – as its head, Hanna Chorążyna, Jerzy Zawieyski as its members and Dyzma Gałaj as its secretary. The main tasks of the Sub-Committee for FHS included: recruitment of potential staff for post-war institutions, development of organizational and legal assumptions for functioning of the institutions of folk high school type and developing a concept for launching and drafting a statute for the Society of Folk High Schools of the Republic of Poland (Pol.: *Towarzystwo Uniwersytetów Ludowych RP*), which in the post-war reality was to coordinate the operation of the entire folk high school movement in Poland and to prepare the education and educate future teachers of boarding folk high schools.<sup>1</sup> A great deal of attention was paid to the last issue. Eight (or seven<sup>2</sup>) such teacher training courses in the capital of the country and one in Korniałów near Łańcut were delivered between the autumn of 1942 and the outbreak of the Warsaw Uprising. They were attended by about one hundred students. Each educational cycle consisted of a three day in-house course, during which the students were provided general information on folk high schools and the subjects taught there, and of participation in the work of one (or two) self-study teams established by Sub-Committee for Folk High Schools: (1) Polish language and literature (leader: J. Zawieyski); (2) history (leader E. Nowicki, cooperation – H. Brodowska and D. Gałaj); (3) natural sciences (leaders: H. Chorążyna and A. Siemieniakówna); (4) team focused on problems in rural areas (leader: K. Maj)<sup>3</sup>.

Let us add that there must have been some hopes connected with the information on the discussions on post-war form of adult education coming to Poland from the government in exile in London and from the teachers who left Poland and spent the war in Great Britain. In particular, the project of the minister of education, rev. Zygmunt Kaczyński, presented in February 1944, pointed out to great tasks that might be implemented by post-war folk high schools in rural communities. “Despite the fact that he did not even mention the name of Polish folk high schools”, the proposed type of non-formal education of young people aged 18 to 24 clearly indicated that it was folk high schools that might become the leading institutions performing the tasks specified in the governmental project<sup>4</sup>.

The initiatives concerning folk high schools during World War II mentioned above show that the folk high school idea and its implementation was not totally discarded during the period of 1939-1945. As one can see, the activities to prepare the students of secret FHSs to act creatively in Poland re-

---

<sup>1</sup> F. Popławski, *Organizacja akcji uniwersytetów ludowych w Polsce*, [in:] W. Radwan et al. (eds), *Uniwersytety ludowe w Polsce*. Report on the First General Meeting of TUL R.P. Members in Pabianice 11-13 October 1945, Warszawa 1946, p. 129; idem, *Polski uniwersytet ludowy*, Warszawa 1985, p. 36.

<sup>2</sup> F. Popławski, *Organizacja...*, op.cit., p. 127.

<sup>3</sup> Ibidem, p. 127-128.

<sup>4</sup> R.J. Borowski, *Polish folk universities: development, demise and potential for rebirth* (Columbia University: manuscript of doctoral thesis), New York 2004, p. 179-180.

born after the war and efforts to create grounds for significant quantitative development of the entire FHS movement in the second half of the 1940s were the main objectives of FHS-related educational activities undertaken during the war.

The second half of the 1940s was one of the most interesting and creative periods in the history of Polish folk high school movement. It was expected that the schools established during the period of 1945-1948 would play a number of different roles, significantly contributing to development of the activities commenced by FHSs already before World War II.<sup>1</sup> The concept of establishing a network of folk high schools located in various parts of the country was to help the society to meet various educational challenges that appeared at that time. The new Polish reality after World War II made adult education tackle important social tasks, such as: (1) showing people's masses the high value of national culture and democratisation of access to cultural assets "by the way of promulgating them among the widest possible audiences"; (2) "necessity of moral revival" and restoring the feeling of "human dignity destroyed by war and occupation"; (3) implementing repolonisation educational and cultural tasks "among Polish population germanised over the centuries"; (4) providing adults with opportunities to get education at different levels, including making up for educational deficiencies caused by "depriving the youth of access to schools of secondary and higher level"; (5) coping with illiteracy that was "the relic of the past" which barred "a considerable part of the population from involvement in conscious civic life" and "hindered performance of professional duties"; (6) convincing the youth and adult members of the society about "the purposefulness and adequacy of ideological and economic transformations that were taking place", and about the resultant social and economic changes<sup>2</sup>.

The educational activities of the first post-war years developed spontaneously and vigorously and were based on voluntary work of many entities: social organisations, institutions, the Church and individuals. Various forms of work and educational programmes for adults responded to the above mentioned challenges, and often referred to the examples set in the period between the two World Wars. Thus Folk High Schools were among the institutions that might effectively perform the tasks indicated<sup>3</sup>.

---

<sup>1</sup> To present the situation of Polish folk high schools of 1945-2002 I use passages from my article: *Folk High Schools in Poland in 20<sup>th</sup> Century*, [in:] M. Byczkowski, T. Maliszewski, E. Przybylska (eds), *Folk High School - School for Life*, Wieżycza 2003, p. 232-240.

<sup>2</sup> S. Mauersberg, *Rozwój oświaty w Polsce Ludowej*, [in:] J. Miąso (ed.), *Historia wychowania. Wiek XX*. Vol. 1, Warszawa 1980, p. 327-328.

<sup>3</sup> T. Maliszewski, *Polskie uniwersytety ludowe w latach 1945-1948. Szkic do dziejów polskiej oświaty dorosłych lat 40. XX wieku*, [in:] R. Grzybowski (ed.), *Oświata, wychowanie i kultura fizyczna w rzeczywistości społeczno-politycznej Polski Ludowej (1945-1989)*, Toruń 2004, p. 189-198. Their names are mentioned among the institutions whose development should be especially emphasised, *inter alia*, the letter No VIIOD-7/45N of the Ministry of Education of June 1945 addressed to Heads of School Districts in Poland: *Wskazania w dziedzinie oświaty dorosłych*, Warszawa, 7-06-1945 – comp.: The Central Archives of Modern Records (*Archiwum Akt Nowych* – AAN), Ministerstwo Oświaty team, file No 3303.

Due to the political changes in Poland, some of the places that hosted Folk High Schools before the World War II were incorporated into the territory of the Soviet Union. Numerous new institutions were also established in the Reclaimed Territories (Pol.: Ziemie Odzyskane) that used to belong to Third Reich before 1 September 1939. Only six Folk High Schools out of 20 functioning before the War resumed their operation. The others were built from scratch, and their number grew quickly.

The first Folk High Schools were established as early as in March 1945: Rural Folk High School named after Maciej Rataj in Rachanie (Pol.: Wiejski Uniwersytet Ludowy im. Macieja Rataja; Tomaszów Lubelski District, 1 March 1945; head: Stanisław Lejewoda)<sup>1</sup>, Folk High School n.a. Armia Ludowa in Chroberz (Pol.: Uniwersytet Ludowy im. Armii Ludowej; Pińczów District, 15 March 1945)<sup>2</sup> and Folk High School in Pawłowice (Jędrzejów District, 20 March 1945, head: Waldemar Babinicz)<sup>3</sup>. Two others – Folk High School in Suchodębie (Kutno District, 25 May 1945) and Folk High School in Trojanów (Garwolin District, 18 June 1945) adopted the name of Ignacy Solarz<sup>4</sup>; like the one reopened a year later – Folk High School in Gać (Przeworsk District, 24 April 1946, head: by Bolesław Dejworek), clearly indicating that many Folk High School activists and communities wanted to refer to the work of that distinguished educator<sup>5</sup>.

Some Folk High Schools had hardly managed to start their educational work when they were closed down – for example the Folk High School in Sieborowice (Miechów District, 10 November 1945 – 9 June 1946) was closed down because another institution was launched nearby (Rural Folk High School n.a. Bartosz Głowacki [Wiejski Uniwersytet Ludowy im. Bartosza Głowackiego]) in Raclawice, 6 January 1946)<sup>6</sup> or Folk High School in Wola Ossowińska (Łuków District, 1 October – 10 December 1945), whose operation was suspended due to an attack by the Ukrainian Insurgent Army (Pol.: Ukraińska Powstańcza Armia).<sup>7</sup> Sometimes, schools were also moved from one place to another “with all the equipment and the accommodation facilities”. It happened e.g. to Folk High School in Etł District, which was moved from Krasne-Dobryniówka (1945-1947) to Stare Juchy (1947-1951)<sup>8</sup>.

---

<sup>1</sup> W. Wylupek, *Z rozważań i przeżyć w Rachańskiej Chacie*, „Chłopski Świat” 1946, No 5-6, p. 28-31 (Part I) and No 7, p. 14-17 (Part II).

<sup>2</sup> F. Popławski, *Polski...*, op.cit., p. 37.

<sup>3</sup> J. Zaleski, *Młodzież U.L. znalazła „Złoty Róg”*, „Wici” 1946, No 8, p. 9.

<sup>4</sup> F. Popławski, *Polski...*, op.cit., p. 137.

<sup>5</sup> S. Dyksiński, *Kronika urodzajnych lat*, [in:] S. Dyksiński (ed.), *Moja droga do uniwersytetu ludowego. Wspomnienia wychowawców i wychowanków uniwersytetów ludowych*, Warszawa 1967, p. 39.

<sup>6</sup> M. Zadrozny, *Informacje o uniwersytetach ludowych w Polsce*, [in:] W. Radwan et al. (eds), *Uniwersytety...*, op.cit., p. 222.

<sup>7</sup> S. Dyksiński (ed.), *Moja...*, op.cit., p. 341.

<sup>8</sup> J. Kawecki, *Moje uniwersytety*, „Kultura i Ty” 1974, nr 2, p. 27-31; K. Nazarowska, M. Szajko, *Historia oświaty w gminie Stare Juchy*, <http://zss.szkoły.wspolczesna.pl/informacje.htm>, s. 2 (launched: 18-09-2007).

The Folk High School in Błotnica Strzelecka in Opole Silesia was the longest operating school after World War II – till the second half of the 1990s. Based on the history of this FHS, one can track all the organisational changes that Folk High School movement experienced in subsequent decades. The school was launched on 21 January 1946 as Rural Folk High School named after rev. Józef Wajda (1849-1923) – a renown Polish Catholic social activist in Opole Silesia (Pol.: Uniwersytet Ludowy im. ks. Józefa Wajdy; headed by Władysław Demkow). By 1946, it was forbidden to use the name of the great priest and patriot. The school continued to function under the patronage of Union of Peasant Self-Assistance (Związek Samopomocy Chłopskiej), Union of Rural Youth (Związek Młodzieży Wiejskiej), Union of Polish Socialist Youth (Związek Socjalistycznej Młodzieży Polskiej), Association “Polish Folk High Schools” (Stowarzyszenie “Polskie Uniwersytety Ludowe”) and its operation was suspended when it was taken over by the local authorities in 1990s.<sup>1</sup>

The list prepared by Feliks Popławski includes as many as 79 Folk High Schools operating in 1948.

*Polish Folk High Schools in 1945-1948 (according to F. Popławski)*

Year	Schools		Number	
	Functioning	Under organisation	Courses	Students
1945	28	39	28	786
1946	67	11	71	1493
1947	78	13	89	2428
1948	79	23	81	1629
Total:			269	6336

Source: F. Popławski, *Polski Uniwersytet Ludowy*, Warszawa 1985, p. 39.

Other sources say that there were even more. The statistics by Popławski does not take into consideration, *inter alia*, the operation of Folk High School in Ujezyna – the folk high school of Przemyśl Diocese of Latin Order, which resumed operation in the second half of the 1940s (Przeworsk District, 1945-1948)<sup>2</sup>. In 1948-1950 there was also, for example, the Folk High School n. a. Józef Wybicki (1747-1822) – the author of Polish national anthem – in Będzin in northern Poland, which the author did not mention. It was established by Aleksander Arendt (1912-2002) – a distinguished Kashubian activist, Kościerzyna starost at that time. “They organised six month courses there, and on completion of such courses, the students became certified farmers and farming instructors. Many classes were devoted to Kashubian culture, history of Kościerzyna District and the history of Kashubian people”<sup>3</sup>.

<sup>1</sup> J. Janik-Komar, *Uniwersytet Ludowy w Błotnicy Strzeleckiej w latach 1946-1998*, Opole 2008 (further bibliography there).

<sup>2</sup> Compare: *Katolicki Uniwersytet Ludowy w Ujezynie*, “Kronika Diecezji Przemyskiej O.Ł.” 1947, No 8-10, p. 127 or *Katolicki Uniwersytet Ludowy w Ujezynie k/Przeworska*, “Kronika Diecezji Przemyskiej O.Ł.” 1948, No 8-10, p. 222-223.

<sup>3</sup> T. Bolduan, *Nowy Bedeker Kaszubski*, Gdańsk 1997, p.157.

It should be noted that the Folk High School movement, vigorously developing after the World War II, featured only two Catholic schools adhering to that noteworthy trend in the Polish FHS movement. It is thus clear that the new social and political reality in post-war Poland did not favour initiatives of religious character to such an extent as it was the case in the 1930s.<sup>1</sup> One of the existing schools – FHS in Ujezyna – is mentioned above. And the other one was Folk High School in Orzechowo Morskie (Słupsk District) in the Reclaimed Territories on the Baltic Sea.

The second FHS is worth paying more attention to. It was established by rev. Jan Zieja (1897-1991) – a charismatic preacher, a chaplain of the Warsaw Uprising and then an opposition activist in the communist Poland<sup>2</sup>. That is how he remembered establishing the school in Orzechowo years later: “I had been thinking about establishing a Folk High School based on »Wici« example for a long time. I wanted it to be linked with the parish, so that the young people leaving the school used the Church experience as much as they could (...). With the help of one of my friends, working in the Gdańsk Regional Educational Authority, we obtained a permit to open a Folk High School in Słupsk”<sup>3</sup>. Originally it was established in the buildings of Słupsk Saint Otton’s parish. However, soon afterwards, quite unexpectedly rev. Zieja got a new location for the school. “At the beginning of October [1945] I went to the seaside, because my parish covered also some parts of the coast. From the lady widowed by an Evangelical pastor, deported by the Soviets and tormented to death somewhere on the way, I found out that her husband had built a special house for young people, to serve as a recreational and meeting centre. She said: »Please do something about it«. So we went there – a nice big building, and another one for ancillary purposes, beautifully located, in the forest and right by the sea. Beautiful thing! The widow gave us the place. The FHS took its name from the place: Orzechowo”<sup>4</sup>.

The first course in the new place was launched on 1 February 1946. The educational microsystem of Orzechowo FHS can be inferred from what rev. Zieja says: “On the library shelves, there were Lenin’s books, more than twenty volumes, as well as writings of Polish thinkers, and the Bible. The young people could, just like in »Wici«, choose their political and social positions independently, as they wished. They did not have to attend Sunday services in the church although all the lectures were delivered in the parish building. Independence quite in the spirit of »Wici«”<sup>5</sup>.

---

<sup>1</sup> See e.g.: J. Plis, *Katolickie uniwersytety ludowe w Polsce (1935-1939)*, [in:] A. Koprucki, A. Krawczyk (eds), *W tradycji Ignacego Solarza (w stulecie urodzin)*, Lublin 1993, p. 45-53; T. Maliszewski, *The period between two World Wars*, [in:] M. Byczkowski, T. Maliszewski, E. Przybylska (eds), *Folk...*, op.cit., p. 71-73 and 78-80.

<sup>2</sup> J. Turowicz, *Świadek Ewangelii*, “Tygodnik Powszechny” 1991, No 47.

<sup>3</sup> Rev. J. Zieja, *Życie Ewangelią* (written by J. Moskwa), Paris 1991, p. 177.

<sup>4</sup> Ibidem, p. 178-179.

<sup>5</sup> Ibidem, p. 180.

According to the assumptions adopted already during secret work on the future of folk high school movement done during World War II, the Polish folk high school movement was consolidated within just a few months. Thus – in a sense – the postulates of closer coordination of the work of those educational institutions, appearing already during II Republic of Poland became a reality<sup>1</sup>. The process culminated in establishing the Society of Folk High Schools of the Republic of Poland (Pol.: *Towarzystwo Uniwersytetów Ludowych R.P.*) in the summer of 1945. The General Congress of the Society, which was convened October of the same year, specified the ideological foundations and educational programme of folk high schools, clearly pointing out to three elements – Christian, national and folk. The Congress also adopted the Statute of the Society of Folk High Schools of the Republic of Poland, elected its authorities (the president of the Society – Feliks Popławski; the president of the Educational Council – Józef Niećko) and established quarterly publication “Siewba”<sup>2</sup>.

It reached a consensus on the objectives of FHSs in post-war times. The three main tasks were specified in the following way: (1) to educate socially-minded and creative people of high moral standards and human dignity; (2) to combine social and moral values of personal family and community life, co-existence on a national scale and that of mankind in general; (3) to identify and develop all valuable assets of peasant culture that could transform and enrich national culture in order to maintain and develop the creative potential of the Polish nation.<sup>3</sup>

The FHS movement, impetuously developing just after the war, needed a lot of new teaching staff. And although there were a lot of people willing to take the jobs, many of them did not have any pedagogical qualifications.<sup>4</sup> And the ones with educational experience not always understood the specific educational methods of folk high schools. It was decided to solve that problem of insufficient number of FHS teachers by preparing a comprehensive, and for obvious reasons – very intensive – teaching training programme for FHS teachers.

---

<sup>1</sup> Comp. e.g.: *Sprawozdanie z III. Konferencji Oświatowej w Poznaniu dnia 8 i 9 kwietnia r.b.*, “Przegląd Oświatowy” 1921, No 1-6, p. 8-11; *Pierwsze narady pracowników polskich uniwersytetów ludowych*, “Polska Oświata Pozaszkolna” 1930, No 6, p. 360-362; Z. Mierzwińska, W. Radwan (eds), *Wiejskie...*, op.cit., Warszawa 1938; J. Cierniak, Z. Mierzwińska, W. Radwan (eds), *Wiejskie...*, op.cit., Warszawa 1939.

<sup>2</sup> W. Miruś, *I Walny Zjazd Towarzystwa Uniwersytetów Ludowych w Pabianicach on 11-13.X.1945*, “Wici” 1945, No 26, s. 8; F. Popławski, *Skąd i dokąd idziemy. Towarzystwo Uniwersytetów Ludowych R.P.*, “Siewba” 1947, No 1-2, p. 3-22; M. Zadróżny, *Walne zgromadzenie Towarzystwa Uniwersytetów Ludowych RP*, “Głos Nauczycielski” 1945, No 5, p. 155-157.

<sup>3</sup> W. Radwan et al. (eds), *Uniwersytety...*, op. cit., pass.

<sup>4</sup> Compare: applications rejected [in:] Materials of II Course for candidates for folk high school teaching staff 1946-1947 – Archives of the Chair of History of Peasants’ Movement (*Archiwum Zakładu Historii Ruchu Ludowego – AZHRL*), file No ZC-4.

By the end of 1947, as many as almost 80 persons had completed such one hundred day long courses<sup>1</sup>.

Now it seems that the decisions taken at the Congress of the Society of Folk High Schools of the Republic of Poland held in the autumn of 1945, and the post Congress activities were a significant compromise between the ideas and political positions of its participants – especially if we consider it in the context of different trends and pluralism of the folk high school movement before the World War II.

The country, however, was undergoing significant changes aimed at enforcement of post Yalta order and communist regime. FHS activists did their best to preserve the independence of the Society and its member schools. Some traces of those discussions can be found in what rev. Zieja remembers, for example, about one of the meetings of the movement members: "In 1947, Mr Sokorski from the Ministry of Education in Warsaw convened a convention of the representatives of Folk High Schools from all over Poland. I do not remember exactly where it was held, probably in Otwock near Warsaw (...). So I attended the congress at which Sokorski praised the Soviets in his speech. He was saying that the world was being re-established by the Soviets whom we were now following, that a new order was being born. The teachers who had come from all over Poland – a few tens of people, mostly directors of Folk High Schools – were subdued (...). At the end of the three day meeting, Sokorski presented a resolution that he wanted us to adopt, a resolution saying that we would join the process of educating the youth in the spirit of socialism. I protested: we were brought up by »Wici« in the spirit of independent thinking, peasant independent farm management, we did not even think about socialist ideals. Voting – all the teachers followed me, we did not want to sign the resolution. Sokorski got very angry: that a priest had ruined the whole meeting, and my colleague teachers and directors thanked me for preserving the honour of Folk High Schools"<sup>2</sup>.

There must have been a crisis in the development of the FHS movement, which in Poland was clearly linked with rural communities. Folk High Schools were criticised by both sides that is by the radical Folk High School movement and by Marxist circles. FHSs were accused of missing the point of the new system, negating the new social reality and the alliance of workers and peasants, of cultivating the old, outdated educational objectives and excuse for old-fashioned rural areas" and approval of ideology of agrarianism<sup>3</sup>.

---

<sup>1</sup> Materials II..., op.cit. – AZHRL, file No ZC-3, ZC-5 and ZC-6; Report on the course (Jasień, Głuchów) 1946-1947 – AZHRL, file No ZC-7. See also: *Kurs dla pracowników Uniwersytetów Ludowych*, „Zielony Sztandar” 1946, No 1, p. 5; *Kadrowy Uniwersytet dla Nauczycieli*, „Zielony Sztandar” 1947, No 28, p. 8.

<sup>2</sup> Rev. J. Zieja, *Życie...*, op. cit., p. 179-180.

<sup>3</sup> See e.g.: J. Korpała, *Czym mają być uniwersytety ludowe*, „Oświata i Kultura” 1946, No 9, p. 495-506; J. A. Król, *Co się dzieje w Uniwersytetach Ludowych*, „Wies” 1946, No 13, p. 1, 3; idem, *Drogowskazy na manowcach kultury ludowej*, Warszawa 1947; L. Stasiak, *Agrarystom pod rozważę*, „Młoda Myśl Ludowa” 1947, No 8-9; J. Zieliński, *O nowy program Uniwersytetów Ludowych*, „Zielony Sztandar” 1947, No 48, p. 5.

Unfortunately, FHS operation was conditioned by the new political situation in post-war Poland. "The new system, based on alliance of workers and peasants, with the leadership taken over by the workers, required re-evaluation of a number of notions", including the ones concerning independent education – not only in rural areas. FHS movement itself – through its ideological and organisational links – was also particularly and increasingly involved in the internal situation of its patron – the Union of Rural Youth "Wici", which in turn, was involved in fierce disputes and discussions about the future of Polish rural areas. "The three year disputes mean nothing else but the departure from the old model of the movement. The discussion on agrarianism at the ideological conference in Dębowa Góra in 1948, placed the term *peasant* among historical categories and favoured that of a *farmer*. It was already at that time that "Wici" activists wanted farming to be a profession"<sup>1</sup>. The liquidation of individual Folk High Schools as a relic of the past, not useful in the new social and economic situation began, whereas the Society itself – consolidated for a short time with the Society of Workers' High Schools (Pol.: *Towarzystwo Uniwersytetu Robotniczego*) into a uniform Society of Workers' and Folk High Schools (Pol.: *Towarzystwo Uniwersytetu Robotniczego i Ludowego*)<sup>2</sup> as a part of the centralisation process of all institutional forms of social life – was ultimately liquidated at the beginning of the next decade<sup>3</sup>.

The assessment of the achievements of Polish Folk High Schools of the second half of 1940's should emphasise the fact that probably never before (and never after, for that matter) had they enjoyed such a position in our country. Unfortunately, due to the political situation they were not able to maintain the position in the years to come, as non-formal education in rural areas and adult education – and thus folk high schools – were then affected by the same tendencies that could be observed in all the other areas of social life.

At the end of 1948 the operation of folk high schools was totally criticised by the Ministry of Education. It was pointed out that: (1) "in the area of ideology, they were based on idealistic outlook on the world" and "offered only traditional forms of education based on Danish examples"; (2) "in selecting the curricula they did not take into consideration the class struggle and the history of development of the society", which is why "with very few exceptions, they did not educate their members to be revolutionary work fighters in rural areas "; (3) "were affected by the pressure from bourgeois

---

<sup>1</sup> S. Jarecka-Kimlowska, *Związek Młodzieży Wiejskiej "Wici". Walka o oblicze ideowe i nowy model organizacyjny 1944-1948*, Warszawa 1972, p. 251-254.

<sup>2</sup> *Protokół posiedzenia Komisji w sprawie TUR i TUL z dn. 13 listopada 1948*. – AAN: TURiL team, file No 151/1. See also: *Wspólna praca powiększy wynik. Połączenie Towarzystwa Uniwersytetów Ludowych z Towarzystwem Uniwersytetów Robotniczych*, "Zielony Sztandar" 1949, No 6, p. 10.

<sup>3</sup> S. Mauersberg, *Towarzystwo Uniwersytetu Robotniczego i Ludowego*, [in:] K. Wojciechowski (ed.), *Encyklopedia oświaty i kultury dorosłych*, Wrocław-Warszawa-Kraków-Gdańsk-Łódź 1986, p. 353.

and land-owners ideology and in their idea-programme assumptions they adopted agrarian option, and in the educational methods – personalism”, which gave rise to “freedom in selection and interpretation of curricula, with a tendency to mysticism”<sup>1</sup>.

It can be seen, that the attitude of central authorities to the achievements of Polish folk high schools so far was clearly negative. It was also added that even if – despite the wrong assumptions – the schools played a certain role in awakening the awareness of peasants in the capitalistic pre-war period, now, when Poland has entered the phase of building socialism and a new chapter in the history of the nation was opened, their operation “based on the old ideological assumptions and methods of work is a harmful anachronism”. Thus, to justify their existence, folk high schools must thoroughly remodel the directions of their work and become avant-garde educational institutions “in the process of progress and reconstruction of rural areas”<sup>2</sup>. The basic assumptions of the ‘new’ educational work of Polish FHSs pointed out to included the necessity of popularizing socialist education and culture, liquidation of the remnants of capitalism and deepening the workers’-peasants alliance, activation of people working in rural areas “in the area of building the system of social justice”, etc., as well as deepening and broadening the cooperation with socialist democracy countries – with the Soviet Union in particular, by using its experience as “a country – leader in building socialism”<sup>3</sup>.

The role of folk high schools in educating rural youth also changed significantly. The institutions existing at the beginning of 1949 were made subordinate to Peasant Union of Peasant Self-Assistance. The Ministry of Education introduced a uniform Folk High School programme with, *inter alia*, obligatory examinations and certificates.<sup>4</sup> It also seems that Union of Polish Youth (Pol.: *Związek Młodzieży Polskiej*; composed of, *inter alia*, Union of Rural Youth “Wici”), established as a result of the general unification of youth movements, was not very much interested in the problems of rural youth, and its modest proposals for young people living outside big cities reflected different, often contradictory concepts and lack of a comprehensive approach. There was no understanding among the authorities of the Union for Folk High Schools because the ideological direction of the organisation was

---

<sup>1</sup> Instruction of Minister of Education No V Un-2033/48 w sprawie wytycznych ideowo-programowych dla internatowych uniwersytetów ludowych (drafts of 9 December 1948 and 27 January 1949.), item III – AAN, Ministerstwo Oświaty – Departament Oświaty i Kultury Dorosłych team, file No 3561.

<sup>2</sup> Ibidem.

<sup>3</sup> Ibidem, item I.

<sup>4</sup> Ordinance of the Minister of Education No V-Un-378/49 of 14.05.1949. w sprawie programu nauczania dla internatowych uniwersytetów ludowych. Ministerstwo Oświaty, Uniwersytet ludowy. Program (część ogólna). Warszawa 1949.

too dogmatically connected with the then binding political direction of Polish United Workers' Party (*Polska Zjednoczona Partia Robotnicza*)<sup>1</sup>.

There was nobody there to "defend the idea of FHS" and in 1956 only three schools were left: in Błotnica Strzelecka in Opole Silesia, in Jasień in Żółtów area and in Mikołajki in Mazurian region. The other, more than ten, Folk High Schools ceased to exist. The analysis of the Folk High Schools of the first half of 1950's should also point out to one more fact, namely that some of the most distinguished teachers of the liquidated schools tried to transfer the methods used in Folk High Schools to institutions of formal education in which they found employment, thus, in a way hibernating the idea itself and waiting for the better times to come. Apparent examples of the above can be found in writings about Waldemar Babinicz<sup>2</sup>, Narcyz Kozłowski<sup>3</sup>, Józef Kret<sup>4</sup>, or memoirs of Zofia Solarzowa<sup>5</sup> and Zofia Mierzwińska-Szybka<sup>6</sup>.

In 1956 political changes aimed at ending the period of Stalinism started to appear, which opened the way towards seeking more efficient forms of adult education. The concept of a centralised, uniform system functioning since the end of 1940's was negated. The search for a new formula partially focused on a return to the concept of adult education based on active involvement of various regional communities and social initiatives. A clear developing trend was observed also in the area of informal adult education. Popular High Schools, self-education clubs, regional societies, amateur music groups and Folk High Schools were started up again.

However, the attempts to revive the Folk High School movement based on traditional educational assumptions were successful only to a certain extent. There were different, often contradictory, ideas about the future of the revived Polish Folk High Schools, but most support was given to "the concept of residential schools, educating rural, social, educational and cultural activists, who were to inspire progress and transformations in rural areas" and "in practice, Folk High Schools became institutions providing education to members of the Union of Rural Youth (Pol.: *Związek Młodzieży Wiejskiej*)"<sup>7</sup>. It is a very unflattering opinion because it was the liquidation of the Union of Polish Youth and establishment of the Union of Rural Youth that

---

<sup>1</sup> Z.J. Hirsz, E. Tomaszewski (eds), *Ruch młodzieżowy w Polsce w latach przemian politycznych 1956-1957*, Warszawa 1984, *passim*.

<sup>2</sup> F. Midura, T. Trzciniński, A. Gordon (red.), *Waldemar Babinicz – życie jak drogowca*, Warszawa 1996.

<sup>3</sup> T. Maliszewski, *Narcyz Kozłowski i jego uniwersytety ludowe*, [in:] L. Burzyńska-Wentland (ed.), *Z badań nad dziejami oświaty i polskiego życia narodowego na Pomorzu Nadwiślańskim w XIX i XX wieku. Księga pamiątkowa dedykowana Doktorowi Jerzemu Szewskowi z okazji Jubileuszu 85 rocznicy urodzin*, Gdańsk 2010, p. 361-384.

<sup>4</sup> K. Heska-Kwaśniewicz, *Józef Kret (1895-1982). Opowieść o harcercyjskiej wierności*, Katowice 1997.

<sup>5</sup> Z. Solarzowa, *Mój pamiętnik*, Warszawa 1985.

<sup>6</sup> Z. Mierzwińska-Szybka, *Moje wędrowanie. Wspomnienia, refleksje, sylwetki przyjaciół*. Preface Z. Kaczor-Jędrzycka, Warszawa 1997.

<sup>7</sup> S. Mauersberg, *Rozwój...*, op. cit., p. 382-383.

gave rise to the hopes for restoration of Folk High School movement in Poland at the end of 1950's. At least some of the activists tried to highlight FHS ideas and traditions in the formula, which was adapted to the social and political reality of that time.<sup>1</sup> Unfortunately, "Folk High Schools became an insignificant part of the day-to-day operation of the Union" By 1960, only three schools had been restored (Większyce, Rożnica, Wierzchosławice, and four new ones established (Iłowa Żagańska /Klenica/, Rudzieniec Gliwicki, Mosty and Wzdów)<sup>2</sup>.

The decision of the Political Bureau of Central Committee of Polish United Workers' Party (Pol.: *Biuro Polityczne Polskiej Zjednoczonej Partii Robotniczej*) on transferring all FHSs to the Union of Rural Youth starting the summer of 1958, was of key significance to the organisation of Folk High Schools. That decision, as Waldemar Winkiel notes, "was an approval for such a model of educational activities"<sup>3</sup>. Since then, up till the end of 1980's, Folk High Schools were subordinated to youth organisations and their organisational programmes were closely related to the way cultural and educational movements in rural areas were perceived by the youth movement.

During the period of 1962-1964, when the Union of Rural Youth initiated centres of culture in rural areas, it was decided that education of staff for those centres would be entrusted to Folk High Schools<sup>4</sup>. In 1970's, this FHS educational offer included training for employees of commune culture centres (Pol.: *Gminne Ośrodki Kultury*) and community clubs. Other FHS tasks included: education of youth activists of municipality councils (Pol.: *Rady Narodowe*), activists of agricultural organisations or organisers of kindergartens in rural areas<sup>5</sup>.

In the second half of the 1970's – now under the patronage of yet another youth organization – the Union of Polish Socialist Youth (Pol.: *Związek Socjalistycznej Młodzieży Polskiej*) – there were nine Folk High Schools in Poland (the ones in Mosty and in Rudzieniec were liquidated in the meantime, and one was launched in Gardzienice already in 1964). So it was not a

---

<sup>1</sup> M. O., *Uchwała Związku Młodzieży Wiejskiej w sprawie pracy kulturalno-oświatowej*, "Oświata Dorosłych" 1957, No1-2, p. 81-82 (*inter alia*, on the necessity to restore boarding folk high schools; B. Dejmek, *W sprawie programu uniwersytetu ludowego*, "Wieś Współczesna" 1959, No 4, p. 77-89; *Uniwersytety Ludowe*. Materials from Plenary Session of Folk High School Council, 20-21 April 1959, Warszawa 1960.

<sup>2</sup> S. Dyksiński (ed.), *Moja...*, op. cit., p. 77-78.

<sup>3</sup> W. Winkiel, *Uniwersytety ludowe w systemie oświaty i wychowania*, [in:] A. Bron-Wojciechowska (ed.), *Uniwersytety ludowe w Polsce i za granicą*, Warszawa 1977, p. 33; Letter No I-650/58 of the Secretariat of Polish United Workers' Party of 9.07.1958 (*Pismo Biura Sekretariatu PZPR w sprawie przejęcia uniwersytetów ludowych przez ZG ZMW*), [foll.:] S. Dyksiński (ed.), *Moja...*, op. cit., p. 76.

<sup>4</sup> C. Maziarz, *II Walny Zjazd Delegatów Związku Młodzieży Wiejskiej o pracy kulturalno-oświatowej na wsi*, "Oświata Dorosłych" 1962, No 6, p. 372; K. Koźniewski, *Po co komu uniwersytety ludowe*, "Polityka" 1965, No 42, p. 1, 6-7; Z. Łapacz, *Czym powinien być Uniwersytet Ludowy?*, "Zarzewie" 1965, No 8, p. 5.

<sup>5</sup> M. Lasa, *Kierunki i formy pracy wychowawczej uniwersytetów ludowych Związku Socjalistycznej Młodzieży Polskiej*, [in:] A. Bron-Wojciechowska (ed.), *Uniwersytety...*, op. cit., p. 71.

mass movement, and the almost unchanged number of Folk High Schools since 1950's is indicative of the fact that they were rather neglected by their patron organisations, despite great involvement of their animators and teachers, and despite the benefits to rural communities. Discussions were held about the form and tasks of Folk High Schools as "socialist Folk High School"<sup>1</sup> during the whole period. Some theoretical works had the character of insightful studies on the conditions and perspectives of the Polish Folk High School movement. And so in 1977, Tadeusz Pilch wrote: "the concept of Folk High Schools as institutions preparing rural youth to social life, to active participation in culture, to promulgate progressive economic ideas is still in force. Rural communities still need the people educated in that way, because there are definitely too few enlightened reformers, propagators and organisers of educational life to meet the needs of rural areas today"<sup>2</sup>.

One more independent initiative of establishing a Folk High School in mid 1970's needs to be mentioned here, namely that of the Folk High School in Zbrosza Duża (est. 1978). It was to provide residents of rural areas with elements of civic education that would be independent of the official political system. The project was stimulated by the democratic opposition movement connected with Committee for Defence of Workers (Pol.: *Komitet Obrony Robotników*). The project was developed and implemented by, *inter alia*, rev. Czesław Sadłowski, Marzena and Wiesław Kęcik, Alina Cała, Michał Jagła and others<sup>3</sup>. The scientific information on that independent educational project for rural communities is far from complete today. Nevertheless, the existence of a school linked to the idea of Folk High Schools shows that democratic opposition existing in People's Republic of Poland tried to put that proven and effective form of independent education to good use.

The strikes of the workers and appearance of the great social movement "Solidarity" in the summer of 1980 awakened great hopes for increased social activity – including the possibility of many grass-roots educational initiatives. The wave of social protests in many places in Poland resulted also in rebirth of the idea of launching independent social and cultural initiatives connected with FHS tradition. Wiktor Jedliński has interesting memories of those times: "The initiative group was set up as early as September 1980. It was to re-establish the Folk High Schools that were liquidated in the past. The decision on their re-establishing was taken at First National Congress of (reborn once again) the Union of Rural Youth (Pol.: *I Krajowy Zjazd Związku Młodzieży Wiejskiej*), held in the hall of Polish Academy of Science in Palace of Culture and Science in Warsaw on 20-22 March 1981. The most significant role was played by the President of the Executive Board of the Union of Rural Youth – Waldemar Świrgoń and (the future) President of the Society of

---

<sup>1</sup> B. Gołębiowski, *Przemiany społeczno-kulturalne wsi polskiej a uniwersytety ludowe*, [in:] A. Bron-Wojciechowska (ed.), *Uniwersytety...*, op. cit., p. 41-57.

<sup>2</sup> T. Pilch, *Szkoła i nauczyciel w procesie przemian środowiska wiejskiego*, Warszawa 1977, p. 103.

<sup>3</sup> <http://www.karta.org.pl> (launched: 3-05-2003).

Folk High Schools – Tadeusz Pilch, as well as Zbigniew Kwieciński, who led the discussion”<sup>1</sup>.

Nine regional societies of Folk High Schools were established in Poland between the spring and autumn of 1981. It was then that the work on establishing a national Society of Folk High Schools started under the patronage of the just re-established Union of Rural Youth. At the same time, preparations to opening the Baltic Folk High School (Pol.: *Bałtycki Uniwersytet Ludowy*) in Opalenie started at the initiative of dr Narcyz Kozłowski. He was the President of the Regional Society of Folk High Schools of Gdańsk, Elbląg and Słupsk regions (Pol.: *Regionalne Towarzystwo Uniwersytetów Ludowych Ziemi Gdańskiej, Elbląskiej i Słupskiej*), which officially inaugurated its operation in May 1981. During the speech made on that occasion, President Kozłowski pointed out that: “The return to folk high schools began in the August days in the Gdańsk Shipyard, during a great lesson on democracy in Poland, which covered our country from the mountains to the sea, which is being improved, which became a fact of life, which is changing our country, which is changing all of us. To assist the residents of rural areas in social and political transformation based on education and culture, which are essential for a human to live a full life, we organize Regional Society of Folk High Schools, and its tasks will be implemented by Folk High Schools. (...) From the previous Folk High Schools we will keep what was good, what is still valid, and in particular the most characteristic and fixed features of Folk High Schools, such as: patriotism, human rights, tolerance, justice, freedom of teaching and other things. We will be reaching for examples to the Folk High School of Ignacy Solarz’, who taught diligent work and service to the nation, we will be reaching to the Folk High School of rev. Antoni Ludwiczak, who taught people to fight for Polish character of our lands incorporated into Germany. We will be reaching to other FHSs”<sup>2</sup>.

Baltic FHS was officially launched at the meeting of the Executive Board of the Society of Folk High Schools and the Presidium of the Executive Board of the Union of Rural Youth on 12 October 1981. The joint announcement signed by W. Świrgoń and T. Pilch made after the meeting said: “The fact of establishing a Folk High School at the rebirth of a genuine movement of rural youth, at the time when rural communities are starting to overcome spiritual crisis and go back to the tradition is considered to be of great significance. Today, we clearly see once again that the Polish national identity would not be true and complete without cultural, spiritual and economic identity of villages and villagers. We will work under the famous say-

---

<sup>1</sup> W. Jedliński, *Bałtycki Uniwersytet Ludowy w Opaleniu 1981-1989*, Malbork [1995], p. 19.

<sup>2</sup> N. Kozłowski, *Przemówienie inauguracyjne na Zjeździe Regionalnego Towarzystwa Uniwersytetów Ludowych w Gdańsku w dniu 29 maja 1981 r.*, copied manuscript (from private archives of N. Kozłowski), p. 1-2. comp. also: T. Maliszewski, *Narcyz Kozłowski...*, op.cit., p. 379-383.

ing of the folk educational movement "With people for people" (Pol.: "Z ludźmi ku ludziom")<sup>1</sup>.

In the period of 1980-1981 an attempt at referring directly to the achievements of folk high schools run in the 20 year period between the two World Wars by Ignacy Solarz was made by the activists of "Solidarity of Individual Farmers" (Pol.: "Solidarność Rolników Indywidualnych") – connected with the Union Free University of Central-Eastern Region of "Solidarity" (Pol.: *Wszechnica Związkowa Regionu Środkowo-Wschodniego "Solidarności"*) and research community of Lublin Catholic University. Dr Adam Stanowski – a student of professor Helena Radlińska and chairman of the University "Solidarity" Trade Union Commission became an important propagator of the idea of coming back to the FHS traditions in that community<sup>2</sup>.

Before the martial law was introduced in Poland on 13 December 1981, the Baltic Folk High School managed to host II National Congress of the Society of Folk High Schools (Pol.: *II Zjazd Krajowy Towarzystwa Uniwersytetów Ludowych*). The fact that it was the second congress was symbolic because it meant recognising the congress in Pabianice in 1945 as the first one and clearly showed the linkage with the Society of Folk High Schools of the Republic of Poland active in the period of 1945-48<sup>3</sup>. In the Congress discussion, the speakers emphasised the ideas and practical solutions to which the Baltic Folk High School and the Society of Folk High Schools would refer to in their work. The numerous speakers pointed out to different solutions. Some suggested that the movement should refer to Danish solutions, others indicated the Swedish model, but finally it was decided that the programme "should be based on the examples set by Polish Folk High Schools, and that is what happened"<sup>4</sup>. BFHS functioned till the end of 1990's, and over the years there was a growing tendency to make space for training field activists of the Union of Rural Youth, in particular after the director Narcyz Kozłowski had left and after the central authorities of the Union of Rural Youth had temporarily suspended the operation of the school in the autumn of 1985<sup>5</sup>. The Society of Folk High Schools is still the most active among organisations of Folk High Schools connected with the secular trend.

Apart from Folk High Schools connected with the Union of Rural Youth, there were also residential schools connected with the Union of

---

<sup>1</sup> W. Jedliński, *Bałycki...*, op.cit., p. 20-21.

<sup>2</sup> A study promoting folk high school ideas of Ignacy Solarz was then published by an underground publishing house, in mimeograph technology: A. Stanowski, *Uniwersytet ludowy i młode pokolenie chłopów*. Preface J. Kłoczkowski. Wydawnictwo Wiejskie NSZZ RI "Solidarność" No 1, Lublin, May 1981 (manuscript in mimeograph technology) – collection of National Library in Warsaw, file No KW.3.883.

<sup>3</sup> *Z ludźmi ku ludziom. II Zjazd Towarzystwa Uniwersytetów Ludowych*. Materials for II National Congress of the Society of Folk High Schools, Opalenie, 4-6 December 1981; multi-author work, Warszawa 1982.

<sup>4</sup> W. Jedliński, *Bałycki...*, op.cit., p. 21.

<sup>5</sup> N. Kozłowski, *Jubileusz 250-lecia Uniwersytetów Ludowych w Polsce*. "Zeszyty Krajoznawcze" No 1, Gdańsk 1992, p. 7; *Bałycki Uniwersytet Ludowy w Opaleniu 1981-1984* (leaflet), Warszawa 1984.

Polish Socialist Youth (Pol.: *Związek Socjalistycznej Młodzieży Polskiej*). They continued the operation of nine previously existing school and established three new ones. In 1982, a Central Folk High School (Pol.: *Centralny Uniwersytet Ludowy*) was established in Rozalin. Initially it organised seminars and training courses on culture and education and was involved in education of teachers for Folk High Schools. In 1987, it started to deliver cultural education courses, such as 18 month long courses for film popularisation instructors<sup>1</sup>. Kashubian Folk High School in Wieżyca (Pol.: *Kaszubski Uniwersytet Ludowy*) began its educational activity in 1983. It was to educate employees of rural centres of culture and nourish the culture and traditions of Kashubian and Pomeranian regions<sup>2</sup>. And the last school under the auspices of the Union of Polish Socialist Youth – Folk High School in Turno was established in 1986. It started to specialise in courses for young people with artistic talents<sup>3</sup>.

One historical episode can also be mentioned here as a contribution to the history of Polish Folk High Schools: A project of establishing Slavic Folk High School (Swedish: *Slavisk folhögskola*, Pol.: *Słowiański Uniwersytet Ludowy*) for refugees from Poland (and other countries of Central and Eastern Europe) – mainly the so called “Solidarity” emigration was discussed in Sweden. The work on establishing that school was quite advanced but unfortunately the idea never reached the implementation stage, remaining just an idea and a project<sup>4</sup>.

The 1990’s saw a new awakening of “Polish citizenship” and a search for the position for Folk High Schools in Polish society. The starting point at the outset of the new reality was very favourable: (a) there were thirteen residential Folk High Schools functioning (in Ameliówka, Błotnica Strzelecka, Gardzienice, Klenica, Łodygowice, Opalenie, Radawnica, Rozalin, Rudziska Pasymskie, Wieżyca, Większyce, Wzdów) and two were not operational due to temporary difficulties (Gać Przeworska, Wierzchosławice); (b) three big nation-wide organisations were interested in running residential schools and were involved in various kinds of educational activities in rural areas (the Union of Polish Socialist Youth, the Union of Rural Youth and the Society of Folk High Schools); (c) FHS idea regained the approval of the authorities of

---

<sup>1</sup> SPUL (ed.), *Uniwersytety ludowe*. Warszawa [1991], chart No 6; A. Cieślak, B. Passini, *Wczoraj i dziś uniwersytetów ludowych. Inauguracyjne seminarium CUL w Rozalinie*, “Oświata Dorosłych” 1985, No 2, p. 112-115.

<sup>2</sup> *Kaszubski Uniwersytet Ludowy*, “Pomerania” 1983, No 8, p. 52; C. Obracht-Prondzyński, T. Maliszewski, *Pomorski KUL – uniwersytet ludowy Zrzeszenia Kaszubsko-Pomorskiego*, [w:] T. Aleksander (ed.), *Edukacja dorosłych jako czynnik rozwoju społecznego*. Materials of the First National Andragogic Congress – Kraków, 23-24 June 2009, Kraków 2009, p. 354.

<sup>3</sup> SPUL (ed.), *Uniwersytety...*, op.cit., chart No 7.

<sup>4</sup> W. J. Wojtowicz, *Folkhögskoleideologi i relation till “Polonia” ideologi i Sverige*. “Folkhögskolan” 1983, No 6-7, p. 40-42; T. Maliszewski, *Two unknown Swedish episodes – a contribution to the history of Polish Folk High Schools abroad*, [w:] T. Maliszewski, W. J. Wojtowicz, J. Żerko (eds), *Anthology of Social and Behavioural Sciences. 20 Years of Co-operation between Universities in Linköping and Gdańsk*, Linköping 2005, p. 173-178.

the Catholic Church (the primate of Poland and many diocesan bishops) mainly as a part of religious teaching provided to farmers, more and more Catholic communities were interested in establishing their own FHSs.

It seemed that at the beginning of 1990's – when Poland was in great need of civic education and democratisation programmes on all aspects of social life – the idea of Folk High Schools would develop into a significant movement of adult education in our country. It seemed obvious that the new political elites would be very willing to use the opportunities to build civic society provided by Folk High Schools – following the examples of Denmark, Sweden or Germany. Unfortunately, the hopes and dreams did not come true. The new decision makers treated FHSs rather as “relics of the People's Republic of Poland” and “agencies of youth organisations of Polish United Workers' Party and United Folk Alliance” than as an effective tool of building democracy, which resulted from the rather modest knowledge of the history of FHS idea among the politicians of that time. Youth organisations, due to the lack of political patronage, difficulties of their own or under many other pretexts got rid of the schools operating under their patronage, either liquidating them or leaving them to themselves. Analysing various documents and initiatives of that time one may get the impression that only very few people really wanted to preserve residential Folk High Schools functioning till 1989 – mostly their employees and a few of the most active graduates of the schools<sup>1</sup>.

Attempts were made to find international partners to run Polish Folk High Schools. The project of saving the school in Rudziska Pasymskie, waiting for general repair, was a typical example of that way of thinking in the community of Polish Folk High Schools in 1990's. The Association “Polish Folk High Schools” came up with an idea of establishing a European Folk High School there as a place of meetings for European youth and a centre of studies on democracy and civic education. Representatives of Scandinavian Folk High Schools were involved in promulgating the idea. They tried to gain the interest of the international community in the project and find sources of finance outside Poland. The concept of European FHS became one of the main subjects of the International Conference: “European Folk High School Movement at the beginning of 21<sup>st</sup> Century” (Rozalin, 14-16 June 1991)<sup>2</sup>. This interesting project was never implemented, however, despite the fact that many international partners expressed “their willingness to participate in further development works”<sup>3</sup>. Unfortunately, the partners did not manage to

---

<sup>1</sup> T. Maliszewski, *Polish Folk High Schools/"Folk Universities" – between indifference of society, disregard by authorities and passion for a few*, [in:] *Adult Education in the Baltic Sea Region*, multi-author work, Stockholm- Södertälje 1998, p. 19-21; idem, *Współczesny ruch uniwersyteckich ludowych w Polsce a regionalizm*, “Rocznik Andragogiczny 2000”, p. 178-184.

<sup>2</sup> Materials from the Archives of the Association “Polish Folk High Schools” (*Archiwum Stowarzyszenia “Polskie Uniwersytety Ludowe” – A-APFHS*) file: “Konferencja międzynarodowa – Rozalin: 14-16.06.1991” – *Protokół obrad*, Rozalin 14-16 June 1991 (manuscript).

<sup>3</sup> A-APFHS, file: “Współpraca międzynarodowa – rok 1991/92”.

acquire any external funds to finance the implementation of the project. The initiative of the Association "Polish Folk High Schools" can be treated as a desperate attempt to save a declining school in the Mazury region. Despite the involvement of the Scandinavians – the attempt was unsuccessful and the Folk High School in Rudziska was liquidated. There have been similar unsuccessful initiatives, such as Folk High School in Rudno<sup>1</sup> or Folk High School of "Solidarity" Trade Union near Kościerzyna supported by Swedish Union of Workers' Education (Swedish: *Arbetarnas Bildningsförbund*)<sup>2</sup>.

A special independent patron organisation – Association "Polish Folk High Schools" – was set up to take care of the Folk High Schools subordinated to the end of 1980's to the Union of Polish Socialist Youth.<sup>3</sup> In 1990's, unsettled ownership issues, problems with subsidies to finance day-to-day operation (and sometimes, unfortunately, just unfriendly attitude of some representatives of the Ministry of National Education or regional educational authorities) resulted in a decreased number of Folk High Schools following that trend. Today, out of 12 FHSs that used to operate under the patronage of the Union of Polish Socialist Youth there are only three left – FHS in Radawnica<sup>4</sup>, FHS in Wola Sękowa (Pol.: *Uniwersytet Ludowy Rzemiosła Artystycznego*)<sup>5</sup>; moved from Wzdów several years before) and FHS in Wieżyca<sup>6</sup>, which gained the patronage of Kashubian-Pomeranian Association (Pol.: *Zrzeszenie Kaszubsko-Pomorskie* – one of the biggest social-cultural regional organizations in Poland). The schools modified their educational offer, on the one hand trying to maintain the school profiles developed before (Wola Sękowa, Wieżyca) or develop new ones (Ameliówka, Radawnica, Starbienino – a branch of Kashubian FHS since 1995), on the other hand – trying to adapt their programmes to the needs of local communities and building civic society.

The Society of Folk High Schools was also active after 1989. Operating as a social voluntary organisation, at the end of the previous decade it was not able to bear the burden of maintaining a residential school on its own, despite great efforts made the members of the community. The attempt by the Society of Folk High Schools to take over the Folk High Schools operating under the patronage of the Union of Rural Youth was equally unsuccessful. It was later that they managed to launch a few Boarding Folk High Schools (Głuchów, Lubiejewo, Barlewiczki – not in operation any longer,

---

<sup>1</sup> B. Gołębiowski, *O idei budowy Polskiego Ekumenicznego Uniwersytetu Ludowego*, [in:] A. Koprucki, A. Krawczyk (eds), *W tradycji...*, op.cit., p. 154-155.

<sup>2</sup> Information of ABF members from Kalmar and Stockholm (October 1995) and members of Education Section of National Commission of "Solidarność" Trade Union during the meeting on the future of Polish Folk High Schools (November 1998); interview with Gunnar Alderstam (October 1995) – materials in possession of the author.

<sup>3</sup> Decision of the Regional Court in Warsaw – VIII Civil Department of 21 May 1990; registration No: RSt 798 – A-APFHS, file: *Dokumentacja 1990*, vol. 1.

<sup>4</sup> See: homepage – <http://www.ul-radawnica.webpark.pl/>.

<sup>5</sup> See: homepage – <http://www.uniwlud.republika.pl/>.

<sup>6</sup> See: homepage – <http://www.kfhs.com.pl/>.

Kłanino, Marianowo, Pruszcz Gdański and Training Centre in Łozin) – most often based on the accommodation facilities of secondary schools of agriculture and the teachers and students of those schools, working for the benefit of the members of their communities. Other forms of the activity of the Society of Folk High Schools include: the work of the Committee for Humanistic Educational Initiatives, the work of the Youth Committee, assistance to folk music groups, periodical broadcast in Channel I of the Polish Radio (Radio Folk High School; Pol.: *Radiowy Uniwersytet Ludowy*) and non-boarding Sunday folk high schools. Publishing is also an important aspect of the activity of Society: folk poetry books, song books, memoirs and journals, and in particular – a quarterly magazine of the Society called “Polish Folk High School” (“Polski Uniwersytet Ludowy”), whose almost 90 issues up to date present a number of interesting articles on the subjects relevant not only to the community of the Society of Folk High Schools<sup>1</sup>.

Some other social organisations have referred to the tradition of Folk High Schools over past few years. They include: Mazovian Society of Folk High Schools (Pol.: *Mazowieckie Towarzystwo Uniwersytetów Ludowych*), which emerged from the structure of the Society of Folk High Schools and became independent in the years 1990-1992 and operating as its part, Płock Folk High School n.a. W. Witos (*Płocki Uniwersytet Ludowy im. Wincentego Witosa*)<sup>2</sup>, Pomeranian Association of Folk High Schools (*Pomorskie Towarzystwo Uniwersytetów Ludowych* – starting June 1998, operating as Committee for Revival of Folk High Schools “Young Forest” [Pol.: *Komitet Odrodzenia Uniwersytetów Ludowych “Młody Las”*])<sup>3</sup> or the Foundation “Social Welfare SOS” (Pol.: *Fundacja “Pomoc Społeczna SOS”*).

A certain revival of the idea of Folk High School can also be observed in the Catholic Church over the past few years. Those initiatives are mostly taken up by religious services for farmers within diocesan structures, but also by secular persons. Based on the social teaching of the Church, programme assumptions of Catholic secular organisations, and with reference to the traditions from before the World War II, FHS provide educational services aimed on increasing the level of general and vocational education and at maintaining Christian culture in rural areas. Despite the fact that the initia-

---

<sup>1</sup> B. Antoszczyk, *Towarzystwo uniwersytetów ludowych – prezentacja*. “Rocznik Andragogiczny 1999”, p. 188-191; J. Harasimowicz, *Towarzystwo Uniwersytetów Ludowych: Komisja Humanistycznych Inicjatyw Edukacyjnych*. “Rocznik Andragogiczny 1999”, p. 194-196; Z. Kaczor-Jędrzycka, J. Socha (eds), *Budujemy dom nowy. Dwudziestolecie odrodzenia Towarzystwa Uniwersytetów Ludowych*, Warszawa 2008; Z. Kaczor-Jędrzycka, *Działalność Towarzystwa Uniwersytetów Ludowych. Tradycje – teraźniejszość – przyszłość*, [in:] E. Sapia-Drewniak, J. Janik-Komar (eds), *Uniwersytety...*, op.cit., p. 95-104.

<sup>2</sup> Homepage – <http://www.pul.edu.pl/>. See also: T. Kaczyński, *Rola uniwersytetów ludowych w oświacie pozaszkolnej w Rzeczypospolitej Polskiej na tle działalności Płockiego Uniwersytetu Ludowego* (manuscript), [Płock 1997].

<sup>3</sup> Interviews with Narcyz Kozłowski (1999) – founder of Committee for Revival of Folk High Schools “Young Forest” and with Józef Czerwiński (2003) – previous President of Pomeranian Association of Folk High Schools (materials in possession of the author); ZHRL – file No P-348.

tives do not have the character of residential courses, their links with FHS traditions are very clear both in the methods of educational work and in the programmes. Precise identification of educational needs of local communities is also an important aspect of the activities of the Catholic Church related Folk High Schools. There are also several initiatives that are not directly related to the structures of Catholic Church but which clearly refer to Christian values<sup>1</sup>.

The revival of the idea and organisational pluralism characteristic for the 1921-1939 period, seemed to be a great opportunity for the movement of Polish Folk High Schools. However, from the perspective of two decades of the new social, political and economic reality, one can unfortunately see that Polish Folk High Schools cannot be sure of their future, despite the growing involvement of the movement and relatively numerous initiatives adopting the ideas and names of the FHS tradition. This is the effect of the lack of clear legislation on the position of Folk High Schools in Polish system of adult education and the way of financing them. On the other hand, since the beginning of 1990's, Folk High Schools have not been able to develop a common representation that could integrate its efforts and efficiently lobby for adopting legal solutions that would give Folk High Schools a more stable and permanent position on the Polish educational scene. The attempts made so far: in 1994 (National Council of Folk High Schools [Pol.: *Krajowa Rada Uniwersytetów Ludowych – KRUL*])<sup>2</sup>, in 1997 (conference in Starbienino)<sup>3</sup> and in 1998 (the Warsaw meetings)<sup>4</sup> have been failures.

Unfortunately, those unsuccessful attempts of institutionalizing the cooperation of the entire Polish community of folk high schools discouraged individual entities from making subsequent efforts in this area, which causes further weakening of the FHS movement. Nevertheless, it seems far too early to announce the end of folk high schools in Poland as there from time to time appear new spectacular initiatives trying to answer the question about the social usefulness of the concept of educational work based on the traditions of folk high schools today. They will probably decide about the face of Folk High School in the years to come.

Establishing Boarding Popular High School n.a. J. J. Lipski (Pol.: *Uniwersytet Powszechny im. Jana Józefa Lipskiego*) in Teremiski<sup>5</sup> in Białowieża

<sup>1</sup> See e.g.: A. Orkwiszewska, *Realizacja nauczania społecznego Kościoła w katolickich uniwersytetach ludowych*, [in:] Rev. E. Marciniak (ed.), *O zdrowy chlebek*, vol. 2, Włocławek 2000, p. 21-30; eadem, *Katolickie uniwersytety ludowe w świetle nauczania społecznego kościoła*, Warszawa 2004; M. Rosalska, *Katolickie uniwersytety ludowe wobec przemian współczesnej wsi polskiej*, Poznań 2004; eadem, *Katolickie uniwersytety ludowe – oświatowa propozycja dla społeczności wiejskich*, "Edukacja Ustawiczna Dorosłych" 2007, No 4, p. 106-113.

<sup>2</sup> S. Gawor (ed.), *KRUL – Biuletyn Informacyjny Krajowej Rady Uniwersytetów Ludowych*, Warszawa – March 1994 (No 1) and June 1994 (No 2).

<sup>3</sup> Archives of Kashubian FHS (*Archiwum Kaszubskiego Uniwersytetu Ludowego*) – file: Konferencja "Uniwersytety Ludowe w Polsce – zmierzch idei czy nowe wyzwanie?"

<sup>4</sup> Z. Kaczor-Jędrzycka, *Protokół z posiedzenia przedstawicieli różnych nurtów ruchu uniwersytetów ludowych w Polsce*. Warszawa, 1 December 1998 (copied manuscript).

<sup>5</sup> Homepage – <http://teremiski.edu.pl/>.

Primeval Forest in 2002, based on the educational concept developed by Jacek Kuroń (1934-2004) is one of such initiatives<sup>1</sup>. Other important examples of contemporary search for using folk high school as an effective educational tool include the projects implemented by Kashubian Folk High School – e.g. School for Life (Pol.: *Szkola dla Życia*)<sup>2</sup> or Wandering Folk High School (Pol.: *Wędrowny Uniwersytet Ludowy*)<sup>3</sup> or the search made by Ecological-Cultural Association “Seed” (Pol.: *Stowarzyszenie Ekologiczno-Kulturalne „Ziarno”*) from Grzybów – e.g. the project “Rural Centres for Education towards Sustainable Future” (Pol.: *„Wiejskie ośrodki edukacji ku zrównoważonej przyszłości”*)<sup>4</sup>. It seems that it is these forms of activity that will set the position of folk high schools in Polish adult education for many years, which gives hope that folk high schools will not be forgotten in Poland and will have yet another opportunity in its ninety year history – counting from establishing the first after regaining independence by Poland folk high school in Dalki near Gniezno in 1921 – to show its value in building a modern democratic society.

---

<sup>1</sup> D. Kuroń, *Popular High School named after Jan Józef Lipski in Teremiski – pilot educational, formative and research Project of the Foundation “Social Welfare SOS”*, [in:] M. Byczkowski, T. Maliszewski, E. Przybylska (eds), *Folk High School ...*, op.cit., p. 113-120; K. Winiańska, P. Winiarski, *Nowy Uniwersytet Powszechny w Teremiskach*, „Rocznik Andragogiczny 2002”, p. 142-149; A. Rosner, *Teremiski zmienia świat*, [in:] J. Kuroń, *Rzeczpospolita dla moich wnuków*, Warszawa 2004, p., s. 63-101.

<sup>2</sup> Compare: M. Byczkowski, T. Maliszewski, E. Przybylska (eds), *Folk ...*, op.cit., pass.

<sup>3</sup> <http://www.kfhs.com.pl/> – see mutations of Wandering Folk High School from the period of 2006-2011.

<sup>4</sup> See: homepage – <http://www.ziarno.eu/>; E. Smuk-Stratenwerth (ed.), *Siejąc ziarna przyszłości. Wiejskie ośrodki edukacji ku zrównoważonej przyszłości*, Płock 2006.

## WINGED EDUCATION – THE ACTIVITY OF THE “FLYING UNIVERSITIES” IN THE SERVICE OF ADULT EDUCATION IN POLAND IN THE XIX AND XX CENTURY

U. Tabor

The traditions of adult education in Poland are much more longer than scientific basis of andragogy. The latter one as scientific discipline was constituted in Poland in the interwar period<sup>1</sup>, and more or less organised education or self-education was practised in Poland by adults much earlier. At the turn of the XIX and XX century, in a period when Poland was under Austrian, Prussian and Russian occupation, the first institutions for adult education were established on Polish lands, due to which such education, which was up till then informal, incidental, sometimes based on work of teachers unprepared to educate adults, was properly organised and coordinated<sup>2</sup>. The historical and scientific regularity constitutes a process in which institutional forms, organised and coordinated programs are created on the basis of single experiences, incidental initiatives and uncoordinated actions. This process is also present in the adult theory and education, as the thought and practise of adult education is richer and longer than the theory of andragogy. It is especially interesting to conduct researches and analyses concerning those initial educational activities, i.e. processes of self-education, education initiated by oneself, organisation of adults into learning groups in a situation when there is no institution which would fulfil their needs or when the existing institutions do not meet their expectations. These are the moments, when the authentic, “pure” need of human self-creation based on inner motivation and biographical developmental strengths manifest themselves.

The study herein is devoted to two such self-education initiatives that were established in Poland. These initiatives are special due to their organisational solutions, but mainly because of their crucial educational and social significance. Both forms referred to as *flying universities* (Polish: *uniwer-*

---

<sup>1</sup> Zob.: A. Stopińska - Pająk, *Andragogika w Drugiej Rzeczypospolitej. Warunki rozwoju. Problematyka, Koncepcje*, Katowice 1994.

<sup>2</sup> First institutions of adult education in Poland are, among others: *Stowarzyszenie Kursów dla Analfabetów Dorosłych, Uniwersytet dla Wszystkich* (1905), *Sekcja Oświaty Pozaszkolnej* (1915), *Centralne Biuro Kursów dla Dorosłych* (1919) transformed in 1928 into *Institut Oświaty Dorosłych*. The work of a pedagogy, andragogy dr. hab. Agnieszka Stopińska Pająk is a valuable monograph devoted to the shaping of scientific andragogy in Poland: *Andragogika w Drugiej Rzeczypospolitej. Warunki rozwoju. Problematyka, Koncepcje*, Katowice 1994; as well as other works in the scope of the history of andragogy of the same author, e.g.: *Z tradycji polskiej teorii i praktyki andragogicznej* (red.) E. Sapia-Drewniak, A. Stopińska-Pająk, Toruń 1997; *Bogdan Suchodolski. Pedagog – humanista - uczoney* (red.) A. Stopińska – Pająk, Katowice 1998; *Institutionalne formy edukacji dorosłych w Drugiej Rzeczypospolitej* (red.) E. Sapia-Drewniak, A. Stopińska-Pająk, Warszawa 2001; *“Chowanna” 2005. Tom 2 (25): Między przeszłością a przyszłością edukacji dorosłych* (red.) A. Stopińska - Pająk, Katowice 2005.

*sytety latające*) fit into the history of Polish education in general, as well as into the history of andragogy, secret education and issues of pedagogy and andragogy of emancipation.

### **Traditions of self-education in Poland in the XIX century and establishment of the first “flying university”**

An intensive development of self-education initiatives on Polish lands resulted many times from historical and political circumstances. According to Danuta Tomaszewska: if at the end of the XIX century a young person made a life choice, they associated their activity with a certain social and political movement (...) it was this way because this individual movement represented in their eyes the highest values<sup>1</sup>. For this reason Polish self-education movements (both during occupation and World War II, and at the end of the 70's and 80's of the XX century) apart from national and political character, had also a great importance for emancipation of adults – both in the scope of civil rights and personal freedom<sup>2</sup>.

In the XIX century, when Poland was occupied, Polish youth had a possibility to educate themselves at German or Russian universities, or they could go abroad. Each option was connected not only with a difficulty to study in a foreign country and in foreign language, but also with a necessity of having appropriate financial funds. Additionally, in the programs and regulations of foreign universities there were very frequently provisions making studying impossible for women. Such situation related to women in lands under Russian occupation (it also related to Russian women) – as in the XIX century Russian universities did not allow women to be students, eager and talented women could participated at that time in Russia in advanced courses for women. However, they did not satisfy women needs, and only few of them could afford to go and study abroad. Bohdan Cywiński described it in this way: Further education for women is closed. There are only few schools of higher education left in Europe, at which a woman can study. Polish women are deprived of those chances: foreign studies are extremely expensive and even rich families hesitate whether to send a daughter to Switzerland or France, as they do not want to bear big costs of girlish emancipation whim<sup>3</sup>.

The need of women education was at that time a widely present and discussed issue in Europe, which was reflected in emancipation movements present also among Polish women and in discussions of scientific and intellectual elite. As Piotr Chmielowski wrote: it wasn't only about higher educa-

---

<sup>1</sup> D. Tomaszewska, *Drogi wyboru. Konspiracyjny ruch samokształceniowy na ziemiach polskich w końcu XIX i na początku XX wieku*, Łódź 1987, p. 6.

<sup>2</sup> The Authoress of this publication described this issue in the article entitled: *Samokształcenie jako kompetencja autokreacyjna. Studium historyczno-biograficzne* (w:) A. Fabiś, A. Stopińska-Pająk (red.), *Uczący się dorosły w zmieniającym się świecie*, Biblioteka Edukacji Dorosłych Tom 43, Wyższa Szkoła Administracji w Bielsku – Białej, Bielsko Biała 2010, p. 99-109.

<sup>3</sup> B. Cywiński, *Rodowody niepokornych*, Świat Książki, Warszawa 1996, p. 57.

tion, not even about beautiful outfit or talents, but about something more important and vital, about life itself, about earning for it, about ability to be self-dependent without having to rely only on a “stronger” men’s shoulder, on which previous generations of women relied on, and whose trust was numerously broken<sup>1</sup>. At that time women were not prepared for a paid work apart from activities connected with household duties, sewing and bringing up children, so “hunger for knowledge, work and remuneration” was a factor which resulted in appearance of women self-education and contributed to creation and development of women’s schooling<sup>2</sup>. Secondary schools (gymnasiums) had a philological character, which resulted in a situation that their graduates frequently lacked the basic knowledge in the scope of science education<sup>3</sup>. The issue of women education was still not regulated by law – on one hand this issue was brought up in the acts, such as the regulation of Tsar Alexander II of Russia from 1864, in which the importance of women education at schools based on the gymnasiums, existing in w Russia from 1857, was emphasized<sup>4</sup>. One of the points said that: It is necessary to adapt a scheme, general in the scope of women education, according to the needs of individual states, as moral shaping of women would be the best guarantee of a proper education of future generations<sup>5</sup>. However, the mentioned act did not guaranteed Polish women a right to study in Polish language, and previous acts on Russification were not abolished, and what is more, the following regulations: of May 1867, February 1868, and then May 1869 legalized Russification of male and female secondary schools and demanded to conduct all the lessons in Russian language and to treat lessons of Polish language as not obligatory<sup>6</sup>. Therefore, programs in Russian and German schools, as well as the acts limiting a free access to education in Polish language contributed to the development of secret or self-education forms of schooling – for children and adults. Women also supplemented the deficiencies in the education during self-education circles, which in the 80’s of the XIX century had changed their character from casual talks into systematic lectures<sup>7</sup>.

In the second half of the XIX century on Polish lands, a secret education and self-education circle movement was more active, supported by the

---

<sup>1</sup> Za: J. Mackiewicz – Wojciechowska, *Uniwersytet „Latający”. Kartka z dziejów tajnej pracy oświatowej*, (w:) *Zagadnienia pracy kulturalnej, Rocznik I*, Wydawnictwo Grupy Na Rzeczpospolitą Polską Światowego Związku Kształcenia Dorosłych, Warszawa 1934, p. 152.

<sup>2</sup> Za: D. Wawrzykowska –Wierciochowa, *Z dziejów tajnych pensji żeńskich w Królestwie Polskim* (w:) *Rozprawy z dziejów oświaty*, T. X, Pracownia Dziejów Oświaty Polskiej Akademii Nauk, Wrocław – Warszawa – Kraków, Zakład Naukowy im. Ossolińskich, Wydawnictwo Polskiej Akademii Nauk, 1967, p. 108.

<sup>3</sup> J. Mackiewicz – Wojciechowska, *Uniwersytet „Latający”...*, p. 152.

<sup>4</sup> Za: D. Wawrzykowska – Wierciochowa, *Z dziejów tajnych...*, p. 109.

<sup>5</sup> Ibidem, p. 109.

<sup>6</sup> Za: D. Wawrzykowska – Wierciochowa, *Z dziejów tajnych...*, s. 110-111.

<sup>7</sup> L. Krzywicki, *Wykłady latające (Poprzednicy Wolnej Wszechnicy Polskiej)* (w:) *Ex litteris libertas. Jednodniówka Studentów Wolnej Wszechnicy Polskiej w Warszawie*, Warszawa-styczeń 1923, p. 14.

activity of youth of new generation which was born under occupation. D. Tomaszewska emphasized that this was not only Polish specificity. The similar movement can be found in the second half of the XIX century among students' organisations (...) which originated from German students' associations. Self-education circle movement also appeared among Narodniks organisations in Russia<sup>1</sup>. In the XIX century in Poland, secret organisations and self-education movements had various character, which resulted from their historical evolution. Tomaszewska lists three phases of development of circles and organisations having self-education character<sup>2</sup>:

the first phase occurred in the years 1871-1882 and is characterised by liveliness of Polish labour movement, when circles having mainly an educational character were established, and their work was predominantly based on own, uncontrolled adult education;

the second phase occurred in the years 1883-1897 when circles having mainly social and educational character were established, which apart from own work prepared for organised self-education and social activity; it was then the self-education and emancipation movement (women) was developed on Polish lands, which greatest symptom was the establishment of the *Flying University*;

the third phase of self-education movements occurred in the years 1898-1905<sup>3</sup>, when circles having social and political character were established, as well as patriotic and social circles were formed which included also workmen.

It is often hard to assign an individual self-education organisation only to one of the above trends. In the circumstances of: fight for independence and social equality in Poland, the first informal courses for adults were established and the first so called Flying University was formed.

The beginning of Flying University's activity is connected with secret meetings organised from 1883 in private houses, during which specialists (mainly from the field of natural science) gave their lectures. Some of the lecturers were removed from Warsaw due to political reasons, but the remaining ones continued work organising self-education circles. Jadwiga Szczawińska<sup>4</sup>, who in the years 1885-1886 initiated organisation of a school of higher education for women, was a member of one of such circles. It was supposed to be a school similar to university, providing systematic lectures from different fields of sciences, based on a circle as the basic organisational unit<sup>5</sup>. It was how the *Flying University*, also referred to as "female university", was established, which offered female students a program of studies

---

<sup>1</sup> M. Wawrykowa, *Ruch studencki w Niemczech 1815-1825*, Warszawa 1969; S. Brzozowski, *Płomienie*, t. 1-2, Kraków 1956 Za: D. Tomaszewska, *Drogi wyboru...*, p. 11.

<sup>2</sup> D. Tomaszewska, *Drogi wyboru...*, p. 28.

<sup>3</sup> Ibidem..., p. 5.

<sup>4</sup> Also among others Maria Skłodowska (after marriage Skłodowska – Curie) – Polish winner of the Nobel Prize in the field of radiochemistry.

<sup>5</sup> J. Mackiewicz – Wojciechowska, *Uniwersytet „Latający”...*, p. 153-154.

lasting a few years in the scope of: natural science, humanism, pedagogy and social sciences.

From the organisational side, university was based on a circle gathering from a few to over ten people, which was connected with decentralization (resulting also from the necessity to remain it in secret in those political and historical realities). For this reason, each circle organised a place to learn for itself, mainly in the apartments of female students, sometimes of lecturers, rarely in the rooms of private pensions for girls. In order to exercise care and to exclude any suspicions of police concerning organisation of secret meetings there could be only one meeting a week organised in one apartment, and when there were many students and courses, there had to be a few apartments made available at the same time. If the lectures lasted for few hours and female students attended lectures from few subjects, sometimes lecturers and students had to change the place for teaching and learning every hour. That is why the whole organisation was called the "flying university"<sup>1</sup>. In order to be extremely cautious there was a whole system established for proper coming and leaving the apartment, among others, students could not come in a group, but individually or in pairs in a certain time intervals. Therefore, a single number of students could not be big, which caused problems in a situation when a lecture of one of the professors was extremely interesting for a large number of female students. Despite cautions and confidentiality of lectures, some of the students remember that it was sometimes necessary to give bribes to policemen so they would pretend not to notice the organised lectures and be discreet<sup>2</sup>. Due to the necessity to keep the activity of the Flying University in secret it did not have its own archives: because of secrecy of the University (...) the archives were not kept, quite the contrary – all needless and discreditable materials were destroyed (...)<sup>3</sup>. Despite the above (however, it seems that neither Szczawińska-Dawid, nor female students and lecturers were aware of it) Russian authorities knew about the existence of the flying university and they gathered investigative material about it, which can be proved by the records of the military police: *Fascykul akt żandarmских (z lat 1893 i 1894) - Akta żandarmerji Nr 642. O małżonkach Dawid, o utrzymaniu żeńskiego uniwersytetu*<sup>4</sup>, that remained from that time.

---

<sup>1</sup> L. Krzywicki, *Wykłady latające...*, p. 15.

<sup>2</sup> J. Mackiewicz – Wojciechowska, *Uniwersytet „Latający”...*, p. 155.

<sup>3</sup> *Ibidem*, p. 150.

<sup>4</sup> Information according to J. Mackiewicz - Wojciechowska: *Fascykul akt żandarmских (z lat 1893 i 1894) - Archiwum Akt Dawnych w Warszawie, Akta żandarmerji Nr 642. O małżonkach Dawid, o utrzymaniu żeńskiego uniwersytetu - 11941*. The acts did not remain till present as the majority of documents from the archive Archiwum Akt Dawnych was burnt, and among 25% of the documents that survived and are in the archive Archiwum Głównym Akt Dawnych the mentioned documents are not present (information obtained in a letter from the head of the archive department V Oddział Archiwum Głównego Akt Dawnych w Warszawie, ul. Długa 7, Maria Sierocka - Pośpiech on 10.02.2011).

The university was a self-financing enterprise, which means that fees were paid by female students in order to pay remuneration for lecturers (about 3-5 rouble an hour)<sup>1</sup>. Depending on the wealth, female students paid from 2 to 4 roubles a month per subject, regardless of their full or partial attendance at the lecture in a given month. Any excess amounts were supposed to be given to the board, but in fact they were used to co-finance poorer students, and as students remember to bribe the military police, who in return was supposed to keep this situation in secret. What is interesting is the fact that later (1890) there was a conflict concerning managing finances of the university which arose between Jadwiga Szczawińska – Dawid and a part of her co-workers. Szczawińska believed that the university is a social institute, which enables scientific work and educates future generations and as such institution it has the right to use social funds. The other part of the board thought that the university should finance itself, and social funds should be devoted to people's education. Moreover, Dawid was accused of being authoritarian, despotic in relation to the work and undertakings of participants, and this conflict led to the split in the university into the new "republican" one – being opposed to Jadwiga Szczawińska-Dawid and the old one called "monarchic and despotic"<sup>2</sup>. However, this split did not have the influence on a factual education, as it seems that apart from the board the female students were not aware about this new situation. In the course of time this internal split resulted in a growing number of circles, which with a number of few dozen became more decentralized, and attempts of Dawid to reunion them were a failure. The *university* operated in this form in the years 1905-1906, when it was officially transformed into the legally acting Society of Science Courses (Polish: Towarzystwo Kursów Naukowych).

The programs and personnel of the Flying University are a proof that it was not only a casual, incidental form of self-education, but a well thought – out and uniformed school of higher education. Most of all, the length of a course for female students that wanted to obtain a certificate confirming their education lasted 5-6 years, so a whole university cycle. As it was mentioned before, the university had four faculties, which included a series of specific subjects, which were supposed to provide throughout preparation from individual field of science. In the records of military police we can find the following information about the faculties and subjects: (1) Course of social sciences included, among others, such subjects as Logics with theory of cognition, Psychology, Ethics, History of Philosophy, Encyclopaedia of law, Sociology, etc. (2) Philological and historical sciences: History of Poland, History of world literature, History of Polish literature, History of fine arts with aesthetics, Geography with ethnography, Polish language, etc. (3) Pedagogy included courses of: Ethics and applied psychology, Physiology and school hygiene especially of a child, General theory of education and teaching, etc. (4) Mathematic and natural sciences: Algebra, Physics, Chemistry: organic

---

<sup>1</sup> L. Krzywicki, *Wykłady latające...*, p. 14.

<sup>2</sup> Za: J. Mackiewicz – Wojciechowską, *Uniwersytet „Latający”...*, p. 156-157.

and inorganic, Cosmography, Rules of mineralogy and geology, Plant systematics, Anatomy and human physiology, Zoology and others<sup>1</sup>. The female students were not only obliged to actively participate in a discussions and lectures, but after some courses it was obligatory to participate in additional seminars and in order to obtain a certificate after the end of each course they had to pass an exam. For the courses of pedagogy and natural sciences there were also practical activities introduced, among others, the laboratories organised at private apartments or houses, or secretly in facilities of scientific institutions.

Apart from lectures, female students were supposed to supplement knowledge by reading reference books, which quality and selection was supervised by Jadwiga Szczawińska – Dawid, who made a list of books for self-education circles. The “Science Reading Room” (Polish: *Czytelnia Naukowa*) was formed from the initiative of Dawid, and officially was a collection of books belonging to the mother of Dawid, but in fact it was an institution based on cooperation of Dawid with people from the world of science, who provided their rich and valuable collection of books for the public use<sup>2</sup>. Therefore, despite the described organisational complexness of university and in spite of the ideological and administrative split, the program uniformity and consistency was supposed to be remained. The special aspect of the *University* was a scientific and didactic activity of a personnel, consisting at that time of Polish scientists, politicians and education activists. It was their authority that attracted students to their lecturers, as well as it arose interest of tsar’s authorities, which were more interested in the activity of Polish intelligence than in the life of ordinary students. A similar situation occurred 100 years later, when at the period before martial law in Poland the Society of Science Courses<sup>3</sup> was formed. The then authorities in Poland did not care about invigilation of course participants, but they thought that lecturers – the intelligence and freethinkers – constituted a political danger.

Similarly as in the 70’s of the XX century, and one hundred years earlier, secret teaching required and was connected with changeability of teaching personnel. Arrests, emigrations, and different fortune of the lecturers resulted in a situation where during about 20 years of activity of “female university”, there were many teachers and names of lecturers were changing, but this list is not confirmed and uniform in reference to different sources. Jadwiga Mackiewicz-Wojciechowska using the mentioned records of military

---

<sup>1</sup> The list of subjects according to J. Mackiewicz-Wojciechowska, *Uniwersytet „Latający”...*, p. 164-165.

<sup>2</sup> J. Grabiec, *Czerwona Warszawa przed ćwierć wiekiem. Moje wspomnienia z licznymi ilustracjami*, Wielkopolska Księgarnia Nakładowa Karola Rzepeckiego, Poznań 1925, p. 166.

<sup>3</sup> It was the second association with the same name, following the tradition from the beginning of the XX century. In order to make things clear I sometimes use the terms: the first Flying University, the first Society of Science Courses and: the second Flying University, the second Society of Science Courses – referring to initiatives that first appeared at the turn of the XIX and XX century, and then to educational forms from the 70’s and the 80’s of the XX century that followed the tradition.

police lists about 20 surnames of lecturers, but these documents indicate that half of them gave lectures at the “republican” university, and the other half at “monarchic and despotic” university. However, this was not confirmed by accounts of the students, as the professors were not in favour of any university in particular, and did not limit their activity to working at one or the other. Both spouses Dawid – i.e. Jadwiga Szczawińska – Dawid and her husband Władysław, as well as a sister Wanda Szczawińska, were also lecturers at the university.

Special attention should be paid to Jadwiga Szczawińskiej-Dawid, as an initiator of the whole undertaking. Jadwiga Dawid, nee Szczawińska (1863-1910), derived from a not wealthy family, and she was the eldest of three daughters. She started her scientific work as a private teacher of Polish language, and she soon became more interested in a broader education activity, especially in the issue of women equality<sup>1</sup>. She was a participant of secret education circles organized in the 80' s of the XIX century in Warsaw, but they were too occasional and unofficial for her and as one of a few, despite being talented, she could not continue education abroad due to financial problems<sup>2</sup>. This situation made her establish the Flying University. Apart from organisation of the FU, Dawid was engaged in the action aiming at formation of Public Library in Warsaw, which she had partially achieved by establishing the Reading Room for Scientific Works (Polish: Czytelnia Dzieł Naukowych) (which was the origin of further established Public Library). She was also engaged in the issue of education of girls from the country, and together with her husband – Jan Władysław Dawid she edited a weekly magazine “Voice” (Polish: Głos). In 1894 she was arrested and imprisoned in Warsaw Citadel, and after being freed she travelled to Russia and France gaining knowledge about the functioning of pensions for girls. In the course of years she was more and more in conflict with the society, in which she acted, and which started to reject her. She died in February 1910 after committing suicide.

Other scientists, fully engaged in the activity of the Flying University were: Ludwik Krzywicki, professor Józef Nussbaum, professor Władysław Smoleński, Piotr Chmielowski, Zofia Poznańska-Daszyńska. Due to historical circumstances the activity of professors was connected not only with popularization of knowledge, but it was also a tool used for political fight. It was done both in the scope of independence and programs concerning regaining autonomy by Poland, as well as in the scope of internal transformation – emancipation changes of labour, female and peasant circles.

As it was mentioned, the special issue, that engaged all the female students and lecturers of the University was the issue of equality of women

---

<sup>1</sup> W. Nagórska, *Dawidowa Jadwiga ze Szczawińskich* (w:) *Polski Słownik Biograficzny* (Chwalczewski Jerzy - Dąbrowski Ignacy), T. IV, Nakładem Polskiej Akademii Umiejętności, Skład główny w księgarniach Gebethnera i Wolffa, Warszawa – Kraków – Łódź – Poznań – Wilno - Zakopane, Kraków 1938, p. 463.

<sup>2</sup> J. Mackiewicz – Wojciechowska, *Uniwersytet „Latający”...*, p. 153.

in education, job and public life. Addressing the issue of equality of women by the lecturers and female students of the FU resulted not only from the then social and cultural transformations in Europe, but from the fact that the university was mainly an institution devoted to women. It was established as such by Jadwiga Szczawińska although in the later years (the 90's of the XIX century) among students the first men appeared. However, these were mainly students of official universities who treated "flying" studies as a supplement to knowledge in those fields that were not discussed at national universities<sup>1</sup>. For this reason, it can be said that the Flying University educated mainly thousands of young women: at the time of the biggest development of the university in the years 1889-1890, number of enrolments for courses was about one thousand, so the number of actual students could reach few hundreds. B. Cywiński states that during twenty years of university's activity, the number of its graduates amounts to about 5 thousand women<sup>2</sup>. Many of them became the Polish elite, as well as a part of worlds' scientists. The greatest and the most popular one was Maria Skłodowska (after marriage Curie) – future winner of the Noble Prize in the field of chemistry. Apart from her there are many others known to a Polish reader: Stefania Sempołowska – teacher, writer and education activist, Aniela Szycówna – education activist, and many women connected with Polish science, culture and education. It should be emphasized that the university did not give students any formal privileges in a public life, but it still gather hundreds of participants and lecturers for many years.

The Flying University operated in the years 1905/1906 but in the course of time its actions were less coherent and constituted rather an association of scientific courses. Therefore, on the wave of liberalism connected with revolution in 1905 the University was transformed into the legal Society of Science Courses. What is interesting is a fact that some of lecturers teaching for a very long time at the university were not likely to approve this change, which L. Krzywicki and B. Cywiński relate to the fact that the lecturers lost the present, profitable source of income. The flying courses made their living, especially the more popular ones had hundreds of participants and gave many lectures. Meanwhile, the newly established Society of Science Courses combined secret circles into bigger lectures, which for many lecturers resulted in a hard financial crisis<sup>3</sup>. However, the SSC took over the idea of the University and could realize it more freely, due to the revolution in 1905, and after when Poland became independent<sup>4</sup>. In 1920 – ideas and programs of the University and then of Society of Science Courses were

---

<sup>1</sup> B. Cywiński, *Rodowody...*, p. 64.

<sup>2</sup> Ibidem, p. 65.

<sup>3</sup> L. Krzywicki, *Tajne kursy naukowe (w:) Nasza walka o szkołę polską 1901-1917, T. II, Opracowania, wspomnienia, dokumenty*, Zebrala Komisja Historyczna pod przewodnictwem Prof. Dra B. Nawroczyńskiego, Nasza Księgarnia, Warszawa 1934, p. 307.

<sup>4</sup> Zob.: mi.in.: *Dziesięciolecie Wolnej Wszechnicy Polskiej TKN. Sprawozdanie z działalności Towarzystwa Kursów Naukowych 1906-1916*, Red. S. Orłowski, Skład główny w Księgarniach Gebethnera i Wolffa, Warszawa – Lublin - Łódź, Warszawa 1917.

took over by the Free Polish University (Polish: Wolna Wszechnica Polska), which functioned during the whole interwar period<sup>1</sup>.

**One hundred years later...  
the Polish opposition in the 70's of the XX century  
and the second "flying university"**

Almost one hundred years after the Flying University was established by Jadwiga Szczawińska-Dawid, another form of secret education having the same name was formed in Poland. Referring to tradition, in autumn 1977 the lectures at the Flying University were initiated, and the Society of Science Courses was created. For the second time – as one hundred years earlier – the direct reasons of forming such enterprise were historical and political. Despite the fact that from 1918 Poland was independent, from the end of the World War II it was governed by the communists, which was connected with censorship of word and science, and limited freedom of citizens. Therefore, this time the confidentiality of education and functioning of such forms as the Flying University were significant, not as the resistance towards the external occupant, but in the scope of political and social fight for respecting civil rights in their own country and a right to own views and actions.

The process of censoring goals, programs and methods of teaching, including adult education was a constant process that had started from the end of World War II. As a result of Stalinization and popularization of communistic ideologies the professors recognised as "reactionary" were obligatory replaced by the ones recognized as "new intelligence"<sup>2</sup>. In the years 1955-1957 the process of Stalinization became less intensive, but in the next few years there were again many revisions and liquidations of clubs for Polish intelligence, there was a censorship of press (liquidation of magazines for students), limitation of funds for culture, and more restricted censorship introduces<sup>3</sup>. The 70's of the XX century became a little bit better time for the development of science and activity due to Edward Gierek who governed the country at that time and made a few positive gestures to win the support of Polish intelligence (repressions of authorities towards representatives of culture decreased, the censorship was limited)<sup>4</sup>.

According to Łukasz Kamiński and Grzegorz Waligóra, the actions of Polish intellectualists in the years 1975-1976 (protests against records in the constitution concerning the authoritative role of the party, demands for guaranteeing autonomy of schools of higher education) had not only the political

---

<sup>1</sup> B. Cywiński, *Rodowody...*, p. 67.

<sup>2</sup> *Kryptonim „Pegaz”*. *Służba bezpieczeństwa wobec Towarzystwa Kursów Naukowych 1978-1980*. Wybór, wstęp i opracowanie Łukasz Kamiński, Grzegorz Waligóra, Instytut Pamięci Narodowej, Dokumenty, T. 21, Warszawa 2008, p. 24.

<sup>3</sup> Zob.: *Kryptonim „Pegaz”...*, p. 25 and next.

<sup>4</sup> Ł. Kamiński, *Władza wobec opozycji 1976-1980*, „Pamięć i Sprawiedliwość” 2003, nr 2, p. 11; A. Friszke, *Opozycja polityczna w PRL 1945-1980*, Londyn 1994, s. 273-274 Za: *Kryptonim „Pegaz”...*, p. 29.

scope, but they also contributed to integration of the opposition<sup>1</sup>. This integration was expressed in creation of informal “salons”, gathering intellectuals, mainly the so called “old opposition” (i.e. experienced oppositionists), but also in appearance of new intelligence, who apart from being against communism put the emphasis on self-education<sup>2</sup>. A significant influence on the development of secret education had a period of a so called June strikes in 1976<sup>3</sup>. It was the time when *Workers' Defence Committee* (Polish: *Komitet Obrony Robotników*) was formed, and owing to its initiative in 1977 the decision was made concerning creation of the *Flying University*, i.e. a cycle of lectures organised in private apartments, independent of official programs and ideologies<sup>4</sup>.

The FU, and its continuation the *Society of Science Courses* was invigilated from the very beginning by security services (Polish: *SB*), which used different practises in order to prevent or boycott the meetings of participants. In the archived documents from February 1978 of secret security services we can get to know, among others, the following forms of boycott: “2.3. People making their apartments available for the organisation of lectures of the F(lying) U(niversities) shall be reported to the Board for Petty Offences. 3.1. Employer should be informed about the fact that (...) workers make their apartments available and participated in the lectures (...) 5. Consider turning off the electricity in the apartment, in which the lecture is planned to be organised (...) 6. Make preventive arrest for the period of few hours of people (selected) in the time before the lecture”<sup>5</sup>, etc.

Despite repressions towards the participants of FU and other forms of independent education movement, this trend was constantly developing having more thought-out, organised and coordinated forms. In order to synchronise different self-education initiatives and act according to a plan, as well as essentially supervise the quality of programs, a group of a few dozen of scientists formed in 1978 the *Society of Scientific Courses*<sup>6</sup>. The name, the same as in the case of the *Flying University*, constituted a dedication and

---

<sup>1</sup> *Kryptonim „Pegaz”...*, p. 30-31.

<sup>2</sup> A. Müller, *Geneza powstania Ruchu Młodej Polski w latach (1969-1979)* (w:) *Studia i materiały z dziejów opozycji i oporu społecznego*, t. II, red. Ł. Kamiński, Wrocław 1999, p. 66-74.

<sup>3</sup> The so called. *June strikes*: the wave of strikes and street demonstrations, which occurred in Poland at the end of 1976. The direct reason of strike was the announcement of the government concerning the drastic rise of food prices. There were marches and demonstrations in many Polish cities which ended in confrontation with civic militia and street fights. The government feared that the strikes may be intensified and decided not to introduce higher prices, but they took a revenge on the protesting people who were taken to civic militia stations and were bitten with clubs. Also accidental people were bitten. The failure to rise prices had a bad influence on the authority of Edward Gierek.

<sup>4</sup> Zob.: R. Terlecki, *Uniwersytet Latający i Towarzystwo Kursów Naukowych 1977-1981*, Kraków – Rzeszów 2000, pp. 116-118, Za: *Kryptonim „Pegaz”...*, p. 32.

<sup>5</sup> *Propozycja działań mających na celu niedopuszczenie do odbycia spotkań Uniwersytetów Latających, opracowane w MSW, tajne, 1978 luty 23, Warszawa* (w:) *Kryptonim „Pegaz”...*, p. 81

<sup>6</sup> *Kryptonim „Pegaz”...*, p. 34.

patriotic tribute to Polish tradition and history of education. Declaration of founding of the Society of Scientific Courses was signed on the 22 January 1978 in Warsaw. Among the people who signed it there were over 80 names of writers, scientists, lecturers, and of Polish elite. For this reason, only at the beginning of its activity the SSC became on one hand a social initiative (but not the initiative of an individual as it was in the case of the *Flying University* of Jadwiga Szczawińska), and on the other the signatories made the SSC an elite form, satisfying the educational need mainly of elites and students. These were also the purposes of the SSC included in the declaration of founding, which says: "(...) we establish the Society of Science Courses. Owing to this initiative we would like to satisfy the demand for development, broadening and supplementation of knowledge, expressed by the students and young intelligence in Poland. (...) There appears the need to understand the times and society in which we live, and willingness to broaden self-knowledge"<sup>1</sup>.

Jacek Kuroń and Adam Michnik, the leaders of the Workers' Defence Committee could be found among lecturers of the SSC<sup>2</sup>. For this reason, the SSC was from the very beginning a formation involved in politics and treated by security service as a tool for political fight posing a threat to the official policy and ideology of a communistic country. It can be proved by a fact that three days after establishing the SCC, all people who signed the declaration of founding were included in a secret action with code name "Pegasus" (Polish: Pegaz)<sup>34</sup>. From the very start the activists of the SSC were harassed by civic militia and security services, which resulted not in the weakening of the SSC's significance, but quite contrary, it was made public and the knowledge about the Flying University and the Society of Science Courses was popularised. The social engagement in the defence of SCC's freedom led to the interest of foreign circles, especially in the activity of intellectualists at the flying university and science courses<sup>5</sup>. The main strength of the "flying university", according to Władysław Bartoszewski<sup>6</sup>, was the openness of its activity. In Poland in the 70's of the XX century, when many facts from the Polish history like e.g. crime in Katyń was kept in secret, Bartoszewski as the experienced lecturer told about them both at the national universities, as well as the SSC<sup>7</sup>.

---

<sup>1</sup> Z. Hemmerling, M. Nadolski, *Opozycja demokratyczna w Polsce 1976-1980. Wybór dokumentów*. Wydawnictwo Uniwersytetu Warszawskiego, Warszawa 1994, p. 231.

<sup>2</sup> *Kryptonim „Pegaz”...*, p. 34.

<sup>3</sup> *Kryptonim „Pegaz”...*, p. 35.

<sup>4</sup> It should be mentioned, that the moment when the Flying University was founded in autumn 1977 social services were invigilating meetings and keeps records of their course.

<sup>5</sup> Zob.: *Kryptonim „Pegaz”...*, pp. 35- 40.

<sup>6</sup> Professor Władysław Bartoszewski (born in 1922) the great moral authority and Polish patriot, a prisoner at concentrations camps, participant of the Warsaw Uprising in 1944, from 1963 correspondent of the Radio Free Europe, he was one of the signatories of the SSC foundation, he cooperated with the SSC during its functioning.

<sup>7</sup> Władysław Bartoszewski during his conversation with Jarosław Kurski on 19 October 2006, *Towarzystwo Kursów Niezwykłych (w.) KOR nr 4, dodatek do „Gazety Wyborczej” nr 222,*

However, the involvement of the SSC in the political fight not only did provoke aggression of the Security Service, but also the SSC's activists had doubts and disputes concerning the further actions, as the meetings that were most boycotted were the ones conducted by the leaders of the opposition. Some part of participants and signatories of the SSC thought that the involvement of political activists provides unnecessary political character to the *Society*, which main aim was to educate. Although, firstly (spring 1978) the plan to withdraw from the lectures conducted by Kuroń and Michnik (the leaders and most harassed activists of the WDC and SSC) was rejected, their further repressions caused that one year later (spring 1979) both activists suspended their lectures. It can be presumed, that there were two purposes of withdrawing from the political character of the lectures at the SSC: first of all, it prevented from attacks of the civic militia, which had to treat the SSC as an education form not the one that is in the opposition to the present authorities. Secondly, in order to realize educational purposes of the SSC, it had to focus mainly on educational activity not the political one. The article of Lesław Maleszka from 1979 says: "I believe, that majority (if not all) of the SSC's members<sup>1</sup> in this city does not want to be involved in politics. The SSC should realize educational purposes (...) and nothing more, and moreover (...) it is not in conflict with constitution and other legal acts. All repressions towards its activity discredit the fundamental norms of law and order and the rules of their appliance in our country – therefore, these repressions should be condemned, and the SSC should be continued"<sup>2</sup>.

Despite constant repressions towards participants, the courses of the Society gathered many of them, and lectures in the frames of the SSC were conducted in the key cities of Poland. During a few months (October 1977 - May 1978) there were jointly 120 meetings of the SSC organised<sup>3</sup>. The participation in the lectures did not give any rights or certificates, but young people were still interested in those lectures, which confirmed the demand for their organisation<sup>4</sup>. One of the then lecturers and activist of the SSC, Jerzy Jedlicki, proves that if the scope of SSC's activity was to be measured by the influence on youth, than the significance of the Society was not big: "(...) the lectures were attended by 600 people. Security Service had about 2 thousand, but they overestimated us. The SSC had a great importance for the environment of scientists, universities, writers, and artists. They were encouraged by the example of the SSC and provoked to take an

---

22. 09. 2006, s. 3, <http://wladyslawbartoszewski.blox.pl/2006/10/Towarzystwo-Kursow-Niezwyklych.html> (access on 20 February 2011).

<sup>1</sup> Author thought about Cracow (footnote U. Tabor).

<sup>2</sup> L. Maleszka, *Notatki krakowskie (II)*, Fragment of the article published in the magazine "Voice" (Polish: *Głos*), February-March 1979. (w:) *Opozycja małopolska w dokumentach 1976-1980*. Wybór i opracowanie Adam Roliński, Fundacja Centrum Dokumentacji Czynu Niepodległościowego, t. 18, Kraków 2003, p. 290.

<sup>3</sup>R. Terlecki, *Uniwersytet Latający...*, p. 63, Za: *Kryptonim „Pegaz”...*, p. 36.

<sup>4</sup> Z. Hemmerling, M. Nadolski, *Opozycja demokratyczna...*, p. 232.

action"<sup>1</sup>. The analysis of the SSC's purposes indicates that contrary to the courses of Jadwiga Szczawińska – Dawid they did not aim at gaining throughout basic knowledge in certain fields of sciences. The lectures were not organised to create a new university from the basis, but to popularise those fragments of knowledge, which were not included in the then system due to the censorship or ideological pressure<sup>2</sup>. The SSC not only patronized the lectures, but it was also supposed to support researches by establishing scientific contacts, scholarships and editorial activity. Moreover, it had an influence on the establishment of independent circles and seminaries having a closed character<sup>3</sup>.

Demands and purposes included in the declaration of founding of the SSC are interesting in the context of modern issues of andragogy. Similarly as 30 years ago, the lecturers, scientists and people of culture noticed the danger from education focused on a narrow specialization. The text of the declaration emphasises that none of the systems of education in the world is capable of following the world's development and to satisfy the daily needs of people, and pragmatic education covering a narrow specialization disintegrates culture into a cognitive and instrumental part. The factor that integrates different experiences can be aware self-education<sup>4</sup>.

The methodology of work in the frames of the Flying University and Society of Science Courses referred to its XIX-century origins in a big scope. The assumption was that the lectures in the frames of the SSC should be open and free of charge, and students and lecturers from different faculties could participate in them, and lecturers should cover chosen issues in the scope of history, sociology, economy, literature, philosophy and pedagogy<sup>5</sup>. The aims and methods of work can be also concluded from the expectations towards the courses which were expressed by the participants themselves, mainly the stu-

---

<sup>1</sup> Fragment of a statement of Jerzy Jedlicki, a historia (w:) „Gazeta Wyborcza”, *Uniwersytet Latający na Uniwersytecie Warszawskim*, electronic version: 26.01.2008: <http://wyborcza.pl/1,76842,4871593.html> (access on 22 February 2011).

<sup>2</sup> „Gazeta Wyborcza”, *Uniwersytet Latający na Uniwersytecie Warszawskim*, electronic version: 26.01.2008: <http://wyborcza.pl/1,76842,4871593.html> (access on 22 February 2011).

<sup>3</sup> Władysław Bartoszewski w rozmowie z Jarosławem Kurskim z dnia 19 października 2006, *Towarzystwo Kursów Niezwykłych (w:) KOR nr 4, dodatek do „Gazety Wyborczej” nr 222, 22.09.2006*, p. 3, <http://wladyslawbartoszewski.blox.pl/2006/10/Towarzystwo-Kursow-Niezwyklych.html> (access on 22 February 2011).

<sup>4</sup> Zob.: Z. Hemmerling, M. Nadolski, *Opozycja demokratyczna...*, p. 231.

<sup>5</sup> The exemplary topics of the lectures are: **Stefan Amsterdamski**: *Spoleczne problemy nauki współczesnej, Filozofia wiedzy, Etyczne problemy nauki*; **Władysław Bartoszewski**: *Historia polityczna Polski w latach 1938—1945, Historia polityczna Polski, Stosunki polsko-żydowskie od 1918*; **Tomasz Burek**: *Literatura jako wyraz świadomości społecznej, Wybrane problemy współczesnej literatury polskiej*; **Andrzej Drawicz**: *Literatura rosyjska XX wieku w kraju i za granicą*; **Jacek Kuroń**: *Spółczesność a wychowanie, Wychowanie a życie społeczne, Ruch społeczny jako środowisko wychowawcze*; **Adam Stanowski**: *Spoleczne problemy wychowania*; **Zdzisław Szpakowski**: *Kwestia chłopska i ruch ludowy w Polsce*; Andrzej Werner: *Ideowe oblicze polskiego kina*; **Krzysztof Wolicki**: *Sztuka czytania gazety*; **Wiktor Woroszyński**: *Wybrane zjawiska i problemy nowszej literatury rosyjskiej, Wybrane zagadnienia historii literatury rosyjskiej*. „Gazeta Wyborcza” 22.09.2006, <http://wyborcza.pl/1,75478,3635595.html#ixzz1EioNwsFf> (access on 22 February 2011).

dents. A large number of students belonged at that time to the Student Committees of Solidarity (Polish: SKS) which was a form of independent students' movement. One of the purposes of this movement included the need of the access to reliable sources of knowledge and a possibility of unimpeded self-education. SCS connected this purpose with the activity of the SSC. The program of activities for academic year 1978/1979 says: We pay great attention to the actions of the SSC and other initiatives of self-education, among others, we organise in that scope the lectures of the SSC, which are open and publicly announced at the universities. We care for organisation of longer cycles of lectures covering diverse issues, if it is possible – the lectures will be supplemented by seminars conducted in smaller groups with determined participants, requiring from them their own contribution to the work concerning preparation of material<sup>1</sup>. However, the realization of those purposes in the reality of Poland in the 70's of the XX century with omnipresent censorship, where citizens were spied by the civic militia and security service, was a very hard task to perform. Repressions and threats towards the lecturers of the SSC resulted in a situation when lectures were recorded and played if the participants were present but lecturer did not appear<sup>2</sup>. Another big organisational problem was to provide a place for meetings. They mainly took place in private apartments, as it had been one hundred years earlier with lectures at the Flying University. One of the then activists of SSC remembers it like this: Ensuring an apartment was the hardest thing. When we calculated its area, we assumed that 2,5 of participant takes one square meter<sup>3</sup>. From this method of calculation it can be concluded that in an average apartment there could be up to one hundred participants (but mainly there were a few dozens). This is confirmed by the documents, among others, by the operational notes of civic militia and security service, that regularly controlled and reported about such meetings<sup>4</sup>. It was also for this reason, that the organisation of lectures in private apartments was a problem not only because of their small floorage, but due to harassment of apartment owners by security services. After one of such incidents, when the officers of civic militia and security services interrupted the lecture conducted in private apartment, the participants of science courses addressed an open letter to the people of science and culture and authorities of a university in Cracow, in which they appealed for making rooms and lecture rooms available for the purposes of con-

---

<sup>1</sup> *Plan działania Studenckiego Komitetu Solidarności w Krakowie w roku akademickim 1978/79* opracowany przez Lesława Maleszkę, październik 1978 (w:) *Opozycja małopolska w dokumentach 1976-1980*. Wybór i opracowanie Adam Roliński, Fundacja Centrum Dokumentacji Czynu Niepodległościowego, t. 18, Kraków 2003, p. 220.

<sup>2</sup> *Kryptonim „Pegaz”...*, p. 35, 181.

<sup>3</sup> Fragment from the memories of Andrzej Celiński, the member of the Workers' Defence Committee and the main organiser of the SSC (w:) „Gazeta Wyborcza”, *Uniwersytet Latający na Uniwersytecie Warszawskim*, electronic version: 26.01.2008: <http://wyborcza.pl/1,76842,4871593.html> (access on 22 February 2011).

<sup>4</sup> Zob.: *Kryptonim „Pegaz”...*, s. 102-112, 171. *Kryptonim „Wasale”. Służba bezpieczeństwa wobec Studenckich Komitetów Solidarności 1977-1980*. Wybór, wstęp i opracowanie Łukasz Kamiński, Grzegorz Waligóra, Instytut Pamięci Narodowej, Dokumenty, T. 18, Warszawa 2007, p. 144.

ducting further courses<sup>1</sup>. In the course of time and due to often attacks by the civic militia and fighting units the activity of the SSC was limited to smaller and smaller groups of people that trusted each other, and the place and time of meetings was not made public. It caused a situation that in the following academic year 1979/1980 the meetings of the Society of Science Courses were more elite, and eventually it was decided to completely suspend the public lectures<sup>2</sup>. However, other forms of SSC activity was not suspended, e.g. in 1979 the Grant Committee of the Scientific Relief Fund (Polish: Komisja Stypendialna Kasy Pomocy Naukowej) of the SSC was founded, "The Notebooks of SSC" (Polish: Zeszyty TKN) were published, and there were meetings organised with famous painters. The SSC was becoming more and more elite, in the frames of which the doctoral studies were undertaken and scientists deprived of work were supported financially<sup>3</sup>.

The activity of the SSC was finished after most of its activists engaged themselves in the Independent Self-governing Trade Union "Solidarity" (Polish: NSZZ „Solidarność”)<sup>4</sup>, and then due to the announcement in 1981 of martial law in Poland. What is important is the fact that in the period of martial law in internment camps there were attempts to still conduct "the camp university"<sup>5</sup>. However, in the 80's the activity of the SSC was taken over by other formations, e.g. by the Social Committee of Science (Polish: Społeczny Komitet Nauki) acting from the 1983 until the communism in Poland was abolished in 1989<sup>6</sup>. It should be emphasized, that in the second half of the 70's the SSC was the biggest independent science and self-education initiative in the whole Soviet block<sup>7</sup>.

### **Similar and different... two faces of the "flying universities" in Poland**

It is possible and rational to compare those two education initiatives if we take into consideration their main purpose, which those two forms were to fulfil. The reason why the two flying universities - although, there is almost a hundred year gap concerning the social, cultural and educational transformation – were founded should be assigned to the need of uninhibited self-

---

<sup>1</sup> *List otwarty słuchaczy kursów naukowych w sprawie represji stosowanych przez Służbę Bezpieczeństwa wobec uczestników niezależnych wykładów. (w:) Opozycja małopolska w dokumentach...*, p. 129.

<sup>2</sup> R. Terlecki, *Uniwersytet Latający...*, p. 146-151, Za: *Kryptonim „Pegaz”...*, p. 38.

<sup>3</sup> *Ibidem*, p. 155, 165, 175, Za: *Kryptonim „Pegaz”...*, p. 39.

<sup>4</sup> the Independent Self-governing Trade Union "Solidarity" (Polish: *Niezależny Samorządny Związek Zawodowy "Solidarność"*) – a national trade union which was established in the 1980 to protect rights of workers, until 1989 one of the main centres of resistance towards government of The People's Republic of Poland (Polish: *PRL*).

<sup>5</sup> *Kryptonim „Pegaz”...*, p. 43.

<sup>6</sup> M. Kunicki – Goldfinger, *Społeczny Komitet Nauki*. Źródło: [http://www.encyklopedia-solidarnosci.pl/wiki/index.php?title=T02024\\_Spo%C5%82eczny\\_Komitet\\_Nauki](http://www.encyklopedia-solidarnosci.pl/wiki/index.php?title=T02024_Spo%C5%82eczny_Komitet_Nauki) (access on 22 February 2011)

<sup>7</sup> *Kryptonim „Pegaz”...*, p. 43.

education of adults. We can observe here a kind of human phenomenon, not influenced by the changeability of history, against all circumstances and abilities, the adults decided to start education and self-education as an expression of self-freedom. This is confirmed by circumstances in which in Poland (and also in the world) such self-education initiatives were established: captivity, lack of access to common education, invigilation and censorship of learning groups seem to be the most fertile soil on which self-education groups grow<sup>1</sup>.

Moreover, the important factor for the foundation and functioning of the “female university” of Jadwiga Szczawińska-Dawid and the Flying University and Society of Science Courses in the years 1977-1980 were the classes among which those two forms appeared. It should be remembered, that in each case these were the intelligence, and scientists who started intentional educational work and did not grew up in educational vacuum, but they made use of their experience, education, as well as social support and authority. It can be proved by the fact, that in both cases the end of activity of the both *Flying Universities* did not mean the end of work they had started. At the beginning of the XX century the work of Jadwiga Szczawińska was continued at the *Society of Science Courses* and then at the *Free Polish University*, and in the 70's of the XX century the Flying University was transformed into the *Society of Science Courses*, and then to such forms as the mentioned *Social Committee of Science*.

The scope and form of work of the both universities was comparable. In each case they were present through-out the whole country, as the branches and sections of universities were established in many Polish cities, which made them a social educational movement. This movement had a strong motivation from the students themselves. It should be remembered that neither female students of Szczawińska – Dawid, nor their followers in the 70's of the XX century did obtain any official documents and privileges resulting from attendance at the university, on the contrary they took the risk of being harassed and arrested. The methods of work were based on free participation, although, in the case of the first “female university” there was a form of control and coordination of progress in a form of tests, and there was a determined program planned for a few years. The female students also had to pay fees, and lecturers made a living out of them. Such fees and remuneration for lecturers were not paid in the frames of the SSC in the years 1977–1980.

Among many similarities, there are very clear effects of the activity of the both universities' that do not relate to education. The first one, apart from the main educational purpose, had undoubtedly contributed to emancipation of many women, female students, who due to participation in the *University* realized the slogans of their times: equal access of women to education and participation in social life. In a way it was also a centre for a fight for inde-

---

<sup>1</sup> This issue was described by the authoress in the article entitled: *Samokształcenie jako kompetencja autokreacyjna....*

pendence, but for a smaller scope than it was in the case of the second university. The Flying University and Society of Science Courses in the years 1977-1980, despite the declaration that included mainly the purposes of education and standing out from the political fight, was undoubtedly a clear expression of social resistance and disapproval of the authorities and policy of People's Republic of Poland (Polish: *PRL*). It certainly resulted from the fact, that main activists and lecturers of the SSC were engaged in political fight and in the opposition movement. Although, their lectures related to different issues of science and political propaganda, many of them were supervised by civic militia from the beginning and their activity was recognised as political one. Moreover, it is significant that many of the students and young intellectualists were engaged in the independent student movements or later in the trade unions such as the Independent Self-governing Trade Union "Solidarity", which had a character of the opposition. Therefore, the both described forms were devoted not only to realization of educational aspirations of adult Poles, but they also contributed to social and political emancipation.

Flying Universities are an interesting and unusual example of the practise of andragogy. The significant activity of the both described universities that functioned for many years confirms that the need for education results from the human nature and proves it. Apart from humanistic scope of self-education, the undertakings such as the flying universities show that the most important, basic element of adult education is not a determined system of education, the method or program of work, but the feeling of purposefulness which is expressed by the learning person. In the described hard social and historical reality, the adults found the sense in the possibility to resist the existing limitations (political, social, educational) and to control their own fate. Apart from such emancipation character, the education started in the situation of risk and resistance becomes also an integrating factor: It turned out that education – especially liquidation of white stains – has the power of bringing people together, who in other circumstances would be very much apart<sup>1</sup>.

#### Bibliography

- Cywiński B., *Rodowody niepokornych*, Świat Książki, Warszawa 1996.  
*Dziesięciolecie Wolnej Wszechnicy Polskiej TKN. Sprawozdanie z działalności Towarzystwa Kursów Naukowych 1906-1916*, Red. S. Orłowski, Skład główny w Księgarniach Gebethnera i Wolffa, Warszawa – Lublin - Łódź, Warszawa 1917.  
Grabiec J., *Czerwona Warszawa przed ćwierć wiekiem. Moje wspomnienia z licznymi ilustracjami*, Wielkopolska Księgarnia Nakładowa Karola Rzepeckiego, Poznań 1925.  
Hemmerling Z., Nadolski M., *Opozycja demokratyczna w Polsce 1976-1980. Wybór dokumentów*. Wydawnictwo Uniwersytetu Warszawskiego, Warszawa 1994.  
*Kryptonim „Pegaz”. Służba bezpieczeństwa wobec Towarzystwa Kursów Naukowych 1978 -1980*. Wybór, wstęp i opracowanie Łukasz Kamiński, Grzegorz Waligóra, Instytut Pamięci Narodowej, Dokumenty, T. 21, Warszawa 2008.

---

<sup>1</sup> Fragment from the memories of Andrzej Celiński, the member of the Workers' Defence Committee and the main organiser of the SSC (w:) „Gazeta Wyborcza”, *Uniwersytet Latający na Uniwersytecie Warszawskim*, electronic version: 26.01.2008: <http://wyborcza.pl/1,76842,4871593.html> (access on 22 February 2011).

Kryptonim „Wasale”. Służba bezpieczeństwa wobec Studenckich Komitetów Solidarności 1977-1980. Wybór, wstęp i opracowanie Łukasz Kamiński, Grzegorz Waligóra, Instytut Pamięci Narodowej, Dokumenty, T. 18, Warszawa 2007.

Krzywicki L., Szuman S., Dawid Jan Władysław (w:) *Polski Słownik Biograficzny (Chwalczewski Jerzy - Dąbrowski Ignacy)*, T. IV, Nakładem Polskiej Akademii Umiejętności, Skład główny w księgarniach Gebethnera i Wolffa, Warszawa – Kraków – Łódź – Poznań – Wilno - Zakopane, Kraków 1938.

Krzywicki Ludwik, *Tajne kursy naukowe (w:) Nasza walka o szkołę polską 1901-1917, T. II, Opracowania, wspomnienia, dokumenty*, Zebrała Komisja Historyczna pod przewodnictwem Prof. Dra B. Nawroczyński, Nasza Księgarnia, Warszawa 1934.

Krzywicki Ludwik, *Wykłady latające (Poprzednicy Wolnej Wszechnicy Polskiej) (w:) Ex litteris libertas. Jednodniówka Studentów Wolnej Wszechnicy Polskiej w Warszawie*, Warszawa-styczeń 1923.

Mackiewicz – Wojciechowska J., *Uniwersytet „Latający”. Kartka z dziejów tajnej pracy oświatowej*, (w:) *Zagadnienia pracy kulturalnej, Rocznik I*, Wydawnictwo Grupy Na Rzeczpospolitą Polską Światowego Związku Kształcenia Dorosłych, Warszawa 1934.

Müller A., *Geneza powstania Ruchu Młodej Polski w latach (1969-1979) (w:) Studia i materiały z dziejów opozycji i oporu społecznego*, t. II, red. Ł. Kamiński, Wrocław 1999.

Nagórska W., Dawidowa Jadwiga ze Szczawińskich (w:) *Polski Słownik Biograficzny (Chwalczewski Jerzy - Dąbrowski Ignacy)*, T. IV, Nakładem Polskiej Akademii Umiejętności, Skład główny w księgarniach Gebethnera i Wolffa, Warszawa – Kraków – Łódź – Poznań – Wilno - Zakopane, Kraków 1938.

*Nasza walka o szkołę polską 1901-1917, T. II, Opracowania, wspomnienia, dokumenty*, Zebrała Komisja Historyczna pod przewodnictwem Prof. Dra B. Nawroczyński, Nasza Księgarnia, Warszawa 1934.

*Opozycja małopolska w dokumentach 1976-1980*. Wybór i opracowanie Adam Roliński, Fundacja Centrum Dokumentacji Czynu Niepodległościowego, t. 18, Kraków 2003.

*Polski Słownik Biograficzny (Chwalczewski Jerzy - Dąbrowski Ignacy)*, T. IV, Nakładem Polskiej Akademii Umiejętności, Skład główny w księgarniach Gebethnera i Wolffa, Warszawa – Kraków – Łódź – Poznań – Wilno - Zakopane, Kraków 1938.

Stopińska – Pająk A., *Andragogika w Drugiej Rzeczypospolitej. Warunki rozwoju. Problematyka, koncepcje*, Katowice 1994.

*Studia i materiały z dziejów opozycji i oporu społecznego*, t. II, (red.) Ł. Kamiński, Wrocław 1999.

Tabor U., *Samokształcenie jako kompetencja autokreacyjna. Studium owego historyczno-biograficzne* (w:) A. Fabiś, A. Stopińska-Pająk (red.), *Uczący się dorosły w zmieniającym się świecie*, Biblioteka Edukacji Dorosłych Tom 43, Wyższa Szkoła Administracji w Bielsku – Białej, Bielsko Biała 2010.

Tomaszewska D., *Drogi wyboru. Konspiracyjny ruch samokształceniowy na ziemiach polskich w końcu XIX i na początku XX wieku*, Wydawnictwo Łódzkie, Łódź 1987.

*Uczący się dorosły w zmieniającym się świecie* (red.) A. Fabiś, A. Stopińska-Pająk, Biblioteka Edukacji Dorosłych Tom 43, Wyższa Szkoła Administracji w Bielsku – Białej, Bielsko Biała 2010.

Wawrzykowska – Wierciochowa D., *Z dziejów tajnych pensji żeńskich w Królestwie Polskim* (w:) *Rozprawy z dziejów oświaty*, T. X, Pracownia Dziejów Oświaty Polskiej Akademii Nauk, Wrocław – Warszawa – Kraków, Zakład Naukowy im. Ossolińskich, Wydawnictwo Polskiej Akademii Nauk.

*Zagadnienia pracy kulturalnej, Rocznik I*, Wydawnictwo Grupy Na Rzeczpospolitą Polską Światowego Związku Kształcenia Dorosłych, Warszawa 1934.

#### **Internet sources, access on 22 February 2011**

<http://wyborcza.pl/1,76842,4871593.html>

<http://wyborcza.pl/1,75478,3635595.html#ixzz1EioNwsFf>

<http://www.oss.wroc.pl/dzialy/bartoszewski/bartoszewski.html>

<http://wladyslawbartoszewski.blox.pl/2006/10/Towarzystwo-Kursow-Niezwyklych.html>

[http://www.encyklopedia-solidarnosci.pl/wiki/index.php?title=T02024\\_](http://www.encyklopedia-solidarnosci.pl/wiki/index.php?title=T02024_)

[Spo%C5%82eczny\\_Komitet\\_Nauki](#)

## FOLK HIGH SCHOOLS FOR LIFELONG EDUCATION OF RURAL YOUTH IN POLAND IN THE PERIOD BETWEEN THE TWO WORLD WARS

**W. Jamrozhek**

The regaining of by Poland of its independence in 1918 did not eliminate the existing stratification in society, nor did it bring change into the socio-cultural structure of the nation. According to J. Chalasiński, "peasants" and "masters" continued to exist as two separate and opposed socio-cultural categories<sup>1</sup>. A part of Polish society had kept a stereotypical view of a peasant, whose place was "with forks and manure."<sup>2</sup> At the same time, in the rural environment, the traditional personality model of a peasant coexisted with a (then emerging and being socially and culturally promoted by an emancipated group of peasants) model of a farmer and peasant citizen<sup>3</sup>. Deriving from the period of serfdom, the first of these two was, in particular, characterized by the feeling of insignificance and social inferiority and the belief that education is useless for a peasant. This can be described as an anti-innovation position.

According to those who identified themselves with the interests and aspirations of the contemporary Polish rural population, including activists of the then existing peasant movement<sup>4</sup>, education was to make an important contribution to the liquidation of this division into "gentlemen" and "people", elimination of the traditional personality model of a peasant in the rural reality and promotion of the other one (which, is primarily characterized by the sense of one's own subjectivity) with full involvement of the countryside community into society and culture of the nation as a whole, providing a decent place for peasants in this society and culture. It was particularly emphasized during the period of agrarian ideology domination in the peasant movement in the 1930s that education was also to become one of the main ways of building a system of social justice in society. Activists of the peasant movement increasingly shared the opinion that any change in society should begin by reconstructing human souls. This view was shared, in particular, by

---

<sup>1</sup> Compare: J. Chałasiński. Chłopi - kultura – naród // *Wieś Współczesna*, 1966, nr 10, p. 27;

J. Chałasiński. Problem dwóch kultur: pańskiej i chłopskiej w piśmiennictwie polskim XIX i początku XX wieku // *Przegląd Socjologiczny*, 1971, t. XXIV, p. 31, 32.

<sup>2</sup> D. Gałaj. Sojusznicy i przeciwnicy chłopskiego ruchu politycznego w Polsce // *Kultura i Społeczeństwo*, 1969, nr 1, p. 20.

<sup>3</sup> See, e.g.: J. Chałasiński. *Młode pokolenie chłopów*. Warszawa, 1938, T.I, s.74 i T.II, s.13, 14, 76, 547; E. Jagiełło-Łysiowa. *Wzór osobowy chłopca rolnika a postawy wobec wsi i pracy w rolnictwie* // *Naród. Kultura. Osobowość*. Wrocław, 1983, p. 169-180.

<sup>4</sup> In the 1920s, this movement was, first of all, represented by the Polish Peasant Party Liberation, the Polish Peasant Party Piast and the Peasant Party (Stronnictwo Chłopskie), and in the 1930s by the Peasant Party (Stronnictwo Ludowe).

Ignacy Solarz (1891-1940), one of the younger peasant activists in interwar Poland, and the creator of one of the concepts of folk high schools implemented in Poland in the period between the two World Wars. According to one of his students, Solarz believed that "the democratic nature of the form of government, economic, cultural and educational entities, and fairness in the distribution of bread could only be provided by a person with democratic views."<sup>1</sup> And as his wife Zofia pointed out, "he never regarded the power of physical enforcement as a means of sustainable positive transformations and achievements."<sup>2</sup>

In interwar Poland, the opinion that school was only one of the elements of education understood in the broad sense was shared by many education communities, including those who were close to the countryside community and supported their aspirations in the sphere of education. Helena Radlińska, who maintained connections with the countryside community and supported their aspirations for education, wrote in 1919 that "the organization of school business fails to encompass everything which is still to be done. We cannot leave those awakened by school to live in intellectual dormancy. Now that all adults are building a new life for future generations, we cannot limit ourselves to teaching children only." Hoping that, having regained independence, Poland would be based on new democratic social and political principles, she further states that "the people's state should make books, paintings, knowledge and music available to every citizen. We should establish a network of publicly open libraries across Poland, open beautiful people's houses, organize exhibitions, lectures and concerts. We have to establish several folk high schools for young adults where they will learn the sunny world of culture. What we need is that not only instructors in farming, horticulture, etc. are spread across Poland, but also organizers of study halls, choirs, theatres and self-education groups."<sup>3</sup> There was a widespread belief in interwar Poland (in particular among educators linked to the countryside community) that the education process should last nearly throughout one's life, that knowledge acquired in school is insufficient, especially in the context of science and technology achievements. The *Wyzwolenie* magazine associated with the radical peasant movement indicated the following (in 1924): "The amount of knowledge acquired by young people in school is still not enough. Learning should never end."<sup>4</sup> An important part in education that continues throughout one's life (or, speaking in modern terms, lifelong education) was given in interwar Poland to folk high schools which were designed for young people with a peasant background and were supposed to train leaders of

---

<sup>1</sup> Wspomnienia o Ignacym Solarzu "Chrzestnym" / oprac. Z. Mierzińska - Szybka. Warszawa, 1982, p. 223.

<sup>2</sup> Ibidem, p. 145.

<sup>3</sup> H. Radlińska, *Oświata i kultura wsi polskiej. Wybór pism*, oprac. H. Brodowska i L. Wojtczak, Warszawa 1979, p. 170.

<sup>4</sup> *Oświata pozaszkolna // Wyzwolenie*, 1924, nr 39, p. 7.

educational and cultural work to cater to the needs of its own environment. The role of education institutions of this type was confirmed by an official decree of the Polish education authorities in the end of the interwar period (February 1939) which recognized "a folk high school as a permanent universal institution of adult education."<sup>1</sup>

### **Emergence and development of Polish folk high schools in the period between the World Wars**

The interest of Polish educators in the idea of folk high schools, which originated in Denmark, was indeed enhanced as Poland regained its independence, but was also known to exist in the Polish lands before. It is assumed that the first Polish education institutions that implemented the experience and ideas of Nikolai F.S. Grundtvig and Kristian Kold emerged on Polish soil as early as during the years of national oppression. First of all, this was the so called "Horticultural Farm" which organized courses in horticulture and bee-keeping for adults in rural areas. It was established in Pszczelin in 1900 and led by Jadwiga Dziubinska. The training program implemented in this institution included elements of general education which served to provide civil awareness of students and "introduce them to cultural life."<sup>2</sup> Jadwiga Dziubinska used this "school" as a model to found a female agriculture and housekeeping school for daughters of small farmers in Kruszyńka in 1905. Traits of Danish folk high schools were also seen in the subsequent activity of agricultural boarding schools established after the examples of schools in Pszczelin, Kruszyńka, Golotczyzna, Sokolowka and Krasienin<sup>3</sup>.

According to one of the researchers of adult education in the revived *Rech Pospolita*, Jadwiga Sutyła, the period of growth of folk high schools in numbers in interwar Poland can be divided into two main periods: (1) the first fifteen years, which saw gradual emergence of these schools (in total, eight schools were established during this period (in Dalki, Szyce, Zagórz, Odolanow, Sokołówka, Nałęczow, Gac, Michałówca, of which only five existed for a relatively long period of time: Dalki, Szyce, Sokołówka, Gac and Michałówca); and (2) the last five years before the war (1934-1939), which saw a very intensive growth of these schools in numbers (22 as of February

---

<sup>1</sup> J. Sutyła. *Miejsce kształcenia dorosłych w systemie oświatowym II Rzeczypospolitej*. Wrocław, 1982, p. 140.

<sup>2</sup> S. Michalski., *Wiedza rolnicza w walce o postęp na wsi: Rzecz o Jadwidze Dziubińskiej*. Warszawa - Poznań, 1981, p. 18.

<sup>3</sup> See: K. Wojciechowski. *Początki i rozwój uniwersytetów ludowych w Polsce do 1945 roku*. // *Uniwersytety ludowe w Polsce i za granicą*, red. A. Bron – Wojciechowska. Warszawa, 1977, pp. 17-28; T. Piłch, *Uniwersytet ludowy*. // *Encyklopedia Pedagogiczna XXI wieku*. T. VI. Warszawa, 2007, p. 1021-1022.

1939<sup>1</sup>); the existing schools were complemented with new ones: in Tywonia (subsequently moved to Grzędz), Różyn, Głuchow, Prudyszczce, Ujeznej, Suchodol, Nietążkow, Wąchock, Żernej, Nierodzim, Ohladow, Bryski, Proboszczowici, Krzyżanowici, Bolszew, Kopc and Małyńsk<sup>2</sup>).

Organizations that established folk high schools in interwar Poland included the Society of People's Study Halls, the Union of Polish Comprehensive School Teachers, the Peasants Cooperative for Rural High Schools Management, the Female Seminary for Peasant Schools (in Sokołówka), the Lublin Borough Board of the Union of Polish Teachers, the "Foremost Rural Worker" Society (from 1938 onwards, the Society of Rural Folk High Schools) and the related Society of Rural Folk High Schools of Białystok Province, and also the Society of Rural Folk High Schools of Lodz Province, Krzemieniec Lyceum, the Settlers Union (Prudziszczce near Wilno), the Catholic Action institutions (diocesan CA institutes in Przemysl, Plock and Tarnow), the Union of Peasant Youth, the Greater Polish Union of Rural Youth, the Catholic Youth Association of Sandomierz diocese, the Society of Folk Schools, the Silesian Society, and the Foundation named after Klonowski<sup>3</sup>. Among the above listed actors, the largest number of institutions (five) were established in interwar Poland by the "Foremost Rural Worker" Society (the Society of Rural Folk High Schools): a school in Szyce in 1932, then a school in Grzęda near Lvov (moved from Tywonia), and schools in Głuchów, Zhernoi and Bryski. Slightly fewer schools (a total of four at different times) worked under the aegis of the Society of People's Study Halls. Among the institutions related to this Society, two survived until the end of the interwar period. These were the schools in Dalki (Greater Poland) and Bolszew (Pomerania)<sup>4</sup>.

The folk high schools operating in interwar Poland can be classified by their ideological focus, the strategic concepts implemented and organizational links as follows: (a) Catholic-oriented institutions (Dalki, Odolanów, Zagórze, Ujezna, Proboszczowice, Wąchock, Bolszewo, Krzyżanowice and Kopiec); (b) institutions (rural folk high schools) associated with the rural youth movement and its individual trends (with the socially and politically radical young peasant

---

<sup>1</sup> In total there were 27 folk high schools in interwar Poland, but not all of them survived until 1939. Moreover, some discontinued and subsequently resumed their activities (Szyce and Sokolowka).

<sup>2</sup> J. Sutyła, *op.cit.*, p. 140. Subject literature provides alternative periodization of the development of Polish folk high schools in the two decades between the wars, distinguishing the periods before 1931 and between 1932 and 1939. The establishment of the second school by Ignacy Solarz in Gac Przeworska serves as an inner border for this periodization. (See: T. Maliszewski. *Uniwersytety ludowe na ziemiach polskich w XX stuleciu // Uniwersytet ludowy – szkoła dla życia /Pod red. M. Byczkowskiego, T. Maliszewskiego, E. Przybylskiej. Wieżycza, 2003, p. 87).*

<sup>3</sup> Compare T. Pilch, *op.cit.*; F. Popławski. *Polski uniwersytet ludowy. Warszawa, 1985; J. Sutyła, op.cit.*

<sup>4</sup> See: K. Kabziński, *Powstanie i działalność uniwersytetów ludowych Towarzystwa Czytelnia Ludowych w okresie międzywojennym // Instytucjonalne formy edukacji dorosłych w Drugiej Rzeczypospolitej /Pod red. E. Sapii-Drewniak i A. Stopińskiej-Pająk. Warszawa, 2001, p. 109-120.*

movement and also the political peasant movement (Szyce until 1931 r., Sokołówek, Nałęczów, Gac, Nietążków); partially with the movement of the pro-state oriented youth, organized mainly by the "Foremost Rural Worker" Society – the Society of Rural Folk High Schools (Szyce from 1932, Grzęda, Głuchów, Suchodół ); (c) national and regional institutions associated with various other actors (Michałówka, Prudiszczce, Różyn, Małyńsk, Nierodzim).

The first Polish folk high school (in the fullest meaning of the term) in independent Poland was initiated by the Society of People's Study Halls<sup>1</sup> in Dalki near Gniezno on October 5, 1921. It was led by rev. Antoni Ludwiczak who had become interested in the idea of folk high schools as early as before regaining independence, and headed this Society. He held this position until 1938. The main objective of the folk high school in Dalki, which provided training courses for young men in autumn and winter and for girls in spring and summer, like in the case of other schools established later by the Society of People's Study Halls (in Zagórze in Kashubia in 1926 and in Odolanów in the south of Greater Poland designed for the Silesian youth in 1927) was to educate Catholic Poles. Describing the profile of the folk school rev. A. Ludwiczak pointed out that "the national idea guides all of us, and we combine the national idea, as closely as possible, with the idea of religion." The curriculum implemented in this school was marked by a clear domination of historical and literary content (many hours were devoted to lectures on Polish language, Polish history, world history and literature). At the same time it also offered (to a lesser degree) content in natural sciences, farming and housekeeping. To achieve the desired educational effect, the school used not only lectures, but also afternoon discussions, talks, performances and excursions<sup>2</sup>. Education provided in the Dalki school was focused on general development and basically this center was not designed to prepare its students for professional roles, since rev. A. Ludwiczak placed a strong emphasis on educational and socio-cultural dimensions in his schools. Students of Ludwiczak's school were expected to come back to their villages and farms to animate social life relying on national and Christian values. In fact, subsequently they often served as the Society's librarians, chairmen, secretaries or members of the boards of Catholic youth organizations and engaged in the work of the Catholic Action<sup>3</sup>. It is remarkable that in the framework of his pedagogical conception, rev. A. Ludwiczak also

---

<sup>1</sup> The society of folk study halls emerged in the period before regaining national independence in the areas of Poland which were part of Austro-Hungary in 1880 [For more details see: K. Kabziński, *Funkcja społeczno-wychowawcza i oświatowa Towarzystwa Czytelni Ludowych (1880-1939)*. Wrocław, 1985].

<sup>2</sup> See: *Wiejskie uniwersytety ludowe w Polsce*. Biuletyn konferencji oświatowej poświęconej sprawie uniwersytetów ludowych (Łowicz, 7-9 marca 1937 r.). Warszawa, 1938, p.109, 137; J. Sutyła, *op.cit.*, pp. 144-146; K. Kabziński. *Powstanie i działalność uniwersytetów ludowych...*, p. 114-115.

<sup>3</sup> J. Sutyła, *op. cit.*, p. 146; M. Rosalska. *Katolickie uniwersytety ludowe wobec przemian współczesnej wsi polskiej*. Poznań, 2004, pp. 27-28; K. Kabziński. *Powstanie i działalność uniwersytetów ludowych...*, p. 112.

undertook a successful experiment of "continued influence of folk high schools" through further work of their graduates in the bodies of the Promien (Ray) Society which was specifically intended for them (it also issued a same-titled quarterly publication for students and graduates of folk high schools)<sup>1</sup>.

### **Rural Folk High School of Ignacy Solarz**

That said, the education profile offered by Dalki folk high school did not meet the aspirations of a socially radical group of the rural youth and related older peasant activists. Students of this school did not learn about the countryside community, its culture, needs or aspirations. Its graduates had good knowledge of national history but did not know the history of their own social environment. This community increasingly insisted on the need for establishing a similar center which would be of genuinely peasant nature. The implementation of this idea was facilitated by the Union of Polish Comprehensive School Teachers which undertook maintenance costs of the school. As a result, the second Polish folk high school was opened in Szyce on November 1, 1924. Prospective students for the school were recruited by rural youth organizations (initially mainly by the Central Union of Rural Youth and in the late 1920s, the Union of Rural Youth of the Polish Republic "Wici"). Ignacy Solarz became the principal<sup>2</sup>. The folk high school in Szyce was led by I. Solarz until 1931. It was that year that the Union of Polish Teachers (a successor of the Union of Comprehensive School Teachers) decided to suspend activities of the school, explaining the reasons behind its decision as financial difficulties<sup>3</sup>.

In the beginning of 1932 the Union of Rural Youth of the Polish Republic "Wici" (URY PR "Wici") initiated the establishment of the Peasants Cooperative for Rural High Schools Management (already mentioned above)<sup>4</sup>. The top management of this organization brought together activists of the young peasant movement, older representatives of the peasant movement and related educators and scholars, such as Franciszek Bujak, Jadwiga Dziubińska, Irena Kosmowska, Stanisław Kot, Maksymilian Malinowski, Leon Marchlewski, Zygmunt Nowicki, Maciej Rataj, Helena Ralińska, Stanisław Thugutt. A new Orkanow Rural High School was opened in Gac Przeworska on the basis of this cooperative with much contribution from young people of the Przeworska district and financial support from young

---

<sup>1</sup> K. Kabziński. Powstanie i działalność uniwersytetów ludowych..., p. 116.

<sup>2</sup> J. Sutyła, op. cit., p. 147; J. Kowal. „Wici”: Powstanie i działalność społeczno-wychowawcza 1928-1939. Warszawa, 1964, p. 41.

<sup>3</sup> I. Solarz. Szyce zawieszono // Wspomnienia o Ignacym Solarzu „Chrzestnym...”, p. 71.

After a year long break, this center resumed its work with different leaders.

<sup>4</sup> Compare Odezwa Spółdzielni dla Prowadzenia Uniwersytetów Wiejskich // Związek Młodzieży Wiejskiej RP "Wici" w walce o postęp i sprawiedliwość społeczną. Wybór dokumentów 1928-1948 / Oprac. E. Gołębiowski, S. Jarecka-Kimłowska. Warszawa, 1978, p. 81-82.

people who were members of the URY PR "Wici". Leadership was again vested in Solarz.

Ignacy Solarz attempted to implement the "peasant school" concept in the institutions he managed. It should be underlined that the education profile in this concept primarily derived from the young peasant movement and the tendency to educate rural youth in close connection with the peasantry and in the spirit of their aspirations for socio-cultural reformation of the countryside community and the nation as a whole. Solarz was in fact the main creator of this concept. For him, the main idea for determining activities of a folk high school was to introduce peasants to an active and more importantly creative role in history and, as he put it "to develop in peasants an ability to implement mature, highly ethical democracy."<sup>1</sup> He developed and refined this idea in detail, in particular at the conference in Kępa Celejowska in 1933 where he stated that it was necessary to "make the countryside community follow their own way, stop the uncritical race and following someone else's path, give them breath, perception of themselves, their souls and awaken the feeling of their own value, collective dignity and joy of own creativity." He also added that it is necessary to "widen the horizons beyond the limits of the countryside, reaching the world through the city; however the countryside should not be turned into the city, just like Poland should not become Denmark or France. The countryside community should be given courage through contact... with the most prominent representatives of culture, except for philistines, snobs and whip masters in culture, and also given strength so that they can express themselves to the surrounding world."<sup>2</sup>

The folk high school of Solarz was a comprehensive educational institution designed for young people who had finished school. However, its goal was not to introduce students to the basics of systematized knowledge but, first of all, to develop their world view and prepare for their participation in socio-cultural life of the countryside community and the nation as a whole. Students of Solarz's institutions were expected to lead the activation of socio-cultural and economic spheres in the countryside. The folk high school of the kind offered and implemented by Solarz was to produce (as an activist and ideologist of the young peasant movement who was close to Solarz, Stanisław Miłkowski put it) "the original intellectuals coming from the peasantry"<sup>3</sup>, whom the socio-cultural reconstruction and transformation of the countryside community carried out by their own forces were supposed to rely upon.

The content of education provided at the courses which lasted for a few months was not established once and forever, with their scope being flexible. In most general terms it can be said that the education program

---

<sup>1</sup> I. Solarz. *Wiejski Uniwersytet Orkanowy. Cel i program*. Warszawa, 1937, p. 1.

<sup>2</sup> I. Solarz. *Główne czynniki kształtujące duchowość człowieka wsi*. // «Młoda Myśl Ludowa», 1933, nr 8-10, p. 41.

<sup>3</sup> S. Miłkowski. *Agraryzm jako forma przebudowy ustroju społecznego*. Kraków, 1934, p. 81.

continuously evolved, increasingly taking into account what was lacking in schools of rev. A. Ludwiczak —content covering contemporary life of the countryside community and the country as a whole and the peasant movement. In addition to history and literature, increasingly more space was given to issues learned in so-called natural science lectures, countryside-related subjects (such as folk culture, history of peasantry and the peasant movement) and subjects defined as auxiliary (such as Contemporary Poland, self-governance in rural areas, cooperation, amateur theatre, economic problems in the countryside, and business accounting).

The profile of education and upbringing in the folk high schools of I. Solarz<sup>1</sup> and means of its implementation are among the most eloquent examples of the so-called creative tendency which was observed in extra-school education in Poland in the period between the two world wars. According to one of its representatives, Kazimierz Korniłowicz (who was also closely connected with the young peasant movement in the 1920s<sup>2</sup>), one of the important goals of extra-school education should be to develop a creative person by releasing and encouraging creative abilities in intellectual, artistic, economic and social spheres. According to him, educational work cannot be confined to the proliferation of cultural values only (the extensive dimension of extra-school education), but should promote their creation, awakening and enhance original creativity in individuals and social groups (creative dimension)<sup>3</sup>.

Awakening and enhancing this "creativity" was provided by certain content of education and upbringing and related forms and methods that were used in daily teaching practices in the schools of I. Solarz, such as lectures, presentations of students, discussions, excursions, etc. This was an original form of organizing life of the school community on the basis of the family atmosphere, students' self-governance and broad involvement in the social life of the nearest environment of the school. It is worth mentioning here the famous specific life routines in the school community. Their external manifestations, which also indicated the typical educative climate in the schools in Szyce and Gac, among other things, included a common home, meals, work and leisure, and treating others as family members (it is sufficient to note that the director was called "Godfather", his wife Zofia "Godmother" and

---

<sup>1</sup> Literature on the subject is relatively ample. See, e.g.: Ignacy Solarz i jego uniwersytet ludowy 1924-1939 /Oprac. F. Popławski i S. Dyksiński. Warszawa, 1965; L.Turos. Patrzyć szeroko i daleko: Dziedzictwo pedagogiczne Ignacego Solarza. Warszawa, 1983; W. Jamrożek. Wiejski uniwersytet ludowy Ignacego solarza // Historia. Społeczeństwo. Wychowanie, Księga pamiątkowa dedykowana Profesorowi Józefowi Miąso /Pod red. K. Bartnickiej i in. Pułtusk; Warszawa, 2004.

<sup>2</sup> See: M. Mioduchowska. Centralny Związek Młodzieży Wiejskiej 1912-1928. Warszawa, 1984, pp. 63, 195, 299, 300, 356; Związek Młodzieży Wiejskiej RP „Wici” w walce..., p. 374.

<sup>3</sup> See: O. Czerniawska. Kazimierz Korniłowicz jako organizator, działacz i badacz oświaty dorosłych // K. Korniłowicz. Pomoc społeczno-kulturalna dla młodzieży pracującej i dorosłych: Wybór pism. Wrocław; Warszawa; Kraków; Gdańsk, 1976, pp. XVII-XVIII, XXIV, XXXIII-XXXIV.

the other teachers "In-Laws"). The use of these expressions ("godfather", "brother-in-law") made students feel closer to teachers and at the same time reflected their respect to their educators. As Solarz himself noted, "the new titles have a rustic simplicity and proximity, recognition of common and spiritual kinship, but also respect to the heroes of spiritual transformation – "baptizing"."<sup>1</sup>

The ideological, strategic and organizational principles close to the concept of the rural folk high school of Ignacy Solarz, who creatively applied the principles of the folk high school movement originating from Denmark, were used as a basis by other high schools associated with the peasant community and the young peasant movement. First of all, these are the Folk High School named after Stefan Żeromski in Nałęczów (opened in 1930) and the Folk High School named after Jan Kasprówic in Nietążków (established in 1937). The concept of Solarz also influenced other educational centers of this kind, especially schools led by the Foremost Worker Society — the Society of Rural Folk High Schools associated with the pro-state trend in the young peasant movement, and also Krzemieniec Lyceum (in Michałówca and Różyn).

The Folk High School in Sokołówka founded in 1927 and headed by the above-mentioned Jadwiga Dziubińska was also based on an ideology close to the principles of the concept of Solarz<sup>2</sup>. Unlike Solarz's schools, the courses in Sokołówka were only intended for girls. However, a more important difference is that J. Dziubińska understood a folk high school to be an institution providing more profound professional training on the one hand (particularly in agronomic practices), and a general education superstructure of broad agricultural education of the initial level on the other (the university enrolled female graduates from popular agricultural schools). In addition to humanistic, socio - political and socio-pedagogical issues, the training program also encompassed some theoretical content in profession-related subjects (the principles of scientific management of labor and household work management, accounting and estimates in farming) and a series of hands-ons, which in particular covered the professional activities of a rural housewife. According to one of Dziubińska's biographers, S. Michalski, "a broad dimension of socio-economic and pedagogical education was, in particular, designed to demonstrate the humanistic aspects of working in agriculture."<sup>3</sup>

---

<sup>1</sup> I. Solarz. Współzycie w uniwersytecie ludowym // «Praca Oświatowa», 1936, nr 4, p. 202

<sup>2</sup> In 1927, six five-month courses were delivered in Sokołówka. After a break caused by suspension of the center in 1931/1932, the last courses were led by J. Dziubińska at the turn of 1934 and 1935. [See, e.g. Wiejskie uniwersytety ludowe w Polsce. Biuletyn konferencji oświatowej poświęconej sprawie uniwersytetów ludowych (Łowicz 7-9 marca 1937 r.). Warszawa, 1938, p. 171; J. Cierniak, Uniwersytet ludowy w Sokołówku 1909-1939 // Pamięć boru. Wspomnienia o Jadwidze Dziubińskiej i wybór Jej przemówień, artykułów, listów / Oprac. Z. Mazurowa i L. Wyszomirska. Warszawa, 1968, pp. 193-194]. This school resumed its work in 1938 (after J. Dziubińska's death).

<sup>3</sup> S. Michalski. Wiedza rolnicza w walce o postępowanie na wsi..., pp. 82-90.

Summarizing the above, we can state that the folk high school movement in Poland in the period between the two World Wars was an important element of extra-school education understood in broad terms. A special role in its development was played by rev. Antoni Ludwiczak, Ignacy Solarz and Jadwiga Dziubinska (whose model of a high school somewhat differed from those implemented by the former two). Ignacy Solarz with his concept of the folk high school certainly played an exceptional role in this movement. In the 1930s this opinion was shared by the Polish government to whom Solarz was in evident opposition. This is in particular confirmed by the content of letters to Solarz from Jędrzej Cierniak, who from the late 1920s onwards was a ministerial inspector of extra-school education (and also in charge of folk high schools). In his letter of September 1938, he wrote to Solarz the following: "On instruction of the Ministry of Religions and Public Education, the Krzemieniec Lyceum is holding a conference on folk high school issues in Krzemieniec on October 3-5. Your report on the essence of educative influence or, to be more precise, "from the educative experience..." is also expected. I kindly ask you not to reject it. I have already mentioned that this will take place during the holidays. It is important that you have a moral influence on these institutions and their spirit. I kindly ask you to participate in this event for you know yourself that your influence on other schools is much greater than it may seem."<sup>1</sup>

---

<sup>1</sup> Cit. from: W.Foła, Kontakty Jędrzeja Cierniaka z Wiejskim Uniwersytetem Orkanowym w Gaci // Wspomnienia o Jędrzeju Cierniaku /Wybór i oprac. Z. Mazurowa i L. Wyszomirska. Warszawa, 1982, p. 125

Solarz did not participate himself in the conference in Krzemieńć. The school in Gac Przeworska was represented by his wife Zofia [Z.Solarzowa. Z doświadczeń w wiejskim uniwersytecie ludowym // Wiejskie uniwersytety ludowe w Polsce. Biuletyn konferencji oświatowej poświęconej sprawie uniwersytetów ludowych (Krzemieniec 6-8 października 1938). Warszawa, 1939, p. 25-35].

## **Section 2. SPIRITUAL AND MORAL FOUNDATIONS AND EDUCATIONAL MISSION OF LIFELONG EDUCATION**

### **RELIGIOUS ASPECTS OF LIFELONG EDUCATION**

**Ks. Mieczysław (Rusiecki)**

The given subject is quite wide in scope. In order to make focusing on such a rich range of issues possible, we will discuss them in the following order: (1) the concept of education, and its role and objectives in an individual's life; (2) the essence, motivations behind and meaning of lifelong education; (3) the essence and manifestations of religiosity; (4) the goals and objectives of religious aspects in lifelong education; and (5) summary and conclusions.

#### **The concept of education and its role and objectives in an individual's life**

Education (from Latin *educō*, - *are*) literally means "raising upwards" or "bringing someone from worse to better". In Polish, education indicates "teaching or learning, especially in school, (...) developing in someone certain attitudes and reactions; upbringing<sup>1</sup>." In pedagogy, education is understood as "a combination of interactions between generations which serve to develop in a person a set of vital capabilities (physical, cognitive, moral, aesthetic and religious) to render him or her mature, consciously self-fulfilling and "rooted" in a given culture ..., the term "education", which involves both teaching and upbringing, most closely matches the term "formation".<sup>2</sup> First of all, this is about the culture ("cultivation") of intellect. It is defined as "a combination of phenomena and processes that provide conditions for a person's comprehensive mental development. This means the acquisition of knowledge, opinions and beliefs regarding people, their works and the world in which they live, the possibility to change the surrounding reality and one-

---

<sup>1</sup> *Uniwersalny słownik języka polskiego PWN* / Red. S. Dubisz. T. 1. Warszawa: Wyd-wo. Nauk. PWN, 2006, p. 787.

<sup>2</sup> *PWN LEKSYKON Pedagogika* / Red. B. Milerski i B. Śliwerski. Warszawa: Wyd-wo. Nauk. PWN, 2000, p. 54.

self, willingness to take intellectual and practical action, and also an aspiration to develop one's interests, aptitudes, abilities and talents<sup>1</sup>."

By its nature, education (teaching, learning) involves an upbringing aspect, since it has various impacts on all human capabilities – intellectual, volitional and emotional. This is true both about general education and vocational training. In the canon of general education, an axiological aspect represents universal values that are important for the development of human personality, such as human dignity and an opportunity for comprehensive development, patriotism, democracy, freedom, justice, peace, pluralism, equality, humanity and dialogue<sup>2</sup>. The contemporary approaches to the canon of general education clearly exhibit civilization-related change with a tendency toward practicisim. It looks as follows: "(a) market culture: entrepreneurship, responsibility, discipline, work ethics; (b) legal culture: obedience of law, recognition of the rule of law and equality before law; (c) democratic culture: civic activity, respect for decisions of the majority and concern for public affairs; (d) culture of discourse: tolerance and acceptance of pluralism; (e) organizational culture: effective management and rational administration; (f) technological culture: proper and skillful use of technical facilities; (g) environmental culture: harmony with the natural environment; (h) everyday life culture: respect for others, the ability to live in a community, politeness, willingness to provide help, cleanliness, neatness, and attention to the aesthetics of the environment."<sup>3</sup>

Some of the latest issues that pedagogy is facing, such as "globalization of culture, education, science and economy; notions of contemporary worldview trends, mainly post-modernism, environmentalism, feminism (...), preparation for living in mixed cultures, nations, value systems (...)"<sup>4</sup>, are evident examples of deviation from the basic hierarchy of universal values. This is irrefutably confirmed by the predominance of trends such as materialism (consumerism), especially in commercialized popular culture. Advertising, even when carried out in the most skillful and attractive way in line with the principles of psychology, does not show the inner power of their low standard. A specific example here is so-called sensual mentality which currently dominates in advertising. It is "based on the belief that: (a) the world is (exclusively) material and can be learned through senses; (b) physical needs are the most important needs and one should strive to satisfy them to achieve maximum hedonistic gratification; (c) progress is about mastering the environment – nature and other people; (d) values are volatile, relative and instrumental in achieving pleasure and happiness; (e) the truth is based on experiment, observation and principles of logic; (f) art is intended to pro-

---

<sup>1</sup> J. Kędzierska. *Kształcenie //Encyklopedia pedagogiczna XXI wieku*. T. 2. Warszawa: Wyd-wo. Akad. „Żak”, 2003, p. 858.

<sup>2</sup> Cf.: A. Bogaj. *Kanon wykształcenia ogólnego //Encyklopedia pedagogiczna XXI wieku*. T. 2. Warszawa: Wyd-wo. Akad. „Żak”, 2003, p. 518.

<sup>3</sup> P. Sztompka. *Teoria zmian społecznych a doświadczenia polskiej transformacji // Studia Socjologiczne*, 1994, nr 1, p. 15.

<sup>4</sup> A. Bogaj, op. cyt., p. 519.

vide sensual experiences and entertainment; (g) enrichment is a virtue and a measure of human value<sup>1</sup>." What is the response to this on the part of true educators (teachers)? In contrast to sociology, pedagogy not only describes cases when a person is lost and requires educational interference, but is also committed to meet these needs being represented by parents, educators and teachers and respective programs. Taking full account of all the wealth of healthy human nature and drawing on classical culture, it uses an effective antidote against unhealthy situations. It offers positive, highly educational models. It has commensurable means, and provides compelling motivation addressed to people of good will who are open to comprehensive development, and above all accompanies the process of their growing up (maturation).

Objectives of education and upbringing in Christian pedagogy first of all include a positive change in students' personality crowned by integral personal maturity as the ultimate outcome of actions taken by educators. In the multi-layer concept of upbringing, these include: (a) physical maturity in the biological layer; (b) mental maturity in the psychological layer; (c) social and moral maturity in the social layer; (d) mature (responsible) performance of roles in life in the layer of building culture; and (e) complete personal maturity in the spiritual layer. In the natural and cultural dimension, personal maturity of a person is defined by the classical term *humanitas*, denoting the completeness of human qualities. In the sacral dimension, this completeness is crowned by *sanctitas*, which is understood in religious terms as heroic holiness, sustainably rooted in its essential ground – mature humanity. It is an ideal accompanying educational work in all its stages. Potentialities encoded in genes have decisive influence on its form. Their development is driven by the mature environment, and above all by action taken with due responsibility and systematically by a co-educating actor who exhibits so called "aspiration to make independent decisions about himself"<sup>2</sup>. An important role in this process is played by so-called dynamisms of education which every healthy person has and must interact with. These are: life force (*bios*), ability and insight of thinking (*logos*), sense of moral duty (*ethos*) and profound understanding and realization of one's personal ideal (*agos*)<sup>3</sup>. An external factor that also has significant influence on the form of human life, especially in the spiritual (religious) dimension, is *fate*. "*Fate* is regularity, inherent in things, by which the Providence subjects everything to its purpose"<sup>4</sup>. What is emphasized in pursuing these objectives crowned by the completeness of both humanity and holiness, and taking into account the spirit of the time, is the form of dialogue – the mutual educative influence between the educator-

---

<sup>1</sup> P. Sztompka, *Socjologia. Analiza społeczeństwa*. Kraków: Wyd-wo Znak, 2002, p. 515.

<sup>2</sup> S. Kunowski. *Podstawy współczesnej pedagogiki*. Warszawa: Wyd-wo. Salezjańskie, 1993, p. 188.

<sup>3</sup> Cf.: *Ibidem*, p. 201.

<sup>4</sup> J. Herbut. *Los // EK*, t. 10. Lublin, 2004, k. 1391.

teacher and the educatee-student. The subject of this interaction is knowledge and ethical, aesthetic and religious values. Prerequisites of the effective educative interaction include honest and trusting openness to each other (deeper learning of each other), respect, recognition of personal dignity and freedom; meeting in the truth, and goodness and beauty, especially the moral one, which means honesty, good faith, generosity and benevolence – in the space of human intimacy or, in other words, in behaving naturally, i.e. without playing any game (pretending)<sup>1</sup>, reading and conceptualizing their own vocation and religious life.

The process of education (teaching and upbringing) understood this way consistently leads to self-education and self-upbringing. This implies conscious and responsible self-fulfillment commensurable to the degree of personal maturity achieved at a given stage of life. This is also a response to a clear sign of the time in the form of the possibility of broad interpersonal social contacts with the use of electronic means. The positive role of the media also facilitates access to the latest achievements in all fields of modern science. Everyone can and must find something for themselves and actively participate in the great adventure of growing humanity thanks to the values being created by so-called high culture, science and art.

## **2. The essence, motivation, and meaning of lifelong education**

Lifelong education is "a process of continuous improvement of general and professional qualifications; a principle of the modern education system according to which education continues throughout one's life encompassing the renewal, extension and enhancement of one's general and professional qualifications<sup>2</sup>." The cited reasons for lifelong education include: the need for updating knowledge driven by fast changes in science and technological progress; individual needs for professional improvement at evening courses, in the system of postgraduate education, etc.; the need for retraining in connection with the change of employment which happens often these days; broadening one's personal interests, which gives satisfaction by deepening competencies, and in connection with the commitment for achieving professionalism. Accurate and increasingly richer interpretation of cultural heritage with the use of the relevant knowledge and language that meets modern needs is another important issue in lifelong education. Healthy roots of the past inevitably give birth to ever-relevant and up to date values, standards, personal models and high educational ideals. Another important driver of lifelong education is brave openness to so-called signs of the times, such as homelessness, unemployment, abruptly increasing pauperization, peaceful (mediatory) conflict settlement – hence, the importance of dialogue which cannot be overemphasized. Another important objective of lifelong education is finding oneself to an increasingly greater extent by comparing one's own

---

<sup>1</sup> Cf.: *Ibidem*.

<sup>2</sup> W. Okoń, *Nowy słownik pedagogiczny*, Wydaw. Akad. „Żak”, Warszawa 1998, p. 194.

beliefs, attitudes and personal ideals against the models that exist in one's native culture, but not only there. The present requires that a person is able to exist in the intercultural and interreligion (ecumenical) space. Today, you have to be hip, as it is commonly said nowadays, in order to have something to say to others, something that can gain respect of others and something great in a simple way and with deep conviction and to testify about something in a self-sacrificing way. You have to grasp the essence of important historical change, enter the flow of key problems and be present in them in order to express your beliefs, support the weak and help the lost to find themselves.

### **3. The essence and manifestations of religiosity**

You have to realize what the phenomenon of religion-religiosity is about before you can get closer to an understanding of the religious aspect of education. What is the wealth of fundamental aspects of religious life? In what way is it related to so-called humanistic education based on universal values (that are not time- or space-bound)?

The essence of the religious phenomenon is the fact of manifestation of something that is hidden and inaccessible to human cognition. Hence, it is a mystery. The phenomenon is amazingly revealed to the reality, becoming the object of human experience (feeling) of great strength and depth. It enables you to see from a different perspective and understand the ultimate meaning of the time and space around you and that of your life. By its nature, the fact of the revelation of hidden things attracts attention, penetrates deep into the consciousness and inspires, raising the need to share this deep experience with others, i.e. enables a person to testify<sup>1</sup>. A deity (*numinosum*) shown to man is initially perceived as something fearful – *mysterium tremendum* – i.e. a mystery that is simply shocking by the immensity of its power (absolute omnipotence), causing consternation. The nearness of God gives birth to the "feeling of the dependence of creation" which is explained as a contrast to the objectively felt omnipotence, a feeling of one's own weakness, nothingness, turning into dust, ashes, nothing, and is, so to speak, a material for the feeling of religious humility marked by the presence of the numinous<sup>2</sup>.

However, such an intensive experience of the nearness of God as a traumatic feeling does not annihilate, hence nor does it repel. On the contrary, it is perceived as serene and protective as soon as an individual has recovered from the shock. When an individual gradually becomes convinced in this, he or she experiences the opposite, which is "clearly something that is especially attractive, entrancing and fascinating" (*mysterium fascinans*)<sup>3</sup>. This

---

<sup>1</sup> G. van der Leeuw. *Fenomenologia religii*. Warszawa: KiW, 1978, p. 711–712.

<sup>2</sup> R. Otto. *Świętość. Elementy irracjonalne w pojęciu bóstwa i ich stosunek do elementów racjonalnych*. Wrocław: THESAURUS PRESS, 1993, p. 45.

<sup>3</sup> *Ibidem*, p. 59.

contrast, which turns into the harmony of anxiety (fear) and alluring admiration which is difficult to experience, is a deep characteristic of religious experience. The phenomenon (fact) of religion can thus be broadly defined as "a set of references of man to the "invisible", and hence a set of beliefs and ritual and ethical practices which reflect and indicate the relationship with "the divine" or, in other words "the holy"<sup>1</sup>.

The concept of religiosity describes the continuous personal and intimate relationships of man with the Lord God. In sociology, it is understood as "a position of a personality (individual) or a social group which is based on the recognition of the existence of numinous (supernatural) reality, and which takes different forms of attitude to this reality; the major aspects of religiosity include religious morals, religious self-identification, knowledge, practices (cult) and religious experience, beliefs and also communal and institutional aspects<sup>2</sup>." The above-listed components of religiosity deserve a more detailed discussion (in a slightly different order), so that we can grasp its spiritual richness, which is very important for human life.

*Religious knowledge* as an important component of religiosity comes from the Revelation of both the Old and New Testament and the Tradition. It was most completely transferred to humankind by Jesus Christ who confirmed (proved) his mission and transferred teachings with signs, the greatest of which is His Resurrection. Witnesses of amazing deeds which He performed in front of them had ultimately become completely convinced that He is the Son of God and believed him deeply. Therefore, religious knowledge is by definition the subject of faith. "Faith is, above all, the personal attachment of man to God; it is simultaneously and inseparably a voluntary recognition of the truth revealed by God (...). Therefore the right and good choice is to totally commend yourself to God and absolutely believe in what He said. It would be futile and false to have such faith in any creature<sup>3</sup>." This faith has been contained as a deposit in the daily *Credo* since the times of the Apostles and in the extended version in the missal *Credo* since the 4th century. This explains the greatest mysteries (questions) that are important for the detached human existence: our origin from God, our creation *in the image and likeness of God*<sup>4</sup> and the invitation to friendship (covenant) crowned by eternal life (happiness). *Religious practices* such as prayer, acceptance of the sacraments, especially the Eucharist, acts of Christian love and charity, and duties of the status are the outcomes of faith which at the same time reinforce it.

*Prayer* is "a basic form of human contact with God<sup>5</sup>". It is a religious act, "the ascent of the soul to God" which allows for the trusting, filial experi-

---

<sup>1</sup> G. Ambrosio. *Religia // Encyklopedia chrześcijaństwa. Historia i współczesność 2000 lat nadziei*. Kielce: Jedność, 2000, p. 633.

<sup>2</sup> K. Olechicki, P. Załęcki. *Słownik socjologiczny*. Toruń: Graffiti BC, 2002, p. 176.

<sup>3</sup> *Katechizm Kościoła Katolickiego*. Wyd. 2. Poznań: Pallottinum, 2002, p. 150.

<sup>4</sup> Rdz 1, 27.

<sup>5</sup> E. Bianchi. *Modlitwa // Encyklopedia chrześcijaństwa ...*, p. 466.

ence of His closeness in the form of an internal dialogue leading to personal involvement. Being by nature open to the transcendent "You" and supported by the Revelation, man sees the Creator as a caring Father in unity with the Son and the Holy Spirit. Invited to this community, he reads all the truth about himself, "designed to become a son of God, and also gifted with the ability to love together with God and all His creations<sup>1</sup>." With the deeply experienced religious connection with the Triune God, man has gained a new status of his earthly existence. "Through the saving act of Jesus Christ (...) he has been involved in life within the Triune God, becoming his adopted child."<sup>2</sup> He is also a *temple of the Holy Spirit*<sup>3</sup>. Due to such an elevated vocation, the primary and spontaneous subject of prayer is worship, thanksgiving for the graces received, then an appeal for forgiveness for unfaithfulness and (one's own and others') sins, and finally a humble request associated with difficult situations experienced by man who is guided by the faith and Christian hope. In the latter case, following the prayer of Jesus in the Garden of Gethsemane, begging and requests encompass everything that is in accordance with God's will, that is something that is helpful for salvation (increasing holiness). Other conditions of a successful prayer are humility, deep trust and patience. Both in vocal and mental prayer, which is particularly based on the word of God, it is important not only to focus on what we think and say, but also what we listen to – what God tells us. The position of attentive listening and hence obedience to God's will, which was maintained by Christ in such a self-sacrificing and assiduous way, becomes a special sign that distinguishes a Christian. Jesus Christ assures that his relentless prayer meeting the above conditions will be fully effective: *Ask and it shall be given to you, seek and you will find; Knock and it shall be opened to you; For whoever asks, receives, and whoever seeks, finds. And whoever knocks, it is opened to them*<sup>4</sup>.

As a disciple of the Divine Master, who is listening to His words and is open to God's will, a Christian becomes a living member of the Church (the Mystical Body of Christ) through the *sacraments*. Washed from original sin in the *baptism*, he receives an indelible mark (sacramental character) which proves his dignity as a child of God, involves him in the consecration of Christ, and gives him general virtues, such as faith, hope and love, and the right to eternal inheritance gained by offices of Christ. He rises in the baptism, and then, after downfalls and missteps, moves from the death of sin to a new life in the sacrament of penance, and can be fully enriched by love in the *Sacrament of Holy Communion*. This is the only Sacrifice of Jesus, in which "the senselessness of death becomes [deeply] meaningful<sup>5</sup>," because

---

<sup>1</sup> Ks. H. Wejman. *Modlitwa // Leksykon duchowości katolickiej* / Red. ks. M. Chmielewski. Lublin–Kraków: Wyd-wo M, 2002, p. 546.

<sup>2</sup> Ibidem.

<sup>3</sup> 1 Corinthians, 6, 19.

<sup>4</sup> Matthew, 7, 7–8.

<sup>5</sup> J. Ratzinger. *Eucharystia: Bóg blisko nas*. Kraków, 2005, p. 31.

he voluntarily accepted it on the cross and overcame it with his own power through the resurrection as the Son of God, making it the gate to eternity. With his boundless love, he transformed every human suffering into a piece of his cross, and even into an act of worship of God. He is still fully identified with every mourner, abused and surrounded by evil, inviting everyone to the communion with each other and our brothers and assuring that he will give them strength and resilience: *Come to me, all you mourners and carriers of burdens, and I shall give you peace*<sup>1</sup>.

In the Eucharist – the highest act of worship which is "both the source and the summit of Christian life" – the faithful regain their lost strength, cleanse themselves of minor sins and imperfections, protect themselves against addictions, strengthen their love and become more rooted in Christ<sup>2</sup>. The Eucharist is a sign of unity. It builds up the Church – the community of the faithful who are tied with tight, brotherly bonds. You just have to bring to the altar everything that burdens human conscience, misleads and weakens, and also commend yourself to God's Mercy and God's Providence. Purification, detachment from evil and a focus on the good (the first conversion) enables the development of spiritual life through the transition from good to better (the second conversion leading to perfection).

The next level of growth in religious maturity is the adoption of the *sacrament of Confirmation*. "Through the sacrament of Confirmation, [the baptized] become even more associated with the Church and are endowed with the special power of the Holy Spirit and thus become more obliged to spread the faith by word and deed and to defend it as true witnesses of Christ<sup>3</sup>." The Confirmation is the sacrament of the spirit, power and Christian maturity thanks to the gifts of the Holy Spirit, which are wisdom, prudence, counsel, courage, knowledge, godliness and fear of God, that enable obtaining the special fruit. These are: "love, joy, peace, long suffering, kindness, goodness, generosity, mercy, faithfulness, gentleness, self-control and chastity<sup>4</sup>." These fruits not only testify to religious maturity, but also are the "first fruit of eternal glory<sup>5</sup>." For a Catholic, the *Anointing of the Sick* provides an important support in the times of "weakness, limitations and finitude." As the sacrament of the borderline situations threatening the basic value (health), it serves not only in the individual aspect. "By the sacred anointing of the sick and the prayer of the presbyters, the whole Church commends the sick to the suffering and sorrowing Lord so that He will support and save them, and also encourages them to multiply the good for the People of God by joining voluntarily the martyrdom and death of Christ<sup>6</sup>." The meaning of illness is to gain a fuller insight into the value of life and deep, genuine maturity. This is

---

<sup>1</sup> Matthew, 11, 28.

<sup>2</sup> Cf. KKK 1394.

<sup>3</sup> *Konstytucja dogmatyczna o Kościele*, p. 11. // *Sobór Watykański II. Konstytucje, dekrety, deklaracje*. Poznań: Pallottinum, 2002, p. 113.

<sup>4</sup> Galatians 5, 22–23 – in the Vulgate.

<sup>5</sup> KKK 1832.

<sup>6</sup> KKK 1499.

also about a greater involvement in the salvific Sacrifice of Christ. Everything that happens can acquire positive, salvific significance from the perspective of eternal life. Everything can be worthy of worship. You just have to link the experienced – even the most difficult – content with the cross of Christ and include it in it. He who *had healed our wounds and borne our sins*<sup>1</sup> has opened to man the greatest "healing" of sin and death through the complicity in the mystery of His martyrdom, death and resurrection. With the understanding of the deepest meaning of life circumstances in the light of faith, a sick (old, approaching death) man who is strengthened by the grace and peace of Christ has more courage and hope to be reconciled to his destiny. He is fully aware that suffering accepted as an expression of God's will likens him to Christ because "it becomes participation in [His] saving work<sup>2</sup>," and also protects and enables him to accept the last confrontation during his earthly pilgrimage "before entering the house of the Father<sup>3</sup>."

The next two sacraments – *ordination and marriage* are aimed at the salvation of others. Through service to others they also contribute to personal salvation. They carry a special message in the Church and serve to build up the People of God<sup>4</sup>. Special attention is also deserved by consecrated persons who fully devote their lives to God. Their following Christ is more perfect in virtue of the vows of chastity, poverty and obedience. They become a clear sign of fully divine love (*caritas*). They are constantly living in the dimension of the gift, showing the self-sacrificing way to holiness on a daily basis.

Both parents and presbyters (and also religious and secular catechists and teachers of religion), acting as educators, not only play the role of teachers (tutors and guardians) in the name of Jesus Christ, but more importantly testify by their entire lives to the values of the Gospel that they have adopted as their own. If their testimony expressed by words and consistent behaviors completely conforms to the values, attitudes and norms contained in the Gospel, their influence is effective: they attract admiration, inspire with respect, encourage to follow them and introduce others to a truly Christian life. This is rooted in the times of the Old Testament for the light of faith derived from Christ's teachings explains and confirms the *Ten Commandments* revealed by Lord God to Moses, showing the supreme value of the commandment of love to God and neighbor, making clear and binding the invitation to follow the way of blessing toward perfection and holiness, the way of evangelical ethics that require self-sacrifice and interaction with grace. Such *religiously motivated morality*, which is elevated and predominant over all mediocre things, acquires the status of natural law evidenced by its Creator due to the categorical nature of requirements. Acceptance of such demanding standards is possible thanks to objective reflection and the

---

<sup>1</sup> Matthew, 8,17.

<sup>2</sup> KKK 1521.

<sup>3</sup> KKK 1523.

<sup>4</sup> KKK 1534.

grace of God, deeper religious life and high educational models that can be seen and followed every day. An individual must be completely convinced that the requirements guarding his life are timeless and universal. This should also be a conviction of his nearest environment. Then, he spontaneously develops a sense of security and certainty that such a great value and dignity of human life justifies the investment of all of himself in it. This brings about the elevated atmosphere of joy and Christian hope both to the family environment and peer groups (in a parish or a Sunday school) and also occupations or interests of their members established thanks to the communion. It is certainly easier to systematically develop, deepen and consolidate beliefs, attitudes and mature behaviors in a homogeneous environment. Compact, dynamic groups (unions, associations, religious organizations) help shape moral attitudes in an effective and sustainable manner, allow for identification with the community of believers, and enable people to act on their behalf.

This activity arises from the commandment of love. These are, in essence, acts of Christian mercy, and also the duties of the status supported by the grace of sacrament, the gifts of the Holy Spirit, and in particular God's grace, which enables a person to perform a special mission in the social space.

#### **4. Goals and objectives of religiosity in lifelong education**

**1.1. The need for religious values in human life.** When we look at human life chronologically, religious needs are clearly present at all its main stages: childhood, youth, adulthood and old age<sup>1</sup>.

*Childhood* is the time for awakening the basic aptitudes to the adoption of religious values and experiencing them. "The functions and mechanisms that form the basis for future religiosity"<sup>2</sup> appear in the infant's psyche as early as during the first six months of his or her life (the so called pre-religious period). During the next six months (the quasi-religious period), the infant closely observes manifestations of religiosity of his or her parents. He or she is curious about religious symbols as a place of the holy content and eagerly copies simple religious gestures. He or she tries to get the right feeling and is eager to copy those who are significant to him or her. In the age of about 3 years old, a child repeats short prayers "after his or her mother" and then attempts to create the first (still syncretic) religious concepts. In the age of between 4 and 5 years old, he or she still egocentrically experiences the period of magic religiosity which is based on fantasy and imagination. By the age of 6 to 7 years a child slowly returns to the phase of realism. However he or she is not completely free from anthropomorphism and creates a positive or negative image of God depending on the extent of liberation from "in-

---

<sup>1</sup> Cf. E. Wysocka. *Życie człowieka // Encyklopedia pedagogiczna XXI wieku*, t. 7, p. 1037–1038.

<sup>2</sup> R. Pomianowski, Cz. Walesa. *Dziecko – rozwój religijny // EK*, t. 4, k. 529.

juries" of childhood. In the age of 7-12, the child experiences the period of authoritarian and legal religiosity. The age of 7-9 years is when logical thinking begins to take place. A child learns and evaluates the surrounding world more and more realistically. He or she deeply experiences the sacramental initiation (the Sacrament of Communion and Eucharist) willing to purify the soul and become closely connected with Christ, and compares his or her religious knowledge against that of his or her peers. The age of 10-12 years is the period of practical realism, the time of absorption of scientific knowledge, and also an increasingly notable transition from childish to adult religiosity.

*Youth* (potential maturity) is the time of growing up which involves a great desire or even an obsession for independence from adults, a rebellion against control, (still) egocentric thinking and an attempt to create their own ideal of life. The vigor and totality of the protest also means breaking up with childish religiosity. There can be an all-round crisis of religious practices, attitudes, and ethical standards, which are sometimes demonstrated by complete isolation from the religious community (and family). As an individual learns religious values, he or she develops a sense of security and genuinely finds himself or herself in the reasonably justified moral norms adopted in a conscious and free way. This may happen (and most frequently this is the case for religiously mature families) under favorable conditions of a strong environment which is sufficiently open to the aspirations of young people and allows for a sincere, earnest dialogue. This allows for "education without failure."<sup>1</sup> This is the time when the basic structures of personality begin to develop (albeit not without difficulty) and are deepened by religious education. (We will consider this issue in more detail in the discussion of the psychological layer.)

*Adulthood* (real maturity) is described by full responsibility for integral personal development, a well thought-out approach to the use of one's own freedom, acceptance of socially significant roles and attitudes that support life in a community (tolerance, dialogue, compromise acceptable to one's conscience) and consistent implementation of the general life program. Mature religiosity satisfies the material need of motivation – the deep meaning of any activity, enabling a person to experience this carefully and correct any deviation discovered.

Mature religiosity manifests itself in all areas of education as an enormous support in the process of integral self-fulfillment and self-improvement (with adaptation to the existing circumstances, but also with undertaking responsibility for the destinies of the future generations and the world).

*Old age* (successful and peaceful or lost and pessimistic) is seen in two aspects, meaning gradual withdrawal from full activity and mobility and loss of competencies on the one hand, and the satisfying synthesis of life experiences and achievements on the other (wisdom, fullness of humanity, the sense of fulfillment). Religiosity in this period of life is not so much an or-

---

<sup>1</sup> T. Gordon. *Wychowanie bez porażek. Rozwiązywanie konfliktów między rodzicami a dziećmi.* Tłum. A. Makowska, E. Sujak. Warszawa: IW PAX, 2003.

thopedic corset as the fulfillment and affirmation of oneself through the meaning of existence invariably accompanying a person, the sense of dignity and an aspiration to live life to its happy end.

4.2. The role and meaning of the religious factor in certain layers of human perception. *In the biological layer* (especially in childhood, during the first seven years of life), the religious aspect of education places much emphasis on the exceptional value of human life (the body) for it participates in the inimitable personal dignity of a person as an important component of his corporeal and spiritual nature. This is indicated by the special interference of the Creator with the creation of man: *And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life*<sup>1</sup>. And He created him *in his own image*<sup>2</sup>. Consequently, "the human body participates in the dignity of the "image of God"; it is human because it is animated by the spiritual soul and the whole human being is designed to become a temple of the Spirit in the Body of Christ."<sup>3</sup> This truth is confirmed by the mystery of Incarnation. Having taken the human nature, Christ not only spiritualized but also deified it. "This is why man should not ignore his corporeal life, but on the contrary, he should regard his body as good and worthy of respect, for it is something created by God and destined for resurrection on the Day of Judgment."<sup>4</sup> The priceless value of human life is protected by the Fifth Commandment of the Decalogue – *Thou shalt not kill*. God has given life to man as the greatest gift and protects it, since in his plans it has great value which originates from the act of creation, for which He defined a special mission and which He included in the plan of salvation. In positive terms, the Fifth Commandment prescribes treating the body with high reverence and respect, take care of health, maintain hygiene, and meet one's basic needs in accordance with ethical standards, self-respect and conscience. One should not at any price become a slave of whims, whistles and "bad inclinations of the heart" such as addictions. The consequences of such carelessness can last a lifetime.

St. Paul warned the believers in Galatia (and hence us, too) against uncontrolled instincts of human desires and greed when he wrote: *Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like (...) those who practice such things will not inherit the kingdom of God*<sup>5</sup>. It is here, in inordinate primal emotions and instincts of the body that the main sins (pride, greed, jealousy, anger, uncleanness, gluttony, laziness) have their origin as defined by the modern catechism. Corpo-

---

<sup>1</sup> Genesis, 2, 7.

<sup>2</sup> Cf. Genesis, 1, 27.

<sup>3</sup> KKK 364.

<sup>4</sup> KDK 14.

<sup>5</sup> Galatians, 5, 19–21.

real man has to gradually grow into spiritual man who is abstinent with respect to primal needs, and open to higher (spiritual) aspirations.

The above position of the Catholic Church, therefore, adheres to the "golden rule" in looking at man. On the one hand, he is "the center and the summit of all that exists<sup>1</sup>," while on the other he acts as a creature subjected to the Creator, guided by reason (conscience) and the objective principles of the law of God established for the benefit of both individual people and humankind as a whole.

What educative action should be taken in childhood from the religious perspective? We believe that parents – mainly the mother in early childhood – should surround their child with boundless love, complete intimacy, sensitivity and tenderness; create an elevated atmosphere of joy and prayer-based gratitude to God for the gift of life and give their child the highest sense of security; relentlessly take care of his or her health (hygiene and basic needs); strive to pursue piety (exceptional respect and tactful treatment) to the child who bears the image of God in himself or herself, who is a temple of the Holy Spirit, and hence surround him or her with exceptional care; cultivate a deep faith-based awareness that Christ identifies himself with every man (hence with their child too), especially the one in need (suffering or lost); awaken and deepen their responsibility before the Lord God, people (history) and in their own conscience for a professional approach to (their own and others') children; influence them positively and unanimously, entirely perceiving their needs – both physiological and higher; pray together with their children, commending their family to God's care; year after year include the child, to the degree of his or her capabilities, in the joint prayer-related and religious experience, for example, teach them to thank the kind Lord God and ask Him for forgiveness for mistakes in their own words; testify to students (educatees) by their own disciplined and consistent position which is fully focused on the implementation of the ideal of the purity in life – through the culture of language (avoiding ambiguous words), mastery of vision and imagination, avoiding immoral content in media, care to observe modesty in dress, which is impossible without total conviction, vision and appreciation of the deep meaning of life in the state of grace – hence the need for frequent access to the holy sacraments; clearly separate, in terms of morals, the pure, sacred and precious things from what is sinful and humiliating and relentlessly motivate and adhere to spiritual values – words only teach, whereas a model of serious attitude to religious practices and positions effectively persuades and attracts; be there for their child in his or her needs satisfied through religious experiences – apart from moralizing fables and fairy tales that show the victory of the good over evil, of the truth and generosity over falsehood and meanness, they should also show the historical and religious stories from life of Jesus and the saints, which implies the presentation of the elevated (spiritual) themes aimed at deepening their own

---

<sup>1</sup> KDK, p. 12.

life; non-intrusively support the child in the gradual transition from fun to work, that is, his or her first, easy duties which give more (self-confirming) satisfaction than the previous (playful) forms of activity; systematically accustom their child to experience everything which is close to Lord God, and also in terms of eschatology, according to the words of wise Sirach: *Whatever thou takest in hand, remember the end, and thou shalt never do amiss*<sup>1</sup>; discipline children's position (i.e. avoid satisfaction of all their whims focused on pleasures), arguing that *to be* (to be someone, mature, independent, responsible and clever) has a much higher value for a human being than *to have* (use, consume, live wastefully or indulge in luxury); promote their desire and ambition to invest all their energy (potential, talents, for which we will be ultimately accountable) and teach others the same in order to get maximum satisfaction and joy – then the search for substitutes in the joy of flesh will become unnecessary and unattractive; persuade them with words and their own lives the following principle: be in everything that you do and be the best you can be. This is only possible when a person is completely healed of "injuries" of his or her early childhood.

The above efforts of religious educators, mainly parents with the support from catechists and pastors and other educators, are designed to build a robust foundation necessary for the sustainable development of religious life.

At the stage of childhood, the self-image should change from negative to positive, which is an important transformation for future life. This involves removing "injuries" of the psyche associated with the trauma of birth and unpleasant experiences, such as undeserved punishments in the first years of life, from the depths of the consciousness. It manifests itself as a subconsciously functioning stimulus in the form of irrational fears, retardation, anxiety, guilt ("I am not OK")<sup>2</sup> and lack of self-belief. This syndrome referred to as a negative *Child* represents a steady record of the emerging inferior, passive and indecisive position in the psyche which blocks the sustainable inflow of the good and inhibits development. The recognition of the positive values in himself or herself is a real breakthrough in the life of a child. It brings about inner peace, spontaneous joy and egress from the previous place of solitude to God and other people. It helps experience the existence of the good in itself (available from the moment of conception) and allows for its development. It helps to fully accept themselves, agree to their gender, face and potentialities that exist in the real rather than imaginary dimension. It represents the beginning of a new life. The positive image of a child which is inspired, initiated and enriched by religious life shows all its beauty and spiritual wealth: the inner purity, sincerity (transparency), the ability to be surprised and delighted, exploratory curiosity, total credulity and willingness to adhere to anyone who is gifted with the same qualities with all his or her

---

<sup>1</sup> Sir., 7,36.

<sup>2</sup> T.A. Harris. *W zgodzie z sobą i z tobą: Praktyczny przewodnik po analizie transakcyjnej* / Przeł. E. Knoll, Warszawa: IW PAX, 1987, p. 59.

soul. Christ presents such a child to the Apostles as a model to follow: *And Jesus called to a child and stood him up between them. And he said, "Amen, I am telling you, that if you do not go back and become like children, you shall not enter the Kingdom of heaven. Therefore, whoever becomes gentle like this child, he is the one who becomes great in the Kingdom of heaven. And whoever is accepting like a child, shall receive me."*<sup>1</sup> Achievement of this position is already a decisive step towards growing up.

A number of personality structures appear *in the psychological layer* during the second seven years of life (at the end of childhood) that lead adolescents to youth in the form of a great adventure. The role of teachers (including parents) and other educators in this period becomes partially unimportant, albeit it does not decrease meaningfully despite the fact that young people do not always appreciate it properly. What matters here is the moral authority and competencies which increasingly manifest themselves in the form of testimony. It plays an important but only supportive role. The initiative is taken over by young people to a large degree. It is their task to better define their individuality, enhance their subjectness, deepen personal identity, build a positive self-image, increasingly cater for the needs of security or, in other words, briskly move towards psychic maturity. This great achievement will not take place without deep concentration, logical thinking and deepening of children's own intelligence. The price that young people will have to pay for this transformation is enormous, but it is also proportional to the satisfaction from the acquisition of the status of religiosity and an increasingly mature personality.

The dynamism of education important for this layer is *logos*, which is broadly understood as the ability of abstract thinking enriched by insightful intuition and the ability to look into oneself (introspection). It helps to develop concepts and make general judgments, which allows for the discovery of natural laws and insight into the ultimate causes of everything that exists. Sharpened intellectual curiosity awakens higher interests, such as existential ones: Where does the world come from? How did life on Earth begin? What is the meaning of my life? What shall I do to it to win it? No wonder that a young person is passionate about the quest for the truth about the world, about himself or herself and other people, as well as about the Universal Cause and the deep meaning of everything that exists. He or she is looking for answers to the most important questions: "What shall I do to make my life have full value and full meaning? (...) The answer should neither be hasty nor superficial. It should have its inherent weight (...) It seems, Pope John Paul II writes, that Christ is the only competent Interlocutor here – the Interlocutor that no one else can fully replace (...) In this context, the answer of Christ means the following: only God is the ultimate support for all values, and only He gives the ultimate meaning of our human existence. *Only God is good* – this means that in Him and only in Him all values have their origin

---

<sup>1</sup> Matthew, 18, 2–5.

and final implementation (...) Only in Him they find their truthfulness and their definitive confirmation. Without Him – without reference to God – the entire world of created values hovers in an ultimate vacuum, losing its transparency and its value. The evil seems to be good, and the good is discredited. Is not this also shown by the experience of our times in all places where God was removed beyond the horizon of evaluations, attitudes and deeds ...? Man cannot understand himself without God – nor can he "fulfill himself without God" (...). For Christ is not only "a Good Teacher" who shows the way of life on Earth ... He is a witness to the ultimate destiny which man has in God himself. He is a witness to human immortality. The Gospel preached by his word is finally sealed by the cross and resurrection in the paschal mystery"<sup>1</sup>.

Youth has to personally experience this amazing truth about life that is stronger than death. If they are illuminated and captivated by this discovery, their future following Christ is only a matter of time filled with relentless learning of His teaching and events of His life. At some point, faith, hope and love totally fill their minds and hearts. In this context Christ's words: *You will know the truth and the truth will set you free*<sup>2</sup> mean building the foundations of the worldview – a structure which is a strong point for finding yourself and support in life. It is worth remembering here that the worldview is a "set of beliefs, views and opinions about the nature of the world, man in the world and the meaning of being with the help of which a person tries to understand the purpose and meaning of life."<sup>3</sup> A genuine presentation of views of the world includes "evaluations and norms which also involve attitudes and guide behaviors (...). A Christian worldview is a religious worldview and may also be rational. It is comprised of religious faith, philosophical knowledge (for instance, about the existence of God, the immortality of the human soul) and scientific knowledge"<sup>4</sup>. There is a kind of parallel here: The deeper beliefs are, the more distinctly attitudes are crystallized: put yourself fully in the hands of Christ in the sacramental life and actively contribute to building His kingdom. Prayer also becomes deeper, sometimes transforming into contemplation. The increasingly complete knowledge of faith enhances knowledge of oneself (realization of one's own weaknesses, gratitude for the merciful help received) and teaches the fear of God and humbleness, but also total trust, which contributes to the inner integrity, and a deepening the process of personalization.

*In the social (socio-moral) layer* – the third seven years of life – religious education (self-education) is reinforced by the focus on the good existing in human will and the sense of moral duty which creates *etos* – a positive

---

<sup>1</sup> Jan Paweł II, p. *List do młodych całego świata* //Dziela zebrane, t. 3, Kraków: Wyd-wo. M., 2007, p. 254–255.

<sup>2</sup> John, 8, 32.

<sup>3</sup> *Uniwersalny słownik języka polskiego ...*, op. cyt., t. 3, p. 1599.

<sup>4</sup> A. Podsiad. *Słownik terminów i pojęć filozoficznych*. Warszawa: IW PAX, 2000, k. 866. 868.

model of behavior. It is more broadly understood as "a lifestyle of a community, a set of moral attitudes, reactions and behaviors of a person as a representative of a certain type of morality developed under the influence of his or her dominant value, such as faithfulness, love and honor."<sup>1</sup> Christian *etos* is also supported by the natural sense of justice and the basic rule of natural law: "Do good and avoid evil." This rule is also reminded by a properly formed conscience (the voice of God operating in the practical reason). In the light of the teachings of Vatican II, "conscience is the most hidden core and sanctuary of man; in conscience he remains alone with God, whose voice echoes in his depths. Thanks to conscience, the law which is implemented in love to God and neighbor manifests itself in an unusual way."<sup>2</sup> As a social being (*homo socialis*), man has appropriate means that enable him to properly establish relationships with other people, attracting him to them – the need for contact with a group, friendship, willingness to obey and to lead, and share the good and openness of experience.

However, a young person, depending on what experience (sustainable "records") he or she carries from the early childhood, may try to experience relationships with others in the form of obtrusion of their views and habits, or in other words, act as a *Parent* appropriating others<sup>3</sup>. This is a typical example of the narcissistic personality "admiring himself and in love with himself." It means "a personality disorder characterized by an excessive sense of self-importance, tendency to overestimate their actual achievements, exhibitionistic need to obtain attention and admiration, preoccupation with fantasies of success, wealth, power, respect or ideal love, and inappropriate emotional responses to criticism from others<sup>4</sup>." The above manifestations are defined as narcissistic neurosis which "is characterized by excessive love to oneself preventing from normal love to other people<sup>5</sup>." If such a person, who is young and dynamic, gets into the environment of people who suffer the negative *Child* syndrome, he or she will make fear, wound them, deepening their traumas and discomfort. He will never be able to build friendship or a mature community. What he leaves behind is ruins and ashes. If, however, he begins to work on himself intensively and systematically, he will gradually learn to adjust his thoughtful decisions, attitudes and relationships to the existing social standards authorized by the morals existing in such a community. Religious educators will help him in that in various ways, for example, by suggesting that he should work on the sensitivity of his own conscience, which "watches and encourages moral behavior, disturbs and warns at the moments of indolence and lack of self-discipline, and accuses in the case of falls."<sup>6</sup> This means that it leads a person the right way "through the crystalli-

---

<sup>1</sup> A. Podsiad, dz. cyt., k. 242.

<sup>2</sup> KDK p. 16, // *Sobór Watykański II: Konstytucje, dekryty, deklaracje*. Poznań: Pallottinum, 2002, p. 536.

<sup>3</sup> Cf. T.A. Harris. Op. cyt., p. 32 nn.

<sup>4</sup> A.S. Reber. *Słownik psychologii*. Warszawa: Wyd-wo Nauk. SCHOLAR, 2002, p. 468.

<sup>5</sup> Ibidem, p. 397–398.

<sup>6</sup> Ks. A. Siemianowski. *Sumienie*. Bydgoszcz, 1997, p. 17.

zation of the moral consciousness" to personal maturity. Innate human conscience as "the ability to express judgments concerning the moral evaluation of human behaviors, and especially the individual's own behaviors"<sup>1</sup> "is a crucial condition for self-fulfillment of a person"<sup>2</sup>. It is the "ideal observer", the organ of search and finding of the meaning in life. But it has to be mature (proactive, genuine, reliable and tactful). Then it will effectively oblige and support a person in his or her full self-actualization.

A young person who is open to deepening his or her own moral maturity is also eager to undertake work on his or her character which expresses and emphasizes the "implementation of goals, developing attitudes to people, to oneself and one's own actions"<sup>3</sup>. The outcomes of relentless work on one's character are the following traits typical of strong-willed persons: "self-discipline, vigor, reasonableness, resoluteness, steadfastness (endurance), bravery, consistency, and self-direction"<sup>4</sup> (critical and profound self-awareness). In this forge of character, every stroke (on oneself) of the forging hammer on the glowing "steel" of human potential must be supported by religious consciousness. Such support should be called for. It is contained in the strong words of Jesus Christ: *Whoever wishes to follow me, curse your being and pick up your cross and follow me. For whoever is enthralled with his life, shall lose it, and whoever loses his life for my sake, shall find it. For what kind of thrill is it for a human being, if he gains the whole world yet loses himself, Or what then does a human being receive in exchange for his life? For the Son of Man was destined to come in the Glory of His Father with His holy Angels, And then repay every human being according to their deeds*<sup>5</sup>.

Acts of a man of character are distinguished by self-sacrifice rather than indifference; trust rather than suspicion; responsiveness rather than coldness; bravery rather than modesty; frankness rather than reticence; lenience rather than cruelty; tact rather than rudeness; and humility (humbleness) rather than arrogance<sup>6</sup>.

Such a mature character is not given for free. It requires: conscientious and systematic work on oneself, self-confidence and interaction with God's grace, self-discipline and fortitude, frequent analysis of one's conscience, inner transparency, a forgiving attitude (more severe with respect towards oneself and softer towards others); high tact (delicacy) and also commitment to and fair, responsible fulfillment of one's duties<sup>7</sup>. This is quite possible when a person is experiencing everything in closeness to God, and interprets his or her duties, especially social roles, as a gift of vocation and

---

<sup>1</sup> A. Podsiad, op. cyt., k. 842.

<sup>2</sup> Ks. A. Siemianowski, op. cyt., p. 8.

<sup>3</sup> Wł. Szewczuk. *Charakter // Encyklopedia psychologii*. Warszawa: Fundacja Innowacja, 1998, p. 44.

<sup>4</sup> Ibidem.

<sup>5</sup> Matthew, 16, 24–27.

<sup>6</sup> Cf. Ibidem.

<sup>7</sup> Cf. Ibidem.

distinguishing grace, and treats everything as fulfillment of His holy will. This can be also implemented in the course of deepening of moral accomplishments (cardinal virtues) that are binding in conscience. "Prudence (from Latin *prudētia*) means wisdom, reasonableness, common sense. It teaches people to use their life experience and allows for forward-looking action<sup>1</sup>." Justice (from Latin *iustitia*) governs relationships between people by the principle of *sui cuique*, which means to each his own. This is a reflection of God's justice which protects honest behavior. Bravery – fortitude, rational courage (from Latin *fortitudo*) strengthens us in difficult situations, leads to heroism and self-sacrifice, and protects against addictions. Temperance (from Latin *temperantia*) allows for self-control and self-command, especially for restraining passions by certain limits.

Religious factors (values) represent a very effective, or highest motivation for self-discipline, i.e. the crucifixion of a sinful person and resurrection of a new man inside oneself.

Jesus Christ – and secondarily the saints – serve as a model in this respect. Taste for asceticism and denial of oneself leads to an attitude of self-sacrificing self-giving to God and neighbors. This provides a special complicity in the salvific mission of Christ, enabling you to give spontaneous testimony of faith. This reminds us of the parable of talents that are multiplied and rewarded by the Lord for faithfulness, devotion and dedication. This brings inner peace and a sense of fulfillment of the will of God and also of one's own vocation in personal and social life, enabling you to find yourself at the next step toward fulfillment – in the maturity of creating culture.

*Agos* provides educational dynamism *in the layer of building culture* starting from the fourth seven years of life. This is "educational assistance in the course of complete and comprehensive development of an (adult) person who has increasingly higher needs, so that he or she progressively perfects achieving the full humanity (spirituality) as these needs are properly met (...)."<sup>2</sup> Educators set very high goals and mutually support each other in achieving them by awakening sensitivity to the highest values – truth, goodness (especially moral) and beauty; securing self-reliance in acquiring, experiencing, contemplating and ability to share them on the basis of one's own original and creative creativity; fitting one's personal ideal developed on the basis of increasingly deeper insights into their own aptitudes (abilities, talents and inclinations) into the hierarchy of values which is still to be secured; full acceptance of the priorities inherent in the selected ideal and consistent adherence to the main scenario of life as systematic deepening of the preferred area of interest; reasonable consumption of time, energy and available capabilities; more complete and well thought-out openness to the environment and people with related interests, establishing closer relationships

---

<sup>1</sup> Por. H. Juros. *Roztropność // Słownik teologiczny*. //Red. ks. A. Zuberbier. Wyd. 2 rozsz. Katowice: KŚJ, 1998, p. 511.

<sup>2</sup> S. Kunowski, dz. cyt., pp. 246–247.

and deeper friendship with the potential of starting a family; joining education groups (circles) in order to exchange experiences and be able to present one's own ideas and self-reliant attempts of creativity; the use of leisure time for social work – cultural, educational or charitable; identification of oneself with the goals undertaken in professional as well as in social work, which verifies the available capabilities and enables discovery of new potential still slumbering in the depths of personality; harmonious combination of components of religiosity permeating the set of intentions and duties performed; a deeper sense of the need to interact with the grace of the moment, which deepens the close (daily) relationship with Christ; expressing gratitude to God for the gifts received deepened by commitment to the duties and a lively sense of responsibility in conscience that they should not be wasted, but should be multiplied, contributing to both the individual and common good, especially in the local community; the ability to read God's plan of salvation not only in purely sacral terms but also in completely profane space (Latin *profanum* – unconsecrated, ordinary, godless).

Even when brought into ordinary daily pursuits, for example, in doing everything "*for the greater glory of God*" as the saints did, religiosity renders them somewhat unusual, illuminated by the halo of spiritual harmony, and protects against trivialization, professional depreciation or losing the meaning of life.

All the efforts in the process of lifelong education and self-fulfillment reach their culmination *in the spiritual* (and religious) *layer*. The measure and criterion of results obtained is the completeness of humanity in the space of spirit in the human dimension and self-sacrifice and sanctity in the supernatural dimension. Dynamism of education for both these aspects is provided by a great ability to accept everything that your fate gives you with dignity and Christian faith, hope and love. In negative terms, this polysemic term means malignant *fatum* which horrifies by imposing the dominance of evil in both man himself and in the world. However, when understood positively, *fate* is identified with the Providence of God (Latin *providentia*). What it brings to us contains both the good and the evil (most frequently caused by the person or his or her shortcomings). Everything that *fate* brings always contains more good than evil. What we experience is not intended to destroy or defeat the good existing in man. The purpose of the trials of life is to develop endurance, strengthen and improve the human being. *And God is faithful. He will not allow temptation to be more than you can stand. When you are tempted, he will show you a way out so that you can endure*<sup>1</sup>.

Given the natural and supernatural endowment of man by the Creator and assuming his assiduous interaction with the gifts received, we should state the following: Man is able to fulfill God's plan with respect to his destiny – he can achieve full spiritual maturity under any circumstances of fate. This is achieved through specific achievements in working on oneself in interac-

---

<sup>1</sup> 1 Corinthians, 10, 13.

tion with other people and God. This is what the complete openness to the truth about God, the world and about yourself is about. This truth is seen as the light of reason (conscience) and the light of faith originating in Revelation; a complete focus on the good, the source of which is read (present) in God, in all people and in yourself. It is by far greater than evil. It is the destiny of man as a source of eternal happiness. Its completeness has the dimension of the Absolute. It is indestructible. It is about fascination, admiration and delight for all beautiful things – harmonious and perfect – especially in the space of morals.

The Truth, Goodness and Beauty comprising a stunning ancient *triad* in essence represent the highest components of high culture which does not worship any idols (substitutes or falsifications). For it carries the highest message about the unique dignity of conscious and free human being-personality-individual who is enriched with the spiritual "self" and open to dialogue with the transcendent "You". Invited to the covenant (friendship) with God and bearing his face ("image and likeness") in himself, he was assured of eternal faithfulness. The Creator Father reminds us of himself in the words of prophet Isaiah: *Can a woman forget her nursing child? Will she have no compassion for the child from her womb? Although mothers may forget, I will not forget you (...) This is what the Lord says*<sup>1</sup>.

Filled with God who had created *great things* for him and focused on His living presence which overfills him, he undergoes an amazing metamorphosis (*metanoia*). He sees the existing good both in himself and in others ("I" am OK. – "you" are OK)<sup>2</sup>. This full acceptance of oneself and others means that he fully takes the side of the good. He does not turn a blind eye on the evil. Even if it is the smallest, he will immediately correct it by regret, atonement or increased vigilance. Disciplined (refined) this way, he entirely enters a positive correctional program, planning to strengthen weaknesses of his life (imperfections and not evil!), systematically monitoring his commitments and correcting any omissions discovered. He raises requirements for himself, thereby overgrowing himself. The word "perfection" comes closer to his life day by day.

Protecting the space of consciousness, he is continuously trying to increase it. This means that he is more insightful in using his experience and more precise (realistic) in planning his future. In this way, he is approaching the heights in small steps. It is also very important for him to increase his freedom, both freedom "from" evil, sin and imperfection, and positively understood freedom directed "to" the more complete use of opportunities for the good – to what is more perfect.

He also takes anxious care of the culture of higher feelings, turning away "from" the primitive, irrational reflexes of primary emotions, such as irritation, rage, anger, hunger of revenge and being headed "to" joy, sense of humor, easygoing disposition, Christian hope, patient, forgiving and merciful

---

<sup>1</sup> Isaiah, 49,15.

<sup>2</sup> T.A. Harris, op. cyt., p. 66.

love<sup>1</sup>. Therefore, the secret of the greatness of a mature person is a responsible attitude to life. There are no insignificant issues in light of faith – even the smallest ones shed light on what is to be done here and now to make the right step towards ultimate fulfillment. Such proper and consistent action grows into vital wisdom. Its highest directive is both simple and strikingly fascinating: "Do not live below the level of what is the most beautiful in you".

## 5. Summary and conclusions

Religious aspects of education are an integral part of human maturation. They play an important role in terms of content by expanding the time and space of human existence beyond the earthly pilgrimage: from birth to natural death, and opening him to the gates to eternity. They teach us to look at the creature known as *homo sapiens, faber, socialis* ... from a much wider and deeper perspective. *Homo religious* – a man open to the transcendent "You", invited to a dialogue with God and endowed with a unique mission in the world – the mission of a host and guardian of the creatures subordinate to him – is equipped in an amazing way. His intelligence – intellectual curiosity searching for the truth and open to contemplation – is continuously in search until it reaches its limits established by the Absolute. The privilege of freedom open to all the good, especially its spiritual dimension, which was obtained in the act of creation, is a special privilege confirming his unique dignity and mission with respect to those **whom God has put** in his way. However, the greatest gift of man is his spirituality, in which the Creator has inscribed immortality, granting him the right to eternal heritage.

Religiosity inherent in the process of lifelong education acquires the status of God's instruction which develops responsiveness to the highest values, reminds us of the duty to develop talents received; supports us in achieving personal maturity; obliges us to live our life in line with the final goal, thereby treating it as the highest event; unleashes joy and hope, the sense of security and the deepest meaning of the continuing fight for the completeness of humanity and holiness. Reinforced by the firm conviction that man is not alone in this confrontation and he can count on effective help, this perspective unleashes passion and enthusiasm. But it also obliges us to come through and not lose this huge opportunity.

---

<sup>1</sup> Por. 1 Kor 13, 4.

## **A PHILOSOPHICAL UNDERSTANDING OF THE SPIRITUAL AND MORAL DEVELOPMENT OF ADULTS IN THE SYSTEM OF LIFELONG EDUCATION BASED ON THE ORTHODOX TRADITION**

**T. A. Berseneva**

**A. A. Moroz**

The development of a personality is a process inherent in the internal structure of the personality which describes personal qualitative changes. The category of “development” also contains the process of transformation (the transfiguration) of a personality in accordance with a hierarchy of values and meanings of human existence. The subject of discussion in this paper is the spiritual and moral development of adults on the basis of values set by the Orthodox tradition.

We plan to answer number of questions. Firstly, whether there is an ontological basis for the spiritual and moral development of adults? Can the spiritual and moral development of persons be the subject of an organized process in lifelong education? If yes, what are the ways forward and how one can contribute to the spiritual and moral development of adults in lifelong education? How do we actualize the necessity of choice among the religious traditions on the basis of which the personal spiritual and moral development of adults will be realized? Within the logic of these issues, we will try to elucidate the chosen topic.

### **The context of the notion of “spiritual moral development”**

The category of “spirituality” in different areas of humanitarian knowledge has been recognized and interpreted by professionals quite widely in recent years. In pedagogy, it is mostly associated with the development of meaningful personal values, with the involvement of cultural traditions. Spirituality is also a personality trait, which expresses the human ability to comprehend one’s “self” and the mission of one’s existence on Earth, to measure one’s life with the moral laws of existence and to act in accordance to them. A significant number of scholars attach a religious context to the notion of “spirituality”, in which people think of themselves in relation to the Divine principle of life. The word “spirituality” derives from the word “spirit”, which in the Orthodox-Byzantine context means the Holy Spirit as the third hypostasis of the Holy Trinity. Therefore, “spirituality” from the first centuries of Christianity has been interpreted as an indirect presentation of the Holy Spirit in various spheres of human activity. Thus, in the epistles of the Apostle Paul, the words “spirit”, “spiritual”, and “in the spirit of” have the following meanings: 1) Reasonableness of a person; 2) Impact of the Holy Spirit; and 3) The Holy Spirit. The human spirit is “that intangible part of a person which

is linked to the eternal and everlasting world”<sup>1</sup>. In other words, the spirit is the top of a person that comes into contact with the Divine, the altar on which rests the Spirit of God. To refer to the words of St. Gregory the Theologian, our spirit is a particle of God. In the Orthodox religious tradition, spirituality is understood as the impact of the Holy Spirit within a person. Thus, it would be fair to put a direct label “spirituality” only on what is sanctified by divine breath, what contains an imprint of God's will, being in conformity with what is said in the Gospel and other divinely inspired books.

Morality in the wide sense comprises manners, the rules regulating human behavior and the observance of these rules, as well as the spiritual and emotional qualities necessary in a person's life. Morality, like spirituality, is associated with meaningful personal values and outlook, as well as spiritual and mental needs. Morality is an ability to act, think and feel in accordance with one's spirituality, the means and methods of transmission of one's inner spiritual world to the outside. If spirituality is what a person lives and acts for, then morality is how the person lives and acts. The meanings are set by spirituality, the rules and way of life by morality. The basis of spirituality is the human spirit, enlightened by the Holy Spirit, and the basis of morality is a soul enlightened by the human spirit. Spirituality and morality are ontologically set in unity, integrity and harmony. This understanding of morality allows for a discussion on moral and spiritual phenomena.

#### Spiritual and moral development and age-related aspects of religiosity

Based on religious, philosophical, psychological and theological studies and the experience of a priest,<sup>2</sup> we can identify four groups of people in relation to their religiosity:

- 1) The first consists of materialistically minded people who deny the existence of the Creator, and call themselves atheists. Atheism is a philosophical and spiritual state that is, as a rule, unstable. People who identify themselves as atheists, due to certain life circumstances can come into contact with the spiritual world and experience a state of profound shock. Therefore, they have to acknowledge spiritual reality, and probably change their minds. The same group includes so-called agnostics, who find it impossible to prove the God's existence or nonexistence. They are neither theomachists nor God seekers. They simply find it more comfortable to live with this question hidden at the periphery of consciousness. As a rule, these people are hedonistic and live a purely material life;

---

<sup>1</sup> Киприан (Керн). Антропология св. Григория Паламы. – М.: Паломник, 1996. – pp. 79-81.

<sup>2</sup> One of the authors, Father Alexey (A. A. Moroz) has been a priest for more than 25 years.

- 2) The second group, which is most widespread, consists of people that basically admit the existence of the divine principle as a kind of Absolute, the Creator, but build their lives regardless of His existence. These people live for the “here and now”, relying on their money, contacts, career, health, etc.
- 3) The third group consists of people who experience an event that, according to Metropolitan Anthony of Sourozh, one might call “an encounter”<sup>1</sup>. The encounter is a feeling of deep and sincere joy, a “vision” of God's presence by the spiritual eye, the awareness of His Providence about themselves, the receipt of help, the source of which is the Savior, Our Lady, the Saints. This is an experience, personally adventured, not read or heard of; however, sometimes it happens that people forget the encounter or do not attach significance to it; and it also happens that these people begin to consciously and permanently address God. They find a religious tradition, helping them to find the right way and live safely in the realities of material and spiritual worlds. In the Orthodox tradition, such a dialogue between a person and the Creator is called communion with God.
- 4) The aforementioned people constitute the fourth group.

The fact that there are four groups of people and the possibility of dynamics in their worldviews constitute the first factor in favor of the statement that the spiritual and moral development of adults may be the subject of an organized process of continuous education.

Let us discuss now the age-related aspects of religiosity. Psychology describes periods covering the age-related stages of the development of religious belief from early childhood upon condition of the appropriate religious education in the family. Specifically, the development of adult religiosity is under consideration<sup>2</sup>. The period between the ages of 18-25 years is considered to be the stage of formation of genuine (authentic) religiosity. In general, this age is characterized as a period of personal and conscious individuality formation. At this stage, religiosity, if it has been ingrained from childhood, has to stand in conflict with the environment, with the temptations of the material world, which sometimes hide the religious layers of life from people. The quest for a position in society and professional self-realization lead to a situation in which internal religious conflicts are normal. The conflicts can be between one's own religiosity and secular social consciousness, between religious values and an emotional attraction, between religious values and the values of friendly relations, etc. The successful resolution of these conflicts leads to a deepened religiosity, while a failure in the resolution of the conflict or an unwillingness to resolve the conflicts leads to stagnation or a retreat from faith. During this period, a person can either accept a

---

<sup>1</sup> Антоний (Сурожский), митр. О встрече. – СПб.: Сатисъ, 1994. – 260 р.

<sup>2</sup> Черняева С.А. Развитие личности и психологическая помощь в свете христианского мировоззрения: Монография. – СПб.: Речь, 2007. – pp. 86-90.

non-religious life philosophy, or a genuine non-conformist religiosity. The period between the ages of 25-40 years is a period of religious stability. A person is reconciled with reality, and existential problems are not the topical motive of his/her life. This can lead to a particular religious conformism or formal religiosity.

The "mid-life crisis" is traditionally associated with a particular failure. An existential experience often takes place, when a person is enfeebled, lost, but, surprisingly as it is, at the top of his/her success as well. The crisis can be caused by a significant lifetime achievement, which leads to a qualitative change of status and is accompanied by strong positive feelings. Age-related crises among adults obtain an existential nature, as they include the problems of the meaning of life and of individual existence. The existential crisis is often accompanied by a spiritual crisis, and a common characteristic of both is the fact that a person appeals to higher values, in particular, to God. On the basis of the "midlife crisis" and the actualization of the human need for a reconsideration of worldviews, a stage of religious maturity comes, which covers the ages of 40-60 to 70 years old. A recognition of and correction of the hierarchy of values is more likely to occur in a self-fulfilled person. The expansion and greater recognition of the importance of the divine principle in one's own life is one of the outcomes of this period of development. Another outcome is the further formalization of religiosity, of the religious conformism, or a retreat from religious life. We have to say that the religious conversion of people often takes place in this very period, influenced by the "midlife crisis".

We have conducted research and discovered a typology of personality factors that enable a person to come to God and the situations that contributed to their change in the understanding of the world and their whole life<sup>1</sup>.

These are: (a) the illness or death of a loved one; (b) extreme situations; (c) emotional shock of a positive nature; (d) disagreement in the family and the search for a solution to the problem; and (e) a feeling of personal responsibility for the history and dignity of the family, and the fate of children and the nation.

An eschatological stage of religious development (at about 70 years old) is a certain religious wisdom, which leads to positive changes of character: goodwill, forgiveness and love for people. A calm perception of aging, and proper self-esteem, combined with faith and hope, help to develop feelings of the fullness of life and the acceptance of the integrity of life, including the inevitability of suffering. If religious development does not reach this level, problems at this age make religiosity "ritual", the outlook "catastrophic", and intolerance, to the point of aggression, toward people of other views can develop.

---

<sup>1</sup> Берсенева Т.А. Духовно-нравственные основания традиционного уклада жизни как социально-педагогическая проблема: дис. на соиск. уч. ст. докт. пед. наук. – Курс, 2008. – pp. 426-431.

The age-related peculiarities of religiosity, the recognition and actualization of the existential and eschatological perspectives of life by an adult, represent the second factor in favor of the fact that spiritual and moral development can be the subject of an organized process of lifelong education. It is worth recalling the pedagogical ideas of Prince N. Zhevakhov, who wrote: "The whole history of human cultural development is the history of searching for God... The meaning of life is in conformity of one's will with the will of God for the sake of moral perfection"<sup>1</sup>.

### **The ontological premises of the spiritual and moral development of adults**

Are there ontological premises of the spiritual and moral development of adults? The answer to this question is provided by Christian anthropology, which allows the harmonization of systems of knowledge of psychological and educational anthropology<sup>2</sup>. One of the main provisions of Christian anthropology is the idea that a person is created in the image of God and is called after the likeness of God. This provision is based on the following Biblical text: "So God created man in His own image, in the image of God he created him; male and female he created them" (Gen. 1, 27-28). The previous, 26<sup>th</sup> verse says: "Let us make man in our image and after our likeness". It has deep symbolic meaning, considered by the holy fathers, and, in their opinion, "likeness" means a mission, a goal of human life.

Where exactly is it revealed – the creation of people in the image of God? Many Christian saints and philosophers have underlined various features of the image of God, complementing and clarifying each other's views. Thus, the mind, according to Gregory Palamas, "is an image of God and knows God and is the only one of all being in the world, and may become God, if it wishes"<sup>3</sup> and further: "The mind is the image of Him because it is capable of comprehending God and of being His communicant. Such a great benefit is not possible otherwise than through the fact that it is the image of God"<sup>4</sup>; it is the mind that St. Augustine considered as a main distinction between people and animals<sup>5</sup>. "Reason and Freedom – that is an image of God in people," claimed St. John of Damascus<sup>6</sup>. "Freedom in a person is an image of God," wrote Tertullian. Immortality as the image of God in a person was described in detail by Tertullian, Augustine, Maximus the Confessor,

---

<sup>1</sup> Жевахов, Н. Назначение школы: репринт 1906 г. – СПб.: «Знамение», 1998. – pp. 9-10.

<sup>2</sup> Мороз А.А. Гармонизация систем знаний христианской, психологической и педагогической антропологии: автореф. гранд доктора психологии. – СПб, 2010. – 40 p.

<sup>3</sup> Григорий Палама. Слово о смерти. Т. 3. – М.: Паломник, 1993. – p. 131.

<sup>4</sup> *ibid*, p. 324.

<sup>5</sup> *ibid*, p. 343.

<sup>6</sup> Иоанн Дамаскин. Точное изложение православной веры. – Ростов н/Д: Изд-во "Приазовский край", 1992. – p. 201.

and many other holy fathers, in particular, Macarius (Bulgakov)<sup>1</sup>. Photios, the patriarch of Constantinople (891 AD), summarizing the previous opinions of the holy fathers regarding what is actually meant by the image of God in a person, wrote: (1) some people see that the fact of a creation of people in the image of God is proved by the existence of reason and free will; (2) other people think that it is proved by the pursuit of command and domination; (3) the third group thinks it is proved by abilities of reproduction and creation; (4) by the ability of thinking and speaking. Thus, summarizing the previous points of view one can specify the following main characteristics of the image of God in a person: intelligence (thinking), language (speech), free will (freedom), immortality, dominion (domination), creativity and love.

Based on the aforementioned provisions on man as an image of God, whose main goal of life is to achieve likeness of God, Orthodox psychology and pedagogy build their anthropological systems. The entire motivational structure of a person is based on the future prospects of human existence, ontologically set for the human race. On this basis, the educational system is designed to form a person according to the likeness of God. This thesis works equally for both children and adults. It is the perception of a human as an image of God, with a strict coherent hierarchy of spirit, soul and body, the results and consequences of the Fall, that provides the right idea for people, the reasons for their mental and physical illnesses and the ways of possible treatment. At present, most experts in the field of psychology and medicine are treating the symptoms. As the symptoms are hidden from the sight of specialists, the disease persists, and is just temporarily cured. The same process takes place in the education of people. The destructive and deviant behavior of young people is a result of improper upbringing, the lack of a thoroughly tested system of personal values that could be offered to the younger generation. The spiritual hierarchy is supreme and decisive toward its mental component. Any disorders in the sphere of spirit immediately affect the mental state of a person that is eventually revealed on a bodily level. The current state of disharmony in personal spiritual and mental forces, formed as a result of the Fall and enhanced by family and individual sins, leads to various mental abnormalities and diseases. All kinds of depression and stress, numerous phobias, psychoses and psychosomatic illnesses are the result of loss of harmony within a personality. One's mind, feelings and will, when not united for the one impulse toward God and good are often in conflict with each other and the external attitudes of a person. In addition, the impact of the infernal powers, seeking to enslave people, to turn them to an instrument and a mediator of evil, is also present. The spiritual and moral development of adults should consider these issues and contribute to the harmonization between one's mind, feelings and will, and the establishment of human relations on the basis of Christian morality.

---

<sup>1</sup> Макарий (Булгаков) митр. Образ и подобие Божие в человеке. Православно-догматическое Богословие. Т. 1. – М.: Тутаев, 1999. – р. 455.

All the aforementioned proves the necessity of developing an Orthodox personality theory, because, as with the existing volume of scientific knowledge, teachers need a theoretical framework for understanding the essence of humanity, and of the spiritual and psychological processes happening inside, as well as the external forces that impact on it.

### **Orthodox personality theory as a philosophical basis for the spiritual and moral development of adults**

Orthodox personality theory is based on the divine revelation of the Old and the New Testaments, the patristic ascetic literature, Christian anthropology and psychological ideas that do not contradict with a Christian worldview and have been proven in practice. The basis for an understanding of the human mind contains: (a) an awareness of the reasons for the creation of humankind; as well as (b) the spiritual, mental and bodily composition of humankind; (c) the mission of humanity; (d) the changes that occurred in human nature as a result of the Fall; (e) the nature of the impacts from the side of God and the angelic powers; (f) the nature of impacts made by the fallen spirits; (g) the impact of the social and natural environment; and (h) genetic predetermination.

We have developed a model of personality based on Christian anthropology (Figure 1). Below we reveal how the human personality functions and how the spiritual world affects it.

God makes an impact on the personality through one's spirit. The spirit, enlightened by God's grace, enlightens the soul. Divine energy penetrates the "conscious" soul, then descends into the depths of the unconscious, enlightening and purifying it. Less frequent are the direct effects of the angelic world through visual and auditory images or dreams. The world of demons affects people largely through their unconscious, manipulating feelings, emotions, and will. An impact on the conscious mind is made through the thoughts, and less frequently through auditory and visual images, smell, touch and dreams. Because of the Fall people became more vulnerable to demonic influence. But, by God's providence, this effect is not insurmountable. The person has to express consent for the contact with the fallen spirits, and to open up to their influence that what is facilitated by sinful deeds and spiritual ignorance.

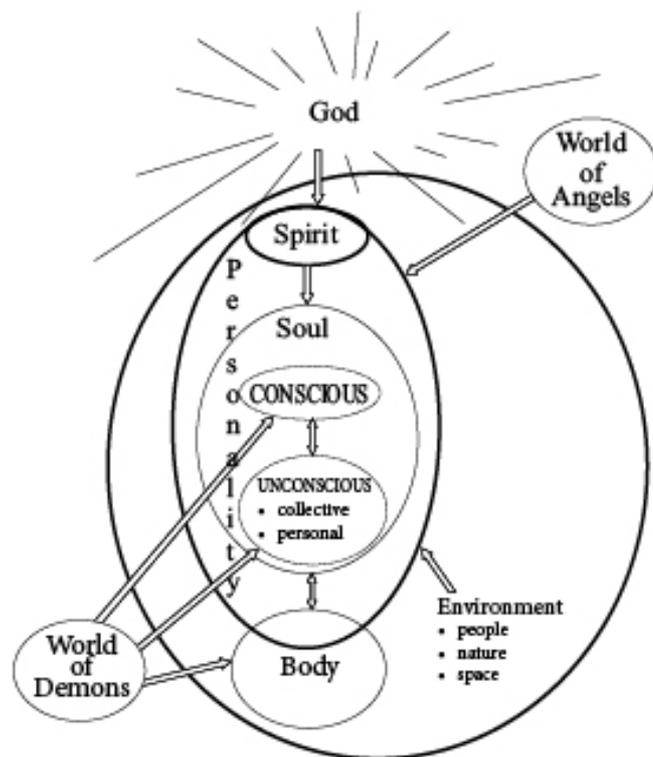


Figure. Model of personality on the basis of Orthodox personality theory.

We may say that the collective unconscious contains a general inclination to sin in the human race in all its representatives, as well as a set of the basic reflexes, inherent in the human nature. The personal unconscious contains: ethnic characteristics of the nation, genetic and spiritual peculiarities of this kind (passions and virtues, and a propensity to them), as well as an individual psychological experience, retired from the sphere of conscious into the sphere of personal unconscious. The impact of the world of demons on a person is made through sinful inclinations, passions, unworthy thoughts, feelings and desires. Everything that has an element of sin is a specific channel through which the fallen spirits have access to a person. The less of the infernal world there is in a person, the fewer number of possibilities for demons to influence him/her.

With the enlightenment of the soul by God's grace, purifying the consciousness from sin, a person forces the demonic darkness out of the unconscious and eliminates the consequences of the ancestral sin. If in unbaptized people sinfulness and, consequently, demonic influence are so strong that the fallen spirits dominate them completely, the collective

unconscious of baptized people, purified by baptism, is no longer a place of unchallenged domination of evil and does not determine the sinfulness of individual actions. Such a person is free to independently determine the way of the spirit of his/her thoughts and actions. Moreover, if after baptism a person is active in self purifying from sinful inclinations and passions, the grace of God, enlightenment of the consciousness, enters the personal unconscious and burns the demonic influence and inclinations to sin. The possibility of the world of demons influencing such a person is considerably reduced. Regarding the Saints, such a possibility approaches zero.

Thus, knowledge of how the personality develops and how it is affected by the spiritual world is an ontological prerequisite for the spiritual and moral development of adults. Is it possible to enact the spiritual and moral development of adults in the process of lifelong education?

The modern educational system is in terms of its worldview at a certain dead-end. To be effective, it has to conform the cultural and historical traditions of the nation and to rely on those core values which have been inherent in this ethnic group over the millennia. For Russian people, Orthodoxy has always been the basic value that determined the pursuit of life in all the commandments of God, the predominance of spirituality over the material and which formed a certain cultural-historical type of person. Comprehension of human nature and the human mission in the frameworks of Christian anthropology sets the corresponding tasks for development and education. Orthodoxy in the field of pedagogy can and should be regarded as a special educational system. Firstly, it represents a complete, time-tested, integrated worldview. Secondly, Orthodoxy is a foundation of Russian culture involved in the development of the state (83-85% of the citizens of the Russian Federation are ethnic Russians). Thirdly, it is this faith that has determined the peculiarities of the Russian character, and which influences significantly the life of the country. Fourthly, it is an integrated system, with its program of social education, self-education, and re-education that does not require any material expenses. It is in this field one can overcome "a sinful self", which forms the will, gives birth to courage and patience, and develops the ability to cope with the difficulties of life without polluting the soul. Study of theory and comprehension of practice of Orthodoxy shows that, from the pedagogical point of view, Orthodoxy is an integrated system that includes methodology and educational methods, i.e. everything required today for a system of lifelong education.

So, what are the ways that the spiritual and moral development of adults in the process of lifelong education can be realized?

### **The laws of moral existence**

Orthodox pedagogy is based on the three laws of moral existence: the law of moral sanction, the law of natural morality (conscience) and the law of the God's testaments. They keep the key to an understanding of the nature

of human morality<sup>1</sup>. It is the first step toward a philosophical comprehension of the spiritual and moral development of adults in the system of lifelong education.

The law of moral sanction determines who is a legislator in the sphere of morality. According to Christian anthropology, the absolute legislator is God. Moral standards are set by Him and hence are objective and unquestionable. These standards, the commandments, given by God Himself through the prophets and apostles, are stated in the Holy Scripture and the Holy Tradition. Christian ethics are based on these commandments.

The second law that defines the basics of moral life is the law of natural morality (conscience). This law is about the moral essence of people and morality as a main driving force for the development of individuals, society and mankind as a whole. According to this law, God granted man the possibility of feeling truth and acting justly. He enclosed in man a correct perception of moral law, and gave universal knowledge of good and evil. Moral law is natural and consistent with human nature and people are responsible for violations of its requirements. As pointed out by the Apostle Paul: "...when Gentiles, who do not have the law, by nature do what the law requires, they are a law unto themselves, even though they do not have a law. They show that the work of the law is written in their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them" (1 Romans 2, 14, 15). It is proved, in Russian at least, by the very etymology of the word "conscience" (Russian: совесть, transliterated from Cyrillic as "sovest"), which means the "common message", the message implicit in man by God Himself. The fact that this law exists proves that the world is primarily ruled by morality.

And finally there are the Ten Commandments, given to mankind in the Old Testament, and other commandments in the New Testament. The Ten Commandments of Moses contains a list of rules for building relations between people and God and among themselves: "Thou shalt have no other gods before me", "Thou shalt not make unto thee any graven image", "Honor thy father and thy mother", "Thou shalt not kill", "Thou shalt not steal", etc (editor's note: King James Bible translations). In The Sermon on the Mount one may find the comments on rapture, on what a person, seeking for the likeness of God, should be. This group of laws also includes "the golden rule of morality", one of the oldest regulations, expressing the universal content of morality, formulated in different forms almost by all nations of the world: "Do unto others as you would have them do unto you". This golden rule has gone through all ages, epochs, states, and governments, becoming a touchstone of worldly wisdom and keystone of the moral consciousness of an individual.

This rule enables a person to take responsibility and act independently, putting him/herself in the place of another. These laws of

---

<sup>1</sup> Безрукова В.С., Мороз А.А. Образ русской школы. – СПб: Сатисъ, 2002. – 160 р.

moral existence and obedience to them provide a continuous, everlasting link between generations, nations, the succession of generations along the historical vertical and horizontal. They contribute to the sustainability of the world, independence from negative moral impacts of the environment and an extreme consistency. It is necessary to know these laws in life's prospects and the limitations of one's personal abilities, beyond which the destruction begins.

### **The main human values: birth, life, death**

The next step in the philosophical comprehension of the spiritual and moral development of adults in lifelong education is an analysis of the three major categories: birth, life, and death. "Birth" in the system of Christian anthropology includes the concept of the Creator and creatureliness, creation and freedom of creation, material birth and possible revival in the Spirit, birthdays and baptism, name days, the guardian angel, the patron saint, and the human responsibility for all that have been born and created. "Life" in the framework of Christian anthropology includes a concept of the individual mission of a person on earth, the choice of a way of life, spiritual development, spiritual warfare and the knowledge that all "Earthly life is sowing" ("You shall reap what you sow") in the name of salvation. "Death" is a concept of the immortality of the soul and the reward, the second coming of Christ, the resurrection of the dead, the Last Judgment and the realization that the "The afterlife is a Harvest". The trinity of birth, life and death (immortality) significantly alters so-called universal values, raising them to an absolutely different spiritual level. Birth, life and death are the supernatural human values, not only explained by the physical nature of people themselves, and therefore, not amenable to purely scientific explanation. Only these moral laws provide a correct interpretation of these major human values, reconciling a person with life and death, with difficulties, directing him/her to the establishment of harmonious relations between the milestones of existence. Here is what the Archpriest Professor V. V. Zenkovskiy wrote about it: "Education is directed toward a specific person whose destiny dates back to the eschatological perspective that connects us all through death. It is wrong to live as if there were no death, and it is wrong to educate people, as if there were no death. Every person faces the eschatological theme as his/her theme and only from this perspective the depth, the whole complexity of the problems of life are revealed. If education has to address the most significant and profound in a person, the problem of the cross, the ultimate destiny of everyone can not be touched upon just out of rhetoric"<sup>1</sup>.

For example, if a person follows the Orthodox worldview, his/her main motivation will be the obedience to the commandments of the Lord. Anything that fits them will be good for him/her, and everything that contradicts them

---

<sup>1</sup> Зеньковский В.В. Проблемы воспитания в свете христианской антропологии. – М.: Изд-во Свято-Владимирского Братства, 1993. – р. 132.

will be evil. The main precept of the Gospel is love for God and man, and “thy neighbor”. Relations, affairs, feelings and emotions in this worldview will have a spiritual orientation, subjecting the material, corporeal part of being to the highest spiritual interests. And if this person is tempted by a sinful desire, the strength of this desire is not irresistible for him/her. In this situation, the voice of conscience wakes up inside, actualizing the sad consequences of sin. And even if the power of passion wins, it will be followed by repentance, since this sin is clearly discordant with respect to the entire structure of the individual Christian.

The third step in the philosophical comprehension of the spiritual moral development of adults in a system of lifelong education is the comprehension of the notion of the “spirituality mode”.

### **Spirituality modes**

The spirituality modes (Latin: *modus* - type, measure, method) are basic Christian virtues, available for human understanding, acquisition and development. These modes are eternal, ontologically inherent in human nature, but reveal in each person according to his/her individual distinctive features. The spirituality modes, implemented in the life of an individual, become one’s moral qualities. The development of these qualities serves as the implementation of the main purpose in human life, the achievement of the likeness of God. The basis for development of all virtues is, as prescribed by the Holy Scripture, love for God and a search for his will in this world. Those who seek God and follow His way, become perfect. This is the main position of a human soul as expressed by the metaphor “walk with God” (Gen. 5, 22, 24; 6, 9).

An example of full possession of all virtues and perfect personification of all the moral qualities is Jesus Christ. For education and self-education one has to attentively read the Gospel, see and analyze how the Son of God (as man) behaved in different situations. The majority of these situations consists of the frequent situations of human life and, therefore, indicates the positive directions in spiritual, mental and physical life. The spirituality modes represent the spiritual, mental basis of the healthy mental life of a person. On this basis with the help of these modes, the moral qualities of an individual are developed. In pedagogy it means the following: on the basis of spirituality modes, different moral qualities of a person can be developed. In other words, the development of spirituality modes, ontologically inherent in a person (fundamental Christian virtues) in all their fullness and variety, is a ground for the development of moral qualities and the achievement of the likeness of God. Morality, developed without a spiritual basis, does not stand up to the tests that will assail it in the flow of life. “There is no true education, morality or wealth without Christ,” wrote Iriney, Bishop of Yekaterinburg and Irbit in his “Book of Helmsman on the Sea of Life”<sup>1</sup>.

---

<sup>1</sup> Кормчая книга по житейскому морю. Поучения Ирины, епископа Екатеринбургского и Ирбитского. – Екатеринбург, репринт 1901. – pp. 122-130.

The Apostle Paul noted three main Christian virtues: "faith, hope and love, and the greatest of these is love" (I Cor. 13, 13). Love in the Christian sense - the highest, the absolute measure of spirituality, since "God is love" (I John. 4, 8). The Apostle John said: "Beloved! Let us love one another, because love is from God..." The cause of many mental and psychological problems is the scarcity of love in a person; i.e. impoverishment of the highest measure of spirituality. By learning to love the people around us and being improved in this love, we learn to love God as well. The criteria for true love are sacrifice, selflessness and an orientation to the benefit of one's neighbor. Faith, above all in God, gives us the strength to live in difficult circumstances. Faith in God implies recognition of His existence and deeds to the glory of God, for the benefit of the Motherland and for the benefit of one's neighbor. Hope indicates a spiritual vector of relying not only on oneself and one's limited abilities, but on God's help in solving life's problems.

The spirituality modes converted to the moral qualities in the process of life also include virtues, underlying the basis of the lifestyle and the development of Russian Orthodox tradition, such as: obedience, chastity, fear of God, restraint, and repentance. Obedience is an expression of human love to God through the will and desire to perform His commandments: "If anyone loves me, he will keep my word" as it is said in the Gospel of John (John 14, 23). But to learn obedience to God, a person has to learn to obey the elder and the superior, especially those, whom he/she trusts. Chastity is interpreted here as a complex of virtues and unity of the powers of a human soul (mind, will, feelings), addressed to God. The fear of God contributes to the acquisition of obedience and chastity, aimed at restraint from evil and repentance when there is not enough power for restraint. The fear of God has also its gradual moral development through the stages of a slave's fear, a mercenary's fear and a son's fear, what, in its turn, also requires effort and labor. Repentance is crucial for the moral growth of a personality, it helps not only to see mistakes, but to recognize and correct them.

If the spirituality modes are set initially for each personality, their development and conversion to moral qualities depends on a number of conditions. First of all, it is a personal spiritual orientation either directed to God and everything about Him (God-seeking) or to oneself (material) and satisfaction of one's passions (Hedonism). Personal spiritual orientation, in its turn, depends on the religion of a person, the national spiritual propensity, the level of personal sinfulness, family and school upbringing, social influence, and influence of God's grace. The spirituality modes as primary Christian virtues produce all the possible moral qualities of a person that can be divided into the basic and the peripheral, i.e. derived, secondary. It is reasonable to attribute the virtues directly noted in Holy Scripture and edificatory literature to basic ones. These are humility, patience, meekness, mercy, faithfulness, sympathy, self-restraint, truthfulness, unselfishness, wisdom, thankfulness, diligence, courage, etc. To the peripheral (secondary) qualities we attribute kindness, responsiveness, sincerity, tactfulness, honesty, mod-

esty, frankness, responsibility, respectfulness, sociability, compassion, friendliness, reasonableness, purposefulness, accuracy, etc. The spirituality modes and spiritual qualities of every person are revealed in compliance with individual distinctive characteristics.

People, brought up in the context of mass culture, not only become easily attracted to sinful passions, but even realizing how disastrous these passions are, can not resist. It happens due to the fact that a sinful direction in such a personality prevails and the spiritual motivation is almost absent. A nation with dominant hedonistic inclinations is doomed to degeneration and extinction from the historical arena.

At the current moment our country is undergoing a serious spiritual crisis and its existence depends on the way that the spiritual and moral development of people will or will not go. Therefore, the spiritual and moral development of adults and the right choice of a religious tradition are essential and necessary for the establishment of our state and our society. These meanings have to be used in the system of the lifelong education of adults.

The ontological premises of spiritual and moral development of a person exist in the very nature of a person, created in the image of God and called for in the likeness of God. With age, and due to certain subjective reasons, people discover the eschatological prospects of life. And then a person needs spiritual development and realizes the necessity of choosing a religious tradition, on the basis of which it will take place. Spiritual and moral development is the subject of an organized process of lifelong education.

## **INTEGRATION OF THE RELIGIOUS CULTURAL TRADITIONS IN LIFELONG EDUCATION IN RUSSIA**

**V. O. Gusakova**

This article focuses on the integration that helps to significantly improve the effectiveness of education. This topical and currently popular didactic principle of pedagogy is well revealed in special literature, but not examined in a context of its components – religious cultural traditions. Moreover, the components of integration – religious cultural traditions enabling the development of spiritual and moral basis of a personality, without which quality education is impossible, are for the first time considered as knowledge, integrated in education and providing continuity in the educational process. In this article the emphasis is given to Christian cultural traditions.

### **The notion of “integration” in the history of lifelong education**

Integration, a backbone principle of didactics, intentionally linking various fields of knowledge, is particularly popular nowadays in a time of an information society that is entering the era of nanotechnology and postmodernism. Integrated learning was pro-actively discussed only in the 20<sup>th</sup> century, though its roots lie in ancient times. It is already at the initial, non-categorical and not pedagogically formed stage of education, when integration takes the place of two world views or the two variants of interpretation of life as an encoded cultural historical text: the two points of view meet – that of an adult and a child’s one. Let us consider as an example the ancient academy, the school of science of Plato (428/427 - 348/47 B. C.), where teaching was carried out in a form of dialectical dialogue between a teacher and students and among the students. Plato’s Academy combined (integrated) the ideas of Socrates and the Pythagoreans and, what is more important, the intellectual development of a personality with spiritual upbringing, without which adequate education is impossible.

In the predominantly religious education of the Middle Ages this integration was applied in a system of theological studies and the studies of the “seven free arts” - grammar, dialectic, rhetoric, arithmetic, geometry, music and astronomy, originating from ancient times. When in the second half of the 11<sup>th</sup> century the universities were established and the fields of knowledge differentiated there by the following departments: the seven “free arts”, theology, medicine and law, the integrated forms, for the first time were used in classes. Specific popularity was gained by a seminar and a scientific dispute. In the 17<sup>th</sup> century a Czech teacher, the humanist J. A. Komensky (1592-1670) did not separate the processes of education and upbringing and called for enriching the student’s mind with deep knowledge, drawn from “one’s own roots”, using the “natural”, “nonviolent”, consistent with natural methods and mixing business with pleasure, and moving towards goals “gradually, without sharp jumps”. Komensky fairly considered that a “child,

sent to a school, should stay there until he becomes an educated, moral and religious person”<sup>1</sup>. To achieve this, Komensky proposed a “general rule”: “always and everywhere to bring things linked with each other together. It means: to link words and objects, reading and writing, exercises in style and development of the mind, learning and teaching, fun and seriousness and everything one may think of”<sup>2</sup>. These statements and his “general rule” are of special importance to this research. They prove the demand and an attempt to introduce the integration of the very religious cultural traditions, without which the upbringing of a “moral and religious person” is impossible within the educational system.

The steps towards the introduction of integrated fields of knowledge in education can be found in the ideas of a Swiss teacher J. H. Pestalozzi (1746-1827) and a German scholar and teacher J. F. Herbart (1776-1841). The first one judged by the requirement: “Bring all connected objects together in your mind and in such a link in which they do exist in nature”<sup>3</sup>; the second one proposed a solution to one of the main problems of education – to arouse versatile interest in students by the creation of flexible groups of ideas in a process of learning different curriculum subjects. Due to this, in Herbart’s opinion the students may acquire a wider circle of humanitarian knowledge.

In Russia it was K. D. Ushinsky, the founder of anthropological approach in pedagogy, who talked about the necessity of integrating science with “folk pedagogy”, based on the traditions of people and their direct life experience. In fact, he outlined the directions for further experiments on the integration of theoretical and practical knowledge in education. Warning against empiricism, Ushinsky stated that pedagogy was “not science, but art” that relied on “numerous wide and complex sciences”<sup>4</sup>. He proclaimed the necessity of dissemination among teachers of a wide range of various anthropological knowledge in anatomy, physiology, psychology, logics, philosophy, history, religion that were associatively, adequately for upbringing and education, didactically linked to each other. This integrated knowledge, being transmitted to the students, can help the creation of a unified world map in a “student’s mind” as well as a holistic worldview.

In the pedagogy of the 20<sup>th</sup> century the integration in education was implemented in the labor schools (from the beginning of the century until the 1920s) and then in the popularization of the so called “interdisciplinary links” (from the 1950 – 1980s) and integrated courses (the 2nd half of the 1980-1990s). The latter were considered as a significant innovational achievement of that century.

---

<sup>1</sup> Коменский Я.А. Дидактические принципы. – М.: Учгиз, 1940. –р. 37.

<sup>2</sup> Ibidem. – р. 66.

<sup>3</sup> Песталоцци И.Г. Избранные педагогические сочинения. В 2-х томах. – М.: Педагогика, 1981. – Т.1. – р. 9.

<sup>4</sup> Ушинский К.Д. Человек как предмет воспитания / Педагогические сочинения: в 6 томах. – М.: Педагогика, 1990. – Т. 5. – р. 21.

The history of pedagogy shows that integration helps to reflect the interconnections between the phenomena of the real world and to link them to the studied disciplines, which in its turn enables the harmonious and holistic development of the personality. Nowadays integration in education as one of the most effective and sometimes even fundamental principles of professional training is examined from different perspectives. The most popular point of view is a “combination of any parts and elements in one unit”<sup>1</sup>, when the elements themselves are heterogeneous and autonomous, but interacting within one accurately organized, structured and didactically reasonable unit, acquire the quality of entirety. Below are the examples of other interpretations of a notion “integration”: “a process of convergence and communication of sciences, going along with the processes of differentiation”, which “is a form of implementation of the interdisciplinary links on a quite new stage of education”<sup>2</sup>; “the leading form of structuring the content on a basis of universality and unity of natural laws, integrity of a person’s perception of the outer world”<sup>3</sup>; “a directed combination, synthesis of certain curricular subjects in an independent system of targeted purpose, aimed at providing the entirety of knowledge and skills”<sup>4</sup>, “the move of a system towards a big organic integrity”<sup>5</sup>. Having summarized the things mentioned above, we can provide an extended characteristic of the notion of “integration in education” in the context of this research: integration is a specific didactic principle, helping to reveal and implement the higher forms of reasonable and multi-level interconnection between the different components of education, leading to qualitative and quantitative changes in the educational process. Such integration is characterized by the indissolubility of its constituents; their communication, resulting in the creation of a new structural mono object or a new objectivity and an enlarged pedagogical unit, with brand new and more perfect functions in relation to its components.

If we are to concretize this notion, we can say that integration, in particular: (a) helps to create a student’s picture of the world, actualizing their worldview, world perception and feeling of the world, united in accordance with an epoch, an ethnos and traditions; (b) helps to better comprehend the integrated new knowledge, as its structure can include already acquired material, on the basis of which an extension of cognition takes place and the integration itself is built according to a spiral system; (c) motivates the stu-

---

<sup>1</sup> Советский энциклопедический словарь / Гл. ред. А.М. Прохоров. – 4-е изд. – М.: Советская энциклопедия, 1989. – р. 201.

<sup>2</sup> Сердюкова Н. С. Интеграция учебных занятий в начальной школе // Начальная школа, 1994, № 11, pp. 45-49.

<sup>3</sup> Монахова Г. А. Образование как рабочее поле интеграции // Педагогика, 1997, № 5, pp. 52-55.

<sup>4</sup> Сидоренко В. К. Проблеми наступності та інтеграції змісту навчання у системі //Школа пту вnz: Матеріали міжнародної науково-практичної конф. – Віниця, 1996, pp. 96-98.

<sup>5</sup> Яковлев И. П. Интеграция высшей школы с наукой и производством. – Л.: Изд-во ЛГУ, 1987.

dents towards a complex, not isolated learning of any phenomena (discipline), a dialectical understanding of it and making conclusions about it in the various spheres of notions and ideas; (d) adapts teaching to the particularities of the students' age.

### **Religious cultural tradition as knowledge, integrated in lifelong education**

We have found out that the components of integration in lifelong education are knowledge. According to the Dahl's Explanatory Dictionary, knowledge is "a state, a belonging of a person, knowing something; awareness, information as a result of learning, experience"<sup>1</sup>, and in a modern pedagogical dictionary it is "tested by social, historical practice and proved by the logic, the result of a process of reality cognition, an adequate reflection of reality in human mind in a form of notions, ideas, theories, judgments"<sup>2</sup>. Based on these two definitions, we may understand that the components of integration in education are data, ideas and the notions of a person about reality, formed in a process of education and life experience – personal and universal. It is well known that education beyond development (reasonable "naturally artificial process of multidirectional changes, happening in a person..."<sup>3</sup>) and upbringing (goal-oriented management of human development for one's acquisition of the "fullness of existence in the material world and the spiritual world"<sup>4</sup>) does not reach its goal – spiritual, moral, emotional and citizenly development of a socially and culturally identified personality, striving for self realization (personal improvement) and life building (improvement of the environment).

The education of the younger generation has been a subject for concern since ancient times. V.A. Slastenin writes: "Thus, even primitive people had knowledge on the education of children, passed from one generation to another in the form of customs, traditions, games, and life rules. This knowledge is reflected in sayings and proverbs, myths and legends, tales and anecdotes (e.g. "Repetition is the mother of learning", "An apple does not fall far from the apple-tree ", "Live and learn ", etc.), making the content of folk pedagogy. Their role is extremely high in the life of society, the individual family and the individual. They help an individual to communicate with others, to achieve self-improvement, and to carry out parental functions"<sup>5</sup>.

So, one of the conclusions of this research may be the following statement: lifelong education is based on development and upbringing and is directly dependent on the accumulated human knowledge and experience, integrated in their area. The effectiveness of education requires quality as-

---

<sup>1</sup> Даль В.И. Толковый словарь живого великорусского языка. В 4-х томах. – Т.1. – М., 2002. – р. 689.

<sup>2</sup> Педагогический словарь. <http://www.enc-dic.com/pedagogics/Znanija-631.html>

<sup>3</sup> Шестун Е. Протоиерей. Православная педагогика. – М.: Про-Пресс, 2002. – р. 31.

<sup>4</sup> Ibidem.

<sup>5</sup> Слостенин В.А. и др. Педагогика Учеб. пособие для студ. высш. пед. учеб. заведений / В.А. Слостенин, И.Ф. Исаев, Е.Н. Шиянов; Под ред. В.А. Слостенина. – М.: Издательский центр «Академия», 2002. <http://www.elective.ru/arts/ped01-k0046-p01701.phtml>

assessment of the content of this knowledge and experience as well as the its processing (generalization, synthesis, structuring) for transmission to the younger generation. The assessment and processing of knowledge and experience, which is a selection and preservation of the right, the vital and the culturally reasonable and a rejection of the unnecessary, relates to religious and cultural traditions.

According to the anthropological paradigm, human development continues in three vectors: biological, social and culturally symbolic. The latter defines the self development of a person and person's value meaningful principles, which are implemented in the educational process. "A cultured person is an educated person, brought up on the basis of an image of a Human, an ideal of the given culture. Education as training, upbringing, development is a main cultural form of human existence and underlies it"<sup>1</sup>. Culture, in its turn, has its roots in ancient religious cults, containing different types of activities (observation, playing, imitation, graphic, etc.), this way or another caused by an inclination to transform the reality. These cults prove that to the nature of human consciousness there is an inherent desire to go beyond the visible and tangible world into the sphere of the transcendent. Cicero (106-43 B.C.) in the pagan era wrote: "Of all kinds of animals there is no one except the men who has the slightest knowledge of God"<sup>2</sup>. Thus, religion became a source of eternal values and that is why it gave a powerful impulse to the spiritual development of people.

At the foundation of any culture lies a religion or beliefs (if we talk about paganism). Religion creates its own worldview, approved and reflected by culture in the various spheres of human activities (arts, science) and passed through the generations by traditions. It explains the stable status of religion as a necessary life-asserting and life-regulating component that has an axiological system according to which the culture is built in the space and evolves over time. For the personality that develops in this sphere the tradition is fundamental knowledge, an essential condition of the continuity and succession of education. The very concept of education as a "form of social practice, transmitting social experience to a person so that he/she could gain an image, adequate to the given culture"<sup>3</sup> has a point of contact with tradition, which also transmits social and cultural experience. Moreover, the word "передача (peredacha)", meaning "transfer" in the Russian language, was pronounced in the past as "передавание, переданье (peredavannye, peredanye)" meaning "delivering messages", and finally, as "преданье (predanye)", meaning "tradition". The latter is interpreted by V.I. Dahl as "the memory of an event, passed on orally from ancestors to descendants; les-

---

<sup>1</sup> Слободчиков В.И., Исаев Е.И. Основы психологической антропологии. Учебное пособие для вузов. – М.: Школа-Пресс, 1995.

<sup>2</sup> Цит. по: Епископ Варнава (Беляев). Основы искусства святости. Опыт изложения православной аскетики. [http://pilotchart.narod.ru/text/Varnava/Varnava\\_2.htm](http://pilotchart.narod.ru/text/Varnava/Varnava_2.htm)

<sup>3</sup> Словарь-справочник по теории воспитательных систем / Сост. П.В. Степанов. Изд. 2-е, доп. и перераб. – М.: Педагогическое общество России, 2002  
[http://www.pedlib.ru/Books/1/0258/1\\_0258-1.shtml](http://www.pedlib.ru/Books/1/0258/1_0258-1.shtml)

son, instruction, life rules passed from generation to generation, belief, commandment, precept"<sup>1</sup>. When a person knows a tradition, he/she refers to their ancestors, residing in another infinite space, and therefore alive forever. In conjunction with a word "sacred" the tradition has a deep spiritual meaning and points out the preservation and dissemination of the Divine Revelation, that, according to St. Vincent of Lérins, "which is given to you, not invented by you", that "which you have received, rather than what you have invented"<sup>2</sup>. Christ himself spoke about it in this way: "For I have given to them the words which you gave me; and they have received them, and have known" (John 17:8).

Here we have come close to the religious, and in particular Christian tradition, the introduction of which in lifelong education helps to interpret the concept of "education" as the restoration of the image of God. This image was given to the first man at the time of the creation and has since been granted to everyone. Committing sins, a person obscures or distorts it, so that it turns completely invisible for some people. To return people to their true face, to make them resemble the image of God is the task of education in the Christian interpretation, solved continuously without interruption for a single moment, throughout the history of mankind. Such education requires not only external effects - teaching from the outside, but continuous work within oneself – self-education so that acquisition of "the knowledge about God" became "the cognition of God", which in its turn, is the purpose of upbringing.

The acquisition of knowledge by a person starts at birth, or in the opinion of the supporters of perinatal pedagogy, in the womb, and continues throughout the course of life. Growing up and acquiring more and more knowledge, a person forms his/her mind, and becomes a "set of knowledge" (consciousness)<sup>3</sup>. While knowledge acquisition naturally belongs to the sphere of education, exposure to the traditions of a nation, which are to a greater or lesser extent associated with religion and always with culture, is usually included in the sphere of upbringing and development. However, as we mentioned above, education is fruitless without adequate development and a purposeful upbringing, or on the contrary which is even worse, can lead to quite bitter results. In this case there is a danger that a person will start using their acquired knowledge unconsciously, applying it not for good, but for evil.

It is a tradition as a "form of self-organization, steadily reproduced from generation to generation by means of specific elements of culture (such as practice, ritual, ceremony, educational customs, teaching instructions, a set of main texts, etc.) that leads person to the certain way of self-

---

<sup>1</sup> Даль В.И. Указ. соч. – Т.3. – р. 384.

<sup>2</sup> Святой Викентий Лиринский. Памятные записки Пeregрина. – М., 1999. – р. 15.

<sup>3</sup> Владимир Волжский. Основания синтетической теории человека. – СПб: Ступени, 1997. – р. 15.

development”<sup>1</sup> and enables the culturally consistent selection of knowledge and its distribution in accordance with the established hierarchy of values. The religious and cultural traditions, representing in their entirety the dialectic knowledge, can effectively make a knowledge base in the process of life-long education. They are of high significance as they bear the moral ideal and form the positive behavioral stereotypes. It is the religious and cultural traditions with a different action force that direct human behavior from birth and throughout life. The weight of the religious constituent depends on ideological, geopolitical, historical and other characteristics of a region or a social stratum, where a personality is developed.

It is especially important to note that the religious cultural traditions have two characteristics, incompatible at first sight, but in fact quite organically synthesized: stability and dynamism. Stability implies the steady, deep-rooted basis on the eternal objective values of the universe – truth, kindness and beauty, reflected in the cultural and historical experience and conscious cognition of the objective reality accumulated by mankind, time-tested and evaluated. The dynamism of traditions is their cyclic disclosure or spiral development (reproduction) and an acceptance of an understanding of one’s involvement in a family, kindred, a social stratum and a historical community, etc. as an essential prerequisite of the cultural identification of a personality. The process of passing traditions on, occurring with certain time and space intervals is a guarantee of the sustainability of a culture, which is a main factor of a nation’s life and an important condition of the continuity of education as a form of culture. In the process of passing traditions, the cultural and historical layers of the present age are linked to those of the past – such a specific “meeting” of a person with his/her ancestors (predecessors), discovering (disclosing) the sacral, vital meanings, and implementing the spiritual link of times and generations. This link is a structure of values, formed within a certain group of people (nation) considering their mentality. In the process of disclosure and reproduction of traditions, a reflection takes place which is a comprehension of the content of tradition in order to critically understand oneself, one’s motivations and mission; to consider the traditions from different perspectives, taking into account previously made assessments; to accept these assessments (or not to accept) in accordance with specific social cultural conditions; to make a judgment.

At the last stage of acceptance or rejection of the traditions, a pyramid of the universal human values is constructed and the life strategy is defined. If the traditions are accepted, the pyramid of values and the life strategy develop according to a principle of the constructive clockwise spiral, where each wind is analogous to the previous one, but is located at a significantly higher level, which leads to the positive development of a personality, and its cultural and social identification. In the case of a rejection of traditions, we may observe the inverse effect of the destructive spiral and the absence of

---

<sup>1</sup> Захарченко М.В. Культура и образование в перспективе традиции. Традиция как предмет теоретического осмысления. Монография. – СПб: СПб АППО, 2007. – р. 84.

identification. It is worth mentioning that in ancient times, the constructive spiral was considered to be a symbol of life and an attribute of the goddess, protectress of science and arts, Pallas Athena. The destructive spiral meant death, and was an attribute of Poseidon, sender of natural disasters.

On the basis of the above mentioned points, we can make the following conclusion: the priority of the religious cultural traditions, considered as knowledge, is stipulated in lifelong education by the very method of cognition, knowledge acquisition that implies the disclosure and acceptance of traditions through a focused view to the past and understanding of one's spiritual and cultural legacy. The result of such understanding is an acquisition of the meaning of life and an aspiration for creative activity and improvement. In the most cases the leading life purpose of a person is the acquisition of happiness, perceived usually as a fulfillment of desires.

### **Happiness is an aim of lifelong education within the context of religious cultural traditions**

A religious (spiritual and moral), traditional Russian meaning of "happiness" as an acquisition of peace inside and the highest grace, love - differs from the ethical concept of modern times. V.I. Dahl gives a detailed interpretation of "happiness": "doom, fate, lot and destiny", identifying it with a personal way of life without applying a positive slant to it: "Everyone gets one's own happiness"; "occasion, desirable surprise ... good luck, lightness in business not by calculation", connecting it with the happy course of affairs, committed outside of human plans "not by calculation"; "prosperity, wealth, earthly bliss, desired life without sorrow, trouble and anxiety, peace and contentment; all the desired, all that refreshes and satisfies a person according to one's beliefs, tastes and habits"<sup>1</sup>, close to a notion "eudemonism" (Greek ευδαιμονία, eudaimonia – prosperity, bliss, happiness), originating in ancient times and putting pleasure at the top, but in this interpretation implying the human choice between the transitory and the eternal values. In the consistent presentation of the different points of view on "happiness" at the Dahl's dictionary the evolution of interpretations of the concept can be traced. The latter interpretation - "prosperity, wealth..." - has become dominant in the 20th century.

The Great Soviet Encyclopedia defines: "Happiness, the concept of morale that defines the state of a person, which corresponds to the greatest internal satisfaction with the conditions of a person's existence, the fullness and meaningfulness of life, the realization of a personal mission. Happiness is a sensual and emotional state. The concept of happiness does not simply characterize a certain specific objective condition or a subjective state of a person, but expresses an idea of what a person's life should be like, what is bliss for him/her. Thus, the notion of happiness has a normative axiological

---

<sup>1</sup> Даль В.И. Указ. соч. Т. 4 . – p. 371.

nature."<sup>1</sup> The fact that "happiness" is included in the sphere of morality implies that to achieve it a person has to estimate different phenomena on his/her own in accordance with a previously established mental system of values and on the basis of his/her own conclusion make a choice of the way of life. Hence, human destiny depends on one's choices and is linked directly to upbringing and education, during which the personal system of values was developed, while happiness is a subjective ethical category, implying an achievement of earthly joy and wealth, even if not for this person, but marked by his/her own perception of wealth. Such understanding does not correspond to the above mentioned purpose of lifelong education, namely the development of a personality, striving for self-building and life building.

According to the Christian dogma, the human aspiration for true happiness has a spiritual and moral basis, thus it differs much from the secular idea, based on moral norms. In the modern age, the concepts of "virtue" and "morality" have been equaled and morality has been considered as a derivative from the Latin word "moralis" (virtuous) – "one of the main methods of the normative regulation of human activities in the society; a certain form of social consciousness and a specific form of social relations"<sup>2</sup>. Referring to the Latin root of the word "moralis", "mores" – customs, manners, behavior, one can say that morality derives from virtue and is a teaching of virtue, not virtue itself, and undoubtedly bears a mark of cultural historical experience of the specific nation and its ideas on virtue, developed and evolving with the nation.

Therefore, virtue is an objective and universal category of "truth, kindness and beauty", taken by God as a basis for the universe and granted to people, existing regardless of whether a person is aware of it or not, or obeys it or not. The Venerable Abba Dorotheus wrote on this issue: "When God created man, he enclosed in him something Divine, as if a thought that enlightens the mind and indicates what is kind and what is evil. It is called conscience, which is a law of virtue"<sup>3</sup>. In short, regardless of how the people of different cultures and the bearers of different traditions perceive virtue, it is one and sacrosanct for all.

The concept of "morality" should be considered in a different way. Morality is a subjective category, a set of moral notions, formed as a result of critical, analytical activity of human mind, typical of a single group of people – a nation. However, no matter how diverse the norms of morality among different nations, confessing different religions, they are all united in the idea that common good is above personal good and a moral person must forgo personal interests and desires for the sake of others. In Christianity, this idea is reduced to the main commandment: "Love one another" (John 15:12), be-

---

<sup>1</sup> Большая советская энциклопедия. 3-е издание. – М., 1969–1978 // <http://bse.sci-lib.com>

<sup>2</sup> Ibidem.

<sup>3</sup> Цит. по: Ткаченко А. Одна дорога в разные стороны или может ли неверующий человек быть нравственным // Фома. – 2008. – № 3 (59) март. – р. 41

sides, this love has to be sincere, dedicated and selfless, because "Greater love has no one than this that he lay down his life for his friends" (John 15:13). A person striving for personal happiness (good) and the satisfaction of selfish interests sooner or later either stays in opposition and starts fighting with everyone, or is doomed to the hopeless pursuit of an illusion, and loses the meaning of life. This is a disastrous path for a person and damaging to the environment, a path along a destructive spiral. People oriented towards common good, driven by altruistic goals, gradually reach solidarity, and then its a higher degree – the religious community (known as "sobornost" in Russian – note from the translator), in which they are bound by ties of strong brotherhood and love. Their life is full of sense, happiness and creativeness, and they move in the right way, developing along a constructive spiral. The Russian philosopher Prince E. N. Trubetsky fairly noted: "Our life can get a logical justification for that condition only if we believe in such an objective, good, which is its purpose and meaning"<sup>1</sup>. A moral interpretation of "happiness" in the spirit of national religious and cultural traditions, applicable to the educational process was formulated by K. D. Ushinsky. He stated rightly that: "the concept of happiness is not identical to the notion of pleasure; happiness for a human being, striving for continuous and continuously expanding activity, is the activity itself, continuous and continuously expanding" and he further pointed out: "every person has his/her own idea of happiness just because everyone has his/her own life and life activity, and this very activity is happiness"<sup>2</sup>. Ushinsky also pointed out: "the idea of happiness as an activity" aimed at the good, was formed only in Christianity. Being a central problem in all religious and philosophic systems, the category of "happiness" keeps a positive direction for good not for itself but for the sake of others, at the same time it is not directly identified with the physical and spiritual labor of a person. Thus, according to Aristotle, happiness - is "an activity of the soul in the fullness of virtue"<sup>3</sup>; for a Buddhist happiness is to achieve nirvana - "extinction, disappearance, redemption, then a bliss (...), the final, perfect, supreme state of a human soul, characterized by an absolute tranquility, lack of any passions and selfish desires (...) a highly blessed and eternal state"<sup>4</sup>, for a Muslim – "it is an absolute good (...), but not for its own sake, but because it is necessary to achieve happiness"<sup>5</sup>.

Thus, from the Christian perspective, the concept of "happiness" is objective; it is a continuous activity, the sphere of which is determined for each person by the subjective view of his/her natural inclinations - talents and so-

<sup>1</sup> Трубецкой Е. Н. (Князь). Энциклопедия права. – СПб: Лань, 1999. – р. 57.

<sup>2</sup> Ушинский К.Д. Указ. соч. – Т.6. – р. 380.

<sup>3</sup> Аристотель. Никомахова этика // <http://lib.ru/POEEAST/ARISTOTEL/nikomah.txt>

<sup>4</sup> Брокгауз Ф.А., Ефрон И.А. Энциклопедический словарь // [www.slovoopedia.com/10/192-0.html](http://www.slovoopedia.com/10/192-0.html)

<sup>5</sup> Абу-Наср Мухаммад Ибн Мухаммад Ибн Тархан Ибн Узлаг аль-Фараби ат-Турки. Сочинения. Цит. по: Хайруллаев М.М. Фараби и его философские взгляды. – М.: Знание, 1975. – р. 27.

cio-cultural conditions. We need to note that physical labor, in combination with prayer - spiritual labor – has been considered as the right means of self improvement and transformation of the world around, not only in Orthodoxy, but in Catholicism. It is enough to recall a phrase in Latin: “Ora et labora” - “pray and work”, which became a motto for members of the monastic Benedictine Order. Each person strives for happiness and looks for a way to achieve it – a personal way in life through continuous labor. To help a person in choosing a future activity through which one can realize talents granted from above, an experience gained by one’s ancestors in order to find the meaning of the existence in order to transform oneself and the environment to make a positive contribution to the history and culture of mankind, and finally, “seeing the deeds done”, to feel happy – is the true purpose of lifelong education.

#### **Life way strategy – a result of integration of the religious cultural traditions in lifelong education**

The result of implementation of the above mentioned purpose of lifelong education is a further way of human life, where according to the Christian doctrine, a person reaches the likeness of God. For this purpose the life path, the ascent to God has to resemble the six days of creation, and one’s deeds – the act of creation of the universe by God. Let us refer to the Holy Scriptures. God created the world, moving along a constructive spiral - from simple to complex, so that each preceding creation was repeated in the future, but at a higher level. “Man is the crown of creation, having absorbed all of God’s creation and having obtained the image of his Creator, is a “trinity of the individuality, vitality and identity of human nature”<sup>1</sup>. At the end of each day God gave an assessment of His creation and summed it up like this: “And God saw that it was good” (Genesis 1: 8, 10, 12, 18, 21, 25). In the end, on the sixth day: “And God saw everything that He had made, and it was very good” (Gen. 1: 31). So a human, created “in the image of God” in an effort to become like God must spend his life so as on the eve the death to look back at all his deeds done and say: “That is good!”

The idea of life building through self building has come from the wisdom of antiquity. It states that the meaning of human life is implemented in the three deeds that are acquired in Christianity in the spiritual and moral sense. A person has: (1) to build a house - to build a shrine to God in his/her heart of the seeds of faith, for “the kingdom of God is within you” (Luke 17:21); (2) to plant a tree – to grow the Tree of Life, that is to save oneself and others by one’s deeds, so as later, after death, to receive eternal life (in other words to regain the lost paradise); (3) to raise a son - to bring up the spirit of God within oneself, which is “the essence of God’s existence”, “an image of the Trinity”, “moral power”. It means that a person should return to

---

<sup>1</sup>Дверницкий Б. Г. (Адрианов). Шестоднев о человеке. Опыт философской антропологии. – СПб, 2008. – р. 109.

the first created human, who had been before the fall "infinite, wise, good, innocent, incorruptible, holy and free from any sinful passion, any sinful thought and feeling"<sup>1</sup>.

The implementation of such a life strategy is possible for an individual, who is educated and brought up within religious and cultural traditions and for whom life outside of God is inconceivable. However, there are numerous examples of people and not only Soviet ones, who were taught from their first steps: "God does not exist", but nevertheless, were motivated by the thought: "it is better not to live in this world than to live without conscience"<sup>2</sup>. They represent trustworthy examples of humanity, hard working, honest and dedicated. In the post-Soviet era, with the revival of Orthodoxy many of them naturally joined the Church. It is explained by the fact that the standards of morality that they had followed throughout their lives, and met moral justification in faith. It is surprising yet natural that the morale in the Soviet Union - a country with an atheistic ideology that rejected the idea of God and Creation, was built up in the spirit of Christian ideals, yet without the Divine providence in human destiny. It is a surprise as well that in the USSR, people were brought up whose behavior was determined by the new standards of morality, based on the previous moral foundations of pre-revolutionary Orthodox Russia. For example, the community (sobornost) was replaced by solidarity, faith – by conviction, the kingdom of heaven – by the bright future of Communism. The ideas had changed, but the aspiration for common good, and happiness not for oneself but for others (friends, fraternal peoples, descendants) against oneself was preserved and moreover, became the main goal of the upbringing and education of a Soviet citizen. It was natural, because the religious and cultural traditions in Russia concerning morality were strong and effective. They penetrated the whole life of the Russian people and determined their behavior. It was impossible to abandon them, but to replace the religious component by the ethical morality, keeping a positive vector – future common happiness - was permissible, though not for a long period.

The key difference was that the Soviet education system took care of the development of an "outer person" and of the quality of the person's social roles, while in Orthodox Russia the priority was to develop the "inner person", his/her spiritual life, which determined the behavior within society.

The "outer person" seeks to achieve human ideals. As far as whether these ideals are achieved, the person starts feeling a need in a third-party evaluation. In the Soviet Union evaluation from the elderly was considered as important, as well as evaluation from the members of the Komsomol and the Communist Party. If there was no evaluation, there was no moral satisfaction from the achievements, and the goal - happiness - was not reached. It is worth recalling a sophism: "what does a mirror reflect when there is no one watching?" The answer is simple: it reflects nothing, because there is no

---

<sup>1</sup> Игнатий Брянчанинов (святитель). Творения. Аскетические опыты. Слово о человеке. – М.: Лепта, 2001. – pp. 214–220.

<sup>2</sup> Слова Лизы Пряслиной, героини тетралогии Ф. Абрамова «Братья и сестры».

contemplator of the reflection. An "outer person" living without God, is dependent on the opinions and estimates of people around. In the case of discrepancies between the moral attitudes of a person and society (this is especially dangerous when moral values have no moral basis), a person that does not have the inner spiritual force, and is not capable of self building and life building. The person is either absorbed by society, dissolves in it, or retreats into oneself, which inevitably leads to destruction. The impiety means a rejection not only of the world of heaven and of the earthly world, but it is a negation of life itself in general. Outside of God there is no past and future, while the present becomes meaningless, and the way of life turns from a ladder to a point, the dead-end. Let us recall the atheistic characters from the works of Fyodor Dostoevsky – some of them have gone mad, some of them committed suicide.

The "inner person", a religious one, on the contrary does not look for external estimates, as being aware that people are always under the God's eyes, acknowledges the only justice as being by heaven. Such people have a spiritual force, and hence, the power enabling them to follow the outlined way of life, to firmly endure all the hardships and to confront the evil of this world. According to I. A. Ilyin: "...All of the most significant, the best that has been committed in the history of human culture, was implemented in this way: in a fight against the insurmountable laws of human existence, in the elimination of conflict between the living love, maximal calls of conscience, in acceptance of responsibility for personal guilt, in the heroism of confession, (...), in short – in the severe and harsh walk along the "narrow path" and through the "narrow gates" (Mt. 7:14)." <sup>1</sup> The conversion of former atheists in the post-Soviet era was caused by different impulses. Some of them needed an external, higher source of moral (objective) estimation of their actions, which is God. For the majority of them the unquestionable reason was "that is the way my ancestors lived", pointing out the desire to follow the original religious cultural traditions.

Integration of the religious cultural traditions in lifelong education helps to address vital tasks, namely: (a) to build an understanding of the life course as an ascent (ladder) to God (truth, moral ideal) and the acquisition of happiness, the internal spiritual state of peace and joy; (b) to develop and constantly maintain a functioning "value meaningful sphere of personality", which motivates the positive strategy of life prospects in the scope of the whole of mankind and a single person; (c) to actualize talents and gifts towards good and love, to develop emotional tenderness, compassion, and firmness in various life situations.

The integration of knowledge in education is a necessary topical and popular condition of it today, when the enhancement and acceleration of the speed of social life development in general and education, in particular actu-

---

<sup>1</sup> Ильин И. А. Аксиомы религиозного опыта. – М., 1993. – pp. 427–428.

alize the problem of transition from the empirical synthesis to an advanced scientific cognition of the fundamental laws of existence. The necessity and effectiveness of integration is confirmed by numerous attempts to implement it throughout the history of mankind since ancient times. We can state that integration has deeper didactic roots and highly developed traditions. By the end of the 21<sup>st</sup> century, a rich experience had been accumulated of systematic, conceptual, analytical comprehension and consideration of the integrative process with a further, mostly successful introduction of these processes in practice. Nowadays integration is considered as an essential system building principle of didactics, implying the organization of the educational process considering the interdisciplinary and metadisciplinary links and traditions of education, typical of every nation – the bearer of a certain culture.

A guarantee of continuity, cultural conformity and consistency with nature of education (these are the important conditions for the formation of personality), is provided by religious cultural traditions. It is these traditions that allow students through feeling, understanding and recognition of the past (as involvement in the tradition allows the use of different types of world comprehension by a person) to change their present so that a necessary vector to the future was set and a true direction of life was determined. Religion here is a source of eternal values, preserved and reproduced by culture for the viability of a nation. Quality and productive education requires positive goal setting. The pursuit of happiness (good) through the activities and understanding of activities as happiness – is the best target purpose in the integration of religious and cultural traditions in lifelong education. Firstly, this goal is achievable, secondly, it has a positive idea, and thirdly, being implemented within the frameworks of religious and cultural traditions, it focuses on building such a life strategy that allows a person in the future to improve oneself, (to continue their education) and to improve the environment. We should note that all religions lead people to happiness, but Christianity has enriched the idea with the highest spiritual and moral sense.

Thus, the integration of religious and cultural traditions in lifelong education allows as undeniable advantages the development of: (a) motivated abilities for self building and self-organization through the comprehension of religious ideals and appreciation of cultural legacy, (b) skills, consistent with nature and culture, for the solution of problems regarding meanings (c) the ability to make a conscious moral choice and building a strategy of moral behavior in critical situations, (d) abilities enabling the creative actualization of a person in a social and cultural space, allowing a person to identify oneself in the ideals and values of culture, to reach an independent responsible position in the world - a spiritual maturity, and finally, to correctly build a strategy for a way of life, in which the chosen activity will be perceived as a happy attainment of the fullness of existence.

## **THE SPIRITUAL AND MORAL ASPECT OF LIFELONG EDUCATION: THE EXPERIENCE OF PHILOSOPHICAL AND PEDAGOGICAL UNDERSTANDING**

**V. A. Mosolov**

The purpose of this article is to actualize the spiritual and moral aspect of lifelong education, focusing on some issues like the influence of educational on students, and the internal spiritual work of the individual at self-education and self-improvement. We would like to say immediately that by “lifelong education” we mean here not only institutional, but also non-institutional forms. With this approach, it’s logical and fair to assume that permanent or lifelong education (we think in this case it is acceptable to use the terminology that has been developed in the Polish educational literature<sup>1</sup>) can include even illiterate people who look to learn from life, to think about it and make practical conclusions about self-improvement from these reflections. Modern specialized and scientific-related lifelong education is not so superior to the constant education characteristic of life and human culture in general. Human beings were historically focused on learning throughout life. Live and learn: in this maxim the axiological, spiritual and moral existential meaning clearly prevails. It reflects the problem of upbringing and self-education. What is the specific feature of lifelong learning? This question is especially important, as in scientific literature there is a tendency to believe that with regard to adults, “upbringing” seems to be incorrect, or it becomes self-education. And, as we have seen, self-education, again through the prism of issues of lifelong education, is not even considered, although authors specifically and thoroughly, such as, for example, N.A. Lobanov, point out that the process of self-mastery of a profession, or type of employment activity outside of the self and spiritual development leads to the formation of a morally flawed, and in some cases, antisocial personality. Ethos, which puts in front of people the values that they should follow in their lifetime, and due to which they change morally and spiritually, is the result of one’s will, the result of self-education.<sup>2</sup>

Our idea is based on the belief that any education, at all times, one way or another, served as upbringing, along with learning function, thanks to the supplemental function of students’ personal development. This analysis

---

<sup>1</sup> Гржибовски Р. Непрерывное образование как важный компонент профессиональной подготовки учителей (на основе польского опыта) // Образование через всю жизнь: Непрерывное образование для устойчивого развития: Тр. междунар. сотрудничества. – Т. 7 / сост. Н.А. Лобанов; под науч. ред. Н.А. Лобанова и В.Н. Скворцова. Ленингр. гос. ун-т им. А.С. Пушкина, НИИ соц.-экон. и пед. пробл. непрерывного образования. – СПб: ЛГУ им. А.С. Пушкина, 2009, pp. 387-390

<sup>2</sup> Лобанов Н. А. Непрерывное образование в контексте общественной и личной потребности // Образование через всю жизнь: Теория и практика непрерывного образования для устойчивого развития: Тр. рос.-болг. междунар. сотрудничества / под науч. ред. Н.А. Лобанова, В.К. Скворцова и М. Ганевой. – СПб: ЛГУ им. А.С. Пушкина, 2010, p. 267.

shows the global historical and pedagogical process. Since ancient times, children were both educated and brought up at the same time, i.e. there was introduction of values, traditions: a certain type of spiritual and moral relationship was included in education. Children were taught from an early age that they live in a common world. They also formed ideological views on how to live with people and with oneself, how to learn, evaluate and improve oneself.

### **Lifelong education and some of its religious meanings**

Religious educational systems have been particularly good at providing content-related and technological support of individuals' awareness of spiritual and moral norms, and the highest standards of "community living". Cultural studies and theological analysis show that religion pronounces the tendency of bringing people up and influencing them from the outside, while at the same time creating an "inner man" capable of sustained and profound moral and spiritual reflections. Ideal norms of justice and charity, characteristic, in fact, for all world religions, relate not only to the external behavior of the person acting in the world, but to internal determination for self-criticism of egoism, the inner eradication of sin, climbing the "ladder" of spiritual activity and growth under the sign of love (John Climacus). The specified orientations for the unity of "common living" are extremely clearly manifested in many prayers. We stand in solidarity with the famous Russian psychologist and psychotherapist V. F. Vasilyuk, who notes this fact in his fundamental studies devoted to prayer experiences.<sup>1</sup>

It's noteworthy that religious identity actually means or requires vigilant and indeed continuous spiritual and moral perfection of a human being. Religious orientation of the continuity of spiritual and moral growth of the individual is consecrated in moral absolutes, which are higher than anything else. Religious people grow spiritually until the last moments of life when, say, leaving for another world, speaking words of confession, contrition and repentance. A man cannot achieve the divine ideal, but the pursuit of this ideal makes him a man, the image and likeness of God. Karol Wojtyła in his treatise "Foundations of Ethics" pointed at the spiritual and educational leadership of one person for others (teachers, parents), and the fact that "everyone has to justify to himself whether his acts are good or bad."<sup>2</sup> The author of the treatise emphasized that commitment to the process of activity makes it possible for each being to improve. "This process happens in humans. There are various benefits from the goal of his aspirations and actions to the extent that they contribute in one way or another to this person's perfection. One improves his body, adding new strength; another improves his mind, expanding knowledge. Among all these benefits only moral good improves the person's very essence; a man becomes better as a man through moral

---

<sup>1</sup> Василюк В.Ф. Переживание и молитва. Опыт общепсихологического исследования. – М.: Смысл, 2005.

<sup>2</sup> Войтыла К. Основания этики // Вопросы философии. 1991. № 1, p. 30.

good, it awakens the dormant capabilities in a person. Moral perfection is the principal and central act of human nature, and all other ways of improvement lead to it and only through moral good are they perfect in the true sense of the word.”<sup>1</sup>

With regard to spirituality, we support the view that this concept has several meanings. The first of these points, in particular, was explained by such a great practitioner of medieval monastic pedagogy as John Cassian: “One must ascend from the activities of moral cognition to spiritual knowledge.”<sup>2</sup> This reverend father treated spirituality as special knowledge, a mysterious state of mind, “deification” which is far superior to the usual “book” knowledge, although appearing on the basis of the latter. There is an ontological meaning of spirituality. It is disclosed in the context of the eternal struggle between the spiritual and the material. Another meaning is axiological, implying spiritual values such as truth, goodness, beauty, love, duty, etc. Finally, the epistemological sense of spirituality is a process of learning, searching for the truth and the hidden universe. When, with the birth of Christianity, the spirit of God was proclaimed, and “God’s spirit blows where it will” (John 3:8), then the notion of spirit combined in itself all three of these aspects, the ontological, axiological and the epistemological. God keeps the world, God is Almighty, He is also perfect, unadulterated... He is the Truth. Henceforth and forever spiritual upbringing meant religious education, identical to spiritual education. Since the church greatly influenced the content and forms of education, it is thus determined the strategy in education of spiritual identity. According to Christian teaching, though the divine spirit is reflected in man, contained in the form of reason, faith, love, conscience, freedom, and sense of beauty, human, secular spirituality is initially imperfect. Man, in principle, can fall greatly. But at the same time, he always has a chance to rise, to rise in spirit and change for the better.

If the current socio-cultural circumstances and needs of scientific and technological advances are such that lifelong education is becoming one of the most important tasks of social development, religious and ontological striving for perfection and self-perfection quite harmoniously and naturally fits into the logic of the secular problem of constructing a meaningful institution or non-institutional forms of lifelong education. It seems that one of the cultural “points”, the greatest unity of secular and religious bases, is precisely here, in the phenomenon of lifelong education.

### **Spiritual and moral education as a function of lifelong education**

The potential of an individual’s spiritual and moral perfection is limitless. It is limitless first of all in terms of such cognitive indicators as: (1) a

---

<sup>1</sup> Войтыла К. Основания этики // Вопросы философии. 1991. № 1, p. 35.

<sup>2</sup> Кассиан Иоанн. Собеседование Аввы Нестерея о духовном знании // Антология педагогической мысли христианского Средневековья: в 2 т. Т.1. – М., 1994, p. 217.

person's amount of knowledge about morality, and its relationship with the spirit and spirituality; (2) the system of this knowledge; (3) its meaningfulness; (4) its toughness; (5) its creative use in life. Of course these indicators can be measured in didactic marks, in points, but, in principle, the more a man knows, the more he is terrified by his ignorance. There are no boundaries to improve both spiritual and moral feelings and motivations. Kindness and love are boundless, just as are evil and hatred. And they are boundless not only vertically, i.e. ascending, but also horizontally, i.e., in terms of their diversity. Actually, science is unable to cover this diversity. Historically art, which is reasonably called the encyclopedia of feelings, was required for this. Precisely art is able to portray and reflect the subtle nuances of feelings. And that's why it's so important for art to accompany people throughout life. Improvement of moral behavior is also indefinite. It is also extremely controversial in relation to knowledge and emotional components. For example, it is clear that actions can approach some higher moral level, while knowledge of proper morality is quite weak. And contrarily, a genius may be evil his or her actions and secret desires.

Spiritual and moral education must be inherent to education throughout life. Knowledge without virtue, as Ján Amos Komenský said, is the same as a golden ring in a pig's nose. It's another thing that "teaching virtue" must be tailored to suit the age of enlightenment and professionalism of the student. Moral upbringing of the child and training of professional ethics while teaching to drive a car are of course different things. Any qualification improvement courses, one way or another, affect or should affect the spiritual and moral aspect of a career. Let's take, for example, testing, which we can say has now merged with lifelong education and has become its attribute. Individual researchers have defined seven functions, testing of training activities, highlighting features such as: (1) diagnostic, (2) training, (3), upbringing, (4) motivational (5) developing, (6) controlling, and (7) consolidating.<sup>1</sup> As we see, at least two of those functions - upbringing and motivating - have a direct, pronounced relationship to the spiritual and moral, axiological aspect of lifelong education.

A doctor of science, in theory, should not be upset that he is literally brought up on a new stage of his organizational career or, say, in some institution of further education. He obviously accepts the effect of the media or advertising as being normal. And as a citizen and a professional, he has in a certain way to respond to various "educating" requirements and recommendations from senior officials or prescribed in any of the official regulations and legislation. People are doomed to external training from birth until the end of their life, and it is rather in education than general socialization that there is a lot of spontaneity. This is especially so with regard to lifelong edu-

---

<sup>1</sup> Денисова Ю. Н. Роль тестов в процессе усвоения изученного материала // Проблемы управления качеством образования в гуманитарном вузе: материалы XIV Международной научно-методической конференции, 23 октября 2009 года. – СПб: СПб ГУП, 2009, р. 134.

cation, which as a system creates a completely focused and organized form.

But, of course, one education differs from another. Coarse dictatorship and authoritarianism cannot be tolerated even by a child. The more developed a personality is, the more demanding the methods of spiritual and moral impact. Relatively recently ideological forms of mass propaganda and agitation dominated which influenced education, aimed at some average person, a man of the crowd, the masses. But if educational opportunities are increasing through increasing communication of natural and engineering sciences with humanistic values, what's bad about that? Education in a democratic or successfully democratizing society is education suggesting free and creative thinking of a student about value orientations, and highlights the ideological and cultural interests at this time and in the current social environment. That's when in fact the problematic method of education and training is actualized, as actively developed in the writings of Polish scientist V. Okon, the Russian researchers T.A. Kudryavtsev, A.M. Matyushkin, M.I. Makhmutov, I.Y. Lerner, and M. N. Skatkin, etc. The problematic method is opposite to the method of dogmatic consciousness as a whole. It is particularly suitable to measure self-sufficient and critical identity and democratic spirit of our time. It seems that this spirit is correctly described by scientists, according to which modern culture has ceased to be segmental (symbiotic science, synthetic art, synthesis of industry and agriculture), and has instead become associative (mosaic spots, which eventually create some sort of image), and polyphonic (there is no truth at all the same).<sup>1</sup> We say: Yes, of course, there is "no single truth for everyone"; yes, in postindustrial society, as many scientists note, a man is brought down by a huge set of role models which are so different that there comes a kind of ironic fatigue, apathy and distrust of all "teachers", performing various influence programs. However, the world would perish without common values that unite people and aim at overcoming the temptation of moral relativism. The role of human values in culture is particularly great and significant when they are in harmony with national values, with patriotism and with the free moral choice of an individual.

Lifelong education is better as a person gets deeper into the spiritual and moral relationship with the universe and with nature. "If you pick a flower, a star will fall" - this is indeed so, only a modern, more and more specializing man involved in technical issues, scientism and hedonism is often not aware of and does not feel this connection. The issue is not even healthy development of ecological consciousness, but the fundamental orientation of a person to the ideas of spiritual interdependence of the macro- and microcosm. "All in one, and one in all", said cosmist philosophers of all time. One cannot approach this great wisdom without lifelong education, and the ecological culture will be very low.

---

<sup>1</sup> Голуб Г.Б., Чуракова О.В. Попытка определения компетенции как образовательного результата // Современные подходы к компетентностно-ориентированному образованию: материалы симпозиума. – Самара, 2001, р. 14.

### **Self-reflection is not a golden frame of lifelong education, but an eternal effort of the soul**

Every person has their own unique individual way in continuous spiritual and moral self-improvement, even though not everyone, like Confucius, can articulate this way: "When I turned 15 I turned my thoughts to learning. When I turned 30 I gained a firm background. When I turned 40 I managed to break free from doubt. When I turned 50 I knew the will of Heaven. When I turned 60 I learned to distinguish truth from falsehood. When I turned 70 I followed the call of my heart and did not violate the Ritual." And from the point of view of the Russian writer I.A. Goncharov, "moral development is not the opening of new, but approximation of each person and all mankind to the ideal of perfection demanded by the Gospel."<sup>1</sup> It seems to us that a man, evolving, still opens and discovers something new. Plato considered even disappointment in people coming in the last years of their lives as self-improvement and the practical possibilities of the philosophical transformation of existing political relations.

Such levels of self-education referring to the assessment of degree of involvement in child-reflexive assessment activities seem interesting: the *first level* ("awareness of personal failure") associated with the formation and development of reflexive processes, feelings of dissatisfaction with themselves, desire to change something in itself; the *second level* ("self-awareness of individual goals") is characterized by the fact that a higher level of reflection leads to the concretization of awareness of personal failure, that is the subject of self-education, and not only notes the existence of a feeling of dissatisfaction themselves, but also specifies that dissatisfaction, calling the qualities of his personality that he wished to overcome, to change (reduce or increase), gain; the *third level* ("episodic work on myself") implies the existence of practical activities aimed at changing his identity, that is reflexive processes are not only signs of awareness and focus, but also find expression in activity-related episodic work on themselves; the *fourth level* ("constant purposeful work on yourself") is characterized by the fact that the activity of the subject of self-education to change their identity gains a permanent, systematic character. The author of these four stages of personal growth, who conducted the corresponding experimental work, concludes that "the teacher who claims to be the organizer of the self must build interaction with the child in such a way as to best actualize reflexive-assessment activities."<sup>2</sup>

Spiritual and moral reflection is not the golden frame of lifelong education, and the essential aspect of this is no less, and sometimes more important, than the rational, objective-proprietary educational content. From time immemorial, educational thinkers have instructed teachers and parents

---

<sup>1</sup> Гончаров И.А. Фрегат «Паллада». – М., 1968, pp. 156-157.

<sup>2</sup> Кокин А. Б. Метод организации процесса самовоспитания с точки зрения рефлексивно-оценочной концепции // Педагогические чтения: философия, педагогика, образование. СПб: ЛГОУ, 1997, p. 164.

to build in children the ability to look into the soul, to listen to the quiet voice of conscience, not the shrill voices of dangerous “dark” desires. Among the galaxy of such thinkers was the Polish educator Janusz Korczak. As he rightly noted in historical and pedagogical literature, “the core of the educational system was an awakening in the child’s needs for self-knowledge, self-esteem, self-control and the will to self-improvement.”<sup>1</sup> Furthermore, J. Korczak indicates that self-improvement and self-education are valuable as such, i.e. as the moral beauty of an individual, and at the same time as the intrapersonal, a means of “resistance to evil and conformism.”<sup>2</sup>

However, we are convinced that teaching self-education is the part of lifelong education which is most vulnerable to criticism. In the massive and systematic manner the theory and technology of self-knowledge, self-assessment and self-education is not taught either in childhood or in adolescence or adulthood. There are writers who argue that today, in general, “people no longer engage in introspection and self-regulation of behavior.”<sup>3</sup> An American writer, Louise Hay, gives a lot of naive advice in her voluminous works. Thus, in her “Complete Encyclopedia of Health” she said: “I couldn’t understand for a long time why I find it hard to turn my neck. But after I discovered that the neck is an organ that has a flexible attitude to all issues, consideration of all sides of one issue, everything changed. How inflexible I was, how I refused to listen to another point of view ... I needed to start to think more flexibly in order for my neck to cease to bother me. Now as soon as I can’t turn my neck, I start to think that my thinking is inflexible again.” Here in this book Louise Hay gives examples of affirmations in order to cure any specific disease. Against the gnawing pain: “I love and appreciate myself. I am worthy of love”. Against Bronchitis: “I proclaimed peace and harmony in us and around us. All is well”. Against gynecological illnesses: “My love and respect I have for myself are reflected on those around me. I am delighted with my sexuality.”<sup>4</sup>

“The soul is obliged to work day and night, night and day,” a poet said. The concept of the soul is already present in the content of elementary school educational programs. In fairy tales too a child meets up with the concepts of “heart”, “smart” and “stupid”. Children adjust to the fact that not everything in life is desired, that it is often necessary to use will and literally make oneself do something. But the concept of the soul has only recently been favorably accepted in academic psychology, and the “heart” still belongs to our polls, believe that they cannot quit smoking because of their weak

---

<sup>1</sup> Корчак Януш // Педагогический энциклопедический словарь. Золотой фонд. – М.: Большая Российская энциклопедия, 2002, р. 369.

<sup>2</sup> История педагогики: учебник для аспирантов и соискателей ученой степени кандидата наук / под ред. академика РАО Н.Д. Никандрова. – М.: Гардарики, 2007, р. 254.

<sup>3</sup> Кукушин В.С. Теория и методика воспитательной работы: учебное пособие. – Ростов н/Д: МарТ, 2002, р. 232.

<sup>4</sup> Полная энциклопедия здоровья Луизы Хэй / пер. с англ. – М.: 2000, pp. 9-46.

will. And they are very surprised to hear that will itself is not the master of the human soul, and needs relevant motivations and practical exercises.

In one of the programs on "Music" for the first class we find such advice for teachers: "The objective of the lesson "The kingdom of Santa Claus" is to develop children's ability to self-regulate their emotional states by means of music... In the beginning of our walk in Santa Claus' realm we can retell the "Father Frost" story to children. We can then tell them that music can warm the soul... Kids listen to music, dance, depict snowflakes... watching their feelings... In conclusion, the teacher invites the children to tell how their mood and feeling changed during the lesson..."<sup>1</sup> (2, pp. 93-94). Here we can see an example of the habituation of a junior student to the culture of self-reflection. Please note, however: the word "soul" is used, but what it means to the consciousness of children isn't explained. We rise higher, to the level of high-school students, then college students, and then to the age of maturity and old age, which, as you know, are subject not only to love, but to permanent spiritual and moral self-improvement. If we come to believe J. Locke, we must recognize that only by reaching a mature age and accumulating knowledge about the outside world can people start to "seriously reflect on what is happening inside them."<sup>2</sup> Perhaps it's hard to disagree. But, as we are now talking about targeted lifelong education, then, firstly, it is appropriate to raise the question of what the scientific quality of reflection on the inner world of those who have these reflections is, and secondly, we note that according to J. Locke, "some people almost never speculate."<sup>3</sup> This brings to mind an article by N. I. Pirogov entitled "Questions of Life," in which he singled out, among other social types, those who either live as they live, "having lost any inclination to change or re-educate themselves," or those "who dig deeper and deeper in the mines of their souls... who are looking for solutions of pillar issues of life with enthusiasm and dedication, trying by all means to re-educate themselves and endeavor to pave a new path."<sup>4</sup>

Thinking specifically and historically, we should recognize that for the generation that was educated in terms of educational activities. Sadly, this is still a somewhat forgotten part in the history of Polish adult education, the one which still awaits its rediscovery. "real socialism", and which has inevitably been included in the lifelong education system over the last two decades, a system in which there is entirely different goal-setting, content, collection techniques and methodologies of education, this generation is faced with the serious challenge of getting used to the new socio-cultural and political circumstances, i.e. essentially, to re-educate itself. And, of course, in some respects moral and ideological re-education is not necessary and even harm-

---

<sup>1</sup> Бакланова Т.И. Обучение в 1 классе по учебнику «Музыка» Т.И. Баклановой: программа, методические рекомендации, поурочные разработки. – М.: АСТ: Астрель, 2005, pp. 93-94.

<sup>2</sup> Локк Д. Избранные философские произведения. В 2 т., – М., 1965, p. 131.

<sup>3</sup> Там же.

<sup>4</sup> Пирогов Н.И. Вопросы жизни // Антология педагогической мысли России первой половины XIX в. (до реформы 60-х гг.) / сост. П.А. Лебедев. – М.: Педагогика, 1987, p. 445.

ful, and cynically, requires some moderation and suggests appropriate “dosage”, and in some respects must be implemented as a radical revolution, as well as conscious renunciation of decades of ideological myths. In any case, this problem is personally very difficult, assuming a difficult spiritual and moral choice. Meanwhile, according to correlation analysis of statistical data from several studies of modern types of students, the students who are most in demand have, along with the qualities of entrepreneurship, life optimism, self-reliance, and the ability to take risks, also “the ability to change attitudes by changing circumstances”<sup>1</sup> (14, pp. 151).

The value-semantic core of continuous spiritual and moral perfection is relentless personal self-purification of the soul through the mind (knowledge). We can't forget the main postulate of the ancient philosophers that true knowledge contributes to a man's moral growth. This is about true knowledge, rather than muddled and superficial plural knowledge, which, indeed, does not add anything useful. But what is true knowledge is not such a simple question. It's clear, at least, that this is knowledge which gives an indisputable rationale for the manifestation of the human self-will, feelings and emotions, dreams and deeds. Purely objective, scientific knowledge in this context is neutral, but the very spiritual health of society suggests that these technical skills are required in harmony with humanitarian knowledge, which gives the first definition, involving sacred objects, and the spiritual and moral sense. Beyond this point human consciousness will never grow into the expected conscience or responsibility, as noted by G. W. Leibniz in his treatise “New Essays on Human Understanding”.

Well-organized knowledge is the intelligence of man, said K.D. Ushinsky in full compliance with European philosophy. As such, the mind, of course, is the master of the human soul. The mind in its own way motivates a person to the exploits of lifelong education and spiritual and moral self-improvement. That is why a smarter, wiser person is more capable of self-education and effective self-regulation. That is why a child whose mind is still immature, in principle, is forgiven or should be forgiven, in any case, without resorting to physical punishment, although supporters of the past more than once in the history of education stated that moderate punishment is justified just because kids don't know what they do, but will remember painful experience. If people do not tend to spiritual and moral self-improvement, that's a depressing sign of the general state of mind. With the formally established system of lifelong education and self-education it may actually be one-sided, and often arrogant and spiritually shallow.

It can be argued that the mind is one of purely human subjects of self-education. This is “the king in one's head” as they said long ago. “Grasp the mind” meant, in essence, that a person begins to apply the mind to analyze, evaluate and correct his other worst thoughts (“one thought is chasing an-

---

<sup>1</sup> Кокин А. Б. Философские основы рефлексивно-оценочной концепции самовоспитания // Педагогические чтения: философия, педагогика, образование. – СПб: ЛГОУ, 1997, р. 151.

other”, as R. Descartes taught, outlining his vision of reflection), feelings and actions. But who in particular, what subject of the human soul uses the mind as a powerful means of self-improvement? Sure, it's the “Self” of a person, especially the so-called existential “Self”, which, as noted, for example, by I.S. Kon, corresponds to the mental processes of self-regulation and self-control.<sup>1</sup> In this context, lifelong education, we believe, should be both a process of the continuous increase in the importance of the existential “Self” in the educational and life strategy of a man. This increase is related to a man's self-esteem, his self-love, his sense of self-sufficiency, self-confidence, so that the necessary growth of professionalism is an essential component of competitiveness and competence of a modern employee. V.A. Andreev includes in the ideal model of a competitive person, besides the moral, intellectual, and business features of character, also the “capacity for continuous self-development, personal and professional growth, self-determination, autonomy, self-improvement, and creative self-realization.”<sup>2</sup>

But what is the mind, what is “Self”, what is will if the conscience is asleep, if the heart is cold or is permeated with negative passions... We need the will and conscience-stricken ideas – as the Russian philosopher I.A. Ilyin noted.<sup>3</sup> Conscience is also the subject of self, moral lynching in the human soul, the capacity of voluntary responsibility and duty. There are no absolutely shameless people; in every morally fallen man there is at least some fraction of conscience, even if this man is full of evil thoughts and desires, still the grain is there. Consequently, continuous spiritual and moral self-improvement and human and lifelong education is meaningless and extremely narrow in general if it does not thoroughly address the issues of conscience. Why punish advanced corruptionists with imprisonment and fines if the category of conscience has remained in school teaching? The problem of spiritual and moral development as a component of lifelong education, in our view, can be solved purely methodologically and substantively in the ways of modern strategies of humanization, culturalization and democratization of education in the context of the orientation of education towards the competence approach. With modern freedom and tolerance the process of spiritual and moral education may, for example, include dialogues on the Christian commandment, “Be perfect as your heavenly Father” (Matt. 5:48), and about nihilism, expressed in the conventional maxim “There is no one to follow and look up to.”

However, confusingly frequent in pedagogical literature is the idea about the need to abandon the “direct impact on the participants of the educational process,” emphasizing the variety of humanistic practice, vital and

---

<sup>1</sup> Кон И.С. В поисках себя: личность и ее самосознание. – М., 1984, р. 30.

<sup>2</sup> Андреев В. И. Приоритетные стратегии педагогического мониторинга и саморазвития студента как конкурентоспособной личности // Проблемы управления качеством образования в гуманитарном вузе: Материалы XIV Международной научно-методической конференции, 23 октября 2009 года. – СПб: СПб ГУП, 2009, р. 24.

<sup>3</sup> Ильин И.А. Путь к очевидности // И.А. Ильин. Собрание сочинений: в 10 т. – Т. 1. – М.: Русская книга, 1992, р. 316.

creative work, the creation of a cultural and developmental environment, the cultivation of humane and personal relations in education and educational space.<sup>1</sup> It turns out that once again the value of verbal forms of education, various educational activities, training, and auto-training, etc., are rejected. But how can we manage without them, say, without a special cycle of discussions, lessons, or educational “moments” “embedded” in the educational programs of an object being studied if they can be opened by teaching life strategy and tactics of self-improvement, providing vocational and educational assistance in the design of personal self-development? Pedagogy is literally permeated with a sense of proportion. In the spiritual and moral education as a component and function of lifelong education, it is important to keep a measure of new and old techniques, technology and content development and self-development “throughout one’s lifetime”.

It is important that the spiritual and moral aspect of lifelong education, meaningful in the religious and secular context, in the unity of external and internal educational impact of mental work of the student, becomes the basis of a broad philosophical and pedagogical understanding of the nature and purpose of education “throughout one’s lifetime”. We made an effort to present the version of such understanding in this article.

---

<sup>1</sup> Бондаревская Е. В. Стратегия управления качеством воспитания в гуманитарном вузе // Проблема управления качеством образования в гуманитарном вузе: материалы XIV Международной научно-методической конференции, 23 октября 2009 года. – СПб: СПб ГУП, 2009, р. 28.

## FORMS AND MEANINGS OF POLISH CITIZENS' EXTRA-CURRICULAR EDUCATIONAL ACTIVITY IN THE FAR EAST

### A. Winiarz

#### The size and distribution of Polish population in the Far East

Despite the fact that the first Polish emigrants have made their presence strongly felt in the Far East<sup>1</sup>, they have not created the close-knit Polish communities. This state of affairs began to change in the second part of the 19th century, especially in its last decade, when the Russian government undertook the construction of the Trans-Siberian Railway<sup>2</sup>. The re-alisation of that great technological project was met with major natural obstacles in the area of Lake Baikal. The original route was abandoned and the decision was made to connect the Transbaikal stage with Vladivostok by the shortest distance through Manchuria. Thereupon, in 1896, the Russian government made a treaty with China, whereby Russia was allowed to build the railway in the so-called expropriation strip<sup>3</sup>. Following those events, the Railway Construction Society was established, with Polish engineer Stanisław Kierbedź<sup>4</sup> as deputy chairman. Poles also participated in the first technical expedition which was aimed at land exploration and marking out of the railway route. The expedition leader, engineer Adam Szydłowski was an actual founder of the city of Harbin<sup>5</sup>. As the construction work progressed, there was an increase of the number of Polish engineers, technicians, railwaymen and skilled workers. When in 1903 the Chinese Eastern Railway was opened for use, the Polish community in Manchuria was 7,000 strong<sup>6</sup>. Most of the Poles were affiliated with the Railway and settled permanently in cities and settlements lining the 1750 km long railway, making close-knit Polish communities called colonies. The largest of them was created in Harbin. The city, being the headquarters of the Chinese Eastern Railway, developed rapidly.

---

<sup>1</sup> The term "Far East" in its stricter meaning denotes the regions in the south-east including the eastern part of Russia and China, Japan, as well as North and South Korea. In a wider sense, the Far East includes also the Philippines, Indonesia, Malaysia and other countries in Southeast Asia, see: [http://portalwiedzy.onet.pl/54046....daleki\\_wschod.haslo.html](http://portalwiedzy.onet.pl/54046....daleki_wschod.haslo.html).

<sup>2</sup> Sibir i wielikaja sibirskaja żeleznaja doroga z prilożeniem karty Sibiri, S.Petersbourg 1893, pp. 277-309.

<sup>3</sup> E. Banasiński, Japonia-Mandżuria. Studium polityczno-ekonomiczne, Warszawa 1931, p. 125; A. Aleksan-drowicz, Mandżuria, jej przeszłość, teraźniejszość, kraj i ludzie, Warszawa 1937, p. 62.

<sup>4</sup> „Wychodźca”, 1935, issue 19, p. 10; J. Samujłło, Kierbedź Stanisław, Polski Słownik Biograficzny, 1966-1967, vol. XII, pp. 421-422.

<sup>5</sup> J. Białynia-Chołoddecki, Ćwierćwiecze kolonii polskiej w Harbinie na Dalekim Wschodzie, Lwów 1923, pp. 4-5.

<sup>6</sup> A. Jabłońska, K. Krąkowski, Z dziejów Polonii harbińskiej, „Przegląd Orientalistyczny”, 1961, issue 2, p. 160.

Polish colonies in other cities lining the Trans-Siberian Railway shaped themselves in a similar fashion. The Vladivostok<sup>1</sup> colony was one of the largest. The government's two great investments contributed to that to some extent. Those were the construction of a port and a fortress which brought with them many enterprising Poles seeking a speedy material and social promotion. Beside the Vladivostok colony, a number of minor colonies were established and developed, such as: Blagoveshchensk, Khabarovsk, Chita, Nikolsk Ussuriysk, Sretensk, and Verkhneudinsk<sup>2</sup>. Besides, a several thousand strong Polish community lived by the Amur River. The Poles found themselves there because of voluntary migration or repressive resettlement from the Mogilev and Podolia Governorates. They received the land quotas and established a number of Polish or Polish-Ukrainian villages which exist to this day. The most prominent of those were: Kamianets-Podilskiy, Kozłówka, Monastyрка, Nowa Murawa, Ochabe, Rogaczówka and Zygówka<sup>3</sup>. Speaking of Polish close-knit settlements in the Far East, the Polish colony in Port Alexandrovsk-Sakhalinsky<sup>4</sup>, and the two colonies in eastern China, that is Shanghai and Tianjin<sup>5</sup> should not be omitted.

The number of Poles in the Far East increased significantly during World War I and Russian Civil War. That was caused by a large number of Polish refugees and prisoners of war coming to the colonies. According to a rough estimate by Polish diaspora organisations, Polish community in the far East grew to over 4,0000 people<sup>6</sup>. The number decreased slightly in 1920 as a result of a repatriation and individual returns to the homeland. The 20s and 30s brought about a further decrease in number of Poles in the Far East<sup>7</sup>. The Polish repatriations in 1948-1949 put a definite end to Polish settlements in that part of the world<sup>8</sup>.

### **Polish libraries in the Far East and their significance in the development of extra-curricular education**

From among Polish settlements in the far East, the affluent colony in Harbin, which included a large group of the intelligentsia in its social structure, was the first to start extra-curricular educational activity. In 1903 it initiated the Roman-Catholic Charity Society, and the "Lutnia" Singing

---

<sup>1</sup> „Wychodźca”, 1927, issue 29, p. 3; (K. Grochowski), *Polacy na Dalekim Wschodzie*, Harbin 1928, p. 176.

<sup>2</sup> „Echo Dalekiego Wschodu”, 1922, issue 8, p. 2; „Wychodźca”, 1923, issue 18, p. 7.

<sup>3</sup> „Echo Dalekiego Wschodu”, 1921, issue 3, p. 7; „Wychodźca”, 1925, issue 41, p. 8; issue 52, p. 5.

<sup>4</sup> *Ibidem*, 1927, issue 8, p. 5; „Polacy Zagranicą”, 1935, issue 1-2, p. 5. Karafuto is a Japanese name for the Island of Sakhalin whose southern part belonged to Japan in the years 1905-1945.

<sup>5</sup> „Wychodźca”, 1924, issue 52, p. 7; (K. Grochowski), *Polacy ...*, op. cit., p. 129, 134.

<sup>6</sup> „Wychodźca”, 1923, issue 18, p. 7; issue 51, p. 7.

<sup>7</sup> *Ibid.*, 1925, issue 41, p. 8.

<sup>8</sup> Archiwum Akt Nowych (AAN), *Kolonia Polska w Mandżurii (KPM)*, sign. 66, p. 12. et seq.

Society<sup>1</sup> the following year. It undertook the cultural and educational activity in the form of lectures and concerts.

After the Russo-Japanese War had terminated, the voices could be heard in the Polish community calling to the extension and coordination of cultural and educational activity. It was followed by the efforts to obtain the permission from the Russian government to establish a cultural and educational society. In the early 1907 the statute of the "Polish Tavern" Society was prepared. It was accepted by the government in August that year, among others thanks to the fact that the Polish Lieutenant General Bronisław Grabczewski<sup>2</sup> was the Chairman of the Civil Board in Chinese Eastern Railway. Soon after the "Polish Tavern" was registered, the "Lutnia" Society dissolved itself, having acknowledged its mission complete. A small book collection of its library was transferred to the "Polish Tavern". Its members, appreciating the role and significance of Polish books in propagating education and national culture, have immediately set about to creating their own library which was open in January 1908. Stanisław Gabryel, the head of the Harbin department of the Russian-Chinese Bank, contributed to the enrichment of the book collection by handing over his vast collection of books<sup>3</sup>. The newly-opened "Polish Tavern" library could be accessed by any member of the Polish community in Manchuria. The use of books was free of charge. The books could be borrowed or used in the reading room. The "Polish Tavern" board was very keen on consistent increase of the book collection by buying new publications<sup>4</sup>.

Nearly at the same time as the "Polish Tavern", the Polish Catholic parish in Harbin initiated its activities. The activities intensified with priest Władysław Ostrowski having taken over the head of the parish post. He established the St. Vincent Paulo Society<sup>5</sup> the same month and undertook efforts to establish the parish library. Despite the obstacles, in 1910 he managed to open the parish library and the Polish periodical reading room in the parish premises<sup>6</sup>. Several years later the library was closed for unknown reasons.

During World War I Polish socio-political activities increased and another three libraries were established. The "Polish Community" Society of Harbin was a competition for the "Polish Tavern". It managed to open in a short time its own library and periodical reading room for its members. Following the "Community", The "Polish House" society opened its small

---

<sup>1</sup> T. Szukiewicz, Polacy doby powojennej na Dalekim Wschodzie, „Kwartalnik Instytutu Naukowego do Badań Emigracji i Kolonizacji”, 1927, issue 2, p. 79.

<sup>2</sup> S. Zieliński, Mały słownik pionierów polskich kolonialnych i morskich, Warszawa 1933, pp. 135-137; B. Olszewicz, Grabczewski Bronisław, Polski Słownik Biograficzny, Wrocław-Warszawa-Kraków 1959-1960, vol. VIII, p. 559. Lieutenant General B. Grabczewski was a renowned traveller and explorer of Central Asia.

<sup>3</sup> (K. Grochowski), Polacy ..., op. cit., pp. 21, 55; „Wychodźca”, 1935, issue 19, p. 12.

<sup>4</sup> AAN, MSZ, sign. 10799, k. 7.

<sup>5</sup> „Pamiętnik Charbiński”, 1923, part 1, pp. 25-26.

<sup>6</sup> „Polski Kurier Wieczorny Dalekiego Wschodu”, 1919, issue 51, p. 1.

library at the Manchuria railway station. The third library was established at the Catholic parish in Hailar. The book collections of those three newly-opened ranged from 150 to 300 volumes, the majority of which came from the donations and deposits by Poles living in those cities<sup>1</sup>. As new libraries were opened, they had to have a consistent supply of Polish books. In the circles of the "Polish Tavern" activists the initiative of establishing a bookshop was born. On 23 March 1919 the general meeting was held and after the funds had been raised, a month later the first Polish bookshop in the Far East was opened. The bookshop imported books, textbooks and calendars from Warsaw, selling them to both private persons and libraries<sup>2</sup>.

Other Polish settlements in the Far East followed the Manchuria community's example. As a result, in the years 1917-1919 a number of libraries were established despite the political and financial difficulties. During that period, the local "Polish House" Societies established libraries in Blagoveshchensk, Khabarovsk, Chita, Nikolskoye Ussuriysk, Vladivostok and Shanghai. The size of book collections varied and ranged from 300 volumes (Nikolskoye Ussuriysk, Shanghai) to 5,000 volumes (Vladivostok). The second largest book collection was in the Chita library (1,800 volumes). In relation to this, it is worth noting that the traditions of the Polish book readership among the local community date back to 1906, when Stanisław and Maria Staniszewski stayed in Chita. They put forward a proposal to import books from Warsaw. The initiative was met with positive reception on the part of the Polish families living in Chita. The Staniszewski imported 120 volumes per year. Those were the books by Gebethner and Wolff publishing house<sup>3</sup>, a publisher distinguished for Polish culture. It was most likely for the fact that books could be found in Polish homes, which enabled the Chita library to gather such a numerous book collection.

Apart from the libraries belonging to the Polish cultural and educational institutions, the two military libraries were established in the Far East in 1917-1919. The idea of creating them was born in Vladivostok, where in a local garrison and the fortress on the Russian Island many Polish soldiers wanting the Polish printed word were stationed. Polish War Committee was set up by captain Antoni Aleksandrowicz almost immediately after the news of Nicholas II's abdication had reached Vladivostok. During its first meeting held at the parish head priest Karol Śliwowski's home (bishop-to-be) the Committee elected three boards: the military, propaganda and educational board. The educational board, besides teaching Polish, set up a library for soldiers. There were 800 Polish soldiers and officers already at the time, dismissed from the Russian army on behalf of an appeal issued

---

<sup>1</sup> „Polski Kurier Wieczorny”, 1919, issue 121, p. 2; „Echo Dalekiego Wschodu”, 1921, issue 5, p. 11; „Pamiętnik Charbiński”, 1923, part 1, p. 35; „Wychodźca”, 1925, issue 20, p. 9; Polacy na Dalekim Wschodzie..., op. cit., p. 49, 51.

<sup>2</sup> „Polski Kurier Wieczorny Dalekiego Wschodu”, 1919, issue 62, p. 1; „Daleki Wschód”, 1934, issue 7, p. 3.

<sup>3</sup> Z. Hryniewicz, Książka polska na Syberii w latach 1906-1912 (supplement to the article M. Walentyńowicz, Towarzystwa czytelne), „Bibliotekarz”, 1963, issue 5, pp. 110-111.

by the Polish War Committee. By the autumn that year, the number of soldiers and officers had increased up to 2,000<sup>1</sup>. Therefore, there were many potential readers in that environment, even though some percentage of the soldiers were illiterate. That was certainly an environment of varied interests, tastes and literary predilections. The second military library was established in Novonikolayevsk (present Novosibirsk) located in central Siberia. The city was the place where the 5<sup>th</sup> Siberian Division was stationed and the where central activities of the Polish War Committee<sup>2</sup>, established in 1918 in Omsk, took place. In order to broaden the book collection, Polish military authorities appealed to Poles living in the Khabarovsk District to gather and hand over books to the Nikolayevsk military library. Due to the dearth of source accounts, the success of the appeal is unknown. There is only one confirmed case of a donation of 10 books by a Pole named Matuszkiewicz<sup>3</sup>.

Aleksandr Kolchak army's defeat brought about a turnaround in the socio-political and economic situation in Siberia. The new Soviet authorities could hardly manage the hyperinflation and the shortage of consumer goods, especially in cities. That state of affairs incited in the majority Poles the desire of returning to the reborn homeland and so reduced their interest in library activity. This desire was made real by the pact of repatriation signed by Poland and Russia on the 24 February. The resolutions of that pact were confirmed in the peace treaty signed on in Riga the 18 March the same year<sup>4</sup>. At first, the repatriation was managed by the National Office for the Return of Prisoners, Refugees and Workers, which was subsequently incorporated into the Polish Repatriation Delegation. The case of repatriation was directly managed by the Siberian Office of the Polish Repatriation Delegation which was headquartered in Novonikolayevsk. The Office, managed by Kazimierz Gintowt-Dziewałowski, was not, however, allowed to be active in the buffer zone of the Far Eastern Republic and in the Chinese Eastern Railway expropriation strip in northern Manchuria. Polish diplomacy did not resign themselves to this fact, and, in 1923, in return for Poland's recognition of the Union of Soviet Socialist Republics, it was allowed to repatriate the Poles from the former Far Eastern Republic (in 1922 the Republic was incorporated into the USSR). The Poles from Manchuria were also allowed to transit through Siberia<sup>5</sup>.

Following the repatriation and individual migration, there was the significant decrease in the number of Poles in eastern Siberia and in the remaining parts of the vast Far East. For example, a large Polish community in Vladivostok diminished from 5,000 in 1920 to about 1,000. In other, smaller Polish colonies, from several dozen to 300 people left. Those

<sup>1</sup> „Listy Polskie z Dalekiego Wschodu”, 1928, issue 23-24, p. 3.

<sup>2</sup> AAN, Archiwum I. J. Paderewskiego, sygn. 817, p. 25 et seq.; S. Lubodziecki, Polacy na Syberii w latach 1917-1920. Wspomnienia, „Sybirak”, 1935, issue 2, p. 16.

<sup>3</sup> „Polak nad Amurem”, 1919, issue 3, p. 1.

<sup>4</sup> J. Kumaniecki, Pokój polsko-radziecki 1921. Geneza, rokowania, traktat, komisje mieszane, Warszawa 1985, pp. 127-142.

<sup>5</sup> Idem, Po traktacie ryskim. Stosunki polsko-radzieckie, Warszawa 1971, p. 254

communities, small in numbers, were unfortunately repressed by Soviet authorities, which compensated themselves for the lost war against Poland. The "Polish House" societies were closed down as a form of repression. They had been active since 1918 in all significant Polish settlements in Eastern Siberia. Those societies organised Polish libraries and reading rooms and conducted lectures for adults. Following the oppressive policy, Polish educational and cultural activity died down completely in the mid-twenties<sup>1</sup>.

The extra-curricular activity had more favourable conditions in China (north – Manchuria, east – Tianjin, Shanghai) and in the Japanese part of Sakhalin. Nevertheless, the departure of many Poles for the homeland temporarily slowed down the fast developing extra-curricular educational activity. The small number of readers resulted in a closedown of Polish libraries in Hailar, the Manchuria railway settlement, and the "Polish Community" library in Harbin. Polish community in Harbin was able to quickly cast off their apathy caused by the departure of many Polish cultural and educational activists. Towards the end of 1921, the preparations were initiated for the re-opening of the library in Polish St Stanislaw's (bishop) parish. Hence, Polish community in Harbin organised a collection of books. Rector W. Ostrowski, curate Antoni Eysymontt and the Polish commonwealth consul in Harbin Michał Morgules should be named as the most noted donors. They were followed by many Poles, both of Harbin and many other places in Manchuria. As a result, nearly 1,000 books written in Polish and French were collected. Browsed through and catalogued, they were included in the parish book collection which was solemnly opened on 17 March 1922. At the same time, the book collection terms of use were made public. The published "Parish Library and Reading Room Terms of Use"<sup>2</sup> is the one-of-its-kind preserved document illustrating the book circulation in the Harbin Polish community. It is radiant with care for Polish book which was a valuable good in north Manchuria.

The aforementioned "Polish Tavern" library boasted a much greater book collection than the parish library. The librarian's duty was to inform the "Polish Tavern" Board about the state of the library's activity. Thus, it is hardly surprising that in 1925 its book collection counted over 3,000, most of them works written in Polish<sup>3</sup>. For just about 3,000 people in the community, it was an impressive number of books.

The Polish Manchuria diaspora was adversely influenced by Japan's seizure of Manchuria and the formation of the puppet state of Manchukuo in March 1932. The state was led by the final emperor of China Pu I. The political crisis was followed by the several-year-long economic crisis which was especially hard on Polish community. Despite the financial difficulties the extra-curricular educational activity did not die down, and quite on the

---

<sup>1</sup> „Wychodźca”, 1925, issue 2, pp. 3, 5, 7-10.

<sup>2</sup> „Pamiętnik Charbiński”, 1923, part 1, p. 33; 1924, part 2, p. 64.

<sup>3</sup> AAN, MSZ, sign. 10779, k. 7.

opposite new initiatives were born. One of the most noted was the formation of the Polish Book Lovers Society incorporated in the "Polish Tavern". It aimed at disseminating the readership among the local Polish community, and at the same time interest development and broadening of Poles' knowledge. It was encouraged to read both 19<sup>th</sup> century works and the latest Polish publications. With the latter in mind, in 1938 the Society opened a little library of the latest Polish publications<sup>1</sup>. The readership dissemination campaign by the Polish Book Lovers Society was by no means limited to Polish Harbin community. All possible efforts were made to reach all settlements with Polish inhabitants. One of them was Ashihe in which Polish sugar factory was active since 1908 and which staff was mainly Polish<sup>2</sup>.

The Union of Polish Youth in Harbin, which united Polish young adult graduates, played a significant role in the development of extra-curricular education. The Union wanted Polish books to reach each Pole living in Manchukuo. Hence, its members' efforts resulted in the creation of mobile libraries. This way Polish books reached each family, broadening their knowledge and improving language and culture competence. It was especially significant for these Poles who were born in Manchuria. The libraries were often their only link to the far-cast and never seen homeland<sup>3</sup>.

Throughout the 30s Polish books were also present in Polish communities in Shanghai and Karafuto. In Shanghai there was a library at the Union of Poles in China, which was a reformed Polish Committee. The union made efforts to buy books in Poland, as much as the finance allowed. The Union of Polish Youth in Shanghai also aspired to have its own book collection. The Union asked Polish Diplomacy in Shanghai for the books. The diplomacy passed the matter to the World Union of Poles Abroad. The latter responded positively sending 33 books and 105 periodical items to Shanghai in December 1935<sup>4</sup>. The World Union of Poles Abroad responded in a similar way to an appeal made by fellow countrymen from Karafuto asking for a delivery of primers and Polish language course books. Ignacy Kiczmach corresponded with the Union. He was a member of the Polish Union in Karafuto established in 1934<sup>5</sup>.

After the outbreak of World War II the situation of Polish communities in Manchukuo and Karafuto started to deteriorate. Influenced by German propaganda, Japanese authorities looked suspiciously at, and even arrested several people. Despite this Poles did not give up on the extra-curricular educational activity. Both Harbin libraries were open: the parish and the "Polih Tavern" one. The book collection of the latter counted 5,300 volumes in 1940 and grew up to 6,281 within the next four years<sup>1</sup>.

---

<sup>1</sup> Ibid., sign. 10477, k. 10.

<sup>2</sup> Ibid., KPM, sign. 26, k. 122; „Listy Harbińskie”, 1932, issue 7, p. 6.

<sup>3</sup> „Wychodźca”, 1935, issue 19, pp. 2, 10.

<sup>4</sup> AAN, Światowy Związek Polaków z Zagranicy, sign. 270, k. 421-422; „Echo Szanghajskie”, 1940, issue 17, p. 6

<sup>5</sup> Ibid., MSZ, sign. 10461, k. 4, 7; „Polacy Zagranicą”, 1935, issues 1-2, pp. 7-8.

<sup>1</sup> Ibid., KPM, sign. 27, p. 36.

The new, and at the same time the final period of the local Polish communities was opened with Soviet army seizing control of Manchukuo and Karafuto in 1945. Small in number (350 people) and weary of hard living conditions, Polish group in Karafuto (southern Sakhalin was back in Soviet hands at the time) did not initiate any educational activity until 1948 when it was repatriated with Poland<sup>1</sup>. However, Polish communities in Harbin (which was back on the Chinese territory) and Shanghai renewed their educational activity. Polish libraries though had to face hard conditions of the Chinese Civil War. The revolutionary Chinese authorities closed down "Polish Tavern" which was replaced with the "Polish House" Society which took over its wealth including the book collection<sup>2</sup>. The library was open on Mondays and Fridays from 2 to 7 pm so that working people could use it. The periodical reading room was open all days 8 am to 2 pm as well as 3 to 7 pm on Mondays, Wednesdays and Saturdays<sup>3</sup>.

As the political situation and material living conditions deteriorated, the majority of Polish community in Harbin grew a feeling that they should leave China. As a way of the preparation for repatriation which took place in 1949, there was a tragic closedown of the library in the dissolved "Polish Tavern". A quite vast, 7,000 strong book collection was burned in the Society building's garden<sup>4</sup>. That was the end of the oldest and largest Polish library in the Far East. Its role and the role of all other Polish libraries in the dissemination of extra-curricular education is truly invaluable.

### **Amateur theatre movement**

Amateur theatre activity played an important role in the lives of Polish community in Manchuria. The stage integrated the adult part of the community by letting them learn Polish culture. That is why Polish cultural and educational activists had always taken care to develop the amateur theatre movement. As early as the beginning of December 1907 the "Polish Tavern" society staged its first play in a hired room. It was the rendition of "Halloween" by Adam Mickiewicz, which was enthusiastically received by Polish community. As a result, the decision was made to stage a Polish play once a week or to hold a Polish music concert. It is worth noting that the next play was "Kordian" by Juliusz Słowacki<sup>5</sup>. Polish community showed a surprisingly great interest in theatre, which made the "Polish Tavern" board hire a spacious room and a theatre hall in 1909.

---

<sup>1</sup> „Polonia Zagraniczna”, 1948, issue 58, p. 18.

<sup>2</sup> AAN, KPM, sign. 22, k. 103; sign. 66, k. 33 et seq.

<sup>3</sup> „Ojczyzna”, 1948, issue 18 (99), p. 4; issue 20 (101), p. 4.

<sup>4</sup> B. Z. Wojas, Dzieje Polonii Charbińskiej, „Zeszyty Historyczne”, 1974, issue. 30, p. 14.

<sup>5</sup> Ibid., p. 5; A. Winiarz, Działalność kulturowo-oświatowa Polonii chińskiej w latach 1897-1949, (in:) Polonijna oświata szkolna i pozaszkolna. Wybrane zagadnienia. Praca zbiorowa pod red. A. Koprakowniaka i R. Kuchy, Lublin 1985, s. 289; J. Urbanek, Działalność społeczno-kulturalna Stowarzyszenia „Gospoda Polska” w Harbinie 1907-1949, „Przegląd Historyczno-Oświatowy”, 1989, issue 4, p. 432.

At the same time the Society opened the Polish Stage Lovers' Section which was subsequently changed into the Club of Polish Stage Lovers<sup>1</sup>. Its activity was managed by a 10-person Board which was responsible for all organisational and financial matters. The Club started a regular staging of original Polish plays or their adaptations. Each staging enjoyed such a great interest that there was a shortage of seats for all who wanted to watch it. In this case, in 1914, the "Polish Tavern" Board made a decision to build another storey to the "Tavern" building and to build a theatre hall that could seat 500 people<sup>2</sup>. The building of that hall initiated the most glorious period in the history of Polish society's theatre movement in Manchuria. A big stage and a vast backstage provided very good conditions for staging plays. As a result, the "Polish Stage Club" selected a special Directors' Board whose role was to manage plays and organise concerts in a professional way. The number of plays staged was reduced to several a year and at the same time the artistic value and the quality of actors were improved. Among the plays staged in the 20s and 30s were "The Wedding" by Stanislaw Wyspianski, "Tamten" by Gabriels Zapolska, "Zem-sta" by Aleksander Fredro, and "Uciekla mi Przepioremczka" by Stefan Zeromski. Foreign plays were staged much less frequently, one of them was "The Miser" by Moliere<sup>3</sup>.

Apart from the strictly theatrical activity, the Club of Polish Stage Lovers held functional and variety parties. The initial ones were connected to the celebrations of important national anniversaries, such as the November and January Uprisings. The variety parties were supposed to raise funds for a strictly defined purpose. The funds raised were used by the "Polish Tavern" to support Polish schools and scout teams in Harbin<sup>4</sup>. The circle managed the stage activity continuously and with varying intensity until mid 1942, when it had to be suspended by Manchukuo military authorities' order. Despite the protests by the "Polish Protection Committee", which replaced Polish Consulate in Harbin, Japanese authorities gradually closed down Polish institutions. As a matter of fact, there was no order to close down the "Polish Tavern" but the cultural and educational life died down completely<sup>5</sup>.

As the Soviet troops seized Harbin on 21 August 1945, the final period of the Club of Polish Stage activities was opened. Like up to 1942, the Club strived to stage Polish Plays and hold variety events. All of this was supposed to broaden the knowledge of national culture and to cultivate the mother tongue. However, as years went by, its scope of activity was more and more limited due to the raging Chinese Civil War. Ultimately the Club ceased operation just before the repatriation of Poles from Manchuria in 1949<sup>1</sup>.

---

<sup>1</sup> AAN, KPM, sign. 26, p. 130.

<sup>2</sup> „Listy Harbińskie”, 1932, issue 22, p. 4; A. Winiarz, *Działalność ...*, op. cit., p. 290; J. Urbanek, *Działalność ...*, op. cit., s. 433.

<sup>3</sup> „Gazeta Warszawska”, 1922, issue 48, p. 6; A. Winiarz, *Działalność ...*, op. cit., p. 295.

<sup>4</sup> „Tygodnik Polski”, 1923, issue 50, p. 3.

<sup>5</sup> A. Winiarz, *Polski Komitet Opiekuńczy w Harbinie (1942-1945)*, „Rocznik Polonijny”, 1985/1986, vols. 5-6, 197-204.

<sup>1</sup> *Ibid.*, p. 205

### **General and vocational Polish language courses**

As the Civil War in Russia grew in force, the number of Polish refugees in Harbin increased. They perceived the city as an enclave of peace and security. Among the comers from eastern Russia and Siberia there was a significant percent of those who spoke little or no Polish as they lived and worked for years in Russian speaking environment. Harbin educational activist decided to lend them a helping hand. On 12 March 1919 they established the "Education Club" in the "Polish Tavern" Society which initiated the preparations for a Polish language course<sup>1</sup>. Two weeks later the course, which was free of charge, began. In response to its great popularity, the decision was made to broaden the syllabus and include popular lectures on the history of Polish literature and history of Poland. Many course attendants found out for the first time in their lives about rich Polish cultural and political history. They started to feel proud of being Polish and took courage to confess in public to their descent. For many years a Polish catholic living in Russia was perceived as a lesser man. Therefore, many Poles, especially those who had reached high professional and social status, did not own up to Catholicism and changed denomination. General Jozef Dowbor-Musnicki was a classic example. He converted to Evangelicalism. Concurrently but independently of the Education Club, Polish Department of Education in Harbin made a plan of developing adult education. It even undertook preparations to organize a regional educational council for all Polish settlements in Manchuria and eastern Siberia. Among other things, the council was supposed to form Polish Educational Society in the Far East<sup>2</sup>.

In the new political situation and after the many educational activists' departure, the initiative was taken over by Polish youth of Manchuria. In December 1921 in Harbin it the youth formed its own organization called the Polish Youth Society which was later reformed into the Union of Polish Youth<sup>3</sup>. The chief goals of the Society's (Union's) activity was to develop self-education and mutual assistance among its members. Soon, courses in Polish language and history were organized under the set suppositions. At first they were held in the headquarters of the "Polish Tavern" Society, and later on were moved to the Henryk Sienkiewicz Grammar School<sup>4</sup>. The literature section cooperated with the drama club established by Andrzej Kiszki. Polish stages began to be staged with joint efforts. During the entertainment the language was perfected and the knowledge of Polish literature was broadened. However, the most significant result of the cooperation was the 1923 launch of the youth periodical "Młoda Myśl"<sup>5</sup>. After

<sup>1</sup> „Polski Kurier Wieczorny Dalekiego Wschodu”, 1919, issue 68, p. 1.

<sup>2</sup> AAN, KPM, sign. 3, k. 336. Those plans were never put to life due to the change of political situation and departure for Poland of the most vigorous educational activists.

<sup>3</sup> „Młoda Myśl”, 1928, issue 1/5, p. 1.

<sup>4</sup> Ibid., 1927, issue 4, pp. 1-2.

<sup>5</sup> A. Winiarz, Bibliografia prasy polskiej na Dalekim Wschodzie w latach 1917-1949, „Kwartalnik Historii Prasy Polskiej”, 1986, issue. 1, p. 131.

the second issue had been published the periodical was discontinued due to the lack of funds. It was reactivated in 1927 when the Union of Polish Youth establish a close cooperation with two other Polish youth organizations in Harbin. Those were the Polish Scouting and Guiding Association (Harbin troop) and the Guard of Mary<sup>1</sup>. The cooperation in publishing "Młoda Myśl" did not however mean that the Union of Polish youth had given up other forms of adult educational activity. Most importantly, Polish language courses were organized on a daily basis. They were conducted voluntarily and with great dedication by the Union chairman Józef Sobotkiewicz<sup>2</sup>.

Consul James Douglas' arrival to Harbin opened a new era in the development of extra-curricular education. In autumn of 1931 on his initiative and under his patronage the Cultural and Educational Section of the "Polish Tavern" held a year-long series of public lectures for adults<sup>3</sup>. Some noted lecturers were, among others, J. Douglas, deputy consul Stanislaw Balinski, the head and teachers of Henryk Sienkiewicz Polish Grammar School. The subject matter of the lectures, made public in advance, was quite diverse. During the 1931/1932 winter term, the subject matter of the lectures included: "Legions and the beginnings of Polish state", "On the choice of profession", "European colonization in northern China", "On the Polish language", "The fundamentals of astronomy"<sup>4</sup>. Nine lectures were held in the winter term, with the attendance from 50 to 60, which was about 10% of the entire Polish Harbin population. The summer term began on 5 March 1932 and ended in mid June that year. The lectures were held in two thematic series, that is general educational lecture and the lecture on the culture of selected Asian and European nations. The latter was organized by the Polish Oriental Studies Club which invited the lecturers. The series included several very interesting lectures, including "The culture and history of Georgia", "The development of Tartar writing", "The contemporary Ukrainian literature", and "The religious culture of the East and West"<sup>5</sup>.

As the series of lectures was open, consul J. Douglas put forward a proposal of organizing marketing courses in Harbin. He wanted to help those Poles who remained unemployed and destitute as a result of the economic crisis in Manchukuo. Having consulted the project with Stanislaw Janiszewski, the head of H. Sienkiewicz Polish Grammar School, he formed the course Office. The chairmen of the "Polish Tavern" Society and Polish Chamber of Commerce in Harbin were invited as its members<sup>6</sup>. Edmund Herbert Spence was the head of the course and one of the lecturers at the same time. He was an employee of an English company and English teacher in H. Sienkiewicz Polish Grammar School. He was the right choice for this

---

<sup>1</sup> „Młoda Myśl”, 1928, issue 1/5, p. 1.

<sup>2</sup> Ibid., p. 2.

<sup>3</sup> AAN, MSZ, sign. 10617, k. 100-101.

<sup>4</sup> Ibid., k. 101; „Listy Harbińskie”, 1932, issues 2-3, p. 4.

<sup>5</sup> AAN, MSZ, sign. 10617, p. 119; „Daleki Wschód”, 1932, issue 7, p. 8.

<sup>6</sup> Ibid., issue 20, p. 16.

post as he was perfectly fluent in English and expert on the economic situation in Manchukuo. A two-year course syllabus included English language, typewriting, bookkeeping, business correspondence, and shorthand writing. Intending to lose no time, the course Office decided to start the course right after the enrolment had ended on 1 October 1931<sup>1</sup>. The course was very popular and certainly one of the most useful initiatives in extra-curricular education ever to be undertaken in Polish Manchuria environment. That was because it met the needs of the local Polish community which had stumbled upon economic difficulties as a result of the political and economic changes.

### **The role of Polish Press in the development of extra-curricular education**

The beginnings of Polish press in the Far East date back to 1917 and are closely connected with the city of Harbin. In May that year, the members of the "Polish Tavern" Society put forward an initiative to publish their own periodical. Less than three months later, the first issue was published. It had a distinctive title "Polish letters from the Far East"<sup>2</sup>. It was a bi-weekly with a rather modest graphic layout and small circulation. The periodical was received enthusiastically by Polish communities in Manchuria and beyond. As a result, the editors Boleslaw Hartung and Władysław Homan realized that the press could play a significant role in disseminating Polish literature and culture. Engineer Bronislaw Dobrowolski and his associates put forward an initiative of publishing a culture and education themed periodical. After the financial and technical obstacles had been overcome, the first issue of "Przegląd" ("Review") bi-weekly was published in May 1919. The periodical was issued consistently until April 1921<sup>3</sup>. During that time the periodical played a significant role in the development of Polish extra-curricular education in Manchuria. The editors included historical, literary and geographical articles in the magazine. They provided the reader with the knowledge on the past and present of the homeland. Apart from that, the following issues included the detailed calendar of the events in the history of Poland. The calendar came with a colour map as an insert.

Other Polish periodicals set themselves similar goals. They included "Kurier Polski" (Polish Courier), "Niepodległość" ("Independence"), "Polski Kurier Wieczorny Dalekiego Wschodu" ("Polish Far East Evening Courier"), "Robotnik" ("The Worker"), "Strażnica" ("The Watchtower"), and "Wiaterek" ("The Breeze")<sup>4</sup>. Those periodicals served the idea of disseminating extra-curricular education, contributing to the broadening of the horizons of Polish community members in the Far East. However, that useful activity took place in difficult conditions as there was a shortage of printing press, Polish type characters, typesetters and qualified journalists. As a result,

---

<sup>1</sup> AAN, MSZ, sign. 10617, p. 19; „Daleki Wschód”, 1932, issue 7, p. 8.

<sup>2</sup> A. Winiarz, Bibliografia ..., op. cit., p. 131.

<sup>3</sup> (K. Grochowski), Polacy ..., op. cit., p. 72; A. Winiarz, Bibliografia ..., op. cit., p. 133.

<sup>4</sup> Ibid., p. 129 et seq.

Polish magazines had little circulation of 500 to 1000 items. The lithographic method was used in all of them, except "Strażnica" weekly. As a result, their graphical layout left much to be desired. The reason for that state of affairs were the limited funds. The magazines were discontinued after several issues due to the lack of funds. They were replaced with new ones in cooperation with the publishers and editors of the existing magazines. For example, Stanisław Nałęcz-Dobrowolski edited "Harcerz" ("The Scout") in Harbin at first, and later "Opieka Społeczna" ("The Social Welfare"). Engineer B. Dobrowolski published "Polski Kurier Wieczorny Dalekiego Wschodu" ("Polish Far East Evening Courier"), and later on he was the editor of "Przegląd" ("The Review")<sup>1</sup>.

Apart from Harbin, Polish press was issued in Vladivostok and Tokyo. However, both of them were overshadowed by Harbin. The weekly "Echo Polskie" was published in Vladivostok by Polish Union of Cooperation, Transport and Commerce. "Echo Dalekiego Wschodu" monthly was published in Tokyo. It was a joint effort of Wienczysław Piotrowski and Anna Bielkiewicz, a vigorous chairwoman of Polish Rescue Committee. She moved its headquarters from Vladivostok to Tokyo after Polish children had been moved there. "Echo Dalekiego Wschodu" was an illustrated and well edited magazine, published in Polish, English, and Japanese languages. A. Bielkiewicz's goal was for the magazine to serve a noble idea of rapprochement between Polish and Japanese nations.

The 1920-1921 repatriation put a temporary end to the dynamic development of Polish press in the Far East. As many well-to-do and intellectually strong Poles departure for the homeland, all Polish periodicals in the Far East had been closed down. However, this state of affairs did not last long as in January 1922 the first issue of "Biuletyn Informacyjno-Handlowy" ("Information and Commerce Newsletter") was launched in Harbin. It was published by a Polish Commonwealth consul M. Morgulec. Less than three months later "Tygodnik Polski" ("Polish Weekly") appeared. It was an organ of a catholic parish in Harbin. Parish priest W. Ostrowski was its publisher. The following years brought with them a couple of new publications such as "Ruch Chrześcijańsko-Społeczny" ("Christian and Social Movement"), "Pamiętnik Harbiński" ("The Harbin Diary"), "Młoda Myśl" ("The Thought of Youth"), "Biuletyn Polskiej Izby Handlowej w Harbinie" ("The Newsletter of Polish Chamber of Commerce in Harbin"). Among those, "Listy Harbińskie" ("The Harbin Letters") was the distinguished one. It was published by "Polish Tavern" Society since 1931. The name was changed to "Daleki Wschód" ("The Far East") as of issue 21 (1932). The monthly was rich in illustrations and had a broad thematic content. As such it was the best Polish periodical in the Far East. It enjoyed many readers and fans both in the Polish community and in Poland itself. It contained information not only about the past and present of Poland, but, more importantly, informed about

---

<sup>1</sup> Nałęcz-Dobrowolski Marcei Stanisław, (in:) S. Zieliński, Mały ..., op. cit. s. 321-322.

the activity of Polish settlements in the region. It was discontinued in 1936 due to the lack of funds. It was an irreplaceable loss for Polish social, cultural and educational life in Manchukuo<sup>1</sup>.

In the 30s, the number of Polish publishing houses increased. Apart from Harbin, Polish periodicals were issued in Shanghai, Osaka and Tokyo. The latter's formation coincided with Germany's invasion of Poland. At that time the Polish Tokyo embassy press attaché Aleksander Piskor launched "Poland Today" newsletter with intention to counteract the German propaganda. It was published in Japanese as well. He was sentenced to imprisonment for that after the Japanese had invaded Pearl Harbour. At that time Poland, as a signatory to the Atlantic Charter was in a *de iure* state of war against Japan. As a result all Polish publishing houses in Harbin were closed down at the beginning of 1942.

After Japan had been defeated the first issue of the "Newsletter" was published in Harbin in September 1945. Kazimierz Krąkowski, a secret cooperative of the Soviet embassy in Harbin, was its publisher and editor. At the same time he made efforts for the reactivation of the aforementioned "Tygodnik Polski", an organ of Polish parish. Upon the parish's refusal, in 1945<sup>2</sup> he launched "Ojczyzna" ("Homeland") weekly with aid of the Soviet embassy. Besides Harbin, Poles were active in Shanghai in which Polish community was 300 strong. "Echo Szanghajskie" was reactivated which was an organ of the Union of Poles in China. Its Board of Directors was headquartered in Shanghai. M. Krzyżanowski, M. Ko-marowski and W. Leparski were the subsequent editors of that illustrated monthly and biweekly later on. "Wiadomości" ("The News") was its self-contained supplement. It was issued in an irregular fashion for a year.

The intensifying Chinese Civil War was not favourable for the development of Polish press activity. Polish people's living and working conditions were constantly deteriorating. As a result, in 1949 Polish authorities organized the repatriation for Poles of Manchuria. The Shanghai Poles moved mainly to Australia and the United States. Hence, the 32-year-long history of Polish press in the Far East came to an end.

Polish press in the Far East in 1917-1949 was an exceptional phenomenon. Its great importance for the development of Polish extra-curricular education is undisputed. Reaching nearly all Poles in the vast Far East, Polish press not only played an informational role, but it also was a sort of "textbook" for adults to learn to read in Polish.

Despite its small number (40,000 in its peak) and unfavourable political and economic conditions, Polish communities in the Far East made consistent efforts to develop extra-curricular education in their places of residence. In comparison to large, close-knit Polish communities in the USA and Brazil, the achievements of the Far East Poles in terms of extra-curricular

---

<sup>1</sup> AAN, MSZ, sign. 10985, k. 7, 10, 26.

<sup>2</sup> A. Winiarz, *Bibliografia ...*, op. cit., p. 132.

education are especially impressive. Especially worth noting is the diversity of activities and high organisational and factual level of their endeavours. Despite the changing political and economic conditions, Polish communities in the Far East, especially those of Manchuria, were always able to find means to develop their extra-curricular educational activities. Sadly, this is still a somewhat forgotten part in the history of Polish adult education, the one which still awaits its rediscovery.

### **Section 3. DEVELOPMENT OF GENERAL AND PEDAGOGICAL THEORY OF LIFELONG EDUCATION**

#### **PEDAGOGY FOR THE LIFELONG EDUCATION SYSTEM**

##### **A. M. Novikov**

The development and implementation of the global, overwhelming idea of lifelong education represents a paradigm shift from "education for life" to "education throughout life" and thus requires reconsidering quite a few historical ideas, in particular the basics of pedagogy as a science. Let us consider the current contradictory situation that necessitates a change from pedagogy in the industrial society to pedagogy in the post-industrial society.

##### **Transition from pedagogy in the industrial society to pedagogy in the post-industrial society**

We live habitually, analyzing and assessing what is happening by conventional measures without giving much thought to what the far away future will be like. At the same time, this "far-away future" is already here, unexpectedly and headily. Using Mikhail Bulgakov's expression "as a murderer leaps out of the blue into a lane", mankind has entered the post-industrial era of development abruptly. Politics and the economy, culture and the social sphere, individual and public relationships, the entire lifestyles of people and their standards have all changed dramatically.

In the second half of the 20<sup>th</sup> century, the industrial revolution had finally solved the global task of mankind – to supply people with food. Material prosperity and an abundance of food, clothing, footwear and household appliances have helped mankind to enter the post-industrial area of development. A chain of events that has taken place over the last decades has totally transformed the world. These are the energy crisis, the technology revolution, the electronic and telecommunications revolution, world economic integration and huge environmental catastrophes. All these events mean that we find ourselves in a brand new era. Mankind's ideology has also experienced dramatic changes. Since the Renaissance period in the 18th century and for more than two hundred years, faith in the salvation of mankind by means of the equitable organization of society has been the basic idea, the dominating force and the main driver of politics in the entire world. It took different forms and created various political trends. What was common between all these trends was the faith that building a perfect society would ensure the perfec-

tion of man, that social actions were capable of creating an ideal society and that the organization of society could change man radically.

But life turned out to be much more complicated. It turned out that people's needs grow with the growth of their welfare. The two-hundred-year long attempts to create a new, unified "Adam" have failed. What is acceptable for all or the majority of people turned out to be neither progressive nor humane for the individual. It has been finally understood that all people are different and they differ from each other more than social and economic formations do. The fact that man, with his moral position, multifaceted activities conformable to nature, culture, education and professional competence is the basis of progressive development of every country and mankind as a whole, is increasingly understood today.

Over the last decades, the role of science in the development of society has been vigorously reconsidered. This does not mean that it was diminished; rather, quite the opposite. However, science has to a great extent switched to other functions. Let us turn to history. From the Renaissance period on, science placed religion in the background and took the leading position in the organization and development of society. If in the past fundamental judgments could only be made by the hierarchy, later this role was passed to the community of scholars. With science being the final authority and criterion of truth, the scientific community set rules for society in almost every sphere of life. Science has been the basic and leading human activity cementing various professional spheres and a system-forming factor of organization of society for a few centuries. Science was the most important and basic institution, because it both shaped the universal worldview and general theories, and identified particular theories and relevant subject fields of professional activity in social practices in the framework of this worldview. Scientific knowledge was the "center" of social development and production of this knowledge was the main type of production determining the capabilities of other types of both material and spiritual production. In that environment, it was natural to build a "knowledge-based" paradigm of education (the well-known "knowledge and skills"), with scientific knowledge being used as the basis of educational content.

However, over the last decades, the role of science (in the broadest sense) in relation to social practice (also understood in the broadest sense) has changed drastically. From the 18th century and until the middle 20th century, scientific discoveries were made one after another and practice followed science, "catching up" with these discoveries to implement them in public production, both material and spiritual. But then this stage ended up abruptly: the last major scientific discovery was the creation of the laser (in the U.S.S.R. in 1956). Since then, science has been gradually and increasingly "switching" to technological improvement of practice: the concept of "scientific and technical revolution" was replaced by "technological revolution" followed by "technological era", etc. Scientific focus was switched to the development of technology. Consider, for example, the rapid development of

computer equipment and technology. From the viewpoint of "big science", a modern computer does not have anything principally new against the first computers of the 1940s. However, its dimensions became immeasurably smaller, its speed increased, man-machine interactive languages emerged, etc., which reflects the rapid development of technology.

If in the past science produced and practice used "eternal knowledge", meaning that laws, principles and theories existed and "worked" for centuries or, in the worst case, decades, in recent years, science has to a great extent switched to "situational" knowledge, especially in humanities, social studies and engineering. A major portion of scientific research currently belongs to applied fields, such as economics, technology, education, etc., and is aimed at developing optimal situational models for managing production, financial and education institutions, firms and so on in an optimal (for the time being and under the current circumstances) environment. Outcomes of such research are relevant for a short period of time, continuing to be useful as long as the environment remains the same.

Further, if in the past we said "knowledge" and this automatically meant "scientific knowledge", nowadays, man has to use knowledge of an absolutely different kind along with scientific knowledge. Consider, for example, knowledge of how to use a text editing software. This knowledge is quite complex but it is hardly scientific, because it will be history as soon as a new text editing software appears. Other examples include databases, standards, statistics, traffic schedules, the huge amount of information on the Internet and so long and so forth – things that everyone of us is increasingly forced to use in our daily life. This means that today, scientific knowledge co-exists with other, non-scientific knowledge. Authors of many papers suggest distinguishing between these concepts by dividing them into knowledge (scientific knowledge) and information.

Thus, today's science no longer acts as a system-forming factor of organization of society. The modified role of science in human life requires changing approaches to building the content of education: if in the past, it was solely based on scientific knowledge, now, scientific knowledge is to become just one of its components, equally and consistently with other forms of human consciousness. The scientific type of education should be replaced with a new one. It is still difficult to find a name for it. Perhaps, it will be known as a "technological" or "project-technological" type of education.

With mankind having entered a new era of existence, in the next few decades education is likely to change more than it has in more than three hundred years when the modern-type school appeared with the invention of book printing. With education becoming a real form of capital and a major resource, society imposes new and strict requirements on education institutions in terms of their teaching activity and responsibility for it. The essence of education and upbringing, as well as the concept of an educated and well-mannered person, needs to be rethought.

Today, many speak about innovative education as opposed to conventional (in our opinion, though, this distinction is rather notional and does not always convey meaning because innovation grows from tradition, "absorbing" it to a great extent). The terms "innovative" and "conventional learning" and the idea of considering them as alternatives was proposed by a group of scholars in a report to the Club of Rome in 1978. They drew the attention of the world public to the fact that the principles of traditional learning were inadequate for the requirements that modern society imposed on personality and development of their creative potential. The report interpreted innovative learning as learning that aims to prepare a personality for rapid changes in society and an uncertain future by developing capabilities for creativity, different forms of thinking and cooperation with others. To summarize the specifics of innovative learning, the following features should be identified: openness to the future, proactive ability based on continuous reevaluation of values and ability to take cooperative action in new settings.

In the post-industrial society, an education system is a sort of "mass" system. Mass education serves to accommodate the needs of industrial production, prepares operational elements of the industrial mechanism and is (or at least aims to be) itself a well-tuned mechanism or a workforce development industry. The mass education system is built in the image and likeness of industrial production, sharing its own progress and failures.

Let us consider the shift of the education paradigm of the industrial society to that of the post-industrial society in depth.

1. First of all, an understanding of education as gaining ready-to-use knowledge and the perception of a teacher as a source of ready-to-use knowledge must be abandoned to be replaced by an understanding of education as personal property, a means of self-fulfillment in life and personal career building. This, in turn, changes both the goals, motives, standards, forms and methods of teaching and upbringing, and the teacher's role, etc. (see Table 1 for comparison of the main components of the education paradigms in industrial and post-industrial societies). We can see that the entire education process should undergo a major change in this new socio-economic environment. In this connection, there appears a host of problems in pedagogy that require new solutions.

2. It is necessary to rethink what training, upbringing and development mean in the modern context. This triad is so evident and customary to any teacher that supposedly it is not, and cannot be, questioned. Nevertheless, some questions arise in the new context. First of all, we will have to discuss traditionally established definitions of these concepts. Let us start with training. Training is divided into teaching (activity of a teacher, trainer, tutor, etc.) and learning. Learning is regarded as a process (activity) of a learner aimed at acquiring new experience: habits, abilities, skills and knowledge (refer to any pedagogy or psychology dictionary). Let us now turn to upbringing. Upbringing (in the traditional sense) includes training. But whereas training is aimed at gaining experience in the form of knowledge, abilities, etc., upbringing

ing also encompasses the "top level" structure of a personality and involves shaping beliefs, a worldview, ideals, aspirations, interests, desires, etc. (ibid.). Development is regarded as gaining abilities and new personal qualities (ibid.).

**Table 1**

**Shift in the education paradigm**

Paradigm components	Industrial society	Post-industrial society
Values	education for public production;	education for self-fulfillment in life and personal career;
Motives	education as a learner's responsibility;  teacher's activity as a professional duty	learners are interested in education and enjoy achievements  teacher is interested in the development of learners and enjoys communicating with them
Standards	teacher is responsible for learners' learning; teacher's authority is maintained by keeping distance, which requires discipline and diligence from learners	learners undertake responsibility for their learning; teacher's authority is built on his/her personal qualities;
Goals	education is focused on gaining scientific knowledge; education in young age as a "reserve for the whole life";	education is focused on mastering the basics of human culture; education throughout life;
Positions of the education process participants	teacher transfers knowledge; teacher is above learners;	teacher creates conditions for self-guided learning; teacher is together with learners; mutual partnership;
Forms and methods	hierarchical and authoritarian methods; stable structure of learning disciplines; stable forms of education process management; emphasis on teacher-guided classes;	democratic and egalitarian (equality based) methods; dynamic structure of learning disciplines; dynamic forms of education process management; emphasis on self-guided work of learners;
Means	the main means is a textbook;	textbook is supplemented with the powerful resources of information and telecommunication systems and media;
Control and evaluation	control and evaluation are mainly performed by teacher	shift of emphasis toward self-control and self-evaluation of learners

Now, let the author ask a couple of naïve questions regarding the above mentioned triad (training, upbringing, development):

– if a learning person is referred to as a learner (implying that he or she learns or has to learn by him/herself), then why is a person being brought up referred to as an educatee (pupil)? Does this mean that an educatee's role is passive? The terms "developing person" or "person being developed" are not in general use at all;

– training includes teacher's activity (teaching) and learner's activity (learning). Upbringing includes educator's activity. This is clear. But does it include the activity of an educatee? If yes, then how should it be called? Self-upbringing? But self-upbringing is something absolutely different, when a person educates himself or herself without any external interference. At the same time, textbooks usually say that it is "the process of person's receiving educational influences from a teacher". But this process could hardly be regarded as an activity, hence the role of the educatee is passive. Equally, there are no terms such as "developer" (by analogy with "teacher" or "educator") and "developing person" (by analogy with "learning person"), "activity of a developing person", etc.

Is it a coincidence? We do not think it is.

At the early stages of the development of mankind, no distinction was made between upbringing and training – they were consolidated and pursued in the course of actual involvement of children in life and activities of adults, such as production, social activities, rituals, games, etc. They were reduced to the assimilation of practical experience, everyday rules that were transmitted from one generation to another.

The distinction came later. Apparently, this happened when the scientific type of organizational culture of mankind began to dominate and the modern school, meeting this type of culture, was created, starting with the "school of knowledge" offered by Y.A. Komensky. The training process in this school was mainly aimed at transferring scientific knowledge (the "knowledge-based paradigm" probably originates from here). However, such a focus on training could not encompass the entire range of tasks associated with upbringing: many of them were sort of "inconsistent" with the logic of such training. This created the need for additional "upbringing work", i.e. upbringing in the narrow sense of the word: upbringing as an extracurricular activity in educational institutions and then at home, in summer camps for children and young people, etc. Later, starting from the 19th century, and mainly in the 20th century, when training by means of transferring ready-to-use knowledge became no longer satisfactory to society (mainly for training the intellectual elite), the problem of learners' development in the course of training and upbringing arose.

This is how the "training, upbringing and development" triad emerged. Today, these processes vaguely take place in parallel. However, over the longer term, they should probably converge to a great extent. The convergence of training, upbringing and development is likely to become one of the distinctive features of new, innovative pedagogy that would meet the needs of post-industrial society.

3. Traditionally, the course of pedagogy is based on the "three pillars": theory of training, theory of upbringing and school organization and management (recently, "school organization and management" has been referred to as "education systems management"). Even in the past, school organization and management was "inconsistent" with the logic of the general

structure of pedagogy, because it did not "fit" its subject matter, and all the more so now. Therefore the issues of education organization and management are referred to as part of the theory of education (with pedagogy playing its part) and we are not going to discuss them here. Second, if pedagogy includes training, upbringing and development and there is a theory of training and a theory of upbringing, then where is the theory of development? It turns out that pedagogues have given "complete control" of it to psychologists. But psychologists understand it in a completely different, by no means "pedagogical", sense. Moreover, in the 1960s-1970s, psychologists turned away from functional psychology (psychology of attention, psychology of memory, psychology of thinking, etc.) to switch to the psychology of action and the psychology of personality. In recent years, they have become even more focused on the psychology of personality and social psychology and started "mixing" the psychology of development with the psychology of personal development, often "interfering" with the subject matter of pedagogy and mixing personal development with issues of upbringing. Therefore this book is an attempt to look at these three processes – upbringing, training and development – from a single perspective (as "three in one").

4. The majority of modern textbooks on pedagogy place the main focus on pedagogical activity, i.e. the activity of a teacher, tutor or educator, with learning activity often not being mentioned at all. This means that activity of a learner (educatee, pupil, student or attendee) is not considered at all, although all authors unanimously refer to the learner as an actor. It is illustrative that neither of the Pedagogy Encyclopedia of the 1960s and the Russian Pedagogy Encyclopedia published in the 1990s has articles titled "Learning". Apparently, the explanation is that in the 1940s the Central Committee of the All-Union Communist Party (of Bolsheviks) proclaimed that "the teacher is the pivotal figure in school". They used to say, and still do, that "an industrial training instructor is the pivotal figure" in vocational schools, "a professor is the pivotal figure" in higher education institutions, etc. This approach was precisely in line with the authoritarian model of society and the authoritarian model of education.

Since then, pedagogy as a science has traditionally defined its subject matter as an interaction between a teacher and a learner (educatee). Everything directly associated with the activity of a learner (educatee) has been traditionally regarded as the subject matter of psychology. But is it correct to do so? In fact, pedagogical psychology is only concerned with psychological mechanisms of learning, upbringing and development and mechanisms of psychic development in the course of learning, but not about the activity of a learner in general and as a whole or the overall process of learning. If pedagogy is confined to the issues of interaction, then it seems to be necessary to find out what the underlying actions of this interaction are. All the more so that in the context of lifelong education in the long run, the learning process will increasingly shift toward learner's self-guided work, self-learning, self-upbringing and self-development. Teaching functions will be increasingly

delegated to computers, the Internet, etc. Then, the question arises: What will pedagogy be left with?

For a teacher, school is a nonsense that weighs pedagogy and the entire system of education against each other, until now. The new socioeconomic context implies a different, opposite approach to the development of pedagogy, where a learner (pupil, student, attendee, etc.) with his or her learning activity is to become its pivotal figure or core. A learner needs to be understood, not in abstract terms (as a class, group or an entire body of students in an education institution), but rather at the level of each individual person with all the wealth and diversity of his or her personal interests, needs and aspirations. As of now textbooks on pedagogy feature completely depersonalized actors, describing them in plural form only: children, pupils, educates, students, learners, etc. These are the outcomes of the old approaches where the public was paramount and the personal was not held in regard at all. Today, it should be opposite, with the focus being made on the individual (learner, child, etc.) in the first place, and only then, and not always, on learners.

5. As opposed to the overwhelming majority of work that has been done in pedagogy that makes a distinction between different branches of pedagogy – a kindergarten or a school (the overwhelming majority of publications) or a higher education institution or a vocational college, etc., – we are discussing pedagogy in general: i.e. pedagogy for any age, starting from prenatal development to old age (although certainly, each age has its own specific features).

6. It is necessary to rethink what education is in the modern context and how the concepts of "pedagogy" and "education" are correlated. For example, the Law of the Russian Federation on Education reads, in the beginning, as follows: "In this law, education shall be understood as a purpose-oriented process of upbringing and training...". Pedagogy is traditionally interpreted as a science of training and upbringing. Then, pedagogy and education have the same subject matter. However, pedagogy is a science, while education is a practice. As a famous prince once put it: "Something is rotten in the state of Denmark".

Let us start trying to resolve the above contradictions by defining the subject matter of pedagogy in line with the requirements of the modern post-industrial era and the idea of lifelong education.

### Subject matter of pedagogy in the context of lifelong education

Pedagogy is usually defined as a science of training and upbringing or a science of training, upbringing and development. But the conjunction "and" (or the conjunction "and" and a comma) implies that the object of this science is complex: it consists of two or three parts, which is not acceptable for one science. Moreover, this duality (trinality) is also present in the definitions of education. How can pedagogy and education be reduced to a simple object?

Let us try and begin at the very beginning.

1. It is clear that training, upbringing and development relate to man.

Let us define man's place in the organization of matter (see Figure 1).

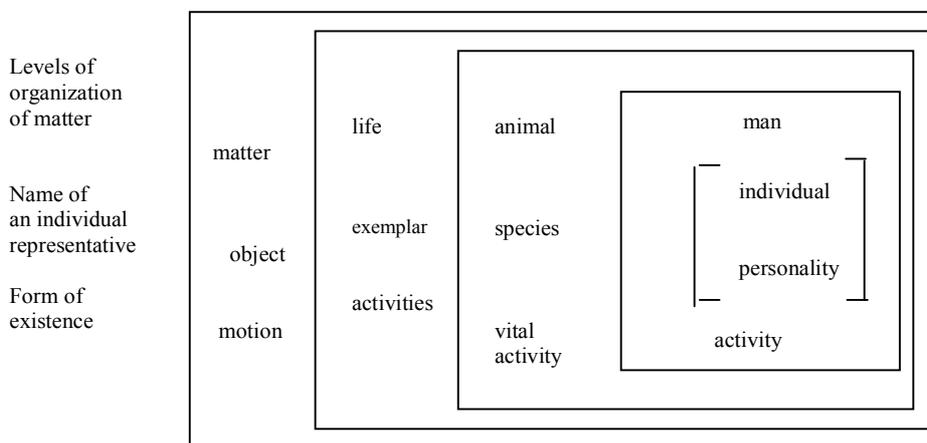


Figure 1. Levels of organization of matter

Man as the highest level of organization of matter is regarded in two aspects: as an individual and as a personality. We use the term "individual" to refer to an individual person, regardless of his or her relations with others. In this sense, we discuss individual features of, for example, thinking, temper, individual professional style, etc. When a person is regarded from the perspective of his or her relationships with other people or society, we use the term "personality". Hence, there are personal qualities, such as communication skills, self-determination, etc. Personality, in turn, is regarded in three aspects (see Figure 2). Let us also draw the reader's attention to the fact that the category of "activity" is related to the category of man. The term "vital activities", which many authors of pedagogy texts are keen on using, is only applicable to animals. With respect to man this term is only applied in the sense of the vital activities of the organism (body), such as digestion, circulation, etc. and it is undesirable as a concept in pedagogy.

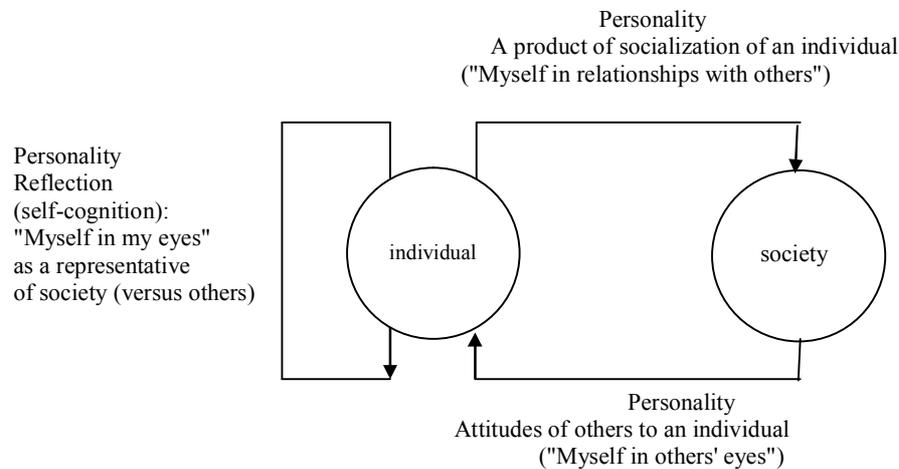


Figure 2. Aspects of consideration of personality

2. Further, it is also clear that training, upbringing and development (in the psychological and pedagogical sense) are linked with the processes of change in a person: an increase in his or her knowledge and skills (competencies), changes in his or her worldview, motives, etc. The dynamics of change and processes belong to the philosophical category of "development". Development in general is a philosophical category which reveals the nature of change that takes place in the world. Objects and phenomena of reality do not exist in unchanged and self-equal conditions, but experience real history, passing through a number of conditions: from emergence to extinction. The concept of "development" reflects the irreversible nature of such changes.

Now, let us note that we have already come across two meanings of the concept of "development": development in philosophical terms (as a category of dialectics) and development in psychological and pedagogical terms (as development of psychic processes of a person). Let us denote development of the first type as "development (phil.)" and the second type as "development (psych.&ped.)". In our case (pedagogy), the hierarchy of the category of "development" is shown in Figure 3.

There are two distinct tendencies in terms of "development". The first ascends: it progresses from the simple to the complex, from the lower to the higher. The second descends: from the complex to the simple, from the higher to the lower (regression). For any individual object/subject, both lines of development are typically successively combined. For example, organisms emerge, grow and improve before they inevitably grow old and die.

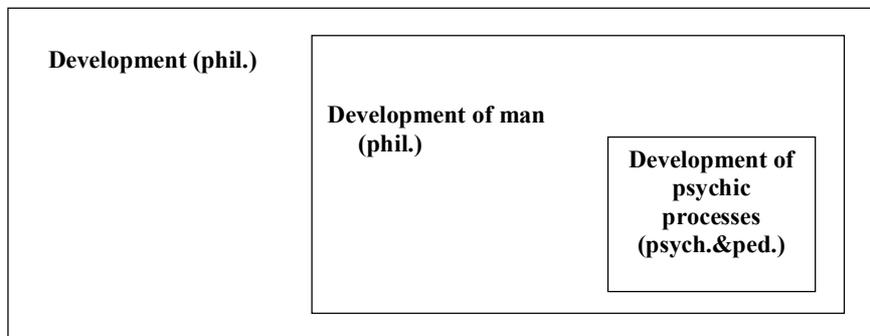


Figure 3. Hierarchy of the Development category

3. A question arises here: the development of whom/what should we discuss? Let us consider different options:

– Development of man. This is no good because it suggests a too broad a concept. Development of man may be understood both as phylogenetic development (in the course of evolution) and as the social and historical development of man (mankind) and, perhaps, the anatomic development of each individual person in the course of growth, etc. Nevertheless, pedagogy deals with man, and some clarifications are necessary;

– Development of personality. This is no good either. First, man is regarded both as an individual and as a personality. If only development of personality is concerned, then, as S. L. Rubinshtein put it, man "will follow the way of historical materialism as a carrier of social relations" and will not be taken into consideration as a person. Second, in psychology and pedagogy the concept of "development of personality" is "tired" to such an extent that it rather becomes a word picture: no one finds time to give a clear definition to this concept, with every author putting their own meaning to it and every reader being given an opportunity to create their own image of this phenomenon.

Thus, we need something different that would be related to man and his development. Let us turn to another philosophical category – "experience".

4. "Experience is a practice-based sensual and empirical cognition of objective reality. In the broadest sense, this is the unity of knowledge and skills. Experience is both a process of man's practical impact on the external world and the result of this impact in the form of knowledge and skills: as the process of interaction between subject and object. The concept of 'experience', in essence, coincides with the category of practice. This is the basis on which experience is built as a result of cognition, including a body of historically established knowledge. Accumulation and transmission of experience from one generation to another is an essential characteristic of social development".

A more precise definition is found in Ozhegov's Russian Language Dictionary (the first two meanings of four are important to us): "1. A combina-

tion of practically absorbed knowledge, skills and abilities" (and also habits according to K. K. Platonov – A.N.). This is a narrow interpretation of the concept in psychological and pedagogical terms. Let us denote it as "experience (psych.&ped.)". This meaning of the concept of "experience" is a particular case of the second meaning of the term: "2. Reflection of the objective world and social practice aimed at changing the world in the human consciousness". In this case, the term is interpreted in broad philosophical terms. In this sense, experience is construed both as public and historical experience and as the personal experience of each individual person. Let us denote it as "experience (phil.)". It is worth noting that, again, we have come across two meanings of the concept of "experience": in philosophical terms (as a category of dialectics – "experience [phil.]") and in psychological and pedagogical terms (the development of knowledge, abilities [competencies], skills and habits in a person – "experience [psych.&ped.]"). The hierarchy of the category of "experience" is shown on Figure 4.

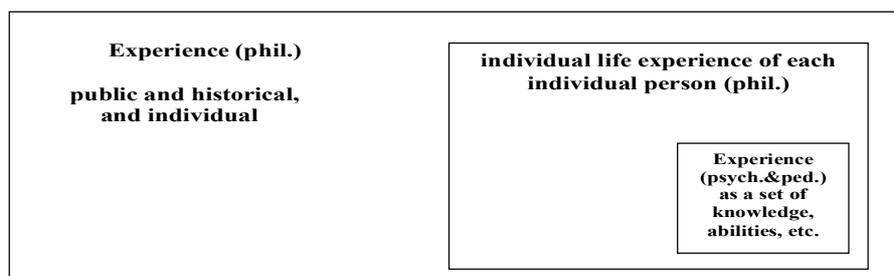


Figure 4. Hierarchy of the Experience category

5. Now we are getting hot. Combining these two categories – "development (phil.)" and "experience (phil.)", implying individual experience of each individual person (phil.) accumulated in the course of life and activities – will give us what we need. Pedagogy studies the development of the life experience of a person. The development of life experience may be referred to as "education" (both as a process and an outcome).

The Russian word for education, "obrazovaniye", has the root "obraz" (image). Therefore, in this interpretation, education implies that a person's building and development of his or her image in the surrounding world and the image of his or her "self", or his or her place and role in this world. Hence, education is the development of the life experience of a person<sup>1</sup>. Pedagogy is the science of development of the life experience of a person (learner). This is its subject matter. The subject of education is a learner, a

<sup>1</sup> Exactly so – development of life experience of a person. This is a pedagogical interpretation of education. The term "education" may also be interpreted in other meanings: education as a system of people's education of a country, region, etc.; as an industry of the economy; a value, etc.

kindergartener in a kindergarten, a pupil in school, a student in a vocational school, college or higher education institution, an attendee at training courses, or a trainee, etc., and, in general, any person of any age who studies in an education institution, or who is engaged in self-education, etc. Thus, we have unambiguously defined the subject matter of pedagogy and unambiguously matched the categories of "pedagogy" and "education".

But the reader will naturally ask: What about training? What about upbringing? What about development (psych.&ped.)? To find answers, let us consider the hierarchical structure of personality (offered by K. K. Platonov):

Top level – personality orientation: worldview, value orientations, beliefs, aspirations, etc.;

Second level – experience (psych.&ped.) of a person: knowledge, abilities (competencies), skills, habits;

Third level – higher psychic processes: intellect (thinking, memory, attention), volition, emotions, physical (motor) activity.

Correspondingly, from the perspective of education as the development of life experience (phil.) of a person (see Figure 5), the development of personality orientation equals upbringing; the development of experience (psych.&ped.) equals training; and the development of psychic processes equals development (psych.&ped.). Thus, we have defined the places of the basic categories of pedagogy.

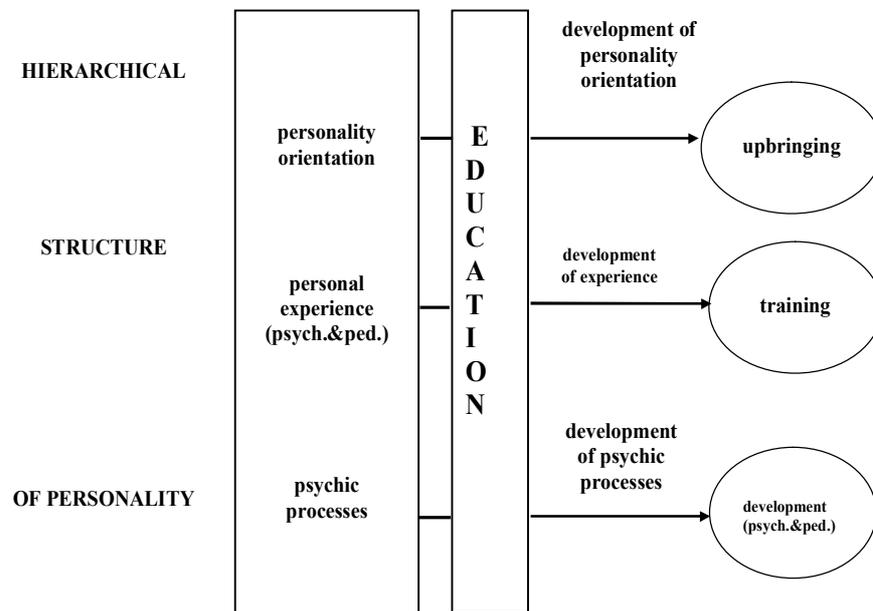


Figure 5. Three aspects (areas, components) of education

Let us discuss these basic categories of pedagogy (upbringing, training and development) in more detail.

### **Upbringing in the context of lifelong education**

The structure of personality-orientation is the basis of the scope of upbringing. Personality-orientation is one of its substructures, which represents the top level. Personality-orientation is regarded as a set of stable motives that set the focus of a person's activities and is described by the level of development, broadness of development, intensity and efficacy.

The orientation of each person (personality) is established to its own degree. These degrees differ not only by the content but also by a great diversity of personality traits, functions performed, groups and subordination of features and components. This creates a diversity of personal characteristics among different individuals and ensures the uniqueness of each person. The forms of personality-orientation include: inclinations, desires, interests, aptitudes, ideals, worldview, inspirations, beliefs, values and value orientations. These forms of personality-orientation may be classified into views and motivations. The following classification is based on two attributes\* of the psyche: consciousness (views) and activity (motivations) (see Figure 6).

Views include worldview and its components, such as values, ideals, life principles and value orientations. They require a more detailed discussion and will be considered below.

---

\* Attribute is the most essential property, without which a phenomenon "can neither exist nor be represented".

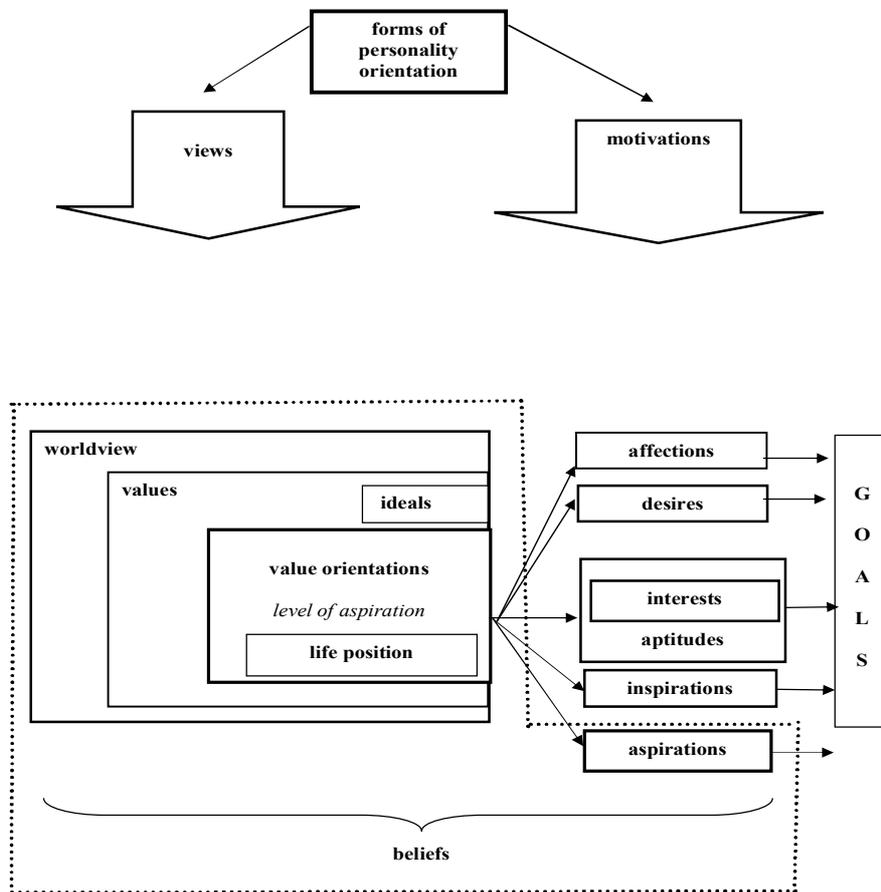


Figure 6. Forms of personality orientation

Motivational forms of personality-orientation include: (a) inclinations – the most primitive form of personality-orientation, representing a feeling of a vague need. Inclination is an unshaped, undifferentiated and insufficiently conscious motive; (b) desires – this form of personality-orientation is higher than an inclination but lower than an interest. It is a conscious motive and satisfaction of a specific need by conscious actions and activities; (c) interests – this form of incentive toward a motivated activity is distinguished by a manifestation of cognitive needs and a focus on a specific subject or phenomenon; (d) aptitudes – this form includes interests, volitional efforts and a motivation to satisfy them in one's activity; (e) inspirations – strong and instant manifestations of some feelings accompanied by a motive to do something; (f) aspirations – motives with clearly understood goals and explicit en-

during efforts to achieve them. The qualitative characteristics of the motivational forms of personality-orientation are shown in Table 2.

Table 2

Qualitative characteristics of motivational forms of personality orientation

Motivational forms of personality orientation	Qualitative characteristics
Inclinations	Uncertain
Desires	Unstable, intuitive
Interests	Value-based, selective
Aptitudes	Interests plus motives toward action and activity
Inspirations	Strongly emotional, short-term, intense
Aspirations	Long-term, with clearly understood goals, expressed volitional efforts and stable emotional condition

An integrative form of personality-orientation that combines worldview and aspirations to implement it is personal beliefs.

**Personal worldview.** "Personal (individual) worldview" is a system of person's concepts and perceptions of the world: nature, man, society and him/herself, his or her place and role in this world. This worldview has a huge vital meaning. It influences standards of behavior, attitudes to work, other people, the nature of life aspirations, everyday life, tastes, interest, etc. There are three types of worldview: everyday (ordinary); religious; and scientific (philosophical). All these types create a unity covering a certain range of questions such as what is the relationship between spirit and matter; what is man and what is his role for the interrelations between different phenomena; how man conceives reality; what is good and evil; what are the laws that govern the development of human society, etc.

At the everyday (ordinary) level, a worldview is created by immediate conditions of living and everyday experience of people that is transmitted from one generation to another.

**Religious worldview.** The religious worldview offers a mythical picture of the world and is characterized by the acceptance of the supernatural origin of the world.

**Scientific worldview.** The scientific (philosophical) worldview assumes a conceptual, categorical form, relying on achievements in natural and social sciences and possessing a certain degree of logical rigor. The scientific worldview makes the world of nature, man and society clear to a person, shapes an educated consciousness and helps it to be rid of social, political and religious superstitions and outdated ideas. It equips man with a set of fundamental philosophical principles and certain methods of cognition of reality, and enriches him with a system of spiritual value orientation. The components of a personal worldview include such values;

**Values.** The relationship between values and worldview is explained by the part that is between a part and the whole (see Figure 6.). Values are

defined as phenomena and objects of material or spiritual nature that are positively significant, i.e. they are capable of satisfying some needs of a person (individual values), social groups, classes or society (social values), and serve their interests and goals. People not only learn the properties of phenomena and objects but also evaluate them in terms of their utility or harm to their lives, society, nature, etc. Ideals are components of person's values (and, hence, his or her worldview) (see Figure 6).

**Ideals.** Ideals relate to values as a part relates to the whole. An ideal is a perfect image of something, somebody or perfection of something. For example, an ideal product, an ideal suit, an ideal friend, etc. One of the ideals is the highest goal, which defines aspirations, behaviors and activities of a person, group, class or society as a whole. This may be an image of perfect social system (a social and political ideal), perfect moral qualities of a personality and relationships between people (a moral, ethical ideal), a wonderful, harmoniously developed person (an aesthetic ideal), etc. The function of an ideal is that being a form of realization of imperfection of objects, phenomena, society and personal shortcomings it inspires people to change, develop themselves, conditions of living, society, etc. An ideal defines the goal for personal self-improvement, improvement of the environment and social development.

**Value orientations.** A value orientation is defined as a selective attitude of a person to material and spiritual values that is expressed through his or her behaviors and activities. Value orientations separate things that are essential and important to a particular person from the non-essential. A system of personal value orientations is sort of an axis of consciousness that ensures stability and consistency of certain behavior and activity patterns. Therefore value orientations are an important factor of motivation toward actions and activities.

The relationship between value orientations and values is equal to the relationship between a part and the whole (see Figure 6). However, the difference is that a person may regard an object or a phenomenon as a value but not use or implement it in reality. For example, health is undoubtedly the most important value for any person – there is hardly anyone who wants to be sick. But a person may, for instance, smoke, which is not healthy.

The same is true of ideals. For example, a man may have an ideal of a woman, but he is unlikely to meet his ideal and would marry a more or less suitable one. Or a girl may fail to meet an ideal "prince" and would marry any man who proposed to her.

Value orientations are the factors that directly motivate a person to act. Each person has his or her own system of values and value orientations (the uniqueness of personality). A mature personality is distinguished by its broadness of value orientations and clearly defined hierarchy of values. The life philosophy of a person is a component of value orientations, representing the most explicit value orientations that define the most enduring motivations for activity. The life philosophy of a person in particular includes life

principles – a system of moral, aesthetic and other standards of behavior and activity.

The life principles of a person have social origins (for example, moral principles, such as "do not kill", "do not steal", etc.) and are elaborated by a person him/herself in the course of development in the form of a system of prohibitions against doing certain things. This includes permissions (for oneself) on the one hand, and motivations to do something and aspire for something on the other.

Another derivative of value orientations is the level of personal aspiration. It is a person's self-esteem which manifests itself in the degree of complexity of consciously undertaken challenges and goals. Aspirations are a distinctive form of objectification of the value orientations of a person and a social group.

Where a person is free to choose the degree of complexity of his or her next action, seeking to improve self-esteem results in a conflict between two tendencies: a tendency to increase the level of aspiration in order to achieve maximum success and a tendency to decrease it in order to avoid failure. An experience of success (or failure) from achieving (or a failure to achieve) the level of aspiration leads to a shift in the level of aspiration toward more (or less) complex challenges.

**Beliefs** are the highest form of personality orientation, the structure of which is comprised of the worldview and aspirations for activity. Beliefs include intellectual, emotional and volitional characteristics of a person. Beliefs are distinguished by their content and strength of manifestation. In terms of their content, there are scientific, philosophical, moral, aesthetic, religious and atheistic beliefs. There are also personal, group, class and party beliefs. In this case, beliefs are differentiated by an entity who possesses them. In terms of the strength of manifestation, there are stable and unstable beliefs. Worth mentioning is a major role of emotional susceptibility of a person in bringing in line with his or her worldview to the extent of his or her beliefs. This susceptibility is characterized by active activity and a positive attitude toward it. Thus, we have discussed personality-orientation and its forms.

Now, let us discuss areas (aspects) of upbringing as the development of personality-orientation in the system of person's attitudes to him/herself and the surrounding world.

**Areas of upbringing.** Let us define areas (aspects) of upbringing in accordance with a system of person's attitudes to him/herself and the surrounding objects/subjects. The system of person's attitudes:

(a) to him/herself as a personality: self-attitude. Self-attitude is a term used to describe the specifics of person's attitudes to his or her own "self". The structure of self-attitude may include: self-respect, sympathy, self-acceptance, self-love, self-affection, self-esteem, self-confidence, self-abasement, self-condemnation, self-dissatisfaction, etc. The attitude of a person to him/herself is the basic construct of a personality. It has a regulating influence almost on every aspect of behavior, plays a crucial role in

building interpersonal relationships, the setting and achievement of goals and the methods of creation and resolution of crises<sup>1</sup>. In the framework of self-attitude there is a triad of person's attitudes: (1) to his or her consciousness (self-consciousness); (2) to his or her activities; (3) to his or her body (this is different from the attitude to oneself as a personality, because the statement "a healthy body carries a healthy spirit" is not always true, and both body and spirit may be not totally healthy...);

(b) to other people and society as a whole; to the state as a mechanism of organization of society; to production (in the broad sense: both material and spiritual production); and to nature (see Figure 7).

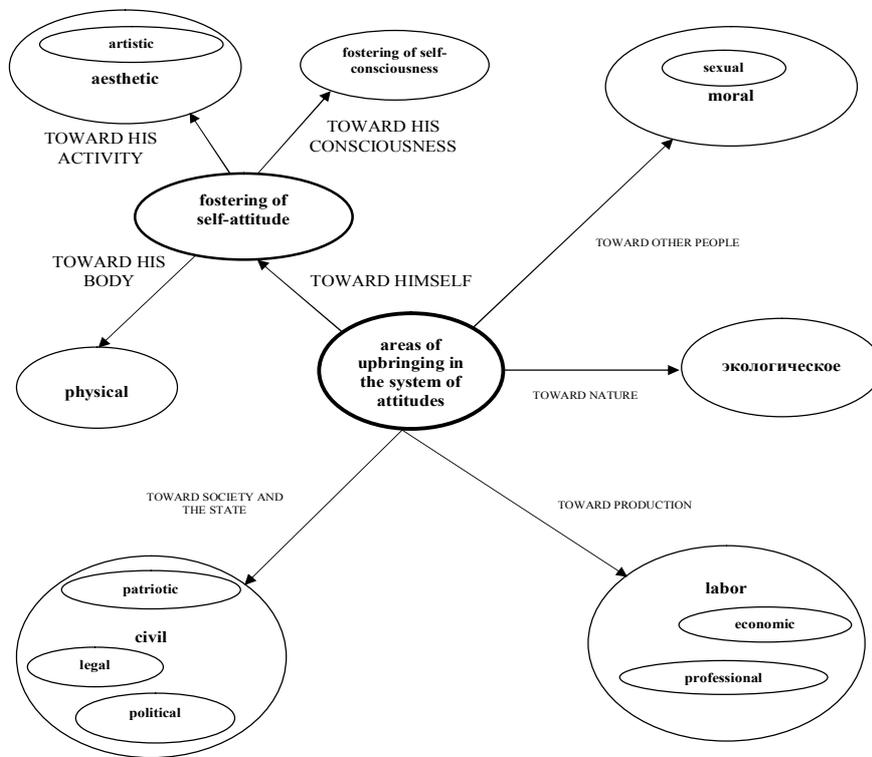


Figure 7. Areas of upbringing in the system of learner's attitudes

Correspondingly, the areas of upbringing as a process of development of personality-orientation include: (a) toward him/herself as a personality: upbringing of self-attitude. This, in particular, include: fostering of self-consciousness, aesthetic upbringing and physical upbringing; (b) toward

<sup>1</sup> The concept (category) of "self-attitude" is currently commonly used in psychological literature (refer, for example, to the Internet). But it is still to be included in serious dictionaries.

other people: ethical (moral) upbringing; (c) toward society as a whole and the state: civil upbringing; (d) toward production: work upbringing; (e) toward nature: environmental upbringing.

**Fostering of self-attitude.** The Bolshevik ideology set man in a state of defiance. The public – the collective – was above all, and man was nothing. Man's internal world, feelings and interests were "left out in the cold"<sup>1</sup>. Therefore the first and main thing in the development of person's attitudes to him/herself should be to foster his or her self-attitudes. If someone does not love or respect him/herself or neglects him/herself, then he or she will treat others and the world the same way. Let us turn to the concept of "self-conception". Self-conception is an integral image of one's self. It is relatively stable, more or less conscious and is experienced as an inimitable system of person's perceptions of him/herself. A person uses it as a basis for building his or her interactions with other people and develop his or her self-attitudes. Self-conception, first of all, includes self-consciousness: the image of one's own qualities, abilities, appearance, social significance, etc.

A few other concepts of "self-conception" include: self-determination, self-education, self-creation, self-control, self-regulation, self-development, self-esteem, self-cognition, self-design, self-upbringing, self-correction, self-improvement, self-fulfillment, self-organization, self-management, self-formation and self-discipline. The philosophy of "selfhood" – "self-conception" (albeit not referred to this way) – is revealed in the work of N. A. Berdyaev, M. M. Bakhtin, P. A. Floresnky, K. Rogers, A. Maslow and others. Interestingly, it was Y.A. Kolomensky who paid attention to the fact that the natural base in man has an "independent and self-driving power". But this area of upbringing (fostering of self-attitude and self-consciousness) is poorly investigated in pedagogy as a consequence of the past. Yet this area is the most relevant for upbringing these days.

**Aesthetic upbringing.** In Soviet times, aesthetic upbringing was mainly reduced to artistic upbringing, i.e. the development in learners of aesthetic perception of works of art and literature, and the promotion of artistic creativity. The reason is the same: the Bolshevik ideology was not concerned about man's internal world. However, the problem of aesthetic upbringing is much broader. The fundamental position of aesthetics is that practical human activities are regarded as a basis of person's aesthetic perception of the world and him/herself. First of all, work develops in man an ability to create "in accordance with the laws of beauty" (Marx), which is unknown to animals, and to take everything with a measure of aesthetics. This will help man find various aesthetic values, such as beauty and splendor, harmony and drama, tragedy and comedy in the world, life, nature and

---

<sup>1</sup> For fairness sake it should be noted that this has nothing to do with the originator of the Communist ideology Karl Marx. Contrarily, Marx interpreted Communism as the rise of man, overcoming professional idiocy, a combination of intellectual and physical work and all-sided development of a personality. This ideology was subsequently transformed by the Russian Bolsheviks.

him/herself. The aesthetic activity of man reaches out to all spheres of life. Therefore, aesthetic upbringing should be organically integrated into all areas of upbringing: labor, moral, physical, etc., since it is only then that a holistic and harmoniously developed personality can be created.

Work activity is a source and means of aesthetic perception of the world, if it is managed aesthetically according to the laws of beauty, meets the person's needs and aptitudes, brings him or her satisfaction and enjoyment. The same is true of daily life, dwelling, communication, games, etc., i.e. the entire lifestyle of a person. Aesthetically organized settings of life, work and communication contributes to enhancing intensity, productivity and creativity of activity.

Art, in particular, stems from person's aesthetic perception of his or her own activity and only then does it become a separate type of professional activity and a form of social consciousness.

*Artistic upbringing* is a separate but important sub-area of aesthetic upbringing. Artistic upbringing is a process aimed at developing in a learner abilities to perceive and understand beauty in art and literature, aesthetic tastes, artistic aptitudes and abilities. Artistic upbringing and aesthetic upbringing relate to each other as a part and the whole.

**Physical upbringing** is a process of developing the health-improving activity of a learner aiming to develop physical strength and health, foster hygiene skills and inculcate proper standards of healthy lifestyle. Physical culture is a social value. It is a set of ideas about the ideal of a harmoniously developed person and the unity of body and spirit and a system of activities designed to preserve health and spiritual and physical strength.

**Moral upbringing** is about developing in a learner a system of moral knowledge, feelings and aspirations. Analysis of the categories of morality and moral upbringing enables us to reveal the following concepts: moral activity, moral feelings, ethical consciousness and behavior, and the individual morality of a personality. Adhering to moral standards places restrictions on a person's freedom, obliging him or her to restrain his or her temper, overcome his or her shortcomings and also the amorality of certain groups or the entire social system. Moral acts cause in man different moral feelings (feelings of judgment), such as guilt, conscience, satisfaction, joy, etc. These feelings reflect an either positive or negative judgment of a person of his or her behavior. Another moral category is the concept of moral ideal. It is a summarized image which embodies the fundamental moral values of society or a nation. The structure of moral consciousness is thus comprised of, first, knowledge and ideas of moral standards in society; second, positive judgment of them, acceptance and intention to adhere to them; and third, implementation of these standards in personal behaviors, acts and life practices.

*Sexual upbringing* is a separate aspect (sub-area) of moral upbringing. Whereas moral upbringing is aimed at developing a system of person's attitudes to others in general, sexual upbringing is intended to develop moral attitudes to people of the opposite sex: men to women and women to men,

and in particular to a sex partner (boyfriend, girlfriend, wife, husband). Thus, sexual upbringing relates to moral upbringing as a part relates to the whole.

It is also worth noting that moral upbringing is often associated with the concept of spirituality. Spirituality is regarded as the highest level of development and self-regulation of a mature personality, with the highest human values becoming the main regulators of person's activities. Spirituality is not a structure of a personality, but rather a lifestyle, along with freedom and responsibility, which is typical of a person who has achieved personal maturity. In everyday life, spirituality is usually understood as the high morality in human life, striving for an ideal, an ability to analyze one's own behaviors and feelings, etc. Spirituality (the high culture of feelings, thoughts and acts) is opposed to lack of spirituality (the low culture of feelings, thoughts and acts, earthliness, seeking lucre, etc.).

**Civil upbringing.** Upbringing of a citizen, a member of a territorial political community or a state, who has rights and responsibilities associated with such membership, is one of the most important areas of upbringing. Civil upbringing is about the development of qualities that are required by a member of a state, such as political culture, legal culture and patriotism. Civil upbringing is divided into three components – political upbringing, legal upbringing and development of patriotism – on the basis of the attitudes of a citizen: (a) to society – the development in the citizen of an aspiration to be actively involved in social and political life (political upbringing); (b) to the state (as a mechanism of organization of society) – the development in the citizen of an aspiration to adhere to the standards of behavior established by the state (legal upbringing); and (c) to the country – the development in the citizen of aspirations to improve and protect the nation (development of patriotism).

**Labor upbringing** is about the development of a worker, a person who realizes the necessity of labor, respects work and working people, can and likes to work. It is about the development of personal qualities, such as industriousness, conscientiousness, initiative, etc. In the modern context, labor upbringing should be considered in three aspects (sub-areas) as follows: (1) technological upbringing – learner's work as such and development in him or her an aspiration to work; (2) economic upbringing – the development in a learner of an ability to integrate his or her learning and, subsequently, professional work into a system of production relations with other actors; and (3) professional upbringing starting from the beginning of professional training and thereafter in the course of professional activity.

**Environmental upbringing** is about the development in a learner of environmental responsibility, environmentally responsible behavior and a careful attitude toward nature. Here, nature is understood in a broad sense, as a combination of conditions in which man exists – not only natural but also man-made material conditions of existence ("second nature").

In this sub-section, we have discussed the basics of the contents of upbringing as development of personality orientation in all its forms and are-

as. Let us now turn to the next level of the structure of personality: training as development of experience (psych.&ped.) of a personality – the development of personal knowledge, abilities (competencies), skills and habits.

### **Training as development of personality experience**

The main content of training as development of personality experience (psych.&ped.) is the structure of this experience (see Figure 8): personal knowledge, abilities (competencies), skills and habits. Let us consider them one by one.

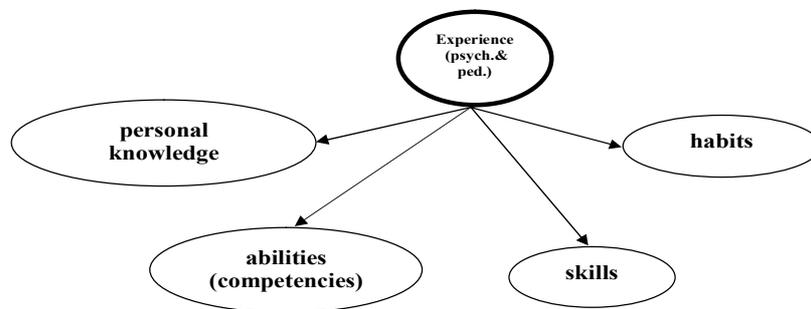


Figure 8. Structure of personality experience (psych.&ped.)

**Personal knowledge.** The development of personal knowledge of a person is, naturally, based on the social consciousness in its different forms, such as language, morality, science, art, etc. that are carried by public knowledge. Public and personal knowledge differ fundamentally from each other. Whereas public knowledge exists in and of itself, regardless of any specific person (for example, in books, etc.) and belongs to all mankind, personal knowledge belongs to only one person. It "resides in one's head – to the extent that one's head can accommodate it". Personal knowledge is an attribute of consciousness of every particular person (individual, personality).

The differences between public and personal knowledge are worth a more in-depth discussion due to the influence that the heritage of past traditions of pedagogy has on its modern development.

First, the main goal of learning was, and still often is, reduced to the assimilation of generalized results of the past experience of mankind. But generalized results are reflected in public (in particular, scientific) knowledge and the issues of mastering an activity as such, a process, methods and means of its implementation have been outside the scope of the education process. At the same time, one of the major components in the development of a person in the course of training is mastering a process, methods and means of activity, and not only absorption of knowledge. As a process,

learning is not only about absorption of specific knowledge by a learner but also about mastering an activity. Mastering methods of thinking activity is aimed at developing intellectual abilities of a learner. Mastering methods of a subject-specific activity is directly associated with mastering practical abilities (competencies), in particular working and professional ones. This very important aspect of the education process was almost not taken into consideration. The current rapid development of the competency-based approach is caused by society's realizing the necessity to give an activity-oriented focus to education.

Second, what it was, and in fact still is, about is the absorption of knowledge in the form of generalized results. But the generalization process is ideal, as well as its product. Generalized results of the social and historical development of society are public knowledge. Since public knowledge has a subject-specific structure, assimilation of generalized results is equal to mastering knowledge in the forms of concepts, laws, principles, etc. But along with that, every person has imaginative knowledge (also known as indirect, sensual knowledge) in the form of sensations, perceptions and images. Traditionally, didactics placed much focus on this type of knowledge in accordance with the principle of illustrative teaching.

But sensual knowledge as such is quite important for successful activity (educational, labor, household, etc.). To the extent that sensual knowledge of a learner was removed from the mainstream of the education process, the problem of relations between sensual and rational (theoretical) knowledge – which is extremely important from the perspective of applying theoretical knowledge in practical activity – has long remained, and unfortunately still is, kept in the background.

Third, in the past and often in the present too, literature on the methodology and theory of teaching has mixed the concepts of knowledge of a collective entity, public knowledge and knowledge of an individual person (individual, personality). Whereas public knowledge can exist separately from a person – in information carriers, such as books, etc. – knowledge of each individual person is inseparably linked with his or her feelings and a system of personal values. Both aspects – objective (scientific) and sensual (experienced, value-related) – are combined in any human activity. They do not exist one without another and originate from the same source: the practical attitude of every person to surrounding reality. This statement was, and still is, almost disregarded in selecting and systematizing learning material. When developing the content of learning subjects authors try to reflect public knowledge (which until now has been solely scientific) in the most modern and well systematized way. They do so from the perspective of the structure of scientific knowledge itself rather than possibilities for it to be absorbed by a learner and, more importantly, not in terms of whether it is personally required by a learner and necessary for his or her future activities.

Under this approach, learning material was, and still is, structured in such a way as if knowledge accumulated by society (scientific knowledge) is

transmitted to society (next generation) in general, without the inter-mediation of an individual (personality). A learner was sort of regarded as a piggy-bank. It was (and still is) implied that a school or university graduate could use the accumulated learning material in his or her future life and activity, if required. Moreover, since scientific knowledge has a subject-specific structure, the content of general and professional education under the knowledge-based approach was, and still is, built on the basis of developing the content of adequate learning subjects, such as physics, chemistry, literature, etc. Training programs in physics were made by professional physicists in such a way as if all schoolchildren and students had to become professional physicists. Programs in biology were developed as if everyone was to become professional biologists, etc. (remember, for instance, textbooks by I. K. Kokoin and A. N. Kolmogorov). Therefore, on the one hand, a learner does not get a holistic scientific worldview, but is left with only fragmentary information: something from mathematics, something from history, etc. On the other hand, this fragmentary information not linked with personal interests of learners is quickly lost and forgotten. What we get as a result is a common phenomenon where graduates, when being employed for the first time, were, and today still are, told: "forget everything you were taught in school or vocational school or technical college or university and do what we tell you to do".

Therefore, there are two groups of issues related to the development of a system of knowledge in a learner that become relevant with the reorientation of the education process from knowledge-based to an activity-based (competency-based) approach. On the one hand, it is building a system of knowledge which is necessary and sufficient for learners to master an activity base; improving the interrelation between sensual and rational (theoretical) knowledge underlying the process of mastering an activity; improving a system of knowledge about an activity, its goals, methods, means and conditions; and searching for opportunities to increase the level of generalization of knowledge about an activity being gained. On the other hand, it is searching for opportunities to link developing theoretical knowledge to learner's personal, and in particular practical needs, and value orientation; and searching for opportunities to apply theoretical knowledge in practice immediately in the course of training. First of all, this is about creating such an educational environment where learners have to actively apply their theoretical knowledge to solve practical tasks.

**Abilities (competencies).** Abilities are mastered techniques for performing actions that are supported by a set of gained knowledge and skills. Abilities are regarded as complex structural elements of a personality, including sensual, intellectual, volitional, creative and emotional qualities that facilitate the achievement of a desired goal of activity under the changing conditions. Ability is the highest human quality, the development of which is the ultimate goal and accomplishment of the education process. Indeed, all structural components of a personality – knowledge, worldview, interests, thinking, etc. – are "inward directed", residing inside one's consciousness.

Action is the only outward manifestation of a person – remember Goethe's "In the beginning was the Deed!". And ability is just being able to act successfully and intelligently.

In the most general sense, "being able to do something" means that a motivated person is able to find his or her bearings by him/herself in any situation, learn from it (in particular gain new necessary knowledge), set a proper goal of action in line with the objective conditions that define its feasibility and attainability, define specific means and methods according to the situation, goal and available opportunities, use and improve them in the course of action and, finally, achieve the goal. Naturally, many specific activities of a person, including professional activity, include only some of the above listed components. For example, in the case of a purely performing activity, a goal, means and methods are given to a person from outside, hence, the cognitive, value orientation-related and projective components are to a great extent reduced. Abilities are developed on the basis of knowledge and skills mastered through previous experience.

**Competencies.** Recently, the so called "competency-based approach" has been widely applied in pedagogical theory and practice. It is based on the conception of competencies as a basis for the development in a learner of abilities to solve important practical tasks and personality development in general. It is suggested that "competency" is an independently implemented ability for practical activity and solving life problems that is based on the learner's learning and life experience, values and aptitudes.

In fact, competencies are synonyms of abilities. Therefore, we say "abilities (competencies)". Let us note that, as usual, "a prophet is not recognized in his own land": the theory of developing abilities was developed in Russian pedagogy and psychology long long time ago. Starting from the works of E. A. Mileryan (1970s), abilities have been regarded not in a narrow technological context but as "complex structural elements, including sensual, intellectual, volitional, creative and emotional qualities of a personality that facilitate the achievement of a desired goal of activity under the changing conditions". But unfortunately, the Russian theory of developing abilities remained undemanded. In the English language, there is no analog to the Russian concept of "ability". When world educational practice faced the problem of an activity-based focus of education, the Anglo-American education community introduced the term "competence", which was quickly picked up by Russian authors<sup>1</sup>.

---

<sup>1</sup> In fact, the rapid Americanization of Russian pedagogy – at least of its terminology – is a surprising phenomenon. For example, in recent years the concept of "creative activity", which the Americans began to use only a short time ago, has become a "fashionable" term. Meanwhile, in Russian pedagogy and psychology there has been a complete analogue of this term – "productive activity" (see Chapter 3, § 2) – for a very long time. Another example is "cognitive" vs. "perceptive". And so long and so forth. This tendency among some authors to introduce foreign terminology is quite understandable to the extent of its banality: "Since I cannot (am not able) to discover anything new in Russian pedagogy, let me introduce a new term and create a new 'creative' or 'productive' (or any other type of) pedagogy. In essence, it will have nothing

Let us discuss what is implied by competencies. According to L. M. Mitina, the concept of "pedagogical competency" includes "knowledge, abilities, skills, and also methods and techniques of their implementation in activity, communication, development (self-development) of a personality". The wording of the Strategy for Modernization of the General Education Content contains the basic provisions of the competency-based approach to education, with the "competency" being its core concept. It was emphasized that this "concept is broader than the concepts of knowledge or ability or skill, covering not only cognitive and operational (technological) components, but also motivational, ethical, social and behavioral ones". If we compare these definitions of competencies with the above definition of abilities given by E. A. Mileryan, we will see that, after excusing the authors of "competency" definitions for a confusion of concepts (abilities are developed on the basis of knowledge and skills, etc.), the contents of the concepts "abilities" and "competencies" are identical, except for one fundamental aspect: competency includes a motivational component. Some authors put it straight: competencies differ from abilities by motives. But this is a dangerous tendency.

Here, it would be relevant to refer an old parable about the Chartreuse cathedral. A monk observed people doing the same work – carrying sand on carts – and he asked them what they did. The first person answered: "I pull this damned cart all days long". The second one said: "I carry sand to earn money and support my family". And the third person exclaimed: "Oh, I am building a beautiful temple!". So we see that one and the same work may be driven by completely different motives. But if motives are integrated into competencies – and under the competency-based approach they will be included in education standards and training programs – then motives will be programmed by the content of education. This will mean that motives of learners and, subsequently, graduates of education institutions would be the same, which is an encroachment upon human freedom. It is not accidental that motives are included in competencies in the U.S. (and Europe). This reflects dangerous tendencies in the development of Western civilization<sup>1</sup>. Therefore, it is hardly worth borrowing Americanisms with abandon. Nevertheless, the competency-based approach (which may be equally referred to

---

principally new, but it will enable me to get a doctoral degree, write a 'new' textbook and 'become famous'."

<sup>1</sup> Many scholars predict the development of a new slave society in the long run. Power will be (and is already being) captured by global networks and corporations who will have control over and force each person to fulfill their requirements. There is even a new term "netocracy" (deriving from the word "net"). The concepts, such as "corporate symbols", "corporate ethics", "corporate parties", "corporate holidays", etc. have already become widespread. Another example is shopping solely in corporate shops. What is behind all this is corporations' seeking to keep an eye on (and control over) their employees and their families. Security cameras are being installed everywhere: in the streets, banks, stores, etc. Nearly every person with all his or her personal details are included in dozens of databases and databanks (in Russia as well). You can find data about yourself on the Internet these days that you never suspected existed. Isn't it a "comforting" prospect, dear reader? So do we really have to copy the Western approach in every respect?

as an "ability-based approach") is a progressive thing. The fact that scientists and the public accept it means a transition to a new education paradigm: from the "knowledge-based" paradigm to an "activity-based" one.

**Skills** are components of activity that have been developed through multiple iterations (exercises) and are performed automatically (i.e. without immediate involvement of consciousness). A skill and abilities relate to each other as a part relates to the whole: skills are specific (automatic) components of ability. There are sensory, motor and intellectual skills. Any human activity is always performed consciously. But certain operations comprising it no longer require conscious control thanks to multiple iterations in the course of exercising and training. In this case, consciousness is only focused on general control of the activity. If any difficulties arise in performing operations, consciousness reinstates control over them.

Skills are developed and fixed through successful acts and motions, with proven methods of regulation being gradually selected and fixed.

**Habits.** A habit is an automatic action which has become a need. It is developed through multiple repetition of an action at the point when its performance is no longer hampered by any volitional or cognitive difficulties. What becomes crucial here is healthy physical and psychological condition along with positive emotional tone from performing a habitual action. Development of habits is associated with a shift in a motive of action. Whereas originally an action is driven by an outside motive, once a habit is in place, a need for performing this habitual action becomes a motive.

Thus, we have considered the second aspect of the education process, the second main category of pedagogy – training. Let us now discuss its third category – development.

### **Personality development as part of the education process**

Look through textbooks, monographs, handbooks and other materials on pedagogy and you will find that much is being said about personality development, the developing function of the pedagogical process, the developing goals of a lesson, lecture, etc. But try to ask: What exactly is developed in a learner? What structures of a personality are in focus of this development? – and you will find no answers to these questions, but a bunch of vague statements instead. At the same time, the answer is simple: what is developed is psychic processes (or, which is the same thing, the higher psychic functions).

The content of development (psych.&ped.) is based on the structure of psychic processes (also known as the higher psychic functions). These issues deserve to be investigated in more depth. In fact, both pedagogues and psychologists have been taken by new "fashionable" tendencies in the recent decades and virtually abandoned this dimension of education. Whereas the four-volume Pedagogy Encyclopedia of 1966-1968 paid much attention to the issues of development of psychic processes, the two-volume

Russian Pedagogy Encyclopedia of 1993-1994 covers these problems to a much lesser extent. Moreover, since traditionally there was pre-school and school pedagogy, in the past, psychologists and pedagogues investigated in detail the development of psychic processes in infants, pre-school and school children. The development of psychic processes of secondary and high school pupils is investigated to a much less extent and there is almost no information about development (psych.&ped.) of students and adults. It is a tabula rasa for pedagogy. Today, the lifelong education paradigm makes this area quite relevant. In line with the dimensions of personality (the human psyche) – intellectual, volitional, emotional and physical – the development of psychic processes of a learner is regarded in the following aspects: (a) intellectual dimension: intellectual development; (b) volitional dimension: volitional development; (c) emotional dimension: emotional development; (d) physical dimension: physical development (see Figure 9).

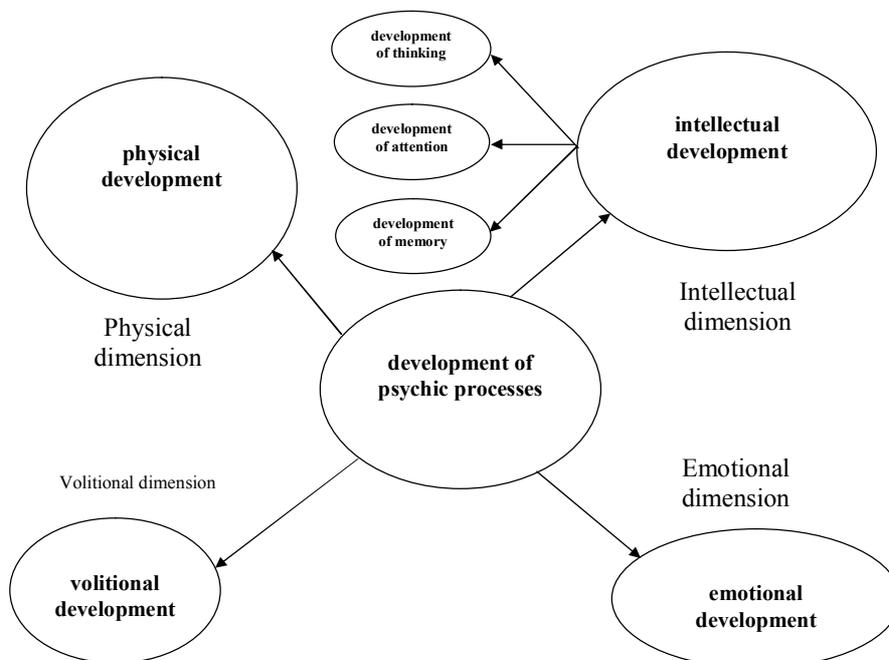


Figure 9. Development of psychic processes in line with personality dimensions

**Intellectual development.** Intellectual development includes the development of three interrelated processes: (1) development of thinking, 2) development of memory, and (3) development of attention (see Figure 9). Intellect development. Russian psychology interprets intellect development in the general context of the theory of higher psychic functions development of-

ferred by L. S. Vygotsky. This theory emphasizes the social nature of man and the mediated nature (instrumental nature and significance) of his activity. In general, intellectual development of a person takes place in the following main dimensions: from the immediate to the mediated (instrumental); from the general (undifferentiated) to the differentiated but at the same time generalized (abstract) reflection of the reality; from the involuntary and unregulated to the voluntary. Intellectual processes change in the course of intellectual development, undergoing qualitative changes, for example, from involuntary to voluntary forms of remembering, from illustrative and operational or illustrative and visual forms of thinking to its discrete and abstract logical form and theoretical thinking. A logic component of verbal, concept-based thinking is always one of the leading components in the structure of the intellect. Systematic learning and self-education turn out to be a very powerful, constantly operating factor that supports a high level of thinking activity and intellectual capacity.

Vygotsky offers an important statement about two levels of intellectual development: these are the level of actual development (the present level of training, which is described by the level of intellectual development defined by tasks that a learner can solve on his or her own) and the level defining the area of development in the nearest future. The second level of psychic development is achieved through solving tasks within the zone of intellectual capabilities. This has laid a basis for the principle of "forward-looking training". It defines effective organization of training with the view to activate and develop thinking activity of a learner and develop his or her ability to gain knowledge on his or her own, i.e. to self-develop. Forward-looking training is not only about advancing the actual level of person's development in terms of time, but also about reconsideration of the nature of training, because improper simplification of training material, an unjustifiably low rate of learning or multiple monotonous repetitions do not facilitate intensive development of the human intellect. Changes should involve making learning material deeper and providing more theoretical analysis and generalization to help a learner develop theoretical thinking.

Criteria of intellectual development include: independence of thinking, speed and durability of mastering learning material, speed in finding one's bearings when solving irregular tasks, an ability to establish the difference between the essential and the non-essential, different levels of analysis and synthesis exercise, a critical mind and a rate of advance as a speed of generalization, and economy of thinking. Apparently, the key criterion of the development of human intellect is an ability to independently and creatively solve different challenges, moving from reproductive tasks to creative ones. An essential measure of intellectual development is the level of reflection, i.e. the degree of self-consciousness of one's behaviors, oneself, one's own self. The latter becomes the main intermediate mechanism between different dimensions of personality development, including intellectual development.

**Thinking** is indirect and generalized cognition of objects and phenomena of the objective reality in terms of their properties, relations and cor-

relations. Stemming from sensual cognition in the form of sensations, perceptions and ideas, thinking goes beyond its limits and enables a person to cognize what cannot be immediately perceived by sense organs. Success of thinking always depends on the person's previous experience, knowledge and abilities, the degree to which his or her thinking operations are developed, his or her ability to concentrate on a problem, "keep it in mind", work on it persistently and overcome difficulties arising in doing this. Thinking processes are similar to everyone. At the same time, thinking also reflects differences between people, in particular their individual characteristics. They are expressed by greater or smaller independence, criticality, consistency, flexibility, depth and speed of thinking and by different ratios between analysis and synthesis. Some people are prone to image-based or artistic thinking; others have concept-based, abstract or scientific thinking. According to I. P. Pavlov, this is where specifically human types of higher nervous activity (artistic and thinking) manifest themselves. Differences in thinking are an essential component of differences in capabilities of people.

**Memory** is fixing, storing and reproducing of what happened in the person's past experience (in the form of images, thoughts, actions and feelings). Memory is a necessary condition for the accumulation and utilization of the person's experience, a prerequisite of his or her psychic development and formation of personality. Gaining new experience is always based on the already achieved results stored in memory. There are four types of memory depending on what is memorized and reproduced: motor memory, image memory, verbal and logical memory and emotional memory. The main processes of memory are: remembering, reproducing and forgetting. Remembering is the main process of memory, which to a great extent determines the completeness, accuracy and sequence of reproduction of data, durability and length of its preservation. Remembering and reproducing take place in the form of involuntary (unintentional) and volitional (intentional) processes. Forgetting is usually an involuntary process. Involuntary memory has an important place in human life and activity: people remember and reproduce many things without special intentions or efforts. Voluntary memory enables a person to remember what he or she needs for the future with the necessary completeness, accuracy and durability and recollect what is required at a given point. Both voluntary and involuntary memory may be either long-term or short-term. It may be a product of a single action or multiple iterations.

Different people have different memory abilities. Individual characteristics of memory include speed, accuracy of remembering and extent of retention. Speed, accuracy of remembering and extent of retention are to a great extent determined by fostering memory capacity, including efficient methods of remembering and reproducing, developed habits of being well-organized and accurate in work, responsible attitude to one's duties, etc.

**Attention** is focusing man's activity on some objects or phenomena of the reality while abstracting from everything else. This helps provide a better reflection of the object of attention in man's consciousness. Attention is a prerequisite of productivity of any conscious activity. It is especially important for

cognitive activity, in particular for learning. Failure to understand learning material or memorize it well, mistakes made in learning tasks, etc. are often consequences of a lack of or insufficient attention in a learner. Attention, in turn, depends to a great extent on the nature of activity in which a person is engaged and its significance for him or her. Attention is much dependent on specific characteristics of a personality, such as needs, interests (especially cognitive), aspirations, volitional qualities, temper and character. Mood is also very important, as well as physical condition of a person (fatigue or alertness).

Where the focus of activity on certain objects is not caused by a conscious goal to be attentive to these objects, such attention is referred to as involuntary or unintentional. This type of attention is not associated with volitional efforts. The extent of irritation is very important in attracting such attention. A strong odor, bright light or color, loud sound, etc. can easily attract involuntary attention. Where the focus of activity on certain objects is caused by a conscious goal (to be attentive), such attention is voluntary or intentional (volitional). Attention has a number of specific features, such as amount, i.e. the number of objects that may be concurrently perceived with a degree of clarity sufficient to make a distinction between them. Amount of attention depends on the features of objects being perceived and also the goal and nature of activity performed by a person who perceives them.

**Volition** is one of the forms of active reflection of the reality by a person. It is about people's influencing the surrounding world and practices and manifests itself in conscious acts aimed at achievement of desired goals and associated with overcoming obstacles. Such obstacles may be external (imposed by nature or other people) or internal (desires and aspirations of a person that are in conflict with this goal). What is typical of a strong-willed person is the ability to consciously control his or her behavior, set clear goals, achieve them systematically and consistently and overcome barriers that arise in doing so. If necessary, a strong-willed person can abandon a planned or performed action if it no longer satisfies the changing conditions. A strong-willed person can also refrain from doing something, restrain his or her impulses, break bad habits, etc. Volitional acts are always caused by objective external impacts, for instance, conditions of living, lifestyle and activity patterns. These impacts are often very remote and indirect and hence by no means always are perceived by a person. This creates an illusion that person's actions and deeds are completely arbitrary and his or her behavior does not depend on external impacts.

The direction of volition (the nature of goals set by a person and, especially, a degree of their social significance) is determined by a person's worldview, beliefs and ideals that develop depending on the specific conditions under which he or she lives and acts. Human volition is characterized by various qualities. The key volitional qualities include commitment, determination, persistence, emotional stability, discipline, courage and boldness. Hence, it is clear that volition plays a major role in the structure of one's character, being in a sense its "backbone".

**Emotional development.** Here, we need to make a proviso with respect to terminology. Historically, philosophers, psychologists and pedagogues speak about the emotional dimension of the human psyche (emotional dimension of personality). But the key concept in this dimension is feelings. Feeling is a special form of person's attitudes to phenomena of the reality which is defined by whether or not they cater to his or her needs. As a stable attitude, feeling may be expressed, depending on the peculiarities of a situation, in the forms of different short-term experiences (for example, love for another person may manifest itself in experiencing enjoyment of seeing him or her or pain from separation or a fear for him or her when his or her life is endangered). These short-term feelings are often referred to as emotions.

Although feelings are subjective attitudes of a person to other people, natural phenomena or social life, they, as well as the human psyche in general, reflect the objective world. However, being caused by objective qualities of objects, they reflect not the qualities and properties of objects themselves but only a person's attitude to them. Therefore the content of feelings is determined both by differences between objects affecting a person and their different significance for his or her life and satisfaction of his or her material and spiritual needs. Feelings arise in connection with cognitive processes (sensations, perceptions, ideas and thoughts) and are closely associated with activity of a person. As an emotional attitude of a person to diverse phenomena and facets of the reality, feelings show specific characteristics of this person, his or her beliefs, worldview, habits and internal world through the nature of this attitude.

Individual differences between people in the sphere of feelings are very huge. The major characteristics of feelings that make people different from each other include the following: direction of feelings (what phenomena and facts cause a response in the form of certain feelings and what they mean to a personality); their depth, stability and efficacy (to what extent feelings encourage people to act). There are also considerable differences in the emotional excitability of people, i.e. in how easily these emotional conditions arise, the intensity of emotions, the extent to which a person is captured by feelings, etc. These differences to a great extent depend on the type of higher nervous activity and specific characteristics of a personality developing in the course of life and through upbringing.

**Physical Development** is a process of organism growth (in childhood and youth), building up dexterity and strength and development of physical (motor) functions under the influence of life conditions and different physical activities. It also includes special physical development aimed at performing special activities, such as sports.

Thus, we have defined the subject of modern pedagogy and its major categories that are not in conflict with the development of the lifelong education system.

## **POLISH TRADITION OF LIFELONG EDUCATION – ORIGIN AND DEVELOPMENT OF THEORY AND PRACTICE**

### **A. Stopińska-Pająk**

Lifelong education has been representing some general transformations in the post-modern world. Indeed, it has a wide and rich tradition but in the era of fluid modernity, as the contemporary world is described by Zygmunt Bauman<sup>1</sup>, lifelong education has become a tool, which is used by a human being who tries to define him/herself, his/her role including building and discovering his/her identity. Inability to use the inveterate patterns, which are of little or no use in the era of fast changes, lack of durability and fluidity have made people rethink the essence and meaning of education in life.

The self-creation effort is our own duty; it cannot be assigned to others or to institutions like school or university. Learning has become the essential dimension in life while the biography has become the educational biography for the first time ever - biography of a person who learns at any stage of his/her life. The existential character of learning in the fluid era has gained literal dimension and has completely changed human life; learning is no longer a choice but a fate and immanent quality. Although it is not new, the idea of lifelong learning is now organising human life; both the individual one and social. Lifelong learning as the requirement and necessity against the permanent uncertainty, the must of individual choice making and outlining ones life paths when everything around is uncertain and risky, as well as the helplessness against the inability to refer to tradition make people look for help in lifelong education. They want to find some reassurance, hope and tools for further learning and redefining themselves knowing that "(...) the identity can exist only as an unfinished project"<sup>2</sup>. Thus, lifelong education has gained new meaning in this context. Its traditional functions are no longer valid; they have lost their power. Institutions of lifelong education can no longer usurp the right to impose some determined way of narrating the all-knowing authority but they are to provide knowledge and advice without interference in the sphere of the people who participate in education. This new function of the lifelong education has been meaningfully expressed in Z. Bauman's sentence "Stop instructing me, show me!"<sup>3</sup>. Thanks to participation in the education, people want to increase in their means to multiply their own possibilities and hopes for successful achievement of goals, realisation own life projects and especially taking the right life choices. "Certificate promises nothing", wrote U. Beck "but it is still, at least to say, the condition

---

<sup>1</sup> Z. Bauman: *Płynna nowoczesność*. Kraków 2006.

<sup>2</sup> Z. Bauman: *Płynna...*, p. 46.

<sup>3</sup> Z. Bauman: *Płynna...*, s. 98.

for running away from the threatening despair"<sup>1</sup>. *Homo eligens*, meaning the 'choosing man' and not, which is highlighted by Bauman, the man who has already chosen<sup>2</sup>, is the basic element of identity - constantly constructed, unstable, unfinished and not definitive.

Thus the lifelong education has been in decisive period of time. Following Ulrich Beck we can compare the contemporary institutions of lifelong education to 'zombi-institutions', which "are dead although they seem to be alive"<sup>3</sup>. Together with deposition of science as the only one that provides certain knowledge, education has little to offer in fact. Moreover, it has to compete with other social subjects. Postmodernism requires the institutions of lifelong education to redefine their role in relation to the learning people who realise their own education projects. This justifies the reference to the background of lifelong education, trying to show its origin, the sources of its development, different variants of understanding it and realising the lifelong education. Such an insight into the past might become the point of reference to create contemporary guiding ideas of lifelong education establishments regardless if we intend to break with the tradition, redefine its goals, forms and ways of functioning or we want to look for inspirations, learn from the past and from the already realised and finished lessons and its results that we may assess having the comfort of 'looking down on them'.

This analysis focuses on Polish traditions of developing the idea and institutions of lifelong education. The education in Poland including the lifelong education was developing in specific conditions and fundamentally different depending on the time period. What is important and typical for Poland, due to various historical and dramatic events, the lack of continuity in educational works was and still is the experience of next generations. What is also typical for the development in Poland, as was expressed by Helena Radlińska, pioneer of Polish andragogy, is a constant restarting of educational activity from the beginning. Helena Radlińska (H. Orsza) expressed it in the first book of andragogy "Education work" ("Praca oświatowa" issued in 1913) in the following words: "Development of education, connected with the whole nation, dependant on its vibrations and the subject to typical evolution, even today is differently perceived and organised. Turmoil that created our history constantly disrupted the continuity of attempts and efforts and often destroyed their results. The effort of devoted employees was often forgotten leaving only flickering embers. The tradition could be rich if it had not been for defeats and the oblivion. The same attempts have been made since the beginning until now. The ideas expressed as new ones have in fact been already in use"<sup>4</sup>. Despite the fact that it has been over 100 years since these

---

<sup>1</sup> U. Beck: Społeczeństwo ryzyka. W drodze do innej nowoczesności. Warszawa 2004, p. 230.

<sup>2</sup> Z. Bauman: Płynne życie. Kraków 2007, p. 55.

<sup>3</sup> Z. Bauman: Płynna..., p. 12.

<sup>4</sup> H. Orsza: Początki pracy oświatowej w Polsce. W: Praca oświatowa. Jej zadania, metody, organizacja. Podręcznik opracowany staraniem Uniwersytetu Ludowego im. A. Mickiewicza. Przez T. Bobrowskiego, Z. Daszyńską-Golińską, J. Dziubińską, Z. Gargasa, M. 209

worlds were spoken, they are still up to date and still define the Polish lifelong education and generally the education. The history has shown that we had to start over again in the 20<sup>th</sup> century just like other generations did. I believe that this allows to understand the different ways of interpreting the term lifelong education, which describes one of the most common social phenomena to which the lifelong education surely belongs. Some of the authors who dealt with the issues of lifelong education treated this diversity as notional confusion<sup>1</sup>. Others saw the variety of interpretations and definitions of lifelong education as polyphonic sound, diverse and even complementary in its variety<sup>2</sup>. Trying to show the tradition of lifelong education, the former approach seems to be more justified. Therefore, I shall deal with lifelong education in its terminological, theoretical and practical diversity. The present discussions around the lifelong education are also set in the past; both the more current and further one.

### **Pre-institutional phase of lifelong education - 19<sup>th</sup> century**

The beginnings of the lifelong education were surely in the 19<sup>th</sup> century and were closely connected to the mass development of different forms of adult education. The origin of the idea and practice of lifelong education was analogous to the adult education. Ryszard Wroczyński stated that the adult education movement constituted the beginning of these phenomena that were currently called permanent, lifelong education<sup>3</sup>. It was just then that new institutions and various forms of education appeared and organised education outside school for non-traditional learners - the adults, women, children and youth from poor families.

Deposition of school as the only one that had right to educate, actually shortly after it was popularised, had its various sources. On one hand, it was the disappointment with school, which was little connected to the needs of real life; on the other hand, there was greater need for employees who were better educated, had high vocational competences that allowed working in modern factories and social competences to function in capitalistic society as changes in production, new technologies and strengthening of capitalistic social-economic order took place. These transformations created new social awareness also in relation to education. Education, even on higher level required updating. The socio-economic changes and development of industry surely can be seen as fundamental sources of development of life-

---

Heilperna, Z. Kruszewską, L. Krzywickiego, M. Orsetti, H. Orszę, St. Posnera, M. Stępowskiego, T. Szydłowskiego, Wł. Weychert-Szymanowską. Kraków 1913. Nakładem Michała Arcta w Warszawie, pp. 3-4.

<sup>1</sup> M. Malewski: Edukacja dorosłych w pojęciowym zgiełku. Próba rekonstrukcji zmieniającej się racjonalności andragogiki. W: E.A. Wesółowska (Red.): Edukacja dorosłych w erze globalizmu. Płock 2002.

<sup>2</sup> H. Solarczyk-Szwec: Polifonia czy kakofonia? W poszukiwaniu znaczeń edukacji ustawicznej. W: M. Oleniacz (Red.): Dyskursy młodych andragogów 11. Zielona Góra 2010.

<sup>3</sup> R. Wroczyński: Edukacja permanentna Warszawa 1976.

long education that spread over the whole life of human being, which could be parallel and independent to school system.

National situation of Poles was also an important factor of lifelong education development in Poland. The entrance of lifelong education resulted from the lack of Polish country and Polish school. The lifelong education was perceived as a field for national education that opposed its programs and educational goals to school during partitions. It also focused on tasks that under normal circumstances are realised by school; meaning reached those societies that were deprived of education possibilities. Without any risk, it might be stated that until gaining independence in 1918, the motives and activities of Polish pioneers of lifelong learning resulted mainly from national causes.

However, the origin and sources of lifelong education might be tracked back to the far age and they stand for a thesis that the idea of lifelong education and lifelong learning has long and interesting traditions in Polish history. In the first pedagogical dispute written in the Renaissance (16<sup>th</sup> century) by Polish scholar Szymon Marycjusz from Pilzno entitled "Two books about schools, meaning academies" ("O szkołach, czyli akademiach ksiąg dwoje") (1551) the author justified a thesis that education is the condition of success of any nation and each citizen but also that education of a human being lasts throughout his/her life. This concept inspired activists and educationalists of the Commission of National Education (1773-1794) including Grzegorz Piramowicz and Antoni Popławski who wrote about the need of additional education after graduation, based on the self-study. This idea was expressed in rules issued by the Commission in 1783, meaning "Bills of the Commission of National Education for academies and rewritten for schools in Commonwealth", which recommended constant self-education and personal development to teachers. This is probably the first legal document in the world, surely in Europe that codified the necessity of lifelong learning. Indeed it concerned only one professional group but it certainly is the antecedent of connecting the lifelong education with vocational education, which was widely supported in the 20<sup>th</sup> century.

The origin of idea and practice of lifelong education should be also looked for in the development of sciences like psychology, sociology and pedagogy that started to gain scientific grounds and to isolate as separate disciplines in the 19<sup>th</sup> century. Issues discussed by these sciences allowed creating new outlook on education and its place in the development of human being. The idea of lifelong learning was considerably developed in the 19<sup>th</sup> century by Jędrzej Śniadecki and also Józef Dietl who presented a very interesting concept of lifelong education in his works entitled "About the reform of national schools" ("O reformie szkół krajowych") (issued in 1865) and "Ideas about educating the people" ("Pomysły o wychowaniu lud"). He clearly stated that the upbringing of a man starts at birth and ends with his/her death while the ambition to strive after perfection is a goal given to a man by the Providence. Moreover, he pointed to factors that have influence on the

development of physically adult man and at the same time constitute the space and the subject matter of permanent education, meaning: family, social life (participation in it) and activeness understood as self-development. He argued also that education should be neither realised downward from above nor upwards from down but it should result from the education of particular people.

The achievements of Polish science in the 19<sup>th</sup> century include many works that dealt with analysis of intellectual work, issues connected to self-education, methods of learning and motivation in learning that can certainly be seen as the source of developing the idea of lifelong education. These were pioneering psychological works not only in Poland (or rather Polish lands). They provided knowledge about the process of education focusing on the role and meaning of teaching and upbringing processes in the development of human being, factors on which these processes depend, discovering some relation and rules of learning and teaching. Except for the already mentioned authors, Józef Kalasant Szaniawski (1764-1843) has to be pointed; his book<sup>1</sup> is considered one of the first textbooks concerning intellectual development issued in Poland<sup>2</sup>. Issues included in the work focused on the methods of leaning, the hygiene of intellectual work, learning one's own abilities and interests. Other authors that could be mentioned include Michał Wiszniewski (1794-1865), Adolf Dygasiński (1819-1902), Julian Ochorowicz (1850-1917), Jan Władysław Dawid (1859-1914), Edward Abramowski (1899-1918)<sup>3</sup> and many more. The beginning of the 20<sup>th</sup> century brought the first workshops for psycho-physiological and psycho-physical studies - under direction of Kazimierz Twardowski (1886-1938) in Lvov in 1901, under direction of Władysław Heinrich (1869-1957) in Krakow in 1903 and under direction of Edward Abramowski in Warsaw in 1910. Thus, analyses connected to the processes of learning were supported by empirical studies that gave background not only for the theoretical bases of human education but also to practical activities in various environments, including adults. A lot of interesting premises resulted also from sociological theories. Analyses concerning the issues of free activities of people and their reference to the development, especially recognising an idea that the development of human brain is the main factor of development, were of special importance for the creation of lifelong education. This led to the spread the knowledge and especially the nature-mathematic knowledge that was con-

---

<sup>1</sup> J. K. Szaniawski: Rady przyjacielskie młodemu czcicielowi nauki i filozofii pragnącemu znaleźć pewniejszą drogę do prawdziwego i wyższego oświecenia. Warszawa 1805.

<sup>2</sup> W. Bobrowska-Nowak: Początki polskiej psychologii. Wrocław, Warszawa, Kraków, Gdańsk 1973; W. Bobrowska-Nowak: Pionierzy psychologii naukowej w Polsce. Katowice 1971.

<sup>3</sup> M. Wiszniewski: Charaktery rozumów ludzkich. Kraków 1837; M. Wiszniewski: O rozumie ludzkim, jego siłach, przymiotach i sposobach kształcenia. Warszawa 1848; M. Wiszniewski: Myśli o ukształceniu siebie samego. Warszawa 1873; A. Dygasiński: Obraz psychicznych zjawisk w organizmach ludzkich. Warszawa 1885; A. Dygasiński: Jak się uczyć i jak uczyć innych. Warszawa 1889; J. Ochorowicz: O kształceniu własnego charakteru. Warszawa 1873.

sidered to be the basis of social progress. However, also formulating the sociological theory of educational environment had an important meaning. The theory stated that education of a human being and his/her development (including genetic factors) are dependant on the living conditions, the environment and the level of involvement in social, economical and cultural activities. It was argued that the change of these factors would considerably speed up the development of human being. Education was one of the most important elements of the changes<sup>1</sup>.

Also the pedagogy of the 19<sup>th</sup> century, especially the positivist pedagogy and at the end of the century - the social pedagogy was the source of the lifelong education development. Coming from the naturalistic sociology of Herbert Spencer, the positivist pedagogy treated education as a process of adaptation of a human being to the society in its most realistic dimension. Such perception of education and its goals set by eudaimonistic utilitarianism<sup>2</sup> introduced new issues to be discussed although it narrowed the possibilities of educational influencing the human being. The most important of them concerned noticing the limited relation between the individual and the society, which resulted in identifying social conditions of upbringing. Positivist pedagogy confirmed that the process of upbringing might take place outside of the school under the influence of various components of the environment by de-personalisation of the upbringing process, which in turn had great influence on the development of andragogy. This de-personalisation of the upbringing process created the possibility of educating also adults who had had no contact with school earlier<sup>3</sup>. It has to be highlighted that pedagogy, which was named one of the basic humanistic sciences by positivists, started to focus not only teachers but also representatives of other sciences and journalists. Almost all Polish positivist magazines (for example Weekly Review (Przegląd Tygodniowy)) joined in the discussion about education/upbringing thanks to which the pedagogical knowledge and social understanding of the processes were spread. The issues connected to upbringing/education became the focal point of positivists, which resulted not only in new ideas in education and further development but also in numerous practical initiatives. The conviction about the significant influence of education/upbringing on the whole life of the individual was created and reinforced at that time.

The proceeding social, ideological and political changes in the life of Polish nation in the 19<sup>th</sup> century influenced the development of new approach to the basic socio-educational issues. Although the changes were visible in all partitions, they were most noticeable in Kingdom of Poland and Galicia. The ideas of positivism that showed the way for education lost their

---

<sup>1</sup> Por. B. Baczek, N. Assorodobraj (red.): Z dziejów polskiej myśli filozoficznej i społecznej. T. 3. Wiek XIX. Warszawa 1975; S. Borzym, H. Floryńska, B. Skarga, A. Walicki: Zarys dziejów filozofii polskiej 1815-1918. Warszawa 1986.

<sup>2</sup> H. Markiewicz: Dialektyka pozytywizmu polskiego. W: H. Markiewicz: Przekroje i zbliżenia. Warszawa 1967.

<sup>3</sup> A. Kamiński: Funkcje pedagogiki społecznej. Warszawa 1972.

social recognition at the end of the 80s of the 19<sup>th</sup> century. The new social-educational goals were formulated during an argument with positivists and were based on scientific theories and outlooks. The practical-utilitarian character of educational program was especially sharply criticised. Despite the fact that it inspired the teachers to working with adults and aroused some educational needs, it was not only insufficient at the end of the 19<sup>th</sup> century but actually it hindered and suppressed further development of education, especially in case of adults. Teachers and pedagogy specialists claimed that one-side understanding of adult education set by eudaimonistic utilitarianism made people to whom it was directed (mainly peasants) not interested in it. They did not connect education with more general plans, with possibilities of self-development or with possibility to join in the cultural world but they saw it only as a mean to realise some practical goals. Indeed, adult education boiled down to literacy tuition and popularising specially prepared knowledge. Lowering the level of knowledge for the people and passing over some truths expressed the belief that a peasant or a worker do not possess appropriate abilities to understand knowledge and that there is a wide gap between soul of an educated person and a soul of a peasant. Such believes were supported by numerous books that popularised knowledge for the people, which according to H. Radlińska were of philanthropic character in its content and way of popularisation<sup>1</sup>. Also Z. Wasilewski expressed it clearly "(...) each page or even a cover of a book showed signs that it was written by very wise and moral people to peasants who are uneducated and very immoral and it was done out of pure kind-heartedness"<sup>2</sup>.

Social pedagogy, which responded to the criticism of the positivistic upbringing program put greater emphasis on the educational meaning of conditions and particular surroundings of the individual. Using the theory of social environment developed in sociology, the range of the pedagogy's scope and the idea of upbringing were extended to new fields that had not been included in it before; it concerned also the adult man. These factors made the rules concerning education of children transfer and adopt for adult education. However, there were also attempts to formulate rules specific for andragogy while the term 'adult education' was widely defined and interpreted. Authors of these analyses focused also on the subjects of knowledge popularisation, self-education (self-teaching), different forms of education like readings, lectures, courses but also dealt with more general issued that presented adult education in broader context incorporating it into the lifelong education.

Works of Stanisław Michalski (1865-1945), Marian Stępowski (1867-1946) and Ludwik Krzywicki (1859-1941) were of special importance for the new vision of adult education. However, also earlier and later on the issues of lifelong education were the subject of various dissertations - mainly in so-

---

<sup>1</sup> H. Orsza (Radlińska): Piśmiennictwo popularne w Polsce. W: Praca oświatowa. Jej zadania ...

<sup>2</sup> Z. Wasilewski: W sprawie oświaty ludu wiejskiego. Karków 1892, p. 12.

cio-education magazines. Works of the abovementioned scholars, which showed the development and shaping of the education establishments for adults in the world and Poland at the turn of the 19<sup>th</sup> and 20<sup>th</sup> century, included also some theoretical thoughts. Works of S. Michalski and L. Krzywicki have been rightly considered to be the first of such type in Polish andragogical literature. They provided essential observations concerning the development of new thoughts of goals, functions and ways of popularising knowledge for adults, or rather popularising knowledge itself. These works included not only criticism of the old, traditional models of education but also presented new ideas that stood for the developing trends in perceiving adult education, its tasks and functions. The most important issue discussed by S. Michalski and L. Krzywicki concerned the democratisation of the education, which was the evidence of democratisation of the whole society as such. The authors argued that education and knowledge gained full acceptance on all levels of social and cultural stratification. L. Krzywicki claimed that "a new power has been created in the human societies - 'the knowledge'"<sup>1</sup>; this 'power' was also realised by those who used to be drawn away from it. Adult education had important and broad tasks of creating the possibilities to acquire systematic general knowledge by all adults regardless of their origin and sex. L. Krzywicki argued that the main aim of the adult education is not learning some particular, practical and useful information (even if it concerned the highest level of education) but gaining general knowledge that only gave some outlook on the world. The education was to help the people free from superstitions and ignorance, raise new needs and show the way of fulfilling them. L. Krzywicki wrote, "the wealth of knowledge is not for the facts to be codified in books and arranged in dictionaries for the use of narrow circle of specialists but to inspire the human spirit with new way of thinking and feeling"<sup>2</sup>. This was the new outlook for the role of education and its functions. The traditional narrowing of the adult education only to the 'peasant education' diminished its meaning but it was referred mainly to the lower social circles. L. Krzywicki argued that education - based on program of general and comprehensive teaching - is important for all people. "General education will not give millions to those who already have millions and work to multiply them; it will even expose them to unnecessary expenditure. However, it will allow the individuals to gain the highest wealth on earth, meaning broadened mind at the end of which there is the man - the master of nature, his/her own physical and mental strengths who realises his/her position in the universe and society"<sup>3</sup>. For the first time in Polish andragogy, the right function of education was so clearly defined. The education saw a man and not only a worker, peasant, capitalist or a woman. Not only did the works of Stanisław Michalski, Konstanty Krzeczkowski and especially Ludwik

---

<sup>1</sup> L. Krzywicki: Systemy wykształcenia i o wykształceniu ogólnym. W: A. Heflich, S. Michalski (red.): Poradnik dla samouków. Cz. 4. Warszawa 1902, p. CV.

<sup>2</sup> L. Krzywicki: Systemy wykształcenia i o wykształceniu ogólnym..., p. CVI.

<sup>3</sup> L. Krzywicki: Systemy wykształcenia i o wykształceniu ogólnym..., p. CVII.

Krzywicki criticise the former way of spreading the knowledge but also they showed the creation of new organisation of public education outside the real and vocational schooling. S. Michalski wrote, "the new developing organisation constitutes the response to the appearance of new viewers from lower societies and of other horizons"<sup>1</sup>. L. Krzywicki presented the issue of constant participation in education even more emphatically, showing also broad analysis of social changes, especially democratisation of life. He supported the need of general education that left the schools' walls and he showed that the education should first of all arouse 'active voluntariness of individual spirit'. "Higher ideal of an educated man is not about knowing all what is known by the educated people but about being able to take up the ideas of the era that have general meaning and are available to everyone"<sup>2</sup>.

However, it has to be mentioned that treating adult education in this way was very common at that times. The great education backwardness and very low education level of some societies that resulted in very high number of illiterates, much higher than in other European countries, made adult education focus on literacy tuition and spreading fundamental knowledge. Thus, the right tasks for adult education were not noticed then. The experience and the need for practice in societies were factors that suppressed the development of andragogy narrowing the adult education only to spreading the basic knowledge, which indeed was greatly needed. Therefore, the views of L. Krzywicki should be treated as pioneering and inspiring the development of andragogy.

In my view, works of S. Michalski, M. Stępowski and especially L. Krzywicki constituted a certain dividing line in the development of lifelong education, including the andragogy. On one hand they closed the pre-institutional phase of andragogy. On the other hand, they expressed a new way of seeing the adult education in respect of creating the institutional bases of andragogical ideas, which set up more efficient fundamentals for formulating views, thoughts and studies concerning andragogical problems and what is the most important, present the adult education in the context of lifelong education.

### **The beginnings of institutional lifelong learning - the turn of the 19<sup>th</sup> and 20<sup>th</sup> century**

The discourse led in the 19<sup>th</sup> century among educated people and journalists was reflected in practice. At the turn of the 19<sup>th</sup> and 20<sup>th</sup> century, the second phase of adult education development was initiated. It was char-

---

<sup>1</sup> S. Michalski, przy współpracy K. Krzeczковского: Popularyzowanie wiedzy i samouctwo, W: A. Heflich i S. Michalski (Red.): Poradnik dla samouków. Cz. IV. Warszawa 1902, p. 392.

<sup>2</sup> L. Krzywicki: Systemy wykształcenia i o wykształceniu ogólnym. W: A. Heflich i S. Michalski (Red.): Poradnik..., pp. CIII-CIV.

acterised by activity of many education institutions that organised various forms of education for people of different age but especially for adult people. These institutions clearly represented the lifelong education. Generally speaking, there were three kinds/types of institutions that also stood for different ways of perceiving lifelong education. It should be also stressed that the term institution is here understood in its broad context, as social establishment called like that by sociologists and anthropologists.

The first type of the institution, which treated the idea of lifelong education most fully, is connected to the pioneer Polish publication "Handbook for autodidact" ("Poradnik dla samouków") that focused various activists and educated men at the end of 19<sup>th</sup> century. "Handbook for autodidact" edited by Aleksander Heflich and Stanisław Michalski was created in 1897 and issued from 1898. Although it is not the first institution of lifelong education chronologically speaking, it is here presented as the first one from at least two reasons. First of all, "the 'handbook' is a very Polish idea, which seems not to have any antecedent nor successor in the global literature"<sup>1</sup>, wrote Stefania Sempołowska. Secondly, this publication constituted a conclusion and reflection of the achievements as well as experience of self-education movement that was very intense until the mid 19<sup>th</sup> century but lacked any scientific help, which often resulted in lower standards. The handbook was to help the people who were learning. "Deprived of any support and help, the movement (the self-education movement - author's note) was developing spontaneously, impetuously and often straying from the straight and narrow path. (...) The 'handbook' was one of the first attempts to manage outside school learning that gave autodidacts possibility to find way in the whole knowledge and provide complete help and information instead of the live words"<sup>2</sup>. The 'handbook' was treated as a teacher, educator, guide and pioneer in self-teaching of many generations. It enabled the autodidacts gaining the so-called general education and it encouraged more detained studies in particular areas of knowledge. The opening sentence of the book said "This handbook is given to autodidacts and those who would like to manage the self-education"<sup>3</sup>. It can be also stated that it is an example of education under direction of eminent people in particular areas of science. In this context, the 'handbook' could be seen as an institution of lifelong education that gave the possibilities of individual learning by adults. Taking advantage of experience gained earlier, editors of the 'handbook' wanted to guide autodidacts into acquiring general knowledge but also addressed the publication to those "who by learning feel the need to share their knowledge with others but have

---

<sup>1</sup> S. Sempołowska: Ze wspomnień nauczycielskich. W: Pisma pedagogiczne i oświatowe. Warszawa 1960, p. 549.

<sup>2</sup> b.a. Wstęp. W: A. Heflich, S. Michalski (Red.): Poradnik dla samouków. Część IV. Warszawa 1902, p. IX.

<sup>3</sup> b.a. (podani wydawcy): Wstęp. W: A. Heflich, S. Michalski (Red.): Poradnik dla samouków. Część I. . S. Dickstein, J. Ejsmond, S. Kramsztyk, L. Krzywicki, A. Mahrburg (Red.) Matematyka. Nauki przyrodnicze. Warszawa 1898, p. III.

no competent advisors in their own society"<sup>1</sup>. It is also important to notice that the name 'autodidact' was referred by the journalists to people who were learning/teaching themselves; both to people with only basic knowledge and people with higher education<sup>2</sup>.

Next volumes concerned different areas of knowledge. There were four volumes issued - Volume I in 1898, reissued in 1901, Volume II in 1899, Volume III in 1900 and Volume IV in 1902; there were also two volumes issued in 1903 and 1905 that constituted one piece, meaning Volume V. Each of the volumes included not only a lecture by a specialist who informed about the particular area of science but also a list of books from each subject, which contained Polish and foreign publications and was arranged according to the level of difficulty. It was argued that "our literature has been lacking guidelines that would make systematic reading easier. Showing the order in which books should be read, from the easiest ones to the more difficult, marking out publications of special importance is a great help and economy of time for the autodidacts who usually do not have time to waste"<sup>3</sup>. Konstanty Krzeczowski calculated that four volumes of the 'handbook' recommended 4900 works<sup>4</sup>. An important aspect of the articles published in the 'handbook' was a specific way of editing and narration that took into consideration the needs, possibilities and motivation of the learning person. The guidelines for professors who prepared particular materials stressed that "an autodidact is not a researcher but a student who might become the researcher" and that they should encourage deep acquisition of knowledge, effort of learning despite the difficulties and regardless of the starting point. It should also be stressed that the publishing's circulation was high; the first volume - 2500 copies and next 5000 copies each. They were also reissued and quickly spread, which I believe might be impressive even today.

The "Handbook for autodidact" was also continued later on between 1907 and 1911 under a new name of "History of thoughts" (two volumes) and starting from 1921 under the old name but with an addition "New"; it was devoted to more mature autodidacts at the university level<sup>5</sup>. It was an out-

---

<sup>1</sup> b.a. (podane: Wydawcy): Wstęp. W: A. Heflich, S. Michalski (Red.): Poradnik dla samouków. Część I. S. Dickstein, J. Ejsmond, S. Kramsztyk, L. Krzywicki, A. Mahrburg (Red.) Matematyka. Nauki przyrodnicze. Warszawa 1898, p. III.

<sup>2</sup> Journalists wrote that the term autodidact was often wrongly interpreted and a word 'ignoramus' would be more appropriate; the term would include all the people starting from a craftsman with basic education and finishing with university graduates. Zob.: b.a. (podani wydawcy): Wstęp. W: A. Heflich, S. Michalski (Red.): Poradnik dla samouków. Część I. S. Dickstein, J. Ejsmond, S. Kramsztyk, L. Krzywicki, A. Mahrburg (Red.) Matematyka. Nauki przyrodnicze. Warszawa 1898, p. III.

<sup>3</sup> b.a. (podane: Wydawcy): Wstęp. W: A. Heflich, S. Michalski (Red.): Poradnik dla samouków. Część I. S. Dickstein, J. Ejsmond, S. Kramsztyk, L. Krzywicki, A. Mahrburg (Red.) Matematyka. Nauki przyrodnicze. Warszawa 1898, pp. III i IV.

<sup>4</sup> Por.: b.a. Wstęp. W: A. Heflich, S. Michalski (Red.): Poradnik dla samouków. Część IV. Warszawa 1902.

<sup>5</sup> H. Balicka-Kozłowska: Konstanty Krzeczowski badacz życia społecznego. Warszawa 1966, p. 47.

standing institution of lifelong education that encouraged people to put a lot of effort into learning; it was clearly connected to 'learning'. The term 'learning' was generally treated in a broad context in the 'handbook' and other magazines like "Ogniwa" ("Links") and "Przegląd Pedagogiczny" ("Pedagogical Review"). It was referred to any person who tried to learn him/herself. L. Krzywicki even said that a new form of education was being set up. "And everything is mixed in greater network of associations and autodidact institutions that know no authorities or obstacles, flexible that meet people's demands and are understandable for the people. This last organisation of education (*self-teaching - author's note*) emerges like a mythical monster shimmering with various colours and sizes"<sup>1</sup>.

Another example of education institution that is an element of lifelong education's tradition is so-called Flying University ("Uniwersytet Latający"). It is worth mentioning that earlier the 'handbook' was to serve as a textbook for the students of the university, which focused most of its authors. The Flying University was set up in 1885 in Warsaw mainly thanks to engagement of Jadwiga Szczawińska Dawidowa and it could be considered as the common open university. Its name was given because the university was actually '*fly-ing*'<sup>2</sup>, recalls one of the students - Stefania Sempołowska<sup>3</sup>. The institution was secret and the venues of lectures were constantly moved, which explained the name "Flying". However, it has also gained some other name - "Female" due to the dominating number of studying women, especially in the first period of its activity<sup>4</sup>. Bohdan Cywiński used to write that the establishment and activity of the Flying University "(...) constituted an ambitious response of the emancipations to the positivists' motto of equal rights for women"<sup>5</sup>, which was another asset of the institution. Not only was it the evidence of great educational needs of women, who at that time had only limited possibilities to study, but also activeness and determination in learning. It is worth noticing that about 5 thousand women graduated from the Flying University during 20 years of its activity<sup>6</sup>. Learning at the university lasted between 5 and 6 years. It required systematic preparation, working over papers, studying during classes and discussion, active participation and passing tests or exams. It has to be added that although graduates received certificates of finishing the courses<sup>7</sup> it gave no formal diploma. It was to be

---

<sup>1</sup> L. Krzywicki: Systemy wykształcenia..., s. CII; analyses of L. Krzywickiego showed the development of idea that was later on developed by Ivan Illich: Społeczeństwo bez szkoły. Przek. F. Ciemna. Warszawa 1976. The idea of creating fee autodidacts' association was also promoted by Stanisław Michalski.

<sup>2</sup> S. Sempołowska: Uniwersytet Latający. „Społeczeństwo” 1910, nr 11, p. 122.

<sup>3</sup> Stefania Sempołowska, 1870-1944, social worker, pedagogue, journalist; she was recognised for organising secret education movement, helping political prisoners in their fight for democratisation of educational system.

<sup>4</sup> B. Cywiński: Rodowody niepokornych. Warszawa 1996, pp. 58 i 59.

<sup>5</sup> B. Cywiński: Rodowody niepokornych. Warszawa 1996, p. 57.

<sup>6</sup> B. Cywiński: Rodowody..., p. 65.

<sup>7</sup> J. Mackiewicz – Wojciechowska: Uniwersytet „Latający”. Kartka z dziejów tajnej pracy oświatowej. „Zagadnienia Pracy Kulturalnej”. Rocznik I. Warszawa 1934, p. 164.

available to all the people; "each wanting of knowledge gives right to it"<sup>1</sup>, said Szczawińska-Dawidowa. The university was not only the place to acquire knowledge but it was also to activate people, encourage further work, leaning by working; it aimed at forming mentality of women students<sup>2</sup>. Indeed, the university was one of the elements of the 'committed university'. It was about raising social awareness supported by historical knowledge of Polish identity and especially focusing on practical social-education activity.<sup>3</sup> The organiser of the secret school was engaging a lot of women student to educational works and to taking up some social activities, which was the beginning of many women's associations<sup>4</sup>.

Between 1905 and 1906 the secret Flying University was turned into the Society for Educational Courses (Towarzystwo Wyższych Kursów Naukowych) (officially registered on November 9, 1906 by the Office for Association's Issues<sup>5</sup>), which was later transformed into a higher education - the Free Polish University (Wolna Wszechnica Polska) in 1919. The statute of the institution included "providing higher education, enabling scientific work and spreading scientific information"<sup>6</sup>. It is also worth mentioning that the Free Polish University focused the most reputable scholars who could start realising their scientific research that often could not have been realised on state-controlled higher schools. The secret University was considered to be the beginning of free and independent school that after years of underground activity left the underground with rich experience and considerable achievements. Next, just after the Second World War, it constituted the basis for setting up the Lodz University. Józef Grabiec wrote that "the Flying University has become the foundress of universities from the former Russian partition in revived Rzeczpospolita"<sup>7</sup>. Bohdan Cywiński, in his great work "Origins of the rebellious" ("Rodowody niepokornych"), showed that the level of education in the Flying University was much higher than in the Russian Warsaw University<sup>8</sup>. Therefore, the Flying University is a great example of higher education institution for adults in the context of lifelong education and lifelong learning.

Finally, the third type of lifelong education was created in the 19<sup>th</sup> century; it initiated some sort of direction, new at that time, which gained importance later on. I would like to mention various forms of education run by numerous associations and social-education clubs that were set up in the 19<sup>th</sup> century but their activities were continued later as well. They created possibilities to realise various education traineeships for people at different ages.

---

<sup>1</sup> S. Sempołowska: Uniwersytet Latający. „Społeczeństwo” 1910, nr 11, p. 123.

<sup>2</sup> B. Cywiński: Rodowody..., p. 69.

<sup>3</sup> B. Cywiński: Rodowody..., pp. 66-67.

<sup>4</sup> S. Sempołowska: Uniwersytet Latający. „Społeczeństwo” 1910, nr 11, p. 124.

<sup>5</sup> D. Wawrzykowska – Wierciochowa: Tajny Uniwersytet Latający... „Problemy” 1956, nr 12, p. 893.

<sup>6</sup> S. Jedlewski: Jadwiga Szczawińska..., „Studia Pedagogiczne” 1956, tom III, p. 292.

<sup>7</sup> Cyt. za: J. Mackiewicz – Wojciechowska: Uniwersytet „Latający”. Kartka..., p. 172.

<sup>8</sup> B. Cywiński: Rodowody niepokornych. Warszawa 1996.

Undoubtedly in the current times the activeness of associations is included in the so-called third sector of social life that supplements and deepens the state-controlled initiatives. However, back in the 19<sup>th</sup> century during the bondage, the associations had also other functions that were often the substitute for state patronage over cultural and educational development, were inspiring and created their own activity that should actually be realised by the state. What is most important in the light of the discussed subject, such type of organisations were/are not only the place of social activeness and fulfilment of people's needs of participating in various spheres of social life but also they were/are the place of learning and education for people at different age. Such way of perceiving the associations was highlighted by the author of Polish andragogy - Helena Radlińska, as well as Aleksander Kamiński. That is the way this article refers to these associations that were active in the 19<sup>th</sup> century.

It is impossible to present and show all various activities realised by the associations in a short article. Even if it would be limited to naming the activities, the number would suggest that the idea of lifelong education was greatly realised in any of its aspects. Therefore, here are some of them. The Warsaw Society of Friends of Learning (Warszawskie Towarzystwo Przyjaciół Nauk) was set up in 1800. One of its basic goals was to "spread the enlightenment via lecturing science and skills in Polish"<sup>1</sup>. Philomath Society (Towarzystwo Filomatów) (1817-1824) was a secret organisation that focused on self-teaching. The Society of People's Education (Towarzystwo Oświaty Ludowej) was set up in 1872 in Poznan; after it was disbanded it gave raise to creation of the People's Libraries Society (Towarzystwo Czytelni Ludowych) in 1880. The association greatly contributed to the spread of knowledge as it organised various forms of education - reading rooms, libraries, people's universities that were available to all people at any age. The Society of People's Education (Towarzystwo Oświaty Ludowej) set up in Lvov in 1867. The Society of People's School (Towarzystwo Szkoły Ludowej) (1891) was the biggest education organisation on Polish territory that run different forms of education for people at any age like people's school, reading rooms, day-care rooms, people's theatres and kindergartens among many others. Association of Polish Gymnastic Societies "Falcon" (Związek Polskich Towarzystw Gimnastycznych „Sokół”) established in 1867 in Galicia. The Society of Adam Mickiewicz People's University (Towarzystwo Uniwersytetu Ludowego im. Adama Mickiewicza) (1898) propagated the motto - "knowledge to everyone". It organised various courses, lectures, reading rooms, libraries and other forms of spreading the knowledge but also it had a mission to create and encourage adult people to greater activity, especially in the field of knowledge; its report stated "(...) to bring out deeply hidden strengths and skills and wake up new employees"<sup>2</sup>. It seems that the influ-

---

<sup>1</sup> R. Wroczyński: *Dzieje oświaty polskiej 1795-1945*. Warszawa 1980, p. 45.

<sup>2</sup> Sprawozdanie Oddziału Krakowskiego, Zarządu Głównego i oddziałów prowincjonalnych Uniwersytetu Ludowego im. A. Mickiewicza za rok 1909/1910. Kraków 1910, p. 7.

ence of one of the most active activist of the Society, meaning Helena Radlińska is rather obvious. The Association of Teaching Courses for Adult Illiterates (Stowarzyszenie Kursów dla Analfabetów Dorosłych) and Polish Educational Society (Polska Macierz Szkolna) were both set in 1905. The latter was running various activities for all age groups. The aforementioned examples show only the most important educational societies.

There were also other societies that did not have a direct reference to education in their names but contributed greatly in this respect. Just a few that can be mentioned include Upper Silesian Literary Society (Górnośląskie Towarzystwo Literackie) (set up in 1892), The Central Economic Society for the Grand Duchy of Poznań (Centralne Towarzystwo Gospodarcze dla Wielkiego Księstwa Poznańskiego) (1861), Agricultural Society (Towarzystwo Rolnicze) (Kingdom of Poland) that organised agricultural and economic education among various social groups that contributed to the development of agricultural clubs (the first one in 1866) that were to popularise knowledge and encourage people to learning. The Pedagogical Society (Towarzystwo Pedagogiczne) (1868) and many more that focused teachers, realised education goals through various forms, including issuing pedagogical magazines or organising courses. Moreover, many professional, scientific and elite groups were created for specific social groups.

The given examples show the broad context of perceiving the lifelong education as lifelong learning (for example the handbook for autodidacts), education via specialist institution (the Flying University) and leaning through social activeness (social-education societies). These examples show the practical understanding of lifelong education in its various meanings and forms. I believe that gives the right to look at the lifelong education multidimensional, also in the current times, just like L. Krzywicki wrote "it shimmers with different colours and shapes".

The second phase of developing the lifelong education, which also included adult education, was characterised by activity of different institutions, societies and social organisation. It was crowned by an excellent book from 1913 entitled "Education work. Its tasks, methods and organisation. Text-book prepared by Adam Mickiewicz People's University"<sup>1</sup> ("Praca oświatowa. Jej zadania, metody, organizacja. Podręcznik opracowany staraniem Uniwersytetu Ludowego im. A. Mickiewicza"). The book was developed thanks to activity of the Society of Adam Mickiewicz People's University, which was set up in 1898 and was operating in Galicia, Bukowina and Silesia; its Krakow's Unit was especially distinguished. The society referred to the ideas of common universities that were created in the Western Europe at that time, the so-called university extension, but also to educational activity of Polish organisations and societies active in Galicia like Ardian Baraniecki's<sup>2</sup> Higher Courses for Women (Wyższe Kursy dla Kobiet im. Adriana Baranieckiego) organised in 1886 in Krakow and Societies of People's

---

<sup>1</sup> Praca oświatowa. Jej zadania ...

<sup>2</sup> Adrian Baraniecki, (1828-1891), a doctor and community worker.

Schools as well as "Handbook for autodidacts" issued in Warsaw and the Flying University. Many people connected to the 'handbook' made their first steps in education in these institutions.

"Education work. Its tasks, methods and organisation" had a pioneering character in Polish andragogical literature and it is still considered to be the first andragogy textbook in Poland. Disputes and articles (19 texts) published in it included broad analysis of complex aspects of education. They showed new perspective of adult education, which was especially visible in articles of L. Krzywicki and Helena Radlińska. "Routes of education" ("Drogi oświaty") by L. Krzywicki who continued his earlier analysis, tried to justify an idea that a man of the 20<sup>th</sup> century had new right, meaning the right to education and his/her own mind. He argued that recognising the meaning of knowledge and great "longing for education" made the right to education as equal as general human rights, for example right to breathe the air. "Not only has the right to education influenced the history but also the modern life takes care of it so that many people could learn it and make it real"<sup>1</sup>. What is important on account of the lifelong education is that people finally believed that they had the abilities that enabled them individual thinking, making some choices and deciding about their own development. "There was a need for one more thing: waking up the faith in ones' abilities, the *right to own mind*"<sup>2</sup>. The belief that only school education can teach something had gone while a new idea that self-teaching work might bring about extensive knowledge and that such work might last throughout the whole life was brought to life<sup>3</sup>.

A lot of interesting ideas concerning the lifelong education were discussed by H. Radlińska in articles published in "Education work ...". She argued that it is not enough to "light a bonfire of education" in order to make it interesting for the people. Implementation of the human rights to culture and education requires learning human needs of different social zones and environments, and some scientific research to build education on a "defined need of the state". She also claimed that it is a duty of teachers and education activists to help, support and popularise the results of the studies. At the same time, she noticed that such studies were undertaken despite difficult political situation, meaning the partition. Radlińska saw education in the context of national upbringing that was to "(...) take out all strengths from the nation and deliberately direct them to work over constructing the national culture"<sup>4</sup>. Radlińska argued that this task required new attitude to the education work. Education was to reach each and every man and give the true knowledge and not some specially ideologically-made knowledge. It was to be used only to human development. What is more, only such education can

---

<sup>1</sup> L. Krzywicki: Drogi oświaty. W: Praca oświatowa. Jej zadania..., p. 130.

<sup>2</sup> L. Krzywicki: Drogi oświaty. W: Praca oświatowa. Jej zadania..., p. 125.

<sup>3</sup> L. Krzywicki: Drogi oświaty. W: Praca oświatowa. Jej zadania...

<sup>4</sup> H. Radlińska: Praca oświatowa wobec zadań wychowania narodowego. W: Praca oświatowa. Jej zadania...,p. 145.

spread spiritual culture of the nation and at the same time give the chance to build bridges over the educational gaps.

### **In free Poland between 1918 and 1939.**

The idea of lifelong education found many promoters in the interwar period. Just before the Second Polish Republic it had certain background, which was already mentioned, it was introduced into the pedagogical and andragogical context and it became an integral part of various ideas of educating a human being. Andragogy gained considerable theoretical and practical achievements<sup>1</sup> at that time. It is an interesting issue to have a closer look at the problems of lifelong education in the discussed time especially that the contribution of Polish pedagogues and adult education specialists in this respect is not well-known in the world and in Poland.

We may distinguish a few groups among issues that included the problems of lifelong education.

The first one includes those that treated the idea of lifelong education as a rule that manage the whole system of education, similarly to some of the contemporary concepts. They were raised mainly outside the andragogical environment. The concept of Antoni Bolesław Dobrowolski (1872-1954) should be mentioned. Dobrowolski criticised the former organisation of education claiming it was anachronistic and based on a thesis that human life divides into two periods: learning and work. Such education system was appropriate for stabilised societies; however, the contemporary economic development and development in sciences required constant up-date of one's knowledge. Therefore, Dobrowolski saw adult education in a completely different light. He saw the necessity of integrating work with continuous education. Dobrowolski presented the idea of the whole education system; the education would start at common gymnasium, which would last 10 years then education would continue in self-education association, higher schools and 3-year-higher mental culture establishments (*universitas rediviva*) for adults devoted to graduates of various types of schools. Moreover, Dobrowolski supported creating a "system of help for autodidact and self-teaching" parallel to the whole schooling system that would enable all people, regardless of their level of education, to broaden their general knowledge. What is more, he proposed that students should be taught how to learn - it corresponds to the contemporary motto of E. Faure "learn to learn" - so that they could broaden their knowledge. Dobrowolski framed his vision of adult education, which he thought was mainly needed to people who had already had general and vocational knowledge. He opposed to forms of education popular at that times and criticised them as not based on appropriate grounds, meaning so-

---

<sup>1</sup> A. Stopińska-Pająk: *Andragogika w Drugiej Rzeczypospolitej. Warunki rozwoju. Problematyka. Koncepcje.* Katowice 1994.

called education minimum that only gave the delusion of education<sup>1</sup>. This was an original idea of lifelong education and was formed in 1932.

Also a proposition of Sergiusz Hessen (1887-1950) should be placed in this category. Hessen showed the concept of lifelong education of a human being that is very similar to contemporary idea of continuing education. He presented a concept of homogenous school, which was constructed basing on stages of human moral development. Hessen divided moral development into three stages like anomy, heteronomy and autonomy that corresponded to kindergarten, school and outside school education (adult education) respectively. The last stage of Hessen's model of education (moral autonomy) is the adult education, which was more precisely described as "stage of free self-teaching". This stage was a "trip into the spirit" and required active acquisition of cultural world. Hessen argued also that this stage should include forms of playing (as holidays) and lessons, which were characteristic of lower stages. What is important, the heteronomy stage was to prepare people to creativity as school was treated by Hessen as a transition to autonomy. "Transition from lesson to creativity, from being dependent on authority to relying on one's brain, from limited organisation of school to unbreakable lifespan clearly shows the infinity of the human life"<sup>2</sup>, wrote Hessen. Stopping would mean the 'death of creativity'. In this respect, adult education was to serve the personality of people on their way through education by providing appropriate means. Hessen listed some of the self-teaching means like libraries, museums, higher schools, theatres, lectures and magazines. He stressed that people decide themselves about the means they choose but also about the values, goals and education tasks. Outside school education/ adult education should finally bridge the gap between life and education<sup>3</sup>.

The issue of lifelong learning was also seen in analyses provided by specialists and theoreticians of topics connected to adult education. Although there were no works entirely devoted to the issue in achievements of andragogy during the Second Polish Republic, some traces of its reception and presenting andragogical issues in the light of its premises can be found in many studies of Kazimierz Korniłowicz (1892-1939)<sup>4</sup>, Helena Radlińska<sup>5</sup>,

---

<sup>1</sup> A. B. Dobrowolski: *Ustrój oświatowy*. Warszawa 1958; A. B. Dobrowolski: *Pisma pedagogiczne*. T. 1. Warszawa 1958.

<sup>2</sup> S. Hessen: *Szczebel wolnego samokształcenia, czyli teoria oświaty pozaszkolnej*. W: S. Hessen: *Filozofia. Kultura. Wychowanie*. Wstęp T. Nowacki. Wyb. i oprac. M. Hessenowa. Wrocław-Warszawa-Kraków-Gdańsk 1973, p. 169.

<sup>3</sup> S. Hessen: *Szczebel wolnego samokształcenia, czyli...*

<sup>4</sup> K. Korniłowicz: *Drogi oświaty dorosłych*. W: *Przewodnik oświaty dorosłych (1928)*. Red.: A. Konewka, K. Korniłowicz. Warszawa 1929; K. Korniłowicz: *Pomoc w tworzeniu jako zadanie pracy kulturalnej*. W: *Zagadnienia oświaty dorosłych. Dwie konferencje*. Warszawa 1930.

<sup>5</sup> H. Radlińska: *Książka wśród ludzi*. Warszawa 1929; H. Radlińska: *Wychowanie dorosłych*. W: *Encyklopedia wychowania*. Red.: S. Łempicki, W. Gottlieb, B. Suchodolski, J. Włodarski. T. 3. Warszawa 1937-1939.

Irena Drozdowicz-Jurgielewiczowa (1903-2003)<sup>1</sup> and Andrzej Niesiołowski (1899-1945)<sup>2</sup>. They referred to works of A. B. Yeaxlee, E. Thorndike, A. Mausbridge, F. Gruber, H. Sorenson and other adult education researchers who dealt with issues of continuous education, and also defined the didactic and educational tasks of people in the light of a recognised view that education is continuous and lifelong.

Taking into consideration the premises of lifelong education, Polish adult education researchers proposed different practical forms of working with adults that would constitute kind of help in this process. I. Drozdowicz-Jurgielewiczowa wrote about the specific elements of adult education, its goals, methods and institutional forms. K. Kornilowicz formulated a conception of creative working method, so-called "help in creation" that actually boiled down to organisation of institutions and establishments that enabled adult people to experience culture and perform creative activities; after-school club was one of them. K. Kornilowicz was the initiator and ideologist of such clubs that developed greatly in the Second Polish Republic; they turned into an after-school club movement<sup>3</sup> and created a substitute for lifelong education system. On the other hand, A. Niesiołowski developed education association movement that were to help in moral development of people. He argued that people educate throughout their whole lives. He even claimed that every human being has a duty of self-teaching, especially if it comes for ethical issues. Niesiołowski said that adult education should shape the awareness of self-education among others. It should be stressed taking into consideration today's goals of adult education and the role of lifelong learning in development of human beings.

The idea of lifelong education was also discussed by H. Radlińska. Accepting that education includes the whole life of people, Radlińska showed that historical generation (which was composed of three family generations with different social roles and ages of its participants) was a subject of the same influences of the time like events, trends, ideas and even needs. Therefore, despite the age gap, historical generation was characterised by similarity of interests and commonality of goals. Thanks to these factors, cooperation inside of the generation was facilitated and the older part of the generation had a duty of self-teaching and not only teaching children and youth. Although Radlińska agreed that antagonism of generation was inevitable, the education work among the adults tied the historical generation, which made it stronger. What is more, without such work among the adults, bringing up children and youth would be impossible. I believe that is a very

---

<sup>1</sup> I. Drozdowicz-Jurgielewiczowa: Podstawowe zagadnienia dydaktyki dorosłych. W: Encyklopedia wychowania..., T. 2. Warszawa 1934; I. Drozdowicz-Jurgielewiczowa: Upodobania czytelnicze dorosłych. Warszawa 1939.

<sup>2</sup> A. Niesiołowski: Koła oświatowo - wychowawcze. Zadania- teoria-wskazania praktyczne. Poznań-Warszawa-Wilno-Lublin 1939.

<sup>3</sup> K. Kornilowicz: Praca świetlicowa. W: Dom ludowy. Cz. 2. Warszawa 1928; A. Stopińska-Pająk: Świetlice w województwie śląskim w latach 1922-1939. Katowice 1983.

interesting interpretation of the idea of lifelong learning that encourages some deeper analysis.

Practical realisation of H. Radlińska's ideas took place in Free Polish University (Wolna Wszechnica Polska) and especially in Social-Educational Work School (Studium Pracy Społeczno – Oświatowej) set up in 1924. It offered education for adults of different ages, different education backgrounds and often without formal certificates in the scope of: (a) preparing teachers to working with young adults in vocational schools, people's universities and common universities and on different courses; (b) preparing organisers of cultural life; (c) preparing librarians of general libraries; (d) preparing community workers to taking care of a mother and a child<sup>1</sup>. The school created its own and original teaching program that included theoretical knowledge of psychology, pedagogy and sociology. It also focused on techniques and abilities of self-education as well as research and development work. The idea of education realised in the school was recognised by international typology of fields of study and schools for social workers as so-called the "Warsaw school".

The idea of lifelong education can be also found in many different institutions that were set up the Second Polish Republic. It is impossible to name them all but some examples are Central Office of Adult Courses (Centralne Biuro Kursów dla Dorosłych) (Warsaw, 1919), which was later on converted into Institute of Adult Education (Instytut Oświaty Dorosłych) (1929), Stanisław Staszic Institute of Education and Culture (Oświaty i Kultury im. Stanisława Staszica) (Warsaw, 1919), Common Correspondence University (Powszechny Uniwersytet Korespondencyjny) (Warsaw, 1924), Pedagogy Institute (Instytut Pedagogiczny) (Katowice, 1928) and Folk Theatres Institute (Instytut Teatrów Ludowych) (Warsaw, 1929)<sup>2</sup> among others. Those institutions realised various forms of education for different target groups, carried out some research works as well as popularised and spread knowledge and education.

The idea of lifelong learning constituted a permanent element in theoretical analyses concerning self-teaching and in self-teaching practice being one of the oldest trends in its development. The rule of continuous education and upgrading one's skills has been the foundation of self-teaching practice. Theoretical background of Polish pedagogues in the scope of self-education is very rich, which has already been mentioned. During the interwar period, the achievements were complemented by works of Władysław Okiński,

---

<sup>1</sup> Z. Skubała-Tokarska: *Spółeczna rola Wolnej Wszechnicy Polskiej*. Wrocław-Warszawa-Kraków 1987; H. Radlińska: *Zagadnienia bibliotekarstwa i czytelnictwa*. Wstęp i oprac. I. Lepalczyk. Wrocław-Warszawa-Kraków 1961.

<sup>2</sup> For more information on activity of different lifelong education institutions see: J. Sutyła: *Miejsce kształcenia dorosłych w systemie oświatowym II Rzeczypospolitej*. Wrocław-Warszawa-Kraków-Gdańsk-Łódź 1982; J. Hellwig: *Oświata pracujących w Polsce*. Warszawa 1986; J. Półturzycki: *Powszechny Uniwersytet Korespondencyjny*. W: E. Sapia-Drewniak, A. Stopińska-Pająk (Red.): *Instytucjonalne formy edukacji dorosłych w Drugiej Rzeczypospolitej*. Warszawa 2001.

Władysław Spasowski, Stefan Rudniański and Jadwiga Baranowska among others. The idea of lifelong education was most precisely discussed by W. Okiński; in his book "Self-education processes" ("Procesy samokształceniowe") (Poznań, 1935), he named qualities of self-education that are still recognised. Okiński listed two elements of self-teaching: education and independence. He argued that self-education is an intentional process, directed and estimated by the subject, which aims at development of the subject - the autodidact. This is a dynamic and creative process, as achievement of particular goals becomes the fundament of realising new ones. Okiński understood self-education as a form of realising continuous learning.

Józef Chałasiński (1904-1979) made interesting analyses on sources of the idea of education as a process that continues throughout the whole life in its outstanding work "Sociological background of education work" ("Tło socjologiczne pracy oświatowej") (Warsaw, 1935). He explained the concept with changes that had been made in the social structure through social change of the meaning of human beings. The age of people, which in stable societies constituted the fundament of social classification was no longer playing that role. Chałasiński argued that the concept of education as a lifelong process was developed due to social changes, formation of dynamic and changeable societies. The differences that separated the youth from adults lost their meaning. Just like Helena Radlińska, Chałasiński saw the need for change in adolescent and adult education. Thanks to it, the artificial division of people was eliminated while the whole society could be focused on mutual tasks. Chałasiński claimed that realisation of the concept required appropriate culture-education work that broke off with traditional forms of schooling for social-cultural movement that included the whole society with own forms of work.

In conclusions it has to be stated that this paper does not include all topics and does not show the complete analysis of factors, causes and phenomena that have contributed to the set up and development of the idea of lifelong education. Showing the whole origin of lifelong education would require a much broader study. However, even this brief review of different ways of perceiving education in lifelong context allows to note that Polish scholars, pedagogues, adult education specialists and education specialists accepted and also creatively developed this idea. It is also worth highlighting that some problems and issues that currently are considered integral parts of the idea of lifelong education were discussed in former analyses. They include: (a) connecting the lifelong learning to the whole education system; (b) stimulating people and helping them at self-teaching; (c) treating adult education not only as substitute or compensation for lack of common education but as another step of continuous learning that has its distinctive goals and tasks especially in reference to stimulating adult's activeness; (d) showing the idea of lifelong learning as an intergeneration connection - introduction of term 'historical generation' - that enabled intergeneration dialogue; (e) con-

viction about creative possibilities of human beings; (f) attempts of practical realisation of the discussed concept that using terminology of R. Kidd's<sup>1</sup> could be presented as follows: vertically - courses, schools, higher schools; horizontally - day care rooms, people's universities, common universities; in-to deep - enriching self-education by self-teaching groups, education association, "Elusis" organisations.

#### Bibliography

- Baczko B., Assorodobraj N. (red.): Z dziejów polskiej myśli filozoficznej i społecznej. T. 3. Wiek XIX. Warszawa 1975.
- Borzym S., Floryńska H., Skarga B., Walicki A.: Zarys dziejów filozofii polskiej 1815-1918. Warszawa 1986.
- Balicka-Kozłowska H.: Konstanty Krzeczkowski badacz życia społecznego. Warszawa 1966.
- Bauman Z.: Płynna nowoczesność. Kraków 2006.
- Bauman Z.: Płynne życie. Kraków 2007.
- Beck U.: Społeczeństwo ryzyka. W drodze do innej nowoczesności. Warszawa 2004.
- Dobrowolski A.B.: Pisma pedagogiczne. Ustrój oświatowy. Warszawa 1958.
- Cywiński B.: Rodowody niepokornych. Warszawa 1996.
- Drozdowicz-Jurgielewiczowa I.: Podstawowe zagadnienia dydaktyki dorosłych. W: Encyklopedia wychowania. T. 2. Warszawa 1934.
- Drozdowicz-Jurgielewiczowa I.: Upodobania czytelnicze dorosłych. Warszawa 1939.
- Heflich A., Michalski S. (Red.): Poradnik dla samouków. Część IV. Warszawa 1902.
- Heflich A., Michalski S. (Red.): Poradnik dla samouków. Część I.: S. Dickstein, J. Ejsmond, S. Kramsztyk, L. Krzywicki, A. Mahrburg (Red.) Matematyka. Nauki przyrodnicze. Warszawa 1898.
- Hellwig J.: Oświata pracujących w Polsce. Warszawa 1986.
- Hessen S.: Szczebel wolnego samokształcenia, czyli teoria oświaty pozaszkolnej. W: S. Hessen: Filozofia. Kultura. Wychowanie. Wstęp T. Nowacki. Wyb. i oprac. M. Hessenowa. Wrocław-Warszawa-Kraków-Gdańsk 1973.
- Kamiński A.: Funkcje pedagogiki społecznej. Warszawa 1972.
- Kidd R.J.: The Implications of Continuous Learning. Toronto 1966.
- Korniłowicz K.: Drogi oświaty dorosłych. W: Przewodnik oświaty dorosłych (1928). Red.: A. Konewka, K. Korniłowicz. Warszawa 1929.
- Korniłowicz K.: Pomoc w tworzeniu jako zadanie pracy kulturalnej. W: Zagadnienia oświaty dorosłych. Dwie konferencje. Warszawa 1930.
- Korniłowicz K.: Praca świetlicowa. W: Dom ludowy. Cz. 2. Warszawa 1928.
- Krzywicki L.: Systemy wykształcenia i o wykształceniu ogólnym. W: A. Heflich, S. Michalski (red.): Poradnik dla samouków. Cz. 4. Warszawa 1902, s. CV.
- Mackiewicz-Wojciechowska J.: Uniwersytet „Latający”. Kartka z dziejów tajnej pracy oświatowej. „Zagadnienia Pracy Kulturalnej”. Rocznik I. Warszawa 1934.
- Małewski M.: Edukacja dorosłych w pojęciowym zgiełku. Próba rekonstrukcji zmieniającej się racjonalności andragogiki. W: E.A. Wesołowska (Red.): Edukacja dorosłych w erze globalizmu. Płock 2002.
- Markiewicz H.: Dialektyka pozytywizmu polskiego. W: H. Markiewicz: Przekroje i zbliżenia. Warszawa 1967.
- Michalski S., przy współpracy K. Krzeczkowskiego: Popularyzowanie wiedzy i samouctwo, W: A. Heflich i S. Michalski (Red.): Poradnik dla samouków. Cz. IV. Warszawa 1902.
- Niesiołowski A.: Koła oświatowo - wychowawcze. Zadania- teoria-wskazania praktyczne. Poznań-Warszawa-Wilno-Lublin 1939.
- Praca oświatowa. Jej zadania, metody, organizacja. Podręcznik opracowany staraniem Uniwersytetu Ludowego im. A. Mickiewicza. Przez T. Bobrowskiego, Z. Daszyńską-Golińską, J.

<sup>1</sup> R. J. Kidd: The Implications of Continuous Learning. Toronto 1966.

- Dziubińska, Z. Gargasa, M. Heilperna, Z. Kruszewską, L. Krzywickiego, M. Orsetti, H. Orszę, St. Posnera, M. Stępowskiego, T. Szydłowskiego, Wł. Weychert-Szymanowską. Kraków 1913. Nakładem Michała Arcta w Warszawie.
- Półturzycki J.: Powszechny Uniwersytet Korespondencyjny. W: E. Sapia-Drewniak, A. Stopińska-Pająk (Red.): Instytucjonalne formy edukacji dorosłych w Drugiej Rzeczypospolitej. Warszawa 2001.
- Radlińska H.: Książka wśród ludzi. Warszawa 1929.
- Radlińska H.: Wychowanie dorosłych. W: Encyklopedia wychowania. Red.: S. Łempicki, W. Gottlieb, B. Suchodolski, J. Włodarski. T. 3. Warszawa 1937-1939.
- Radlińska H.: Zagadnienia bibliotekarstwa i czytelnictwa. Wstęp i oprac. I. Lepalczyk. Wrocław-Warszawa-Kraków 1961.
- Sempołowska S.: Uniwersytet Latający. „Społeczeństwo” 1910, nr 11.
- Sempołowska S.: Ze wspomnień nauczycielskich. W: Pisma pedagogiczne i oświatowe. Warszawa 1960.
- Skubała-Tokarska Z.: Społeczna rola Wolnej Wszechnicy Polskiej. Wrocław-Warszawa-Kraków 1987.
- Solarczyk-Szwec H.: Polifonia czy kakofonia? W poszukiwaniu znaczeń edukacji ustawicznej. W: M. Oleniacz (Red.): Dyskursy młodych andragogów 11. Zielona Góra 2010.
- Sprawozdanie Oddziału Krakowskiego, Zarządu Głównego i oddziałów prowincjonalnych Uniwersytetu Ludowego im. A. Mickiewicza za rok 1909/1910. Kraków 1910.
- Stopińska-Pająk A.: Andragogika w Drugiej Rzeczypospolitej. Warunki rozwoju. Problematyka. Koncepcje. Katowice 1994.
- Stopińska-Pająk A.: Świetlice w województwie śląskim w latach 1922-1939. Katowice 1983.
- Sutyła J.: Miejsce kształcenia dorosłych w systemie oświatowym II Rzeczypospolitej. Wrocław-Warszawa-Kraków-Gdańsk-Łódź 1982.
- Wasilewski Z.: W sprawie oświaty ludu wiejskiego. Kraków 1892.
- Wroczyński R.: Edukacja permanentna Warszawa 1976.
- Wroczyński R.: Dzieje oświaty polskiej 1795-1945. Warszawa 1980.

## **THEORETICAL AND METHODOLOGICAL BASICS OF FORMS OF CONTINUITY IN THE EDUCATION PROCESS OF A LIFELONG EDUCATION SYSTEM**

**A.K. Oreshkina**

This study offers a discussion of the theoretical and methodological substantiation of the forms of continuity in the education process of a system of lifelong education. From the perspective of conceptual ideas of the development of national education in the context of the transition to a post-industrial society, the author offers a solution to the problem of continuity of the education process with due account to a major factor – the structural and substantive reconstruction of all subsystems of the Russian education system so as to integrate education institutions with institutional and non-institutional education. The author is of the opinion that the essence of the development of continuity in the education process within a lifelong education system is in line with building the lifelong education sphere by establishing interconnections between its structural-level and socially institutionalized components, integration of which is optimized to create the forms of linkage in the continuity of the education process. This changes the traditional conception of continuity in the diverse context of its different interpretations found in previous theoretical and methodological research. Our interpretation aims at understanding continuity as a process and an outcome, and as a manifestation of the systemic nature and sequence of stages of building coherence between various learning programs in lifelong education.

### **Building the organizational structure of a lifelong education system as a factor of optimizing the development of the theoretical and methodological basics of lifelong education**

**Strategic trends in the development of a lifelong education system.** The major area in the development of national education from the perspective of new conceptual ideas of its strategic development and elaboration of a new legal framework is consistent with building a holistic sphere of the interactions between the interests of the state, society, the individual and the education system itself. The optimization of the national education system is in line with the context of new theoretical and methodological approaches and elaboration of legislative aspects of lifelong education as a sphere that takes into account projected the social implications of the post-industrial development of Russian society. An important issue in this context is the creation of sustainability in general and professional socialization of the individual on the basis of their educational accomplishments, such as continuous education of diverse forms. It is the continuity of inclusion of the individual in the lifelong education process that will serve as a criterion for being in social demand in any age. At the same time, it will ensure the development of personally important motivational needs throughout a lifetime as a basis of the individual's worldview and life strategy. Therefore, the ap-

parent problem of creating conditions for the inclusion of a person into the lifelong education process at any age arises, which in turn gives rise to new methods of creating a continuous linkage between learning programs.

From the perspective of a systemic approach, the development of methodological aspects for national education aims to create theoretical foundations for the development of theory in the context of a system of categories, such as “integration”, “transition between levels of the education process in a lifelong education system”, “structural components of a lifelong education system”, “integrity of functions of the education process”, etc. Let us note that the theoretical and methodological approaches to the continuity of the education process in a lifelong education system are driven by the need to update traditions and introduce innovation into modern pedagogical knowledge.

Methodology, which is defined as the theory of activity management<sup>1</sup>, is aimed at a new theoretical and methodological understanding of the essence of learning activity in the education process in lifelong education. In this context, the development of the continuity of the education process gives continuity to the process of harnessing learning programs at any age, which causes the necessity to be focused on the renewal of theoretical and methodological knowledge from the perspective of the leading ideas for the development of national education. The theoretical and methodological basics of continuity of the education process as a scientific basis for the development of continuity in a lifelong education system are consistent with the leading conceptual idea of continuity of the process of cognition which is limited by neither time nor place. This implies the continuity and succession of harnessing learning programs of different levels and stages that are in demand. Let us note that the set of the relevant theoretical and methodological aspects (conceptual ideas, principles, scientific and methodical requirements, etc.) that are addressed by modern educational science is consistent with solving the issue of continuity of the education processes (learning programs) in a lifelong education system. The optimization of this process is provided by a set of organizational-pedagogical, scientific-methodical, didactic, regulatory legal, psychological-pedagogical and other conditions implemented in the pedagogical practice. The structural and substantive communicative component of the education process, which includes the development of a person's spiritual potential and emotional-volitional stability of relationships between actors in the education process within the “teacher-learner” system, is an important component of the optimization process. The development of learning programs for lifelong education should be considered from the perspective of achieving a necessary consensus in solving the problem of harmonizing individual, social and state interests.

---

<sup>1</sup> Ломакина Т.Ю. Концепция непрерывного образования [текст] / Т.Ю. Ломакина. – М.: ИТИП РАО, 2005. – 45 с.

**Organizational and substantive aspects of developing the structure of a lifelong education system.** The organizational structure of a lifelong education system in the framework of its integration in line with the interaction between different needs and interests of an individual, society and the state manifests itself in the tendency toward the enhancement of interrelation between government, non-government, private, public, formal and non-formal education entities. The socio-cultural and economic development of society in the post-industrial era aims to introduce a radical change in the development of education and making it one of the universal pan-human values.

The interests and needs of the individual that are, to some extent, consistent with those of the state and society, arise from a sophisticatedly designed system of interactions between the interests of all social actors in society. The need for education is presently defined by: (a) accessibility of education of a required level and stage; (b) acquiring competencies that are required by a person to live in the modern world as identified by the state; (c) an aspiration to feel support in individual and social development, self-realization and self-expression in the continuous education process. Building a lifelong education system imposes quite a few problems associated with making sure that it is created as an integral structural organization which includes institutional and non-institutional educational entities, which reflects the balance between the content and forms of this organization and education policy issues.

The organizational structure of a lifelong education system is traditionally based on the age principle and also on the customary education links. It is proposed that a uniform system of lifelong education is introduced that includes, along with training and education institutions, all autonomous forms of pedagogical and support activities, such as support systems, additional education institutions, pedagogical activities outside the industry, etc.<sup>1</sup> When overcoming the drawbacks of the formal structural approach to the organization of a lifelong education system it is expedient to rely on the theoretical and methodological approaches offered by B. S. Gershunsky. The scholar has identified the following interrelated dimensions within a uniform system of lifelong education: (1) improvement of traditional system components; (2) intensive development of the public forms of education and self-education; (3) creation of a single state and public system of occupational selection in professional education designed to identify and realize capabilities, interests and aptitudes of every person to the greatest extent possible; (4) development of a single system of lifelong pedagogical education oriented toward advanced staffing of all links of the public education system<sup>2</sup>.

In the developing integrity of the organizational structure of a lifelong

---

<sup>1</sup> Добрянский, И.А. Негосударственное высшее образование на Украине: монография [текст] / И.А.Добрянский. – М.: Пед. академия последипломного образования. – 2007. – 446 с.

<sup>2</sup> Гершунский, Б.С. Педагогические аспекты непрерывного образования [текст] / Б.С.Гершунский // Вест. высш.шк. – 1987. – № 8. – С. 22-29.

education system, continuity is a characteristic of a network of education institutions driven by learning programs and ways of interconnecting them. In this case, the organization of a system is necessary and sufficient for the creation of a sphere of education services aiming at providing continuity of learning programs. The organizational structure of a lifelong education system reflects the essence of the innovative nature of the current processes that represent a lifelong education system not as a traditional vertical hierarchical system but as a horizontal self-organizing network with the domination of cooperative, integrative and partnership relationships between institutional and non-institutional education entities. As a consequence, education institutions are reorganized into new legal forms (treasury, budget-financed and autonomous institutions). The transition of education institutions to new legal forms within the framework of the network organization enables the implementation of both traditional (unified) and variable learning programs as part of innovations offered by developing “innovative schools”. This process manifests itself in the diversity of options for the integration between learning programs of various types and kinds, which helps enhance the interconnection between education entities of general secondary (complete) education, additional and professional education and non-government education institutions (see diagram).

The diagram reflects the strategy of integrity in the interconnection between all structural and substantive components of a lifelong education system which is developed taking into account the forms of continuity of education processes in its subsystems. Thus, the structural organization of a lifelong education system is driven by the vector development of learning programs in the context of interconnection between them, which is in line with the forms of learning them, such as concurrent learning, external studies, self-education, parallel learning in education entities of different organizational types, etc.

A lifelong education system is developed in the context of the idea of reorientation of education based on the sustainability principle, the concept of which is set forth in the resolution of the International Conference: Environment and Society: Education and Public Awareness for Viability (8-12 December 1997, Thessaloniki, Greece). Pedagogical theory understands sustainable development of an education institution as “targeted, regular change in the spiritual and material spheres of its life implemented in such a way so that any accidental adverse impact in operations of an education institution does not result in any material negative deviation in development”<sup>1</sup>. The characteristics of external sustainability of the education process that describe it at the “entry” to and “exit” from a lifelong education system include: the rate of enrollment in education institutions (subject to the available resources) and the need of the individual to continue learning in institutions of higher level of education. From this perspective, the key characteristic of the sustainable devel-

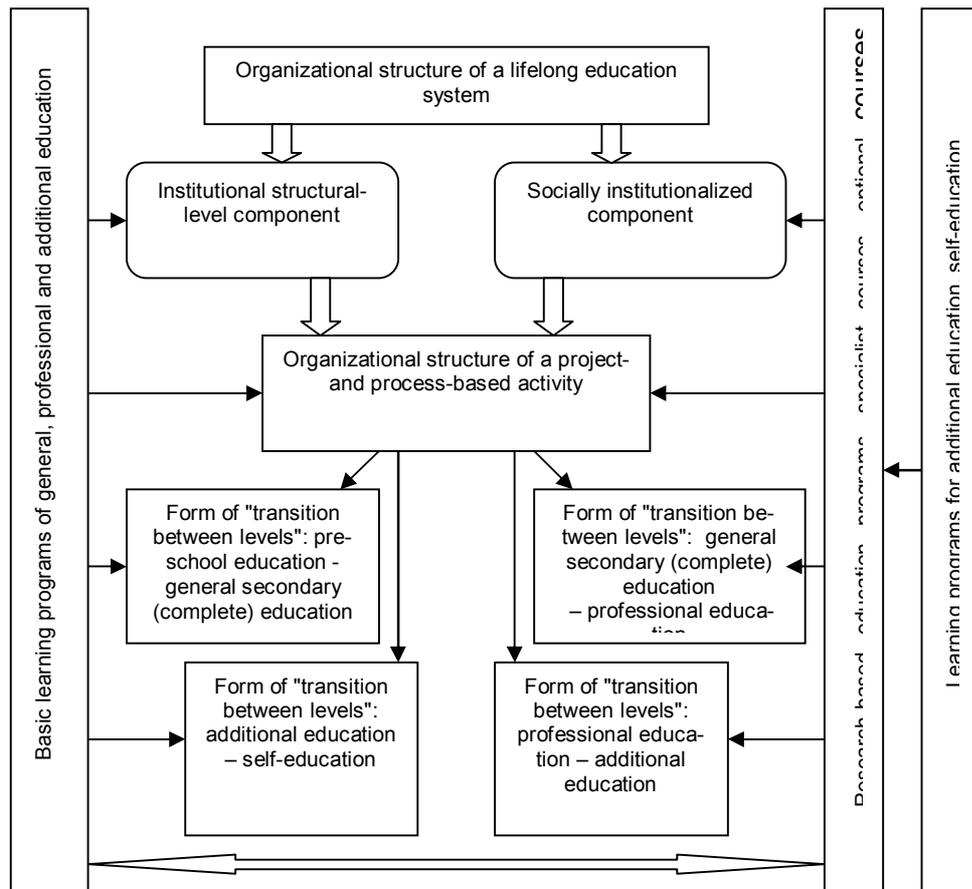
---

<sup>1</sup> Гершунский, Б.С. Педагогические аспекты непрерывного образования [текст] / Б.С.Гершунский // Вест. высш.шк. – 1987. – №8. – С.22-29.

opment of lifelong education entities is efficiency, which may be determined by the efficiency of its social interaction with consumers of education services.

*Diagram 1*

Interconnection between learning programs in the context of integration of education entities (components of education entities)



It follows from the above that the structural organization of an education system is built not just on the sum of its components (subsystems of lifelong education) but as a whole on the basis of a mechanism of interaction between its components: institutional, non-institutional, formal, non-formal and public subsystems with their integrative (systemic) qualities.

In the context of the systemic approach, it is reasonable to consider the most general forms of the structural organization of a lifelong education

system from the perspective of its parts, the form of interactions between them and the nature of the processes linking them.

**Developing lifelong education programs.** Changes in education induce correlation processes in the national education system, improving the functionality and variability of learning programs implemented on the basis of a new understanding of the essence of the content of education. There are a lot of modern theories of the content of education, such as the Cross-Disciplinary Systemic Theory of E.N. Gusinsky; the Theory of Probabilistic Education of A.M. Lobok; Neo-Pedagogy; the Systemic and Synergetic Pedagogical Theory of N.M. Talanchuk; the Cultural and Historical Pedagogy of E.A. Yamburg; the Pedagogy of Educational Triumph of B.S. Gershunsky; the Transcendental Pedagogy of Y.P. Azarov and L.N. Azarova; the Neospherism of A.I. Subetto; the School of Life of S.A. Amonashvili; and the Pedagogy of Spirituality, Cosmic Pedagogy of V.I. Murashov<sup>1</sup>. The availability of these pedagogical theories is correlated with the need to conceptualize the statement about the priority of cross-disciplinary content of lifelong education programs.

Learning programs for lifelong education designed to support the life activity of a person in the context of the post-industrial society are strategically aimed at eliminating a potential conflict between worldview ideas and a system of values of a person in the transitional stage. This is particularly relevant for the creation of new value orientations in modern society, because the problem of general, professional socialization of the individual and understanding of its essence becomes more acute in the context of modern socialization of the individual. In the very context of lifelong education, the lifelong education of the person appears as the step-by-step integration of their characteristics into the continuous process of developing an aggressive, creative and value-based education strategy. The essence of the socialization process, theoretical ideas of which are currently conceptualized from a new perspective, is to a great degree elaborated by authors such as J. Mead, R. Rogers, A. Maslow, V.V. Pavlovsky, A.V. Mudrik, V.A. Slastenin, A. Touraine, R. Sternberg, L.S. Vygodsky, etc. In the modern interpretation, the extent of socialization of the person is characterized by the choice of an education strategy, self-actualization and self-realization of potentialities of a person of any age: "The essential meaning of socialization is revealed at the intersection of the processes such as adaptation, integration, self-development and self-realization"<sup>2</sup>.

It should be noted that in the context of the theoretical and methodological basics of continuity of the education process, the socialization process is aligned with the modern socio-economic and culturological process-

---

<sup>1</sup> Орешкина, А.К. Развитие образовательного процесса в системе непрерывного образования: монография [текст] / А.К.Орешкина. – М., 2007. – 187с.

<sup>2</sup> Слостенин, В.А. Ведущие тенденции непрерывного педагогического образования [текст] / В.А.Слостенин // Непрерывное педагогическое образование: состояние, тенденции, перспективы развития. – Липецк; М., 2000.-ч.1.– С.1-15.

es that materially influence the person's establishment in life in the context of building a new social space. In contemporary socio-pedagogical research, the category of "social space" is focused on "social groups" which "have certain relationships between each other and are characterized by certain positions of individuals or social groups in a wider social community"<sup>1</sup>. The position of different groups in the current social space is dynamic and, to some extent, prospectively uncertain. This gives more relevance to the development of value-forming systems which gain both personal importance and a wider social importance, with the latter being implemented through the integral process of lifelong education of the individual. While noting that the creation and development of a lifelong education system is primarily consistent with the processes of building the person's system of values that are acquired in the sphere of lifelong education, it should be taken into account that this sphere is characterized "by the ramification of socially conditioned groups by their education needs". What follows from this is that the establishment of the organizational structure of a lifelong education system is aimed at building a set of interrelated structural and substantive components organized in space and time that are represented by institutional and non-institutional components of education entities which are necessary and sufficient for fulfilling functions of the learning programs required by an individual.

Institutional and non-institutional (socially institutionalized) components of education provide integrity to the organizational structure of lifelong education. The non-institutional (or socially institutionalized, represented by non-formal education, additional, public, associated and other education entities) component has typical features of inherent worth: "inclusion" in the organizational structure of lifelong education as a self-sufficient component which is characterized by being in demand and having achieved optimal accessibility. Let us note that the enhancement of the interconnection between non-government and government education systems is aimed at implementing multi-variant lifelong education programs within the framework of wider diversification processes.

Pedagogical theory offers variants of lifelong education development models that determine a strategy for the development of lifelong education programs for a person of any age. The offered models include: the integrated and differentiated education model (which reflects the integration and differentiation of education); the socially convertible education model (which reflects the increasing involvement of the public in institutional education); the extra-institutional education model (which reflects the increasing involvement of the public in developing extra-institutional education); the autonomous education model (which reflects the role of the personality in self-education). Suggestions of the synergetic theory become essential in this context. In particular, it is proposed that a closed system (within an executive department) is switched to an open system (for the influence of society) of education on the basis of

---

<sup>1</sup> Орешкина, А.К. Теоретические основы развития педагогических систем непрерывного образования: монография [текст] / А.К.Орешкина. – М., 2007. –53с.

the following principles: (a) openness and social partnership; (b) non-linearity of education systems; (c) taking due account of internal trends in the development of an education system and aligning the desired goals with them; (d) combining the management of development and self-development; (e) the ambiguity of results obtained<sup>1</sup>. Worth noting in this connection is the elaboration of socio-philosophical and theoretical and methodological stances for the new process of building continuity in education that was undertaken by Russian and foreign scholars. Russian research of the modern socio-cultural processes offers the idea of direct after-action review and a strategic policy of the very essence of post-industrial education.

According to L.V. Mrochko, if the percentage of the population employed in the service sector is equal to 50 percent, this indicates a post-industrial society and if it is more than 50 percent, this indicates an information society<sup>2</sup>. The processes of learning and education (within the processes of teaching and socialization) in an information society become principally different. Scholars at the interface of modern cross-disciplinary knowledge point to both positive and negative implications, with people becoming more dependent on the Internet, information flows, e-mail, mobile communication, etc. Thus, in a post-industrial society social organization is built on the realization of new measures of the quality of life and value orientations in life of a person, bringing them into a holistic system of lifelong education aiming at supporting vital and socially important functions.

Let us note that a characteristic feature of the structural organization of a lifelong education system is the integration of the structural-level component (integration by levels and stages of education) and the socially institutionalized component (combined structural-level interaction and networking) that are consistent with new needs of education actors. Socially institutionalized entities include those that are not education entities formally, but have a profound potential in terms of educational resources, such as museums, libraries, education and training centers, exhibitions, public associations and other entities that create the holistic structural integration of a lifelong education system.

As was mentioned above, a characteristic feature here is a stable tendency of the structural organization of a lifelong education system — the network-based organization. Building a network structure involves creating education entities by several promoters. Usually these are federal ministries or agencies and regional governance bodies, which promotes optimal conditions for combining the needs of the state, industry and region rendering education balanced for accommodating both federal and regional needs. For example, nowadays museums are supposed to operate as an education center.

---

<sup>1</sup> Орешкина, А.К. Развитие образовательного процесса в системе непрерывного образования: монография [текст] / А.К.Орешкина. – М., 2007. – 187 с.

<sup>2</sup> Моторина, И.Е. Инженер – профессия творческая [текст] / И.Е.Моторина / Сб. научно-методических материалов МГТУ имени Н.Э.Баумана. – М., 2008. – С. 17-19.

In the context of significantly changing social conditions, the integrity of a lifelong education system is understood from the interpretation of the education system's function as an ability of the system to manifest its feature under certain conditions and transform the target into the required form and value. This understanding is correlated with the functions of lifelong education as a social institute of society that implements the human right to improve life and receive education at any age as a social benefit. This is driven, first, by the public and socio-cultural importance of lifelong education development and, second, by the manifestation of active linkages between the lifelong education system and other social systems which help determine the position and significance of lifelong education in the social structure. This is because functions of organizational structures of a lifelong education system are determined by the vector orientation of learning programs that show to what extent they are in demand relative to the needs of an individual, society and the state. This causes the integrative nature of the education process based on the forms of continuous links between education processes (learning programs).

Some of the theoretical research of the current processes in education attempt to confine education mainly to public and free education. This is a dead-end approach which hampers current reforms of the education system. In addition, this accentuates the problem of non-public education, requiring that a relevant legal and legislative framework be established<sup>1</sup>. A strategy of non-public education development appears to us as follows: first, create units in the subsystem of lifelong education to improve the level of general and professional education and, in the case of professional education, to train specialists in occupations that are in the shortest supply; second, expand the sphere of ultramodern, elite education services; third, create scientific schools; fourth, ensure the successive integration into a holistic system of education. An important strategic area in the development of pedagogical knowledge includes, in our opinion, the systematization of theoretical and methodological principles of operation of the non-government sector of lifelong education, including the main trends in its development and qualitative characteristics.

Non-formal education is one of the important processes in the organization of a lifelong education system. It is defined as a form of state and public co-governance and rooted back in the practices of the Russian *zemstvo* (district council) which was a traditional form of supporting the existing system of extra-school education at the turn of the 19th and 20th centuries. Having summed up the historical background of the establishment of a non-formal education system, we have found that in the modern context, productive partnership between society and the state is characterized by a new essence of interaction between them. This manifests itself in the interrelation

---

<sup>1</sup> Добрянский, И.А. Негосударственное высшее образование на Украине: монография [текст] /И.А.Добрянский. – М.: Пед.академия последипломного образования. – 2007 – 446 с.

and commonality of goals of socially important and personally important basic and additional learning programs that are in demand among all age categories. Integration between them supports: (a) elements of applied science; (b) the development of the spiritual and intellectual sphere; (c) the development of the social focus of the individual; (d) the development of personal qualities and abilities; (e) the development of new knowledge in different fields, such as economics, linguistics, etc. What serves as a strategic trend is the establishment of a non-formal education system as a component of the structural organization of a lifelong education system that facilitates building continuity of the education process (learning programs). Characteristic features of the organization of non-formal education include structural integration, diversification of the content, forms and methods of teaching.

Thus, theoretical analysis has shown that the concept of the “organization of a lifelong education system” is enhanced by a deeper insight into components of an education system in its subsystems arising from new education needs that are consistent with needs of an individual, society, the state and the system of lifelong education itself. Typical education entities in general, professional and additional education, the existence of which are driven by the need for a diversity of learning programs in order to expand and deepen the levels of lifelong education, include: education centers, technoparks, research facilities and laboratories, resource centers, centers for leisure activities of children and adults, subject-specific training centers of professional education in higher education institutions, etc. Extending the organizational structure of education driven by the active development of formal, non-formal, additional, state and public education entities allows for: (a) the diversification of types of the organization of learning activity; (b) the enhancement of the potential of the integrative education process; (c) the expansion of the sphere of education entities in basic and additional education and providing their integration with institutional and non-institutional education entities; and (d) the expedition of the trend toward the unification of the entire education potential of the lifelong education subsystems that assure the accessibility and required quality of education.

The structural and substantive organization of a lifelong education system which determines the logic of interconnections between its system components is aimed at shifting from a mono-level and single-line system to a multi-stage and multi-level one; diversifying the functioning of subsystems; integrating all types and kinds of education entities within education subsystems taking into account their institutional and non-institutional forms; promoting demand for education subsystems among consumers; enhancing the function of non-government, non-formal education entities as steadily developing components of the organizational structure of lifelong education. In consequence, the integrated organizational structure of a lifelong education system has higher socio-economic characteristics compared to the traditional self-contained structure of its constituent education institutions. The latter determine new theoretical and methodological foundations for the develop-

ment of the continuity of the education process (learning programs): first, an invariant involving the integration of the structure of general secondary (complete) education, multi-cycle higher professional education in different stages of qualification and additional education; second, an invariant involving the integration of formal education entities, socially institutionalized education entities (non-education entities that have an educational potential), and entities of science and production. The availability of systemic features in the invariant of integrating education entities within the system of lifelong education provides: (a) greater academic mobility of an education entity; (b) a variety of choice of education paths according to individual abilities and interests of a person; (c) minimization of the total amount of education services and savings on education expenses; (d) better social security; (e) optimization of the organizational and methodical structure and intensification of the didactic process; (f) "a ramified structure" of lifelong education, which is understood as availability of vectors of flexible education paths along all lines of education.

**Theoretical and methodological basics  
of forms of continuity in the education process  
of a lifelong education system**

**Theoretical and methodological knowledge of building continuity in a lifelong education system.** In the above outlined context of the development and forecasting of trends in the development of the organizational structure of a lifelong education system, the continuity of the education process is designed to provide the continuity of learning programs. A form of continuity of the education process is built taking into account the development of psychological and methodological preparedness of an individual to pursue an education path. New types of learning programs provide an opportunity to integrate basic and additional learning programs and self-education programs in the system of lifelong education in various forms with due account for institutional and non-institutional education.

The optimality of building continuity of the education process is provided on the basis of the following principles: (a) subjectivity, which is understood as the establishment and expression of a personally oriented connection in relationships between actors in the education process and develops in different forms of the vector organization of the education process designed to harmonize the educational sphere of lifelong education taking into account subjective experience and needs of a personality; (b) a valueological focus, which is understood as creating conditions for healthy activity and the psychic well-being of a learner and developing their adaptation resources which are regarded as a basis of the integral development of a person in the lifelong education process; (c) a compensatory and rehabilitative focus of the education process, which is understood as creating a system of psychological and pedagogical support for learning activity oriented toward a personality who has a strong need for the preservation and enhancement of

their physical and moral potential; (d) tradition and innovation, which are understood as preserving and developing pedagogical knowledge of the content, forms, methods and means of learning at any age in line with ideas of lifelong education.

Forms of continuity of the education process are implemented with due account for innovative approaches in education. These are designed to: (1) unify types and kinds of government, non-government, public, private, formal and non-formal education entities incorporated within a lifelong education system; (2) develop a legal and legislative framework for lifelong education; (3) develop an integral strategy for a single scientific-theoretical and methodological basis for designing the education process in line with innovative ideas available from the national and international practices; (4) provide a variety of learning programs for institutional and non-institutional education, etc. A module-based algorithm provides a scientific and methodical basis for building forms of continuity of the education process.

**Algorithms for building forms of continuity of the education process in a lifelong education system.** The algorithm of the substantive and functional structure of forms of continuity of the education process in a lifelong education system consists of the following components: (a) the conceptual and strategic component (which reflects the essence behind the demand for building a continuity form and its methodological utility); (b) the organizational and tactical component (a specific set of material and technical, organizational and pedagogical, regulatory and legal, and motivational conditions, requirements and means); (c) the scientific, educational and methodical component (theoretical development of a basis for learning activity management).

Below are outlined the components that determine the system of module-based algorithms for building forms of continuity.

**I. The module-based algorithm for building the form of public system of education includes the following steps:** (1) forecast the demand for a public system of education; (2) develop regulatory, legislative and legal instruments and implement them in the education process; (3) provide the priority goals and content of integrated learning programs (give educational and learning activity a psychological and pedagogical focus); (4) diagnose the capacity to learn and psychological adaptation to the further stages of primary school and levels of learning; (5) create resource centers; (6) unify the public system of education; (7) develop a new perception of the role of pedagogical activity and the significance of family education and upbringing and home education; (8) develop scientific and organizational and methodical support of building the organizational structure of a project- and process-based activity; (9) develop a system of comprehensive scientific and methodical support of continuity of the education process; (10) carry out comprehensive diagnostics of abilities for self-guided activity management; (11) monitor the implementation of the continuity form of public system of education in order to make necessary adjustments. The function of the form

of a public system of education is represented by integrated learning programs that help mitigate difficulties associated with the transition from preschool education to primary school, create an adaptation environment for building psychological preparedness for harnessing learning programs of the first stage of general education and overcome difficulties at the stage of adapting to the personality of a teacher. The vital role of an adult for a child of preschool age increases the importance of pedagogical activity at this stage, which has a decisive influence on the direction and quality of the further development of a personality. What becomes especially important here is the form of collaboration associated with a style of interaction with an adult (responsiveness to the opinion and judgment of an adult; vulnerability to the forms of aggression and pressure). The subject relations develop interaction standards that will be assimilated by a preschool and junior school child, determining a certain type of interaction with them built by a teacher. The communicative component becomes the priority function in pedagogical activity within the upbringing and education process, which is reflected by learning programs.

**II. The module-based algorithm for building the form of psychological support includes the following steps:** (1) forecast the demand for psychological and pedagogical support of a personality in the lifelong education process; (2) develop a databank of medical-compensatory and corrective diagnostics with due account for the development of inclusive education; (3) involve specialists to work with teaching staff on social adaptation in order to implement the idea of inclusive education in practice; (4) deploy a system of psychological and pedagogical support of the education process, including psychological and pedagogical awareness, diagnostics, teaching and adaptation; (5) organize a system of monitoring the mental health of an individual; (6) introduce coordination and methodical developments on the methodical support of the process of harnessing basic and additional learning programs and self-education programs into the education process; (7) use psychological and psycho-physical methods of personality support in the lifelong education process. Its function is designed to: (a) provide psychological and pedagogical support in education institutions that have an opportunity to provide an extended range of psychological and medical services to students, in particular those with poor health; (b) open Health and Psychological Support Centers and Leisure Activity Centers in education institutions to operate as rehabilitation centers.

**III. The module-based algorithm for building the form of scientific and social learning programs includes the following steps:** (1) provide conceptual and methodological support for the scientific and socio-pedagogical focus of the education process; (2) develop and implement a legal and legislative basis for lifelong education programs, subject to the implementation of the key function of a social state and international acts and instruments; (3) provide the integration of basic, research-based, additional education and self-education programs; (4) implement theoretical and meth-

odological basics of the organizational culture of project- and process-based activity; (5) create scientific entities (scientific societies, councils, associations, etc.) in education institutions of institutional and non-institutional education. Its function is designed to provide a decent level of living and achievement of the education levels that are in demand and to expand the scope of individual education paths of a person. Develop a system of additional, family (or home) education, taking into account institutional and non-institutional forms of education that provide social adaptation of a person of any age.

**IV. The module-based algorithm for building the form of research-based education includes the following steps:** (1) provide conceptual and methodological support for the research-oriented focus of the education process in subsystems of lifelong education; (2) develop and implement a legal and legislative framework taking into account concepts, programs of the national education development, the Bologna Declaration and other instruments; (3) provide the integration of basic, research-based, additional education and self-education programs; (4) implement theoretical and methodological basics of the organizational culture of project- and process-based activity; (5) create scientific entities (scientific societies, councils, associations, etc.) for all education lines that actualize the creative activity of a person of any age. Its function is designed to promote forms of self-education and additional education that expand the sphere of an individual research-oriented education path of a person. This trend is represented by new forms of additional education (school laboratories, interest clubs, etc.), family (or home) education which are integrated into the learning process in lifelong education: higher education institution, production, social partnership and research institutions.

**V. The module-based algorithm for building the form of leisure education includes the following steps:** (1) carry out an analytical evaluation of opportunities for the implementation of the pedagogical, social and socio-cultural focus of the sphere of employment of adults and persons of the “third age”; (2) create an education model and define its infrastructure to integrate the spheres of additional education, production and self-education; (3) forecast a social partnership with the sphere of production and non-institutional education entities; (4) develop support of the education process in the form of learning programs in the framework of individual paths of a person. Its function is designed to forecast the development of needs of a personality and their self-actualization taking into account age-specific psychological characteristics and education levels, and also to implement the psychological and pedagogical, worldview-specific, and medical and physiological foundations of the education paths of a person.

**VI. The module-based algorithm for building the form of an integrated model: additional education for leisure and self-education of adults and persons of the “third age” includes the following steps:** (1) carry out an analytical evaluation of the opportunities for the implementation

of the pedagogical, social and socio-cultural focus of the sphere of employment of adults and persons of the “third age”; (2) forecast the development of an education model of additional education and define its infrastructure to integrate the spheres of additional education, production and self-education; (3) forecast a social partnership with social entities, the sphere of production and non-institutional education entities; (4) develop support of the education process in the form of learning programs in the framework of the individual paths of a person. Its function is designed to forecast the development of learning programs for additional education and self-education of a person of mature age; to forecast the development of the education process for self-actualization taking into account psycho-physiological characteristics and multi-directional education paths that actualize the process of self-education of people with poor health (or who are financially vulnerable).

**VII. The module-based algorithm for building the form of research and education facilities includes the following steps:** (1) monitor the integration of higher education institutions, industrial enterprises and research businesses; (2) define the goals of the social essence of the integration between science and production; (3) develop the foundations of a socially oriented pedagogical interaction of the focus of the education process in the “higher education institution–production” system; (4) create an integrated resource center from among specialists of enterprises, science and higher education institutions; (5) monitor performance of the interaction between higher education, production and science taking into account sociological, psychological and pedagogical, and professional qualification analysis; (6) develop integrated curricula giving priority to hands-on courses designed to promote personal self-determination; (7) design the education process taking into account its component-based structure (overview training during class and laboratory hours, and also in-house training and forms of additional education and self-education). Its function is designed to accommodate the needs for socio-economic innovative development, creation of innovative complexes that meet that requirements of the socially oriented economy.

**VIII. The module-based algorithm for building the form of informatization of the learning environment in higher education institutions includes the following steps:** (1) build variable learning programs comprised of units and modules that involve the integration of the content of school and higher education disciplines; (2) develop the organizational culture of project- and process-based activity which forms a basis for the development of systemic thinking in learning; (3) ensure that basic and specialist types of training are reasonably balanced; (4) develop interaction between school and higher education disciplines on a cross-disciplinary basis (introduce elective courses, optional courses, hobby groups, etc.); (5) teach students techniques for acquiring integrative knowledge (personality-oriented support of education paths provided by a professor of a department in a higher education institution); (6) use pedagogical techniques of module-

simulation-, project-based and other forms of training in the education process. Its function is designed to improve the levels of general and professional competencies of a person of any age that provide their mobile adaptation and development of professionally important qualities.

**IX. The module-based algorithm for building the form of analytical and information support of the learning environment in post-graduate education includes the following steps:** (1) monitor the integration of higher education institutions, industrial enterprises and research businesses; (2) define the social essence of the integration of science and production; (3) develop a socially oriented pedagogical interaction as the focus of the education process in the “higher education institution–production” system; (4) create an integrated resource center from among specialists of enterprises, science, higher education institutions and social partners; (5) organize a mentorship and internship system, etc. Its function is designed to determine a method and system of interaction between post-graduate education and research-based education that promote motivation toward research; enhance scientific schools, research and research-based education institutions.

**X. The module-based algorithm for building the form for socially vulnerable and gifted children includes the following steps:** (1) carry out diagnostics in order to discover interests, aptitudes and abilities for certain types of activities among socially vulnerable and disabled people and motivation toward learning; (2) forecast the directions of cognitive activity vectors taking into account possible psycho-diagnostical diagnostics and consultations; (3) develop a personality model using the personality-oriented focus of learning programs; (4) monitor the quality of harnessing education paths in order to adjust physiological conditions; (5) monitor differentiation of training gifted children by level of accomplishment, special abilities and general abilities; (6) gear curricula and training programs to the goals and nature of harnessing education paths; (7) provide motivational support of the cognitive activity process, etc. Its function is designed to develop a personality in the education process, which is in line with the science-oriented paradigm of modern education.

**XI. The module-based algorithm for building the form of concurrent education includes the following steps:** (1) forecast the conceptual development of the backbone idea of the concurrent form of lifelong education that reflects the combination of priority of interests of an individual, society and the state; (2) design the integration of goals, forms and methods of training and adjustment of documentation for learning programs subject to individual needs of a learner; (3) carry out psychological and pedagogical diagnostics of a personality in order to discover their preparedness and ability for concurrent training in institutional and non-institutional entities of lifelong education; (4) create a system of didactical, psychological and pedagogical support of the form of concurrent training in order to provide techniques of self-learning; (5) develop a new system of teacher training to implement the

essence of goals, forms, methods and organizational support of concurrent training (methodological, didactical, methodical, psychological and pedagogical support of the education process), etc. Its function is designed to increase the variability of harnessing learning programs by a person of any age (mobility of “entry” to and “exit” from the education process among different education entities), to expand education paths, “ramify” them in space and time and provide the vector nature of completing them.

The described nature of the theoretical and methodological foundations of building continuity of the education process in a lifelong education system is focused on the most appropriate and deep insight into the essence of the processes in question. Consideration of the drivers of the national education system, the ways in which they influence development mechanisms for the forms of continuity of the education process, and also the principles and a module-based algorithm for building such forms is consistent with understanding the process continuity both as a process and an outcome. Let us adopt the following criteria for defining innovative tendencies of continuity of the education process from preschool education to education of adults and persons of the “third age” that have some degree of novelty: (a) pedagogical innovation, system restructuring, local and strategic changes in the national education system; (b) sustainability of positive outcomes of the structural and substantive reconstruction of the national education system; (c) alignment with humanistic traditions and modern national and international concepts and programs for the development of lifelong education. The projectability of the forms of continuity in the education process of a lifelong education system translates traditions and innovation in pedagogical knowledge and is consistent with pedagogical practices.

**Conclusion.** The above outlined theoretical and methodological basics of continuity of the education process in a lifelong education system are intended to perform the key function of continuity: transfer and assimilate socio-cultural experience transformed into learning programs for lifelong education and implemented through the education process. Forms of continuity of the education process help provide a necessary balance between the previous and following stages of the continuity development taking into account the behavior of the education process in subsystems of lifelong education.

Thus, the theoretical and methodological basics of continuity in the education process of a lifelong education system that are based on the concept of post-industrial education (according to the definition offered by V.M. Polonsky, we understand this concept “as a system of principles, the main idea, the conception of something”<sup>1</sup>) and presented through the creation of a system of forms of continuity which are designed to develop a mechanism for both establishing a connection between education processes (learning

---

<sup>1</sup> Полонский, В.М. Понятийно-терминологический аппарат педагогики и образования [текст] / В.М. Полонский // Мир образования – образование в мире. – 2004. – № 4. – С. 13-24.

programs for lifelong education) and optimal integration of structural components of the lifelong education system in the framework of the existing education system. At the same time, the theoretical and methodological basics of forms of continuity of the education process reflect the key trend in the organizational reconstruction of national education for the purpose of expanding its scope in society. This process is the objective reality of a tendency to streamline a set of means, methods, conditions and forms of receiving, deepening and extending general and professional education of an individual, achieving their social maturity and enriching them with cultural values of the new age in the context of the essence of the idea of lifelong education.

## **INTERACTION BETWEEN FORMAL AND NON-FORMAL ADDITIONAL EDUCATION OF TEACHERS: PARTICULARITIES AND EFFECTS**

**O. N. Shilova**

A teacher lives as long as he keeps learning;  
as soon as stops learning the teacher in him dies.

*K.D. Ushinsky*

### **Changes in society and education: a challenge for the system of additional pedagogical education**

Social development has grown more dynamically complex over the last two decades. Philosophers and sociologists speak about a new type of society – post-modern society. The problems of this new society development are associated with the establishment of an open, reflexive society developing along a non-linear path and hence the new role of a person as a self-organized actor who has to deal with institutional risks, issues of adapting one's self-identification to gaps in contemporary social development, and metamorphoses in structures that operate differently across different tempoworlds.

Manifestations relating to multiple choices, accidentality and alternativity become apparent. In other words, society develops to acquire new features which are currently referred to as post-modern characteristics. According to A. Giddens<sup>1</sup>, these features include the following: (a) changes take place in the context of knowledge gaps. Social transformations become centrifugal and random; (b) the feeling of fragmentation and dispersion (diffusion) of social reality in the public consciousness. This means that there are both typical and unique realities. The personality of an individual is subject to gaps due to the fragmentary nature of experience; (c) dispersion is dialectically connected with the fundamental trends of development toward global integration; (d) global problems begin to dominate in the public consciousness. One can feel theoretical helplessness in the face of globalizing tendencies. The truth becomes contextual; (e) everyday life turns into a set of reactions to abstract systems, which results in both gains and losses. Intruded by abstract systems, everyday life becomes "empty"; (f) the reflexivity of people relative to their self-identity becomes more active. The reflexive reality is capable of self-creation and self-organization; (g) coordinated action is possible and necessary both on the global and local levels. Coordination of effort lacks favorable opportunities due to the increased role of the local factor and dispersion. Thus, post-modern society is characterized by dynamism, openness, reflexivity, globalization, non-linearity and polyparadig-

---

<sup>1</sup> *Гидденс, Э.* Ускользающий мир: как глобализация меняет нашу жизнь. [Текст]. – М.: Весь мир, 2004.

mality. These characteristics render the situation of uncertainty extremely relevant.

Analysis of philosophical works by V.S. Stepin, Y.V. Sachkov<sup>1</sup> and other authors helps us to understand the patterns of changes in characteristics of scientific rationality at different stages of science development: classical, non-classical and post-non-classical (see Table 1).

Table 1

Development stages of science

<b>Classical science</b>	A researcher is focused on the characteristics of an object while eliminating everything associated with the subject.
<b>Non-classical science</b>	The relation between the characteristics of the object and the means of cognition used by the subject are taken into account.
<b>Post non-classical science</b>	Knowledge of the object is related not only to the means, but also to target attitudes of the cognizing subject.

A conceptualization of these features of post-non-classical science in the context of postgraduate education helps us understand it as a goal-directed process of conceptualization and acquisition of values and development of competencies in different activities, which are linked to employment to one degree or another, with a focus on the professional growth and personal development of a specialist. An important problem currently faced by society as a whole and the system of education in particular is how to prepare a person to live in uncertainty. What kind of specialist does society expect to get? Certainly, it is the specialist who contributes to the sustainable development of society by acting effectively under uncertain conditions. This question is certainly faced not only by the Russian education system but also by the education systems in all countries.

A consolidated opinion of employers shows what abilities and qualities they want to see in specialists they employ<sup>2</sup>. These include: (a) responsibility and adaptability (control of personal responsibility and flexibility in personal, working and public contexts; setting and meeting high standards and targets for oneself and others; communication abilities: ability to understand another person and communicate, creation of different effective forms and contexts of oral, written, multimedia and network communications); (b) creativity and inquisitiveness (development, application and sharing of new ideas with others; openness to new and diverse perspectives); (c) critical and systemic

<sup>1</sup> Сачков, Ю.В. Философия естествознания: ретроспективный взгляд. Научное знание в постнеклассической науке. [Electronic resource]. Available at: [http://society.polbu.ru/sachkov\\_philo/ch11\\_i.html](http://society.polbu.ru/sachkov_philo/ch11_i.html).

<sup>2</sup> Partnership for 21<sup>st</sup> Century Skills. [Electronic resource]. Available at: <http://www.p21.org/>.

thinking (thinking that provides for an informed choice; understanding interrelations in complex systems); (d) the ability to work with information and the media (find, analyze, manage, integrate, assess and create information in different forms and using various types of media equipment); (e) interpersonal interaction and cooperation (teamwork and leadership skills; ability to perform different roles and responsibilities; productive teamwork; empathy; the ability to respect different opinions); (f) the ability to set and solve problems (ability to define, analyze and solve problems); (g) self-development focus (control of one's needs for understanding and learning; search for and allocation of relevant resources; transfer of information and suprasubject skills from one area of knowledge to another); (h) social responsibility – the ability to act for the benefit of a large community; ethical behaviors in personal, working and public contexts. Thus, the quality of education is currently determined by the extent to which the outcome — not so much knowledge and skills as the qualities of the person receiving the education — corresponds to the clearly defined goals and values which should reflect the interests of a person, society and the state. The development of the above abilities and qualities belongs in many respects to the area of responsibility of the education system.

One of the key characteristics of modern education is its continuity, which is in line with the temporal coordinate of education, describing its stretch and stage-based nature. Three more characteristics — globalization, integration and internalization — reflect the spatial coordinate of education. It is evident that it is impossible for people to receive education once for their whole lifetime.

Benchmarks of professional education change due to large-scale changes in society as a whole and in the education system in particular. Additional pedagogical education is one of the important and large-scale system developments which require scientific analysis and practical solutions in line with modern conditions. Problematization is the starting point which involves matching the theory and practice of additional education with socio-cultural expectations and challenges that are currently faced by all spheres of socio-cultural practice. Correspondingly, the scientific reflection of additional education is supported by new foundations that help see modern trends in its development, assess them from different perspectives and optimize practices. A search for new contexts of additional education is currently regarded as a productive area of research development. According to the hermeneutic law of widening the field of vision, every new context enriches research in education, expanding the horizons of conceptualization by matching the existing phenomena of practice with prospective theoretical ideas which constitute the unity of tactics and strategy of additional education development. The basic contradictions are discovered by comparing socio-cultural challenges to the additional education system with its actual outcomes in people's practical professional activities.

Today, the government pays much attention to the system of additional training for teachers as a key figure in preparing a person for life in rapidly changing society. A teacher is a central element of the education process. The efficacy of the education system depends to a decisive degree on the teacher — the extent to which he or she understands and accepts topical socio-cultural problems in society that determine goals, principles and content of education and his or her skills and creative ability to implement them in everyday work. This dependence of education on citizenship and a high level of the general and professional culture of the teaching staff becomes especially strong in the present period of socio-cultural development of contemporary Russian society. Thus, according to the above said, additional pedagogical education within the system of lifelong education is understood as a goal-directed process of enhancing and developing competencies of a graduate from a higher or secondary professional education institution in different pedagogical (and related) activities with a focus on the specialist's professional growth and personal development.

In the modern context, the system of additional professional education is the key link between professional and educational interests of a person, society and the state and between different levels of professional education and sectors of the economy and social sphere, requirements of employers and demands of end users of educational services.

Improvement of teaching staff (advanced training of teachers) is one of the priority areas in the development of education in the framework of the "Our New School" national education initiative. It is noted that "respective programs should change flexibly in line with the interests of teachers and hence the educational needs of children."<sup>1</sup> New approaches to managing advanced training and professional retraining of manpower are currently developing by getting closer to consumers, fulfilling a respective social order, implementing collaborative education projects and developing international cooperation. The conditions are in place for further development of additional professional education institutions toward the fullest possible satisfaction of demands of all customers and consumers of educational services. In addition to professional education, contemporary additional education encompasses at least two models of training: *an adaptation model* designed to adapt a specialist to future working conditions, and *a professional development model* focused on commitment, the ability to make decisions and be responsible for a choice made and actions taken. The professional development model is currently often just declared both in professional and additional education, while the adaptation model is being implemented. As a result, education is "catching up" with the actual changes in society and hence in professional practice. The professional development model is most correlated with the skills and qualities of a modern specialist that are in demand.

---

<sup>1</sup> *Национальная образовательная инициатива «Наша новая школа»*. [Electronic resource]. Available at: [http://www.educom.ru/ru/nasha\\_novaya\\_shkola/school.php](http://www.educom.ru/ru/nasha_novaya_shkola/school.php).

The key characteristics of the professional development model include: (1) aspirations for self-fulfillment which stimulate a person to set new goals and values and manifest themselves in seeking out and mastering brand new knowledge; (2) maximum responsibility which enables delegation of management powers to ordinary employees; (3) spirit of teamwork, cooperation and creative atmosphere; (4) a combination of self-sufficiency and individualism with collectivism and teamwork; (5) self-learning abilities; (6) value orientations based on social goals and ethical values; (7) seeking out innovations based on a profound analysis of contradictions of the present, enabling a quick response to and change of external conditions.

**Types of additional education  
and examples of education initiatives  
for professional development of educators**

An enormous increase in the rates of change and, hence, in the human need for lifelong education has come across a severe problem. Formal education institutions with their isolation and rigidity, universities and state-owned advanced training institutes turned out to be unprepared to meet the emerging needs. Therefore, other types of education began to become more significant.

The availability and understanding of formal, non-formal and informal education are no longer disputable. *Formal education* is understood as a system of education (special institutions and organizations) existing in society, which is subordinated to a certain formally prescribed model known as the education standard which defines the amount of knowledge to be acquired and teaching certain skills and behaviors. These skills, knowledge, and behaviors should be compliant with the normative canon of personality (the citizen) adopted in a given society and regulatory requirements for the performance of social roles common in this society. The endpoint of formal education is issuing a generally recognized diploma or certificate. *Non-formal education* is defined as any other type of organized and systematic activity that may not correspond to activities of schools, colleges, universities and other institutions incorporated in the formal education systems.<sup>1</sup> Non-formal education can be carried out through education institutions or public organizations, clubs and circles, as well as individual classes with a tutor or coach. Usually, it does not provide for issuance of any document. There is also *informal education* which is understood as individual learning activity accompanying everyday life and is not necessarily goal-directed.

In order to get an insight into the current condition and trends of non-formal education, let us consider the following data which confirm the importance of this type of education: (a) according to UNESCO, 85 percent of the employed population have acquired knowledge and skills which they

---

<sup>1</sup> Неформальное образование. [Electronic resource]. Available at: [http://www.unesco.org/bpi/pdf/memobpi55\\_NFE\\_ru.pdf](http://www.unesco.org/bpi/pdf/memobpi55_NFE_ru.pdf).

need for work outside the formal training system<sup>1</sup>; (b) in 2003, almost 18 percent of EU residents aged 25 – 64 years were involved in non-formal education; (c) Scandinavian countries (Denmark, Sweden and Finland) exhibit the highest level of involvement in non-formal education: almost 50 percent (in 2004).<sup>2</sup> Nowadays people are even more involved in non-formal education. There are corporate training entities and education programs supported by corporations, non-commercial organizations, and research and education institutions. The data show that non-formal education is in demand. Questions arise: Why is non-formal education growing rapidly? What is a person looking for and finding in non-formal education? Why is it attractive? To answer these questions T. Simkings<sup>3</sup> tried to build ideal models of formal and non-formal education so that we can see the principal differences between them and get insights into the possibility of incorporating non-formal initiatives into formal training curricula. He has analyzed formal and non-formal curricula in terms of goals, timeframes, methods and control in comparison with formal education curricula (see Table 2).

The author's experience in non-formal education programs has enabled us to add the last line to the table, because the course follow-up is an important distinctive feature of these programs and an attractor of further creation of practical communities for solving and discussing problems solved in the framework of the program.

The current judgments on the development of modern education from the perspective of social demands can be grouped around the following approaches: (a) information technology is a material driver of modern education, hence the main aim is to technically re-equip the education processes; (b) renewal of the content of education on the basis of, among other things, supplementing curricula with new IT-related disciplines without an overall revision of education models; (c) development and deployment of new education models on the basis of emerging interactive information networks which enable incorporating oral, written and audiovisual means of communication and interaction into a single system<sup>4</sup>.

---

<sup>1</sup> *Вершловский, С.* Непрерывное образование как фактор социализации. // Общество знание России. [Electronic resource]. Available at: [http://www.znanie.org/journal/n1\\_01/nepreriv\\_obraz.html](http://www.znanie.org/journal/n1_01/nepreriv_obraz.html)

<sup>2</sup> *Обучение взрослых: учиться никогда не поздно.* // Коммюнике Комиссии Европейских Обществ, 23 октября 2006 года. КОМ (2006) 614. [Electronic resource]. Available at: [http://www.eaeabudapest.hu/EAEA\\_ru/downloads/dokumenti/tanulas.doc](http://www.eaeabudapest.hu/EAEA_ru/downloads/dokumenti/tanulas.doc).

<sup>3</sup> *Simkins, T.* Non-Formal Education and Development. Some critical issues. [Text]. Manchester: Department of Adult and Higher Education, University of Manchester. 1977, 77 + iv pages

<sup>4</sup> *Основы деятельности тьютора в системе дистанционного образования: специализированный учебный курс.* [Text]. / С.А. Щенников, А.Г. Теслинов, А.Г. Чернявская [и др.]. – М.: Изд. дом «Обучение-Сервис», 2004.

Table 2

Ideal models of formal and non-formal education<sup>1</sup>

System characteristics of learning	Education	
	Formal	Non-formal
<b>Goals</b>	Long-term and more general	Short-term and specific
	Issuance of officially recognized qualification certificates	No such documents are issued
<b>Time</b>	Long cycle, full-time	Short cycle, part-time
<b>Content</b>	Standardized, focused on the key points of the learning content	Individualized, goal-oriented
	Academic	Hands-on
	Strictly structured	Flexible, person-centered
	Entry requirements determine the learner population	Learners determine entry requirements
<b>Place</b>	In education institutions, does not tend to be close to home	Tends to be close to home
<b>Resource investment</b>	Resource-costly	Resource-saving
<b>Control</b>	External / hierarchical	Self-directed / democratic
<b>Course follow-up</b>	None or as a mere formality	Based on self-direction, driven by interest in achievements and the experience of other learners

Production sets the following requirements: the need for employees' involvement in continuous education and learning; more focus in education on practical results; building an environment for collective work; focus on achieving a high level of corporate culture.

From the perspective of a generalized mental model of society, a modern person has to seek to achieve creativity, initiative, sociability, diversified development and a quick response to change.

Thus, modern education is developed through: (a) expanding the limits of traditional education systems on the basis of new education models; (b) growing more open and flexible; (c) offering the individual a choice of learning and education paths and seeking to achieve a personally significant education result.

The development of lifelong education ideas triggered increased attention towards the role of non-formal and informal mechanisms of professional development. The form of continuous professional development of teachers

<sup>1</sup> Мухлаева, В. Международный опыт неформального образования / Человек и образование. [Text]. 2010. - № 4. - pp. 158-162.

offered by S. Sugru has become generally accepted<sup>1</sup>. It includes formal, non-formal and informal education of teachers.

Table 3

Continuous professional development practices

Formal learning	Non-formal	Informal
Courses staffed by university professors, experts and facilitators. Awarding a degree and diploma or certificate.	Emphasis on the learning process, search and school. School/university partnership. Networks of common interests, disciplines, innovations. Practitioner communities.	Individual, private. Includes counseling in staffrooms, one-time lectures, communication within the family, with friends, reading specialized journals, watching TV and video. Un-scheduled incidental conversations, hobbies.

New education models and flexible open programs emerge, first of all, in non-formal education. J. Sullivan<sup>2</sup> has noted that the only competency that matters in our chaotic world is continuous learning, metaphorically referring to a person or organization possessing this competency as a "continuous learner". Let us briefly discuss the key characteristics of continuous learning competency: (1) endless learning (there is no endpoint in learning for individuals or organizations who exhibit this competency); (2) relative speed (the speed at which "continuous learners" seek out, absorb and leverage new knowledge is relative to the rate of innovation or speed of change called for by the market); (3) use of cutting edge technology ("continuous learners" never play "catch up", but instead prefer to learn on the cutting edge of knowledge); (4) self-directed (remaining on the cutting edge of knowledge requires direction that cannot come from systems designed for overall coordination. "Continuous learners" are self-motivated and self-directed learners); (5) immediate application (it is possible to continuously acquire knowledge and never apply it, but "continuous learners" are never satisfied with theoretical or abstract knowledge. They instead seek out learning that can be directly applied to current and "near future" problems); (6) broad scope (to enable application of knowledge, "continuous learners" seek out information on a broad range of capabilities that better enables immediate application of acquired knowledge); (7) sharing ("continuous learners" build and participate in communities that can maximize the speed and quality of information that gets shared, eliminating excessive duplication in discovery). The continuous learning competency is a foundation for the development of teams known as "learning organizations", striking examples of which include

<sup>1</sup> Cited from: Фрумина, Е.Л. Непрерывное образование для педагогов: модели и особенности. [Electronic resource]. Available at: [http://www.isras.ru/files/File/Publication/Monografii/obraz/4\\_3\\_Nepreryvnoe\\_obrazovanie.pdf](http://www.isras.ru/files/File/Publication/Monografii/obraz/4_3_Nepreryvnoe_obrazovanie.pdf).

<sup>2</sup> Салливан, Дж. Непрерывное обучение как единственно важная компетенция. [Electronic resource]. Available at: <http://www.hrm.ru/nepreryvnoe-obuchenie-kak-edinstvenno-vazhnaja-kompetencija>.

conceptual firms such as Google, Apple and other companies engaged in high technology sectors.

Information and communication technologies are currently undergoing unprecedented change. Technology comes to all spheres of human and social life, changing the nature and methods of operation. This is bound to influence education. There is an active search for innovative approaches and methods of educational activity. This search is pursued in both the formal pedagogical research field, which is more relevant for formal education, and in the socio-economic field, which is more of an environment for the development of non-formal education. This is due to the fact that high-technology companies change descriptions of their products so rapidly that ordinary people simply have no time to avail themselves of one innovation before newer and newer ones appear. This creates a gap between production and consumption of products, driving companies to look for different opportunities to sell them. One of these opportunities is to demonstrate the use of these products in the system of education which, anyhow, involves a large portion of the population<sup>1</sup>. As practice has already shown, new technology as such does not provide new quality to education in the framework of traditional approaches. Consequently, new ways should be looked for and new education models built on the basis of fundamental psychological and pedagogical research foundations, social trends and modern technology.

Let us consider examples of initiatives undertaken by large corporations in developing education programs and managing education activity in the field of non-formal education for the purpose of professional development of teachers.

**Intel® Education Initiatives<sup>2</sup>**. These initiatives are targeted at schoolchildren, teachers, students and university professors. Let us briefly discuss the initiatives that aim to ensure that with support from teachers learners can achieve success in the rapidly developing knowledge economy of the 21st century:

(1) Intel® Education for the Future is a worldwide charity education program for professional development of teachers. It is aimed to help teachers master state-of-the-art information and teaching technology to the fullest extent possible, extend its deployment in everyday work with learners both in preparation of training materials for lessons and project work and self-guided research of schoolchildren. The core idea of the initiative is to provide efficient and comprehensive utilization of information and teaching techniques in class in order to develop key competencies in learners based on the values, knowledge and skills that people need in the 21st century;

---

<sup>1</sup> The author understands that the ultimate goal of corporate initiatives, in particular in education, is to derive profit (for no one has abolished the laws of economics); however, these are socially oriented efforts aimed at training individuals to enable them to apply these innovations in everyday situations and, in a better case, create something new, thereby speeding up technical progress even further.

<sup>2</sup> *Инициативы Intel® в образовании*. [Electronic resource]. Available at: <http://www.intel.com/cd/corporate/education/emea/rus/377338.htm>

(2) The Intel® Learn Program is aimed to equalize, with the support of teachers, the initial opportunities for children with limited access to information technology and to develop in them skills necessary for successful life in the context of the knowledge-intensive economy of the 21st century. The program develops technology skills both in children and teachers, teaching them to make choices and decisions, and developing collaborative teamwork skills. The most interesting characteristic of the program is its comprehensiveness, including training not only in computer work but also in skills necessary for successful life in society, selection of occupation and ability to collaborate with others. All tasks and projects that learners undertake under this program are focused on the needs and problems of local communities: a school, neighborhood, village or town, aiming at active involvement of children in the life of their community and searching for ways to develop and improve it;

(3) Letopisi.Ru and Intel® Education Galaxy are online projects providing an environment for network communities of teachers in Russia and CIS. They bring together like-minded people into networks in order to implement network projects for their students using interactive Web 2.0 technology; share experiences; discuss arising issues; and search for social partners.

**Microsoft Partners in Learning<sup>1</sup>**. The main aim of this initiative is to provide the education community (school teachers, learners, facilitators and administrators) with additional opportunities and resources for efficient learning and incorporating technology into the education process:

(1) the Microsoft Academy for Teachers Training project is designed for the system of general secondary and primary professional education and is implemented through regional training centers and teachers' advanced training institutes that help introduce innovative methods in schools in their regions. Learning is provided using authorized Microsoft courses. Knowledge, skills and abilities acquired from learning enable learners to pass examinations for IT professional or user certificates;

(2) the Innovative Teachers Network portal is designed for teachers who are interested in opportunities for improving the quality of teaching with the use of information and communication technologies (ICT). The portal offers various content and resources about the use of ICT in the education process, such as a library of ICT-based learning projects, a library of lesson guides with the use of various electronic resources, and manuals and useful tips for the use of software in the education process. The portal also offers the opportunity to communicate with peers and work in subject-specific communities of teachers;

(3) the Microsoft Partners in Learning courses are different level courses for teachers which can be combined into an individual online training path.

---

<sup>1</sup> Партнерство в образовании. [Electronic resource]. Available at: <http://www.microsoft.com/Rus/Education/PiL/default.aspx>.

Apart from Intel and Microsoft, similar programs are offered by Hewlett Packard.

What is common about these initiatives is that they fully implement the characteristics of the non-formal education model which is basically a model of professional development. This is a completely new approach relative to conventional models, because the main subject of learning (training) is the tutor/teacher or trainer, while the subject of professional development is a "developing person" (a teacher attending the courses). This radically changes the role of advanced training, with the creation of conditions for self-development becoming the main objective. Let us list the following specific features of non-formal education programs: (a) focus on self-reliance and self-fulfillment; (b) focus on professional goals, problems and tasks; (c) focus on application of new knowledge; (d) taking into account professional and personal experience; (e) taking into account competing interests (social, temporal, financial); (f) focus on overcoming stereotypes and preferences in learning styles and methods; (g) use of diverse methods of operation; (h) focus on the ability to work with information, a high level of self-control; (i) building a comfortable and safe environment; (j) focus on overcoming fear of failure and difficulties in building and maintaining interpersonal relationships; (k) arrangement of an educational information environment for discussing goals, ways, problems and reflection of learning outcomes at different stages; collaborative networking; (l) building a practice community.

#### **Peculiarities and effects of non-formal additional education of teachers. Influence on the formal education system**

In organizational terms, the professional development model is a distributed model<sup>1</sup>, which means that functions and powers are distributed between sites/education institutions engaged in advanced training programs for teachers, while goals, values and responsibilities are consolidated on the basis of mobile and dynamic professional networking. The distributed model has the following innovative features which distinguish it from the conventional pattern of advanced training management where all education activity is pursued by the parent education institution: (1) an infrastructure (network) comprised of education institutions which serve as backbone sites for distribution of educational services and resources; (2) integration of activities across the infrastructure and coordinating it through a common strategy of action, work monitoring, experience sharing, and also methodological (developing and distributing training and teaching materials), and technical and technological support; (3) training of tutors for backbone sites and delegating some powers to them; (4) enabling different level training of teaching staff

---

<sup>1</sup> Шилова, О.Н. Развитие профессиональной компетентности учителя в условиях сетевой распределенной системы повышения квалификации: Монография. [Текст] / О.Н. Шилова, М.А. Горюнова. – СПб, ИПО РАО, 2008.

with succession between levels in the framework of the program as a whole on the basis of its module-based structure; (5) ensuring continuity of teachers' professional growth; (6) generation and development of educational information resources to support teachers' advanced training process on the basis of the competency approach, i.e. with a focus on developing professional competency as an ability and willingness to solve professional tasks; (7) deployment of new educational technologies which help leverage benefits of ICT, and in particular distance learning techniques; (8) course follow-up. Network communities help implement these characteristics in educators' advanced training programs. The significance and value of network communities is determined by the fact that the pre-existing *vertical* (teacher – student) *interaction* is supplemented with an opportunity for *horizontal* (student – student) and *case-based cooperation* (student, teacher – expert), which is essential for the professional development model. Communities operate according to the non-formal and informal education models. Participation in communities helps teachers develop professionally through cooperation, find collaborative solutions for similar problems, actualize topical points of growth, and build a further education path by engaging in different modules/courses offered within the program.

An increase in the number of trainees in advanced training programs is ensured by the use of network marketing techniques which enable every program graduate to become a tutor and organize his or her own group. This is ensured by methodological support through the system of trainings which are kept up to date and through certification of attainment of the tutor level. Regular trainings for tutors and workshops of graduates to demonstrate and encourage course follow-up activities of students are very important for professional growth. It's worth mentioning the practice of engaging the most experienced and successful tutors of different sites as program experts. Representatives of new sites are trained "on site" by experienced tutors from other sites before a site's own tutors are "brought up". Competitions for different types of teachers (from a teacher to a principal) play an important role for active involvement of graduates from advanced training programs in community activities and also facilitate engagement of new participants in the program. This contributes not only to the continuous professional improvement of a particular teacher but also to collective participation at the level of education institutions. Let us note that tutors and experts are also involved in coordination of competitions to organize and participate in a judging panel using distance technology.

All the above leads to the distribution of functions between different participants of an advanced training program which is coordinated by the central management team. As a result, the above-listed innovative characteristics are tested within the model of the distributed system of advanced training and over time become steady trends and guidelines recommended for formal education. New strategies of professional development of teachers increasingly rely on non-formal mechanisms of transfer and generation

of knowledge and experience. In this connection, characteristic features of the modern advanced training system include: openness; the enhanced role of activity-related, personal (with the focus on catering for demands and needs of students) and practice-oriented aspects in the course of training in order to gain personal experience in solving different professional tasks; the enhanced role of self-education to enable continuous learning throughout one's life; and facilitation of active interaction between different categories of students in the course of learning, consulting and experience exchange.

In this connection, distinctive features of advanced training programs for educators include: first, reliance on the competency approach; second, the module-based principles which allow for developing and building competencies necessary for solving professional tasks in teaching activity. Reliance on the competency approach helps identify competencies relevant to students, set tasks, and plan education achievements as outcomes of activity, the use of which in practice helps solve professional tasks. The module-based design of programs makes it possible to have a flexible response to the demands of society and learners.

Tasks that are comparable in sense and meaning can be put together to "build" an integral program of advanced training. The program can include an invariable part (comprised of a sequence of modules aimed at achieving goals that are common for all students) and a variable part which is also comprised of a set of modules aimed, for instance, at solving tasks specific to a particular category of learners. A learner's individual education path is built by selecting a combination of an invariable part and variable modules. The value of the module-based structure of advanced training programs is in ensuring productivity of learning by enhancing the variable component which helps to cater for learners' demands and needs to a fuller degree and in integrating the strength, knowledge and practical experience of a learner.

The new roles of a teacher engaged in advanced training with the use of capabilities provided by network communities include: tutor, facilitator, consultant, network teacher, educational information environment designer, conflictologist, etc. This is important to understand because the new roles and activities that a teacher has to master in order to ensure high-quality implementation of advanced training programs represent material risks on the one hand, and relevant points of growth on the other. In order for these points of growth to pay off it is important that a system of teaching guidelines be in place for an advanced training program. Ideally, teaching guidelines should be an integral element of the program's courseware. Organization and provision of such support play a crucial role, because a teacher of advanced training courses must master new activities himself or herself and actually involve students in them. One of the tasks of advanced training programs for educators in the context of developing network communities is students' ability to actively participate in them and possibly organize new communities in the future. In this connection, it seems to be important to create a community of students of an advanced training program for the pe-

riod of their studies and help students acquire experience working in this community, which in the ideal case may be prolonged for the period of the course follow-up, but this will require an active and continuous contribution from a moderator.

There is a "formula" for an efficient network community. In order for this

Network community = shared idea for interaction + shared learning and communication environment + simple acts of participants + exchange of communications + network social services

formula to work, it is important to have experience working in a community. It is only this experience that can help overcome the existing stereotypes, barriers, attitudes and long-standing views. Opportunities of social communities of educators include: (a) creating new opportunities for diverse learning, educational and social interaction; (b) validating the value of new approaches to educational and social interaction; (c) changing thinking among actors of the education environment; (d) changing practice.

Russian and foreign education systems have already accumulated some experience working in social communities of educators. One can see that most of them are created to pursue a certain goal and "die" as soon as this goal is achieved. However, the remaining communities, although they are fewer, still continue to develop and grow. A viable community is described by the following characteristics<sup>1</sup>: first, a community is created by volunteers; second, members of the community value something that brings them together; third, the community is emotionally attractive to its members. Emotional attractiveness is a catalyst which attracts people to each other; fourth, the goals of community members are usually broader than those of teams and working groups established to solve a particular problem; fifth, community members seek to have something in common, for instance, they have the same knowledge, skills and abilities, or another common interest or aspect which binds them with each other; sixth, community members ought not to produce certain outcomes and perform their functions strictly adhering to deadlines; seventh, community members participate in the community as long as they wish. When implementing advanced training programs addressing activities of viable social communities of educators, it should be kept in mind that in order for a community to live and develop, it is important to find an idea which is vitally, socially, professionally and emotionally significant for its prospective members instead of just a problem to be solved or discussed (i.e. building a team or a focus group). However, this idea should be not am-

---

<sup>1</sup> Румизен, М.К. Управление знаниями: Пер. с англ. [Текст]. – М.: ООО «Издательство АСТ»: ООО «Издательство «Астрель», 2004.

ple and vague, but clear and focused so that people can identify themselves with it.

There are considerable differences between formal and non-formal forms of additional pedagogical education; however they are not antagonistic in the modern context<sup>1</sup>. These types of education can be regarded as successive steps of the same process — continuous professional development of educators. The set of generally accepted programs for advanced training, methods and training guides typical of formal education reflects certain requirements for teachers' training imposed by society (the state). The system of requirements accepted in formal education is designed to resist arbitrary treatment of teaching methods and techniques. However the system of long-standing requirements, like any stable system, is static by nature, and therefore cannot develop in line with the dynamically changing socio-cultural situation. As a result, the system of formal education inevitably lags behind the emerging trends. When conventional techniques of formal education are applied, the ever-accelerating development of science and accumulation of knowledge increase the academic workload, timeframes and frequency of training, which ultimately comes into conflict with the available capabilities. Overcoming this conflict requires going beyond the established requirements of formal education, which usually manifests itself in new approaches and non-standard learning models, methods and techniques. Creation of such non-standard learning models, methods and techniques is innovative, and, as any creative innovation, is treated by strict proponents of formal education with certain coldness and even rejection.

New training technology driven by the creativity of its developers is tested and "refined" in the system of non-formal education and is gradually becoming increasingly applied and ultimately accepted by the formal education system as well. In the future, the new technology can be included in the training system and hence become an attribute of formal education. Today, activities of network communities of teachers are regarded as part of the non-formal education domain. But we already can see that the development of communities of professional teachers who jointly solve their common problems and develop their competencies is becoming one of the most promising ways of continuous professional development. New models of professional development of teachers increasingly rely on the mechanisms that are tested in non-formal education.

---

<sup>1</sup> Сокол, В.М. Образование как система стандартов. [Electronic resource]. Available at: <http://civilg8.ru/priority/education/4535.php>.

## **Section 4. LIFELONG EDUCATION AS THE SUBJECT AND OUTCOME OF THE EVOLUTION OF EDUCATION AND GLOBALIZATION PROCESSES**

### **FROM LIFELONG EDUCATION TO SELF-STUDY THROUGHOUT THE WHOLE OF LIFE\***

**Jusef Kargul**

Professional researchers of adult education, describing and analyzing educational practices, call upon dozens of different concepts. Here are some examples: adult learning, adult education, lifelong education, continuing education, lifelong learning, lifelong education, further education, recurrent education, formal, informal, non-formal, casual education and so on. Thus situation led M. Malewski to the conclusion that: "the practice of adult education exists in the conceptual range."<sup>1</sup> I will add that the above conceptual hubbub is most typical for research of adult education in Poland than in other countries. Polish andragogues using these conceptual turns of phrases haven't noticed, however, that the seemingly imperceptible lexical substitution handed over the postulate of changes in the ideologies and ideas of adult education observed over the past few decades in Western countries.

In short, a number of these changes can be included in a slogan that shows changes in vision perspective of adult education: from adult education (continuous and permanent) to education throughout life. More clearly, these changes can be represented by analyzing the contents of the scheme below.

Observing the trends of adult education in European countries and, above all, in Poland, it was possible to observe the dominance of implementing the idea of adult education over the propaganda of self-education. According to M. Malewski, adult education as a phenomenon of the second half of the twentieth century "got emancipated and advanced to the positions of the full-scale education sector due to a UNESCO international conference."<sup>2</sup> The first of them took place in 1949, and subsequently were held every ten years. Their goal was to draw attention to adult education as an important social issue, as well as promoting the need for research in this arena of social activity. It is typical that the resolutions of the first conference in Elsinore, as well as eleven years later in Montreal prior to the conference in Tokyo

---

<sup>1</sup> M. Malewski, *Edukacja dorosłych w pojęciowym zgiełku. Próba rekonstrukcji zmieniającej się racjonalności andragogiki*, [w:] *Edukacja dorosłych w erze globalizmu* pod red. A. Wesołowskiej, Płock 2002.

<sup>2</sup> M. Malewski, *ibidem*, p. 184.

strongly highlighted the need to organize adult education in institutional forms. Such perception of adult education was adopted by many researchers who formulated its definition or the definition in general, perceiving the adult learner objectively. J. Lowe comments on one of them. "The education of adults stands for "training programs tailored to the needs of people of non-regular schools and higher education, usually at the age of 15 and older". The supporters of this definition do not deny that people learn through the constant acquisition of experience that can concentrate knowledge and develop their views through passive observation ... However, they claim that training of this type is non-directional and not systematic and depends too much on chance, and for that reason it cannot be seriously taken into consideration by educational experts. The main subject of their interest should be systematic training programmed for them and managed by qualified personnel to the benefit of its participants."<sup>1</sup> He also provides the views of another group of researchers and educationalists, who perceive an adult as an object of impact, but extends the concept of an educational institution, attributing the educational function not only to organized school forms. "In order to describe a way of thinking of the members of this school", as J. Lowe wrote, "we need to mobilize all institutions in society that are able to stimulate and support training, no matter whether it is their main purpose or not. Those are such agencies and institutions as: churches, media, publishers, libraries, museums, art galleries, educational centers."<sup>2</sup>

Adult education, which is perceived as training and institutional training, was not rejected at the Tokyo Conference on Adult Education, which came up with the idea for the specific term of "permanent education" or "continuing education". In fact, this conference gave new impetus to adult educational development, and, above all, its members have stood up for their right to education for people disadvantaged in cultural and material terms, but were in favor of the preference for institutional learning. Despite the fact that, as M. Malewski wrote in the article quoted, andragogues do not favor the term of (permanent) education, accusing him of inaccuracies, being disconnected, and having the inclination to heterogeneity of interpretations, "the concept of lifelong learning has attracted the attention of andragogues, ordinary practitioners of education and politicians, becoming for many years the leading idea of educational policy, both in developed and developing countries."<sup>3</sup>

In the controversy concerning adult education, especially highlighted is the role of formal education. But in fact traditional systems and educational institutions were criticized, because they are conservative, too expensive, authoritarian, reinforce social inequality, and it would be best to remove them, but as D. Lowe wrote, "... if you want to offer any realistic alternative, it

---

<sup>1</sup> J. Lowe, *Rozwój oświaty dorosłych*, Warszawa 1982, p. 29.

<sup>2</sup> J. Lowe, *ibidem*, p. 30

<sup>3</sup> M. Malewski, *ibidem*, p. 185

happens to be not very constructive.”<sup>1</sup> M. Malewski, looked for sources of the popularity of the idea of permanent education in human capital theory, developed by the American economists in the 1960s, which stated that investments in education are measured by the duration and quality of education, and remain in causal relation with the pace of socio-economic development and individual life to human welfare. This promoted permanent education, which was to provide knowledge and skills that were perceived as a constantly updated multiplied and human capital.

However, studies conducted on this topic in macro-scale, chilled the ardor of the adherents of this theory, because, as M. Malewski wrote: “The results of research and analysis often differed with the adopted theoretical predictions. It turned out that the connection between ... the economy, even if it exists, does not take the form of linear dependence. A huge number of social, political, cultural and even mental variables are involved in economic processes, the inventory and the measurement of which is not subject to codified rules of the existing methodology, and often those rules are disputed”<sup>2</sup>. However, studies of the relationship between education and economy on a micro scale, actually did not give direct evidence of a link between the skill level of workers and their productivity, but allowed to formulate several competing hypotheses regarding the mentioned dependence. M. Malewski provides the results: (a) the hypothesis that says that higher income workers with higher levels of education are justified not so much by their productivity as by many employers’ trust in the diplomas, which formally certify the competence of productivity; (b) the hypothesis of psycho-social factors, stating that the employee’s income level is largely determined by social origin, status, personality traits, (c) the hypothesis of inflation, education, believing that workers’ earnings depend on skill supply and demand in the labor market . The oversupply of diplomas generates the phenomenon of inflation and education thus incurs a reduction in payment, regardless of productivity.<sup>3</sup>

This hypothesis does not deny the benefits of continuing education, only pointing to the pragmatism of the introduction of changes in the socio-psychological dimension. A very effective tool for these changes was considered especially within so-called local adult education as “... planned and organized actions aimed at assisting individuals in acquiring position, skills and knowledge necessary for their democratic participation in the efficient handling of such a wide range of local issues, as far as possible, aimed to increase their competence.”<sup>4</sup> Participation in local adult education is not aimed at the achievement of cognitive objectives, but solving practical problems. Since members of the local community identified the main problems, which they intend to solve, analyze their nature, assess the functionality of

---

<sup>1</sup> J. Lowe, *ibidem*, p. 34

<sup>2</sup> M. Malewski, *ibidem*, p. 187.

<sup>3</sup> M. Malewski, *ibidem*.

<sup>4</sup> J. Mezirow, *Community Development as an Educational Process*, [in] *Community Development*, National Training Laboratories, Washington 1961) p. 16. Cit M. Malewski, *ibidem*.

local institutions and, thus competence in the field of public affairs, which are used in the process of collective construction, can be recovered. "Under the pressure of public opinion and their democratically elected representatives to work on the organization of institutions, the postulates of citizens are becoming part of their programs of action. Their implementation is monitored, evaluated and supported by the public, contributing to the effective solution of problems considered especially important for the quality of life of a public group."<sup>1</sup> Such understanding of local adult education returned to the concept of enhancing the local community, implemented in the U.S. and described by American sociologists in the 1949s, and in Poland in 1970s.<sup>2</sup> Even then, attention was drawn to the fact that the implementation of programs to improve public life, which involved all the powers of the local community could take effect not only in economic and business fields, but also in the social sphere, which manifests itself, inter alia, to: (a) the identity of individuals, their level of socialization, which is expressed in participating in group activities and their commitment to the adoption of the leader, (b) the welfare and development of groups, as well as public institutions and their social rank, the daily life of the community, cooperation and integration, control conflict and social control.<sup>3</sup> One can even say that the supporters of these theories, emphasizing the vision of a successful social and individual development, depending on how long someone will work to increase knowledge and skills, popularized the symbolic force for continuous education.

In 1970s, first in the United States and then in Britain, there was some minor faith in the fact that through maximizing the formation of adult human capital one is able to increase the capacity of civil society, which is inclined to engage in labor to strengthen and develop local communities and improve the mechanisms of democracy. As written by M. Malewski, growing doubts about the developmental functions of human capital will soon bear fruit in the form of a well-marked skepticism that aims to substantiate the concept of lifelong learning. As proof, he cites the opinion of several researchers' critical comments on the topic of this faith in the miraculous power of lifelong education that can cure a wide range of educational, social and political diseases, recognizing that belief as naive, poor, dangerous and deceptive. According to M. Malewski, these views revealed a breakthrough in thinking about adult education, which can be dated to the beginning of the second half of the 1980s,<sup>4</sup> but all the exigencies occurred in the 1990s. The concept of lifelong learning, understood as a set of actions to manage the formation of an external entity with respect to its members, began to lose its energy and grad-

---

<sup>1</sup> M. Malewski, *ibidem*, p. 189.

<sup>2</sup> Por. Z.T. Wierzbicki, (red.) *Aktywizacja i rozwój społeczności lokalnej*, Wrocław 1973; J. Kargul. *Pracownik kulturalno-oświatowy. Problemy zawodu i modele działania*, Warszawa 1976.

<sup>3</sup> D. Sanderson *Rural Sociology and Rural Social Organization*, New York 1942).

<sup>4</sup> M. Malewski, *ibidem*.

ually went into oblivion, and its place was taken by the idea of learning throughout life.

In those years, the forgotten works by E.C. Lindeman were revived<sup>1</sup>, who was likely to be the first who wrote about adult education, and understood it as education throughout life, and B. Yeaxlee with his pioneering research on learning throughout life, who in 1929 published a book called "Learning throughout life."<sup>2</sup> In this paper the author clearly says that overall social environment is the most important aspect for an adult learner. Work, politics, people with whom he has different relationships with each day - are factors that are of much greater influence on his thinking than the images from books, heated debates, etc., he would rather answer the concerns of his questions, satisfy his educational needs if he can draw on the experience of everyday life, rather than use the available sources of lectures, a reading room or a library.<sup>3</sup> The author expressed the interesting view that "... for intellectual development one needs company, the desire to get confirmation or hear the voices of criticism in search of education and the proposed conclusions, and that it encourages the student to engage in adult participation in formal groups established for educational purposes, despite the fact that he could alone tread a path of knowledge. ... Adult education, in principle, is a learning process of life and thus contributes to better acquisition of knowledge from books."<sup>4</sup>

It is worth mentioning that not only in scientific works of individual researcher-andragogues, but also in official documents of UNESCO education throughout life was exposed as an important way to gain knowledge and skills not only in formal institutions created for this purpose. Such statements are to be found in the so-called "White Book."<sup>5</sup> Unfortunately, in the Polish edition the translator, making his work easier, announced in the beginning a "conceptual range". For example, on page 47 in the footnote we read his note: "The interpreter uses a common language translation of the following continuing training, lifelong learning as continuous learning". There is no need to argue that such an erroneous translation of these linguistic constructions among Polish readers could cause the desire to identify learning throughout their lives with permanent education, i.e. continuous learning.

In 1997, the document of the European Union's "Education for Europe" was published, known as the "Blue Book". Dorota Chekhanovska wrote that that document referred to lifelong education as seen from the perspective of learning throughout life. In this paper, there is the term lifelong learning (LLL), and it is understood by the authors as long-term, covering the

---

<sup>1</sup> E. C Lindeman. *The Meaning of Adult Education*, New York 1926 New Republic.

<sup>2</sup> B. Yeaxlee *Lifelong Education*, London 1929, Cassel and Company.

<sup>3</sup> B. Yeaxlee, *ibidem*, p. 45.

<sup>4</sup> *Ibidem*.

<sup>5</sup> Biała księga kształcenia i doskonalenia. Nauczanie i uczenie się. Na drodze do uczącego się społeczeństwa., Warszawa 1997.

entire life of the developing process of speculative knowledge acquisition.<sup>1</sup> In 1998 the so-called report Yakleza Delorsa (Jacques'a Delorsa) was published in Poland,<sup>2</sup> in which all five sections were called "Learning throughout life" dedicated to not only to identifying areas of learning throughout life, but also the justification of the thesis, that this type of learning enables modern man to overcome the contradictions encountered in his path. This section concludes with a statement. "The idea of learning throughout life is the key idea of the 21<sup>st</sup> century. It goes beyond the traditional separation between basic and lifelong education, and is linked to another the idea which is often put forward: the idea of developing society where everything is a prerequisite for learning and developing talents. ... Summarizing, education throughout life should use all opportunities offered by society."<sup>3</sup>

It should be also added that at the end of the twentieth century in Germany the concept by andragogues appeared on the speculative method of learning adults. They clearly observe a shift, and can even turn in the understanding of adult learning, acquisition of knowledge and competence acquired through constant formal education and informal and non-formal self-study, in which for adult learners, in their opinion, it is easier to develop certain competencies, allowing them to solve their own problems in life. As H. Solarczyk mentions expressing the views of the German andragogues, "In the educational policy of adult education Germany has shifted from further education to the development of competence. In education policy there is a turn towards the expansion of places and ways of learning that does not mean linear expansion and enrichment of adult education, and points to changes in institutional structure, the structure of motifs, forms and content of adult learning. It is increasingly difficult to determine what else there is in adult education, and what it lacks. Competence cannot be obtained through traditional methods of teaching and learning, such as coaching, lectures. Also, the competence cannot be transferred or taught to them, they must develop it themselves."<sup>4</sup> The author cites data from German researchers, who have concluded that 75% -80% of the knowledge and skills of adult men were acquired outside formal educational institutions. Informal self-study is unplanned; it takes place outside of institutions and the need for it comes from life, from the analysis of problems that an adult must address and the challenges created by different situations, which one must confront. The most characteristic feature of this self-study is the theoretical analysis of the experiences arising from different areas of life such as career, family life, and human relationships. This also means that non-formal education leads

---

<sup>1</sup> D. Ciechanowska, *Od edukacji ustawicznej do caŁoŹyciowego uczenia się - potrzeba kształcenia kompetencji uczenia się*, [w:] *Edukacja ustawiczna w szkole wyŹszej – od idei do praktyki* pod red. R. Góralskiej i J. PóŁturzyckiego, PŁock – Toruń 2004.

<sup>2</sup> Raport dla UESCO Międzynarodowej Komisji do spraw Edukacji dla XXI wieku pod przewodnictwem Jacques'a Delorsa, *Edukacja. Jest w niej ukryty skarb*, Warszawa SOP, 1998.

<sup>3</sup> Raport J. Delorsa, *ibidem*, p. 113

<sup>4</sup> H. Solarczyk, *Edukacja ustawiczna w Niemczech w kontekście międzynarodowym*, Toruń 2001. p. 104.

to the development of competencies needed to address the problems of everyday life, having a chance of survival, personal growth and development of the quality of social life, cooperation, partnership liability, civil assistance, intercultural harmony.”<sup>1</sup>

Informal self-study, according to the German andragogue G. Dohmen must be seen in the context of learning throughout life. His position, as he explains, is as follows: (a) self-study, development of speculative, based on own experience is perceived as a more efficient in relation to the broader and more intensive development of human skills. Direct contact with life situations leads to learning that focuses on solving problems faced by the individual; (b) analysis of their own (positive and negative) experience gained during daily life and work, for most is a persuasive reason for making educational activity throughout life, and (c) the self-obsession of adults often becomes a problem of life, new professional requirements, specific threats from the environment rather than the subjects taught and the school activity, as a help in dealing with crisis situations, which is aimed at overcoming the self throughout life, and (d), unplanned, informal acquisition of knowledge is a sign of a more rapid response to emerging challenges, problems and crises; than regular training at school.<sup>2</sup>

It turns out that the idea of permanent education has undergone critical reflections in Germany as well as in Britain and the United States, treating it as a narrow vision of education, equal to “Adult Education”, and adult education was seen as the fourth institutional sector of education. To integrate adult education with the education system, according to its proponents, was the rationalization of the didactic offer and the democratization of the education system that critics perceived as a threat to the subordination of lifelong education requirements and standards of the school, a concept that came into conflict with the idea of adult education, defined as an independent formulation purposes of learning and independent way of acquisition of competence.”<sup>3</sup>

According to H. Solarczyk, the concept of “recurrent education” (re-education – Y.K.), which identifies with the idea of learning throughout life, “implies the elimination of boundaries between self-learning and work, was interpreted as a program of adaptation of workers to the realities of the labor market through the school system (courses, training, retraining). In the eyes of critics of recurrent education, it is a strategy which is being forced to mobility and constant adapting, leading to the fact that instead of interest as the momentum for self-learning, there appeared fear.”<sup>4</sup>

In 1990s German androgological literature raises several questions: “To what extent is lifelong education still a voluntary decision of an individual and

---

<sup>1</sup> H. Solarczyk, *Ibidem*, p. 106.

<sup>2</sup> G. Dochman. *Das lebenslange Lernen. Leitlinien einer modernen Bildungspolitik*, Bonn 1996) H. Solarczyk, *ibidem*.

<sup>3</sup> H. Solarczyk, *ibidem*, p. 156-157.

<sup>4</sup> H. Solarczyk, *ibidem*, p. 157.

to what extent is it influenced by social forces? Since there is a dilemma, doesn't the pressure of social, economic and technological changes contradict the thesis of self-learning of adults who are motivated by curiosity and interest of individual human individuals? Doesn't it happen by chance that self-study loses its natural character and becomes a seemingly manageable, positive incentive to obtain certain "institutional knowledge?"<sup>1</sup> Among the Polish andragogues this issue arose several years later.<sup>2</sup>

In 2003 there appeared a special issue of the quarterly publication "Real - Human - Education", composed of scientific texts written by andragogue researchers from the UK.<sup>3</sup> In this edition there was an article by John Field,<sup>4</sup> which I confess, gave me great satisfaction. This outstanding researcher's perspective of adult education, in-depth theoretical analysis, and outlining critical review of research in learning throughout life in English-speaking countries, in many places expresses views similar to the ideas of the book from which this fragment is shown, which first edition appeared in 2001. D. Field, based on the findings, that the essence of the concept of learning throughout life is not defined precisely enough, emphasizes that it is an incredibly transgressive notion, meaning practices that go beyond conventionally accepted, academic and institutional frameworks, practices that violate the boundaries between institutions and different aspects of life, and thus differs from the concept of adult education. The author cites the views of R. Edwards, one of Britain's leading scientists, who explained the difference between "adult education" and "self-education throughout life", focusing on the metaphor that defines adult education as "field work", and for learning throughout life he reserved the metaphor of the "moorland". According to R. Edwards, as D. Field writes, the field has a clearly defined function (pasture and arable land), clearly defined boundaries (fences, hedges), one input and output (gate), as well as the owner, who may, but is not obliged to employ acting on its behalf as watchmen. He argues that the appropriation of the name of the field of adult education activities is correct, but in the case of self-learning throughout life, this metaphor does not fulfill its functions. According to R. Edwards, self-learning throughout life is better equated to the moorland with borders open or erased. Moorland serves different purposes, has a lot of owners, or even uncertain ownership structure. Examples of open borders between self-learning throughout lives and other kinds of biological activity in different areas of daily life are easily seen via analyzing

---

<sup>1</sup> Ibidem

<sup>2</sup> Podczas IV. Zjazdu Polskiego Towarzystwa Pedagogicznego w sekcji andragogicznej miała miejsce dyskusja panelowa pod hasłem "Przymus czy wolność w edukacji dorosłych" por. J. Kargul Andragodzy o przymusie i wolności w edukacji dorosłych [w:] Pedagogika i edukacja wobec nowych wspólnot i różnic w jednoczącej się Europie, pod red. B. Śliwerskiego i A. Malewskiej, Kraków 2002).

<sup>3</sup> Terazniejszość – Człowiek Edukacja, 2003 № 1.

<sup>4</sup> J. Field, Badania nad całościowym uczeniem się dorosłych: tendencje i perspektywy w świecie anglojęzycznym, op. cit pp. 63-79).

learning at work and at home, or training people in various volunteer activities.<sup>1</sup>

D. Field emphasizes that the emergence of the idea of learning throughout life is a new impetus for the research of educational processes. The author writes that the model of learning throughout lives has helped shift the focus from the work performed by educational institutions (“training”) for actions taken by individuals and civic groups to acquire new skills and knowledge (“self-study”). Of course, this is a problematic phenomenon (perhaps it should be translated as “problematic” – Y.K.) for the scientists themselves, as training can be accurately and clearly defined, and learning is widespread and scattered. ... It also applies to unintentional self-study, i.e. self-learning, which is the unintended result of other actions, as well as informal self-study. ... This change in the center of gravity in any case does not diminish the significance of the problem in the eyes of researchers engaged in institutional forms of learning. We can say that it appears in other aspects of learning throughout life, which turns out to express completely new questions. D. Field drew attention to the fact that the concept model of learning throughout their lives is potentially in accordance with the speculative theories of modernization, proclaimed by Ulrich Beck (self-learning throughout their lives has become a condition of survival in the “risk society”), Anthony Giddens (conjectural personality changes - individuals and organizations constantly need to make changes in their skills and views - are necessary, but because of self-learning throughout their lives and the possibility to have enough chances to cope with the challenges they offer radical socio-economic and cultural change). Information, allowing to implement the mentioned personality changes of a modern man “can proceed not only from institutional forms of adult learning (e.g. from universities), but also from many other sources such as reference books, friends, the media and so on.”<sup>2</sup> Described and defined in such a way lifelong learning is perceived by D. Field as “a routine element of daily life, and even something consciously ignored. In this respect, self-study throughout life may be perceived as something that people really do and that has a huge impact on their lifestyle. The possibility of continuous self-learning can increase the chances of an individual in the labor market and increase competitiveness of enterprises. The skill of self-learning and adaptation may also affect the intimate relationships of individuals (friendship, partnership, fatherhood, and motherhood), their condition and health, as well as the choice of lifestyle. It can determine the quality of life in the area or the quality of relations in an enterprise.”<sup>3</sup>

Such a paradigmatic change in the perception of an adult learning perspective does not mean that the formal training of adults died out; it's quite the opposite. In our country we have witnessed the expansion of the offer of formal training, which is used by adult learners. However, the men-

---

<sup>1</sup> J. Field, *ibidem*, p. 65.

<sup>2</sup> J. Field, *ibidem*, p. 67.

<sup>3</sup> J. Field, *ibidem*, p. 74 .

tioned fracture prompted the andragogues to use qualitative methods and especially the biographical method in studies of adult education. The German andragogue Horst Siebert formulated the thesis that "life story is the story of a self-study during which the earlier educational experience is ordered and stored, and in safe situations it is deleted, giving a new chance for self-learning and new challenges."<sup>1</sup> The author in the studies of learning problems justifies the use of the biographical method and its significance for the analysis of adult education, among other things, that the analysis of the biography is a unique opportunity for the reconstruction of the "biographical potential" of a man and his chances and opportunities for learning throughout life. This can also be a way of learning subjective aspects of education and motivational activities, options and strategies, talking about the process of learning.

In 1990s the biographical method began to be applied by the English andragogues, and then it spread to other countries, being dominant in the English-speaking world. These studies focused on the "importance that adults ascribe to self-learning, understood in the broader context of their lives, the ways in which they develop their diverse and often fragmented personality, as well as educational "career" to be implemented in post-modern realities. Many of these studies did not prevail under the influence of feminist thought, concerning their identity, control and power."<sup>2</sup>

The biographical method was also successfully used by the Polish researchers, especially Olga Czerniawska and her successors.<sup>3</sup> The author, placed the self-study of adults within non-formal education that "expands employee knowledge, or deepens their reception in selected older areas, directions and methods, and time (morning, evening, night) and tempo (fast, slow, very slow)",<sup>4</sup> she speculates if an adult starts the learning process under pressure. She considers the motives of self-study, educational paths and needs and she came to the conclusion that it is necessary to conduct biographical research. Accordingly, she began such studies, mainly concentrating on the memory of school, but not only on this. In her opinion, it was the biographical studies that gave a chance to identify the educational paths of their bends, twists and turns to the educational institutions that use a variety of adult courses and other improvements, seek new paths of education, the role of families and family education in education. This is possible if "in biographical research, the key themes word-keys, repeating in some stories the

---

<sup>1</sup> H. Siebert, Schule und 'lebenslanges Lernen', Hessische Blätter für Volksbildung 1983), cites H. Solarczyk, ibidem.

<sup>2</sup> D. Field, ibidem, p. 75

<sup>3</sup> Czerniawska, Drogi edukacyjne i ich meandry w: Drogi edukacyjne i ich biograficzny wymiar, pod red. E. Dubas i O. Czerniawskiej, Warszawa 2002). O. Czerniawska, Instytucje drugiej szansy w badaniach biograficznych. w: „Człowiek i edukacja” pod red. E. A. Wesółowskiej, Płock 2004). O. Czerniawska, Pamięć szkoły w badaniach andragogicznych, w: „Edukacja dorosłych w erze globalizmu”, pod red. E. A. Wesółowskiej, Płock 2002.

<sup>4</sup> O. Czerniawska, Dylematy andragogiki. Między nauczaniem, uczeniem się a autoedukacją, w: Aksjologia edukacji dorosłych, pod red. J. Kostkiewicz, Lublin KUL 2004.

history of life. And so, in the materials collected in 1996-2000, there are three groups: the older group and two groups of young adults by keywords and themes that I carried to the family and family education, kindergarten, high school, work, and participation in cultural life and public organizations.”<sup>1</sup> Biographical method is also beginning to be employed by the young andragogues, which is proved by the texts published in “Dispute of young andragogues”<sup>2</sup> and other publications.

Discovery of broader aspects of self-study throughout life also caused the expansion of research horizons to other aspects of adult learning that D. Field describes in particular as follows: (a) “many studies have focused now on the relationship between self-learning and the individual student’s rights and the world in which it operates”, (b) “self-study raises great interest in the social context ... having an ethnographic and qualitative nature. Their main theme is the relationship between the educational guidelines of individuals and the nature of social relationships in which these individuals operate”; (c) “informal self-study occupies an increasingly important role in new studies as compared with in-house learning ... Many studies of this trend are strongly linked empirically and relate to self-learning as a by-product, or education purposes. These studies particularly strongly accentuate the social context of the organizational hierarchy or a professional hierarchy. ... In the future, it seems possible to merge these studies with respect to the new research trend, related to knowledge management and innovation, which is currently being developed in business schools”; (d) “finally, there are problems and attitudes inherited from the tradition of studies of adult education, taking into account values such as equality and fairness. This trend has a lot of research, concentrating on the issues of access to education and participation in learning. They continue without the introduction of methodological innovations, which dictates the paradigm of learning throughout life.”<sup>3</sup> Of course, the mentioned author draws a panorama of the search space of research problems to be solved in the countries of Western Europe, especially in England. Research areas, emerging in our country as a result of the perception of adult education in the paradigm of learning throughout life are already visible and can be identified by studying research reports andragogues of the younger generation.<sup>4</sup>

In his turn, M. Malewski, in his latest work,<sup>5</sup> summing up this kind of paradigmatic crisis (in great detail in this book), among other things wrote: “a number of non-obvious elements were included in the institutional self-education concept. Among others, these include the localization of training in

---

<sup>1</sup> O. Czerniawska Drogi edukacyjne i ich meandry.

<sup>2</sup> „Dyskursy młodych andragogów”, pod red. J. Kargula i Małgorzaty Olejarz oraz 4 tomy pod red. M. Olejarz – wszystkie wydawane przez Oficynę Wydawniczą Uniwersytetu Zielonogórskiego od roku 2000.

<sup>3</sup> D. Field, ibidem, pp. 75–77.

<sup>4</sup> „Dyskursy młodych andragogów”.

<sup>5</sup> M. Malewski. Od nauczania do uczenia się. O paradygmatycznej zmianie w andragogice, Wydawnictwo Naukowe DSW, Wrocław 2010).

the structure of teaching, the belief in the existence of a universal, deterministic algorithm for kinds of cognitive activities, the conviction of the need to oversee students, etc. The default epistemological principles played a particularly important role, confirming that real rational scientific knowledge, and neglecting other types of knowledge and devaluing the legitimacy of non-institutional ways of knowing. Thus, adult learners, who are formally endowed with subjectivity, should obey the authorities of formal education, as well as demonstrate cognitive conformity and obedience to the pedagogical authority. Emancipation of knowledge and learning within the institutional education empowers researchers of adult learning in lifelong cognitive autonomy, as a scientific discipline (andragogy – Y. K.) that gives a chance to develop which was unavailable before.”<sup>1</sup>

Fully agreeing with the view expressed by the author, let me draw attention to the unnoticed - or better - not shown by this excellent researcher, the phenomena accompanying androgogical arguments to avoid the term “rapture” before the next opening of learning throughout life and criticism of continuing education. This is the phenomenon which should be included according to M. Malewski in “implicit items” accompanying adult education in general. Thus, an implicit element of the accompanying social problems of adult education is the observed full approval of the neoliberal policies of the concept of self-education of an individual. This concept to some extent removes the duty of caring about education people’s education from the shoulders of state and even government agencies and transfers it to an individual. It is he who is responsible for creating and implementing his own educational path, and is responsible for the consequences of his own choice.

In other words, the re-discovery and self-nomination by andragogues of the mechanisms of adult learning throughout their lives, according to the convictions of some politicians, freed them, as actors of political life and as heads of state institution, from the worries about the organization of adult education. Since the act was an implicit principle that you can verbalize in the following way: once a man as a single individual can learn life and extract useful knowledge from whatever source, then his task is to find this source of knowledge and how to use it . This understanding easily leads, in a very convenient way for ideologues of neo-liberalism, to the understanding of education as a product offered by the free market. It is obvious that its use is to read: the purchase of this product depends on the contents of the wallet. I will not describe the thesis in detail as a result of the concept of self throughout life, with approval in neo-liberal societies, leading to the inherent features of social status. The rich will always have better access to knowledge offered in the free market, and thus they are more likely to stay in the labor market than are the poor. Since from a material point of view, even despite their desire they are would not be able to buy suitable knowledge

---

<sup>1</sup> M. Malewski, *ibidem*, pp. 125–125.

they are given more opportunities to ascend to a higher level in the hierarchy of social status.

It is worth noting at this point the second question related to the proliferation of concepts and ideas of learning throughout life. It is the attitude of employers to the need of becoming accustomed to work or the professional improvement of employees. Not being under public pressure in order to organize or co-organize courses (often very expensive) for the whole team, and thus realizing the postulate of accession to the implementation of the idea of constant education, introducing the so-called training (coaching), which is written by experts in this matter, is an interactive process that allows full use of capacity and the need for self-learning of workers with the aim of significantly raising performance.<sup>1</sup> "The coach teaches, gives tips on how to act, instructs his subordinates, and advises on how to achieve professional success. Not always participating in the training on a volunteer basis people talk to the guardian of the problems requiring urgent solutions, coaching is not carried out constantly, but only depending on your needs. ... Coaching is aimed at results, the increased activity of a subordinate in selected professional fields."<sup>2</sup>

Also there is an idea that the phenomenon of neofordism is based on the fact that production line, which requires the employee to adapt to the situation in the manufacturing process, is replaced by the coach, which not only requires the implementation of the objectives of the employer, but still, diagnosing the capability and talents of the worker tries to use them, subtly manipulating the emotions of a subordinate, so that he believes in his own fitness and gets job satisfaction. However, this topic requires a separate and more detailed description.

There is another phenomenon of life in the modern world, which further weakens the optimism on the part of M. Malewski on the concept of learning throughout life. In my opinion, it is not only in our country that the culture of haste prevails. Increasingly, both in journalism and in scientific papers, for example, such proposals appear: "Life all around us is flowing faster and faster. The world is moving increasingly fast and we hurry with it. And there is no time for anything. There is no time, above all, for what is important. There is no time for man, for beauty, for God,"<sup>3</sup> "Everywhere I hear voices that we live in a culture of haste and superficial evaluations. Unfortunately, as we might like to believe that a huge number of new products and their rate of consumption do not deprive us from clarity of mind, there is a lot of truth in these allegations."<sup>1</sup>

---

<sup>1</sup> Z. Wołk, *Poradnictwo w zakładzie pracy w kontekście przemian cywilizacyjno-kulturowych*, [w:] *Poradownictwo – kontynuacja dyskursu*. PWN, Warszawa 2009.

<sup>2</sup> E. Dębska, Mentor, coach, facylitator – trzy role doradcy zawodowego, *Edukacja Dorosłych* 2010 nr 1.

<sup>3</sup> C. Krajski Pośpiech, kultura, diabeł i... herbata, <http://www.savoirvivre.com.pl/?pospiech-kultura-diabel-i...-herbata>, 134.

<sup>1</sup> M. Falkowska, Pośpiech zły doradca): [altergranie.wordpress.com/2008/09/.../pospiech-zly-doradca](http://altergranie.wordpress.com/2008/09/.../pospiech-zly-doradca) 12.09.2008.

Zygmunt Bauman in the chapter of the book "The chances of ethics in the globalized world,"<sup>1</sup> argues that Stephen Bertman introduced the terms "culture of the present" and "culture rush" in order to present and describe ways of life in our type of society which is a consumer society. According to Z. Bauman, the terms "are accurate, except that they are particularly useful for finding the essence of humanity of the flowing modern era" which has several features. The first is the unique phenomenon of "revision of the value of time". I will cite here a long statement by the author, revealing the issue. "Time in "the society of consumers" of fluid modernity has neither a cyclical nor linear nature, as was the case in other well-known companies in modern history, has pointillist nature, it is divided into many separate pieces, is reduced to such an extent that it almost approaches geometric idealization, dimensionality. We all remember the lesson of geometry; points have no length, width, depth: they are, as I would like to say, ahead of time and space, time and space have yet to be born."<sup>2</sup> In other words, life in this present sometimes hasty life, emerging out of ordinary moments, conceals another chance at each point which has the potential for something new, regardless of the past. In addition to another perception of time in the culture of haste that characterizes consumer society, different values than in traditional societies, are located on top of their social hierarchy. The highest value is a "happy life", but this happiness should be here and now, on earth, in every "now" - *immediate, uninterrupted happiness*, as Bauman comments.

The culture of hastiness, as a product of consumer society, is an all-encompassing phenomenon and some researchers regard it as a phenomenon that forms the life of postmodern societies. "The consumer economy is functioning through a turnover of goods and develops quickly when money changes hands. For this to happen, consumer products need to be quickly wasted. And besides, in a society of consumers, the pursuit of happiness seems to be focused not on the manufacture or acquisition of things, but on getting rid of them. If we want the gross domestic product to constantly grow then this is how things should be."<sup>3</sup> Such an idea of the existence of consumer societies compels its members to a specific behavior, which in principle consists of three, and often two cyclically repetitive actions: buy - use (not necessarily being the end) – throw away. In order to make it happen, consumer society has a powerful tool, which is both a means of education, manipulation, indoctrination and education, which is advertising, which serve as the media, including electronic media (Internet, mobile communication). Due to them, on the one hand, the path from producer to consumer has been shortened, on the other hand, due to the electronic media it has come as a radical change not only in adult self-learning, but also in education in

---

<sup>1</sup> Wydawnictwo Znak. Kraków 2007.

<sup>2</sup> Z. Bauman, *ibidem*, pp. 206-207

<sup>3</sup> Z. Bauman, *ibidem*, pp. 185-186.

general. I'll try to point out the changes that are largely similar to those which I described in terms of the culture of individualism.<sup>1</sup>

Let us look from this point of view at self-study, and especially at the self-study of adults.

The first feature is that the non-linear and pointillist nature called into question the continuity of learning and hence the role of experience in it and, above all, an exhausting studying with frequent, repeated return and deepening of what has been the subject of our superficial thinking. There is no time for this as in the culture of haste we are talking about it every moment, and have to "be aware" so that we are not labelled loser, or relegated to the sidelines, or thrown away, or be alone, and moreover, we have to be there, to take the stage, often colliding with it and doing it quickly, so others cannot get ahead of us. The idea is that in any case we shouldn't overlook the moment when you need to take the initiative to suddenly find what we have left behind. On this basis, as Z. Bauman writes, "you cannot rely on routine decisions, justified in the past".

The second feature appears in the following: "The life of a consumer is characterized by the fact that one has to learn quickly and forget immediately. Forgetting is as important as learning and perhaps even more important."<sup>2</sup>

Another feature is the fact that in the consumer society of knowledge<sup>3</sup> news is also a product like any other and has its value only when used. This utility does not convince us, as creators of generating new knowledge, but, and perhaps above all, as its distributors, who advertise the product to customers, say how to use it, and tell us what benefits it will bring, if we commit to this purchase. It also means while buying this product we choose not its real value, but consumers' value. Knowledge in a society of consumers has the same fate as many other products, that is also aging rapidly, becoming unusable, and the consumer should throw it away because it expires like any other product. In other words, an adult user, who has acquired it in the process of learning, must forget what he has learned, because there is something new to learn and be aware of. Hence, in the culture of hastiness the requirement for a man to use the slogan of education throughout life is the most evident.

There comes the idea that books and other publications, which are worth some knowledge, are interpreted by some consumers in the culture of haste as package for food being consumed, with a printed expiration date, suitability for use, and the year of production; so it is the year of publication

---

<sup>1</sup> J. Kargul, Edukacja ustawiczna z perspektywy kultury indywidualizmu. „Edukacja Dorosłych”, Półrocznik Akademickiego Towarzystwa Andragogicznego, 2009 nr 1.

<sup>2</sup> Z. Bauman, ibidem, p. 167.

<sup>3</sup> In this context knowledge is understood as a number of organized statements about facts and ideas. This is the result representing statements or experimental result which is transferred to others via mass media in a certain systematic form. This definition was formulated by Daniel Bell is cited by Manuel Castels *Spółeczeństwo sieci*. PWN Warszawa 2008 C. Besides, he distinguishes knowledge from information.

which is considered as “fit for consumption”, sometimes without checking whether it is suitable only for throwing in the trash. The resulting knowledge, which should save its consumer properties, cannot involve as I already mentioned a difficult, ongoing training, because in the culture of haste the acquisition of such knowledge would be irrational as the reason for haste is not, as Z. Bauman writes, the desire to “get and collect”, but only the desire to “get rid and replace” which is proven by current advertising. In addition, too long study and immersion into certain knowledge could lead to a situation where while in the process of learning the student comes to the conclusion that the course content is no longer valid. A similar thought belongs to Peter Alheit. Analyzing the problems of learning throughout life, he writes that he now can see another phenomenon: “knowledge grows due to its specific use and at the same time to some extent it degenerates, reducing its rank. Knowledge is no longer the cultural capital, which, according to P. Bourdieu, determines place in the public system and provides its incredible vitality through constant reproduction.”<sup>1</sup>

Members of the consuming society are fully aware of it and seek opportunities to obtain such knowledge, which would correspond to their expectations. In this they have an ally in the form of the educational market, which offers a wide range of educational products, among which one can choose both the period of training (according to the advertised educational forms, secondary education can be obtained either in 6 months or in two years), the type (stationary, evening, correspondence, distance, on-line learning) and, of course, the content. In the culture of haste it is very often the case that the goal is not to gain some specific knowledge but the process itself of gaining it, not so much as a response to needing certain information,<sup>2</sup> but rather to realizing that the implementation of this work would indicate that you are not an outsider who is not keeping pace, lagging behind, condemned to exclusion. Here we can bring the hypothesis that among the tens of thousands of trained young people, trained non-stationary, a significant percentage of those who begin studying are indeed guided by such motivation, joining the swarm of trained people, if we use the metaphor of Z. Bauman which is not very appropriate. The author writes that: “In a fluid consumer society a swarm replaces the second group with its own kind of leaders, hierarchy of power and pecking order. ... A swarm, in principle, has no “top”. An actually essential direction of flight gives some independent parts of the swarm the status of “leaders” followed by “followers”, but it occurs only during a specific flight or part of it ... Belonging to a swarm gives individuals the psychological comfort that comes from faith in statistics: as

---

<sup>1</sup> P. Alheit, *Całozyciowe uczenie się i kapitał społeczny, Terazniejszość – człowiek Edukacja*, 2009 № 4 p. 14.

<sup>2</sup> The literature in the subject distinguishes knowledge and information. The less convincing is the definition formulated by Mark Porat cited by M. Castels (ibidem, p. 33), Information is data that were systematized and transferred.

many people chose this line of flight, then it must be true.”<sup>1</sup> Such swarms – I believe that a more appropriate metaphor would be a “cloud” – are created not just by consumers of knowledge, as in consumer society we can observe a lot of others, just as hundreds of people are storming supermarkets, when sales are announced, consumers of massive mystical experiences make pilgrimages to “miraculous phenomena” that occur from time to time.

The next feature of education in the culture of haste has been repeatedly described both by me<sup>2</sup> and other western scholars such as John Field<sup>3</sup> and Peter Alheit,<sup>4</sup> as a turn towards informal and non-formal learning. Hence we can observe not only the use of knowledge “from life”, but search for instrumental knowledge in this life. The result is that the consumer perceives and processes information transmitted in advertisements with the same certainty as knowledge acquired through formal education, as well as information that was heard on the radio or television, or found on the Internet, as well as messages received on cell phone, collected during an occasional conversation with someone in the bar or during a walk. Regardless of what the source of information and knowledge is, a member of today’s consumer society quickly determines its usefulness and after using it or not, will discard it from memory as trash, because they need to have the next batch of news and information that may be helpful.

Another feature which can be observed in consumer society is the introduction of self in the humdrum of everyday life, which is made publicly available on the Internet. As Kazimierz Krzysztofek notes, “in the “Polish” Internet something is occurring that always occurred in interpersonal networks, but is now happening in a lot more areas, thanks to technology that did not exist before. This daily, public availability of almost everything: love, motherhood, body, friendship, shopping, games, humor, emotions, advice, religion, myths, stories, tales, legends, cooking, local knowledge, language, life styles, folk art, dance, interpersonal relations, ways of expression and code of values, history, etc. Previously everyday life belonged to the personal arena, and now it has become publicly available online.”<sup>5</sup>

Of course, questions of self-study also become publicly available. Thus, there is an exchange of thoughts between students on obtaining the required information, tips, how to behave in difficult situations, being a pupil or student, sharing with others their experiences related to education, the disclosure of one’s own weaknesses in the course of training, etc. But let’s not leave out a phenomenon characteristic of the culture of haste, namely

---

<sup>1</sup> Z. Bauman, *ibidem*, pp. 182, 183.

<sup>2</sup> J. Kargul, *Obszary edukacji pozaformalnej i nieformalnej edukacji dorosłych. Przesłanki do budowy teorii całościowej edukacji*, Wrocław 2005).

<sup>3</sup> J. Field *Badania nad całościowym uczeniem się dorosłych: tendencje i perspektywy w świecie anglojęzycznym*, *Terazniejszość – Człowiek – Edukacja* 2003 № 1.

<sup>4</sup> P. Alheit, *ibidem*.

<sup>5</sup> K. Krzysztofek, *kultura codzienności w mediach* ([http://www.kongreskultury.pl/title,Kultura\\_codziennosci\\_w\\_mediach\\_-\\_Kazimierz\\_Krzysztofek,pid,23,oid,21,cid,57.html](http://www.kongreskultury.pl/title,Kultura_codziennosci_w_mediach_-_Kazimierz_Krzysztofek,pid,23,oid,21,cid,57.html) [2009 –11-17].

widespread use not only by school youth, but also older students who are ready to “consume” operations, including work to get a diploma or a master’s degree. Thus, the Internet gives some students a chance to instantly purchase a specific product and submit it as your own intellectual work, which should indicate the receipt of certain knowledge and skills. That way, if it works, you can experience without effort the mentioned moment of happiness here and now.

Summing up the above, we come to the conclusion that the culture of haste does not challenge self-learning as a process that accompanies human life in consumer society. Moreover, it even leads to education throughout life, but the image of this education is quite different from the image drawn by many Polish andragogues.

In concluding, I would like to share a few general impressions, however, of a different nature:

Firstly, it would be nice if andragogues, while describing various issues relating to adult education, used terms in accordance with their meaning and helped strengthen the “conceptual range”, being aware of the so-called “performance function of language”<sup>1</sup>;

Secondly, the research of self-study among adults at the individual and group level and the organization of adult education in certain socio-cultural settings carried out by andragogues not only in Poland but also throughout the world, can use ideology and policy with different goals, that do not always coincide with the goals of social and humanistic-minded researchers, that the latter should be aware of;

Thirdly, researchers of adult education are in a difficult situation, because it is not easy to discern in their studies the radical change in social life (the modern man - education, as a change of approach to education and changes of educational needs, the impact of offers of the educational market on the motivation to choose the form, content, the path of education, etc.), but despite this, and maybe that’s why, they need it.

---

<sup>1</sup> A reasonable explanation of this issue is in a text by Elżbieta Siarkiewicz. The performance consulting and other forms of help in critical situations and the boundary experience. „Dyskursy młodych andragogów” – 11. Oficyna Wydawnicza Uniwersytetu Zielonogórskiego. Zielona Góra) 2010. The author writes: Performative (the term used by *John L. Austin in 1956*), comes from the English verb „perform”, that is often used with a noun denoting an action, showing that pronunciation is identical to doing an action, in other words, it stands for oral action. It is the Words (the author capitalizes it!! – note by Yu.K.) that become an action replacing other forms that can be an action with the help of power. E.g. «From now on you are husband and wife» in the course of a wedding or «I appoint you a general». The performative function of language is a moving function of a language. Ibidem, p. 167.

## **LIFELONG EDUCATION AS A DRIVER OF GLOBALIZATION AND INTEGRATION OF SOCIAL PROCESSES**

**V.A. Masnikov**

Education has become one of the first priority areas in the long-term strategies for economic and social development in every civilized nation. As the main tool of mastering human knowledge and abilities, education helps man to be actively involved in economic, cultural and political life of the world community and enables nations to affirm their originality, political and intellectual independence, and to participate in international life and in preservation, enrichment and dissemination of world and national cultures.

Human development and investment in human capital become key issues in the modern context. According to academician Y. S. Davydov, education does not just stand side by side with the economy, but determines its development. According to World Bank estimates, today human capital accounts for 79 percent of the national wealth in Central American countries; 77 percent of the national wealth in Eastern Asia; 76 percent in Northern America; 74 percent in South America and Western Europe; 69 percent in Northern Africa; and 65 percent in Southern Asia. These relative data show that the importance of education is clear not only in the case of the countries that are usually referred to as developed countries, such as the USA, Canada, Western European and similar countries, but becomes a generally accepted point of view. In many developing nations, the relative importance of human potential already exceeds its role in developed countries.

In Russia, human capital accounts for just 50 percent of national wealth, which causes serious concerns about the condition of national education in the context of development of the world's knowledge-based economy, i.e. the economy in which the knowledge sector plays a crucial role<sup>1</sup>.

The contradictory experience of reforms in Russia and the CIS gives deeper and fuller insight into the role of education. Unique opportunities for the development of a spiritually integrated personality and at the same time for the reproduction of national culture (through the system of values and human life meanings) enable us to consider education to be a major integration factor not only in the regional but also in the geopolitical and global environment.

In the context of globalization and the development of information technology, lifelong education is considered to be a tool for world influence. It is education that predetermines personal qualities, knowledge and priorities of the worldview and behavior of every person, and hence the economic, ethical and spiritual potential of every nation and civilization as a whole. It is quite natural that as a global and specific social phenomenon, which is wide-

---

<sup>1</sup> Давыдов Ю.С. Реформы российского образования: от желаемого к действительному. – М., 2005.

ly spread and developed, education must be a subject of special research. Education is subject to continuous change and is very responsive to changes in the external environment, adapting to its changing needs and actively influencing its condition. Education serves as a solution for both national and world problems, and has an impact on the development of integrative and disintegrative trends, supporting or, on the contrary, hampering them in a proactive way. It promotes spiritual unity and mutual understanding among people, since it is directly linked with the development of human personality, spiritual and moral values.

This means that in the modern context, it becomes extremely relevant to find new interpretations of education and educational activity, which turn it into a system of social technologies, promoting the need for a fuller understanding of the role of education not only in the integration of all basic social sectors at all levels of a given nation, but also in the development of world processes. World experience shows that the countries that are unable to join their efforts are doomed to economic and political failure. In the modern context, they are at risk of being squeezed out to the periphery of world development, and find themselves dependent on the external centers of power. An alternative way for these countries is to create an efficient integrative community capable of playing an independent role in international affairs. In other words, as a major resource of modern development, education becomes one of the crucial political prerequisites for the economic, social and cultural integration of different nations. This integration is not just a combination of multiple national education systems, or a sum or superimposition of concurrently developing activities, but it is an interaction between entities which will enter it as partners, as an important driver of enhancing specific links and relationships between countries aiming to broaden opportunities for the optimal development of both an individual system and the world community as a whole.

Recent changes in education and science have confirmed the statement that due to the universal nature of knowledge, its acquisition, advancement and dissemination can be significantly promoted through mobilization of collective effort. Internationalizing the content and expanding functions of education and increasing mobility of students and teachers become especially important in light of the current trends in informatization of education and development of information and communications technology, in particular telecommunications. Informatization of education is regarded as one of the major means of implementing a new education paradigm, which involves the revision of reference points: from pragmatic and narrowly specialized goals toward fundamental cross-disciplinary knowledge in a single educational space. This approach requires a broader empirical analysis which will help effectively evaluate changes in specific areas of society, paying attention to the transformation of the basic parameters, forms, structures and frameworks.

In our opinion, education is the area of sociality that is most responsive to changes in the world. It is most capable of reflecting and demonstrating the quality of transformation of modernity. In this context, an education system should be able to recognize and influence the development of ongoing processes. The most reliable and civilized way of progress and reforms in social development goes through the education system. The understanding of this fact requires that education has an advanced influence against other measures facilitating the development of integrative processes. Integration should be, first of all, spiritual. An ability of a country to get connected to the world market becomes dependent on the general level of mass education. Thus, the level of development of national education becomes not merely a major condition of economic and political independence of countries but also a necessary prerequisite of their effective connection to the world economic community.

Currently there is a clear need for a principally new approach to education as a hypercomplex self-organizing system which interacts and forms a single organism with other social systems. This is why the 21st century is not merely the century of informatics, deep technology and creativity (all these and many other characteristics are quite appropriate), but it is also the century of harmonization and integration, first of all, in education. Humankind must do everything possible to reach harmony between the opposite but under certain conditions matching contradictions (refer to A.F. Losev's "law of match of contradictions"), such as the economy and culture, the global (pan-human) and the national-regional, the biological and the social, the civilized and the cultural creative, the material and the spiritual, the social and the individual<sup>1</sup>.

The world community has become increasingly aware and conscious that the technical evolution and exchange of ideas between countries promote interdependence, i.e. drive the phenomenon currently known as globalization. As a most profound and multi-factor phenomenon, globalization describes a transformation, a change in types of and links between all social relations (politics, economics, religion, culture, the social sphere and education), driving them toward a global consensus and openness of the world. The exceptionally high importance of knowledge is one of the signs of globalization<sup>2</sup>, which allows for changes in all spheres of life. Global change in the world community expands the scale of social systems, gives birth to different forms of interaction in joint solution of global problems that lie beyond the borders of a single nation or state, and drastically increases the dynamism and "unpredictability" of social change which, in turn, serves as a catalyst of both positive and negative processes in individual regions and countries. All nations are equally interested in joint action, be it political, economic or humanitarian cooperation.

---

<sup>1</sup> Загвязинский В.И. Проектирование региональных образовательных систем // Педагогика. – 1999. – № 5. – . P. 8.

<sup>2</sup> World Education Forum. Dakar. Senegal. 26-28 April 2000. UNESCO. – 2000. – P. 65.

Due consideration of all changes in the development of free capital in the countries of the world and adoption of information and communications technology which has a huge potential of knowledge dissemination and increases the efficiency of learning is a prerequisite for more effective involvement of different countries in the globalized economy of the 21st century and more efficient use of its capabilities in the integration of education strategies and entering the world education space. Interactions between education and the socio-economic sphere become closer as markets become more open and the rates of global communication and technological change grow faster. In other words, education is placed in the center of this change.

Although changes driven by globalization and the revolution in information and communications technology bring different peoples of the world together, raising their awareness of human unity and common concerns and hopes for the future, they at the same time expand the gap both within and between societies, between those who can use them to enrich their lives in cultural, social, economic and political terms, and those who are unable to do that due to being poor or lacking necessary knowledge, thereby creating a threat of marginalization of entire new strata of population.

Globalization opens up both new opportunities and challenges. It is a process which must be shaped and managed so as to ensure equity and sustainability, as stated in the Report of the World Education Forum (Dakar, Senegal, April 2000). Globalization is generating new wealth and resulting in the greater interconnectedness and interdependence of economies and societies. Driven by the revolution in information technologies and the increased mobility of capital, it has the potential to help reduce poverty and inequality throughout the world, and to harness the new technologies for basic education. Yet globalization carries with it the danger of creating a market place in knowledge that excludes the poor and the disadvantaged. Countries and households denied access to opportunities for basic education in an increasingly knowledge-based global economy face the prospect of deepening poverty.

Thus, globalization is a complex phenomenon that has caused far reaching consequences. Therefore it is no wonder that the term "globalization" has acquired emotional connotations and turned into a burning issue on the current political agenda. At the one extreme, globalization is seen as a power bringing about economic prosperity to all peoples of the world; on the other, it is accused of being the source of contemporary evils.

The technology revolution which originated from industrially developed countries facilitated globalization but also had sufficient impact on the other part of the global economy. New technology has changed international comparative advantages by transforming knowledge into an important factor of production. Knowledge-intensive and high-technology sectors of industry are the fastest growing sectors of the global economy, and the success of economic development will ultimately require their support. This means that

more investment will be made in education, professional training and knowledge dissemination.

Globalization has opened doors to many benefits. It promotes open society and economy and encourages a freer exchange of goods, ideas and knowledge. Innovation, creativity and entrepreneurship flourish in many parts of the world. Improvement of communications has enhanced awareness of rights and identities and empowered social movements aimed at mobilizing public opinion and raising social responsibility. This contributes to the development of truly global conscience which is sensitive to the injustices of poverty, gender discrimination and environmental degradation wherever they arise.

Globalization is not only an economic and financial, but also a cultural process. This is why globalization is in the focus of all countries. Globalization is expanding and leading to the establishment of a new economy, hence a new, knowledge-based form of social arrangement. How can we ensure that this knowledge which spreads everywhere and creates material wealth will be beneficial to everyone instead of creating new extreme forms of alienation not only between but also within different countries?<sup>1</sup> The current globalization process brings rather varied results both within and between countries. It generates wealth, but too many countries and nations cannot take advantage of it. Moreover, they have no opportunity to influence this process. With due consideration to interests of the overwhelming majority of women and men, it is possible to state that globalization has failed to provide the implementation of their basic and legitimate aspirations for worthwhile employment and building a better future for their children. Many of them are caught in the grip of the informal economy and have no formal rights or live in the poorest countries, being almost excluded from the global economy. Even in economically successful countries, some workers and communities suffer the negative effects of globalization, and awareness of this inequality is enhanced due to the revolution in global communications systems.

Universal participation is undoubtedly the most complex issue arising in connection with globalization. It is especially relevant to the countries undergoing economic, social and political transformations. When it comes to the universal (i.e. global) causes, we should first of all remember about the impact of the globalization process on the development of culture and education and, vice versa, the influence of education on the globalization and integration processes. There are (almost) no doubts that only the most developed countries (leaders), for which globalization is equivalent to the expansion of their own cultural space, including economic, educational and other spaces, can have positive attitudes to this process. The countries from which globalization will require sacrifices cannot help but think of what they will have to give away and whether the destruction of their national self-identity

---

<sup>1</sup> Матросов В.Л. Предисловие к русскому изданию Всемирного доклада по образованию. Право на образование: на пути к образованию для всех в течение всей жизни. – Юнеско, 2000.

is a fair and affordable price for the advantages offered by being connected to the global systems of business and cultural life.

It should be noted that global studies have mainly been established as an independent, synthetic branch of knowledge in this country, enabling us to get an idea of its achievements and weaknesses. As G. Shakhnazarov put it, "while notably lagging behind the world (mainly the US) in terms of applied research, we are equal in terms of insights into the nature, causes and consequences of globalization"<sup>1</sup>. Systematization of nearly all branches of natural and political sciences has led to the emergence of mondialism as a subject of scientific inquiry and popular public movement as early as the 19th century. As for setting specific global problems, Thomas R. Malthus should be recognized as the author of at least one of them — the demographic problem. Prognostic judgments are found in works of many other scholars, such as German philosophers, French historians and Russian naturalists (Konstantin Tsiolkovsky, Ilya Mechnikov, and Vladimir Vernadsky).

Finally, it would be fair to note that globalization (albeit called differently) was one of the key ideas of historical materialism. Marxism is "out of vogue" today, but the connection between the notions of "internationalization" and "globalization" is well perceivable. In general, the underdevelopment of concepts and terminology causes confusion and misunderstandings not only in Russian but also in foreign global studies. The reason behind the multiplicity of definitions is not so much subjective preferences of scholars as the complex and multi-faceted nature of the phenomenon of globalization itself. This involves mutual recognition between countless tribal and ethnical communities scattered throughout the globe by nature or by the creation of God; and increasing exchange of material and spiritual values between them; and interpenetration and "medley" of nations and languages driven by migration; and, on top of it all — as a sort of the final product of the spontaneous process and conscious, purposeful actions — identification of some generally accepted rules of community life on the planet, whether accepted voluntarily or forcibly, and the development of human civilization and an integral system of socio-economic, humanitarian and political arrangement (world order) that is adequate to it.

Discussions on the matter are likely to continue, but "increasing interdependence" is still the key concept of globalization, as argued by both Russian and foreign scholars. Today, this understanding should apparently be complemented by "singling out" globalization as a part of this process that directly transforms the diverse particulars into the whole, turning the world community into the global society. Another generally accepted concept — integration — can be used for describing conscious, purposeful actions in this direction. Many associate globalization exclusively with the post-war period. Indeed, in the recent decades and years, the rates of "dissemination of the common" have increased manifold as compared to the past and continue to

---

<sup>1</sup> Шахназаров Г. Глобализация и глобалистика – феномен и теория. Российское общество и СМИ. – М., 2000. – Р. 184.

grow. For example, the Report of the Commission of Inquiry on Globalization of the World Economy of the German Bundestag (June 2002) states that the number of uses of the word "globalization" in a large German newspaper, *Frankfurter Allgemeine Zeitung*, increased from 34 in 1993 to 1,136 in 2001. In this respect, it would be justified to regard globalization as the final, intensive stage of internationalization, since it is rooted in remote ages.

Internationalization of production and exchange, which is so notable today, certainly manifested itself in the past during several centuries. Thanks to the great geographical discoveries of the 15th - 16th centuries, new countries and continents were involved in international trade, significantly raising its volumes. Then, the Industrial Revolution and emergence of large capital contributed to considerable strengthening of international links. The Communist Manifesto (1848) stated: "Large industry has established the world market". This statement was further elaborated by K. Marx in his *Capital*, where he notes the interconnectedness of peoples, especially civilized ones, on the globe, so that each of them depends on what happens to the other. V. Lenin, who, following R. Hilferding analyzed the imperialist stage of capitalism, introduced the concept of "world capitalist economy" and called for constructing an ultimate picture of its development. If the political attitudes of the authors may be disputed, their conclusion about the determining importance of the internationalization process for history has been fully confirmed. Further development took place under the idea of strengthening this process, which acquired a new dimension in the second half of the 20th century<sup>1</sup>.

We can argue that the need for mutual understanding, communication and unification became one of the main motivations as soon as people began to explore the world in different parts of the globe. Aristotle insightfully referred to a human as a "social animal". Following the Father of Science, quite a few thinkers predicted unification of humankind as an inevitable outcome of this path. Many centuries before the United Nations, transnational corporations and the Internet, the integrity — or, speaking in modern terms, "globality" — of the world was embodied in widespread dissemination of positive knowledge, technical innovation, monotheistic world religions, apexes of philosophical thought and artistic masterpieces. In this sense, Christ, Mahomet and Buddha were the messengers of globalization. William Shakespeare, Miguel de Cervantes, Leo Tolstoy and other geniuses whose creativity crossed national borders to become an integral part of holistic world culture have also made their contributions.

Linked up with the problem of the conceptual and terminological framework is the issue of the content and direction of globalization. Scholars increasingly express the opinion that the development of international relationships should not be confined to globalization only, because there is a concurrent opposite process known as regionalization (fragmentation). It

---

<sup>1</sup> Богомолов О., Некипелов А. Экономическая глобализация и кризис мирового хозяйственного порядка / Грани глобализации. Трудные вопросы современного развития. – М., 2003. – Р. 101.

was argued that the latter was even more powerful and the world was about to move back from the already achieved level of integrity and unity. This is what the famous book by Samuel Huntington *The Clash of Civilizations* is about. One of the difficulties in giving an unambiguous answer to the question of what drives globalization and regionalization is the problem of whether it is an ethnonational, confessional or social factor that is taken as a basis. If only the social factor is taken into account, then the process which takes place along the "line of break" between rich and poor inhabitants of the globe is opposite to "globalization" — it is regionalization or fragmentation of social relationships. As tribes and families break up when a state is formed, leaving behind citizens who are directly subordinated to the new, national power, so the gradual weakening and breakdown of states into fragments and further into individuals who become citizens of the world community are likely to represent the only possible way of the world's transition into the global state. After all, the local is a part of the global and the course of globalization is influenced by regional (local) developments. Therefore fragmentation is not the opposite process but an organic (component) part of globalization<sup>1</sup>.

At the same time, there are a lot of other serious processes ongoing in the world, and it is quite possible that the final word will rest with informatization or progress of military hardware (which will be unmanageable) or narcotization and criminalization or an economic explosion or spiritual degradation. In other words, globalization undoubtedly influences the entire international development, accelerating some processes, inhibiting others and changing the direction of still others. In the context of this view, it would be useful to investigate the impact of globalization on each of the above processes. However, we are first of all interested in social movements, which are worth a more detailed discussion. This is driven by the fact that these processes are accompanied by enhanced awareness of importance of lifelong education.

Globalization is objective reality and therefore cannot be denied, but instead it is necessary to take advantage of its positive aspects. It becomes a key principle in world relationships. A search for ways of building the integral world and developing an ability in man to understand it, live and act in it inevitably drives the philosophical thought of the 21st century toward defining problems of education. One of the main trends of this philosophy is "philosophy of global problems"<sup>2</sup>, which may serve as a basis for building a modern education paradigm. As a set of modern ideas and concepts, it relies on the objectivity of development of aggregate global relations: environmental-economic, socio-cultural, political-economic, and religious ones. Phi-

---

<sup>1</sup> According to E. Gibbens, globalization is a process of uneven development that fragments as it coordinates.

G. Shakhnazarov further elaborates this definition, stating that it diffuses as it consolidates.

<sup>2</sup> Валицкая А.П. Образование в России: стратегия выбора.— СПб., 1998.— P. 96.

losophers of this trend see the main goal of modern human science as a search for a unifying factor, possible ways and approaches that would facilitate interaction of knowledge which was not fragmented but coordinated, not diffused, but consolidated by the other processes.

Today, about one billion adults (men and women) are either unemployed or perform occasional side jobs. These people live in the Latin America, Asia and Africa. In fact, every third one in these countries is unemployed. This major problem existed there before, but fathers and grandfathers of today's unemployed did not know another life, collecting alms for living. Their children, who live on sponsorship charities, humanitarian aid and government benefits, are almost excluded from life, too. The impact of globalization on poverty is difficult to measure. The number of people living in sheer poverty throughout the world has significantly decreased: from 1.237 billion people in 1990 to 1.1 billion people in 2000. However, the greater part of the improvement is driven by changes in two very large countries, China and India, which account for 38 percent of the world's population. In China alone the number of people living in poverty has decreased from 361 million people to 204 million. In other countries to the south of the Sahara, Europe and Central Asia, Latin America and Caribbean, the level of poverty increased by 82, 14, and 8 million people, respectively. Only 300 million of 6 billion people of the world's population can afford a standard of living as high as in the US. The US, which accounts for 5 percent of the global population, consumes about one half of the energy on the planet. As it was stated at the International Education Forum in Dakar (Senegal) in April 2000, 880 million adults are illiterate. 115 million of 680 million children of young school age in developing countries do not go to school, with 65 million of them being girls<sup>1</sup>. According to ILO estimates, 246 million children are engaged in child labor, with two thirds of them being employed in hazardous work<sup>2</sup>. Thus, we can state that globalization is like a tool and whether or not it will open up benefits will depend on the skills of those using it. It is the process that leads to the destruction of social sphere. The one who masters this tool wins.

According to the UNICEF, young people who do not pursue secondary education in Russia and CIS account for from 5 percent (in the European part of the region) to 25 percent (in Central Asian republics). This is explained by a number of reasons, with the most essential being strained financial circumstances of families, military conflicts and migration. For example, 12 percent of children in Kyrgyzstan do not go to school because they do not have clothing and shoes. In Georgia and Tajikistan, the number of graduates from secondary schools has decreased by one third due to military conflicts and impoverishment of the population. Children migrating to other regions were not always able to continue studies due to their inability to speak Russian. However, not only children in states of the former USSR

---

<sup>1</sup> Справедливая глобализация: создание возможностей для всех. 2004. – P. 51.

<sup>2</sup> ILO: Time for Equality in Work. Global Report under the Follow-up of the ILO Declaration on Fundamental Principles and Rights at Work. – Geneva, 2003.

fall out of the education process. Similar losses in Central Europe account for 1 to 5 percent. According to UNICEF, in total, 6 million adolescents of 15 - 18 years of age do not complete secondary education in transition countries. Nevertheless, in the late 1990s, the number of students increased 10 to 20 percent as compared to the early 1990s in the majority of the countries in question, and this increase was mainly "provided" by children from prosperous families. The main conclusion of UNICEF's research is as follows: there is stratification among young people in transition countries in terms of accessibility of education: some of them can receive rather qualitative education, whereas others cannot receive it at all.

Certainly, globalization does not promise a happy future to all 6 billion people living on the planet, but this guarantee would be still less possible if the world persevered in its current condition. The future of each country depends on the conditions on which it will manage to fit the developing global world and the niche it will occupy in it. Whether we want it or not, entering the information century is our inevitable future. It is just a matter of how prepared we are when we enter it and what is our role in the global system of interactions.

To what extent will people be able to take advantage of globalization and be protected against its negative consequences? The World Commission on the Social Dimension of Globalization believes that globalization could be frightening, stimulating, overwhelming, destructive or creative, depending on one's point of view. For example, on average 48 percent of the people interviewed by Environics International in seven countries pointed to the positive nature of globalization in terms of the quality of life and economic development and only 38 percent had the same opinion with respect to work and employees' rights. Another survey conducted in many countries has revealed that "people in general believe that growth in international trade, global communications and international popular culture has positive effects on them and their families"; at the same time they think "many aspects of their lives are deteriorating, including those impacted by globalization"<sup>1</sup>. The respondents often cited that the implementation of opportunities of globalization required wide investment in education, professional training and building up technological capacity. It is necessary to reform educational systems and fight against illiteracy. By interacting, countries will be more successful in solving social and economic challenges of globalization. This requires enhancing the integration of social and economic policies in the course of regional integration.

The majority of respondents believe that solutions are possible and many are already actively involved in searching for or promoting them. No matter what negative sides of the existing globalization model are, it was admitted that globalization is reality, that it is necessary to adjust priorities of

---

<sup>1</sup> Views of a changing world, Washington, DC, "Pew Research Center for the People and the Press", June 2003 – P. 10.

policy in order to address its challenges ("the external world can do without us; but we cannot do without it") and, first of all, answers can and must be found. Respondents in Africa acknowledged that globalization could contribute to strengthening of democracy, expanding education and employment. This regional dialogue has shown that no matter what impact globalization has on the continent, people believe that Africa will not be able to move forward if it is isolated from this process.

People from Asian countries underlined that this continent has many faces. The majority of respondents see globalization as a phenomenon with a selective effect: it is beneficial for some countries and nations and not beneficial for others. The most impressive achievement of globalization lies in the reduction of poverty, which is associated with the discovery of China and India by the external world. However, about 1 billion people in this region have hardly received any benefit. The process should be managed to make it open for a greater number of people. The survey participants in China underlined that opportunities and benefits of globalization exceeded its threats. Globalization has given an impetus to economic growth and productivity in industry and helped China solve its problem, unemployment. But at the same time, it has undermined the traditional lifestyle in agriculture, changed the traditional social security system and deepened inequality between urban and rural areas and between different regions of the country. Some of the multinational investments have aggravated environmental degradation and provoked pressure in favor of cheaper and more flexible workforce in order to maintain competitiveness. The Chinese highly appreciate low prices and high quality of goods and services as consumers, but they also strive for improvement of the quality and stability of employment as employees. For example, about 100 thousand workers (mainly women) in the largest textile center of Poland, Lodz, lost their jobs due to the competition from goods manufactured in Asia.

Participants of the dialogues in European countries suggested that Europeans should be generally understanding about many complaints of developing countries concerning the course of globalization. They admitted that the rules of globalization were set by the industrially developed world and the developing world should have more voice so as to make globalization more open. A gap between rich and poor countries grows larger. The global rules are unbalanced. Economic rules and institutions prevail over social rules and institutions. At the same time, the effectiveness of the existing rules and institutions is tested by the global realities of today. Expectations commonly exceed opportunities and disappointments darken hopes. At the same time, people acknowledge the reality of globalization and few want to avoid it and reverse the process. People call for freer cross-border exchange of ideas, knowledge, goods and services<sup>1</sup>.

---

<sup>1</sup> A Fair Globalization: Creating Opportunities for All. ILO, 2004.

Recent scientific research conducted in the US has revealed that a significant portion of the US electorate is against further impacts of globalization<sup>1</sup>. This research has shown that views on globalization are more positive among people with higher educational attainments and professional qualifications.

As was underlined in the Report of the World Commission on the Social Dimension of Globalization, the problems were not due to globalization as such but to deficiencies in its governance. Global markets have grown rapidly without the parallel development of economic and social institutions necessary for their smooth and equitable functioning. At the same time, there is concern about the unfairness of key global rules on trade and finance and their asymmetric effects on rich and poor countries. These rules and policies are the outcome of a system of global governance which is largely oriented toward leading countries and protects interests of the most powerful players. Most developing countries still have very limited influence in global negotiations on rules and in determining the policies of key financial and economic institutions.

If globalization is a process driven by objective factors and a qualitative stage of world development, then it is in the best interest of every country to join it as early and fully as possible — to enter it, undertake a significant role in it and take advantage of the opportunities provided by globalization for its own growth and development. Such an interest in globalization among countries is not only legitimate and unselfish but it is also natural and, more importantly, necessary for the natural progress of globalization itself. States should also be interested in such international and political design of globalization that would help leverage its positive outcomes for the benefit of member countries to this global world order, while minimizing related costs as much as possible. In the modern context, it is possible to fit into the line of leaders, repeating, step by step, their path of technical progress. The only chance under these extremely difficult conditions is to focus efforts on the development of science and education. Only these spheres (with their discoveries) can bring multifold return on invested capital. Nothing is more profitable and honorable now than creating knowledge and selling know-how.

As early as the 1980s, American scientists ascertained that investment in normalization of children's development during the first four years of their life is the most efficient national investment which will bring a five-fold return on investment<sup>2</sup>. Countries that economize on this expense retain poverty. It has been found that by the age of 11 years, a person develops either a creative or routine stereotype of thinking and accumulates nearly one half of his or her future knowledge and hence that of society as a whole.

---

<sup>1</sup> Kenneth F. Scheve, And Matthew J. Salughter: Globalization and the Perceptions of Workers, Washington, DC, Institute for International Economics, March, 2001.

<sup>2</sup> Васильчук Ю.А. Социальное развитие человека в XX веке. Общественные науки и современность. — 2000. — № 1. — P. 12.

In the modern context, a successful career can only be ensured by education that takes into account globalization trends in the modern world. According to officials of colleges, US students go to study abroad in order to acquire relevant knowledge and international experience and thereby gain advantages in their professional careers. Modern students prepare themselves to work in the environment of the "new global economy"<sup>1</sup>.

Many researchers point out that knowledge of a significant percentage of specialists seriously lags behind fast developing science and technology and fails to adequately reflect dynamic changes in social sphere. According to economists, 5 percent of theoretical and 20 percent of professional knowledge is renewed on an annual basis. "American literature even features a special unit of measure of knowledge obsolescence. It is the so called "half-life of competence" which shows the amount of time that has to elapse after graduation before competence of a specialist is reduced by 50 percent due to the obsolescence of acquired knowledge as new information emerges. In the last decades, this period has been rapidly growing shorter. If the knowledge of an engineer who graduated in 1940 became half-obsolete in 12 years, for a 1960 graduate it was 8 – 10 years, for a 1970 graduate 5 years, and now this period is even shorter. Over the last 25 years, 13,000 concepts have disappeared and 11,000 new concepts appeared in the occupations vocabulary. Today, the amount of some industry-specific knowledge doubles every few years and in IT every half a year. There is an urgent need for narrowing the time gap between scientific discoveries and their translation into culture.

It is not acquiring a sum of truths, but an ability to understand real life and professional situations, respond timely to socio-economic changes, think outside the box and an aspiration for continuous renewal of one's knowledge that become of paramount importance. According to specialists' estimates, about 42 percent of graduates in the world change their occupation during the first two years after graduation. In developed capitalist countries, a specialist with higher education "radically" changes his or her profession on average 4 to 5 times, which is believed by many scholars to be quite justified: working for the same employer and sometimes in the same industry throughout one's life leads to degradation of the worker's personality and stagnation.

By its nature, the globalization process cannot be simple, smooth and conflict-free. It involves and affects each and every one: individuals, small and large communities, states and regions, peoples and civilizations. There are colossal interests behind the ways and methods of solving global problems and models of the development of mega-society. In a sense it can be said that globalization is a concentration of all contradictions and conflicts of the modern world. One of the major reasons behind a high level of conflict in globalization processes lies in fundamental differences in the levels of socio-

---

<sup>1</sup> Проблемы международного образовательного обмена. Экономика образования. – 2001. – № 3.

economic and political development of human communities, lifestyles, attitudes to the key issues of being and value systems. These differences are currently so large that we can say that humankind lives in different dimensions and worlds which to some extent overlap, to some extent are parallel, and to some extent do not even contact with each other<sup>1</sup>. Globalization promotes the creation of large, relatively uniform social spaces that open up wide opportunities for human activities. They encompass territories of several neighboring countries with approximately equal levels of development. The extent of their internal uniformity depends on how profound integration efforts are<sup>2</sup>. Globalization makes the development of the social structure of modern societies supranational. It begets a society of the second order, a mega-society which creates supranational, global systems of links and relations, new needs and roles, new mechanisms of socialization and new opportunities for personal self-fulfillment, while keeping traditional forms of the national states<sup>3</sup>.

Globalization has given an impetus to the process of profound transformations that affect each and every one and elicited a contradictory response, both on the national and international levels. Thanks to new technology which required more openness in politics, the world has become interdependent more than ever before. This is not only true about increasing interdependence in economic relations — global trade, investment, finance and production management — but also about social and political interrelations between organizations and individuals all over the globe.

Many recognize that globalization brings about opportunities for life improvement. This is quite feasible, provided however that globalization is better managed at all levels. Today, there are more people than ever before who do not want to miss the globalization train; but they want to know where it is heading to, and be sure that its speed is high enough for survival. Increasing contacts between people across the world helps us realize that all of us are members of the global community. This inceptive feeling of interconnectedness, commitment of the uniform, universal values and solidarity between people throughout the globe could be channeled into building a system of educated and democratic global management for the benefit of all people.

We should aim at such globalization which is fair, widespread and democratically governed and also opens up opportunities and gives notable advantages for all countries and peoples. In order to achieve this, we should: (a) aim to render globalization fair, and our action should be based on inter-related and intersupportive foundations of the economic and social development at the local, national, regional and global levels; (b) develop rules for the global economy that could provide equal opportunities to all nations, as

---

<sup>1</sup> Кувалдин В. Глобальность: новое измерение человеческого бытия / Грани глобализации. Трудные вопросы современного развития. — М., 2003. — Р. 43.

<sup>2</sup> See: Ibid, P. 91.

<sup>3</sup> See: Ibid, P. 74.

well as recognize the diversity of national capabilities and needs in development.

People will only be able to contribute to and share the benefits of globalization when they have enough knowledge, skills and values, as well as opportunities and rights to support the foundations of their existence. These are the prerequisites which enable them to take full part in the lives of local, national and global communities as their citizens. These goals that form the core of the Millennium Declaration can only be achieved if sufficient resources are allocated to the development of education. Efficient educational systems form a foundation for opportunities that provide benefit not only to an individual but to society as a whole, accelerate economic growth, and raise educational attainments of future generations.

## HIGHER EDUCATION IN POLAND FACING THE CHALLENGES OF LIFELONG LEARNING

E. Kula,  
M. Pękowska

The lifelong learning at various degrees of intensity becomes a common phenomenon in an information society. Teachers of all categories will in this respect be the largest professional group in society (about 10% of all employed). At the moment there is no model of lifelong learning that would be commonly recognized as the best one. Each country develops its own practice, using the simplifications introduced by the international organizations especially those with international coverage. At present the significance of higher education in Poland is systematically increasing, which is related to the high degree of popularity of education at the higher educational establishments as well as with the rising demands of society and individuals.

### Aspects of lifelong learning in the international documents

The White Paper on Education and Training, issued by the European Commission "Teaching and learning. On the way to the learning society" specified three serious factors of changes in the society and education<sup>1</sup>: (1) the development of an information society (information technologies commonly enter the production and the education activity); (2) globalization processes (globalization of the economy shows in the free movement of capital, commodities and services); (3) changes in scientific and technological civilization (a new model of knowledge acquisition and creativity emerges that combines high specialization with creativity). Thus the questions of tasks and goals of education and direction of future development go in view of this document far beyond the horizon of their environment, state and society. The White Paper suggesting implementation of a model of the lifelong learning society indicates two ways of achieving this objective: concentration on the general culture and development of aptitude for labor as well as the possibilities for economic activity<sup>2</sup>.

These principles are possible to implement only on the condition of the development of the right policy of the states regarding higher education and the idea of lifelong learning, while maintaining the high quality of education. Among the recommendations of the Bologna Process, which is one of the largest-scale strategies for the development of the integrated European higher education area, are two tasks, seemingly contradicting each other: the first one calls for maintenance and development of the diverse forms,

---

<sup>1</sup> *Biała Księga Kształcenia i Doskonalenia // Nauczanie i uczenie się. Na drodze do uczącego się społeczeństwa.* Warszawa, 1997, pp. 21-25.

<sup>2</sup> *Ibid.* pp. 26-41

programs and educational institutions at the highest level; the second one postulates the creation of possibilities for comparing students' achievements and qualifications. As an instrument of realization of these two recommendations, the European and National Qualifications Framework are used. Poland is obliged to develop and introduce it by the Bergen Communiqué 2005 (for higher education) and the Recommendation of European Parliament 2008 (for the whole education system).

On 19 June 1999 the Ministers of Education of 29 European countries signed a joint agreement to reform the structures of national higher education systems with the purpose of creating conditions for the development in the European higher education area. The declaration was prepared on the basis of diagnostics of the situation in European higher education. It was characterized by the following elements, described in the document named "Trends in Learning Structures in Higher Education": (a) a high diversity of structures in higher education; (b) no discrepancies between academic degrees; (c) differences in duration and structure of studies in higher educational establishments; (d) differences in the requirements imposed to the higher education applicants, organization of training, tuition fees and financial support for students; (e) erosion of boundaries between the university and non-university sectors (creation of establishments by status closer to universities); (f) insufficient attention, paid by the governments and higher educational establishments to external issues and challenges related to attractiveness of European higher education in the world; (g) insufficient provision of information to the states, expressing determination to carry out reforms, on the directions of necessary changes as well as changes implemented by other countries<sup>1</sup>.

In view of the third document, entitled Trends-2003, the European higher education area should transfer from the phase of government intentions and legislative activity to the institutional structures and processes that would enable wide exchange and mutual cooperation, necessary for building the integrated area. The results of this document show that despite the increasing awareness in different groups of higher education, the reforms would affect the majority of ordinary higher education workers, who would have to introduce them and attach particular meaning to them<sup>2</sup>. At the same time universities and other institutions should carry out the following functions: (a) to participate in ethical and social debates regarding the future; (b) to conduct research and to train highly qualified specialists in accordance with the changing needs of economic and social life; (c) to play the part of

---

<sup>1</sup> Ostaszewska A., Sławecki B. *Wizja szkolnictwa wyższego w świetle Deklaracji Bolońskiej // Akredytacja programów dydaktycznych i uczelni jedną z dróg podniesienia jakości nauczania. Materiały konferencyjne pod red. J. Dietla i Z. Sapijaszki. Łódź, 2001, pp. 285-295.*

<sup>2</sup> S. Reichert, Ch. Tauch. *„Trends 2003”. Postęp na drodze ku europejskiemu obszarowi szkolnictwa wyższego // Realizacja europejskiego obszaru szkolnictwa wyższego: Materiały związane z procesem bolońskim. Warszawa, 2003, pp. 31-46.*

the center of continuous learning throughout life; (d) to expand international cooperation, the significance of which increases systematically.

Formulation of principles, contained in the Bologna Declaration, including the ideas of lifelong learning, were preceded by the events and publications on the issue presented above.

Among the first documents addressing to the importance of system of higher education, particularly, in the lifelong learning process, were the well known report of E. Faure "Learning to be" as well as the report of J. Botkin, M. Elmandjra, M. Malitza "No Limits to Learning. Bridging the Human Gap". The first one promotes modern education for everyone. Its name indicates the significance of education and upbringing in the life and development of each person. Learning must not be a privilege for people but their right, while education can not be an ornament but a competency, available for wide social participation. For this purpose, in the opinion of the authors of the report, the traditional attitude to the system of higher education needs to be changed<sup>1</sup>. The report "No Limits to Learning" contains the most complete analysis of state of education in the world of today. The main idea of this report is a thesis of unlimited personal opportunities for studies. It postulates the elimination of any barriers for human education. This report also suggests reducing the distance that separates universities from the main social problems<sup>2</sup>. The next report that takes into account the necessity of developing the concept of education, open to the realities of the times to come, is the report of the Council of the Club of Rome<sup>3</sup>, developed by Aleksandr King and Bertrand Schneider under the name "The First Global Revolution"<sup>4</sup>. The purpose of education, in the opinion of the authors of the report, was to indicate the ways of evolution of minds and positions and thus to create one new civilization, united but diverse.

Most attention to the higher education of all kinds was attracted in the report to UNESCO of the International Commission on Education for the 21st century under the chairmanship of J. Delors "Education: The Treasure Within". According to UNESCO at the start of the 21<sup>st</sup> century a university has to become a center not only for studies, but for culture in its wider sense. The report also touches upon the inevitability of university evolution taking into account the labor market and future structure of employment of specialists with higher education. Universities should constantly adapt the directions of higher education to the needs of society and the requirements of the today's labor markets, which also undergo constant evolution. Hence, as

---

<sup>1</sup> Faure E. *Uczyć się, aby być*. Warszawa, 1975, p. 366.

<sup>2</sup> Botkin J. W., Elmandjra M., Malitza M. *Uczyć się – bez granic. Jak zewrzeć „lukę ludzką”?*: Raport Klubu Rzymskiego. Warszawa, 1982, pp. 183-184.

<sup>3</sup> The Club of Rome is originally an informal union of outstanding scientists, formed in 1968. It includes about 100 independent people from 53 countries. Any political ambitions are alien to it. Its members represent different cultures, ideologies, professions and fields of knowledge, but they share a common concern for the future. The main subject of the interests of the Club is the "critical situation of the mankind".

<sup>4</sup> King A., Schneider B. *Pierwsza rewolucja globalna*. Warszawa, 1992.

stated by the report, along with the development of the traditional scientific subjects, the universities are responsible for professional and technical training of future elites as well as highly qualified specialists. Universities should in view of the discussed report expand their opportunities as scientific centers which at the same time are the sources of knowledge that provide opportunities of conducting theoretical or applied research.

The critical moment in developing cooperation in the policy of education and lifelong learning in Europe was the session of the European Council in Lisbon in March 2000 which started the process leading to an adoption in 2002 of the program regarding the implementation of future educational objectives. The European Council (uniting the heads of states or the governments of the EU countries) confirmed that European Union faced fundamental changes, which were the results of globalization and the development of the economy based on knowledge and also approved the decision that by 2010 the following strategic objective was to be achieved: "The European economy has to become the most competitive and dynamic economy in the world, a knowledge-based economy, capable of sustainable growth, creating more of the best jobs and providing higher social integration"<sup>1</sup>. The European Council at the session in Lisbon also formulated a new approach to political cooperation, in particular, in the field of education. Such is the "open method of coordination" which is intended, first of all, to provide higher consistency in aspirations for achieving the most important objectives of the EU by means of support to the member countries in their work on the gradual formation of their own educational policies aimed at these objectives. These provisions became a political basis for preparation and adoption on 14 February 2002 of the program of actions on implementation of the future goals of the educational systems.

The Council and the European Commission, adopting the "Program" simultaneously made an important political declaration, contained in the report sent to the European Council on the session in Barcelona on 15 and 16 March 2002. It draws attention to the fact that regardless of the effectiveness of policies in different areas, the economy of the European Union, if based on knowledge, can become the most competitive and dynamic economy in the world. In this case, however, an important contribution to the development of economy has to be made by education as an important factor of economic growth, innovativeness, employment and social integration. The declaration also underlined that education was something more than just a factor, giving a chance to find employment, as, training for professional activity, it facilitated self-realization and also formed active citizenship in the democratic societies, where cultural and linguistic diversity are respected. Education also plays an important part in the development of integrated society, preventing discrimination, marginalization, racism and xenophobia as

---

<sup>1</sup> *Edukacja w Europie. Różne systemy kształcenia i szkolenia – wspólne cele do roku 2010: Program prac dotyczący realizacji przyszłych celów systemów edukacji.* Komisja Europejska. Warszawa, 2003, p. 7.

well as promoting such fundamental values, acknowledged by the European societies, as tolerance and respect to human rights. In the era of knowledge and globalization the formation of internally integrated and open European education area will be of critical importance for the future of Europe and its citizens. That is why the declarations and actions of the Ministers of Education and the European Commission go beyond the framework, outlined by the European Council, which called for working to achieve the common objectives. Recognizing their responsibility, the Ministers and the Commission proved their determination to implement all the initiatives, required by the challenges faced by the society of knowledge and globalization and by the expansion of the EU. Starting from 2000 many steps have been taken towards realization of the idea of lifelong learning and integrating it into a worldwide perspective. These steps have already brought the first results to the member countries and the whole of Europe, for example, in the sphere of mobility, key competencies, the availability of education and professional training, a system of higher education, evaluation and assurance of quality, e-learning, and cooperation with the countries outside the EU. These actions lead to the achievement of common goals<sup>1</sup>.

The central part of higher educational establishments in building the cultural space of Europe was underlined by the above mentioned Bologna Declaration, adopted on 19 June 1999 by the Republic of Poland. This declaration contains a statement "Having in view the competitiveness of European educational systems on the international scene, we assume the obligations: to create the European education area aimed at increasing citizens' employment and mobility and raising the international competitiveness of European higher education." The specific purposes of implementing this intention were formulated in the following way: (1) to achieve higher transparency and comparability of the European degrees (we are talking about the adoption of system of easily understood and comparable assessment systems in order to support the opportunities of employment for European citizens and the international competitiveness of European system of higher education); (2) to adopt a two-tier structure of education system, based mainly on the two major degrees: bachelor and master. Access to the second level requires successful completion of the first level of higher education, lasting for a minimum of 3 years. The academic degree in this case will be also recognized on the European labor market as an appropriate qualification level. The second level should lead to a master's degree and/or PHD in many countries of Europe; (3) to adopt the system of credits ECTS<sup>2</sup> as an adequate means of support for maximum student mobility; (4) to expand the

---

<sup>1</sup> *Edukacja w Europie. Różne systemy kształcenia i szkolenia – wspólne cele do roku 2010...*, p. 9

<sup>2</sup> ECTS – European Credit Transfer System is a program, created within the program of the ERASMUS community, designed to improve procedures for recognition of a period of study that takes place abroad and to ensure full mobility of students. It enables clear understanding of principles of studies and student performance by use of the common "indicators" – credits.

students' and lecturers' exchange; (5) to support the European cooperation regarding the issues of quality assurance in order to develop comparable criteria and methodology; (6) to promote the necessary European parameters of the system of higher education, particularly, in the field of professional development, inter-university cooperation, plans related to mobility and the integrated programs of teaching, education and research.

On 19 September 2003 the Ministers responsible for the systems of higher education in 33 European countries, met in Berlin in order to make a review of the achievements, and to determine the priorities and the new objectives for the next years. The most important of them include: (1) global rebuilding of the European landscape of higher education. All Ministers assumed obligations to start launching a system of education, based on the two levels of training before 2005, and also to develop the comparable and compatible qualifications in their systems of education, which should describe qualifications through labor intensity, the level, the education results, the competencies and the profile; (b) actions aimed at assuring quality. The main responsibility for quality assurance in higher education lies with every institution and this fact is a foundation of the real responsibility of the education system within the national system of education quality assurance. That is why the decision was made that by 2005 the national systems of education quality assurance will include the identification of responsibilities of the authorities and the involved institutions, the evaluation of the programs or institutions, the system of accreditation, certification or similar procedures, international participation, cooperation, formation and use of the network<sup>1</sup>.

### **The problem of quality of education in higher education**

Therefore, the question of the existence of the "European platform of collaboration in the questions of education" is indisputable. The assessment of the quality of education may have a form: (a) of evaluation associated with a synthetic representation of the conclusions that include among the distinctive features a list of revealed defects as well as the recommendations of actions regarding their elimination; (b) of accreditation, i.e. statement of conformity (or nonconformity) of the method of activity of a subject to the approved standards (the result of accreditation has a binary nature and is associated with the acceptance or rejection of accreditation, while accreditation can be accepted conditionally)<sup>2</sup>. The real solution to the problem of education quality assurance in the European space of higher education system is an introduction, based on the above mentioned "European platform of col-

---

<sup>1</sup> Realizacja europejskiego obszaru szkolnictwa wyższego. Komunikat konferencji ministrów ds. szkolnictwa wyższego z Berlina 19 września 2003 r. // Realizacja europejskiego.... p. 23.

<sup>2</sup> Chwirot S., *Akredytacja uniwersytecka w Polsce po trzech latach. // Akredytacja programów dydaktycznych jedną z dróg podniesienia jakości nauczania*. Materiały konferencyjne pod red. J. Dietla i Z. Sapijaszki. Łódź, 2001, pp. 11-21.

laboration”, of the system of meta-accreditation, i.e. accreditation on the European level, accepted all over Europe.

Among the tasks of higher education in the context of globalization, the problem of “transnational education” has to be noted. This term belongs to education at a high level and implies that the recipient of a service is not in the same country as the institution that offers these services. The transnational education, as one of the ways of realizing the idea of internationalization of education enables an expansion of opportunities for the formation of individual education routes, promoting at the same time the development of new educational methods. However, the rules of international law are required to be observed regarding transnational education. These norms are required by the initiative on lifelong learning. The initiative is based on creating opportunities for education at any age and at all levels, at the educational institutions and at any forms outside the institutions. The strategy of introducing the idea of lifelong learning has the following goals: (1) to ensure availability of education, which is acquisition and improvement of competencies, required for active participation in the society of knowledge and information; (2) to increase the level of investments in human resources; (3) to develop effective methods of teaching and education as well as the appropriate conditions for introducing the idea of lifelong learning; (4) to develop and improve the instruments of evaluating the results of the education process, especially when it goes outside the institutions; (5) to ensure easy access to information.

The implementation of lifelong learning in particular, requires the creation of a network of public and non-public institutions of lifelong learning, introducing distance learning and determining the conditions upon which an acquired qualification could be confirmed<sup>1</sup>. The organization of available and continuous learning concentrates around the possible application on a large scale of modern mass communication technologies with the intention of education “at a distance”. As it has been recently suggested, the best solution today is a “world wide web” of universities<sup>2</sup>. The initiative of e-Learning is based upon the usage of new telecommunications for interactive and multimedia education. The latter is a method of teaching that uses various multimedia and electronic tools, like TV, CD-roms, audio and video, the internet and intranets. This method can be easily applied in various forms and goals: as an additional method as opposed to traditional education, as an independent education program or as just a method of actualization of knowledge. E-Learning allows every student choosing the most attractive forms of training and the most appropriate place and time<sup>3</sup>.

---

<sup>1</sup> <http://www.men.waw.pl>

<sup>2</sup> Niemiec J., *Wiek XXI – wiek uniwersytetów. // Pedagogika u progu trzeciego tysiąclecia*. Materiały pokonferencyjne pod red. nauk. A. Nalaskowskiego i K. Rubachy. Toruń, 2001, p. 169.

<sup>3</sup> <http://www.men.waw.pl>

## **European and national Qualifications framework**

The issues related to the quality of education have been discussed at the regular meeting of the Ministers of Education, having signed the Bologna Declaration in Bergen in 2005, when the "Standards and Guidelines for Quality Assurance in the European Higher Education Area"<sup>1</sup> were developed. However, the Ministers of Education also considered some very important questions related to the recognition of qualifications. As a result of the meeting in Bergen the "Framework for Qualifications of the European Higher Education Area"<sup>2</sup> was designed. The document notes that a functional universal framework for qualification is necessary and enables the determining of transparent relations between the existing European higher education systems. This builds a common basis for understanding of the relevant systems and the qualifications that they include which should improve the recognition of foreign qualifications, enhance the mobility of citizens and provide higher accuracy in evaluation of qualifications. Clear framework structures for qualifications oriented to the results of education, with the common methodological descriptors, will significantly affect most of the work directions, outlined in the documents of the Bologna Process. With regards to lifelong learning, all approvals of descriptions of titles and professional degrees and levels must have a positive impact on the structure of qualifications and other qualifications obtained in higher education, alternative educational routes, and professional titles, and thus - at all levels and types of education<sup>3</sup>.

As a consequence of these actions the European Parliament adopted the document "European Qualifications Framework for Lifelong Learning"<sup>4</sup>. This document emphasizes that the main objective of the Qualifications Framework is the support for citizens' mobility between the countries and facilitation of their lifelong learning. The European Qualifications Framework for lifelong learning is a common European framework of relation, linking the qualifications systems of different countries. The Framework functions as an instrument of translation, due to which the qualifications become clearer and more understandable in different states and systems in Europe. The development of the European Qualifications Framework started in 2004 as a response to demands for the creation of a general starting point with the purpose of increasing the transparency of qualifications imposed by the country members of European Union, the social partners and other parties. The European Commission, supported by the Expert Group on issues of the Euro-

---

<sup>1</sup> *Standardy i wskazówki dotyczące zapewniania jakości kształcenia w Europejskim Obszarze Szkolnictwa wyższego*. Warszawa, 2005.

<sup>2</sup> *Ramowa struktura kwalifikacji Europejskiego Obszaru Szkolnictwa Wyższego*. Warszawa, 2005.

<sup>3</sup> Tamże, p. 10

<sup>4</sup> Zalecenie Parlamentu Europejskiego i Rady z dnia 2 kwietnia 2008 roku w sprawie ustanowienia europejskich ram kwalifikacji dla uczenia się przez całe życie. (2008/C 111/01/WE)

pean framework for qualification, prepared a plan, implying the eight-level framework system, based on the results of education and aimed at increasing transparency and opportunity of transfer of qualifications, and the support for lifelong learning. In the second half of 2005 the Commission published this plan in order to hold consultations in all Europe.

During the consultations, considerable support was formed for the proposals of the Commission from the side of the interested parties in Europe, but at the same time some they asked for the introduction of some clarifications and simplifications. In 2007 the European Parliament and the Council held successful negotiations on this decision, which led to the formal adoption of the European qualifications framework for lifelong learning in February 2008. Apart from the strategic obligations, the countries of the European Union approved voluntary commitments in the certain aspects of lifelong education. These commitments were documented in dozens of documents, adopted during the last 10 years by the highest authorities of the European Union, i.e. the European Parliament, the Council of the European Union and the European Commission. These commitments are related to the development of education and professional training, education in schools matching the level of the 21<sup>st</sup> century, the modernization of higher education, the development of early care and education, the key competencies of youths and adults, the teaching of adults (including education outside the secondary and high school system), the new competencies and employment, the recognition of competencies acquired outside formal education, mobility, creativity and innovativeness, an education quality assurance, equal education opportunities, the consultation on the issues of education and professional guidance throughout one's whole life, the teachers' education and professional improvement, efficient investments in education, and policy based on facts. The approved recommended approximate date by which the states are obliged to relate their national qualifications systems with the European Qualifications Framework is 2010, and by 2012 the states have to ensure that the individual certificates of qualifications that they issue were linked to the corresponding level of the European Qualifications Framework.

The European Qualifications Framework helps to link various national systems and qualifications frameworks on the basis of the eight levels of relation. The levels cover the whole scale of qualifications – from the basic levels (e.g. the school graduation certificates) to the advanced levels (e.g. the PHD degrees). As an instrument of promoting the lifelong learning the European Qualifications Framework cover all qualifications levels, acquired within the education and general training – both professional and academic. Besides, the Framework is related to the qualifications, acquired within the primary and the lifelong education and training. The eight levels of relation are described through the results of learning. The European Qualifications Framework takes into account the huge diversity of education systems in Europe and the very fact that it requires a transmission of emphasis to the

results of learning to make possible comparison and cooperation between the states and enterprises. The European Qualifications Framework defines the result of learning by the formulation of what a student knows, understands and can do after the learning process. This indicates that the qualifications (in various combinations) cover a wide range of learning results, including theoretical knowledge, practical and technical skills as well as social competencies, which determine the ability to work with others.

Poland as a Польша, as a country member of the European Union voluntarily assumed the obligations, approved conjointly by the country members. The crucial problems of the Polish higher education system in the context of mass lifelong learning are: firstly, the lack of the so called Higher Education Short Cycles – HESC in the higher education system, which, on the one hand, can serve as an alternative to post-college schools and, on the other hand, can make an additional competency barrier preceding the bachelor degree within a career in higher education. This is of special importance in the higher education systems facing the strong aspiration of youth for the educational establishments and too often ending in Poland with a master's degree; secondly, the small number of the reduced and flexibly designed education cycles for people from the age of 25, including, in particular, for those people who are at the next stages of their professional career. This is first of all, about the weak contacts between the educational institution and the sphere of economy and civil society, including the weakly developed mission of higher education (apart from the missions of education and researches), i.e. about the direct professional services in the interests of organizations, administration and independent institutions; thirdly, the insufficient development of the effective mechanisms of education quality assurance.

The concentration of almost all the educational energy of citizens and the state, including the government administration and municipal government on the education of school type for ages 6 to 24 years, brings a positive outcome, significant when comparing the situation of children, youth and adults in Poland with that in the EU and OECD countries. One of the significant changes, preceding the work on the Polish model of National Qualifications Framework, was the introduction of the new policy for general education. An important change that the new document brings is to set the main emphasis on educational results. The description of certain subjects was for the first time expressed in terms of the outcome. The objectives of the new policy define that the education outcomes will be described in the categories of information, competencies and attitudes. This idea of teaching and education is identical to the conception of qualifications framework, which defines the learning results in similar terms: knowledge, skills as well as independence and responsibility. Introduction of a new policy framework is an important step in simplifying the implementation of the framework qualifications in Poland.

The team of experts supported an adoption of the seven levels within the Polish qualifications framework, on the condition that the Polish fifth level corresponded to the fifth and the sixth levels in the European Framework. In the experts' opinion, this solution fits the Polish realities best of all and at the same time enables one to relate clearly the levels of the National Qualifications Framework with the levels proposed in the European Qualifications Framework. The introduction of the National Framework will also make a positive impact on higher integration of all three sectors of education in Poland – general, higher and professional.

The National Qualifications Framework is a description of interrelations between the qualifications, integrating different qualification subsystems. It is intended above all, for higher transparency, accessibility and quality of the acquired qualifications. It is also important that it contains a description of a hierarchal system of qualifications levels, i.e. each qualification is placed within one of these levels. Each national level in its turn, corresponds to a certain level in the European Qualifications Framework. This enables comparing the acquired qualifications with all of Europe. The National Qualifications Framework is today the best way to increase the educational effectiveness of Polish higher educational establishments. The essence of the change is a transfer of attention from the process of education to its results. The master of the education process is no longer a minister in charge of questions of higher education, but the higher educational establishment, which has full control. Formation of new directions of higher education is a new privilege of the institution, but not at all an obligation. In this respect the introduction of the National Qualifications Framework is, as opposed to the method of implementation of the Bologna Process, a process that goes from the bottom, where the speed of innovation depends on academic environment. The National Qualifications Framework for the system of higher education is associated in Poland, first of all, with the expectations of compatibility of education results in the scale of the country and in the international scale as a basis for easy comparing and recognizing degrees and diplomas as well as other certificates, i.e. qualification. Besides, it is expected to lead to: (a) increasing autonomy and responsibility of higher educational establishments in development and implementation of the curricula, simplified modifications and changes in teaching programs; (b) better and more accessible and comprehensive information regarding competencies, obtained by the graduates within certain programs and educational paths, and also an opportunity of continuing one's education in the aspect of lifelong learning; (c) increasing the availability of education and promoting its continuation, growth of social integration due to the possibility of inclusion in the list of accomplishments in the field of education of the ones, achieved outside the formal education system.

A condition for the implementation of National Qualifications Framework in Poland is a change in the method of curriculum development as an approach based on the results of education requires more than just a de-

scription of program content. The introduction of the Framework must be accompanied by the possibility of differentiation in directions of higher education programs in the institutions, independent formulation of their titles and the establishment of the content of programs, designed to achieve the specified education results. It means both the growth of institution's responsibility for the quality and the effectiveness of programs.

### **Lifelong learning in the context of changes in the Polish higher education system**

By the Decree of the Chairman of the Council of Ministers from 17 February 2010 on issues of the Inter Departmental Group on Lifelong Learning, including the National Qualifications Framework, the Inter Departmental Group on Lifelong Learning was established. The Group includes the Minister of National Education as a Group's chairman, the Minister of Science and Higher Education, the Minister of Economy, the Minister of Labor and Social Policy, the Minister of Regional Development, the Minister of Foreign Affairs, the Head of the Office of the Chairman of the Council of Ministers. Among the main tasks of the Group is the development of a document containing the ideas on lifelong learning in Poland, including the educational results, reflected in the National Qualifications Framework. Therefore, the main point of interest of the Group is the initiative of the lifelong learning. On 2 June 2010 at the session of the Inter Departmental Group the principles for the document "The Prospect of Lifelong Learning" were adopted. In February 2011 the Inter Departmental Group on the Lifelong Learning, including the National Qualifications Framework adopted and submitted the mentioned document for the inter departmental approvals and public consultations<sup>1</sup>.

The prospect defines objectives and directions of actions in the field of lifelong learning in Poland until 2020. The content of the document takes into account the obligations arising from the formation of the European Lifelong Learning Area, including the European Qualifications Framework, as well as conditions specific to our country, outlined in the diagnosis. The actions in the interests of the lifelong learning development and its key results, i.e. competencies and qualifications of people, will be considered in all designed strategies of development: the Strategy of Human Capital Development, the Strategy of Public Capital Development, the Strategy of the Economy Innovativeness and Effectiveness, the Transportation Development Strategy, the Energetic and Ecological Security Strategy, the "Effective state" Strategy, the National Strategy of Regional Development, the National Security Strategy of the Republic of Poland and the Strategy of the balanced development of the countryside and agriculture. On their basis the documents will be pre-

---

<sup>1</sup> *Perspektywa uczenia się przez całe życie: projekt Międzyresortowego Zespołu do spraw uczenia się przez całe życie, w tym Krajowych Ram Kwalifikacji. Warszawa, 2011 // <http://www.nauka.gov.pl/finansowanie/fundusze-europejskie/program-operacyjny-kapital-ludzki/krajowe-ramy-kwalifikacji>*

pared, containing the detailed description of actions, required for the development of people's competencies and qualifications in all sectors. All strategies mentioned should consider the wide approach to studies, as adopted in the European Union. The main places for learning, according to this approach, are not schools or higher educational establishments, but public institutions, the organizations of civil society, companies and even households, acting in the sphere of study outside the traditional forms.

The policy in the interests of the lifelong learning concerns adults as well, for it concerns everybody, including those, who have not yet been in the focus of traditional policy of teaching and education. "Education of adults" has not yet been defined either in Polish law, or in the policy documents. Instead of this there is "Lifelong learning", the scope of which differs significantly from that of the "education of adults", promoted in the EU.

Table

The size of the concepts "Lifelong learning" and "Education of adults"

"Lifelong learning", defined in Poland	"Education of adults" promoted in the EU
It relates to the people, who have completed mandatory school education and study at the institutions of continuous practical education, centers for additional education or professional improvement and attend the schools for adults.	It relates to the people who have obtained education that enabled them to appear on the labor market (initially), regardless of its duration, i.e. higher education.
The attention is focused on the junior age group, often before 24 years, in attending the institutions of education system.	The attention is focused on the people at the age from 25 till at least 65 of different forms of study at various institutions.
Source: Perspektywa uczenia się przez całe życie: projekt Międzyresortowego Zespołu do spraw uczenia się przez całe życie, w tym Krajowych Ram Kwalifikacji. Warszawa, 2011, p. 21	

In the countries where the development of knowledge-based society and economy is not just the motto, an important place for organized education of adults is the environment of professional work and social activity. As a consequence, in these countries the advanced economic tasks, based on knowledge and innovations, as well as the professionally performed social work are a source of competencies at least equal to education (formal), including higher education. Such a way of thinking is present in the fundamentals of the European Qualifications Framework, adopted in April 2008 by the European Parliament and the Council of the European Union. It states particularly that each level of qualification can be reached in different ways (not only by formal education).

In Poland at the same time the model of education of adults was being fixed, the main center of which is a site, organized like a school, not the modern workplace. It is related to the fact that there are fewer modern workplaces in Poland. It is indicated by the structure of employment, in which Poland belongs to the last group of the EU countries in terms of the development of services sector and the development of this sector can be consid-

ered as an indicator of the current labor market. The introduction of the National Qualifications Framework for the higher education system in Poland should strongly improve the quality and diversity of the supply of Polish educational establishments and also adjust the curricula to the expectations, capabilities and inclinations of students, which is of the utmost importance under the conditions of mass education and an increasing number of “non-traditional” students. The natural consequence of this process will be a higher differentiation of the competencies of graduates and as a result of the better adaptability to the needs of the labor market – the increasing opportunities for employment. There are no clear rules of actions in Poland as well as no significant experience in recognizing competencies obtained outside formal education. Meanwhile, in many European countries the recognition of non-formal qualifications has been a long and useful practice. In the sphere of higher education the Scandinavian and Anglo-Saxon countries are the leaders. More and more countries are joining them, while the Higher Education Centers for Recognition of Prior Learning – RPL have formed a European network with an intention of disseminating experience and useful practice, increasing transparency and popularity of this process. The recognition of the existing competencies, obtained outside the standard forms, goes under the motto “Let us not make the students learn the things they are good at”. This concerns most often the working students, who want to confirm their existing qualifications, for which they do not have “certificates” or have one which is not valid in the sphere of higher education. The most frequent recognition of these achievements is a professional activity, which becomes the equivalent of practicing the language competencies acquired for example, during a stay abroad, without obtaining the relevant certificates, different competencies and professional rights, which can be recognized by higher educational establishments as an equivalent to a part of the curriculum. This equivalent can often be limited, for example, 5-10% ECTS, required for obtaining a degree. The biggest area of applying RPL by the higher educational establishments is training of different kind, to a lesser extent – the programs ending with a diploma. The process of assessment and recognition is carried out as an open procedure and includes the wide range of testing the competencies from a candidate’s portfolio, containing informal and non-formal approvals to the regular examinations<sup>1</sup>. Recognition is profitable in respect of finance and time for a student, who can reduce the time spent on studies and make it more efficient for the educational establishment that receives new applicants and was paid for recognizing the qualifications. The opportunities for the higher educational establishments to formally recognize the educational results, achieved outside the formal system of higher education, for example due to professional experience, hobbies, personal training, etc., including the recognition of certain number of ECTS credits, should be

---

<sup>1</sup> J. Urbanikowa, E. Chmielecka. *Uznawanie kompetencji zdobytych poza obszarem formalnej edukacji wyższej // Autonomia programowa uczelni. Ramy kwalifikacji dla szkolnictwa wyższego* /Pod red. E. Chmieleckiej. Warszawa, 2010, pp. 157-160.

come an integral element of the system of results recognition in a Polish system of higher education, regardless of the accepted target model for national system. The development of the system of qualifications based on education outcomes will enable to formal recognition after the appropriate testing of knowledge, skills, personal and social competencies, and qualifications of people studying outside the system of formal education.

## FROM ADULT EDUCATION TO LIFELONG EDUCATION

S. G. Vershlovsky

Education that lasts a lifetime is  
the only means that humans can adapt  
to a changing environment and the only way  
to preserve human identity.

*P. Jarvis*

The lifelong character of education as a new paradigm, due to large-scale cultural transformations in public life and public consciousness, is characterized by a number of signs proclaiming the priority of the individual in the educational process. In the article below we provide an analysis of this subject.

### **The challenges of scientific and technological revolution**

One of the consequences of the scientific and technological revolution that started in the 1960s was an accelerated process of moral and actual depreciation in, and the increasing obsolescence of, professional knowledge and skills. French sociologist P. Bertoux likened the process of devaluation of previously acquired knowledge to the process by which radioactive elements progressively lose half their mass. It described an exponential process with increasingly shorter periods of devaluation of previously acquired knowledge. Thus, the devaluation of half the knowledge acquired in the 18<sup>th</sup> century took place during the life of 12 generations, i.e., about 10% of the knowledge acquired in one's youth became obsolete for the period of one generation. In the mid-20<sup>th</sup> century, knowledge becomes obsolete by half in 5-6 years or depreciates by 97% during the productive life of a university graduate<sup>1</sup>. This process of the rapid aging of knowledge was also noted by American economists. According to their data, 5% of theoretical and 20% of practical knowledge acquired by engineers, doctors, biologists and representatives of other professional groups are updated annually. It is possible to establish a kind of unit of measurement of knowledge obsolescence, "*the half-life of competencies*", which means the duration (after graduation) when, as a result of the emergence of new scientific and technical information, expert knowledge is reduced by 50%. American researchers have confirmed the findings of the French sociologist: the obsolescence of the knowledge of an engineer who graduated in 1940 took place after 12 years; for a graduate of the 1960s this was true after 8-10 years; and for a graduate of 1970s, the process took just 4-5 years<sup>2</sup>.

---

<sup>1</sup> Bertoux P. Une crise de croissance. – Education en devenir. P., 1984.

<sup>2</sup> Филиппова Л.Д. Высшая школа США. М., Наука, 1981, pp. 226–227.

The tremendous acceleration of the rate of devaluation of previously acquired knowledge raises two vital issues. The first highlights not only the transfer of a certain amount of knowledge to the younger generation, but also the development of the desire and ability to learn to promote independent creative critical thinking. A second problem is the need to continuously improve the professional competence of those engaged in professional further education and retraining. It has double urgency for both companies and people. In making commercial decisions about the future, companies have started to consider improvements in education to be a condition of their survival.

It's worth mentioning the following statement made by the president of a large company: "I consider lifelong education of specialists as a matter of life and death for a company. In the current environment of growing media in all areas of science there is no way to stay competitive but to continuously improve their training".<sup>1</sup>

The following fact is also illustrative. In the early 1970s the leaders of the American automobile company General Motors closed a plant in Fremont, California, stating the city had the worst workers in the country. The Japanese firm Toyota opened a plant there and hired 80% of workers who had previously worked for General Motors. Soon after the plant had become as productive as a factory in Japan. The mystery of this transformation was rather "simple": the Japanese manufacturer spent 300 hours training its workers, while the U.S. company had spent just 50 hours<sup>2</sup>.

Technological progress and an evolving labor market have made people face the dilemma of either selling their current skills, changing their career, or become redundant. Professor of Economics at the Massachusetts Institute of Technology Lester K. Turov commented on this situation as follows: "Uneducated, untrained, unskilled people, incapable of creative work, are being replaced by cheaper and more accurate machines"<sup>3</sup>. More essentially, the problem is outlined by another American researcher B. Glass: "A man who was considered to be educated yesterday by today's standards is uneducated and poorly adapted to life and tomorrow will be totally unsuitable because of illiteracy in terms of the new culture"<sup>4</sup>. Researchers include as distinctive characteristics of this new culture the transition of society, producing goods for society, and producing services and information technology. All this leads to the creation of new jobs in the service industry and in information technologies that requires special training. An understanding of the specialist given by the American researcher M. Knowles as a "combination of qualifications" and a "role model of competence" according to which every social role is chosen according to an appropriate set-list of knowledge, skills

---

<sup>1</sup> Филиппова Л.Д., pp. 227–228.

<sup>2</sup> Педагогика, 1994, № 2, p. 114.

<sup>3</sup> Лестер К. Туров. К новому средневековью? // Литературная газета. – 1999, 3 февраля.

<sup>4</sup> Cited: Shane, Tabler. Education for a New Millenium. – Bloomington, 1981, p. 47.

and qualities reinforces the importance of education in professional socialization. Training and retraining, upgrading skills and knowledge, become the key issue of competitiveness of the individual, the organization, indeed the nation as a whole. In a sense this issue appears to be a paradoxical situation like that in "Alice Through the Looking Glass" when "in order to remain in the same place, you need to run hard. And if you want to move, you must run at least twice as fast"<sup>1</sup>.

The problem became more vital due to the increasing proportion of adults in the general population of countries. According to the UN, in the middle of the 20<sup>th</sup> century, children under 14 years accounted for 34% of the population, and by the end of the century the figure was 30%. During this same period, the proportion of people aged 14 to 60 increased from 58% to 60% and the number of older people (over 60) increased from 8% to 10%. In the US, the number of adults is greater the number people younger than 18. In the UK, there are 15 million people aged 50-74 years old and only 12.6 million are younger than 16. The same trend is typical for Russia. According to state statistics the average age of workers in industry by 2000 increased to 39.2 years old.

Since 1992 there has been an increase in the oldest group of workers: 60-70 year-olds. Numerous domestic studies suggest that the labor activity of the elderly population is growing, especially those aged 55-59 years old. In the first five years after reaching the statutory retirement age about one in three pensioners are still working. The adult portion of the population bears the burden of the consequences of scientific and technological revolution<sup>2</sup>.

The need for the continuous upgrading and updating of knowledge faced an vital problem: universities were not ready to meet new (long-term) customers due to their traditional isolation. Therefore, in the 1960s in Europe and the United States, an intense process of restructuring of programs and learning of technologies in higher education began. In a decade (1967-1978), the number of schools with adult education classes increased from 1102 to 2375, and the number of students increased from 5.6 to 10.2 million. Centers of extended learning, traditionally called Extension Universities<sup>3</sup>, were established in a hundred US universities. Intense competition prompted large industrial corporations and professional associations, without waiting for the restructuring of university education, to improve the qualifications of a wide range of workers. By the mid-1970s, the US university system provided qualification improvements for 3.25 million people, and over 4 million people were taught in-house (in various forms in-house training) and in business schools. At the same time a new type of educational center that provided professional training and skills development began to emerge. One

---

<sup>1</sup> Керолл Л. Приключения Алисы в стране чудес. – М., 1977, р. 189.

<sup>2</sup> Владимиров Д.Г. Старшее поколение как фактор экономического развития. – Соц Ис, 2004, № 4, р. 59; Синявская О.В. Пенсионная реформа в контексте ранка труда // «Леонтьевские чтения». Актуальные экономические проблемы России. Вып., 1, 2002.

<sup>3</sup> Филиппова Л.Д., р. 247

of these, the French state educational structure GRETA, united, on a voluntary basis, educational institutions and enterprises engaged in advanced training. It originated in the 1970s to train adults in professional fields relevant to the needs of the French labor market. In recent years, increasing attention has been paid in this structure to individual adult education programs on the basis of a contract or special programme of education developed in conjunction with teachers and consultants. There are currently 300 registered GRETA centers operating in all 28 regions of France. They employ 1,300 educational advisers and 5,000 faculty advisers. International and French experts view the system as a major achievement for lifelong professional education in France which meets the challenges of the modern world<sup>1</sup>.

The new socio-economic situation at this time in our country (the USSR) had a significant impact on the world of adult education: (a) the number of training institutions increased (for the period from 1960 to 1970 the number of workers involved in different types of secondary vocational training nearly doubled from 9.8 million to 18.7 million); (b) a network of industrial training institutes and relevant departments at higher educational institutions was developed; (c) improvements in in-house courses became widespread; (d) national universities as informal institutions became increasingly popular (in the mid 1970s the country had about 50,000 peoples' universities with 10 million students). A special role in the organization of adult education belonged to the Znaniye ("Knowledge") Society established in 1947 on the initiative of prominent figures in science and culture. It continued the traditional educational activities of the pre-Revolutionary national elite. Although the activities of the society had a distinct ideological character, it satisfied the professional and recreational interests of people.

Among the new issues to be considered was the education of women. One of the controversial events that occurred during the scientific-technological revolution was that women in developed countries who began their careers on an equal or even higher educational level than men still had a lower professional status. In their turn, many developing countries had a tendency to underestimate the real contribution of women to the national economy which led to a decrease in their potential involvement in its development. Women lost their traditional skills without gaining the new features in exchange. Some important indicators of underdevelopment in health, education and economic opportunities relate mainly to the female population of developing countries. Women comprise the vast majority of the illiterate population<sup>2</sup>. The response to the features of the modern socio-economic status of women was the phenomenon of "female education". In Third World countries a wide campaign to eradicate illiteracy, which opens new opportu-

---

<sup>1</sup> Онушкина Е.В. Образовательная система ГРЕТА – основная форма подготовки и переподготовки взрослых во Франции. Материалы Всероссийской научно – практической конференции. Тюмень, 2005, pp. 43–44.

<sup>2</sup> Мэр Люсиль. Обучение взрослых, женщины и проблемы развития. – Перспективы, 1984, № 1, pp. 116–117.

nities for socio-economic development, was adopted. In developed countries an entire educational system was developed. A first group included the development of special education programs to provide a “standard” that allows a woman to be a competent professional. A second group of institutions involved to “add women” to various courses through separate “women’s groups”. Finally, there were schools named for gender aspects of their activities. An example of such an organization is the International Institute “Women and Management” established in St. Petersburg. Its main purpose is to promote women in all spheres of public life.

Another problem of the current time is education of migrants. Education is intended to help people to adapt to new socio-cultural contexts: i.e. to acquire a profession or to undergo retraining, to learn a language (if necessary), to use the cultural opportunities of a new medium for their own development, to join the culture of interpersonal relations. Often, in practice, it focuses on only training for work which the local population refuses to do. In this case, introduction to the dominant culture becomes a personal matter for each immigrant. As noted by sociologist G. A. Klyucharyov, recent events in France – such as rowdy behavior on the part of immigrants from North Africa – are largely due to the lack of attention from the French authorities to the humanitarian component of adult education<sup>1</sup>.

Integration processes, and qualitative changes in the economy and society, have been the impetus for the development of international cooperation in the field of adult education. UNESCO has made an enormous contribution to the development of “borderless education” and it has become a major center of cooperation between countries in the field of adult education. This organization includes 188 countries and has about 600 government agencies. The most important contribution to the development of adult education was made at the Fifth World Conference on Adult Education held in Hamburg in 1997 under the auspices of UNESCO. It was attended by 2500 people from almost every country in the world. The discussions covered a wide and complex range of problems: adult education and democracy, improving the living conditions and quality of adult education; guarantee of universal rights to literacy and basic education, expanding educational opportunities for women, adult education and environmental issues, new information technologies and media in adult education, the rights of different social groups in education, strengthening of international cooperation. The conference identified strategies and policies aimed at creating conditions for meeting the needs of people in training<sup>2</sup>.

An important role in cooperation between countries in the field of adult education is played by the Council of Europe. In the 1970s and 1980s there was an enormous demand for adult education across Europe. There was an

---

<sup>1</sup> Ключарев Г.А. Образование взрослых: политика и инициатива. - Круглый стол «Образование взрослых: проблемы признания». Москва, 2005, р. 24

<sup>2</sup> Итоговые материалы Пятой международной (Гамбургской ) конференции ЮНЕСКО. – ИОВ РАО, СПб, 1998.

urgent need to align the structure and orientation of education in line with the technological requirements of the developing society. In this regard, issues related to improving the organization, content and methods of adult education, as a condition of their adaptation to the changing conditions of life and work, were actively discussed. In the 1990s, when Europe faced socio-economic crisis and unemployment was rampant, aggravating the situation of migrants, the focus of the Council of Europe was adult education related to the mobilization efforts in the field, aimed at overcoming unemployment and marginalization of certain population groups. The project developed in those years, "Social Changes and Adult Education", clearly identified the problems in deciding which education plays an important role: the development of citizenship (as in social policy, and the personal position of adults), mobility (social and personal), and the initiative and ability to change their environment<sup>1</sup>. Analyses of social and cultural changes needed to strengthen Europe's competitiveness and the growing need to teach people to live in conditions of cultural, ethnic and linguistic diversity led the European Council meeting, held in March 2000 in Lisbon, to declare "Education Throughout Life" as its highest priority and principle and to develop appropriate indicators for assessing the degree of its implementation in European countries<sup>2</sup>. One of the leading channels for providing translation of the recommendations of the Council of Europe on an instrumental level was the European Association for Adult Education (EAEA), established in 1999. More than 100 organizations from 34 European countries belong to the EAEA. Guided by the idea of the learning society, EAEA cooperates with various regional, national and international institutions, organizations and institutions supporting initiatives in adult education. An important role in the development of international adult education is played by the German Adult Education Association (IIZ/DVV), which brings together more than 1000 peoples' universities in Germany. The association includes three institutions, branches of which operate in 30 countries. International cooperation is carried out through counselling and the development of international projects, training of German experts, preparation of various educational programs, and organizing and holding of international conferences and seminars.

As an imperative of scientific progress, adult education has become more than an element of public policy in many countries: it has attracted the attention of researchers. What did they see as its features, comprehending trends in society in 1960-1970s? First of all, they viewed adult education as one of the important conditions for the development of education in general. So, the French leader in the field of lifelong education, P. Lengrans, wrote: "The future of education, if considered as a whole and its capacity for re-

---

<sup>1</sup> См. Онушкина Е.В. «Реализация и развитие концепций образования взрослых в деятельности Совета Европы». - Диссертация на соискание ученой степени кандидата педагогических наук. СПб, 2000.

<sup>2</sup> [www.courier.com.ru/](http://www.courier.com.ru/)

newal depends on the education of adults”<sup>1</sup>. However, transforming the role of adult education has been interpreted differently. The British economist in the field of education, J. Weisy, the German authors, G. Grotof and M. Stallman, and other supporters of the instrumental and rational approach to education identified lifelong education with adult education<sup>2</sup>. Because they understood adult education to mean training, adults were viewed by them as *working people*. Thus, the interpretation of the continuity was “limited” to adults only, and in its contents to workers. Another view, advocated by a number of scholars and public figures of the humanistic orientation (P. Langevin and others) do not constrain the formation to the purely functional role of adults and emphasized intellectual, aesthetic, moral and civic development of people as a necessity for *life*. The same position was announced in the UNESCO’s Montreal Declaration on Adult Education (1960). It said: “Any social system is composed of people, not from living robots. Particularly at risk for highly developed countries lies in the fact that they too push forward trade and technical needs. Man is a diverse creature with a variety of needs. None of them should be considered in isolation from others and adult education programs should reflect their diversity. Mental strength and intelligence acquired by mankind in the eternal inheritance must not leave us in everyday life. To develop them to full maturity is the goal of adult education”<sup>3</sup>. In this case, the interpretation of continuity expands at the expense of the personal approach to adult education, and the boundaries of the educational space are defined by life itself.

Supporters of the identification of lifelong education with advanced training of working adults are basically view it as a kind of “fourth stage” of education undertaken by various institutes (universities and courses, specially established centers, etc.). At first glance, such a view is not a new one. At previous stages in the development of social and educational thought the dependence of the content and organization of adult education on the demands of the socio-economic situation were emphasized. In fact, the old idea of continuity of education received a new interpretation. Firstly, pragmatic researchers stressed the need for *massive* training due to the aging of the skills and previously acquired knowledge of mature people; the shortcomings of existing systems of education (dropout rates, inequality in educational opportunities for various social groups and classes, the existence of a colonial heritage, etc.). Secondly, they quite clearly identified the leading function of lifelong education as *compensatory and adaptive*. Thirdly, directly or indirectly, they talked about the need for the substantial restructuring of the entire education system, especially one that could be called the “fourth stage”. The supporters of this concept first need a new socio-economic situation and a virtually exhaustive analysis of functional (mainly professional)

---

<sup>1</sup> Lengrand P. Introduction a l education permanente. – Paris, 1970, p. 50.

<sup>2</sup> См. Осипов В.Г. Социально – философский анализ современной концепции непрерывного образования. – Ереван, 1989, pp. 64–68.

<sup>3</sup> Образование взрослых и прогресс. Бонн, 1944, p. 344.

characteristics of the content of its activities. But no matter how utilitarian the problem of “education and personality” is, the concept had a humanistic nature since it was aimed at overcoming the problems of people “doomed” to face the new situation with the help of secondary vocational training. Thus, it promotes the stability of the life of society through the development of the knowledge and skills necessary for professional work in new conditions by working adults.

Thus, the educational concept of lifelong learning has embodied the humanistic aspirations of philosophers, public figures and educators of the past on a new level. Although the educational concept reflected some of the features of the time, in particular the desire of many educational institutions to move beyond professional requirements and meet the needs of people, it had however a utopian nature to a certain extent. To be more precise, it was ahead of its time, but demanded the rather clear vector of the subsequent development of lifelong education.

An understanding of practical reforms in education and the creative use of the heritage of thinkers of previous eras help us to consider the period under review as the period of the theory of lifelong education and the gradual transition from the modification of training programs in traditional educational institutions to the establishment of specialized institutions to improve the skills of adults, to provide them with professional training, and to update knowledge and skills while taking into account the changes occurring in society and the psychological traits of the personalities in question.

**Lifelong education:  
the limits of opportunity**

The new challenge to the emerging system of lifelong education and its role and function is dictated by the serious social and economic transformations that began in 1980s and 1990s. The “world of opinions” of representatives of different philosophical and sociological schools in evaluating these changes in society is very diverse. Some characterize this society as “new industrial” (D. Bell), others as “technotronic” (J. K. Galbraith), others as “urban” (L. Wirth), others as “completed” (J. McClelland), yet more as a society “of computer science and high technologies” (Toffler, John Nesbitt), etc. With some differences in approach they are united by a decreased attention to the positive aspects of the changes occurring in the life of mankind, and an in-depth analysis of the emerging social, political and ethical challenges that grew with the same rapidity as the material achievements of modern civilization. Generalizing and profound characterization of these issues specific to Western post-industrial society, and to some extent to modern Russia, are directly related to lifelong education, presented in a number of areas of research such as that carried out by the Polish-British sociologist Z. Bauman, the French philosopher Dominique de Villepin, the Austrian philosopher

Günther Anders and others<sup>1</sup>. They help us to understand the objectives and functions of lifelong education in the new reality, characterized by the loss of human control over social processes, and its vulnerability in a situation of uncertainty, the inability of people to plan and achieve long-term goals and life strategies and replace them with immediate, though insignificant results.

What is the new challenge to the current theory and practice of lifelong learning? In order to answer this question, we turn to statements and estimates by scientists from various countries:

**1. The loss of human control over social processes.** According to Z. Bauman, the measure of social progress can only be commensurate to the level of the confidence of an individual living in that society, and it depends on one's mindset and stated positions that may be modified and improved if necessary. "The deepest and perhaps the only sense of progress is the feeling that time is on our side, that we are the cause of all that is happening"<sup>2</sup>. This makes mankind feel his indispensability. But in real life a different situation develops. Firstly, the growing number of "extra" people, i.e. those in whose services are hardly needed in today's economy, secondly, economic power is increasingly determined by the control of information, which ultimately attempts to paralyze the people themselves from developing the surrounding world and, thirdly, globalization leads to a "totalitarian-penetration logic of global financial markets in all aspects of life", and the order it develops "becomes a measure of powerlessness and subordination"<sup>3</sup>. The invulnerability of mankind to social reality creates a sense of remoteness from society, powerlessness in the face of social institutions, a sense of being unable to impact the social environment, as well as isolation and alienation from the norms and values of society. Therefore, an essential feature of the fair moral order is recognition of the indispensability of each person, recognizing the right of everyone to enjoy the achievements of civilization;

**2. Human insecurity in situations of uncertainty.** Z. Bauman considers uncertainty as one of the leading features of modern society, replacing strict and total regulatory control. The growth of instability and chaos on a global scale, where individual corporations and states seek to achieve their goals, regardless of the interests of other members of the international community, causes this. In this world, people are easily sacrificed in favor of any powerful interests. In turn, the dynamism of the era, characterized by the accelerated pace of technological, economic and cultural change, leads to unpredictable events. The sense that anything can happen without notice, creates a feeling of confusion, anxiety and vulnerability. Belief in the eternal values of humanity is destroyed by everyday experience, shaping the egois-

---

<sup>1</sup> Бауман З. Индивидуализированное общество. М., Логос, 2003; Де Вильпен Д. Крик горгульи. Главы из книги. – Иностранная литература, 2004, № 2, р. 223 - 234; Андерс Г. Мир как фантом и матрица. – Искусство кино, 2005, № 2, pp. 90–99.

<sup>2</sup> Бауман З., р. 110.

<sup>3</sup> Ibid, pp. 35, 191.

tic individual, thinking only about himself. In modern society, as Dominique de Villepin said, "people have rights but no responsibilities; there is freedom but there is no justice"<sup>1</sup>. There is another important source of insecurity: mankind, becoming the owner of the processing power of science and technology, has become dangerous to himself; he knows little of his own capabilities, or secrets, or about nature and society. The desire to "keep up" with the time leads to the situation where people, as Günther Anders observes, cannot afford to be interested in that which is unique to each of them. Value is not what they are, but what they seem. Z. Bauman reaches the same conclusion: personality is replaced by periodically interchangeable masks, and biographies disintegrate into a series of episodes. As a result, a person is deprived of individuality, the ability to formulate their thoughts and feel their feelings. An additional source of anxiety in a mobile society is accelerating technological progress. "Replacing" the crisis of competence (by virtue of its "half-life" a few years after graduation) is a more complex phenomenon in which there is an identity crisis arising from awareness of man's inadequacies dictated by the mobile age. Such a crisis is accompanied by a sense of the backlog of life, depression, a loss of sense of the new. Often it is experienced as a sign that the person has exhausted his/her possibilities;

**3. Inability of man to plan and achieve long-term goals, life strategies and substitute them immediately with not very significant results.**

The lack of clear ideals in terms of increasing uncertainty, when people alone are forced to confront these circumstances, has several implications, which are closely related to each other. One of them, as we already noted, is the shift of interests and goals of human being to a purely personal sphere. Man creates for himself "the philosophy of the home", without delegating this process to the authorities. There is evidence of a growing self-awareness, and a desire for a dignified life "here and now". But the transition into a "man of the masses" with the help of mass consumption goods and popular culture, the lack of a sense of solidarity promotes philistine ideals and consumer attitudes. Another consequence that originates in the first phenomenon is the replacement of long-term life plans with short-term goals. Invulnerability to human social reality casts doubt on the possibility of the formation and realization of long-term goals, for which there are common perceptions of a "final" result, and means of achievement. The difficulty of making a long-term prognosis in a situation of unpredictability reduces the individual's claims to implement practical, affordable plans, free of public importance, but it also provides a sense of satisfaction. In this case, moral judgements, which are subject to the means of achieving goals, give way to a pragmatic assessment that justifies any means. In turn, the substitution of life-planning strategies to "close quarters" further lead to the fragmentation of human life.

What are the relationships between the critical analyses of the modern era and the idea of lifelong education? What do they bring to a new interpre-

---

<sup>1</sup> Иностранная литература, 2004, № 2, p. 231.

tation of the essence of lifelong learning prevailing in the previous stage? First of all, the researchers quite clearly define “boundary” educational opportunities: “There is much evidence of the validity of the idea that education cannot be a substitute for social and economic reforms,” as one of the leading experts in the field of socio-economic problems of education, the Swedish scientist T. Hussen wrote. “We have to know that we cannot change the characteristics of a society or improve life, limiting ourselves to the task of introducing new and better system of education”<sup>1</sup>. What are the real possibilities of education and a sense of a “new time” invested into the concept of “lifelong learning”? Of course, as before, education is intended to help people adapt to new conditions. But the qualitative peculiarity of the “new time” leads to a different interpretation of the requirements for a person and to education. The technological revolution encouraged *working* adults to think primarily about their professional line. In other words, the boundaries are defined as functional role-based approach to personality. Therefore, the characterization of the competence of the analysis was limited mainly to the professional area that challenged the content and educational organization of *working* adults. The post-industrial society, as it follows from the analysis presented in the context of the problem, places *mankind* in the foreground, his ability to analyze and understand the world and himself, to take responsibility for what happens. From this perspective, special attention should be paid to the materials of the European Community Commission (Brussels, 2000), in which the idea of “Learning through Life” was named as the key not only because of the need to strengthen Europe’s competitiveness and improve the “adaptation” of labor, but also because of the increase in people’s desire to plan their lives and their need to “learn to live within cultural, ethnic and linguistic diversity”<sup>2</sup>. The memorandum emphasizes: “**The key figures in the knowledge society are the people themselves**”. This principle defined the requirements for basic skills and personal qualities required for active participation in society. Among them is the ability to work with information and computer technology, foreign languages, technological culture, entrepreneurship, assisting the creation of small and medium-sized enterprises, as well as such social skills as self-regulation, risk-taking, and independence.

We can draw a conclusion that the new situation has qualitatively transformed the nature of professional competence. The emphasis has shifted from the substantive (technical) knowledge and skills used by workers to solve operational problems in the conceptual side to the multi-professional knowledge and skills that address the strategic objectives that can be successfully incorporated into the development of innovation. The importance of professional competence has become the ability to operate in extreme, stressful situations. Thus, professional competence has become more autonomous in relation to the specific needs of the labor market. Sim-

---

<sup>1</sup> Hussen T. Education tn devenir. – Paris, UNESCO. 1975, pp. 123-124

<sup>2</sup> www. courier. com. ru

ultaneously, the circle of competence “serving” as professional and non-professional human life closes: communicative, social, economic and other factors are closely related to each other. Of particular importance are the acquired communicative competences, which is extra-functional. In the light of the increasing role of the personality, auto-competence, i.e. adequate representation of oneself, one’s qualities, abilities, goals and motives of activity, is particularly important (A. K. Markova).

The need for “new formations” (both in the professional sphere and outside it) is reflected in a qualitatively new level of interpretation of the social “dimensions” of lifelong education. These may be termed: *time-related*, *spatial*, and *personal*. Let us consider them in more detail.

### **Lifelong Education: the temporal dimension**

Changes in the temporal measurement encompass that which goes “beyond” the study of the role and importance of education in the activities of *working* adults and have come to epitomize the new trend, i.e. people studying throughout their lives. This idea of continuity is reflected in the special term “lifelong education” which literally means “education throughout a lifetime”. The Canadian researcher R. Kidd decoded the meaning of this concept as follows: “Education for life begins at home and at the nursery. It covers the whole school period and adolescence, including higher education and adult education, as well as the educational activities of elderly people”<sup>1</sup>. But as studies show, in actual practice, school and university education can only conditionally be considered as functioning as a lifelong process. There are several reasons that prevent preschool, school and higher education links from being considered as lifelong education.

One of the most serious problems is related to the persistence of inequality among people in education. In a study performed by the Organization for Economic Cooperation and Development (OECD), there is a note: Despite the increased access to opportunities for quality early childhood education to increase the number of students completing school education and enrolling in universities, the differences between and within countries remain significant<sup>2</sup>. The report notes that historically there are two approaches to solving the problems of equality in education.

One focuses on what is called *equal opportunities*, *equal chances*, where the most important characteristic is accessibility to education. But fair access can lead to unequal outcomes. It does not get rid of underachievement, students dropping out of school, a failure to continue education, etc. Educational sociologists of the 1960s and 1970s (Pierre Bourdieu in France, B. Jackson in the United States, T. Hussen in Sweden and many others) have revealed the close relationship between students’ educational

---

<sup>1</sup> Kidd R. The implication of continuing learning . – Toronto, 1966, p. 89.

<sup>2</sup> Левин Б. Подходы к равенству в политике непрерывного образования. – Вопросы образования, 2004, № 1, pp. 48–89.

achievements and social environment, especially the socio-cultural status of the family and society as a whole. So, according to studies conducted in the mid-1980s by the French sociologists, only 34% of students admitted after the end of primary school in the 6<sup>th</sup> grade general education lyceum, reached the graduating class. If the 6<sup>th</sup> class enrolled 21% of children from privileged backgrounds, their share in classes was 39.2%<sup>1</sup>. Similar findings in this respect were presented by a Russian expert in the field of educational sociology D. Konstantinovskiy. Long-term studies conducted under his leadership in the Novosibirsk region, recorded a stable trend: out of ten children from the families of workers and peasants that graduated high school, only four of them entered higher schools, three entered specialized secondary schools and two of them entered vocational-technical schools<sup>2</sup>. Studies of the dynamics of the value orientation of graduates of schools in St. Petersburg (conducted by members of the Academy post-graduate teacher training from 1993 to the present) also recorded a stable relationship between the institution in which young people learn and the status and material situation of families from which they came. The highest incoming group is the students of private schools and grammar schools. On the opposite side there were students of evening schools<sup>3</sup>. In some countries there is a significant proportion of young people outside the school system. In the U.S., for example, 13% of seventeen-year-olds are functionally illiterate, and among young people belonging to ethnic minorities the rate is 40%. Social selection in education is preserved later in life. For example, in 1981 4%-6% of adults were functionally illiterate in Western countries. The French sociologist A. Girard, analyzing the unequal distribution of chances for schooling, and later social success among children of different social status, said: "Having few opportunities to explain this inequality as being likely to purely economic reasons; sociologists have addressed the issue of cultural heritage. The school system in the form in which it operates today is acting for the benefit of persons who have received cultural heritage. The school claims to be egalitarian, but its main task is to preserve the privileges, to perpetuate the existing social order. It masks the means by which it selects those having money (the owners of cultural capital), and induces the children of less privileged classes to eliminate themselves"<sup>4</sup>.

The second way to overcome latent selection is associated with the search for means *to achieve equality in the results* of training activities, such as graduation, employment, etc. Despite the importance of both approaches

---

<sup>1</sup> Вознесенская Е.Д. Реформы образования и жизненные старты: французский опыт. – Педагогика, 1994, № 4, p. 110.

<sup>2</sup> Константиновский Д. Все меняется, а неравенство остается. - Известия , 2 июля 2001.

<sup>3</sup> Выпускник петербургской школы в зеркале времени. / Под ред. С.Г. Вершловского. – СПб, СПб АППО, 2004.

<sup>4</sup> Girard A. La Réussite Sociale En France. Ses Caractères, Ses Lois, Ses Effets. P.U.F. Travaux Et Documents N°38, 1961, In-8, Br. 356 Pp

in enabling people in the lifelong education system it is particularly important not to emphasise the number of years spent in school and the learning outcomes that determine whether the education received provides an adequate basis for full development and serves as a foundation for learning throughout life. The thematic review of the OECD presented a system of measures used by various countries to one degree or another, which tried to improve the status of equality in education. On the one hand, it included *social support*: a variety of subsidies, reduction of tuition fees, housing improvements, as well as legal measures to eliminate discrimination, etc. On the other hand, it included *teacher incentives*: the development of new programs, specifically arranged counselling, new types of certification, changing the rules of admission to universities, etc. As a result of measures taken, some success in introducing people to education was achieved. Thus, from 1975 to 1998 the total number of primary schools in the world increased from 500 million to 680 million. But this success did not, and does not, solve the whole problem: the disparity in obtaining the necessary knowledge and skills still remains essential. UNESCO noted that in 2000 that more than 113 million children had no access to primary education, while more than 880 million adults were similarly disenfranchised, i.e. a seventh of the world's population were illiterate. Of these, two thirds (550 million) were women. In Europe and Central Asia for the period from 1993 to 1998 in families where the head of the family had received only basic education, the probability of falling into poverty was on whole 20%-80% higher than in average families<sup>1</sup>.

In 1990, help came in the form of the World Conference on Education "for all". The importance of this as a major trend in education was reaffirmed at the World Education Forum held in April 2000 in Dakar, Senegal, where a program of "Education for all" was adopted that included: (a) expanding and improving comprehensive early childhood care for young children and their education, especially for disadvantaged children; (b) ensuring that by 2015 all children (particularly girls, children from disadvantaged backgrounds and those from ethnic minorities) have access to free and compulsory quality primary education and that they finish it; (c) ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills; (d) increasing adult literacy to 50% by 2015, especially for women, and to ensure adults have equal access to basic and lifelong education, based on justice for all; (e) eliminating by 2005 the gap between boys and girls in primary and secondary education, and the achieving by 2015 equality between men and women in education; (f) improving the quality of education in all its aspects and ensuring excellence for all so that everyone can achieve recognized and measurable learning results<sup>1</sup>.

Along with the development of measures aimed at ensuring equality in the policy of lifelong education, different approaches to institutionalized edu-

---

<sup>1</sup> Образование в странах с переходной экономикой: задачи развития. Всемирный банк, 2002, р. 8

<sup>1</sup> Дакарские рамки действий. Форум по образованию. - Дакар, Сенегал, 2000.

education were developed. One of them was *the radical-critical approach*, which could be seen as a reaction to the failure of the existing education system in addressing fundamental problems of human development. The most consistent approach is represented in the works of I. Illich. He put forward a program for the “de-schooling of society”, i.e. the destruction of the school system in modern society because school educates clients of social institutions, and provides consumer-related education and knowledge. An equally critical assessment of the author's opinion was that universities were engaged in the production of people with diplomas. From his point of view, lifelong education is nothing but a trap which finally delivers the modern society. Instead of institutions that provide standardized values, I. Illich proposes a system of “open” social institutions designed to create proactive and independent personalities. But the call for the destruction of the existing education system, the “replacement” of its institutions, and the proposal for “open” access to those who want to learn, not only provides continuity between the stages of lifelong learning, but actually negates systematic educational activity and leads to reduction of the level of education in society as a whole<sup>1</sup>.

The fundamentally different concept of *progressive improvement in favor* of the school system recognizes the crucial role of basic education in shaping young peoples' willingness to learn throughout life. Summarizing the estimates and opinions of the supporters of this concept, a researcher in the field of the sociology of education, A. Banavot, notes the important social role of schools in educating young people about cultural values in shaping key competencies and vocational training. Changes occurring in young people under the influence of schooling rather have a lasting than a transitory nature. Young people who have received secondary education bring an additional social and economic contribution to society. However, researchers are unanimous in recognizing the phenomenon of the “school of inflation”, which manifests itself in a crisis of values in education that reduces the quality of training through a mismatch between school and life. One of the manifestations and consequences of the crisis is the utilitarian, consumerist attitude of young people to education, forming the context for a limited period of educational activity<sup>2</sup>.

There is a quest for ways to increase the humanistic potential of schooling in differing countries due to socio-economic and socio-cultural characteristics. However, you can allocate common features in the reforms aimed at developing young peoples' willingness to engage in lifelong education: (a) increasing the social and personal significance of this phase of life; (b) the introduction of broad knowledge that provides flexibility to adapt to changes in the economy and society; (c) awareness of education as one of the major forms of human activity; (d) the development of cognitive interests

---

<sup>1</sup> См. Огурцов А.П., Платонов В.В. Образы образования. Западная философия образования. XX век. СПб, 2004, pp. 387–398.

<sup>2</sup> Банавот Аарон. Критический анализ сравнительных исследований. – Перспективы, 2003, Том XXX11, № 1, pp. 57-79

and abilities to learn independently; (e) the development of experience in applying knowledge and skills to solve unfamiliar problems and challenges; and (f) vocational guidance designed to promote awareness of young peoples' abilities and inclinations, and the formation of life plans. As we can see, "education for all" provides a systematic approach to all levels of the educational system throughout the life of an individual, and the foundation is public education. Therefore, the training of young people must begin after completion of high school. Learning technologies are designed to develop in pupils cognitive initiative, and the ability to learn independently. To do this, "governments must take education not as an activity that has a defined time frame that is terminated at the time of graduation, but as an ongoing process"<sup>1</sup>.

The "temporal aspect" of lifelong education was seen as a priority of school policy in a number of documents that defined state and interstate politics in education. Thus, there were policy priorities in education for 1999-2005. The commission of the European Union in the first instance pushed the issue of general and vocational education for young people as one of the conditions of its preparation for education throughout life. For this the program was provided with: (1) focus on youth training needs for the economy while considering social and cultural issues; (2) promotion of learning throughout life; (3) support for innovation; and (4) development of common principles for quality teaching. These measures are aimed at improving basic education, and provide for the establishment of a "European educational and cultural space"<sup>2</sup>. The modernization of Russian education, as evidenced by Ministry of Education and Science of the Russian Federation documents (2005), depends on the development of vocational lifelong education. For this a broad system of measures was developed that was, however, considered to be outside general education and beyond general cultural issues<sup>3</sup>.

The revision of the traditional "boundaries" of lifelong education includes the "school territory" and follow-up activities for adults. The personal approach formed the object of analysis and the subject of the educational activities of people of the Third Age. Growth in their numbers in the world, as mentioned earlier, "caused" the two issues to be closely linked: the need for greater use of creative opportunities for elderly people, their life and professional experiences by creating conditions for maintaining their vitality and sense of value<sup>1</sup>. General humanistic approaches to this stage of life were

---

<sup>1</sup> Develay Michel. Donner Du Sens. A L Ecole. Paris, ESF editeur, 1966, pp. 19 –20. ; Дюбэ Ф., Мы столкнулись с феноменом школьной инфляции – Известия, 2003, 24 сентября.

<sup>2</sup> Фабиан Б. Политические приоритеты в образовании на 1999 – 2005 годы. В сб-ке «Перспективы и тенденции в образовании взрослых». – Институт по международному сотрудничеству Немецкой ассоциации народных университетов. Бонн, 2000, pp. 208-212

<sup>3</sup> Документы доступны на Web-сервере Министерства образования и науки РФ [www.unformika.Ru](http://www.unformika.Ru) | goscom \ deve \ edu. txt

<sup>1</sup> Понимание неизбежности старения населения и меры, намеченные правительством РФ, содержатся в Концепции демографического развития РФ, а также в

expressed by Pope John Paul II in his “Letter to the Elderly”: “Elderly people are custodians of collective memory”, the late pope wrote. He stressed that to exclude the elderly from active life is like rejecting the past. And the present has its roots in the past. John Paul II made connections with human frailty when he wrote that importance of the past “is manifested more clearly than in one’s youth. It urges us to recognize the interdependence of all ages: everyone needs a friend and is thus enriched by gifts and talents”<sup>1</sup>. The growing social and personal significance of this phase of life has prompted researchers to study the problems of tertiary socialization that continues into the primary (childhood) and secondary (mature) phases. To replace the notion of the third stage of life as predictable, painful, and associated with loss and the extinction of the mental and physical strength comes a new interpretation of old age, defining not just the number of years, but the health and vitality of individuals. On this basis there are two types of socialization<sup>2</sup>.

In *the first type* of socialization the change of social status is associated with the desire of people to realize themselves in new circumstances. With these intentions in mind, people are encouraged to plan ahead for their future and to anticipate the possible negative conditions in the new stage of life. The feeling of being wanted, the desire to benefit others, and the need to share experience help them to survive this crisis without too much emotional disruption. New friendships, new and exciting classes, and the active struggle for their rights help people to overcome the power of the past. Expanding the sphere of social activity contributes to the emergence of new abilities and interests, the development of new specialties, and the preservation of mental and physical activity. The features of “young old age”, as M. Buber observed talking about one of his colleagues, mean that “old age is a wonderful thing if people have not forgotten how to *start*, and this old man, perhaps, in fact, learned it only in old age. He did not become young, he remained the same age, but now he was having a young and self-aware old age”<sup>3</sup>.

*The second type* of old age socialization is characterized by a passive perception of life, alienation, and a narrowing of interests. Complete subordination to the power of the past sharply narrows the scope of this perception, which is mainly seen as a negative. The main feature of the midst of the crisis is a loss of personal identity. In this case, there is a reduction in intellectual capacity: the mind is closed to new ideas (E. Erickson).

The differences in the types of socialization are largely due to the nature of previous stages of life. The wider scope of activity people have had, the richer and more varied their cognitive activity, the more prerequisites

---

Национальном Докладе «Пожилые люди в Российской Федерации», подготовленном ко Второй Всемирной ассамблее по проблемам старения (апрель 2002, Мадрид).

<sup>1</sup> Русская мысль. Еженедельник. – Париж, 1999, 4–10 ноября.

<sup>2</sup> Анцыферова Л.И. Новые стадии поздней жизни: время теплой осени или суровой зимы? // Психологический журнал – 1994, - Т. 15, №3, pp. 99–195.

<sup>3</sup> Бубер Мартин. Два образа веры. – М.: Республика, 1995, p. 345.

they have for the development of individual capabilities at the new stage of life. And vice versa: the loss of "role" activity "leads to the depersonalization of an individual, the loss of a sense of self-identity"<sup>1</sup>. Therefore, for those "Third Age" personalities, the activity of communication and expanding the scope of relationships with other people are of particular importance. However, they are faced with limited participation in public life, intergenerational and intercultural conflicts, and a shortage in the field of communication. Education acts as an important means for extending social contact, enriching the culture of everyday life, and promoting self-realization and thereby perceiving the meaning of life. A sociologist from Oryol, G. M. Kononygina, based on analysis of research into the socialization of older people, defines the strategy of education at this stage of life thus: it must be intended to help the elderly person to realize their potential and to identify potential for further development<sup>2</sup>. Education orientated in this way on the one hand actively promotes independence and a search for solutions relevant to the issues and concerns of older people while on the other hand helps them to feel relevant in society. These goals define the logic and content of the growing practice of education for people of the third age.

One direction of study into the socialization of people of the third age is associated with the development of educational activity through interpretation of actual problems of the present by referring to the memories and experiences of the past. The Dutch experience of uses a biographical method, according to Jumbo Clerk of the NGO "Ulysses", that considers human life in light of views about its meaning with an analysis of past events to find new ways to improve the lives of individuals and society<sup>3</sup>. The University of the Third Age at Louisville (USA) and similar establishments pay special attention to the organization of interest groups, giving an opportunity for people of retirement age to share experiences in different spheres of life and to learn from each other. The practice of such groups is very diverse: from learning a "field" to tourist trips. One important means of reintegrating the elderly into the social environment becomes the self-organization of their educational activities. In Germany, for example, there were several models of such self-organization: "Between Work and Pension" to help yesterday's professionals to adapt to their new status, "Seniors Helping Young People", which aims to transfer experience to young people wishing to establish a small business, "Community Goodwill", which allows highly skilled workers the opportunity to repair orphanages, homes for the elderly, etc. The educational process allows retirees to choose topics of interest to them, aspects of the material being studied, to determine the rate of learning and different forms of activity.

---

<sup>1</sup> Анцыферова Л.И. Психологическое учение о человеке: теория Б.Г. Ананьева, зарубежные концепции, проблемы. // Психологический журнал, - 1998, Т.19 - № 1, р. 7

<sup>2</sup> Кононыгина Г.М. Герагогика: Пособие для тех, кто занимается образованием пожилых людей. Орел: Красная строка., 2006, р. 42.

<sup>3</sup> Клерк Юмбо. Образование пожилых в Голландии. Материалы конференции «Образование пожилых людей: перспективы для общества и человека» М., 2000, р. 50.

Independently organized training provides the opportunity to meet needs that could not be met within professional life, to stimulate understanding of this new stage of life and fill it with socially meaningful goals.<sup>1</sup> According to Spanish researchers, education is intended to overcome alienation between generations. Therefore, during training, the elderly should not be isolated, referring to age restrictions, but rather develop forms of intergenerational interaction, ensuring the development of common interests and goals in teaching the young and the old<sup>2</sup>. A wide range of educational programs and courses on law, local history, professional issues, health, languages and other subjects relevant to the needs of pensioners, is being implemented in many regions of the Russian Federation<sup>3</sup>.

One notable phenomenon in the cultural life of St. Petersburg, for example, was the creation in 1998 of the People's School for the Elderly at the regional public organization "House of Europe in St. Petersburg". Thirty training courses developed by scientists met the diverse needs of students. The newly developed community is based on shared interests: a meeting club, a grandmothers' club, a rhetoric club and others. In some cases the role of teachers was performed by students with extensive professional and life experience.<sup>4</sup>

The creativity of retired people crosses borders. One example of this "Commonwealth" is an amateur theater, created jointly by German and Russian pensioners. Preparation of the play and work on its staging solved a set of political tasks (destroying persistent stereotypes and overcoming all sorts of phobias), developed initiative and independence (to ensure a free choice of problems, joint discussion of the creative tasks), enriched the cognitive sphere (familiarity with the cultural history of another country) and so on<sup>5</sup>.

The extension of time limits helps to develop a qualitatively transformed understanding of the educational space.

### **Lifelong education: spatial characteristics**

Space as a philosophical category represents a form of existence of things and events, reflecting their experiences and coexistence<sup>40</sup>. The concept of space is firmly established in many spheres of human life. Currently there is talk of political, cultural, informational, and educational space. The characteristics of social space as an objective reality, at any particular point in time in a person's life includes various institutions of socialization, large and small social groups, and interacting with that person joins the social-

---

<sup>1</sup> Самоорганизация пожилых: опыт Европы. СПб, 2002.

<sup>2</sup> Кононыгина Т., Лобанова Г. Образование пожилых в Единой Европе. – Новые знания, 2006, № 2, р. 34

<sup>3</sup> См. Кононыгина Г.М., pp. 150–165.

<sup>4</sup> Высшая народная школа: вчера, сегодня, завтра. Под ред. Н.П. Литвинвой. СПб, ИОВ РАО, 1999.

<sup>5</sup> Агапова О. Опыт работы с пожилыми: «Театральная мастерская» - Новые знания, 2000, №1, pp. 42–47.

historical experience<sup>1</sup>. Several authors consider the educational system as a set of educational institutions, complete with the infrastructure of education, i.e. psychological, methodological, marketing and other services<sup>2</sup>. But in this case, the space that education is reduced to is a system of social establishments. Meanwhile, in practice, the source of education is not only the school. It is not by chance that the statement by the European Ministers of Education stressed the need to “take certain steps to ensure merging of the boundaries between different levels of formal and informal education”<sup>3</sup>. On this “territory” there is a collision of different, contradictory, imperceptible, inexhaustible and limitless sources of influence that have a significant impact on the realization of a person’s ego. It is the characteristics of this space that create the spiritual world of mankind, as K. Paustovsky wrote, recalling his school years. Along with his teachers, and the theaters, libraries, symphony concerts in the Kiev of his youth, he mentions the gardens of Kiev, the bright and crisp leaves of a Kiev autumn, the Dnieper river running through the city, the soft, misty winter, the fields, the rooftops, the apiaries... “It’s hard to grasp the impact of these things, diverse and often distant from each other, in our youthful minds. But there it was. It gave a special poetic structure to our thoughts and feelings”<sup>4</sup>. A feature of spatial characteristics is the influence of synchronicity. Therefore, the “simultaneous cut” (according to Yu. Lotman) reveals the simultaneous presence of different factors, which interact with people during their formation. A complex and sometimes contradictory interweaving of semantic spaces generate new meanings associated with the individual consciousness, due to past experiences and visions of the future. Therefore, at any given moment, space and subjective time interrelate (“freeze frame”).

Of particular importance in today's controversial social space is the globalization of information. “Duplication of intellectual product, the transfer of information through the press, the telegraph, radio, television, lectures and seminars within the framework of universal education, and now the Internet... what fundamentally distinguishes the modern society is information”<sup>5</sup>. A direct consequence of such transformations is the unlimited extension of the “here and now” cognitive capabilities of mankind, an enrichment of its gaming activities, and rising awareness of the issues. Simultaneously, the growing similarities between work on the computer and managing real objects in communication mode online and communicating in real space leads to the virtualization of real lives. A possible consequence is a growing dependence on the Internet, characterized by an inability and unwillingness to

---

<sup>1</sup> Асмолов А.Г. Психология. М., 1990, р. 28

<sup>2</sup> Пальнов М.П. и др. Стратегия развития образовательного пространства региона / Педагогика, 2000, № 2, pp. 16–23.

<sup>3</sup> Стандарты и мониторинг в образовании. – 2000, №., pp. 44-46

<sup>4</sup> Паустовский К. Собрание сочинений М., 1957, Vol. 3, p. 199.

<sup>5</sup> Иванов Д.В. Виртуализация общества. – СПб.: «Петербургское востоковедение», 2000, р. 11

digress even for a short time from work on the Internet, disappointment and frustration arising from forced diversions, and an inclination to forget about education, employment, personal and business meetings and so on.<sup>1</sup>

Increased accessibility to information is associated with another problem, that of reticence toward knowledge, and the simplification or dissemination of false information. As an expatriate writer from Lebanon, D. H. Jubran, said, "Much of the teaching is similar to a window pane. We see the truth through it, but it also separates us from the truth". In refusing to analyze the causes of certain complex phenomena and their representation in the form of a chain of simple events, the uniqueness of findings make a person an object of manipulation. The wider the world of information he enters, the more the danger of his identification with a certain group values, the doctrine of group community. Mastering "the rules of the game" allows a person to remove the burden of responsibility and to be dissolved in some kind of "us". The ability to withstand the destructive effect of the information space is due to the selective positions of the individual, and his level of critical thinking.

The reported characteristics largely determine the features of the spatial characteristics of lifelong education. A variety of sources and tools with which people interact let us talk about *polylogue*, i.e. a multiplicity of sources for education. The horizon of information perception is no longer confined to an educational institution, family, or the place of residence. It has expanded to a world wide scale. In the new social situation, educational institutions are related to the media, production collectives, public organizations, political movements, museums, voluntary associations, youth groups, companies, enterprises, governments, etc. The materials of the Memorandum of the Commission of the European Communities, which have already been discussed, emphasize the need to "transfer learning closer to home". For this purpose, the establishment of learning centers in each locality, not only in schools but also in the areas with a large number of people (shopping malls, libraries, museums, places of worship, parks, tram and bus stations, health centers, etc.) is encouraged. There are unprecedented opportunities for human development, and more effective solutions to many professional, economic, social and personal problems. Actually, each of these socializing factors has its educational potential. Between them as there is no strict educational hierarchy. In each case, the educational trajectory is built by the person in question.

The intersection of the educational and social space allocates, in addition to formal education, informal and non-formal non-traditional education categories. In contrast to formal education as "institutionalized, built on the principle of age and hierarchy covering all levels from primary school to uni-

---

<sup>1</sup> Генисаретский О.И. Процепция и виртуальность в возможных жизненных мирах // Виртуальные реальности в психологии и психопрактике. Вып. 1. – М.: Институт человека РАН, 1955.

iversity graduation rate"<sup>1</sup>, non-formal education is "any organized, systematic educational activity outside the formal system"<sup>2</sup>. Finally, informal education is the "acquisition of knowledge, skills, norms and beliefs in daily life and contacts with the environment". Basically, the space becomes "educational", according to the Indian researcher P. Shukla, to the extent that it "spills" outside of educational institutions into the surrounding social reality. The ability to equate the rights of formal, informal and non-formal education turns society into a limitless educational arsenal. If the continuous nature of education is fixed in the term lifelong education, the spatial dimension adds another feature: it is open (open education). "Openness" in education emphasizes its flexibility, the integration of types and components, while the "closedness" emphasizes the demands and needs of people. "Education is not limited to the study periods and the walls of educational institutions," notes G. L. Ilyin, but it takes on "the traits of life, i.e. the process of personality development throughout the socially active life, and life takes on the features a lifelong educational process"<sup>3</sup>. In this situation, special importance is given to the position of the individual. This is because, "time is not to be chosen, we live and die in the period we have" (Kushner). But even though "time is given, it is not negotiable. What is negotiable is your place in it" (N. Korzhavin). In this "dialogue" of poets there is the clearly expressed idea of human responsibility for their choices. For some, educational space "shrinks" to the clearly defined boundaries of school, or university extension courses. For others, the "university" is life itself. Some are "moving" in the space on one and the same desired path. For them, education is a means of addressing specific issues. For others, each segment of "living space" helps one to broaden intellectual horizons, and to pose and solve the questions of life. In this case, educational activities are not confined to clearly defined boundaries, and a substantial component of education is becoming less important and more exchangeable. What is studied is not as important as the process of learning. All this makes the individual the creator of his education. His position in this area reflects a view of the meaning of life, a place in society, and human and civic duty.

The relationship between the temporal and spatial characteristics of education, the totality of all its kinds and forms in "time and space", and the integration of formal, informal and non-formal education, have enabled the U.S. researchers R. Hutchins<sup>1</sup>, and then T. Hussen<sup>2</sup> to push the idea of an "ever-learning society" in which "everyone is always studying everything". At the same time society is "constantly learning", i.e. all resources act as a training course, and the establishment of such a society is only possible if

---

<sup>1</sup> Coombs Ph., Ahmed M. *Attacking Rural Poverty. How Nonformal Education Can Help.* – Baltimore. 1974. p. 8

<sup>2</sup> Ibid.

<sup>3</sup> Ильин И. Проективное образование – форма образования взрослых. – *Новые знания*, 2006, № 1, p. 4.

<sup>1</sup> Hutchins R. M. *The Learning Society.* – Harmondsworth. Penguin, 1970.

<sup>2</sup> Хюсен Т.К обучающемуся обществу. // *Курьер ЮНЕСКО*, 1983, июнь, pp. 13-15

the development of the personality does not encounter social and cultural barriers. We emphasize once again: the temporal and spatial characteristics of education intersect at one point, i.e. the position of an individual. A personality “creates” the learning society and at the same time enriches their own spiritual world. This encourages more detail on the third aspect of the problem, the personality and education.

**The education of the individual:  
values and motives**

The topic of “the individual and education” has many aspects. An analysis of what makes education a process that accompanies a person throughout his life is particularly important. As we have already noted, the system of social stimuli of varying degrees of generality, “outgoing” from society, to some extent defines an individual’s relationship to education, and encourages him to learn. However, it becomes truly continuous only when it accrues personal meaning and is able to meet the needs of stakeholders, i.e. becomes valuable. The American sociologist T. Parsons, describing the role of value orientations, wrote: “What means and goals to choose from those available, what are the requirements, motives, and to what extent are they subject to satisfaction is in general the choice of a person, are due to value orientation, which subjects a person to certain standards and guides him in his acts of choice”<sup>1</sup>. A large amount of domestic and foreign sociological and psychological research (including that conducted by the author) notes especially the relationship of an individual to education at different stages of his life.

One of the specific features of the value orientations of young people enrolled in middle or high school is the focus on the future: career choices, the reference group, and eventually lifestyle. The selection is based on the ratio of the young man to himself as the person creating the present and future. This is accompanied by a revision of the system of values prevailing earlier. The process of personal and professional self-determination presages the attitude of young people to education. This is significant to the extent that it offers no ready answers to the concerns of young people, and allows them to find their own life experience in communicating with their peers, then the characters of books, films, plays and through them with poets, novelists, actors, and the process of active participation in public life. “Gaining knowledge is mainly a means to justify worldview and self-produced moral, political, aesthetic, religious or atheistic views and artistic tastes”<sup>1</sup>. At this stage of life the influence of family on the self-determination of young people remains, and formal education is complemented by the (rather controversial) actions of the “parallel school” of the media. This allows us to note the position of the leading features of personality, formed under the influence of education at this stage of life.

---

<sup>1</sup> Parsons T., Snils E. *Toward a General Theory of Action*. N.Y. 1962. pp. 58-59

<sup>1</sup> Каган М.С. *Философия культуры*. – СПб, «Петрополис», 1996, p. 303.

The qualitative identity of the next phase of life is due *to the inclusion of human industrial activity*. It determines the character of “meeting” with education. Adults are guided in learning, above all, by practical needs. They want to see a direct connection with the knowledge acquired from their professional or personal lives. If adults already possess the necessary practical knowledge to solve problems in different spheres of activity, they do not feel the need to go beyond this established life and those professional experiences. Experience allows them to classify the phenomena, and prompt emerging challenges. Thus, up to certain point, the available information is sufficient for an adult with a social stock of knowledge. “As long as my knowledge works perfectly, I kick off all doubts with regard to it”<sup>1</sup>. But the more difficult the problem that arises, the less valuable is past experience in finding its solution, and therefore the less valuable is previously learned knowledge. The need for new knowledge occurs when one is confronted with problems that demand solutions. It depends on the nature of the evolving need for a qualitatively different knowledge: scientific, technological, civic, religious, etc. Respectively, these are different and their sources are formal, non-formal (school, library, church) and informal (e.g. communication). Essentially, new knowledge is introduced into another human social reality. Its identity is in a *new* vision, a new vision of the world. Over time, it becomes relatively commonplace, i.e. with an element of formed experience, yet another problem that arises in the process of cognition or “outside” that does not mean people have to revise the old stock of knowledge to critically assess an existing system of values.

The process of an adult adopting a new social reality is not as straightforward as it might seem at first glance. In many respects, as already noted, this is due to the social situation in which an individual might live. In a stable society, this process presents less conflict. In times of radical social change, the dismantling of the usual scale of values calls into question the meaning of life. Hence, different strategies to protect the self are developed: from social passivity to extremist activity or longing for something that is not very clear. The difficulty of finding the “self” in a new situation is compounded by the psychological features of an adult, his desire to keep the agreement reached, and maintain a trouble-free existence. There is often a powerful psychological barrier in these new circumstances. Knowledge can be not taken in at all, and even rejected. At this point one remains faithful to one's experience and the prevailing system of values and different ways of putting a defense against an onslaught of problems. “Because of the propensity of people to see just what they are looking for, erroneous early views can easily become self-assuring. Acting in accordance with false beliefs, people create their own reality to support their ideas, and avoid situations that can expose this 'reality' corrective test”<sup>1</sup>. The radical impact of new knowledge on

---

<sup>1</sup> Бергер П. Лукман Т. Социальное конструирование действительности. СПб, 2000, р. 254.

<sup>1</sup> Бандура А. Теория социального научения. СПб, 2000, р. 254.

the personality of an adult is associated with situations that involve the critical re-evaluation of experience, ensuring that he “throws the weight of his biography” behind the crisis (A. N. Leontiev). Thus a new social reality, that can be quite eclectic, is created: for example, in the professional field it “happens” with the help of scientific or technological knowledge, in the spiritual sphere with the help of religious knowledge, etc. There is contradictory experience linked with another of its features: it includes not only scientific but also an ordinary conception of reality. If scientific knowledge is formed in the process of education and self-education, then everyday reality, the professional community, and a superficial perception of theoretical knowledge is formed under the influence of the ordinary. An inadequate representation of emerging-myths as a “product” of its own experience are most often understood as correct, the truth of which the adult does not doubt, and which are for him is over-significant. These are determined by the value system and become ideological guidelines<sup>1</sup>. These features of life and professional experience of adults claim specific requirements for education. It does not by itself provide a critical attitude toward own experience and attitudes, but only under certain conditions that require special analysis.

Education is not only for survival and self-defense, and not only for the improvement of professional competence and the experience of correction, but also a component of life, enabling people to rise above the everyday and feel the fullness of being. We can assume that the effectiveness and value of education depends not only on its usefulness or its ability to meet human needs in different areas, but also on an unselfish attitude. Many people think that for education to possess intrinsic value is hardly possible, since “knowledge for knowledge's sake” is not stimulated in any way. The aimless joys of knowledge seem doubtful. But only at first glance. Its qualitative transformation can take place with the inclusion of rights in educational activities: it becomes important not only for the bottom line, but for the new knowledge itself and for the process of initiation to knowledge. In this case, the person is as if freed from the chains of the causality of social activities (including training). Cognitive and creative processes gradually become independent of what is directly related to everyday human life. This relationship is replaced by “self-motivation” - the pleasure and joy of an intellectual quest.

At various stages in working life, and in different socio-cultural environments, the relationship between education as a value and the value of education is changing. Thus, in conditions of social instability, the inclusion of adult education activities is associated primarily with practical, utilitarian motives associated with the problems of survival, protection, and the search for answers to the questions brought to life by the breaking of traditional norms. It can be assumed that as the life stabilizes, material conditions im-

---

<sup>1</sup> См. Лобырев А.А. Социально – психологический анализ мифа: Дисс. на соиск. уч. ст. канд. психол. Наук. М., 1997, р. 31; Найдыш В.М. Философия мифологии. От античности до эпохи романтизма. М., 2002, р. 21.

prove and sense of security is formed, a functional relationship to knowledge will work closely with “disinterested” cognitive interests that develop with age. The practical and intrinsic values of education operate in different ways. In the first case, educational activity is determined primarily by expectations of future possible external rewards (promotions, supplemental benefits, etc.). The origins of such expectations are largely beyond the cognitive sphere. They are due to the interpretation of older influences on the environment. It can be assumed that education in this case stands as one of the most important factors of the *socialization* of adults.

The intrinsic value of education is internally motivated. It involves active research, guessing, intuition, and intellectual joy, which arises in the process of cognitive activity. This feeling was expressed by Pushkin as follows: “Oh so many wonderful discoveries / the Wisdom Spirit brings to us, / together with the Experience — the child of hard mistakes, / and the Genius — the friend of paradoxes, / and the Chance — the Lord the inventor.” In the intrinsic value of education there are great possibilities of *individuation*, i.e., the development of an autonomous inner world for the individual (“subjective reality” by V. Slobodchikova), its self-realization in the process of cognitive activity. The accumulation of new knowledge and new ways of orientation promotes the emergence of a sense of identity and increased capacity in the perception of the world and the self in it. Beyond the visible and familiar world, after the world of “common sense”, an individual opens up a world of hidden relationships. A man steps over the narrow boundaries of his individual existence, psychologically and socially, and he starts to become, in a sense, a universal being.

In this process of initiation to the knowledge of adults there is another serious problem associated with the consequences of adapting knowledge to their needs and capabilities. The practice-oriented nature of knowledge, which constitutes the content of adult education, can sometimes lead to an oversimplified view of the rather complex scientific concepts and ideas that give rise to scientific inquiry and its results. As a result, people can be carriers of “half-knowledge”, which is much more dangerous than simple ignorance. “In uncritically assimilating information drawn from various sources, snatching it from the real context and arbitrarily fabricating a fancy design, people are extremely active, even aggressive, and they do not allow for the idea that they cannot be right”<sup>1</sup>. It can be assumed that such “half-knowledge” is the source of the formation of mythological consciousness. The quest for ways to keep a sufficiently high scientific level of practice-oriented knowledge is one of the most serious issues in the theory and practice of adult education. The solution, on the one hand, is intended to enhance the intrinsic value of education, and, on the other hand, to overcome the danger of dilettantism.

---

<sup>1</sup> Псевдонаучное знание в современной культуре (материалы «круглого стола») – «Вопросы философии», 2001, № 6, p. 30.

Along with actual motivations that encourage adults to improve their professional competence, their desire to compensate for unmet need also increases: to “remove” the frustration that has accumulated during their working life, to overcome their complexes and anxiety, to increase social contacts.

Serious adjustments in the attitude of adults to education commercialize this area as services offered on the market. As rightly noted by the German scholar E. Shlotts, education itself is not a commodity in the traditional sense: it is impossible to buy it. Therefore, the word “service” is used generally to describe this sector of the economy and the activities of professionals working in relevant organizations (people’s universities, qualification improvement centers, etc.)<sup>1</sup>. In this sense, the “language of the market” can be regarded as a service to develop training programs, courses, lecture series, seminars, etc., as well as a “product” is the result of learning: personal (knowledge, skills, etc. ) and “material” (a certificate that helps to move up the career ladder). Services of this kind are very specific: an adult is convinced of their value either during training or much later. Their quality depends largely on the motivation, skills and expectations of the people. One can assume that the poorer the adult, the more he or she acts as a consumer of services (a “client”). During training he can become a “collaborator”, “creator of services” instead of being a consumer. And in this case he ceases being a client. Of course, the transition to the adult position, “the recipient of knowledge” (“Customer”) to the position of the creator of education is determined by the quality of education itself (its content, its organization, and its proximity to the needs of learners, etc.). But a decisive role in this process is itself an adult, his values and motives. This reflects the feature of lifelong education as a service: its ambiguity, because the value of training becomes apparent only during the process itself, or much later, its processes and results are ambiguous and multifunctional, and it requires the active participation of the learner, and in this sense differs by “joint production”.

Tallying the results, the impact of education on the life of an adult human can be described as follows: (a) successful fulfillment of social roles, (b) active participation in the labor market, (c) improving productivity, (d) flexibility of intelligence, (e) cognitive activity, (f) effective decision-making (independence, rationality, the ability of foresight), (g) selectivity in the field of leisure.

The stage of the third age makes substantial adjustments in relation to education. However, as already noted, it is largely predetermined by the previous stage of life. Those who managed to reach a certain level of education that has shaped educational needs, are “included” in the third age without any trouble. Difficulties await those who had low levels of education, a negative learning experience, for people who do not believe in the force of

---

<sup>1</sup> Перспективы и тенденции в образовании взрослых. Сборник статей. Составители У. Гартеншлегер, Х. Хинцен, СПб, Изд-во «А.В.К. –Тимошка», р. 63.

school. Social isolation experienced by these people, turning them into customers, should be imposed stereotypes and prepared schemes. They avoid taking their own decisions. Research and practical experience show that education is important for them if its content is grounded in life experience and allows them to acquire new knowledge and skills necessary for everyday life. Courses and programs targeting the elderly with low skills and a negative learning experience are designed to overcome social exclusion, to expand the circle of communication and strengthen social relationships. The intrinsic value of knowledge, the joy of “purposeless” knowledge is implemented in the educational activities of that part of the elderly which has kept creative activity and a high level of cognitive interests. Instead of adapting to the existing education system, they create it anew in its measure. In this alternative education there are no grades, credits, or diplomas. In the U.S., for example, currently there are 23 million pensioners, i.e. every third is studying something.

The differences with regard to education, for which there are features of the world’s values, interests and talents, cannot talk about a single type of culture age, but at least two typological groups: (1) creating a new situation for oneself which acts as one of the leading components, (2) passively adjusting to a new stage of life.

Before turning to an analysis of the “world views” of people about the value of education at different stages of life, we need to dwell on one particular evolving system of lifelong education, i.e. organizational.

### **The rise of new organizational forms of lifelong education**

As we already noted, historically, adult education has developed as a system of specialized institutions of general and vocational education. While expanding the interpretation of the essence of adult education as a link in a continuous process, this system started to include various cultural, educational and recreational facilities, *specifically* designed to meet the cognitive needs of adults. The socio-economic situation in the 1980s introduced serious adjustments to the familiar system of vocational education for adults. Constant introduction of innovations to resist increasingly fierce competition, the growing number of companies operating in a less controlled environment, the increasing role of the creative potential of employees, decentralization of production, changes in employment patterns (shift away from mass production and consumption in the direction of individualization) led managers to apply to finding ways to adapt the ideas of lifelong education to solving production problems. A. Mitin quotes one of the experts in the field of management, R. Lessem, who comments on this situation: “The quality of training today pushed aside the concept of profitability and market fragmentation as new managerial imperatives”<sup>1</sup>. The increasing demand for training as a

---

<sup>1</sup> Cit: Митина А.М. Дополнительное образование взрослых за рубежом. – М., наука, 2004, p. 188.

“management imperative” seems to satisfy universities as centers of graduate education. In our country and abroad in almost every university there is an extensive network of training institutes, enabling professionals to increase their professional competence or career change. These functions are performed by industry-specific centers of excellence and training. Education institutions in post-graduate education create a professional new look at the current economic problems, incorporates market research, forms the ability to use all the resources of information technology, introduces the practice of teaching the active forms of the audience: training, business games, brainstorming, simulation of negotiation processes, presentations, etc. But for all the innovative ways, a similar process of education is detached from the needs of a particular company, the needs of real working life. Dissatisfaction with the “university” approach to learning, finding ways to bridge the gap between education and the increasing demands of employers for training led to the emergence of new organizational forms of professional education. One of them is a “training company” that simulates the activities of the company<sup>1</sup>. Recently, it has become quite widely used for training and advanced training. According to an international training firm, there were about 5,000 such schools in the world in 2006. In Austria, for example, training firms are an essential element of the curricula of secondary economic schools and business colleges. The demand for them is growing in our country.

The structure of the training company is based on the same principles as existing companies, and includes units corresponding to the basic management functions of any enterprise. A training firm enables the company to integrate theoretical and practical activities, provides an opportunity for the main specialty to learn more skills, and takes into account individual characteristics of students. The special significance of this form of training is training for people who had no previous experience in this area or for people who have lost their skills in productive activities (the disabled, unemployed). Although the training firm simulates the manufacturing process, it is still not able to take into account all the realities of a particular company.

Finding ways to best approximate training to the needs of businesses led to the development of the concept of a “learning organization”. Studies undertaken abroad (H. Gayselhart, P. Senge, M. Pedler, etc.) and in our country (M. Clarin, GA Klyucharev A. M. Mitina, etc.) allow us to delineate some features of this form of education. It is mainly the adaptation of the educational process to the tasks of production, which nurtures the human capital of the company. But training not only equips employees with new knowledge and skills, it is meant to build their capacity to see and correct errors in the enterprise. Such a focus, as noted by foreign managers, brings a direct production effect. Depending on the nature of the errors, the organization either takes steps to address them while maintaining a given “rate”, or makes a qualitative change in the objectives and activities. Education help-

---

<sup>1</sup> Мюллер Н.В. Учебная фирма. В пособии «Уроки для взрослых» под ред. Агаповой О. В. и др. СПб: Изд-во «Тускарора», 2003, pp. 41–45.

ing an enterprise to make rapid changes in its activity becomes a factor that enhances its competitiveness. To do this, “the range of learning opportunities range from on-site training to the organization of global interactive commands in order to make training an integral part of each working day.”<sup>1</sup> G.A. Klyucharyov cites international research showing the direct link between productivity growth and the cost of staff training. Thus, a 10% increase in the cost of his training gives growth in labor productivity by 8.5%, while this increase in investment in primary production gives a performance gain of only 3.8%<sup>2</sup>. Growing professional qualification is manifested not only directly in the work of people. It is materialized in the instructions, standards, technologies and methods that provide a competitive advantage of the firm. IBM showed its appreciation of the role of education at one of its training centers, reflected in the motto carved in stone: “There is no saturation point in education.” But the interpretation of the “learning enterprise” is not limited to the solution of purely operational tasks. The need for continuous transformation makes learning an important tool for formation of each member organization of “corporate consciousness”: a sense of community, “making” oneself an active participant in the events and the creator of the future<sup>3</sup>. Only on the basis of collective responsibility can one form, according to the authors of this idea, improvement of personal skills and change the “mental models”.

The philosophy of a student from an enterprise is based on the recognition of three “risks”: (1) relationship to nature as productive resources, (2) to the person as labor force, (3) belief in traditions and rituals in determining value. In the context of these provisions only the “learning business” can serve as a source of renovating the pulses in the development of society towards the realization of the idea: keep learning from each other for each other, and together with each other. According to a well-known consultant in Germany and Europe, H. Geiselhart, the business becomes a “learner” only if it: (a) believes in the creative abilities of a person, (b) ensures the formation of motivation, aimed not at competition, but at service to others; (c) promotes the ability of individuals and communities for self-knowledge and self-renewal, to “asking” currently critical issues, (d) includes the largest possible number of employees in the decision-making process, (e) innovation concerned not private parties of the company, and its underlying structures, its philosophy, image, “vision”, (f) supports the staff to implement their proposals<sup>1</sup>. H. Geiselhart, considers several types of learning in the activity of many companies. The first kind, aimed at improving individual aspects of the company, relates to the question: “How to improve individual work processes?” The second suggests a critical analysis of the norms and values in

---

<sup>1</sup> Митина А. М. р. 190

<sup>2</sup> Непрерывное образование и потребность в нем. / Отв. ред. Г.А. Ключарев. ИКСИ РАН. – М.: Наука, 2005, р. 95.

<sup>3</sup> А.М. Митина, р. 189

<sup>1</sup> Гайсельхарт Хельмут. Обучающееся предприятие в XXI веке. «Духовное познание», Калуга, 2004.

relation to the changed environment, rethinking and change of course. This type of training corresponds to the question: "Why should we act one way, and not another?" For all their practical value, these kinds of courses do not relate to an analysis of deep structures, the meaning of human activity in the enterprise. They are addressed not only to the individual as such, as to operation within an enterprise. The "appeal" to the "self", development of the ability to think critically about oneself and to draw from this new knowledge the distinctive features of the third type of training make the company a true learner. This type of training aims to develop critical reflection and is designed to answer the question: "What is the deeper meaning that lies at the heart of our activities?" This type of training, as noted by H. Geiselhart, is carried out in three forms: super-vision, self-reflection and situational management. Let us consider them in more detail (see Table on page 00). It is not difficult to notice that as you move from one stage of learning to another, a person gains deeper possibilities for critical thinking person about himself (self-search, introspection), based on jointly developed criteria, as well as the dialogue of different cultures on the way to "new unifying culture" (according to H. Geiselhart).

Types of learning	Key features	Forms of institutionalization
Super vision	In recognition of contradictions, weaknesses, problems encountered, the third-party makes an "alternative vision" that promotes the development of qualitatively new relations and institutional linkages.	Conversations, discussions and consultations.
Self-reflection	Increased knowledge about themselves and critical assessment develop the ability not to be lost at the unexpected and leave the outdated knowledge and stereotypes.	Interviews of staff, seminars, coaching
Context management	Instead of searching for individual solutions, that often do not take into account the interests of others, we propose a method of general problem-solving through coordination of positions, allowing to pass from third-party enforcement to self-obligation. Context management means accepting the fact that the maximum demand without taking into account other interests can weaken the system.	Negotiations, project development, informal meetings, aimed at analysis of the causes of success and ways to improve the quality of cooperation, prospects of development.

Cooperation arising in this case provides a double effect: it promotes the growth of competitiveness of enterprises and creates conditions for self-creative potential of an individual. The community of values expands the boundaries of such cooperation, and, with the help of information technology networks, promotes the creation of new organizational forms, i.e. the virtual enterprise.

The emergence of a learning organization as an informal institution gives new meaning to the understanding of the role of education as a means to meet the needs of production. Replaced by a pragmatic understanding of

this role comes a broader and more capacious one, associated with improvement through education of the whole system of relations: for work, responsibilities, people and, most importantly, for himself. This also relates to the attitude towards life. A learning company ceases to be just business, it becomes a school of life, helping people move beyond their functional and role responsibilities and realize their destiny. The “lessons” of the learning organization are to enrich the humanistic sense of lifelong education: to replace the inclusion of elements of general education content of vocational comes actualization of all that can awaken a person needs to look at oneself. Based on the analysis of the concept of a learning organization we can trace the role of education in the development of reflective capacity of people: from awareness of the relationship to the subject and practical activities to self-spiritual activities related to the conceptualization of “eternal” problems, the meaning of life, the destiny of man, his relationship to the present day and development of trends in the social world. This demonstrates the criticality of reflection. The idea of a learning organization for many researchers is skepticism as one of the immediate utopias<sup>1</sup>. But whatever doubts follow them the learning organization represents a vector of development of modern industry.

The search for combining cooperation ways with the educational needs of production haves intensified in our country. In the first place this search is undertaken by major production companies and corporations. For example, the “Admiralty Shipyards” (St. Petersburg) have established a training center, established contacts with universities and have developed a program of adaptation of graduates in the workplace. Schools also actively responded to the innovative forms of training, creating a variety of forms, “in-house training” of the teaching staff. Among the general principles of “learning schools” one should include: the practical orientation of training, development issues important to teachers, and awareness of new problems arising in the process of modernization of school education<sup>2</sup>.

Analysis of the material presented in this paper allows us to formulate some conclusions concerning the theory of lifelong learning and implementing it in practice.

First, the global changes that took place during the second half of the 20<sup>th</sup> century in the socio-cultural situation led to the emergence of a new paradigm of education as lifelong integrity of the process by which a person extends their knowledge and skills in various areas, develops their talents and enriches the spiritual world. This interpretation of education was not born from a simple generalization of the experience. It integrated philosophy, especially an existential search, with its anthropological orientation, psychological concepts, claiming boundless personal development rights, considering development to be the primary method of personal existence, the results

---

<sup>1</sup> See the work of A.M. Митина, pp. 192–193.

<sup>2</sup> Акулова О. В. Писарева С.А., Тряпицына А.П. Современная школа: опыт модернизации: Книга для учителя. – СПб: Изд-во РГПУ им. А.И.Герцена, 2005, р. 244.

of sociological research, extension of the socialization process for all human life. The product of a kind of reflection over the processes in theory and practice of education was a basic system of values based on two key concepts: “freedom” and “responsibility”. They assume self directed learning, i.e. learner autonomy in the selection of content, organization, timing and mode of teaching, developing the ability to learn, the ability to solve problems, etc. Having no free choice exercised in accordance with their interests and abilities, a person disclaims responsibility for the internal productivity of their education.

Secondly, the institutional aspect of general and professional education throughout a person’s life serves as a permanent system of government, public and private institutions. The integrity of this process at different stages of life acquires its specific features. The most general terms of its “components” are given in the table below.

Main characteristics	Education	
	Professional	general cultural
1. Objectives	The formation of professional competence	Development of the spiritual world of a person
2. The dominant feature	Socialization	Personalization
3. Contents	Due to the professional needs of individual and market demands	Due to the spiritual needs of people.
4. Efficiency	Developed need for professional self-improvement	Developed need for spiritual enrichment in the “cultural eminence”.

Thirdly, the unity and interrelation of formal, non-formal and informal education provides yet another feature of “education through life”, which means flexibility in time and space, facilitating the combination of education and family life, and professional activities. At the same time, informal education is becoming increasingly important, providing its independent organization in groups or at home, or by gaining experience at the workplace.

Fourthly, with the development of adult education, its connection with the previous "school" phase of education has become more and more clearly indicated. In personal terms it is manifested in the dependence of the willingness and ability of adults to learn on the duration and quality of education received in their youth. In terms of organizational and pedagogical analysis of the nature of learning difficulties, adults are an important source of information for change in school and university training.

All of the above helps us conclude that the idea of lifelong learning serves as a critical social and pedagogical principle that displays the current trend of constructing education as an integrated system aimed at the development of personality throughout life, and is a condition of social progress.

### **Experience in forecasting the development of lifelong education**

The above analysis of the phenomenon of lifelong education assures its growing role in the socio-economic development of society and the implementation of the identity of their creative abilities. Social changes force a person to choose how to organize and acquire education at different stages of life. However, this choice is not amenable to external regulation and line management by the authorities, because human behavior (including education) is due not so much to the external environment as a way of subjective interpretation of the situation. This complicates any attempts to build projections of human activities. As rightly noted by Karl Jaspers, "the vision of the present depends as much on the perception of the past as well as on the prediction of the future."

Forecasting capabilities increase when their object is lifelong education as a social institution. Analysis of historical experience and the present situation provides a basis for creating hypotheses about trends. The value of the forecast is not only in the development of alternatives and the accompanying social, institutional, and educational risks, the ability to minimize their negative effect, but a new vision of the present. The constructive role of the forecast is realized in scenarios that express the probable nature of multi-alternative and possible changes. The versions of the scripts have great transformative possibilities. They perform a preventive function, warning of potential crises, development, regulatory function, because it defines the basic parameters for the development of education: ways to promote, content and forms of teaching and androgogical support of the educational process, etc. Simultaneously, the forecast impacts the minds of people, activates their initiative and creativity, overcoming stereotypes and thereby contributes to personal self-determination.

Development of the forecast is based on the following principles: (a) optimistic position, belief in the creative forces of society, the growing awareness of the need for learning throughout life, (b)

activity and the self-education system, its ability to influence all aspects of society, (c) the close relationship of socio-cultural environment and orientations in education, and (d) the completeness associated with the consideration of a wide range of non-institutional and institutional factors, (e) constructive, involving active influence of the forecast for the conscience of the people on the formation of scientific knowledge "managers" instead of the ordinary, (f) continuity caused by the need to adjust the forecast to reflect the changes occurring in society, (g) personal orientation, which involves active agents in the field of education at different stages of life.

The formulated principles help to build alternative scenarios of lifelong education. The basis for their development is the analysis of contemporary social and educational situation, especially its positive trends, largely defining the vector of development of lifelong education in the country: (a) federal and regional measures to stimulate the development of secondary and high-

er education (national projects, grants, etc.), (b) increase the role and importance of higher education (the development of humanitarian and economic components of technical education “in school”, innovative union of university and industry, the development of international training programs and international inter-university cooperation, etc.), (c) informatization of the education system, expanding people’s access to various sources of knowledge; (d) development of regional socio-educational initiatives and the creation of inter-community associations and educational organizations in education, and (e) variety of educational institutions, variety of programs that empower people to choose educational routes, work-related, (f) the development of innovative technologies in education (group training methods, individual research activities, etc.), (g) the expansion and transformation of the adult education system focused on the provision of educational services, regardless of people’s age, (h) the increasing role of institutions of post-graduate education as a link in the system Lifelong education, (i) development of andragogical support for lifelong professional education, etc.

Along with the analysis of progressive tendencies in one way or another characteristic of modern social and educational situation, one should consider the processes and phenomena being ambiguous in their impact on the development of lifelong education: (a) the educational reality consists of tough economic principles, technocratic regulators competition (faster, more efficient, cheaper, etc.), installation of market services (for example, the “voucher” character of education system), the focus of the education system to satisfy corporate interests, (b) at the background of increasing pragmatic interest in higher education is reduced quality of schooling, which in turn leads to a decrease in the overall level of professional education, and (c) reduction of attention to the humanitarian component of training for specific occupational areas at all levels of administration; (d) the devaluation of non-formal education, devoid of public support and direction to “market demand”, (e) displacement of informal education as spontaneous learning “for life” in the process of interaction with the socio-cultural environment, electronic media, able in a relatively short period of time to effectively influence public view and manipulate them, (f) the absence of higher and secondary vocational training in work with adults (andragogues); the often declarative base of normative documents in the field of education, devoid of actual procedures, institutions and mechanisms to implement the declared; introduction of the Unified State Examination as a real and sole indicator of school quality, etc.

The main marked characteristics of the modern social and educational situation showing both favorable and unfavorable factors for the functioning of the system of lifelong education, suggest the possibility of developing this system in several scenarios, defining the limits of growth and social risks associated with each of them.

### **Scenario 1:**

#### **Spontaneous (market) option**

As already noted, it became a fairly common view that the market needs to serve as the ultimate authority in the development of a company (including its spiritual sphere, and hence education). It is assumed that competition in the field of educational services will ensure the survival of their quality. And since the market is the evaluator of labor, and hence people's abilities, it is the main stimulus for lifelong education. To some extent this is true. The data presented in the relevant chapters of the book suggests that the labor market will determine the main contents of the coming decades, i.e. training and retraining. However, a similar installation in conjunction with the "challenges" caused by urbanization and technological utilization of an environment-oriented person on the values of prestige consumption, leads to a number of controversial impacts and possible risks. The immediate risks include:

#### **Further pragmatism in the attitude of young people to education.**

The consequence of this pragmatism may be transformation of education into a purely instrumental value. The weakening of the humanistic mission of general education depletes its ability to develop reflective abilities. It ceases to be the source of man's self-transformation. In this situation, lifelong education is alienated from the person acquiring an "external", purely functional role, compensatory or adaptive nature. Underestimation of the danger threatens the loss of the society of such fundamental values as creativity or leads to its distortion and corruption.

**Development of positivist motives in the context of education theory.** This means recognizing the education industry (educational services), subject to the laws of the market; exclusion of the educational process of an individual ("the loss of the subject"), hypertrophy of the technology, methods of control over the quality of education through testing and other measurement procedures. As a result, education ceases to act as a coherent and self-developing system. Underestimating the importance of developing a general theory of education, local approaches that ignore wider social and cultural context, lead to the eclectic methodological grounds that inhibit the processes of transformation of national education.

**Limitation of opportunities for initiation of adults to social and cultural education.** On the one hand, people's needs for self-realization will develop beyond the sphere of professional activity. But on the other hand, a substantial obstacle on this path will be material constraints, the reduction of free time, and the commercialization of education services. As we already noted, a person in a situation of "normative crisis" is not prepared for global changes and disintegrated, the spontaneously-functioning system of general cultural education is not able to provide appropriate assistance and protection. As a result, adults will face problems. With the reduction of state support in this sphere of adults' lives, negative trends in the functioning of socio-cultural education will increase, and hence the difficulty of "survival" of peo-

ple in unpredictable situations, especially different risk groups: the unemployed, immigrants, the disabled, the elderly.

**Further commercialization of the entire educational infrastructure.** This trend will enable the power structures to shift the burden of financial subsidy from the state directly to the student or his representatives. In this case, the educational services market may turn into a “trade certificate”. But many educational institutions may lose their bases and buildings as well as move the commercial structures from their “living space” capable of extracting more significant economic benefits from it.

Possible ways of removing the risks are: (a) real separation of powers between the state, society and market in the development and implementation of educational policies in the country, based on the recognition of humanitarian vector of scientific and technical knowledge, accompanied by the complex knowledge of a person’s capabilities and objectives, (b) enhancement of the philosophical-cultural, socio-psychological and androgogical studies of lifelong education as a special form of human existence in the world, as one of the most important resources of the information society (c) one of the possible ways of “self defense” from the adult market forces may be further development and development of different communities, in activities that integrated education will take a leading position, and (d) the shift from educational activities to self-education activities, (e) the creation of an accessible network services of additional education, allowing in some degree to compensate for the shortcomings of basic vocational education.

#### **Scenario 2: centralized (state) regulation**

Negative phenomena arising from the spontaneous (market) development of lifelong education system encourages addressing another variant that is associated with restoration of a centralized approach to the functioning of education systems. Unlike the previous scenario, in this case, the ultimate authority, ensuring the inclusion of people in the lifelong education system, are public authorities at different levels of government (federal, regional, municipal). Taking into its own hands all the links in the system of lifelong education, the state shall promote the preservation of a single educational space and prevent the destructive action of centrifugal forces. The adjusted state education policy and financing will likely equalize opportunities of the regions and make education more accessible. One should bear in mind that in the strict sense of the word a state monopoly is hardly possible in this area. Even in the most severe state under control, the “Knowledge” society has certain autonomy. Yet it is not difficult to imagine the possible consequences of the “nationalization” of the system of lifelong education. State control will lead to the fact that educational institutions will be identical to other public bodies. Their management will bureaucratize: the role of formal education will increase, and the scope of the informal education will be reduced, the possibility of unification of the educational programs will in-

crease, the control “from above” will tighten, etc. The state monopoly on power and knowledge will limit people’s access to information and revive the censorship of the media. In this situation, underestimation, and sometimes ignoring of the educational needs of the population and the elimination of the education system by an alternative state one will defeat the issue of choice. In this case, the organizational forms and methods of teaching will be again unified.

The possible risks include: (a) growth of apathy in the public consciousness of the understanding that the problems of education are derived from the sphere of competence and responsibility of public institutions, (b) manifestation of intolerance and rejection of the initiative to create educational projects which are not authorized by the power bodies; (c) rejection of social initiatives coming from below; (d) nullifying the activity of public and charitable funds; (e) weakening of personal responsibility for lifelong education and the impoverishment of motivation, turning people into consumers of mass culture, public services, “clients”, passively accepting the initiatives of the state.

The methods of removing the risks (other than the ones listed above) should include the creation and development at the federal, regional and municipal levels of public institutions that encourage social participation and initiatives of people.

### **Scenario 3: state and public regulation**

The development of a system of lifelong education in this scenario eliminates the arbitrariness of spontaneity as well as tight control for excessive centralization. Neither the market nor the state monopoly can ensure the transformation of education into many categories of people from the instrumental value as a means to achieve utilitarian purposes, the value into the terminal, indicating the achievement of other goals, i.e. increasing the level of culture, the satisfaction of needs for new knowledge, and self-actualization. In addressing this problem the state and public regulation plays a special role. It suggests increasing the role of social forces, including: people’s awareness of their interests as social and professional communities (teachers, parents, pensioners, etc.); self-activities of civil society organizations (trade unions, national, educational, religious, etc.) satisfying the needs of people in knowledge; activities of public educational institutions (people’s universities, resource centers, lecture halls, etc.).

With strengthening of democratic foundations of society the voluntary organizations, citizens’ initiatives, all sorts of unions, philanthropic foundations, directly or indirectly promote the improvement of professional competence, and the cultural level of people will develop. The active role of social forces manifests itself in the differentiation of content and methods focusing on the unique social, cultural, political, economic and geographic conditions in which different communities of people live and work. In this context, a

number of phenomena, which can be regarded as a sign of originating civil society, should include the implementation of development programs and projects of civic education in a number of municipalities and regions of the Russian Federation (Arkhangelsk, Oryol, Samara, Krasnoyarsk, etc.); establishment of regional resource centers for adult education in rural areas in Northwest Russia (Karelia, Leningrad, Arkhangelsk region, etc.) and other community initiatives. One can assume that the role of public organizations will increase from one unit of lifelong education to another (from the general "school" education to education for the third age).

The active participation of government agencies in the development of lifelong education should be manifested in the development of legislation to: (1) create legal norms and guarantee education at all stages of its life, (2) determine the principles of state policy in education, including the rights and responsibilities of government organizations, enterprises, entrepreneurs, NGOs and other concerned agencies and organizations, (3) fund the mechanism of educational institutions, (4) promote educational support of the private sector (through tax benefits); responsibility of the government for creating conditions for successful operation of educational institutions. Analysis of experience of state and public administration, which fixes some of the features of the "future in the present" provides the grounds to ascertain the role of regional policy in education. It is at the regional level that there are the most favorable conditions and, on the one hand, they meet the diverse educational needs of participants of the regional space, but on the other needs of the region in the frame structure, respectively, of its economy, and forecasts its development. Regional policy should include: the educational process (value, content and technological aspects of education), a network of educational institutions (public, private, municipal, etc.), management and coordination of their activities, social and educational community.

State and public regulation would expand the types of organizational and financial relationships with people, organizations and institutions in the region, promote the formation of state and public institutions of education, and support nonprofit organizations. Essentially, this is management of regional education systems reoriented to coordinate the various educational subsystems. This task is designed to facilitate the development of appropriate integrated programs in which education is viewed in the context of culture. Such programs comprise the method of regulating social and cultural processes. Co-operation of society and the state is the result of a complex process of finding mutual understanding in which social forces impel the state to shift priorities in favor of the development of culture and education.

We can conclude that the state and public management system of lifelong education involves a process of concerted action of public authorities, public and private institutions, associations of citizens aimed at developing a formal, non-formal and informal education in order to maximize the needs of individuals and various social and professional communities. The managed subjects in this case may be federal authorities, regional and local authori-

ties; associations (unions), educational institutions and organizations, NGOs, civil society organizations interested in developing the education system, and the media.

The possible risks include: (a) reducing the role of government agencies in the development of different branches and levels of lifelong education, the transfer of government functions to public organizations, and b) “substitution” of activities of public organizations and institutions of power structures. And in both the first and the second case the foundations of coordination and cooperation, depleting the resources of lifelong education in personal development and building civil society are destroyed.

The possible ways to remove such risks may be: (a) clear allocation of competencies and powers between central, regional and local authorities. An overall strategy should be developed at the federal level, identify key areas of public policy in education, the establishment of legal and other prerequisites for their implementation. On the regional level it takes place by direct formation and development of a network of educational institutions taking into account the peculiarities of the territory. On the local level this must be created by a range of services necessary to the population, (b) development of regional legislation enshrining the right of citizens to lifelong education, the principles of regional policy, ensure that you get education and promotion at different stages of life, the order of training for the adult education system; (c) theoretical understanding and systematization of experience in the development of various parts of a self-governing education; (d) the creative use in the educational system of the latest information technology.

Currently in Russia there is such a social and educational situation in which, on the one hand, market forces are taking force, on the other hand, government responsibility for adult education decreased, and, on the third part, rising social forces unite the traditions of national education with the world experience. What trends will be determinative? This depends on many social and economic factors, including those from the education system and its ability to take into account requests of people and promote their creative potentials. The more the various possibilities will be used as a source of education for people, facilitating integration and promoting their vitality, the more effective system of lifelong education, the more likely it will itself determine the path of its development and influence the development of society as a whole.

## **Section 5. LIFELONG EDUCATION IN THE CONTEXT OF GERONTOLOGICAL THEORY**

### **THE DEVELOPMENT AND MAIN IDEAS OF THE PEDAGOGY OF AGEING AND OLD AGE**

#### **A. A. Zych**

The formation and development of geragogics as a new discipline of gerontology and pedagogy in many countries of Europe is not only *the sign of time* and a challenge for the future, but first of all the result of the increasing influence of demographic and social factors on the current view of the world. Today people live longer than ever before; the average life expectancy has increased almost by one-half in the twentieth century. The contemporary industrial societies are ageing rapidly demographically, and a new social class has emerged in our times, i.e. the *leisure class* which initiates social movements in order to defend their rights and requires protection of the system of care for their economic, medical, social, and psychological needs. Finally, the formation of the pedagogy of ageing and old age is closely related to the systematic development of the idea of lifelong education. An increasing percentage of the elderly and old people (over 65) in the population of many countries creates a necessity to draw attention to this retiring generation. The situation of many old people in the modern world is difficult, and their problems require a profound and comprehensive analysis. Considering this situation on an individual (psychological) level, we realize that these people struggle with an absolute necessity of constant adjustments to rapid economic and social changes and with the difficult problems of loneliness and isolation which has been referred to as *the scissors of social death*.

Furthermore, on the collective (social) level one can notice visible changes in the social conditions of elderly people which are related to their altered social roles and status which reduce the productivity of the final years of the elderly. Multigenerational families in which old people had their constant place as well as high family and social status are now replaced by a two-generation family consisting of parent and children. Margaret Dieck (b. 1933) writes that "old people used to be sages, counsellors, and heads of families," and "in present families, taking no account of dwelling conditions, there is no room for grandparents" (see Bachmann, 1985).

According to Wiesław Łukaszewski (b. 1940): "Old age is no longer the subject of pride, source of additional dignity of man, and it has become the cause of embarrassment and the source of the feeling of imminence. This imminence is reduced in a variety of ways, and embarrassment finds vent in numerous nonsensical euphemisms. Today probably no one will dare

to say that somebody is 'old,' but instead ornate phrases are persistently used, such as 'the autumn of life,' 'the third age,' etc." (Łukaszewski, 1983). A new phenomenon of the last three decades is the public activity of elderly people in many countries of the world beginning with the political movement of the Grey Panthers initiated in the United States in the early 1970s (see Aiken, 1989) by Margaret E. ("Maggie") Kuhn (1905–1995). The social militants of the Grey Panthers organize demonstrations and aim at the improvement of tax legislation, health protection of elderly people, and maintenance of laws and facilities for this generation. Subsequent manifestations (among nursing homes residents) occurred in Stuttgart, Germany in 1988 under the slogan: *Jeder Mensch wird einmal alt!* ("Everybody will one day be old!"). In Bal Harbor, Florida, in February 1991, the National Council of Senior Citizens organized under the slogan: "We need health care in the United States," and with the declaration: "We [...] believe that now is the time to renew the fight for national health care reform legislation consistent with our traditional support of a social insurance system." In half year later, pensioners in Warsaw, Poland demonstrated in August 1991 under the slogan: "Pensioners are also humans." We may add that the authorities interpreted this last demonstration as a "political provocation and manipulation of poor people aimed at ridiculing the government" – in "Gazeta Wyborcza" (1991, No. 200) – evidence of their complete lack of understanding of this complicated phenomenon of old people's fight for conditions of normal existence in the contemporary world. And, last not least, most recently, took place the series of strikes and demonstrations of workers in May and December 2003 in France, Austria, and in Italy against social-security systems reform (see *Rzeczpospolita* 2003, No. 116). Similar "pensioners' revolts" we observed in January 2005 in Russia and in October 2010 in France (see "Gazeta Wyborcza" 2005, No. 13, 2010, No. 249).

A special kind of protes is the increasing number of suicide of old people which should make the public aware of the specific economic, health, social and psychological needs. This is, Friedrich Thieding (1893–1967) writes, the fate of resigned and apathetic people who have failed to find a solution to their problems and for whom life has lost any sense. The author adds that "a primitive opinion prevails that old people are 'useless consumers' (*unnütze Esser*)" (Thieding, 1965), and a French writer Simone de Beauvoir (1908–1986) stated quite explicitly about the situation of elderly people in the modern world: "It is common knowledge that the condition of old people today is scandalous" (de Beauvoir, 1972).

We can observe, therefore, a distinct depreciation of old age even gerontophobia, i.e., aversion to old people and old age with a simultaneous lowering of the social status of old people. These processes are also reinforced by early retirement of ageing people (resulting in extreme cases in *retirement bankruptcy* or *retirement death*), and common stereotypes that old people are not capable of competitiveness; they are sick, abandoned, alone, helpless, useless, and weak. According to Edward Rosset (1897–1989): "A

long-lasting prestige of old age was shattered by the development of industrialization. As a result of two revolutions – the industrial and demographic ones – the number of old people began to grow but their position weakened [...]. A repugnant slogan was coined: ‘Too old at forty,’ which means that people who are not yet old are sentenced to loss of work and shabby existence” (Rosset, 1986). The life situation of ageing and old people is additionally complicated by such factors as lack of mutual understanding between generations (children, parents, and grandparents), and – particularly explicitly after the two world wars – evolutionary demographic changes which meant a continuous prolongation of the average human life span and regular increase in the number of elderly people in many countries of the world.

Cultural and socio-economic changes which have occurred in last century favor the improvement of living standards and health standards which consequently contributed to the prolongation of average human life. For example, in 2008 life expectancy was 61.8 years for men in Russia and 71.3 in Poland, and for women 74.2 in Russia and 80 years in Poland (see *Rocznik Demograficzny*, 2010). Finally, on the demographic level we can observe an increasing percentage of ageing and old people in the populations of many countries. At the earliest the threshold of demographic old age, reached when people 65 and over constitute 7% of a population (index adopted by the United Nations demographers) or when the people 60 and over make up 12% of a population (co-efficient of old age proposed by the Polish demographer Rosset, 1959), was first reached by France (1870), and next the United Kingdom (1931), Germany (1937), the United States (1940), and after World War II Poland (1967) and Russia [RSFSR]. A distinct progress of population ageing in Poland over the last 60 years is illustrated by real and prognostic data (Tables 1)

Table 1

Ageing process in Poland over the last 60 years (1950–2010)

Population in thousands	25 035,0	32 657,7	35 734,9	38 073,0	38 254,0	37 899,0*
Год	1950	1970	1980	1990	2000	2010
Age group	In thousands, %	In thousands, %	In thousands, %	In thousands, в %	In thousands, %	In thousands, %
60–64 years	755,9 3,02	1498,3 4,59	1134,5 3,17	1780,0 4,68	1696,7 4,44	2353,0* 6,21*
65 years and elder	1318,2 5,26	2736,3 8,38	3589,1 10,04	3887,0 10,21	4725,8 12,35	5165,0* 13,63*
Total	2,074,1 8,28	4234,6 12,97	4723,6 13,21	5,667,0 14,89	6422,5 16,79	7518,0* 19,84*

Note: \* prognostic data is marked.  
Source: Кеневич, 1983; Прогноз населения Польши (Prognoza ludności Polski), 2008; Демографический Ежегодник (Rocznik Demograficzny), 1974, 2002, 2010; Статистический Ежегодник (Rocznik Statystyczny), 2002. \*

Which show that Polish society moved from the intermediate state of ageing to the next stage of ageing, which is referred as “advanced ageing” and occurs when elderly people (65+) make up 10% of a population, which

of course creates a number of medical, social, economic, and even cultural problems.

In the situation under discussion, it is necessary to develop gerontology, and particularly geragogics (pedagogy of ageing and old age) because – as Jolanta R. Leśniak (1986) observed – “the social research on old people (including pedagogical research) in Poland is at the stage of collecting information about old people and their social situation which constitutes an introductory stage to more advanced research on the related phenomena and processes”; and Józef Pólturzycki (b. 1934) adds that “lifelong education embraces all man’s adult life including the retirement and pre-retirement periods which are now almost wholly deprived of educational care” (Pólturzycki, 1981).

At this point, the question can be asked: what can an aged Europe give an ageing Russia? It can offer some ideas and concepts employed in Europe for the description and explication of processes occurring in contemporary societies – terms which are not new to Russians but they can be reevaluated, developed and next applied in the Russian context. The most important concept is undoubtedly that of *humanitas* (humanitarianism) recalled by Hans Jonas (1903–1993) which signifies the responsibility of society for care and protection of its members and preservation of broadly understood humanism in modern times, or a “movement that promotes care of man and social reforms” (Jonas, 1984). *Humanitas* is also respect of the dignity and freedom of human beings, interest in their problems, recognition of their needs, and actions aimed at their good. In the 1940s, the French writer Antoine de Saint-Exupéry (1900–1944) warned: “today respect for man, the condition of our growth, is under threat. [...] If we shape in people’s hearts respect for man they will eventually build a social, political or economic system which will justify this respect” (de Saint-Exupéry, 1945).

A related concept is *solidarność* (solidarity), proposed in 1893 by the French economist Charles Gide (1847–1932) in his lecture delivered in Paris under the title: “The significance of solidarity in economic program” and recalled in 1917 by the Polish psychologist Władysław Witwicki (1878–1948) in his article “Remark on solidarity” (1917), and by the Polish philosopher, sociologist and psychologist Edward Abramowski (1868–1918) in his work “Experimental Meta-physics” (1980). According to Gide (without year) “Solidarity gains a moral value only when it becomes conscious and voluntary.” Intergenerational solidarity, commonly understood as mutual dependence between the generation entering the life arena and the retiring generation, means not only mutual support, care, and assistance, cooperation, common responsibility, and conformity of the opinions and aspirations of the family and closest relatives, but also: (a) *consensual solidarity*, which consists in mutual concerning faith and/or external values in relation to family; (b) *functional solidarity*, which concerns mutual exchange of assistance and support of an instrumental and emotional character; (c) *normative solidarity*, which concerns norms and expectations in mutual contacts, expres-

sions of positive emotions and respect, mutual assistance between generations, an also internal approval of these norms and their social approval (see Bengtson, Rosenthal & Burton, 1990). In other words, solidarity means the unity of a group, family, citizenry, nation or human-kind, the basis of which are common interests, aims, and norms.

To these two ideas one should add geragogics and pedagogy of dialogue, understanding and communication between generations oriented toward humanity and solidarity with a particular attention given to old people. Although geragogics is a relatively new discipline, initiated nearly 60 years ago (in West Germany in 1952), it has a rich history. Considerations of old age are found in the works of ancient thinkers: Hippocrates (460–377 B.C.), Plato (427–347 B.C.), Aristotle (384–322 B.C.), and Cicero (106–43 B.C.). In his treatise “On old age” (1974), Marcus Tullius Cicero wrote: “I find that the reasons why old age is regarded as unhappy are four: one, it withdraws us from active employments; another, it impairs physical vigor; the third, it deprives us of nearly all sensual pleasures; and four, it is the verge of death.” On the other hand, Aristotle stated in “Rhetoric” (1980) that old people “are small-minded, because they have humbled by life; their desires are set upon nothing more exalted or unusual than what will help them to keep alive. They are not generous, because money is one of the things they must have, and at the same time their experience has taught them how hard it is to get and how easy to lose. [...] So they live rather in memories than in hopes, inasmuch so that the period life before them is short, whereas the long period is behind them; and hope is associated with future, whereas memories are related to the past.” We read, on the other hand, in the “Book of Psalms” (see “The Holy Bible,” 1978): “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away” (Psalm 90:10).

The beginnings of scientific gerontology are associated with the English naturalist Roger Bacon (1214–1294) who in 1275 wrote two works of gerontological character; and Francis Bacon (1561–1626) who stated that the causes of old age can be discovered through systematic research on ageing processes. In the 15th century, Sigismond Albicus (1346–1427), a physician and priest from Moravia, wrote a practical treatise on gerontology, and the Italian anatomist and physician Gabriele Zerbi (1445–1505) published a work dealing with the hygiene of old people. In the 17th century the Polish clergymen Father Gaspar Druzbicki (1590–1662) published treatise entitled: “Preparation to old age” (1673). In 1806 the first Polish gerontological work was written by a Warsaw physician, Józef Filipiecki (1757–1810), under the title “On maintaining the health of old people” (Dzierżanowski, 1983); in 1868 the French neurologist and psychologist Jean Martin Charcot (1825–1893) delivered a series of clinical lectures on the diseases of old people and chronic illnesses. In 1914, Viennese physician Ignatz Leo Nascher (1863–1944) published in the United States a work in which used

the term “geriatrics” for the first time; in 1922 Grandville Stanley Hall (1846–1924) published the first book on the psychology of ageing, entitled: “Senescence: The last half of life.” The first in the world scale International Congress of Gerontology was held in Kiev, and in 1945, the “father of world gerontology,” Russian physician Vladimir Korenchevsky (1880–1959), resident in Great Britain since 1920, carried out experimental work in the field of the physiopathology of ageing, and at about the same time, the American Gerontological Society was established. Finally, the first International Convention of Gerontologist was held in Liège, Belgium in 1950, and in 1954 the American gerontologist Clark Tibbits (1903–1985) introduced and popularizes the term “social gerontology” (see Zych, 2001, 2009, 2010).

The idea of lifelong education including education for an old age was propounded for the first time in the history of pedagogy by the eminent Polish lawyer and philologist Szymon Maryc-ki (Simon Maricius Pilsnensis, 1516–1574), in his work “De Scholis seu Academiis libri duo” [‘Two books on schools or ther academies’] (1551; see 1925), and above all by the eminent Czech pedagogue Jan Ámos Komenský (Johann Amos Comenius, 1592–1670) who distinguished in his work “Pampaedia” (1656), in accordance with human development, eight types of school institutions, i.e., a school of birth (*schola nativitatis*), a school of childhood (*schola infantiae*), a school of boyhood (*schola pueritiae*), a school of adolescence (*schola adolenscentiae*), a school of juvenility (*schola juventatis*), a school of men (*schola virtatis*), a school of ageing (*schola senii*), and a school of death (*schola mortis*) (see Comenius, 1986). Comenius justified the need for a school of old age in the following words: “Since old age is part of life, therefore it is part of school; hence, school must have its teachers, its regulations, its aims and studies, and its discipline, so that progress in the lives of old people might be possible.” Further, he argued, “what is weak must get guidance and support. And since old age is the weakest of all periods of life, it must not be neglected and deprived of help” (Comenius, 1986). A geragogic motif can also be found in Comenius’s work “The Great Didactic” (Comenius, 1967), in which he discussed the principles of prolongation of life and concluded that the prolongation of human existence consists in acquiring the art of its proper use. Gerontological education – in the present sense – is thus part of universal enlightenment, or precisely an integral fragment of the schools of the old age and death.

In order to avoid vagueness, it is now necessary to provide terminological considerations so that we might define geragogics and delimit its place in the system of gerontological and pedagogical disciplines. The field is usually referred to as: (a) andragogics of man in old age (*Andragogik des Menschen in Alter* □ Schulz, 1986); (b) gerontological education (*gerontological education, education du troisième âge* □ Glendenning, 1990, Zych, 2001); (c) gerogogy (*Geragogie* □ Bachmann, 1987a, 1987b, Battersby, 1990); (d) geragogics/*Geragogik* (Bachmann, 1985; Bartel, 1986; Mieskes,

1970); (e) gerontogics (*Gerontogik* □ see Bolnow, 1962); (f) educational gerontology (*Erziehungsgerontologie*, *g rontologie  dlicative* □ see Glendenning, 1990, Schulz, 1986, Wojciechowski, 1986); (g) gerontopedagogy, pedagogy of elderly people, pedagogy of ageing and old age (*Altenp dagogik*, *Alterp dagogik* □ see Le niak, 1986, Schulz, 1986, *S ownik pedagogiki pracy*, 1986); (h) education of old people, education for old age (*Altenbildung*, *Alterserziehung*, *Bildungangebote f r  ltere Personen* (see Eirmbter, 1978, Gronemeyer, 1986, *International glossary of social gerontology*, 1985, Kami ski, 1971, Schenda, 1972, Schulz, 1986, Sitzmann, 1976); (i) social work with elderly (*Soziale Arbeit mit Aeltern/Geragogik* □ Mieskes, 1970).

The term “geragogics” (*Geragogik*) to denote the pedagogy of ageing and old people was used for the first time in 1952 by a West German neurologist and psychiatrist Ferdinand Adalbert Kehrner (1883–1966). In 1962, his compatriot Otto Friedrich Bollnow (1903–1991) introduced the concept of “gerontogics” (*Gerontogik*), defined as a research discipline concerned with the education of old people. Another German pedagogue and gerontologist, Hans Mieskes (1915–2006) includes geragogics on the one hand in gerontological sciences (along with geriatrics and its branches, gerontopsychology and sociology of ageing), and on the other in the theory of education (*Erziehungswissenschaft*), which also includes pedagogy of children and youth, and andragogy, which is concerned with pedomorphosis, i.e., changes in human nature throughout all phases of life until old age (see Mieskes, 1970, 1971). Extending Mieskes’s proposal (see Zych, 2005, 2009), we propose to include the pedagogy of ageing and old age (geragogics) together with its particular disciplines (i.e., gerontological education, educational gerontology, special geragogics, and pedagogy of gerontological prophylaxis) in social gerontology which also includes gerontosociology and gerontopsychology. However, medical gerontology should include geriatrics, gerohygiene, and psychogeriatrics; while experimental gerontology should include biology and physiology of ageing (see Figure 1). If we look upon the system of pedagogical disciplines from a developmental point of view, we believe that geragogics is one of the fields of pedagogy understood as theory of education beside pedagogics, andragogics, pedagogy of dying and death, and special education, the last three disciplines being closely related to geragogics (see Figure 2).

Therefore, the formation of pedagogy of ageing and old age (geragogics or educational gerontology/gerontological education) completes the educational cycle of individual human being in the developmental scheme which is compatible with a universal option that education should be extended to all generations. It is also important to remember that such an approach to educational processes was postulated by Marycki, Kome ski, Ruth Fulton Benedict (1887–1948), Abram Kardiner (1891–1981), Ralph Linton (1893–1953), Erich Fromm (1900–1980), Aleksander Kami ski (1903–1978) or Walter Bachmann (1925–1992). Geragogics is understood

in this sense by David Battersby (1990), who in his article "From androgogy to gerogogy" presents this new area of learning as a resultant of research and theory concerning human development as well as teaching and learning of older adults. There is an in-teraction between human development and teaching and learning of older adults (see Figure 3). Such an approach to educational and developmental processes has important implications because, as Battersby (1990) writes, "learning and teaching in later life can do more for older people than simply provide a form of mental stimulation or exercise for the intelligence." It may hold back the processes of senile dementia as a consequence, and at the same time it may prompt people who pass the "shadow line" to realize their "full developmental potential." It should be noted that in Anglo-American gerontology the term "educational gerontology" is commonly used. This term, as Frank Glendenning (1921-2002) writes, was probably used in 1970 by Howardd Yale McClusky (1900-1982) from University of Michigan, as the title of a doctoral program. Six years later, "Educational Gerontology" appeared as the title of new American journal. At last, in 1985 in Great Britain, the Association for Educational Gerontology was inaugurated as a response to the work done in the field of "education for an ageing society."

Between 1976 and 1980, various attempts were made to define the term "educational ger-ontology." The most significant was David A. Peterson's (1976): "a field of study and practice that has recently developed at the interface of adult education and social gerontology." Peterson further suggested that this new field embrace education for older adults, public education about ageing, and the education of professionals and paraprofessionals in the field of ageing. During the next few years, discussions in Great Britain (see Glendenning, 1990) led to further developments in which a subtle distinction was made between educational gerontology (learning in the later years) and gerontological education (the teaching of gerontology). If the receivers of educational gerontology include as a rule ageing and old people as well as instructors and educators engaged in education for adults, gerontological education has a much wider circle of audiences because includes, in addition to older people, all the society (and the general public), professionals, paraprofessionals, and volunteers. Educational gerontology is concerned with instructional gerontology and self-help instructional gerontology, while gerontological education investigates social gerontology and adult education. At some point, the definition accepted in the United States became broader than the European definition: the "International glossary of social gerontology" (1985) defined educational gerontology as "a subfield of gerontology that encompasses education for and by older persons. In the United States, the term may also include education for the general public about aging, and the training of persons who work with or on behalf of older persons." However, Mildred M. Seltzer (1983) believes that "educational gerontology, of which gerontological education is but one component, focusses on educational approaches as a means of improving the

quality of life of and for older people. It includes education of older people, the public's education about older people, and the education of those who will be working with older people" (see for example, Selker & Broski, 1988).

The authors of the "Glossary of the pedagogy of work" (*Słownik pedagogiki pracy*, 1986) define geragogics (gerogogy) as a theory of "influence on people of the so-called third age.[...] These people suffer from various physical illnesses and spiritual problems, and therefore they require medical assistance and a proper organization of their cultural life. The whole of these actions is referred to as geragogics." Finally, Kazimierz Wojciechowski (1905–1994) distinguished, within the field of andragogics, educational gerontology "which deals with educational and cultural issues of older people" (Wojciechowski, 1986).

Glendenning (1990), mentioned above, provided examples of research topics and the applications of both educational gerontology and gerontological education which include among others: (a) how older people function; (b) environmental context; (c) educational motivation of older people; (d) the psychology of learning; (e) research dealing with memory, intelligence and learning aptitude of seniors; (f) program models; (g) teaching methods of adults; (h) learning activities of senior students; (i) stereotypes and myths dealing with ageing and elderly people; (j) models of communication with makers of social policy, families, social workers, etc.; (k) and theory, research and practice of educational gerontology/gerontological education.

I would therefore propose that Russian gerontologists adopt the term "geragogics" to describe both educational gerontology and gerontological education, and that they use the latter two terms as particular subdisciplines of geragogics which are complementary to the special geragogics and the pedagogy of gerontological prophylaxis/preventive geragogics (see Figure 1).

Another approach to geragogics was offered by Jolanta R. Leśniak (1986) who considered it to be one of the branches of andragogics. She adds that gerontopedagogy is now "at the initial stage of its development. An essential condition of its further successful development is proper scientific basis in institutions of higher learning." Next, following in the steps of Giessen University (see Bachmann, 1987b), it would be advisable to consider – both in Poland and Russia – the need for and the possibility of introducing a new course of study: geragogics, whose aim would be to prepare graduates to profess a new occupation: geragogist – a specialist with comprehensive education in the field of medical gerontology and medicine, law, psychology, and sociology (including psychology of ageing and gerontosociology), theory of education, general pedagogy and special education, and of course geragogics. In order to explicate the goals of the geragogist (theoretician, researcher, and practitioner), and describe explicitly the pedagogy of ageing and old age as a theoretical, empirical and applied discipline, it is necessary to present its main tasks. The-

se tasks are formulated in the form of major problems of basic and applied research and education of and about old people.

**1. The field of basic (theoretical) geragogical studies should address:** (a) ageing as a process and a phase of human existence; (b) diagnosis/description and evaluation of the living situation of elderly people in different countries and/or cultures (comparative geragogics); (c) determinants and circumstances of the process of ageing; (d) methods and modes of care for old and ageing people; (e) optimal and humane life conditions and possibilities for creativity of old and ageing people; (f) valuation of old age by society, i.e., social actions aimed at improving their family and social status, and also the role of old people in the modern world, and in consequence, improvement of the final period of man's life with a gradual and not abrupt resignation or limitation of the social roles of old and ageing people.

**2. In applied (practical) geragogical research the following problems of the old generation should be addressed:** (a) education for understanding, tolerance, and dialogue between generations, shaping of proper attitudes in children and adolescents toward old age and old people, and maintaining contacts between generations which provide an opportunity of passing over to the young the experience and wisdom of old people; (b) preparation for adaptation of old people to old age, including developing the skills of spending free time effectively and maintaining reasonable balance between active and passive forms of leisure; (c) gerontological prophylaxis and pedagogical prevention, aimed at stopping the pathology of social life of elderly people (e.g., psychical crises, divorces and suicides in old age, violence against elderly), and also aimed at the recognition and understanding of those factors which favor the prolongation of human life, optimistic and respectable old age, and also the factors which lead to early ageing; furthermore, it is aimed at creation of an environment friendly to old people (see Aleksandrowicz & Duda, 1991) we mean preventive and ecological geragogics; (d) advice and consultation for elderly people (geragogic guidance, e.g., counselors, mental health centres, crisis lines and hot lines for seniors); (e) socialization in old age, aimed at overcoming the *scissors of social death* created by isolation and loneliness by maintaining intellectual and emotional bonds with the world, increasing the activity of old people in different spheres of public life and making this generation a socially useful or even necessary stratum of society, not by necessity but by choice; (f) therapeutic, rehabilitation and/or reactivation measures for self-actualization in old age (see Maslow, 1968), but not in the sense of creativity because as the results of empirical investigations show (see Chauhan, Jain & Chauhan, 1983) the level of these features is decreased with age (interventional geragogics); (g) professional rehabilitation of elderly people (the problem of changing profession and preparation for taking up a new professional specialization); (h) inspiration and stimulation of reflection about the meaning of old age and preparation for suffering, dying and death.

**3. The field of education of the elderly and popularization of geragogical problems should address efforts which involve:** (a) universities of the third age, as they exist in Europe; (b) "golden age" clubs, senior citizens' groups, and senior centers; (c) institutions of closed care (retirement and nursing homes); (d) colleges and universities; (e) social and professional associations and societies; (f) publications: pedagogical and gerontological journals, also in open access.

Concluding the above considerations, we recall the beautiful words of Comenius, who – comparing the old man to a ship drifting on a rough sea – wrote: "No one must be left without good guidelines indicating how one should act providently since there is always a danger (like Scylla and Charybdis) of wrecking or sinking for ever and for everybody [...]" (Comenius, 1986). A several years ago I met an old man in the Ukraine who told me: "I am still thinking how I should part with this earth so that I might leave it relieved." It is said that the eminent writer Jerzy Kosiński (1933–1991) asked a friend shortly before his death: "What shall we do with our old age?"

I am of the opinion that the development of geragogics in many countries of the world is not only a challenge but also a necessity for the time to come. If this need is neglected or the development of this discipline is underestimated, elderly people will signal a decreasing interest in life. Long life will cease to have value, and will become hollow, or even more emphatically, a "passive awaiting on death" (Zych & Bartel, 1988). Rather, let us accept Kosiński's challenge and offer him, albeit posthumously, a way to rediscover old age in a new dimension: the art of living and ageing.

#### Bibliography

- Abramowski E., *Metafizyka doświadczalna i inne pisma./Experimental metaphysics and other writing.* Warszawa: PWN, 1980.
- Aiken L. R., *Later life.* 3rd ed. Hillsdale, NJ: Lawrence Erlbaum Associates, 1989.
- Aleksandrowicz J., Duda H., *U progu medycyny jutra / The dawn of tomorrow's medicine.* Radom: Oficyna Wyd. STON, 1991.
- Aristotle, *Rhetoric.* New York: Fordham University Press, 1980.
- Bachmann W., *Geragogik – ein Aufgabenbereich der Heilpädagogik / Educational gerontology – a scope of duties of therapeutic pedagogy.* "Zeitschrift für Heilpädagogik" 1985, H. [No.] 8.
- Bachmann W., *Geragogik – ein Aufgabenbereich der Heilpädagogik (II)/Educational gerontology – a scope of duties of therapeutic pedagogy (II).* „Zeitschrift für Heilpädagogik" 1987a, H. [No.] 12.
- Bachmann W., *Geragogik – ein Aufgabenbereich der Pädagogik.* Giessen: JLU, 1987b.
- Bartel R., *Geragogik – ein Aufgabenbereich der Heilpädagogik. Survey-Studie zur Problematik alter/alternder Menschen aus heilpädagogischer Sicht / Educational gerontology – a scope of duties of therapeutic pedagogy. Survey from a study about the problems of old age perspective under therapeutic pedagogic aspects.* Giessen: JLU, 1986, 2nd ed. 1990.
- Battersby D., *From andragogy to gerogogy.* W: Ageing, education and society: Readings in educational gerontology. Ed. by F. Glendenning & K. Percy. Keele, Staffordshire: AEG, 1990.
- Bengtson V., Rosenthal C., Burton, L., *Families and aging: Diversity and heterogeneity.* In: *Handbook of aging and the social sciences.* 3rd ed. San Diego–New York: Academic Press, Inc., 1990.

- Bollnow O. F., Das hohe Alter./Latter part of life. "Neue Sammlung" 1962, Jg. [Ann.] 2.
- Chauhan S., Jain R. K., Chauhan N. S., Creativity and old age. "Asian Journal of Psychology and Education" 1983, No. 3.
- Cicero M. T., Selected works. On old age. London: Penguin, 1974.
- [Comenius J. A.], Comenius's Pampaedia. Dover: Buckland, 1986.
- Comenius J. A., The Great Didactics. 2nd ed. New York: Russell and Russell, 1967.
- de Beauvoir S., The coming of age. New York: G. P. Putnam's Sons, 1972.
- de Saint-Exupéry A., Lettre à un otage. Paris: Gallimard, 1945.
- Dieck M., Wohnen und Wohnumfeld älterer Menschen in der Bundesrepublik./Lodgins and housing space of the elderly in the Federal Republic of Germany. Heidelberg: Quelle & Meyer, 1979.
- Dzierżanowski R., Słownik chronologiczny dziejów medycyny i farmacji./Chronological glossary of the history of medicine and pharmacy. Warszawa: PZWL, 1983.
- Eimbert, E., Altenbildung. Zur Theorie und Praxis. Wörterbuch der Erwachsenenbildung./Education of old people. Theory and practice. A dictionary of adult education. Paderborn: Schöningh, 1978.
- Gide K. [Charles], Znaczenie idei solidarności w programie ekonomicznym./The significance of Solidarity In economic program. [Warszawa:] without year [first edition: L'idée de solidarité en tant que programme économique. "Revue Internationale de Sociologie" Septembre-October 1893].
- Glendenning F., The emergence of educational gerontology. In: Ageing, education and society: Readings in educational gerontology. Ed. by F. Glendenninga & K. Percy. Keele, Staffordshire: AEG, 1990.
- Gronemeyer R., Verschulung des Alters? Alterbildung: eine neue Klientel wird Erschlossen./Is it the burden of old age? Education and old age. A new clientele at market. "Folia Paedagogica et Psychologica" 1986, z. [No.] 14.
- International glossary of social gerontology. Ed. by M. J. S. Gibson & Ch. Nusberg. New York: Van Nostrand Reinhold, 1985.
- The Holy Bible containing the Old and New Testaments. New York: American Bible Society, 1978.
- Jonas H., The imperative of responsibility: In search of ethic for the technological age. Chicago: Chicago University Press, 1985.
- Kamiński A., Wychowanie do starości./Education for old age. "Zdrowie Psychiczne" 1971, Nos. 1/2.
- Kamiński A., Pedagogika w służbie starości./Pedagogics in service with old age. In: Encyklopedia seniora./Senior's Encyclopedia. Warszawa: Wiedza Powszechna, 1986.
- Kieniewicz S., Historia Polski: 1795–1918./History of Poland: 1795–1918. 6th ed. Warszawa: PWN, 1983.
- Klonowicz S., Starzenie się ludności./Ageing of population. In: Encyklopedia seniora./Senior's Encyclopedia. Warszawa: Wiedza Powszechna, 1986.
- Leśniak J. R., Gerontologia./Gerontology. In: Encyklopedia oświaty i kultury dorosłych./Encyclopedia of adult education and culture. Ed. by K. Wojciechowski. Wrocław: Ossolineum, 1986.
- Łukaszewski W., Starość wobec młodości./Old age versus young age. In: Strategia życia./Strategy of living. Ed. by Pod red. B. Suchodolski. Wrocław: Ossolineum, 1983.
- Maslow A. H., Toward a psychology of being. 2nd ed. New York: Van Nostrand Reinhold, 1968.
- Mieskes H., Geragogik – Pädagogik des Alters und des alten Menschen./Geragogics – Pedagogy of ageing and elderly people. "Pädagogische Rundschau" 1970, H. [No.] 2.
- Mieskes H., Geragogik – ihr Begriff und ihre Aufgaben innerhalb der Gerontologie./Geragogics

- Its definition and tasks inside gerontology. "Actuelle Gerontologie" 1971, H. [No.] 5.
- Peterson D. A., Educational gerontology: The stage of the art. "Educational Gerontology" 1976, No. 1.
- Półturzycki J., Współczesne koncepcje oświaty dorosłych i ich realizacja w wybranych krajach kapitalistycznych./ Contemporary conceptions of adult education and their realization in chosen socialistic and capitalistic countries. Warszawa: IBP, 1981.
- Prognoza ludności Polski do 2030 roku./Population projection of Poland until 2020. Warszawa: GUS, 2008.
- Rocznik Demograficzny 1974./Demographic Yearbook 1974. Warszawa: GUS, 1974.
- Rocznik Demograficzny 2002./Demographic Yearbook 2002. Warszawa: GUS, 2002.
- Rocznik Demograficzny 2010./Demographic Yearbook 2010. Warszawa: GUS, 2010.
- Rocznik Statystyczny 2002./Statistical Yearbook 2002. Warszawa: GUS, 2002.
- Rosset E., Proces starzenia się ludności: Studium demograficzne./Process of population ageing: Demographic studies. Warszawa: PWG, 1959.
- Rosset E., Miejsce człowieka starego w społeczeństwie./Place of old people in society In: Encyklopedia seniora./Senior's Encyclopedia. Warszawa: Wiedza Powszechna, 1986.
- Schenda R., Das Elend der alten Leute./Poverty of elderly people. Düsseldorf: Patmos Verlag, 1972.
- Schulz M., Zum anthropologischen Problem im Verständnis der realbezogenen und die Wirklichkeit auslegenden Erziehungswissenschaft./Anthropological problem with regard to reality and to reality of the theory of education. "Folia Paedagogica et Psychologica" 1986, z. [No.] 14.
- Selker L. G., Broski D. C., An aging society: I. Implication for health care needs. II. Impact on allied health education and practice. "Gerontology and Geriatrics Education" 1988, No. 4.
- Seltzer M. M., A proposed sociology of gerontology. "Gerontology and Geriatrics Education" 1983, No. 2.
- Simon Maricius Pilsnensis, O szkołach, czyli Akademiach ksiąg dwoje./Two books on schools or other academies. (1551). Kraków: Nakł. M. Arcta w Warszawie, 1925, new ed. Wrocław: Ossolineum, 1955.
- Sitzmann G.-H., Weiterbildung im dritten Lebensalter./Permanent education in the third age. "Zeitschrift für Gerontologie" 1976, No. 1.
- Słownik pedagogiki pracy./Glossary of the pedagogy of work. Ed. by L. Koczniewska-Zagórska, T. W. Nowacki & Z. Wiatrowski. Wrocław: Ossolineum, 1986.
- Thieding F., Der alte Mensch und die Gesellschaft: Eine Sozialmedizinische Studie./The old man and the society: The sociomedical study. Stuttgart: Thieme, 1965.
- Witwicki W., Uwagi o solidarności./Remark on solidarity "Muzeum" 1917, No. 32.
- Wojciechowski K., Andragogika./Andragogics. In: Encyklopedia oświaty i kultury dorosłych./ Encyclopedia of adult education and culture. Ed. by K. Wojciechowski. Wrocław: Ossolineum, 1986.
- Zych A. A., Słownik gerontologii społecznej./A dictionary of social gerontology. Warszawa: Wyd. Akad. "Żak", 2001.
- Zych A. A., The living situation of elderly Americans of Polish descent in Chicago. Wrocław: Wyd. Nauk. DSWE TWP, 2005.
- Zych A. A., Przekraczając 'smugę cienia'./Crossing the 'shadow line'. Katowice: Wyd. Nauk. "Śląsk", 2009.
- Zych A. A., Leksykon gerontologii./The lexicon of gerontology. 2nd ed. Kraków: Ofic. Wyd. "Impuls", 2010.
- Zych A. A., Bartel R., Zur Lebenssituation alternder Menschen in Polen und in der Bundesrepublik Deutschland – eine comparative Survey-Studie./Living situation of older people in Poland and in the Federal Republic of Germany – Comparative survey-study. Giessen: JLU, 1988.

## GERONTOLOGICAL EDUCATION MODEL

**T. Yu. Lomakina ,  
Y. V. Borovikova**

The new social realities require education to be open to the future, mobility and change in experience within the life span of one generation. The lifelong learning concept which is actively implemented in all EU countries makes provisions for the openness of education for every individual to the fullest extent possible. Lifelong education provides every individual with conditions for free development of their educational, intellectual and activity-related opportunities throughout life<sup>1</sup>. Lifelong education is interpreted not as an administrative combination of diverse education institutions into an integrated system but as a well-thought-out variable system of educational services which enables an individual to avail himself or herself of these services in line with his or her personal needs and demands in different periods of life. Moreover, educational programs geared to the principles of continuity and integration are of huge social significance since they facilitate: (a) natural reduction of learning duration and costs of specialist training; (b) systematization of knowledge at every next education level; (c) deep absorption of knowledge thanks to the module-based structure of education programs; and (d) succession of knowledge thanks to consistency between all levels of education.

Closely connected with lifelong education are the issues of adult learning. The socio-demographical profile of professional education is not currently undergoing significant change. Classrooms are attended by "young adults" (from 25 years of age and older) who usually already have their first higher or secondary professional degree. They seek to enhance their knowledge and/or change qualification. What is common about all these learners is their aspiration to take advantage of learning opportunities to promote their career growth, improve their financial standing and change their social status. It is in the near future that this new group of learners will become a standard and learning will be regarded as an active process encompassing the entire professional life of a person, as training for real jobs and job descriptions, and not just acquiring a degree. At the same time, alternation of studies and work requires a change in the learning process design. Its primary peculiarity is that the target of the education activity is an adult. He or she assesses, analyzes, selects knowledge and adjusts it on the basis of his or her own experience, motivations, and value orientations, which are, in turn, determined by stages of growing up and a person's social status. The priority activity for a further increase in the role of lifelong education and adult education typical of both foreign countries and Russia and associated with global changes and transition from the post-industrial to the information society is working with information, because this activity is a kind of education by nature.

---

<sup>1</sup> Ломакина, Т. Ю. Диверсификация профессионального образования. – М., ЦПНО ИТОП РАО, 2000. – р. 37.

## **Gerontological Education**

"Lifelong" learning of adults is the domain of andragogues. The term "andragogy" was first used by the historian of education K. Kapp in his book about pedagogical views of Plato (1833) to denote a special area of pedagogy. The second half of the 20th century can be considered the golden age of andragogy. It is associated with the name of M. Knowles, the prominent American practitioner and theoretician of adult education, who referred to andragogy as the science and art of adult learning and identified the following basic principles of this area: (a) adult learning should address a specific problem; (b) adult learning should take into account and be based on learners' experience; (c) experience and knowledge acquired from learning should be significant for a learner; (d) the learner should have the opportunity to verify the content taught; (e) learning goals should be set up in cooperation between a learner and an andragogue; (f) a learner should receive feedback about achievements against learning goals<sup>1</sup>. Innovative forms, methods and techniques for the implementation of modern social policy for third age individuals are, first of all, about the development and implementation of the concept of gerontological policy and, in particular, in the context of this analysis, gerontological education as a need for modifying the current model of social protection and support of elderly people.

In our opinion, a socially adapted retired person is a socially active individual who acts in the context of his or her own choice as the writer of the script of his or her life and relies on his or her personal and professional experience and intellectual capabilities to the greatest extent possible. Therefore, adaptation to a new education space, extension of the opportunity for third age persons to acquire additional knowledge, skills and abilities and enhancement of their motivation toward learning activity are possible through civic institutions (public organizations) and the non-government education sector, which will be virtually able to take into account all the specifics of Russian gerontological education by creating necessary education models.

Gerontological education is designed with due consideration to the development of personal education paths for third age individuals on the basis of the principles of continuity, individualization and variability. International practice of third age learning shows that the implementation of a variable system of gerontological education creates an optimal environment for building an education space for the elderly. Variability manifests itself in the opportunity for learners to choose education areas in line with their aptitudes and personal capabilities and also in the creation of a specialized education space taking into account the specifics of third age people. The education space is based on the provision of optimal psychological and pedagogical

---

<sup>1</sup> Николенко, Л. А. Непрерывное образование: поиск идентичности //Проблемы идентичности: человек и общество на пороге третьего тысячелетия. – М.: ООО «Содействие сотрудничеству Института им. Дж. Кеннана с учеными в области социальных и гуманитарных наук», 2003. – pp. 271–272.

conditions for self-actualization of every learner and satisfaction of their educational interests in this period of life. Practice shows that the implementation of variable person-centered approaches to learning requires that the following conditions are met: first, ensure that every learner has freedom of choice of his or her own "path" in gaining knowledge, skills and abilities; second, create in an education institution a learning environment which will promote a cultural and creative flourish of individuality for every learner; third, determine teaching methods and techniques in accordance with age-specific characteristics of third age people; and fourth, extend and improve the quality of pedagogical technology in teaching third age individuals on the basis of information achievements, including distance learning technology.

### **Education models**

Russian education science does not provide an unambiguous interpretation of the concept of "education model"; therefore we will use this definition in the sense of a special method of learning management with an emphasis on the dominating group of the teaching methods, forms, aids and techniques used. An analysis shows that pedagogical practice reflects the following models of education:

*model of an education institution as a government department entity* which reflects the competent autonomy of economic sectors in the country and aims at training specialists belonging to an executive department which imposes certain strict and centralized requirements on them;

*The model of developing education* (V. Davydov, V. Rubstov, etc.), where synthesis of different systems of learning and education allows for a quick solution for training the necessary workforce to cater to the needs of a transforming society;

*The traditional education model* (J. Mageau, L. Creau, G. Kapel, D. Ravitch, etc.) reflects the paradigm of systematic academic education as a means of transferring elements of past culture to a learner. By mastering basic knowledge, skills and abilities a learner is to advance in development of his or her "selfhood" and use it as a basis for acquiring knowledge, skills and abilities of a higher level;

*The rationalistic education model* (P. Bloom, R. Gagne, B. Skinner etc.) is aimed at adapting a learner to the existing society where any learning program can be translated into a "behavioral" aspect of knowledge, skills and abilities that the learner has to master. In this model, education is reduced to simple drilling, since pedagogical search, cooperation, individuality, responsibility and creativity are minimized and a teacher follows a strictly predetermined pattern;

*The phenomenological education model* (A. Maslow, A. Combs, C. Rogers, etc.) takes into account individual psychological characteristics of a learner's development. An emphasis is made on self-cognition and self-development of a learner's personality and maximum individual freedom;

*The non-institutional education model* (P. Goodman, I. Illich, J. Goodlad, F. Klein, etc.) involves organization of education outside social institutions. This education is delivered on a distance basis, through the Internet or other means of indirect transfer and acquisition of knowledge;

*The culturological model of upbringing and education content* (M. Skatkin, I. Lerner, V. Kraevsky) is focused on pedagogical adaptation of culture in historical succession with its eternal problem of the moral ideal.

Let us supplement the above list of conventional education models with a model which began to develop in the course of social democratization and transition of the economy to market relations and is oriented toward individual freedom and right of choice, enhancement of spirituality and self-identity of ethnoses taking into account sharp economic polarization of society. This is the *innovative education model* (V. Vaschenko, V. Deliya, V. Lazarev, M. Potashik, I. Chechel, I. Tsaturova, etc.) which is based on the person-centered education paradigm providing for the implementation of individual learning paths by means of content- and level-specific differentiation of education programs in the context of field-specific specialization.

I. Smirnova identifies eight innovative learning models, as well as key features and characteristics of the traditional learning model (see Table 1). The most acceptable innovative learning models for gerontological education within the framework of a Third Age University are the models of *module-based* and *distance* learning.

Table 1

Comparative characteristics of innovative learning models

Learning model	Key features	What characteristic of the traditional learning model is developed
<b>Context learning</b>	Integration of different activities of students (learning, research and hands-on). Creating conditions that are as close as possible to real life.	An increased percentage of hands-on work by learners (with an emphasis on applied activities).
<b>Imitation learning</b>	Use of game and imitation forms of learning.	An increased percentage of active learning methods (imitations and imitation games).
<b>Problem-based learning</b>	The teacher promotes student's self-guided search for knowledge by problematizing the learning content.	Changed nature of the learning task and learning work (from reproductive to productive and creative).
<b>Module-based learning</b>	The learning content is strictly structured in order to ensure its full absorption, with the compulsory use of exercise modules and control over each fragment.	Specific arrangement of learning content: in the most succinct form, as easy as possible for students to understand.
<b>Full assimilation of knowledge</b>	Development of alternatives of training achievements (by changing parameters of the learning environment), depending on learners capabilities.	Focus on fixation of learning results.
<b>Distance learning</b>	Wide access to educational resources; very indirect role of a teacher; the self-reliant and autonomous role of learners.	Use of state-of-the-art information and communication means and technologies (ICT).

### **Levels and models of the education space**

We have built a model of the education space on the basis of a non-government higher education institution (HEI) for third age individuals. This model optimizes organizational, didactical, teaching, methodological, scientific and human resources and efforts of a HEI to reach the goals of high quality and efficient training of this age cohort. The developed model is based on the following statements: (a) the main objective of the developed paradigm and concept of gerontological education is to create an environment for meeting the educational demands of third age people as much as possible, with due consideration of the knowledge, skills, abilities and individual characteristics of representatives of this age group; (b) building a flexible organizational and staff structure which allows for quick reshuffling and modification of the staff in the course of learning for the benefit of the learning process; (c) seeking to build a like-minded group when selecting staff and faculty members; (d) searching for non-traditional teaching techniques and providing the learning process with educational packages; (e) building a creative environment for teachers and learners. All these statements are implemented in the course of creation and development of the gerontological education environment.

Building the model of gerontological education space of a non-government HEI includes the following steps:

*Analytical* (step 1), which involves reviewing the condition of the gerontological education system in the country and defining a problem field; drawing on international and domestic experience in educating people of this age cohort; identifying and finding innovative ideas and principles — generating a potentially effective pedagogical innovation;

*Creating a concept* (step 2) is described by developing a strategy for the operation of the gerontological education environment in a non-government HEI in the framework of a Third Age University in the form of building a new paradigm and concept of learning for this age group;

*Pedagogical support of the concept* (step 3) defines a strategy and tactics of deployment of the model of the gerontological education environment in a non-government HEI in the actual operation and development of pedagogical support of education, as well as development of a teaching package and selection of teaching staff who are experienced at working with this category of people (or retraining of faculty members), and other activities;

*Outcomes of activities* (step 4) involve achieving the ultimate outcome, including meeting educational demands of third age individuals;

*Monitoring the quality of educational services for third age people* (step 5) is focused on establishing monitoring the quality of learning of third age individuals in a non-government HEI.

In our study, we regard the model of gerontological education space in a HEI as an open system which allows for building efficient contacts and links with organizations, enterprises, administration, the academic communi-

ty, etc. and efficiently implements the concept of the institute. The established feedback will help adjust curricula and organization of educational work with third age persons. The core of the model is teacher-learner cooperation motivated toward active substantive learning of the education process. They are involved not only in subject-subject relationships, but also in the specific creative process of interaction which develops relevant competencies (key, basic and special). A special characteristic feature of this process is creative thinking. The efficiency of pedagogical cooperation between a teacher and a learner directly depends on a clearly and accurately defined goal of gerontological education, which is a complex of basic tasks, content, principles, techniques, etc. on the one hand, and a prerequisite for accomplishing tasks solved by this age group on the other, in other words achieving the ability to apply acquired knowledge, skills and abilities in practice.

The substantive component of the model is aimed at: (a) teaching, forecasting, modeling, predicting and anticipating an outcome in the course of the proposed professional activity; (b) teaching knowledge and skills on the basis of a forward-looking forecast of their development; (c) developing abilities of finding conceptual meanings of a discipline learned for the purpose of their application in professional activity; (d) utilizing capabilities of information, computer and multimedia resources; developing specific educational technologies; and (e) improving cognitive activity of learners. The technological component of the model takes into account the nature of developing professional competencies and specifics of developing spiritual and moral qualities, which predetermines the choice of specific techniques for this age group.

### **Training techniques**

Modern teaching techniques can be used provided a HEI has a well developed training and material resource base. Its main characteristics include the following: high availability of computer resources and application of computer software in developing professional competencies; free Internet access; availability and use of local networks in learning activities; availability of a modern library and its electronic version; a permanent website of a HEI to be used to access the World Wide Web and provide distance learning for students; creation of specialized classrooms and laboratories provided with modern equipment and telecommunications for learning; a printing office, simulators, etc. Distance learning is an innovative technology of learning in the Third Age University context. In open education, nearly all processes of generation, transfer, control, access to and absorption of knowledge are technologized and supported by relevant didactic materials, such as training courses, learning guidance, methodologies, etc.

Practical experience in developing distance learning courses enables us to define the main principles of developing electronic courses: (a) *cost efficiency* — production of electronic courses should be cheap and allow for their fast creation and renewal; (b) *module-based structure of learning con-*

*tent* which allows for designing individualized learning programs for every learner subject to the level of their attainment and needs; (c) *a convenient unified user interface* filled with elements inherent in the conventional learning process (a lecture room, a blackboard, etc.) and unified technological techniques and display images for switching between different courses; (d) *personalization elements* to provide the effect of face-to-face collaboration between a learner and a teacher (photo, sound, video); (e) *use of multimedia technology* to facilitate better memorization and perception and incorporation of means of psychological relaxation (music, animation, etc.) into learning content; (f) *use of hypertext structure* both in the conceptual part of the training content (definitions, key words, etc.) and in the logical structure of its presentation (sequence and interrelations between modules); (g) *use of educational information technology for teamwork in interactive communication* to enable teacher – student, student – teacher and student – student communications; (h) *use of various methods of delivery* depending on the category of learners: Internet, a corporate, local network or a laser disc, and in particular, delivery of learning content with the use of open Internet standards which do not require a learner to install any additional software; (i) *teaching techniques*.

In addition to traditional teaching techniques, there are distance learning techniques which are usually divided into the following types: *case-based, TV-based and network-based techniques*. The *case-based technique* involves the use of module-based structure of training materials. They are organized into a special package (a "case" or "portfolio") and sent (handed over) to a learner on paper, magnetic media and/or a laser disc. The learner then studies these materials on his or her own and contacts specially trained advisory teachers for clarifications from time to time. Each training course is provided with a textbook or a training guide, syllabus and methodological guidelines which help the student to learn the training content. The module-based principle of building syllabuses helps to successfully match learners' needs and capabilities. The most popular form of the presentation of educational materials both in Russia and abroad is on paper. The portion of hard-copy publications in the case is rather high even in highly-developed countries where education systems are supported by telecommunications to a rather high degree. For example in Germany the rate is 95%, and in the USA: 85%<sup>1</sup>. The main drawback of the case-based technique is that educational materials are self-contained and focused solely on self-education, since they do not provide for live feedback from a teacher.

*TV-based techniques* are based on the use of TV lectures with consultations of advisory teachers in the location of the learner's residence, by telephone and via the Internet. Distance learning on the basis of interactive (two-way) TV has been growing more popular in recent years. This form of distance learning is intrinsically interactive and can certainly be regarded as

---

<sup>1</sup> See: Андреев Л.А., Солдаткин В.И. Дистанционное обучение: сущность, технология, организация. – М.: МЭСИ, 1999.

a rather promising form, if not for mass learning, then at least for skills upgrading. However, this technology is still very costly and therefore is not widely spread in this country.

*Network-based techniques* involve the use of the Internet both for delivery of educational materials to learners and for interactive collaboration between a teacher and learners. In practice, network-based techniques can be implemented in the following main modifications: using networks to exchange text files only; using networks to share both texts and multimedia content, in particular on an online basis and also with the use of computer teleconferencing. The first method is currently most affordable for the overwhelming majority of Russian education institutions, thanks to being relatively cheap. It does not involve sharing of graphical and audio files or any extensive use of multimedia. The second method of distance learning management involves taking advantage of state-of-the-art telecommunications and multimedia technologies and all capabilities of the Internet, including tele- and audio-conferencing. This type of distance learning management clearly provides enormous didactic opportunities for all levels of education.

However, we cannot ignore the currently existing factors that limit accessibility of educational resources for different categories of people, including third age persons. First of all, these are underdevelopment of telecommunications and economic insolvency of a significant percentage of the population which limit accessibility of information resources for Russian society (especially for those living in remote and rural areas).

Therefore, a diversity of technological solutions will ensure maximum openness of education for all wishing and able to learn, and an opportunity to learn at any age and at any distance from education institutions.

### **Pedagogical conditions for implementation of gerontological education**

The learning environment in an education institution contributes to the development of a HEI management system, as well as teaching, educational, scientific and upbringing work in general. Managing a HEI is a priority area of pedagogical support of the education space. It accommodates the comprehensive generation and implementation of the concept of training and upbringing aimed at developing creative thinking in participants of the education process. The system of selection and assessment of the quality of human resources in a HEI should meet imperatives of the time and be developed not only toward raising scientific and pedagogical skills of faculty members, as is traditionally the case in the Russian education system, but also toward developing key market competencies among the staff.

It is necessary to develop a special customer-oriented approach to HEI's operations, which will help maintain loyalty of the existing customers and acquire prospective ones. Functions of the human resources subsystem include recruiting highly-skilled teachers and specialists who are proficient in modern information technology and are experienced in deploying them in the

education process, and training them to become faculty members and employees of the education institution. Staffing of professional education programs for third age individuals currently includes: (1) traditionally highly-skilled staff who deliver teaching in fundamental disciplines; (2) teachers who deliver teaching in relatively new disciplines in the framework of general professional disciplines, special groups of disciplines and specialty disciplines within professional education programs for people of this age group. It should be noted that gerontological education, as well as Russian education as a whole, faces considerable difficulties with staffing of the training process both in terms of quantity and quality. These problems are especially sharp in regional education institutions; therefore the transition to distance learning of disciplines will help reduce the shortage of personnel in the system of gerontological education.

*The material and technical subsystem* of gerontological education should include computer and facsimile equipment, telecommunications devices, classrooms and counseling rooms, and also facilities that are not mandatory for conventional education, such as a multimedia laboratory, a TV studio, a laser and magnetic disc recording and replication center, audio recording center, etc.

*The information and methodology subsystem* provides for: (a) collection, accumulation and systematization into databases of information about demands of the labor market, production and education; (b) collection and processing of information about the learning process progress (data about enrollment and graduation of learners, accomplishment of academic schedules, recording of work performed by advisory teachers, etc.); (c) accumulation of educational materials for all types of classes, consultations, tests (the courseware) in a database; (d) maintaining a database of a list (catalogue) of educational products and services (textbooks, testing systems); (e) collection and processing of current data from different gerontological education institutions, such information about the learning process, needs for educational materials and development of new syllabuses and courses. Courseware of professional education programs for third age individuals includes: conventional textbooks, training and methodological guides, tests and assignments, etc.; electronic educational packages for a number of social disciplines developed in HTML format, which is standard for the Internet; educational films, digital audio and video lectures, etc. In addition to the development of electronic courses in individual disciplines, which is implemented nowadays, it is necessary to create an education portal on the Internet. This will help organize collection, storage and delivery of statistics and other indicators by institution, region and on the federal level. The portal is designed to provide conditions for the development of an open education system on a qualitatively new level.

*The financial and economic subsystem* of gerontological education is designed to be more flexible and variable in operation. This is driven by the fact that an individual education path of a learner has to be rationally orga-

nized and supported by an estimate of economic costs required to implement it.

*The marketing subsystem* is focused on discovering needs for education, dealing with promotion and building databases of orders for training and retraining of individuals. Therefore the marketing subsystem is designed to cater, as efficiently as possible, for the needs of: an individual in education; an education institution in development and welfare of its staff; firms and other customer organizations in growth of human resources; and society in extended reproduction of the aggregate personal and intellectual potential.

The study shows that open education is implemented in the following institutional forms: (a) a distance learning department in a traditional education institution; (b) open education institutions; (c) consortia of education institutions; (d) TV schools; (e) virtual education institutions. Let us briefly discuss their purposes.

When it comes to distance training of third age individuals, the most efficient way to work with people of this age cohort is through distance learning departments in traditional education institutions and through open education institutions. Let us note that the most widespread form in contemporary Russian open education is *individual divisions* (distance learning departments or institutes) in conventional education institutions. This is justified both financially and organizationally, because conventional education institutions already have the necessary technical infrastructure and also training, methodological and human resources to support the learning process. Furthermore, they have the necessary experience at solving organizational and managerial tasks associated with the education process. With their very strong faculty membership, conventional universities have significant capabilities to develop state-of-the-art electronic training courses for third age persons. On the other hand, distance learning departments enable conventional education institutions to extend the range and increase the scope of educational services offered to different categories of individuals, and also enhance competitiveness of their graduates in the Russian and international markets.

*Open education institutions* are intended to offer open distance education services to the public. This task determines the organizational structure, faculty membership, technical and auxiliary educational staff and administrators.

*A consortium of education institutions* is a new form in the system of education. It is developed on the basis of modern educational information technology. A consortium provides communication and administrative services for distance learning courses developed by its member education institutions. It provides an opportunity to receive degrees and certificates from the education institutions comprising the consortium on a distance basis. This institutional model is extremely relevant for the development of Russian open education. In the 1990s there were attempts to establish a few such consortia in Russia. Examples include the Association of International Education, the Association of Education and Research Institutions "West Siberi-

an Open University", the Eurasian Association of Distance Learning, the International Association of Open Education, etc. At the same time, it should be noted that establishing consortia is associated with considerable organizational difficulties which are caused by rather objective economic and organizational reasons. The fact is that the development of commercial distance learning inevitably aggravates competition between institutions in the education market. Moreover, consolidation of institutions into a consortium is hampered by the current diversity of subordination patterns in the industry and different levels of provision with financial, human, material and technical resources among education institutions.

*TV school* is a form of distance higher education which is based on building a much stronger (than in the case of a consortium of education institutions) pool of HEI resources. This form is rather widespread abroad. A TV school offers collaboration between a few independent education institutions on the basis of integrated curricula. It develops and implements distance learning courses using the faculty, equipment and other resources of conventional universities. Unlike a consortium, a TV school awards degrees and issues its own diplomas instead of education certificates of cooperative schools. So far the international practices of TV schools have not been disseminated to the Russian market.

In the recent years, new organized education entities known as *virtual education institutions* (virtual universities and their divisions) have been developing on the basis of network technology. These education entities implement the principles of open education and may have no attributes of conventional education institutions, such as "physical" premises, classes, laboratories and student dormitories. Training may be delivered both using traditional methods and via computer networks, such as the World Wide Web (Internet) or a corporate network (Intranet). Such an education institution has a two-level structure comprised of the central university and its regional division. The functions of standard software used by a virtual university can be divided into two categories: support of the educational information environment and support of interaction between this educational information environment and other educational environments. The first group of functions includes: (a) generating data to be placed in the open part of the educational information environment (News, Contacts, Project Information, etc.); (b) creating and removing virtual divisions of education institutions; (c) creating catalogues (of education institutions, information and other resources, professions, etc.); (d) consulting users on methods of work in the educational information environment; (e) generating system-wide statistics, etc. The second group of functions includes: (a) generating and updating account information about the educational information environment in a database; (b) realizing a replication procedure to other servers of the educational information environment; (c) collecting, pre-analyzing and communicating observations of the educational information environment users to the developers, etc.

It is evident that the open education system is designed to encompass the entire territory of Russia and smoothly integrate into the international education system.

Both international and national experiences show that open education is much cheaper than traditional one. The costs of organizing open education are reduced due to a few factors, the main of which is a smaller percentage of faculty members in the staff of an education institution (30% instead of 50% in a conventional education institution)<sup>1</sup>. For example, a Russia-wide experiment in distance learning has shown that the gain is 10-20% to 50% of costs inherent in traditional full-time learning, and the more large-scale open education is, the lower costs will be. The reduced cost of learning in open education is an important positive factor for the development of gerontological education, because there is a certain need for additional open education among third age people. The cost efficiency of the open education system will be further improved by: (a) extensive advertising of open gerontological education programs targeting consumers of high quality and relatively cheap educational services; (b) flexible pricing: a significantly lower tuition fee for open learning with an opportunity to receive additional, individual open educational services for an extra charge.

Implementation of the proposed model of gerontological education will help solve the following main problems: (1) create integrated courseware for teaching all disciplines including training programs and subject-specific syllabuses, textbooks, training aids, etc. for all levels of gerontological education; (2) eliminate the shortage of skilled teaching staff which is especially relevant to regional education institutions; (3) build an effective advanced training system for teachers working with third age individuals; (4) involve the scientific and pedagogical community and gifted young people in research on gerontological education; (5) ensure continuity of education based on the principles of integrity and succession of learning at all levels of education avoiding overlaps and duplications between learning programs of different levels; (6) ensure a person-centered approach to learning by providing an opportunity for building an individual education path; (7) ensure accessibility of gerontological education by deploying distance learning technology; (8) consolidate regional HEIs around a leading education institution in order to enhance scientific, research and methodological work to ensure the high quality of gerontological education.

## Conclusion

Our study has shown that the main principle of development of Third Age Universities is openness of the gerontological education system. The modern concept of open education is built on providing every person with free access to educational resources. Analysis of Russian and foreign experience in open education has enabled us to identify the main criteria of the

---

<sup>1</sup> See: Состояние, потребности и перспективы развития дистанционного образования в России и за рубежом. – М., 2000. р. 56.

development of a large-scale, multi-level and complexly structured system of gerontological education as follows: first, a *systemic nature*, which involves pooling material, technical, teaching, informational and human resources of education institutions of different levels to operate in close interaction with each other and with authorities, institutions and organizations in the education and social spheres; second, *succession*, both vertical and horizontal, i.e. not only between different stages and levels of education but also within individual educational programs; third, *variability*, which involves a differentiated approach to the organization and content of training depending on profession, specific conditions and needs of society and a region; fourth, *individualization* of training which allows for the implementation of the person-centered learning model on the one hand, and creation of the necessary environment for lifelong learning on the other; fifth, a *combination of the fundamental and practical aspects of learning* in order for a learner to be both professionally competent and able to make decisions in any unpredictable social situation; sixth, *social efficiency* by achieving a high level of matching between the quality of education and social demands; seventh, *economic efficiency* which implies return on investment in gerontological education. Training of people belonging to this age cohort should be offered both in distance and conventional learning modes.

## **EDUCATION ELDERLY PEOPLE AS A SOCIO-CULTURAL VALUE: TRADITIONS AND INNOVATIONS**

**E. I. Dobrinskaya**

Tradition is the prevailing system of values, patterns, norms, and rules that guide people in their activities and behavior. They are usually not recognized as something transient that has a beginning and an end in time. Until the middle of the last century, which became the most “innovative” in the history of mankind, the scientific understanding of tradition was based on the hard opposition of categories of conventional and rational (Max Weber). Traditional institutions, customs and ways of thinking were seen as obstacles to the development of society. Researchers’ interest was focused on the problems of modernization, and tradition was primarily defined as a kind of obstacle, an opposition to modernization of modern conductors to the conventional and proven institutions. But by the end of the century the idea of the dialectical interrelationship and interdependence of tradition and innovation, tradition and modernity are becoming more popular. It is clear that many traditional institutions which were seen as purely stable and unchanging, and therefore implicitly opposing forces of modernity, particularly economic development, in fact, can not only coexist quite well with modern institutions, but also adapt to their requirements, changing at the same time and, in essence, are acting as agents of modernity in traditional institutions that have proven themselves.

Education is known as one of the most traditional social institutions. There is even an old English proverb: “It’s easier to move a cemetery than to change something in education”. But adult education as a system and a relatively independent social institution is a product of modernization of the 20<sup>th</sup> century developed to meet its rapidly changing permanent challenges. In a certain sense it is the “innovation age”. Development of the elderly both in theoretical and practical terms is also a relatively late institution responding to another global problem that has emerged at the turn of 20<sup>th</sup> – 21<sup>st</sup> centuries: the aging population. A decade ago this problem was considered relevant only for the so-called developed countries. It is already clear that the demographics of aging relate to everybody. According to forecasts, by the middle of the 21<sup>st</sup> century 33% of the population in developed countries and 19% in the developing world will turn over 60 years old. Currently in Russia, according to the Federal State Statistics Service, the number of working age people in the population makes nearly 40 million people (30% of the population), but in the long term a steady increase in the number of older people is forecasted.

The issue of the aging population is exacerbated by systemic changes in society. The world crisis was an additional incentive to notice global processes occurring before our eyes, which do not fit into the context of the recent optimistic definitions such as “information”, “post-industrial” society,

“knowledge society”, etc., but are more often referred to as “civilization shift”, “the crisis of traditional capitalism”, “the search for alternative paradigms”, etc. The economic crisis has been accompanied by ageism, i.e. age discrimination, social exclusion of elderly people who break social ties between the elderly and young people, and inequality of access to information and other resources for users. All this leads to a significant worsening of the social, personal and psychological and economic problems of people of retirement age, who upon retirement cease to be regarded by society as “human capital”, and lose their value both for society and for themselves.

Most developed countries started worrying about this problem much earlier than Russia. The beginning of serious theoretical understanding of the problem and attempts to solve it practically date back to the 1960-1970s. At the same time one of the most important means of overcoming ageism which was threatening the stability of society, in addition to various forms of economic and social support, was widely understood to be education and its diverse forms and shapes that are created for the older generation. In Japan and the US special classes for the elderly began to develop in the 1960-1970; well-developed educational systems have been established in most European countries: different kinds of courses, people’s universities, higher people’s schools and universities for the elderly. Numerous and varied structures not only solve educational problems, but also conduct research on education for people of the third age. Universities of the third age are the most popular forms in Poland. Much attention is paid to issues such as preparing for retirement, prevention of aging, overcoming the negative signs of aging by promoting mental and physical activity, promoting interpersonal activity, and participation in social activities and anything that increases the possibility of self-realization, affecting the sense of significance and values. Particularly relevant in the context of our problem is the ideology and practice of guidance and involvement of elderly people in lifelong education, promoting the need for continuous expansion and deepening of knowledge in various fields.

In Russia the problem of education for the elderly became a subject of research somewhat later in the process of the formation and development of scientific concepts of lifelong learning and adult education. At the same time, in the 1960s we had considerable experience with this category of citizens within the adult education system. Numerous educational structures (the “Znanie” society, for example, which included the “sphere of influence” of the entire Soviet Union), lectures, people’s universities, schools, courses, libraries, clubs and palaces of culture, being better or worse, provided ample opportunity to meet the cultural and educational needs of people, including the elderly. Recriminations about the excessive politicization and the well-known formalism of the system are valid. However, for all that, it was a stable and accessible form of lifelong education, communication, generation, forming a very common educational space which we can only dream of today. The consequences of the destruction of this system have not been overcome even now. Today, the so-called “informal” general cultural education has no

state support, survives with the help of community initiatives, and poorly withstands competition from numerous commercial entities, which aren't subservient to anyone. And it is not even their high cost and the inaccessibility of most of these forms of learning, but the fact that, reacting rapidly to "market demand", which is mostly "organized" due to fashion, promotion, and market conditions, and not the objective of socio-cultural needs of society, the rapid and spontaneous development of these people's future is fraught with serious devaluation of education, its primitivization, vulgarization, and anti-intellectualism.

As regards "informal" education, spontaneous learning "for life" in constant interaction with the socio-cultural environment, absorbing the information it delivers, this is probably the most sensitive spot. Moreover, in the context of our topic, considerable cultural and educational alternatives are needed, balances to the negative energy of the environment. They are weak, and hardly able to radically change the situation. Polls suggest that people read less, and the quality of mass reading is worrying to experts. Sociological data provide evidence of the sharp impoverishment of leisure among the majority of residents of our country, including the "cultural capital". Only 10-15% of the population shows activity in this area. More than half the population do not attend theaters, concert halls (except pop concerts), and exhibitions. The main reason is a lack of free time and money. On the general background of the degrading "living culture", the avalanche to gain power over electronic media, the only area of our lives which is brilliantly organized by a regime, and which, by virtue of this has been the main instrument of "education and training" of both children and adults, is quite natural. Modern propaganda (not only political) is a compound of the Soviet methods of "total propaganda" which fills all information niches, with American advertising techniques. This provides unprecedented opportunities for duping people, the triumph of anti-culture, permissiveness, immorality and violence. With the growing devaluation of the socio-cultural component of education, the prevalence of pragmatic, utilitarian tendencies of the subject of our analysis, identification and study of cultural goals, values and functions of adults and the elderly as a sphere of spiritual production, acquires a high degree of relevance to modern Russia. A systemic methodological framework is required, not only of socio-economic, but social and cultural concerns of older citizens through education and outreach focused on the dialectics of tradition and innovation, civilization and national-cultural objectives and values, relevant to the trends of innovative development in Russia.

### **Culturological methodology**

We should immediately note that the basis for rapid expansion of culturological methodologies in education is not only objective, but also comes from subjective market factors, the fashion for cultural studies. It stems from the fact that cultural studies (both as a science and as an academic discipline) is very timely, not only being able to fill many voids formed in the theo-

ry and practice of social and human sciences, but the gaping holes of our cultural “life and consciousness”. The term “culture”, as you know, is one of the most valued, it has tremendous appeal, has a taste of eternity, immortality, invulnerable to the current situation and ideological differences. Thus cultural studies as a field of the humanities, reflecting and meditating on such a respected subject, successfully receive some of the traditional respect. We often overlook two facts: firstly, that the growing influence of culture in every single sphere of social life, under crisis conditions of culture, being a global problem, is not always unequivocally positive. The strength and vitality of individual “vectors” of culture is not proportional to their socio-cultural value and significance. The most significant spheres of culture and education are becoming increasingly difficult to develop and maintain, and secondly, the culturology of education is not a panacea, being not immune either from technocracy, nor of the peculiar orientation of postmodernism on elimination of independent and responsible personal origin, development and skills of survival and adaptation to a dehumanized social and cultural environment, a state of disorientation, and excessive spiritual and moral values and verticals.

However, the actualization of cultural studies of adult education is an imperative objectively stipulated by complex methodological and practical problems. The first category includes everything that is related to the most stable trends of contemporary humanities, i.e. an integrative, interdisciplinary, political theoretical explanation of the subject. Cultural studies methodology currently represents a type of interdisciplinary discourse, an adequate cultural-centered paradigm of humanities as knowledge, which is not only helpful, explaining and descriptive, but also understanding, educating, “saving” (prescriptive) (according to A.S. Panarin), and corresponding to the challenges of the late 20<sup>th</sup> century, when no social problems can be considered or resolved abstracting oneself from the problems of culture. An “a-cultural” analysis of education, not concerning philosophical and cultural problems, is based on tracking and distribution of certain laws and principles, the development of certain institutions, pedagogical practices, technologies, identified with “modernity”, but also being a description (not always complete) of the development practice of technocratic western education, which has already been overcome.

For all the need and importance of such areas of analysis, they leave a lot of questions of the semantic field of culture and the value-semantic universe on the periphery of research attention. Culturological (understanding) knowledge is based on the primacy of the spiritual and value being of man and society, and considers education not only as a communion of rights to objective truth, beyond its control, but as a continuous process of gaining truth as an act of assertion of the value of human authenticity, the events of human identity self-realization. A cultural studies section thus highlights the education of adults and the elderly, in particular, as a way to metanoia (conversion of the mind), as a way of familiarizing the world with personal freedom and spirituality. In this sense, the cultural concept of education is imperative and, simulta-

neously, a global alternative to dead ends of the consumer society and “technological man” exhausted as a special type of man and society.

Another practice-oriented group of cultural problems associated with the consideration of education of the elderly in the framework of socio-cultural institutions of adult education, as relatively independent, having its vector of development, is closely interrelated with other institutions in society and is able to influence all other socio-cultural spheres (the economy, politics, science, ideology, morality). Depending on the performance of the institute of adult education, the impact can be either progressive (stabilizing) or regressive (destabilizing). Practice-oriented cultural models are aimed at the development of education as a humanistic and democratic socio-cultural institution, the search for optimal mechanisms to regulate the cultural and educational processes in terms of our crisis-reformed society. In axiological terms the culturological discourse can be regarded as a kind of “expertise”, the spectrum of social and cultural filters and evaluation of different forms, types, and institutions for adult education. The objective need for such expertise is enhanced in the era of crisis, when particularly acute problems are the selection of goals, values and ideals of education, which is possible through the prism of their own cultural perspective without exception on every problem of adult education. Culturological “examination for compliance” with the modern humanistic and democratic paradigm, the objective needs of society and its members, can and should be “subject to” politics of adult education, its ideology, and the relationship of tradition and innovation.

The latter have long ceased to be strictly pedagogical problems, and have moved to the category of philosophical and cultural ones. All the more urgent revision of the “traditional” notion of the positive value of man serving culture as an interpretation of culture as “a complex, self-organizing information and adaptive system”<sup>1</sup> is widely represented in the framework of our “cultural pluralism”. It is only natural for a society in which human relations are primarily technological, logistical or based on social engineering, to be no longer governed by values, emotions, faith, love, ideas about good and evil, beautiful and ugly, noble and vile. Everything is “culture”, everything is equally valuable, and all problems can be solved technologically up to coding, zombification and human cloning. Technologies have different applications; their denial is absurd for all practical areas of human activities (including education and culture). But today, technology becomes an idol; we are witnessing technologization of everything. Culture technologies have been tested on all of us, replacing culture itself and being well-paid. In the lists of prestigious professions, socio-cultural technologies, such as public relations, and image-making, have strongly challenged the professions of lawyers and economists. All these are manifestations of “texture” hybrid of “culture” and “technos”<sup>2</sup>, a way of being of a man who has lost links not only to nature, but to his spiritual and moral manner, not only sur-

---

<sup>1</sup> 1.Ракитов А. И. Философия компьютерной революции. – М., 1991, с.18.

<sup>2</sup> См.: Кутырев В. А. Естественное и искусственное: борьба миров. – Нижний Новгород, 1994.

rounded by an artificial (virtual) environment, but penetrating inside. This “culture” and cultural studies smoothly transfers into teaching cultural studies. And then the main goal of education ceases to be “formation of the image”, “integrated personality”, “comprehensive transfer of social and cultural experience”, “personal development” and other old nonsense. Instead of them a new goal appears, “the formation of project-oriented consciousness”, “creation of new cooperative relationships through targeted deployment of organizational communication objectivity”. Or more clearly: “And finally we must stop talking about the development of personality in pedagogy. The more we talk about it without understanding a strange person, the worse it will be for our real educational technologies. Technology has a way to save someone else’s identity from the expansion of our own under the guise of humanism”<sup>1</sup>. This is a solution of the old argument: “the man for Saturday or Saturday for the man?” If the former, then it is logical to accept “new” education aimed at creating “new democratic consciousness” which is “market literacy, market consciousness and market culture of the population”<sup>2</sup>. Apologists of such decisions don’t want to see what is happening right before our eyes: the change of the dominant culture, in the context of which new perspectives on many problems in education open, including the issue of “tradition-innovation” as the pursuit of non-Western societies to save yourself, which do not dissolve completely in the Western values that have always claimed to be an innovative society. The culturological dominant of education, among other things, is linked to strategy and protection from hard innovation (modernizing) technology, from knowledge as an absolutely “innovative” system, strongly dropping tradition. This latest version of “vulgar materialism” must be opposed to cultural studies of adult education, the understanding of the problem field in its issue of cultural education that: firstly, it is opposed to utilitarianism, pragmatism, narrow professional focus, and exaggeration of tactical goals to the detriment of strategic (developing, general cultural, self-purposeful), and, secondly, offers performance analysis of the institute of adult education in the contemporary social and cultural distinctiveness, in view of the dialectic of a certain historical and universal, civilizational and national-cultural objectives and values of education.

### **Tradition**

Erich Fromm defines cultural and non-cultural types of education from the basic forms of man’s relationship with the world as “mode of existence” or “mode of possession”<sup>3</sup>. Education, focused on existence (culture), efficiently and functionally not as a capital (albeit symbolic), but as a spiritual value, which becomes part of their own system of thinking, a way of enrichment and personal development. Modus possession (alienated education) focuses on the acquisition and preservation of information, a certain amount

---

<sup>1</sup> Свободное слово. Интеллектуальная хроника десятилетия. 1985-1995. – М., 1996, с.296.

<sup>2</sup> 4.Днепров Э. Четвертая школьная реформа в России. - М., 1994, с.63.

<sup>3</sup> 5.Фромм Э. Иметь или быть. – М., 1986, с.64-65

of “cultural property”, a fixed document, whose value roughly corresponds to the material possessions and social position to which a person lays claim in the future. Some require the least; others require “luxury” knowledge in a shiny package, intended for a more complete sense of self-worthiness. Cultural education is a continuous, lifelong process of positive personal development. Alienated education is only an imitation of the progressive development of personality, often resulting in anomie, i.e. the collapse of customary norms which are not replaced by new ones, the loss of a clear and convincing standard of conduct and goals of educational activity, disorientation in a world of values and internal discord.

Understanding these issues is not easy, because our time is radically changing perceptions about the efficiency of education. The information revolution, the pace of social transformation, and the new type of production dictate strict requirements of the intellect and the development of the mass worker. Changing the content and ratio of activity forms is such that objectively there is a need to abandon many stereotypes of educational theory and practice. It is tempting to completely reject the classical model of education as being obsolete. In this case the proponents of the “new pedagogical thinking” often overlook the simple truth. It is “classical” as such to the extent that it is “forever”, does not become obsolete in the main sense, and brings something imperishable and timeless. This fully applies to classic teaching.

The philosophy of the free and full development of personality in the process of education originated, like many others, from antiquity. Teaching (we’d like to say “androgogic” because it “worked” for adults as well) ideas and practices of Socrates were called ethical rationalism. Virtue here is identical to knowledge: those who know what is good won’t do badly. The well-known absolutization and idealization of educational opportunities for knowledge, as inherent philosophical and pedagogical conceptions of Aristotle and Plato, do not negate their intentions for freedom from all constraints of professional spiritual development of adults in order to achieve kalos kagathos, the perfect moral and aesthetic life of man. It is antiquity that gives us ideas, and which has not in the least lost its relevance today: “Know thyself” (Socrates), “Man is the measure of all things” (sophists), “The soul is not a vessel to be filled, but a hearth to be ignited” (Plutarch), the dialogue as a method of adult education, the Socratic “maieutics” as the search for truth together with an adult student. Most of Plato’s dialogues are not only philosophical, but also serve as wonderful “manuals” on personality-oriented, as they say today, learning. The Lyceum of Aristotle, which was opened to the public in the daytime (though not for all, especially not for the slaves) is something like today’s public schools, as well as Plato’s Academy. All these are the nuclei of the institute of adult education with totally distinct social objectives: strengthening the state, the statements of authority of the “best”, but also cultural problems. Virtue and good are attained with the help of knowledge, free entertainment, communication and spiritual perfection.

All European pedagogy, ranging from New Age to the present day is the daughter of the Renaissance and Reformation. Originating from admiration of antiquity, striving for liberation and independence of thought, the Renaissance opened up wide opportunities for the development of humanistic teaching concepts, which led to many subtle and insightful ideas. They were defined by Descartes, Locke, Rousseau, Comenius, the encyclopedists, and embodied in the seminal experiments of Pestalozzi school, which proposed new ideas and ways that were followed by Froebel, Herbart, British and American pedagogy of modern times. The mission of education is treated as primarily social and spiritual (cultural); it is always in accordance with the concepts of human purpose, the philosophy of the time. The inextricable link of education and culture was formulated in German philosophy, and, later, in Russian philosophy. The Germans associated the term of "culture" with the term of "education" ("Bildung"). Kant defined Enlightenment (education) as exiting underage life, meaning gaining the determination and courage to use your own mind. Being underage is the inability to use one's own intellect without guidance from someone else. "Sapere aude" (have the courage to use your own mind) is the motto of the Enlightenment. In this position Kant provides both the definition of adulthood, a certain independent "maturity" of the age, so-called "life experience", "engaging in productive work", etc. definitions of adulthood. Kant's pedagogy opens the door to one of the most important principles of modern andragogy, the recognition of freedom of its subjects, and brings this principle to the regulatory requirements, the categorical imperative.

Kant was criticized for his "abstract formal" character of the categorical imperative by many, though its wording is almost a repetition of the New Testament: "Therefore whatever you desire for men to do to you, you shall also do to them". The purpose of Education, according to Kant, is the exit from the state of being underage, in which man found himself on his own fault. This is not about children, but about the adults who are responsible for the underage, for failure, lack of resolve and courage to enjoy their freedom according to moral and cultural prohibitions, outside of which culture cannot exist. For Hegel, education is the "rise to universality", the "common essence of human education is that man makes himself in all respects a spiritual being", "every single individual that rises from the natural essence of the spirit, finds in the language, customs, social fabric of the people the given substance, which he wants to learn". Education is becoming almost synonymous with culture as a specifically human way to convert natural inclinations and abilities.

The term "culture" was hardly used in Russia of the 19<sup>th</sup> century, but its synonyms like "education", "humanity", "enlightenment" were. ("Respect for the past is the feature that distinguishes humanity from barbarism" or "European education moored to the banks of the Neva", as Alexander Pushkin wrote). In the work by Kireyevsky "On the basis of education in Russia and Europe", the author speaks not about the arrangement of schools and

the peculiarities of Russian religion, language, and statehood, but about culture. Cultural education must provide an adult environment for self-realization, developing intelligence, paving the way from slavery to freedom through renunciation of illusions, achieving greater clarity and relevance in understanding the keys of life, the social and existential issues. These are the main ideas of the classical philosophical and pedagogical thinking about cultural education. Claims against it, a protest against culture, served as the first wave of the “removal of cultural clothes” characteristic of the turn of the 20<sup>th</sup> century, the era of modernism and postmodernism.

The extremes of postmodern philosophy, rather dangerous in the field of education, were aimed at decentralization of human beings from the autonomy and responsibility of personality for new purposes of “pluralistic” education, countering the efforts of the individual to maintain integrity and authenticity in every possible way and with the help of new “technologies” foster the skills of survival and adaptation to dehumanize the social environment, adaptations to the state of disorientation, irresponsibility, and excessive spiritual and moral principles. Postmodernism in education is the same technocratic feature because its main feature is the primacy of money over goals, objectives, over meaning, the meanings of real life, technology over content, technical equipment (both computer and psychotechnical) over the person and values. Postmodern (and technocratic) education is bare understanding, which is alien to reason and wisdom (according to V.P. Zinchenko). The prevailing trend today focuses on the pragmatic and instrumental functions of education, considers education just as a tool, and the meaning of education is reduced to achieving money, power and success, and in full accordance with the concept of “catch-up modernization” recaptures an all the more solid place in the theoretical and practical construction of our reformers from the educational area.

In recent years, after the Russian educational system was literally swept by a wave of “innovation” in the western and, above all, American model, started to speak with anxiety. Culturological methodology is one of the counterweights to ill-conceived reform not only on the narrow pedagogical level (technology), but primarily at the level of world outlook, based on the historical and cultural identity of aims and values of national education systems, and its ideals, if we can use this unfashionable word. An ideal is an image in accordance with which the future is formed, purposeful function giving a direction and goal of movement, a tuning fork, by which, consciously or unconsciously, we set ourselves, set our psychological and moral attitudes. Russia, like any other country, has always been unable to abstract from these high matters. L.N. Karsavin wrote about this Russian feature: “For the sake of the ideal he is ready to give up everything, sacrifice everything, to doubt the ideal, or its close feasibility, being a sample of unheard bestiality or mythical indifference to everything”<sup>1</sup>. A wonderful and relevant idea, given

---

<sup>1</sup> См.: Русская идея. М.: Республика, 1992, с.322.

the ongoing debate about “slaves”, “homo sovieticus” and other things that must be overcome by “modern designs” to enter into advanced civilization. And they overcame all the last few years so that policies and practices of education has become real “playing on a fall”, absorbing not the best but the worst from both the west (past and previous) experience, and from the Soviet system. Adult education was particularly affected, the most developed in respect of socio-cultural strata. Marginalization of the educated sections of society, together with lumpenization of “ordinary people” continues and intensifies. The mass as well as the pedagogical mind is introducing not only an apology of inequality, appeals to accept the inevitability of selectivity of education, quickly removing it from the sphere of ethics, but also non-disgracefulness, inevitability, and even benefit from of all this. So it turns out that we did not borrow the democratic and humanistic principles of adult education and social-oriented societies, and repeat the outdated features of the “Manchester capitalism” ideology with a hard pragmatic setting, focusing on elite education that supports and reinforces social inequality in its most intensive form, i.e. inequality of education.

And finally, from our point of view, if one can speak of some “new paradigm”, in contrast to many opportunistic, vain and hasty ones, it is harmonious continuation and development of the classical humanist and democratic “paradigm” created during the evolution of philosophical, cultural, social and educational thought. Its essence is that in today’s and tomorrow’s world, adult education covers the development of abilities and skills that enable a person to ideology participate in life. It gives people and the nation the chance to develop and assert their identity, and political, economic and intellectual independence. The “moral crisis” for the 21<sup>st</sup> century is the clear awareness that only education can ensure the sovereignty and dignity of the nation’s sovereignty and personal rights, man’s ability to be an individual, his “freedom for...”. The “Global Human Development Report, 1995” emphasizes: “... there is a mistaken idea that human development is the development of human resources, an increase in human capital. This means confusion of goals and means. In no event should man be considered to be a mere instrument of production, ensuring material welfare, and to see in this his last goal. This would be a terrible permutation of roles”<sup>1</sup>. Adult education, like any other, is drawn to a person not as an economic factor, but for development and the highest value. It is this “common place” of the classical humanist pedagogy which may be repeated to the radicals of the “new” philosophy and culture of education, insisting on absolute exhaustion of its classic models. Awareness of modernity as an epoch of global issues, cultural, national and other crises requires, we think, not just a “great failure” of past errors, and along with all its achievements, the results of centuries of cultural efforts of educational thought, but a sober evaluation, rethinking the traditional experience. Because nothing cultural, if this is indeed culture, can be removed

---

<sup>1</sup> См.: Майор Ф., Танган С. Высокий образовательный замысел. – Педагогика, 1996. № 6, с.10.

even if it somewhat outlived itself. It should be not replacement, but rather the accession of new voices, new experiences to the polyphony of different types of culture, education, and upbringing.

At the same time there is quite a predictable reaction. Recently, many people have been turning to the idea of “national identity”, “the Russian spiritual tradition”, and are more insistently trying to revive the most outdated doctrine up to “Orthodoxy, Autocracy, and Nationality”. If we leave aside the deliberate market situation and extreme nationalist schemes, there remains a wide space for serious philosophical and cultural discussion of the “Russian mentality” in its relationship with Western models<sup>1</sup>. The doctrine of “open” society is questioned and criticized as a one-way Westernization and elimination of cultural diversity of the non-Western world, the necessity of making some sort of defensive strategies against the expansion of “open society”. We consider alternative models of the necessary globalization, opposing western “monistic” models associated with the full relaxation and dissolution of “non-West”. This offers interactive principles aimed at strengthening the non-West and strengthening its cultural identity<sup>2</sup>.

The specificity of the philosophical-ideological foundations of national tradition in education has not lost its value. With the apparent abstractness of today’s specific problems of adult education, they actually have practical importance. As usually happens in culture, contradictions and complexity of the ideological context of the era creates its unique specificity. Ideas, as they say, are in the air and have an impact on social and individual pedagogical consciousness, in one form or another. They become the basis for a variety of innovative trends in existence and functioning of adult education.

### **Innovations**

Let us consider in this context the most relevant current innovation process, i.e. informatization of education for the elderly.

Over the past ten years this problem has received much attention in Russia. Adopted at the highest political level, the “Strategy of Information Society Development in Russia” (2007), according to which “information society is characterized by a high level of information and telecommunication technologies and their intensive use by citizens, businesses and public authorities”, gave additional impetus to the process. In accordance with this document, 100% of all public services should be transferred to electronic form by 2015. This means that all citizens will have to use electronic systems. Infrastructure and specialized websites are being introduced a system of interaction with citizens is being provided, as is Internet access, etc. Much attention is paid to teaching the elderly to use these opportunities. The demand from senior citizens to study ICT technology today is much higher than

---

<sup>1</sup> Капустин Б. Г. Современность как принуждение и свобода // Вопросы философии, 1998, № 4.

<sup>2</sup> Панарин А. Что такое глобальный мир? // Геополитика современного мира и Россия. – Полис: Полит. исслед. 1995. № 1. С.27.

the supply, and it's time to talk about a "computer boom". The basic question is how to direct this innovation to a necessary and useful trend. In other words how to achieve not only practical, but also a pragmatic and socio-cultural effect. However, there are some obstacles along the way, as the multiform capacity effectively works only with the motivating value-semantic origin available to elderly people. When this is absent, then the most modern inventions (technology innovation) become an unnecessary thing. The inefficiency of reform (today it's called "modernization") of our education system, which has continued for the past twenty years, is related to this. It is due, in our view, not only to financial, management, and proper pedagogical issues, but primarily to cultural (or rather "non-cultural") reformation policies and inadequate understanding of social and cultural shallowness of a specific country, its mentality, spiritual and educational traditions of Russia and the "human material", subject to not only retraining, but also "re-education" in the new environment. In recent years, the basic energy and resources in education have been thrown at solving strategic, pragmatic, and utilitarian tasks to the detriment of strategic objectives, in fact cultural, contributing not only to "survival", but the progressive development of society and personality.

What happened in reality? If we ignore the beautiful declarations, the basis is the Western technocratic paradigm that education is an institution of modern civilization with its emphasis on pragmatism and specialization, adaptability. And it's not that this paradigm is bad, perhaps it is good for the Americans (note that the Americans pretty often criticize it). It's just strange, different, it's non-similar to the culture of Russian educational traditions, in accordance with which education is an institute of culture, in the first place serving humanitarian, philosophical, spiritual and, of course, economic functions, the functions of social adaptation and professional mobility, etc., but is aimed primarily at meeting the existential, life-meaning needs of people, their own cultural functions. Therefore, it is meaningless, in our view, to "rush after progress", after quantity, and say, "we need more ICT for the elderly", "we need more education". What education? Why? Cultural and educational progress is not a simple increase in technology, information and consumption. This progress is, rather, a conscious response to the questions "Where?," "Why?," and "For what?" "The telegraph is meant to pass what? Railways are designed to go where?" Leo Tolstoy asked. These are typical Russian questions. But they need a response, including with regard to the issue of ICT in education.

An attempt at a sensible answer is the creation of a University of the Third Age in St. Petersburg. This project was initiated by the Scientific and Research State University of Information Technologies, Mechanics and Optics and supported by the legislative and executive authorities of St. Petersburg. As a practice-oriented project, the University of the Third Age is aimed at the development of ICT education for the elderly as a humanistic and democratic socio-cultural institution, through a balance of tradition and innovation in the development and use of various modern patterns and practices formed largely spontaneously which are appropriate to the target group. In-

formatization of education for the elderly, according to the concept of the project, is not the goal in itself, but the method and mechanism of regulation of their social and individual life, which are based on a specific target group for our type of motivation, i.e. re-socialization and overcoming social and cultural exclusion, identity and authenticity of an elderly person, and spiritual and moral imperatives. In this sense, ICT education of senior citizens is a major civilized (non-violent, humanist and democratic) way of reformation (not "perestroika") of consciousness, as well as an alternative to the technocratic approach to education and technology to humans. Our model of such a university is the first Russian university structure, aimed at overcoming social and cultural ageism of the elderly through ICT education, and systemically crucial for a number of topical issues, in particular: (a) creation of infrastructure quality and affordable ICT education of citizens of the third age as a integrative factor to improve their quality of life, (b) overcoming informational inequality, not only in the practical and pragmatic, but also through the implementation of socio-cultural, not only compensatory and adaptive, but also developing (general cultural) and social-integrative functions of education of the elderly; (c) the formation and development of an information culture of the citizens of the third age.

Today in Russia there is already an active process underway of implementing a number of important projects such as "Electronic Government", "Unified social card", etc. Working closely with the University of the Third Age Center for e-government ITMO creates the opportunity to adapt these systems to the needs of citizens of the third age, which allow authorities and social services to take on an innovative level in the whole complex of relationships with older citizens - one of the most socially active groups of civil society. However, the use by elderly people of information technology is necessary not only to create comfortable conditions for interaction with governments at various levels, accessible and user-friendly technologies for various services. Access to the Internet and an open distance learning system are also important modern ways to meet the diverse spiritual and educational needs of senior citizens in various spheres. The University of the third age operates in three key areas.

Firstly, as a university-online, i.e. distance education for the elderly. A specialized open socio-educational internet portal for elderly people was created by in 2010. The content of the portal includes educational-methodical complexes, which are developed in accordance with the diverse needs of the target audience. The main genre of the offered online courses is educational, scientific and popular materials, accessible to adults with no special education. The portal has already deployed distance courses "Elderly people in modern society" and "The Spiritual Foundations of Russian culture". Soon there will be educational-methodical complexes on different topics: humanitarian and cultural trends ("World Art Culture", "Art History", "History of Russia", "World Religions", "History and Culture of St. Petersburg", philosophy, psychology, ecology, family pedagogy, etc.), remote courses in medicine and healthy lifestyle, legal and judicial knowledge and experience

in the field of “e-government” and other social services concerning the elderly; and qualified application courses to improve skills in online social networks, etc. The didactic principles, content and methodology proposed for elderly students are based on multimedia and interactive capabilities of computer and Internet technology training that improves the quality and level of perception of information by the target group, making it more accessible, actualizing emotional type channels of perception and motivation, thus motivating students for lifelong education and self-education.

Secondly, as an educational center: development and implementation of training programs, professional development in ICT education leaders and professionals of social protection, working with older people, coordinating training activities in social centers for the elderly.

Thirdly, as a national resource center of ICT education for elderly people: the development of partnerships with foreign and Russian centers and replication of innovative practices in the regions of the Russian Federation.

Informatization of education of the elderly as a socio-cultural and educational innovation is a purposefully organized process to provide citizens of the third age, and andragogues-social workers working with them, with methodology and technology of the following tasks: (a) complete scientific understanding of typology and socio-cultural specificity of the contingent and the creation on this basis of androgogic, methodological, technological and technical prerequisites for education of the elderly on the basis of ICT in the context of mass communication and globalization, and the modern information society; (b) scientific justification of the content, methods and technologies that are adequate to the tasks and requirements for lifelong education and socio-cultural development of this category of citizens; (c) creation of methodical training systems tailored to the needs of the elderly in re-socialization and cultural development as the main factor opposing their “exclusion” from fully active social life, preservation and development of intellectual, spiritual, emotional and value potential; (d) formation and development of skills for independently acquiring knowledge, collecting, processing, transmitting, and storing information resources, proper use of open educational systems, telecommunication access, (e) the application of ICT tools for psycho-androgogic testing and diagnostic techniques of control and self-level achievements of students, (f) establishment of mechanisms for coordination of various educational structures of the elderly on the basis of ICT through operation of automated data banks, exchanging experiences, information and learning materials, and computer networks; (g) further development of open-specialized Internet portals for people of retirement age and content of information materials, reference books, and distance courses in various fields of scientific knowledge, culture, art, etc.

Thus, socially and culturally oriented, qualitative and affordable education with the use of ICT will contribute to enriching the intellectual, spiritual and emotional lives of elderly citizens, thus improving their quality of life in the context of the welfare state.

## **Section 6. THE NEW ROLE OF UNIVERSITIES AND EDUCATIONAL CENTERS IN LIFELONG EDUCATION OF THE PUBLIC**

### **UNIVERSITY AS A CENTER OF LIFELONG VOCATIONAL EDUCATION WITHIN THE REGION: DIAGNOSTICS OF CONDITIONS AND DEVELOPMENT RISKS**

**V. N. Skvortsov**

The essential character of research of the regional system of lifelong education of qualified professionals objectively originates from the new opportunities that should be used upon the passing of a socio-economic recession. Over the past decade, our country and the system of national education has been gradually incorporated into the international division of labor and the Bologna Process; market institutions started functioning; there has been a positive change in the Russian economy on the world scale. All this is beneficial to our capabilities in developing effective economic and educational relations with the outside world. At the same time new opportunities for domestic regional growth are being developed, particularly in the area of the system of the lifelong education of qualified professionals, which can successfully involve institutions of higher education. However, these processes have still not been sufficiently investigated, both from a theoretical and applied point of view. This is due to unresolved problems, which are rooted in the current crisis situation, the functioning of Russian higher education in general, and its integration into the global educational processes as well as isolation and ideological confrontation between our countries and Western countries for decades. The problems stem from the development of the domestic content of lifelong education of highly qualified specialists, the complexity of the objective laws of modern regional development, when the new market economy conditions significantly alter the territorial structure of our economy, and the achievements of previous years adequately reflect only the experience of socialist economic management. All this determines the urgency of addressing the problems associated with the consideration of the conditions of the transformation of the university center in the development and operation of the regional system of lifelong education of qualified professionals (hereinafter - specialists).

It is impossible to cover all aspects of the development of a regional system of lifelong education of qualified professionals in one section of the monograph, so here we will only briefly address the following positions: (a) the characteristics of the university as the center of the regional system of lifelong education, (b) the key organization functions of lifelong education at

the university, (c) the diagnosis and monitoring of lifelong education in the region (d) major risks, which a university may face in organizing lifelong education.

**University as a center  
of the regional system  
of lifelong education**

We associate the central role of the university in the regional system of lifelong education of qualified professionals with the leading position it occupies in that specific area (after all, sometimes it is the only educational institution of such high rank in the region which can provide postgraduate education for specialists). Here we assume that the position of the university reflects a certain logic to develop the whole hierarchical system of educational institutions in the general and lifelong education of the population in a region in particular. This structure, when we talk about it in very general terms, expresses the idea of organizing a kind of educational area. The modern practice of the Russian school of different levels, in particular shows that at present the preparation of highly qualified professionals, lifelong training, and involvement in the lifelong education system requires complex decisions related to the creation, within regions of the country, of this kind of university education district. They are a regional association of the various educational institutions participating in the postgraduate education of highly qualified specialists, which is necessary to meet the needs of regional production systems, as well as for social and spiritual environment specific territory. This suggests that it will address the optimization and improvement of the quality of education from the perspective of a systematic approach to development at all levels of education, including the postgraduate education of specialists. It is here that a greater role should be played by the university as the center of a regional system of lifelong education and training. In other words, in terms of content, this idea can be represented as follows: the territory of the lowest order must comply with the institution or lifelong education centers serving the population at the level of rural communities, villages, small towns or small areas. Then, in ascending order follow the education centers (quality of education equal to different colleges), which provide high quality services. As we move up the ladder of the regional system of lifelong education of citizens and highly qualified specialists the number of such centers should be getting smaller, and the areas covered should be consolidated. At the top of the regional organization of lifelong education, as a rule, should be placed the university as a special cultural studies and methodological center of the entire organization of the regional system of higher education and, in particular, lifelong, post-diploma education of highly qualified specialists. Its task as such a center should consist not only of training and educating students, but also of constant regular post-graduate training included in the regional system of lifelong education.

When we talk about the development of a modern regional system of lifelong education for professionals, led by the university as its center, we must first bear in mind the functions that it must provide, being an important subsystem of contemporary Russian society. In determining these functions it is very important to define the objective of economic, social and cultural reasons, which are responsible for the content of these functions, as well as the development of the modern regional system of lifelong education of qualified professionals.

We assume that such key basic functions of the university are social and economic functions that it performs as a regional center for lifelong education. Actually they are associated with the establishment, development and maintenance of professional, scientific, technological and intellectual potential of society and its particular regions. Their implementation allows the university to effectively support the complex dynamic changes in the labor market of higher education, in industry, both at the level of society, and at the level of its specific regions. The basic nature of social and economic functions of the university to promote lifelong learning in the region is objectively determined by the needs of market structures in the workers of the appropriate higher qualification and professional quality. Therefore the major issue of efficiency of lifelong education at the university to develop highly skilled human resources is the continuous improvement of human potential in the region. If this can be achieved, in consequence, this leads to its more rational application in production, organization, company, and so on<sup>1</sup>. The problem of lifelong education is that it enables employees to acquire a broader and more fundamental range of knowledge, skills and competences in the field of self-creativity, and teaches them to relatively quickly adapt to the modern production of hard labor, which is linked with that implicitly.

The development of the scientific, technological and intellectual potential of the region is another important function of the university as the center of a regional system of lifelong education in a particular territory. This function is primarily associated with the development of university research, and with postgraduate training of scientific and pedagogical staff. Of course, the implementation by the university of this function of lifelong education (and their part) really depends on its efficiency, and the state of its scientific and educational potential. Here, the universities in our opinion, should be given a special role. It is objectively associated with the accumulation of scientific, technical, cultural and humanitarian potential of society as a whole, its individual regions because the university is a cultural and methodological center of higher and postgraduate lifelong education of qualified professionals. In this context it should be noted that the purposeful development of the uni-

---

<sup>1</sup> We should note here, that the notion of "human potential" is more complex and universal here as compared to such notions as "human resources", "human capital", "life level" and "quality of life", and it provides complex characteristics of social and economic, political, social and cultural, ecological and other conditions of human existence, as well as integrally characterizing the level of realization of its potential within the development of this or that region.

versity as a center of regional lifelong education has an effective influence on the formation of social mobility between social strata and groups of modern civil society. The performance of this function by the university as a subject of lifelong education, leads to an increase in social movement, an increase on the cultural and technical level of the entire mass of specialists in the region, and finally, an increase in productivity, efficiency, social and spiritual dynamics of modern Russian society. Naturally, these features of lifelong education are performed by the university as its regional hub, due to our fundamental objective data trends (expressing the socio-economic and cultural side of the development of contemporary Russian civil society). They directly or indirectly affect the development of the regional organization of lifelong education of qualified professionals. In particular, the cultural aspects of the university as the center of the regional system of lifelong education reflect its education and target potential associated with the formation and partly raising their creative personality. This is one of the key needs of the dynamic social community of modern Russian regions.

Organization of lifelong education of specialists within the university in cultural terms contributes to the formation of their ability and willingness to integrate in a still emerging new work culture of competitive businesses that meet the highest national and international requirements. Development of the university cultural component of a lifelong education system allows it to achieve certain results related to the formation of a real professional skills, abilities and competencies in the field of creative transformation, expansion and deepening of their personal, professional and civil capacity. In other words, relying on the cultural studies component of lifelong education, a university can effectively influence the improvement of the essence of modern professional specialists in their emergence as a new cultural type of personality characteristics which are leadership, activity, independence and responsibility, the ability to make decisions and evaluate the moral significance of their actions, a willingness to train and retrain throughout their lives, to change the socio-political and cultural spheres of a given region, to expand the openness of society, which provides a significant change to the entire social environment of human life. The teaching staff of the university are not only able help professionals in lifelong education to show the changes in their activities, but are also capable of advanced training methods, and the humanization and democratization of education at all levels of life in the region. Thus, the cultural component of lifelong education can discover and implement the interaction of the innovation capacity of professionals with their lifelong education, as the creative core of their pro-professionalism, genetically caused by society and the culture of the region.

In addition to the cultural dependency in the organization of lifelong education, professionals have to rely also on the following trends:

Firstly, the real contingency of lifelong education of modern professionals with major advances in modern civil society, with its transition from an industrial-type operation to the information type of development, the

globalization of national economies and education, and a revolution in the field of all the basic characteristics of reproduction and development the modern world. Already, today and in the future, it will be even more important for the successful development of lifelong education in every other area of modern life in Russian society to seek support for the development of a possible positive image of its future, not past, to move on to the development philosophy which preaches and promotes the widespread emergence of mobile, non-rigid structures of organization of human society, and the inclusion of the content of lifelong education into the open cultural, civil and political practices of modern society.

Secondly, it is the relationship which exists between the expansion of the commercial nature of the social, economic and cultural life of modern civil society and the organization by the university of lifelong education. Also we need to take into account the existence of the demand for steadily improving dynamics of productivity and efficiency of professional labor and social production, a fundamental change of information, technological, intellectual, value and semantic richness of professional activity of the set of civil society agents, including the sector of lifelong education.

Thirdly, there are personal factors in the regional system of lifelong education. Here, the organization of lifelong education of qualified professionals has to rely on events in modern society, human progress, improve the professional culture of many specialists in public production with different kinds of education, strengthen the integration process of professionalization for turning people into innovators, professionals able to perceive and predict future development of the entire system of professional events, the future development of engineering and technology, strengthening the creative component in the formation of the modern personality, which is able to respond to technological, economic and cultural challenges of contemporary social progress. In other words, when analyzing the development of a regional university system of lifelong education, professionals need to rely on fundamental changes in professional dynamics of modern industry and civil society that define a new configuration of their professions, knowledge, skills and competencies. We should take into account the objective tendencies of development of the new social status of many experts, to assess the impact of its dynamics on the process of lifelong education, etc. It is also necessary to include and trends in the development of institutions of lifelong education, when there is a situation of uncertainty, and variability in their postgraduate training increases. This is due to a major function of post-graduate specialist training qualifications: the formation of its understanding of basic principles in a situation of constant change in their career, from the point of learning specific technologies with a mastery of the essential professional level of their professional activities. The above trend in our opinion dynamically influences the modern professionals, and forms the system challenges for the university as a regional organization of their lifelong education.

Regional development and lifelong education is due to the quality of its own functioning. It makes the university a place in the center of lifelong education for professionals, while identifying the main social and cultural changes in lifelong education, on the one hand, the humanitarian aspects - the update of the entire system of values of coordinates, on the other hand - to remove a general unification of their postgraduate training. In our opinion, the possibility of the university as a regional center for lifelong education of modern professionals must acquire a weighty social significance.

### **Diagnostics of development of lifelong education on the region**

The above-mentioned aspects, in our opinion, are the real basis for the establishment of the university as an important tool to improve the efficiency of the organization of lifelong education of qualified professionals. It is about holding the university (its relevant services) to a comprehensive monitoring on the diagnosis of a regional system of lifelong education of highly qualified modern professionals. The fact is that in analyzing the problems of monitoring the status of a regional system of lifelong education and the role in these processes of the university, in our opinion, we should start with the following provisions: diagnosis of the region, and its aspects as the foundation of an effective transformation of the university centre of lifelong education. Therefore, it must take into account many aspects of regional and social development, both subjective and objective, and sometimes lying in different planes. The central position of the university in a regional system of lifelong education in general is to improve its educational and research functions and to create a department responsible for all diagnostic systematic development in a region as a special multi-dimensional phenomenon within it. This follows from the fact that the region is not just an economic or geographical category. The necessary precondition for the formation of the region is the presence of a special area of specific economic, ethnographic, religious, socio-cultural and political components. In order for one or another geographical area to become a region, it requires the presence of a set or system of features: a common historical destiny of the population of this territory, a presence in the population of this territory, only the peculiar features of her material and spiritual culture, the geographical unity of the territory or similar type of dual economy, working together in regional and international organizations, etc. We are not exaggerating when we say that every region historically has developed its own local structure of capital and potentials for development, including of course human potential. Therefore, the development of a regional system of lifelong education professionals should be in your target set to express the expanded reproduction of the components of human potential, the new personal system of values that are historically and culturally determined processes of market institutions, the needs and interest of a territorial community in overcoming the "mosaic" of their culture, especially in the removal of the alienation of a multiethnic spiritual culture. The ef-

fectiveness of measures in this area undertaken by the university, and the development of the results of diagnostic and monitoring should be linked with the arrangements, synthesizing the factors of culture, economy, trade, labor and creativity of specific individuals in parts of a regional due to integration. Therefore, monitoring research by the university of the development of a regional system of lifelong education may acquire a significant value, if it is widely comprehended within the meaning of the fundamental coordinates of territorial development, if they disclosed the strategic aspects and mechanisms of its *educational practice* as a complex structure of macro-and micro factors associated with spatial and settlement structure of the region, demographic and social aspects of the life of the population within the production of industrial and professional labor structure of the distribution of labor and capital in the region, etc. Accounting for these positions will allow the university (its service) to achieve multidimensional monitoring and more importantly, to adequately consider the region as a sphere of deployment of its activities in a variety of lifelong educational programs for professionals.

In developing the system of diagnostic trends in the university as a regional center for lifelong education for professionals, in our view special attention should be paid to the variety of structural elements and various forms of spatial organization of labor and production in the region. Since the organization of the territorial system is intimately linked with the development of productive, technological, social and intellectual potential of the region, certain structural changes constantly take place, which entails the need to continuously improve the entire set of forward and backward linkages of its subsystems. In this sense, one of the most difficult is the complex of direct and inverse relationships between production systems and education in the region (including the lifelong education of qualified professionals). Despite the fact that the region is involved in the formation of city development, manufacturing, welfare and educational components, the production relations of economic factors are decisive, the base value determining the parameters of a regional system of lifelong education. At the same time the fundamental role of city-forming components to form the university as the center of the regional system of lifelong learning can be explained by the fact that they have a brighter and more significant influence on these processes, more diverse than their basic function in providing a reproduction of the whole territory, where the distribution is assumed, or that of an urban community. In particular, the following is noted: the complexity of the functional structure of cities is increasing the scope and level of specialization of production and non-industrial, infrastructural and socio-cultural, educational purpose. The nature of the settlement depends on the one hand, on the level of labor productivity, on the other, the increase or decrease in budget expenditures per capita. With increasing numbers of settlements it general extends the entire life span of individuals. Naturally, the range of social and professional labor and human contacts grows. With the increase in the share of the settlement of high-tech industries the forms of recreation of its inhabitants grow

from passive to active ones. This, according to the laws of feedback, stimulates the growth of requirements of professionals themselves for quality by applying their lifelong education, especially considering the modern realities of the market economy and of its socio-professional impact.

Diagnostics of production of industrial and professional labor structures of various types of capital in the region should allow agencies to build a lifelong learning strategy for its development from the perspective of changing the system of jobs and professions in the region for decades. Knowledge of the demographic structure of the region is also important, because different age and gender groups and experts have different intellectual and professional potential for implementation of their lifelong education. In general, all these blocks of information will enable institutions of lifelong education (universities) to form a deliberate systematic measures on building its strategy of behavior in the educational market, on the one hand and, on the other, correctly identify the basic direction of development in the field of training and retraining specialists in a broad sense, working in different segments of the regional education for decades to come.

The scattered, uneven and asynchronous elements of the regional economy and system of lifelong education for professionals are the most important aspect of this diagnosis. It aims to improve the efficiency of their post-graduate training. The interaction of the regional economy and various components of lifelong education, as practice shows, form a complex of cause-factor complexes. Each of these components has its own tempo, its time development, and their close relationship gives rise to a complex interaction of systems in its recent development. In one case, their interaction may accelerate the development of lifelong education in the region, and in another case, it can slow down its development. All this can create some distortions in the development of the university as a regional center for lifelong education. Diagnoses of these aspects of the organization of the university as the center of a regional system of lifelong education for professionals are essential, and because the problem of time variation in the development of its components is not known (in most economic and sociological categories of work time is used in terms of providing it with working and free time, with rare exceptions being considered in its ontological, cultural, and psychological and personality and sense of life). Currently, quite clear is that determination of lifelong education of the economic, geographic, demographic, cultural and other regional factors falls short of the time flow by the force and effect, because some components of social reality are more volatile over time, and others are conversely stable. Some are subject to change directly by the subjects of society, and others are still not subject to human activity.

The monitoring system of diagnostics, developed by the university to track the development of a regional system of lifelong education of qualified professionals, should be theoretically and empirically answer the following question: "How can we develop the university as a system that contributes to solving problems and contradictions arising during the achievement of a

specific region of proportional and balanced development of its economic and social workers? “. In this context, the development of lifelong education and university as its central subject, should be based on a system of prediction of future proportions of allocation of human resources, by economic, social and humanitarian activities within the community, as well as its specific regions. In this respect, proper development by the university of the development strategy of lifelong education should be linked with the development of balance sheets, covering demographic and labor resources, and rely on the forecasts of changes in the educational and consumer behavior of the active population. Practice and skill to build a system of indicators and targets, if achieved, can significantly increase the efficiency and effectiveness of lifelong education in the region, both in terms of the university, and in respect of its customers, as well as businesses, companies and organizations. Thus, the diagnosis of the state and dynamics of lifelong education in the region is that its quality changes should be subject to multilateral surveillance. Its results cannot only further assess the condition of the study group of issues, but also a more reasonable to set goals for the further development of additional post-graduate education and self-education of specialists in various industries in the region. In general, such monitoring as a tool for analyzing and diagnosing the quality of lifelong education professionals can, at all levels of the regional organization of lifelong education to identify its strengths and weaknesses, goals for its further improvement, proceed from the central task of modern development, sustainable improvements in living standards and enhancing its competitiveness in various areas of life. Its solution requires the presence of basic mechanisms to increase the efficiency and sustainability of the regional economy. The essence of these mechanisms is to develop the most adequate measures to identify the interests and needs of residents of the region, particularly in the field of their lifelong education. Moreover, this task should only complete the hierarchy of tasks in the development of the lifelong education of the citizens of the region, particularly specialists. This position is organically derived from the multidimensional nature of the region itself.

These aspects of the monitoring status of basic social, economic and cultural foundations of lifelong education specialists in the region allow the university as its center a more systematic study and to organize the process of forming, training, and in some subjects educating the professional community. In this regard, the principles of formation of regional institutions of lifelong education must be oriented on the one hand, towards integration into European educational structures, and on the other, based on the basic trends of socio-cultural interaction mechanisms and their own national (including regional) institutions of a market economy, for civil society to resist a range of counter-trends, and the risks to its effective functioning and development.

### **The system of risks of lifelong education development in the region**

The system of risks of lifelong education in the region, in our view, consists of the following main points: (1) trends in compression of education in post-reform Russia, (2) paradigmatic change in the type of modern education, its transition from a knowledge paradigm to the so-called activity-paradigm, which includes as support mechanisms for the development of trainees' competencies, as elements of the training of future professionals, as well as a number of other factors, (3) managerial, organizational and mental, subjective reasons for acting as specific barriers to the effective transformation of the university as a center of development of a regional system of lifelong education.

When we talk about trends in the compression of education in our country, we have in mind the following provisions. Over the past twenty years, especially from 1991 to 1999, there was a process of rapid compression of the educational system and educational potential accumulated by our country for the entire 20<sup>th</sup> century (thanks to some inertia of the education system the Russian education community has not been completely lost over time). To substantiate our point, we refer in this connection the following facts. As shown by data from the Russian micro population census (1994), in the mid 1990s for every thousand Russian citizens who were born between 1970 and 1974, there were only 8 people who had no education beyond the primary level. The next age range surveyed was Russians (who were born in 1975-1979), whose training in high school was during the period of market reforms by Ye. Gaidar, which numbered 88<sup>1</sup>. Similar trends and dependencies are described in the analytical report "Russian education in the context of international indicators" (2002). It was prepared by a team from the Center for Education Statistics and Monitoring GNII ITT "Informatika". The report, in particular, pointed to the following facts: at the beginning of the 2000s the gross coverage of all types of education in our country was 78%. This figure is roughly the same level as Chile and Uruguay (78-79%) and slightly behind Brazil (80%). However, it must be noted that in the graduation rate for postgraduate education (1.5%) our country exceeded the richest country in the world (1.3%). In general, as shown by the authors of this analytical report, our country had the following indicators of graduation rate for the formation of different levels: by a combined enrollment of the population education transformation (55%), it consistently takes 10<sup>th</sup> place out of 43 countries for which data are available including: stage 5B (vocational education) takes the 4<sup>th</sup> place out of 40 countries on stage 5A (high schools) – 20<sup>th</sup> position out of 42 countries, on the sixth level (graduate education) it takes the 6<sup>th</sup> place from 32 countries. In this case, the authors of the report specifically noted that within the next 10-15 years in our country would show adverse demographic trends (according to UN projections, compared with 2000 in 2015 the population of our country at the age of 5-14 years will decline by in 38%, and those aged 15-19 years compared with 2000 will decrease considerably by 47%. Finally, the popu-

---

<sup>1</sup> Андреев А.Л. Российское образование: социально-исторические контексты / А.Л. Андреев; Институт социологии РАН. М.: Наука, 2008, p. 253.

lation aged 20-29 will experience smaller changes, and by 2015 it will be 7% lower than in 2000. Based on the nature of the previous market and political reforms, a number of researchers (e.g., O. Lebedev and M. Shabelnik) made the following conclusion: as a result of market reforms in the early 21<sup>st</sup> century the overall intellectual potential of Russia, calculated according to the methods the United Nations, declined to the level of thirty years ago, when the population still had a substantial proportion of people whose childhood and youth took place in semi-literate patriarchal village<sup>1</sup>. This resulted from a series of unfavorable processes that are occurring in the system of general and vocational education. As shown by recent investigations as noted here, there is increasing conflict between the reproductive nature of the main outcomes of tests and the requirement for creativity in the learning process. There were noticeable gaps between the requirements of upper secondary and vocational education and university requirements for admission, and on this basis, any adverse processes led not only to a decrease in the quality of education at all levels, but also a widening in the gap in the amount of knowledge between good and mediocre to high performing students, etc. This increased the risk for the formation of universities as a long-term strategy in the field of higher education itself and in the field of continuing postgraduate education of qualified professionals.

However, the appeal to matters of lifelong education professionals in the context of the diversity of regional conditions for the development of education has identified a number of circumstances, which also created certain risks for the development of university lifelong education of qualified professionals. Firstly, our society has an objective disparity between the resources of education and the necessary scale of change that really determines (through the structural imbalances of supply of educational services, their scope and quality, through the increase in the proportion of weak teachers, pupils and students) the decline in the quality of domestic education that does not meet the needs of the Russian economy and the modern civil society. Secondly, modern Russian society has experienced systemic changes related to its gradual transformation into an information society and the inclusion of Russian education in the Bologna process, which resulted, among other things, in a transition from a closed to an open cultural national cultural and civil practice, including in education. Thirdly, our society and its citizens have become much more active in the international educational exchange. This creates a new transnational cultural space, complicating it, and reinforcing (at least in the initial stages of this process), many of the contradictions within the system of our national education. In particular, there are certain standardizations and adaptations of educational programs to the needs of global businesses that do not always coincide with the interests of the economic needs of a particular region. Thus, in the early years of reform there was a high inclusion in the educational activity of the disciplines of market profile (at first it could justify the need for an accelerated transition to the formation of market philosophy with students). It has not yet been fully overcome in the pre-

---

<sup>1</sup> Ibidem.

sent. In this regard, we believe that the training of university specialists in lifelong education must meet the regional and the vector of educational policy, to respond to a large extent to the needs of the region. In this case, the effectiveness of the organization by the university of lifelong education will peak, and its risks are minimal. Fourthly, there are specific challenges of the regional development of lifelong education of modern professionals and derived from them, risks of the organization associated with the mechanisms of diversification of educational institutions in the region, with the emergence in the region of new types of educational institutions, with the introduction and spread of new, and innovative training programs, as well as through development in the region of various forms of informal lifelong education, corporate forms of continuous professional development, etc. Fifthly, it is also important to consider the organization's risk management within the university lifelong learning of professionals, which can significantly affect the reduction of the functioning and development of lifelong education of qualified professionals. This can happen if the entity organizes lifelong education for professionals, limited only by the vertical alignment of links with the education authorities in the region. To remove these risks it should build its educational activities, taking into account the whole range of possible management actions for the implementation and coordination of programs, standards and forms of lifelong education professionals through a system of interactions and relationships with the subjects of real output in the region and beyond, through the vertical connection of educational institutions with regional education bodies through its horizontal linkages with other stakeholders and consumers of lifelong education in the region, and perhaps in a meta region through its system of vertical and horizontal relationships (the influence of the regional education authorities on the interaction between the educational institutions themselves) in the organization of lifelong education for highly qualified professionals.

All this occurs against a backdrop of intense change of the domestic education of all levels and forms of the so-called *knowledge paradigm* for activity-related paradigms. The last paradigm involves (as its support) a special competence approach. This approach focuses on the idea that what trainees need to build is not knowledge per se, but a system of various basic and fundamental, core and non-core competencies. Here, in our view, there are certain dangers and risks for the development of educational activities of the university as a center of a regional system of lifelong education. The fact is that when developers and ideologists of the competency approach talk about "competence", then they have in mind that it is close in content categories of "ability" and "skill". But the skills and human skills or learning specialist should be considered not in the narrow technological sense, but as a complex structural entity comprising sensual, intelligent, strong-willed, creative, and emotional personality traits. They should almost all be manifested in the activities of achieving the goal of a specialist. To overcome this difficulty, sometimes the category of "competence" includes features that overlap with the categories of the old educational paradigm of knowledge: this is - the knowledge, skills, techniques and methods of their realization in the activities, communication, development or self-development of per-

sonality. At the same time, in our view, the supporters of the competency approach unduly extend the content of the category of ‘competence’, saying that it includes not only cognitive, operational and technological components, but also motivational, ethical, social and behavioral characteristics. But when thus considered the essence of competence confuses this concept with the category of professional cultural specialist. This category in addition to specialist skills includes a motivational, ethical and worldview of its properties. Of course, if ever specifying this fact, the professional culture of a specialist can be considered as special - the highest form of his professional competence.

The meaningful analysis of possible levels of the formation of vocational building specialists as part of their lifelong education shows that there are three possible qualitative levels. The first stage can be called formulary: by learning one or the other he specialist masters, superficially, the whole class situations, techniques, etc., specific to their profession (for example, an accountant can, without understanding the deep economic essence of his profession, competently perform all his duties). A higher second stage of preparation is expressed in the capture of a specialist by the principles of their profession (for example, an individual can own things like tools: a stone instead of an ax or a cell phone with wi-fi, etc.). The third stage is the fact that the specialist, as a result of multiple post-graduate courses masters a deep essence (measure) of his profession that is able to work at the level of modern innovation requirements for his activities.

On this basis, we believe that the expertise, the competence of the expert is not so much knowledge, discovery, creativity, elucidation, functional literacy, awareness, and in a sense, also what is sometimes called the fitness of an employee. Hence, here, if we take the path of an absolute competence-based approach, it may be determined by a certain risk for the university as the center of a regional system of lifelong education. It consists the fact that the university may direct all their efforts to prepare narrowly oriented to practitioners. However, as already shown by past experience, such training provides only short-term tactical and strategic gains, and this line of development of the content of lifelong education, particularly in high innovativeness of the economy, industry and business, will inevitably lead to a deadlock itself as a regional system of lifelong education, produced by its staff.

The next group of questions that we would like to discuss in this section of the monograph, is related to: (a) the interactions between the very process of lifelong education for professionals and the need to bring training to the requirements of reality may not always be present, and in many cases may lead to backward production ; (b) between the requirement on the one hand to reduce the time of adaptation and the acquisition of specialist professional competence, and on the other hand to create the specialist, organizational conditions for the implementation of such models, (c) between the lifelong education of qualified professionals and the interest or lack of such an interest in production managers, businesses, organizations, etc. Currently, education services for postgraduate lifelong education for professionals are regarded by many managers as a

phenomenon, not bringing them the real profit<sup>1</sup>. This leads to a double reduction of financial support for the development of a regional system of lifelong education by the government and business institutions of a territory. The current crisis has clearly demonstrated how to establish a personnel holding "Anchor". With the beginning of the crisis in our country, the of leaders over two-thirds of firms (71%) reported that in 2009 they, in connection with the economic crisis in the first place will refuse to finance education and professional development of its staff That is, to continue their lifelong learning ( newspaper "Chance". Saint-Petersburg, № 121-122, on November 24, 2008). Thus, they actually reduced the lifelong education of their regions.

Of course, it is clear that the organization of lifelong education of qualified professionals is necessary to consider the pairing of professional and educational standards with the requirements of real professional work, as adopted in any organization, company, firm, at that or any other company. These accounting requirements of the university of actual production during the conjugation of professional and educational standards makes it possible to develop appropriate and effective models of post-graduate training, which will be meaningful to reflect the interaction of the results achieved at a particular stage of lifelong education specialists and requirements for real production. This allows after training a particular specialist to involve him or herself in a variety of advanced and complex occupations. Such an educational practice of the University objectively promotes the parity of possibilities of lifelong education for professionals and the requirements of enterprises to prepare them. This in turn implies their equality in the operation, achieving common educational goals and training of specific social and occupational characteristics, on the basis of the organization of effective forward and backward linkages between the university as a subject and an organizer of lifelong education of qualified professionals and business organizations and firms. A possible risk here is that the requirements of employers are very diverse and always changing, sometimes a single character (the requirements are often built on the basis of the direct requirements of the employer to the quality of their training). To overcome such barriers in the organization of lifelong education can be in the way of the inclusion of the mechanisms of direct financial participation of enterprises, organizations and businesses in the lifelong education of their specialists at the university. This allows for a flexible change in the number of applicants and the quality of their training, through the participa-

---

<sup>1</sup> This can be partially explained by the fact that in the course of development of the human capital and its economic return there are the following *negative dependencies*: for secondary education the norms of economic return make 15-20%, for higher education it makes 10-15%, for the Master's or doctorate degrees it is 5%. In other words, the basic characteristic of economic return of education (as described by the modern economic thought, and it is properly understood by most of our managers) is their decrease with the increase of educational level. It should be noted here, that such return norms are traced in the conditions of constantly increasing inflow of new resources of high-qualified employees which is expressed in the balance on the market of highly qualified personnel achieved in the severe competition between young and qualified specialists. That is why the significant decrease if the economic efficiency is growing at the periods of large structural changes ad recessions (in early 1980s and mid-1970 it made 7-8%). The crisis effects can be traced in the present period [See: 2].

tion of employers in establishing modern training facilities, etc., in particular, for the realization of interaction of the university with market participants of the market economy which can be based on the principles of social partnership. Their implementation requires that a system of lifelong education for professionals involves executive authorities in the region, employment centers, public organizations, enterprises of different ownership forms, and the administration of vocational education at various levels, the regional media, etc. Moreover, it is very important to develop a well thought-out and analytical system of indicators of these processes to improve the monitoring of responsibility (even for one's own purposes) in the implementation of the deployment and development program of lifelong education of specialists trained for certain qualifications within the region.

The risk of further development of the university as the center of a regional system of lifelong education for professionals is also associated with the changes that occur (sometimes quite spontaneously) to reach the standard of their postgraduate training. For example, the general analysis developed and introduced in several regions of the indicators of quality of education shows that they provide opportunities for the formalization of its qualitative assessment, which in some cases leads to the emasculation of the actual content of lifelong education. Sometimes this involves trying to assess the quality of the educational process in a given facility, and using an excess amount of indicators and instruments for the evaluation of its activities. Here, in our opinion, some optimization in the direction of reducing them is required. Another important point is associated with the excessive standardization of the educational processes of different levels. This is objectively contrary to the unique individuality of the process of socialization and professionalization of the individual specialist. All this creates conditions of risk, since it leads to lower competitiveness of specialists. This risk arises from the violation of regional and interregional budgetary priorities of education development in general and lifelong education in particular. Without investing or investing insufficiently into the budget of a regional organization of lifelong education professionals, the administration of these regions shows a lack of understanding of the fact that in modern conditions this continuously shortens the life of previously acquired knowledge and skills that can not affect the decrease in the quality of the educational process. Under present conditions it has become an axiom that the lifelong education of specialists of different ranks is a permanent factor in their employment activities. We can see that without understanding the role of the university in the lifelong education of specialists in the mechanisms of change in their social and professional status, without understanding the peculiarities of its interaction with other actors in the educational sphere, in modern conditions, it is impossible to formulate a compelling program for the development of a regional system of lifelong education professionals qualifications.

Significant risks in the organization of lifelong education of qualified professionals in the region are objectively linked to the development of the socio-cultural side and value potential of the university. When we talk about it, we have in mind the need for a permanent improvement of quality, improvement

and development of social and cultural environment of the university or other educational institutions serving the subject of this process: the introduction of information technology, development of an educational and technical base, improving the quality of educational programs and content richness of the process of lifelong education for professionals and the optimization of the distribution of training load of persons undergoing postgraduate training, etc.. The elements of socio-cultural environment of educational institutions are necessary to structure not only in terms of safety and comfort, but also in terms of the feasibility of personal involvement in the formation of its public representatives, its regional management structures of education and other institutions of civil society. Valuable aspects of the development of lifelong education are also associated with the formation of university teachers which have a positive professional perspective, with the value and cultural point of view, and the image of their profession. Focusing on these aspects of development of university lifelong learning will allow its teachers involved in these projects, to improve their professional development and substantially alter the character and content value-meaningful constants involved in the process of lifelong education professionals.

Another important role of lifelong education in the region is that it allows a continuous updating of professional specialists to form a sense of patriotic pride for their native land and build their citizenship. Here we are faced with yet another very important function of a regional system of lifelong education of professionals. It consists of the removal of significant discrepancies between the amount of moral and legal responsibility in society assumed by specialists, and their real willingness to endure this burden. Due to these differences, their current personal and professional needs cannot be fully met. They are a brake on the development of a productive social, cultural and physical reproduction of the whole professional group of modern professionals.

## **Conclusion**

Our considerations make it possible for us to draw several preliminary conclusions.

Firstly, the rapid technological change, the development of social, economic and political life (as positive stimulating factors) force the development to be continuously updated, proceeding from the fundamental tendencies of modern Russia. These conditions promote (or do not stimulate) the modern specialist to constantly retrain its work to consider all the vicissitudes of the regional labor market dynamics of the objective requirements for the level of their general and professional education. Included in the analysis of the development of regional lifelong education specialists is the diagnosis of the social and economic development processes in Russian society which allows the university to recognize their work as a special area of the intersection of regional and social, economic, and basic interests of society as a whole, in its course to deploy a whole range of professional and innovative models of education, and in management professionals with the vital needs of the establishment of modern market structures of a given territory. Hence, the need to develop a number of issues related

to permanent change in the content of lifelong education professionals actually grows. All these aspects should be displayed on the mechanisms of removing the contradiction between the need for a dynamic labor market by highly qualified specialists and the inability of the current educational system in many regions to meet this challenge, which in particular, is manifested by the contradiction between the requirements of the new competency standards and the unwillingness of the pedagogical community of many institutions of higher education to meet them.

Secondly, the system measures the development of a regional system of lifelong education for professionals which in our view, should proceed from the necessity of radical transformation of the modern national education, especially in the development of its value as a special-subject environment forming a new united university ethos. With the implementation of these trends both at the level of meta-region and separate regions, the university should be able to reproduce and develop socio-cultural mechanism for the conservation of our deep national interests and spiritual aspirations. It should be remembered that the capacity for effective implementation of the university to create a new culture of professionals in their lifelong education, requires mature regional civil society institutions (including the system of regional institutions for continuing the professional education of employees of the university). It is obvious that indirectly (through participation in the Bologna process) it will be linked to factors that are outside of our country. This is fundamentally due to our needs and our interest in the evolution of the modern market economy in Russia. This in turn is due to the formation of institutions in our society for continuing professional education of highly qualified specialists, with the formation of a professional culture of our citizens, with both national and supranational features. In the post-crisis conditions of our country's reliance on these social constants, this in our opinion will enable the regions of the country to build effective social and economic development policies of lifelong education at various levels.

Thirdly, to resolve problems and reduce risks in the development of lifelong education for professionals and highly qualified specialists at the regional level, it is necessary to build an appropriate system of administrative structures responsible for this sphere of life. This activity should, in our opinion, take into account the real possibilities of regional implementation and coordination between a variety of programs, standards and forms of lifelong education of specialists of high qualification. It is required to pay special attention to the connection of educational institutions with the regional education authorities, with other subjects of lifelong education in the region, as well as the influence of regional education authorities on the interaction of educational institutions among themselves in the field of lifelong education of specialists and highly qualified specialists. At the same time improving the efficiency of the regional management of the lifelong education of professionals needs to be linked with the improvement of the quality assessment system, which allows for the removal of the possibility of its formalization. Establishing control of the lifelong education of professionals and building an adequate system of quality assessment of its results should be

even more strongly linked with the deepening of its socio-cultural and value nature, especially in the area of expanding the capacity of professionals for its development. To meet the challenges of lifelong education, university teachers have to learn to interact in their work with many market structures in the region, the specialists who undergo postgraduate training, etc. All this should not only reduce the risk of inefficient development of lifelong education for professionals in the region, but also to create, perhaps, the first prerequisite for their continued sustainable effective professional improvement and full extended social and cultural reproduction.

## **RESOURCE CENTERS IN THE LIFELONG VOCATIONAL EDUCATION SYSTEM: PERFORMANCE ANALYSIS**

**T. Yu. Lomakina**

Currently there is an open discussion in Russia of the new bill “On education”, under which lifelong vocational education is undergoing change: primary vocational education, which provides training for the workforce, is becoming a step in secondary vocational education. This approach not only enhances the prestige of the educational level, but also enables the integration of educational content. In these circumstances, in our view, it is useful to analyze the activity of such innovations as resource centers of professional education (hereinafter - RC).

The priority national project “Education” in supporting institutions of primary and secondary vocational education sets the following tasks: (1) improving the quantity and quality of training in educational institutions to suit labor market requirements, (2) radical modernization of the training process for preparing students of primary and secondary vocational education based on modern forms of organizing the educational process, content and teaching methods, training of teachers and administrative staff; (3) strengthening the ties of the business world with the educational system in order to improve the educational process and improve the investment attractiveness of educational institutions, (4) increasing the attractiveness of primary and secondary vocational education for young people. The subjects of innovative projects of educational institutions (and the winners in 2007) were RCs that provide lifelong vocational education. A performance analysis of educational institutions allows us to conclude that unique experience at developing the organizational and managerial and educational conditions of RCs has been accumulated.

A resource center (RC) is a unit of the regional network of institutions in the system of lifelong vocational education, which concentrates expensive and/or exclusive educational resources (a teaching and learning laboratory and production equipment, tools, educational resources, informational resources, personnel, etc.) in one or more professional profile, and ensures their efficient use by other educational institutions in the region to prepare highly qualified workers and specialists. Such specialized units of the network of lifelong vocational education started to emerge in Russia in the late 20<sup>th</sup> century thanks to the large-scale transformations of regional systems of vocational education in terms of transfer of the jurisdiction of the Russian Federation and the budget deficit of resources. The appearance of RCs of vocational education was caused by: (a) moral and physical deterioration of the material and technical base of the vast majority of primary and secondary vocational education; (b) lack of adequate budgetary funding for the rapid re-tooling of educational institutions; (c) the imbalance of quality training and staffing needs of employers; (d) destruction of the

traditional Russian school of professional institute of “main enterprise” and others.

The main strategic objective of creating the RC has been the rise of compliance in activities of the regional educational systems to the needs of the labor market. We can assume that the decision to target the concentration of educational resources was innovative, while ensuring their collective use in the regional system of general and vocational education.

A total of 27 Resource Centers of vocational education were established in pilot areas in the course of project implementation. Regulatory and institutional governance documents were developed to ensure their functioning. The share of RCs in the pilot regions currently accounts for about a quarter of the volume of training of students and adults. For example, in the Samara region, resource functions are implemented by 12 multidisciplinary RCs working as divisions of state primary and secondary vocational and secondary vocational education (training) establishments. This approach suggests professional specialization of RCs with concentration of educational resources for related occupational groups. The need for versatility in the activities of RCs is due to the fact that each of them geographically serves one educational district (with the exception of large cities like Samara and Tolyatti, where the activities of the RCs are sectoral in nature). In the Chuvash Republic, 11 RCs were formed on the basis of vocational schools. Currently the mechanisms of networking with other institutions of vocational education with the same profile and secondary schools which are profiled to prepare students are being tested. It can be stated that the extent of concentration of educational resources created by RCs is varied: from the educational and methodological, educational and laboratory support of one educational unit (for example, “Energy and Environment”, which can be used in educational programs for many professions in the St. Petersburg Motor and Electromechanical College), to the educational resources of the new specialization “teacher of pre-primary education” (Istrinsky Pedagogical College, Moscow Oblast).

The main mission of RCs is to improve education quality by promoting educational resources in the system of general and vocational education in the region. Problems solved by the resource centers can be divided into two groups: (1) providing access to educational resources for students, staff, and regional inhabitants (2) maintenance and development of educational resources concentrated in the resource center.

The educational resources of the regional network of vocational education do not always make it possible to correctly implement the special part of basic education programs in primary and secondary vocational education, related to the latest manufacturing technologies, development of which is necessary for effective professionalization of graduates in accordance with labor market requirements. In this situation, the head of an educational institution attracts a resource center of a corresponding profile, equipped with modern educational resources to avoid acquaintance of students with mod-

ern production facilities only based on posters and teachers' lectures. Such training is conducted on the basis of a common curriculum for educational programs of the network based on a common curriculum, which is due to dynamic updating of the professional component of the educational programs of professional education. Educational institutions of the regional system can also delegate the resource center with such activities as: monitoring of labor markets, organization of certification of professional qualifications, development of educational and methodical support for trades and professions, etc. Such transfer of functions of educational institutions at present originates from the fact that the specific content of the quality of training of workers and specialists is changing rapidly due to the high rate of modernization of production technologies. Educational resources of the RCs and, respectively, educational programs planned for network use are developed for different levels of education: primary and secondary vocational education, general and further education (profiled high school and pre-profile preparation of students), as well as vocational training and qualification improvement.

Some RCs of primary and secondary vocational education have proven the high efficiency of their work (basically, this refers to resource centers which already had experience, and managed to strengthen their position through state support). For example, the rate of employment of graduates trained in the RC at vocational school № 27 of the Tomsk region is nearly 100%.

The currently available experience of establishing an RC is limited to four options for the institutional and legal form resource functions: (1) the establishment of the RC as a structural unit of the establishment of primary / secondary vocational education; (2) the performance of functions of the RC of primary / secondary vocational education, without the right of organizational form (a school acquires the status of RC by decision of the regional education authorities); (3) the establishment of the RC as a structural unit of the establishment of additional professional education (training) of specialists; (4) the formation of autonomous non-profit organizations specializing in the implementation of the resource in relation to the education system functions, but not limited to the regional scale of activities. In implementing the idea of the resource center in the legal form of institutions of primary or secondary vocational education, the institution has to perform two functions simultaneously: an educational function in relation to their own students, and the function of outsourcing in relation to other educational institutions. In this case objectively there are the following risks of poor performance of one (or both) functions: (a) establishment of priority mode for their students at the expense of quality of performance of RC organizational functions in relation to clients from other agencies of the network; (b) minimization of external relations, passivity in promoting their services because of the guaranteed liabilities of the founder; (c) a decline in the quality of industrial training due to the desire to ensure work to

employees of the institution, without taking into account their qualifications, due to capacity constraints and possible employee dismissal by an administrative decision; (d) poor quality of software and methodological resources to ensure the administration of the institution load employees (instructors) of the institution without taking into account their qualifications, also due to capacity constraints and the impossibility of the administration firing existing employees. The necessity to develop a network of RCs and carry out specific outsourcing tasks objectively requires some autonomy of the resource center of the educational institution on the basis of which it is created. Most experts agree that development of educational institutions and resource centers as legal entities is reasonable.

Based on the existing domestic practice of RC performance, all their funding sources can be divided into two groups: sources for establishing an RC, i.e. their logistical and instructional equipment for the target concentration of relevant educational resources for specific tasks, and secondly sources of funding of RC's resource function, i.e. its regular functioning. Facilitation of the vast majority of resource centers in the Russian practice took place at the expense of the following sources on different levels: (a) the federal budget (within the federal target program of integrated logistics facilities with vocational education); (b) regional budgets (usually in the form of target programs, material and technical equipment of vocational education RCs based on the resolution of the Head of the Russian Federation or components of regional socio-economic development and other regional sources); (c) mixed-purpose funding (federal and regional budgets, as well as extra-budgetary funds of enterprises/organizations in the region and of institutions of primary and secondary professional education).

We have divided RCs into three generalized groups which perform the respective functions in relation to the regional network of educational institutions and the real sector of economy:

(1) *educational*, aimed at providing services to acquire individual modules of vocational training for specific occupations and professions of the initial secondary vocational education, related to introduction and development of modern professional (production) technology, appropriate technology, organizational and economic conditions, leading companies and organizations (profile). Consumers of educational services are the following target groups: students of the regional system of general education, primary, secondary and higher vocational education, teachers of vocational subjects and industrial training institutions of vocational education at all levels of management and staff of enterprises and organizations of the regional economy (skilled workers and level managers or specialists) and others;

(2) *educational-methodological*, aimed at training a specific group of professions, which includes: (a) vocational and educational support for teachers and trainers, trainers and training centers of in-house training (consultancy, tutor support, etc.); (b) teaching and information support for educational programs of a certain profile (content development of the

regional component of the federal state educational standards in primary and secondary professional education of the third generation, control and test of materials for the current and final testing of students and other educational resources); (c) organizational, methodological and logistical support in certification of professional qualifications of graduates of vocational skill competitions, etc.);

(3) *scientific-methodical and information-analytical* stands for information, information-analytical, marketing and service support activities of educational institutions in the region and ensuring the functioning of the external links of institutions and networks in general.

As we already noted, the concentration of expensive and/or unique educational resources in the resource center is the first sign of the essential unity of the network of vocational education. The main types of RC resources include the following: material resources, human resources, teaching resources, information resources, and social connections as a resource.

Different variants of combinations of functions and educational resources can provide three models of the RC: (1) *RC as an educational center* is a training background for the development of modern professional (production) technology, which concentrates *logistical and human resources* for external users. The consumers of its services are educational establishments of regional education systems (schools, institutions of lifelong professional education), as well as training centers for in-house training and staff of enterprises/organizations in the region. Analysis of the existing national practices and the creation of resource centers indicate that at present the vast majority of resource centers are actually implementing this model; 2) *sectoral RC* implements educational and teaching functions and serves as a training-methodical base and the base for training a group of institutions for lifelong professional education, preparing personnel of the related trades and professions. Currently in Russia only 25-30% of the existing RCs fully implement this model. While working within a certain profile (industries), a *Regional Resource Center* is a service infrastructure in the regional or territorial (inter-municipal) education system, carrying out educational, scientific-methodological and information-analytical functions.

This model assumes a fairly high level of the educational resource center. The current Russian practice shows that such RCs are isolated. With a certain degree of conditionality the Samara Region Vocational Education Centre (establishment of additional professional education (training) of specialists) can be referred to this model. However, the implementation framework of the educational function of the center is restricted to target groups such as business leaders, educators and trainers of the regional system of vocational education, as well as certain categories of teachers and professional schools, and does not include regular students.

It should be noted that the educational environment of regional systems should cover all three models of RCs. Their relationship and geographic distribution depend on the specific socio-economic conditions,

traditions and features of educational systems and priorities of education policy of the Russian Federation. According to management theory, organizational structure and management structure of educational organizations are selected on the basis of features and problems solved by it. The heads of RCs (or heads of educational institutions which have the status of an RC) have to solve unconventional, specific tasks related to implementation of outsourced services. Among them are maintenance of the relevance of educational resources, the logistics network of educational programs, implementation of the marketing function for a wide range of participants (employers, educational institutions, employment services, citizens), the development of economically efficient performance of an RC, the gradual transfer to breakeven point, etc.

There are several options of internal organizational structure of the RC:

*linear-functional organizational structure.* Such a structure mostly fits the model of "RC as an Educational Center". The upper level of management provides overall management of RS of vocational training and directs it in the external environment, and the lower level is aimed at direct management of core activities. Such an option was incorporated into the organizational structure of the RC of the vocational school № 27 in Tomsk. When a public institution of primary/secondary vocational education has the status of an RC, the organizational structure of the RC is unallocated from the organizational structure of the institution;

*matrix organizational structure.* The upper level provides for overall management of the RC and directs its external environment. The average level coordinates management of private actions and the overall activities associated with the upper linear-functional principle of separation of conditional functions. The lower level provides direct control over core business activities through management of project teams and administrators of educational outsourcing. Project teams are organized according to the principle of divisional organizational structure. It is formed from RC staff for certain tasks.

The organizational and managerial structure of an RC must meet the virtual-reality learning environment designed for exploration of practice-oriented skills. The RC thus serves as a testing background or a layout for students to master a specific set of key and/or professional competencies. For example, within the RC can be simulated: (a) the activities of manufacturing firms (production and sale of any product, construction, car wash, garment manufacturing, etc.); (b) wholesale trade (production or food products, automobiles, spare parts, etc.); (c) retail trade (economic, perfumes, foodstuffs, footwear, clothing, appliances, etc.); (d) the activities of commercial banks, etc. Obviously this is not an exhaustive list of possible model situations within the RC.

Analysis of the practice of resource centers shows that in recent years there has been a trend towards an increase in target groups of consumers of

educational services. These traditional client groups of RCs are: students of the institutions of primary and secondary education; unemployed citizens and working employees of enterprises; students of secondary schools and higher educational institutions mastering a working profession. This indicates strengthening of integration and integrity of the regional educational systems, forming a system of lifelong vocational education, improving sustainability of the resource centers by diversifying their range of proposals, and “capture” of new segments of the education market.

## **Section 7. ECONOMIC AND SOCIOLOGICAL ISSUES OF STUDYING THE PHENOMENOLOGY OF LIFELONG EDUCATION**

### **INTERACTION OF RUSSIAN FAMILY HOUSHOLDS WITH THE SYSTEM OF PROFESSIONAL EDUCATION**

**L. D. Tyulicheva**

The problem of the family's influence on decisions of professional direction, the forms, durations and other aspects of lifelong education is a constant topic of study in the social sciences. Here, the cause-and-effect relationship between the social characteristics of families and their educational preferences comes to the fore, while the influence of family economic resources on the possibilities of realizing these preferences is given less attention.

#### **Family household**

In analyzing the economic aspects of the problem of lifelong education, a group of problems connected with the family's expenditure on the education of children and adults comes to the center of attention. In this context, it would be more appropriate to talk of the family as a household. The modern family household is by no means a synonym of joint family production. Members of the household carry out the daily activities, form the general budget, distribute it together, acquire everything needed for life, and carry out relatively simple household work (cooking food, renovation and cleaning of living area etc.). The income from which the common budget is formed is usually earned by members of the household separately, but spent together.

The family household organically combines economic and social activity. At the same time, the "household" involves carrying out material and productive functions, and "family" involves carrying out social and spiritual functions (see table 1).

Table 1

Family household as an element of economic and social spaces

	Household	Family
Definition	Economic community that proposes pooling and joint spending of income of all members	Social group based on marriage and blood relation that provides biological and social reproduction of people
Immanent space	Economic	Social
Functions in the immanent space	Supply; production; savings; consumption	Social-reproductive; re-creative; Regulative; Happiness-producing
Roles in the immanent space	<ul style="list-style-type: none"> <li>- provides resources to society, human resources in the first place;</li> <li>- producer of goods and services;</li> <li>- part of the exchange of its products with products of other communities;</li> <li>- accumulator of material goods, demising it;</li> <li>- main part of the savings process</li> <li>- consumer of goods and services;</li> </ul>	<ul style="list-style-type: none"> <li>- reproducer of a human being in certain social state, organizer of experience transmission from generation to generation;</li> <li>- regulator and editor of social behaviour of human being;</li> <li>- accumulator of status and social goods, that can be demise;</li> <li>- restorer of forces spent outside the home;</li> <li>- source of strong positive emotions that give happiness</li> </ul>

This dual quality of “economic – social” also manifests itself in relationships between family households and the education system. The family as a social formation, acting in the social space, influences the involvement of family members in the system of lifelong education with the help of at least two channels – through the culture of the family (circle of family’s interests, its status ambitions, the place of self-development and education in the system of family values), and through the social ties of the family, which may be useful in organizing processes of lifelong education.

The household as an element of economic space is the keeper of the common budget, and the purchaser of educational services. Furthermore, this is an economic community, which carries out an important role of supplier of labor resources to society. Therefore, the contributions of households to education are not just a purchase of social goods, but investments in human capital, in the future work incomes of household members. And assumptions about the pay-back of investments, and the size of the family budget, influence the decision of the family for its members to take part in the process of lifelong education. “Economic – social” in the framework of the influence of the family household on the participation of family members in the lifelong education can, in our opinion, be reduced to the following main aspects, distinguishing them by duration of processes in which this influence is realized (see table 2).

Table 2

Time characteristics of economic and social processes affecting the involvement of household members in the process of lifelong learning

Household	Family
Influence in long-term outlook	
Achievement of certain level of welfare, formation of financial resources for investment in human potential of the household	Forming in the process of socialization the strong motivation for lifelong learning through impressing the need in constant self-development
Generation and realization of decision to invest in human potential of the household	Involvement into social networks that can be useful in organising process of lifelong learning
Situational influence	
Financial supply of entry and study in the educational institution	Dataware of entry and study in the educational institution
Financial supply of life activity of studying members of the household	Use of relations in social networks of family members for entry and study in the educational institution

**Socio-economic differentiation of households as a factor of differences of their interaction with the education sphere**

The size of expenses of households on education is determined by the state of the family budget, the number of children and other studying members of the family, the system of investment preferences, the prices of the regional market of educational services, and numerous other factors.

The role of households is especially significant in the education of children, who do not have their own income, on the one hand, and accordingly a personal budget, and on the other hand, the majority of children are schoolchildren of various ages, and do not yet have clear ideas about their future profession. In this context, the decision is taken by the entire family together, and expenses are placed on the entire household. According to data of selective studies by the Russian Statistics Board, expenditure on the purchase of educational services on average per household member came to around 130 per month in 2009, which is approximately 1.5% of all consumer expenses. But the average figures say little, as Russian society is very differentiated by living standard. Furthermore, there is a very noticeable difference in the level of quality of life of the urban and rural population. The property position and place of residence also determines to a significant degree the absolute size of expenses on acquiring educational services, and the percentage of expenses on education in the total sum of expenditure (see table 3).

Table 3

Education expenses of households depending on residence  
and income level by decile groups

	First	Se- cond	Third	Four th	Fifth	Sixth	Sev- enth	Eight h	Ninet h	Tent h
All population										
Monthly education ex- penses on a member of the household, RUB	17,3	36,4	60,5	81,8	110,2	153,1	213,5	265,0	225,0	166,8
Percentage of education expenses in total con- sumptive use expenses, %	0,6	0,9	1,2	1,4	1,6	1,9	2,2	2,2	1,6	0,8
Percentage of each decile group in total expenses of population on study ser- vices, %	1,3	2,7	4,5	6,2	8,3	11,5	16,1	20,0	16,9	12,5
Residents of town area										
Monthly education ex- penses on a member of the household, RUB	21,2	43,1	69,4	89,3	118,5	177,6	251,0	307,8	255,1	178,2
Percentage of education expenses in total con- sumptive use expenses, %	0,7	1,0	1,3	1,4	1,6	2,0	2,3	2,3	1,6	0,7
Percentage of each decile group in total expenses of population on study ser- vices, %	1,4	2,9	4,6	5,9	7,8	11,8	16,6	20,3	16,9	11,8
Residents of rural area										
Monthly education ex- penses on a member of the household, RUB	6,8	17,9	35,7	61,1	87,5	85,4	110, 0	147, 0	141, 9	135, 3
Percentage of education expenses in total con- sumptive use expenses, %	0,3	0,6	1,0	1,4	1,8	1,5	1,7	1,9	1,6	0,9
Percentage of each decile group in total expenses of population on study ser- vices, %	0,8	2,2	4,3	7,4	10,6	10,3	13,3	17,7	17,1	16,3

In particular, it turns out that urban families spend approximately twice as much on education (151.10 rubles per person per month) than rural families (82.90 rubles). It would seem that this is mainly conditioned by two circumstances – the incomparably greater diversity of education services of-

ferred in the city, and the greater number of jobs requiring a high educational level on city labor market. At the same time, the almost equal percentages of family resources that are spent on acquiring educational services (1.5% for urban residents, 1.4% for rural residents) show that urban residents spend more on purchasing education services primarily because of the greater general purchasing power. The poorest households in the first decile group spend more than 15 times less on education than prosperous households in the 8<sup>th</sup> decile group (see table 3).

Another special nationwide study “Monitoring of the economics of education” (which provides the fullest assessment of total expenses on education, including expenditure from budgets of all levels, of the population and companies) showed that the budgets of families where the children receive professional education were overstrained, and the growth of investments of education was possible only with a rate of growth of income. The exception is the highest decile group of the population, which is far removed from the remaining section of the population, including the “prosperous” neighboring decile groups. It is this decile group (the richest) of households that is distinguished not only by high paying capacity on the market of educational services, but by a rather narrow circle of segments of the market that interest them – economic, financial, management, legal, psychological and linguistic education, and they are frequently not consumers of the Russian market of education services.

The decile groups described by the economists do not fully coincide with the proposed stratifications. One of the stratifications divides all of society into 11 strata, where the most prosperous section of Russian society is not a 10<sup>th</sup>, but just over a 20<sup>th</sup> of the population (11<sup>th</sup> stratum – 0.1%, 10<sup>th</sup> stratum – 1.4%, 9<sup>th</sup> stratum – 4.4%, total 5.9%), i.e. all together they make up just over half of the tenth decile group, the largest owners. It was discovered that the consumption of consumer services by the wealthiest family households is not only influenced by the level of their incomes, but by social characteristics as well. As is widely known, in the post-socialist period in Russian society, a fundamental redistribution of wealth took place, which took families of different educational levels to the top. It is not surprising that the educational requirements of people with a similar income differ significantly. Within the 9<sup>th</sup> stratum, sociologists singled out three groups: (a) hereditary intelligentsia (representatives of wealthy groups which have received at least higher education, or where at least one of the parents has; this group is the most active consumer agent on the paid services market, and sees education as investments in human capital; (b) “intelligentsia in the first generation” (this group is characterized by a lesser realization of the importance of investments directed towards the already existing level of labor capital. On the contrary, they spend more on their children, as in all probability, this group feels a difference in its own status and the status of parents better than other groups, and connects this to education); (c) “the hereditary poorly-educated group” (representatives of this group have relatively little

demand for paid services, and the reason for this is the nature of socialization – they invest less in human capital, both in their own and in their children's (see table 4).

*Table 4*

Usage of pay services over three years (in %, the actual state in 2003)

Service type	«the hereditary intellectuals»	«the intellectuals in the first generation»	«the hereditary undereducated»
Paid educational services for adults	65	54	49
Paid educational institutions and services for children	42	46	41
Tourist or educational trips abroad for some of family members	52	52	16

Lezhnina Yu. P. Features of consumer's behavior of the wealthy Russians// Лeжнина Ю.П. Особенности потребительского поведения состоятельных россиян // Мир России. 2006. Т. XV. № 1. С. 101-126.

The authors of "Monitoring of the economy of education" did not focus their attention on the objective level of prosperity, and a subjective assessment of it – prosperous families (i.e. families with a high and medium income) were said to be households in which the members felt sufficiently well-off. This is important, as with a high value of education in Russian society, recognizing one's household as prosperous means in the majority of cases that the family considers itself capable of at least giving the children an education. As we can see, among pupils, members of households that classify themselves as prosperous predominate (see table 5).

*Table 5*

Percentage of learners from families with high and mean income, %

	Years			
	2006	2007	2008	2009
Higher vocational education	49,7	56,2	57,0	50,6
Secondary vocational education	46,8	46,2	49,6	42,5
Primary vocational education	36,4	41,1	42,2	31,3
Schools	38,8	43,0	48,6	39,2

Based on: <http://education-monitoring.hse.ru/part2.html>

At the same time, of course, different families are prepared to allocate quite different percentages of the family income to high-quality education for their children (see table 6).

*Table 6*

**Readiness of russian households to invest in the education of their children  
(percentage of families, %)**

Position of a child in 2007-2008 school year	Part of household income that is going to be used or has already been used for child's education						Total
	Are not ready to pay at all	About 10% of household income	11%-20% of household income	21%-30% of household income	More than 30% of household income	Failed to answer	
Preschooler	9	21	19	12	13	25	100
Schoolchild	15	23	21	12	11	18	100
Studied in primary vocational schools	28	22	15	13	9	12	100
Revised for taking exams in secondary vocational school	27	16	24	14	11	17	100
Revised for joining the institution of higher education	9	13	28	18	16	17	100
Studied in secondary vocational school	18	22	21	11	13	16	100
Studied in the institution of higher education	10	18	22	14	18	18	100
Worked, was in the army	29	17	18	6	8	22	100

The source: <http://education-monitoring.hse.ru>

At present, a rather large percentage of educational services are provided on a free basis. But as we can see, almost half of the pupils in sub-systems of higher and middle professional education must do this on a paid basis (see table 7). Pupils studying on a paid basis include students of state and private universities, which compensate universities for their expenses on education.

*Table 7*

**Percentage of students, that are getting free education (except for payment for accomodation, contributions, stationery, catering etc, %)**

	Years			
	2006	2007	2008	2009
Higher vocational education	57,2	54,7	56,8	61,0
Secondary vocational education	58,7	59,2	57,3	59,2
Primary vocational education	87,7	91,8	88,1	90,0
Schools	73,2	77,7	77,3	82,0

Based on: <http://education-monitoring.hse.ru/part2.html>

**Official and non-official expenses of households on education**

Russian family households acquire educational and accompanying services on official and shadow markets. Family households make active use of services of the “white” market of educational services, making official payment for study, residence at dormitories of the educational institution, for graduation exams, and issuing diplomas. An idea of prices on the “white” market of educational services is given by data on the cost of one year of study on a paid basis at educational institutions of different types (see table 8).

*Table 8*

**Study fee for a year (paid form of studying), thousand RUB**

Educational sub-system	Moscow				Region			
	2006	2007	2008	2009	2006	2007	2008	2009
School	89,9	105,2	140,1	320,3	32,1	33,1	38,6	50,2
Primary vocational education	8,0	0,0	4,0	0,0	5,9	5,6	6,5	8,3
Secondary vocational education	20,8	23,0	36,5	33,4	12,5	15,5	17,6	19,8
Higher vocational education	57,1	56,7	74,5	81,3	28,1	31,9	39,9	44,1

Based on: <http://education-monitoring.hse.ru/part2.html>

The cost of study at prestigious Moscow universities is much higher than the average cost of study in the city (see table 9).

*Table 9*

**Data about costs of study at first year 2009/2010 of day form of studying in prestigious Moscow institutions of higher education (bachelor, specialist and master programmes)**

Rating	Institution of higher education	Range of prices of different specialities
<b>Economics and management</b>		
1	Lomonosov Moscow state university	220.-320 thousand RUB
2	Higher School of Economics (national research university)	196-313 thousand RUB
3	Moscow state university of international relations	250-294 thousand RUB
4	The Russian Presidential Academy of National Economy and Public Administration	120-282 thousand RUB
5.	Financial Academy under the Government of the Russian Federation	200-274 thousand RUB
<b>Law</b>		
1	Moscow state university of international relations	250-290 thousand RUB
2	Lomonosov Moscow state university	250 thousand RUB
3	Financial Academy under the Government of the Russian Federation	249 thousand RUB
4	Higher School of Economics (national research university)	246 thousand RUB
5	Plekhanov Russian University of Economics	230 thousand RUB

Rating	Institution of higher education	Range of prices of different specialities
Public relations, Journalism, Social Sciences		
1	Moscow state university of international relations	208-290 thousand RUB
2	Lomonosov Moscow state university	250-290 thousand RUB
3	The State University of Management	150-210 thousand RUB
4	Russian Academy of Public Administration under the President of the Russian Federation (RAPA)	180 thousand RUB
5	Higher School of Economics (national research university)	162 thousand RUB
Advertising and design		
1	The State University of Management	210 thousand RUB
2	Higher School of Economics (national research university)	201 thousand RUB
3	Plekhanov Russian University of Economics	200 thousand RUB
4	Russian State Social University (RSSU)	130-135 thousand RUB
5	Moscow University of Industry and Finance	120 thousand RUB
Education		
1	Lomonosov Moscow state university	210 thousand RUB
2	Russian Academy of Public Administration under the President of the Russian Federation (RAPA)	180 thousand RUB
3	The State University of Management	150 thousand RUB
4	Moscow State university of Economics, Statistics and Information science	109 thousand RUB
5	Russian State Social University (RSSU)	42,5-107 thousand RUB
Agricultural sector, bioengineering and food production		
1	Plekhanov Russian University of Economics	180 thousand RUB
2	Moscow State university of technologies and management	40-79 thousand RUB
3	Moscow State University of Food Production	65-72 thousand RUB
4	D. Mendeleev University of Chemical Technology of Russia	60 thousand RUB
5	Goryachkin Moscow State University of agro- engineering	42,5 -50 thousand RUB
Medicine and bioengineering		
1	Moscow State medical and stomatological university of the federal health care and social development administration	75-145 thousand RUB
2	I.M. Sechenov First Moscow State Medical University (MSMU) of the Ministry of Health Care and Social Development	29-127 thousand RUB
3	The Russian State Medical University (RSMU)	65-120 thousand RUB
4	Moscow State Technical University n.a. N.E. Bauman (MSTU)	107,4 thousand RUB
5	Moscow State University of Psychology & Education	82 thousand RUB
Service and tourism		
1	The International Independent University of Environmental and Political Sciences (IIUEPS)	110 thousand RUB
2	Academy of Labour and Social Relations	91 thousand RUB
3	Moscow State University of Railway Transport	89, 64 thousand RUB
4	Russian new University	83 thousand RUB
5	Natalia Nesterova Moscow Academy of Education	80 thousand RUB

Rating	Institution of higher education	Range of prices of different specialities
<b>Civil engineering and architecture</b>		
1	Moscow Architectural Institute	206 thousand RUB
2	Moscow State University of Geodesy and Cartography (MII-GAiK)	99,6 thousand RUB
3	Gubkin Russian State University of Oil and Gas	88 thousand RUB
4	Moscow State University of Railway Transport	76-84 thousand RUB
5	Moscow State Mining university	64-80 thousand RUB
<b>Energetics</b>		
1	Moscow State Technical University n.a. N.E. Bauman (MSTU)	99 thousand RUB
2	Moscow State University of Railway Transport	76 thousand RUB
3	Moscow State university of technologies and management	59-75 thousand RUB
4	Moscow State University of Environmental Engineering	50-59 thousand RUB
5	Goryachkin Moscow State University of agro- engineering	55 thousand RUB
<b>Engineering industry, machinery, technologies</b>		
1	Plekhanov Russian University of Economics	180 thousand RUB
2	Moscow State Technical University n.a. N.E. Bauman (MSTU)	99-107,4 thousand RUB
3	Moscow State University of Railway Transport	76-90 thousand RUB
4	Moscow State University of Environmental Engineering	88 thousand RUB
5	National Research University Moscow Institute of Electronic Technology	80 thousand RUB
<b>Information and communication technology and electronics</b>		
1	The State University of Management	150 thousand RUB
2	Moscow State university of Economics, Statistics and Information science	108-132 thousand RUB
3	Moscow University of Industry and Finance	120 thousand RUB
4	Russian State Social University (RSSU)	42,5 -115 thousand RUB
5	Moscow State Technical University n.a. N.E. Bauman (MSTU)	99-107,4 thousand RUB
<b>Aircraft and rocket engineering</b>		
1	Moscow State Technical University n.a. N.E. Bauman (MSTU)	99-107,4 thousand RUB
2	Tsiolkovsky Russian State Technological University	55 thousand RUB
3	MOSCOW STATE FOREST UNIVERSITY	48,4 thousand RUB
4	Moscow State University of instrument engineering and automatics	45 thousand RUB
<b>Instrument engineering and optics</b>		
1	Moscow State Technical University n.a. N.E. Bauman (MSTU)	99-107,4 thousand RUB
2	Gubkin Russian State University of Oil and Gas	88 thousand RUB
3	National Research University Moscow Institute of Electronic Technology	80 thousand RUB
4	Moscow State institute of radio engineering, electronics and automatics	77 thousand RUB
5	Moscow State University of Railway Transport	76 thousand RUB

Based on: <http://www.reitor.ru/ru/observatory/stoimosty/stoim2009/>

Family households may make use of services on the “grey” market of tutorial and other consultation services. An idea of prices on the “grey” market may be received by looking at the data in table 10.

*Табл. 10*

Prices at “gray”market of educational services (thousand RUB)

Aim of study	Moscow				Region			
	2006	2007	2008	2009	2006	2007	2008	2009
To pull up course (subject)	2,4	2,6	4,1	3,4	1,2	1,2	1,8	1,3
To revise for the exam in the institution	2,9	2,0	4,2	11,6	1,2	1,7	1,8	2,5
For advanced study of a course, subject	3,0	3,0	6,0	4,6	1,4	1,8	2,2	1,8
For general development	2,8	4,0	2,0	5,8	0,9.	1,1	12,5	2,0
To revise for entry exams in the institution of higher education with lecturer from the institution	7,0	7,0	9,3	9,0	3,0	3,0	5,1	4,1
To revise fro entry exams in the institution of higher education with private tutor not connected to the institution	4,8	3,6	8,5	5,8	1,5	2,1	2,2	3,5
To revise for entry exams in college, vocational school with tutor from the college, vocational school	1,8	4,3	1,0	0,6	0,2	1,1	1,1	0,0

Based on: <http://education-monitoring.hse.ru/part2.html>

We should point out that the prices have a tendency to grow, and a certain underestimation was caused by the financial crisis, and an according decrease in the paying capacity of households. Tutors' services are used most frequently by pupils of senior classes of general education schools (see table 11).

*Table 11*

Percentage of students, who had a coach

	2006	2007	2008	2009
Higher vocational education	8,1	9,0	7,9	9,0
Secondary vocational education	7,5	9,2	9,7	11,8
Primary vocational education	9,1	12,0	8,8	9,0
School	28,3	27,4	28,0	27,5

Based on: <http://education-monitoring.hse.ru/part2.html>

Generally, the time before enrolling at university is a period of the most intensive lessons with tutors, and at preparatory courses, as a survey of first-year students showed, over half of them made use of the assistance of paid tutors for enrolling in university (see table 12).

*Table 12*

Percentage of students that had a coach or took courses  
the year before entry exams

	2006	2007	2008	2009
Had coaches from this institution	13,4	13,3	12,5	12,7
Had coaches from another institution	15,7	14,0	15,6	16,5
Took paid courses at this institution	25,1	24,0	22,1	20,3
Took other paid courses	12,9	12,1	12,3	11,5
Took free courses at this institution	2,1	1,2	1,3	1,7
Took other free courses	2,2	2,6	1,8	2,7
Didn't have any coach or courses	42,1	45,8	46,5	46,1

Based on: <http://education-monitoring.hse.ru/part2.html> 12

Furthermore, even if education is received on a free basis, additional payments must be made by the family of pupils to the educational institution (pay sponsor fees, pay for security, food, gifts, equipment, repairs etc.). An idea of the extent of additional expenses of this kind is provided by table 13.

*Table 13*

Costs of extra expenses of students' families (fees, security, catering, presents, equipment, maintenance) over 8 months of the study year  
for one student, thousand RUB.

	Moscow				Regions			
	2006	2007	2008	2009	2006	2007	2008	2009
Higher vocational education					2,4	3,2	3,3	2,1
Secondary vocational education	1,9	2,5	3,7	4,2	1,5	1,4	3,2	1,7
Primary vocational education	1,2	2,7	6,0	0,0	0,6	1,9	1,6	1,2
School	3,3	4,4	9,0	6,9	1,8	1,9	3,1	2,8

Based on: <http://education-monitoring.hse.ru/part2.html>

Family households resort to services of the "black market" of educational services, paying bribes at enrollment, during the course of study, at final examinations, and paying other people to do study projects. For an example, we give data about the sizes and prevalence of bribes in the system of adult education (see table 14).

Table 14

Average rates of bribes in 2006/2007 school year and percentage of studying adults who gave this bribes in Moscow and other regions of Russia (with the exception of Moscow).

Indices	Forms of study											
	Secondary vocational education		Vocational training, retraining, advanced training		The first higher education		Second higher education, master program in another speciality		Language or computer courses		Amateur courses	
	Moscow	Russia	Мос-квa	Рос-сия	Мос-квa	Рос-сия	Мос-квa	Рос-сия	Мос-квa	Рос-сия	Мос-квa	Рос-сия
Bribes at entry exams	-	1,5	0,3	2,8	56,3	17,2	1,0	31,2	-	0,6	-	0,6
Percentage of those who gave it, % (indirect assessment)	0	18	4	5	3	11	8	8	1	2	0	2
Bribes during studying (indirect assessment)	-	1,1	-	1,4	17,9	10,8	-	5,8	0,0	33,8	-	33,8
Percentage of those who gave it, % (indirect assessment)	0	19	2	4	13	16	4	19	1	1	0	1
Bribes at graduation (direct assessment)	-	2,2	-	1,5	49,0	12,1	1,5	12,7	0,3	0,3	7,0	0,3
Percentage of those who gave it, % (indirect assessment)	0	17	4	6	9	15	4	16	4	7	10	7

Based on: Затраты семей на образование взрослых в 2006/07 учебном году. Информационный бюллетень. М.:ГУ-ВШЭ, 2009. С.16-33.

A general idea of the structure of official and non-official expenses of households in the education sphere is provided by the data in table 15.

Table 15

Scheme of education expenses of households  
in 2007/2008 school year depending on stage of education, %

	Official fees	Tuition fee to private individuals	Bribes, purchasing somebody else's papers	Other
Moscow				
Studying at institutions of secondary vocational education on paid basis	89	1	1	9
Studying at institution of higher education on paid basis	87	1	4	8
Upbringing and education of preschoolers	68	11	13	7
Coaching and entry exams to institutions of secondary vocational education	64	21	1	15
Studying at institution of primary vocational education	64	3	4	30
Studying at school	48	20	2	30
Studying at institution of secondary vocational education on free basis	29	9	6	46
Coaching and entry exams to the institution of higher education	37	32	26	5
Studying at the institution of higher education on free basis	27	9	20	43
Regions				
Upbringing and education of preschoolers	80	4	4	8
Studying at institution of higher education on paid basis	77	1	4	19
Studying at institutions of secondary vocational education on paid basis	73	1	2	24
Studying at institution of primary vocational education	43	2	2	53
Coaching and entry exams to institutions of secondary vocational education	42	19	4	36
Coaching and entry exams to the institution of higher education	37	26	24	13
Studying at school	30	11	2	57
Studying at institution of secondary vocational education on free basis	23	3	5	69
Учеба в вузе на бюджетной основе	15	4	10	72

Based on: Экономика образования: итоги мониторинга, 2009. Информационный бюллетень. М.: ГУ–ВШЭ, 2010. С.30.

As we can see, in Moscow, the market of educational services leans towards the “white” market to the greatest degree in institutions of secondary professional education on a paid basis and at universities on a paid basis, and in the regions, in preschool education. Study at universities on a budget basis (which is supposed to be free for the household) is connected with the largest percentage of non-official payments of various types.

### **Additional expenses and additional income of households**

In discussing such a large country as the Russian Federation, we cannot ignore territorial differences. Educational institutions are located quite unevenly across the territory of the Russian Federation (see table 16).

*Table 16*

Number of institutions of higher and secondary education in regions of Russian Federation (at the beginning of 2007/2008 school year)

Region	institutions of higher education			institutions of secondary education
	governmental	nongovernmental	total	
Russian Federation	1734	787	2521	3305
<b>Central Federal District</b>	402	240	642	802
Belgorod region	19	7	26	26
Bryansk region	13	3	16	31
Vladimir region	14	6	20	33
Voronezh region	24	9	33	57
Ivanovo region	13	2	15	30
Kaluga region	17	11	28	31
Kostroma region	5	1	6	20
Kursk region	11	15	26	33
Lipetsk region	10	3	13	27
Moscow region	61	29	90	116
Orel region	11	3	14	21
Ryazan region	12	8	20	33
Smolensk region	20	4	24	34
Tambov region	12	1	13	29
Tver region	22	9	31	53
Tula region	13	2	15	46
Yaroslavl region	13	9	22	32
Moscow city	112	118	230	150
<b>North-West Federal District</b>	185	103	288	301
Karelia Republic	9	3	12	17
Komi Republic	18	8	26	29
Archangelsk region (including Nenets Autonomous District)	18	5	23	37

Region	institutions of higher education			institutions of secondary education
	governmental	nongovernmental	total	
Vologda region	10	3	13	31
Kaliningrad region	6	12	18	13
Leningrad region	28	5	33	23
Murmansk region	20	7	27	27
Novgorod region	9	2	11	14
Pskov region	11	7	18	19
Saint-Petersburg city	56	51	107	91
<b>South Federal District</b>	300	153	453	444
Adygei Republic	8	2	10	6
Dagestan Republic	37	18	55	34
Ingush Republic	3	4	7	4
Kabardino-Balkaria Republic	5	2	7	9
Kalmykia Republic	4	6	10	9
Karachai-Cherkess Republic	11	5	16	15
The republic of North Ossetia-Alania	5	5	10	8
Chechen Republic	3	-	3	10
Krasnodar Territory	64	44	108	89
Stavropol Territory	49	27	76	56
Astrakhan region	14	5	19	29
Volgograd region	29	13	42	57
Rostov region	68	22	90	118
<b>Volga Federal District</b>	319	150	469	794
Bashkortostan Republic	42	14	56	97
Mari-El Republic	3	3	6	14
Mordovia Republic	7	2	9	23
Tatarstan Republic	51	32	83	69
Udmurtia Republic	19	4	23	42
Chuvashia Republic	16	5	24	30
Kirov region	18	13	31	47
Nizhny Novgorod region	28	16	44	99
Orenburg region	24	9	33	61
Penza region	14	3	17	38
Perm region (including Komi-Perm Autonomous Region)	21	10	31	75
Samara region	37	30	67	78
Saratov region	28	5	33	75
Ulianovsk region	11	4	15	46
<b>Ural Federal District</b>	189	35	224	292
Kurgan region	5	3	8	26
Sverdlov region	52	14	66	102

Region	institutions of higher education			institutions of secondary education
	governmental	nongovernmental	total	
Tyumen region (including Khanty-Mansi and Yamal-Nenets autonomous districts)	106	10	116	86
Chelyabinsk region	26	8	34	78
<b>Siberian Federal District</b>	224	75	299	479
Altai Republic	1	2	3	7
Buryatia Republic	5	1	6	21
Tuva Republic	3	2	5	8
Khakassia Republic	6	3	9	13
Altai Territory	23	8	31	56
Krasnoyarsk territory (including Taimyr and Evenki Autonomous Areas)	45	11	56	83
Irkutsk region (including Ust-Orda Buryat Autonomous district)	28	8	36	60
Kemerovo region	37	9	46	64
Novosibirsk region	27	13	40	64
Omsk region	19	12	31	46
Tomsk region	18	4	22	30
Chita region (including Aga Buryat Autonomous district)	12	2	14	27
<b>Far East Federal District</b>	115	31	146	193
Sakha Republic (Yakutia)	33	5	38	35
Primorsk territory	36	5	41	57
Khabarovsk Territory	17	11	28	42
Amur region	9	3	12	26
Kamchatka Region (including Koryak Autonomous District)	9	2	11	10
Magadan region	4	2	6	4
Sakhalin region	6	-	6	13
Jewish Autonomous Region	1	-	1	5

<http://stat.edu.ru/stat/vis.shtml>

The percentage of expenses on educational service differs noticeably by regions, although by going merely from this data it is impossible to determine whether higher expenditure is connected with higher prices on educational services, or with greater involvement of the population in processes of lifelong education (see table 17).

Table 17

Percentage of households' education expenses (by districts, territories  
and areas  
of Russian Federation) in 2009

	In total sum of consumptive use expenses	In service payment expenses
<b>Russian Federation</b>	1,5	7,7
<b>Central Federal District</b>	1,1	5,5
Belgorod region	2,8	11,7
Bryansk region	1,5	11,0
Vladimir region	1,3	6,9
Voronezh region	1,0	4,6
Ivanovo region	1,0	5,1
Kaluga region	0,6	4,9
Kostroma region	0,8	4,9
Kursk region	0,9	7,9
Lipetsk region	0,9	5,4
Moscow region	1,1	5,0
Orel region	1,3	7,7
Ryazan region	1,5	10,6
Smolensk region	3,0	10,7
Tambov region	3,0	14,2
Tver region	0,8	8,2
Tula region	1,1	5,7
Yaroslavl region	1,1	5,6
Moscow city	0,9	4,6
<b>North-West Federal District</b>	0,9	5,2
Karelia Republic	1,3	8,7
Komi Republic	1,8	8,5
Archangelsk region	0,8	7,0
including Nenets Autonomous District	1,9	9,2
Vologda region	0,7	5,4
Kaliningrad region	1,3	8,9
Leningrad region	1,1	6,0
Murmansk region	1,4	7,8
Novgorod region	0,8	5,0
Pskov region	1,5	9,5
Saint-Petersburg city	0,6	2,9
<b>South Federal District</b>	1,6	9,5
Adygei Republic	1,5	10,2
Dagestan Republic	0,0	0,8
Ingush Republic	0,0	0,2
Kabardino-Balkaria Republic	0,8	6,6
Kalmykia Republic	1,3	10,4
Karachai-Cherkess Republic	1,0	7,9
The republic of North Ossetia-Alania	0,9	6,0
Chechen Republic	0,2	4,7
Krasnodar Territory	1,6	11,2
Stavropol Territory	3,0	14,6
Astrakhan region	1,3	9,3
Volgograd region	2,0	9,7
Rostov region	1,6	7,4

	In total sum of consumptive use expenses	In service payment expenses
<b>Volga Federal District</b>	2,0	10,2
Bashkortostan Republic	2,0	10,3
Mari-El Republic	1,3	8,3
Mordovia Republic	1,9	9,6
Tatarstan Republic	2,8	14,6
Udmurtia Republic	1,4	7,6
Chuvashia Republic	3,7	16,6
Perm region	1,4	8,1
Kirov region	1,1	9,3
Nizhny Novgorod region	1,0	4,9
Orenburg region	1,7	9,5
Penza region	2,0	9,7
Samara region	3,4	14,1
Saratov region	1,4	7,3
Ulianovsk region	1,9	9,8
<b>Ural Federal District</b>	2,0	10,2
Kurgan region	1,5	8,4
Sverdlov region	1,9	10,5
Tyumen region	2,1	10,6
including Khanty-Mansi autonomous district and Yamal-Nenets autonomous district	1,4	8,1
	2,9	12,5
Chelyabinsk region	2,1	9,5
<b>Siberian Federal District</b>	1,7	9,3
Altai Republic	0,8	7,2
Buryatia Republic	1,9	9,7
Tuva Republic	2,5	15,9
Khakassia Republic	1,7	9,9
Altai Territory	1,7	11,0
Transbaikalia territory	1,8	10,3
Krasnoyarsk territory	1,7	8,4
Irkutsk region	1,9	10,6
Kemerovo region	1,4	8,8
Novosibirsk region	0,6	3,7
Omsk region	2,6	13,0
Tomsk region	2,4	12,3
<b>Far East Federal District</b>	1,6	8,6
Sakha Republic (Yakutia)	1,6	8,6
Kamchatka Region	1,9	7,9
Primorsk territory	1,5	7,6
Khabarovsk Territory	1,6	9,1
Amur region	1,8	10,1
Magadan region	1,6	7,7
Sakhalin region	2,0	9,6
Jewish Autonomous Region	1,5	9,2
Chukchi autonomous district	1,2	5,5

Beside inter-regional differences, there are very strong differences within regions, as the consumption of educational services in a populated area is directly connected with the size and level of its urbanization. There-

fore, many pupils who receive professional education are forced to move outside the Oblast, or within the Oblast (see table 18).

Table 18

Geography of new students' enrolment in the institutions  
of vocational education (2008 year)

Groups of the educational institutions	Percentage of enrolment in the institution (% , on average)			
	Students from town, district where the institution is situated	Students from other places of the region	Students from other regions of Russian Federation	Foreign students
Higher vocational education				
Total	56	29	13	2
Moscow	58	17	22	4
Other towns	56	32	11	2
Governmental	50	32	16	3
Non-governmental	67	24	8	1
Secondary vocational education				
Total	62	33	5	-
Moscow	75	19	7	-
Other towns	59	38	4	-
Governmental	62	33	5	-
Non-governmental	60	35	3	-
Primary vocational education				
Total	75	24	2	-
Moscow	79	18	3	-
Other towns	74	24	2	-

Based on: Учреждения профессионального образования: условия деятельности и основные стратегии в оценках руководителей -В ж.: Статистика и социология образования, 2009, с. 227.

In discussing expenditure of households, it must be mentioned that many of them must pay (or help to pay) accommodation for the family member studying far from home (table 19), and for trips home (table 20).

Table 19

Average monthly residence (dormitory, rent an apartment) expenses  
of students of other towns, thousand RUB

	2006	2007	2008	2009
Higher vocational education	2,0	2,2	2,8	3,5
Secondary vocational education	1,2	2,0	2,1	2,3
Primary vocational education	0,8	0,5	1,3	2,6

Based on: <http://education-monitoring.hse.ru/part2.html>

Table 20

Travel home expenses of students from other towns on average yearly  
(thousand RUB)

	2006	2007	2008	2009
Higher vocational education	5,9	7,3	8,9	8,2
Secondary vocational education	4,0	5,5	5,5	5,0
Primary vocational education	3,0	3,7	6,7	3,2

Based on: <http://education-monitoring.hse.ru/part2.html>

For rural youth, the need to pay additional expenses for living away from home involves serious expenditure. It is sufficient to point out that 67% of rural school pupils in surveys of a 2007-2008 study held in rural education schools believe that the material situation of their families does not allow them to continue their studies<sup>1</sup>.

As we have already said, education of children (when studying is their main activity and after graduating from school) deals a double blow to the budget - expenditure on education is added to by the lost benefits in the form of the lacking full wage of a young man or woman. However, in some households, students strive to make their contribution to the revenue of the family budget. The higher the level of education, the greater the percentage of those working on a permanent basis: among pupils of beginning professional education, their percentage did not exceed 8%; middle professional education was 11%, and among university students from 19% to 22% in different years (see table 21).

Table 21

Percentage of employed among students of institutions of different types, %

	Years			
	2006	2007	2008	2009
Worked constantly				
Higher vocational education	21,6	19,4	22,7	19,4
Secondary vocational education	8,0	8,9	11,3	7,5
Primary vocational education	8,4	8,9	8,3	5,4
Schools	1,2	0,7	0,5	0,8
Worked from time to time				
Higher vocational education	31,6	28,4	28,0	28,7
Secondary vocational education	27,6	26,9	24,9	28,5
Primary vocational education	32,8	23,7	27,5	28,5
Schools	13,4	15,5	15,2	15,9
Didn't work				
Higher vocational education	46,8	52,2	49,3	51,9
Secondary vocational education	64,4	64,2	63,7	64,0
Primary vocational education	58,8	67,4	64,2	66,1
Schools	85,4	83,7	84,3	83,4

Based on: <http://education-monitoring.hse.ru/part2.html>

<sup>1</sup> Новиков В. Г. Роль профессионализации сельской молодежи в устойчивом обеспечении кадрами АПК России. // Труд и социальные отношения, 2009, № 9; [http://id.atiso.ru/files/journal\\_9\\_2009\\_0.pdf](http://id.atiso.ru/files/journal_9_2009_0.pdf) ).

**Higher education  
as the most in-demand form  
of professional education by households**

We will now analyze the features of consumer behavior of Russian households in the sphere of higher education.

Higher education is the most in-demand form of professional education, and the tendency for an increase in the number of families focused on higher education for their children is constantly growing. In surveys as part of the Monitoring of the economics of education, it was found that 88% of parents believe that “in our times, it is important to have higher education”. This opinion also dominates in family (78% agree with this opinion) which have an educational “ceiling” (level of education of the highest educated family member) lower than secondary school level. In a reply to the question: “In receiving what kind of education are the parents prepared to materially support their children?” (see table 22), the largest percentage of parents (44%) gave the reply of higher education for their children (with a narrow specification or without it). Higher education is attractive not only for parents, but for children too. As table 23 shows, more than half of school pupils and students of the system of middle secondary education intend to enroll at university.

*Table 22*

Readiness to assist children, who are getting education,  
with money, 2008

Type of education	Percentage of parents, who are ready to assist their children getting education of this type with money, %	
	Moscow	Russia
General secondary education (9 forms)	0	1
General high education (11 forms)	7	7
Primary vocational: vocational lyceum etc.	1	4
Secondary vocational (professional): technical secondary school, college etc.	8	16
Higher education without speciality (bachelor degree)	23	21
Higher education with speciality (speciality, master degree)	43	34
Postgraduate course, academic degree	5	3
Other	0	1
Hard to answer	12	12

The source: <http://education-monitoring.hse.ru>

*Table 23*

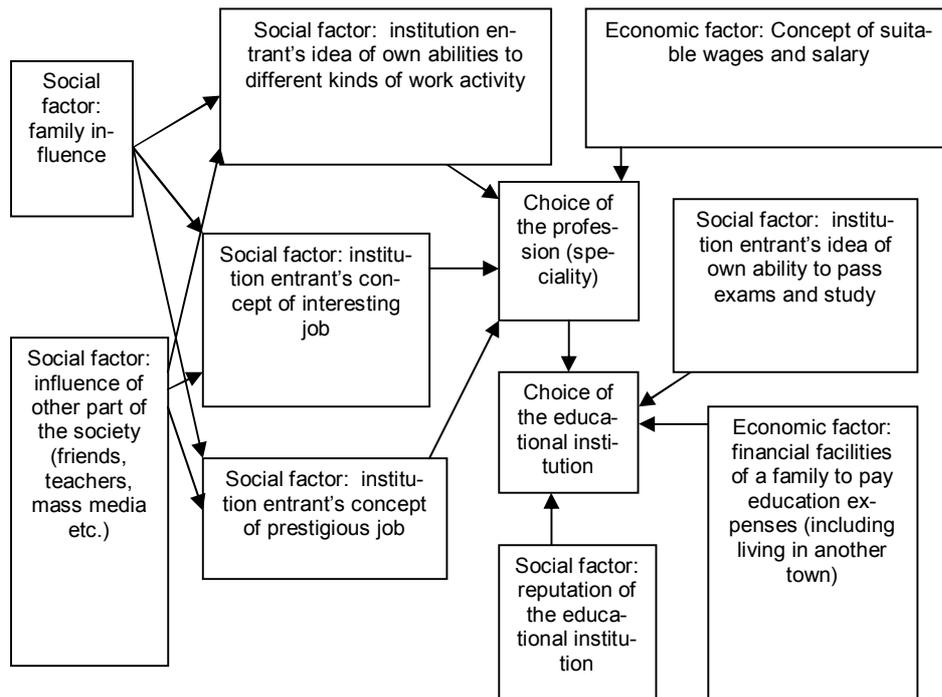
Percentage of students who are going to entry the institution of higher education after graduating from their institution (%)

Students of	2006	2007	2008	2009
Secondary vocational school	79,4	76,3	71,3	65,4
Primary vocational school	50,6	49,0	45,7	30,0
the upper school	73,6	72,7	74,3	73,3

Based on: <http://education-monitoring.hse.ru/part2.html>

The percentage of pupils in the system of beginners' professional education who intend to enroll at universities has dropped significantly – from 50.6% in 2006 to 30% in 2009. This tendency is characteristic for students of middle professional education, but it much less prominent: 79.4% in 2006 and 65.4% in 2009. Intentions to receive higher education among pupils of the senior school remained practically unchanged (around three quarters of senior pupils).

However, along with the transformation of higher education into a typical educational level for Russia, we should note the change of its role in the professional formation of the young generation. Increasingly, “general education” functions are associated with higher education, and professional formation is placed on subsequent steps of lifelong education. According to the classical scheme practiced in the past in Russian society (see fig. 1), the choice of profile of study usually meant the choice of future professional activity. According to this scheme, graduates made their choice with a clear motivation for receiving higher education, and the parents also made this choice for their children, who had less motivation in further study at institutes of higher education, but gave way to their parents' pressure.



Pic.1. «Classical» scheme of choice of educational institution

Studies of the modern student body show that division of students into two clusters (students with a clearly expressed motivation to enroll and study further, on the one hand, and on the other, students with a low motivation to enroll and study further, for whom continuing studies at an institute of higher education was not a conscious decision, but a way of given into parental pressure) also exists today. A study carried out at 36 institutions in five cities, in which 1,500 students were surveyed, confirmed that the division of students into two clusters (students with a clearly expressed motivation to enroll and study further, on the one hand, and on the other, students with a low motivation to enroll and study further, for whom continuing studies at an institute of higher education was not a conscious decision, but a way of given into parental pressure) also exists today. The main differences between the two clusters of students (see table 24) were revealed.

Table 24

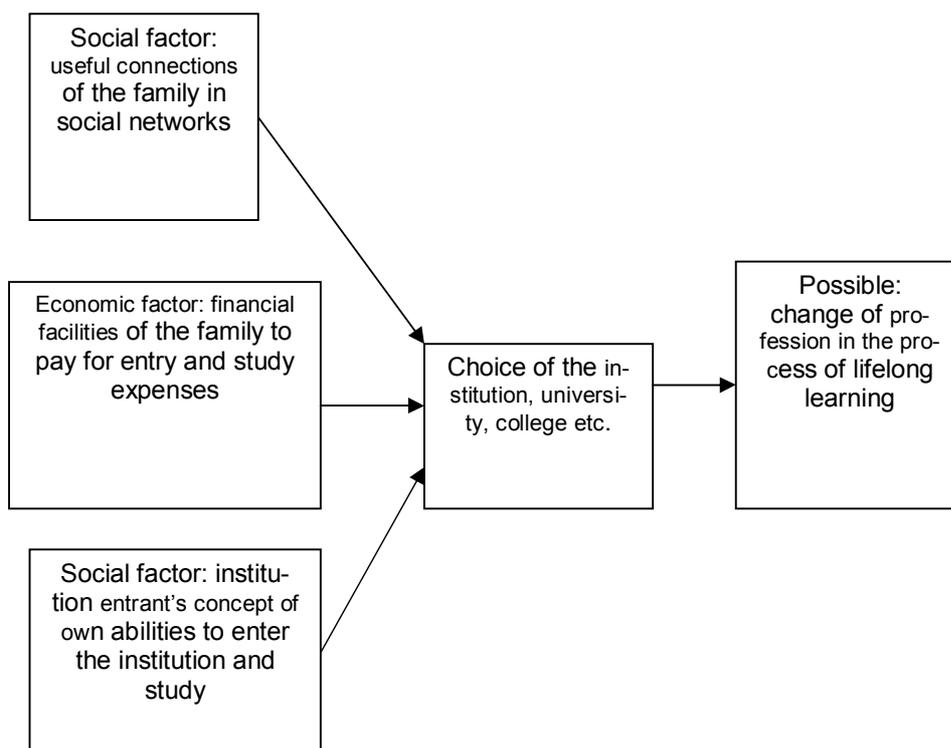
Main differences between two clusters of students

	Students who wanted to get higher education (range from minimal level found in one of the towns to maximal level in one of the towns)	Students who entered educational institutions under pressure of parents (range from minimal level found in one of the towns to maximal level in one of the towns)
1. Exactly knew the speciality	From 63,4% to 73,3%	From 12,7 to 49,7% in different towns
2. Entered the institution by chance	From 1,2% to 2,9 %	From 6,3% to 36,8 %
3. Entered the institution they wanted	From 93% to 96,8%	From 40,0% to 90,6%
4. Entered the department they wanted	From 92,4% to 99,7%	From 23,2% to 91,2%
5. Entered the speciality they wanted	From 82,1% to 99,5%	From 5,8% to 81,8%
6. Have full information about institutions of higher education in the town	From 55,8% to 82,1%	From 28,3% to 58,1%
7. Have full information about available specialities	From 50,3% to 88,6%	From 21,3% to 51,2 %
8. Have full information about form of entry exams	From 70,2% to 93,5%	From 25,2% to 62,0%
9. Have full information about demands at entry exams	From 62,6% to 87,1%	From 27,3% to 61,6%
10. Have full information about perspectives of work	From 38,2% to 52,4%	From 11,9% до 22,1%
% of cluster in sample	From 68,2% to 81,9%	From 18,1% до 31,8%

Based on.: Могильчак Е.Л. Влияние родительской семьи на поступление в вуз. – В ж.: «Социологические исследования», 2009, № 9, с.126.

It is striking how poorly informed students are about work prospects after graduation. The authors of this study note that “students of the first cluster do not so much choose a profession that interests them, but the re-

sources – their own or their families’ – that they can use to enroll in the institution”.<sup>1</sup> This may be schematically depicted as follows (see fig. 2).



Pic.2 Scheme of occupational choice on the process of the place of training choice

It cannot be said that this scheme for choosing a place of study was not practiced earlier, but it was typical rather for the second cluster of students, or rather their parents, who realized all their resources to “push” their inert offspring into higher education. Now it is also becoming typical for students who have the desire to receive higher professional education. According to the authors of the study, correcting an unfortunate choice is possible by acquiring a more in-demand or interesting profession, on the basis of a second higher education, or master’s degree<sup>2</sup>.

Thus, the choice must be made in the content of a high uncertainty of the professional and qualification demand on the labor market. Therefore, in

<sup>1</sup> Могильчак Е. Л. Влияние родительской семьи на поступление в вуз. – В ж.: «Социологические исследования», 2009, № 9, p. 126.

<sup>2</sup> Ibidem, p. 127.

choosing a field of study, the criteria of the possibility of gaining the desire job of a definite professional field is in the majority of cases replaced by the criteria of the availability of the work place, taking into account the financial resources of the household and the social connection of the family. At the same time, the most common strategy for enrolling in higher education in Russia is that children prepare for exams, realizing their decisive role, while their parents insure them with money and connections.

### **Expenditure of households on education as investments in human capital**

It is believed that households, in the context of the market economy, make rational expenditures, which are capable of strengthening the economic position of the family in the future. Expenditure on education is seen as investments in human capital. It is assumed that households, in the process of choosing an institution of study, take into account two circumstances that guarantee the investments will be paid back – the probability of finding work after graduation, and the probability of receiving additional work income. But, in analyzing the processes of choosing a place of study for the child made by households, we discovered that the rational calculation does not so much concern the long-term prospects of gaining high-paid work, as the direct task of gaining a place at the institution.

In making an assessment of the investment behavior of modern Russian family households, we should ask whether households can have clear ideas about the probability of finding work after graduating from an institution of study, and the probability of receiving acceptable work income. This may be determined indirectly – through information from experts. In our opinions, households are right to see the heads of institutions of study as experts. It is logical to assume that they possess information on segments of the labor market for which specialists are trained, and not only on the current state of the market, but on prospects of demand for special fields, for which training at the educational institution is carried out. As we can see, for many graduates, finding jobs may become a serious problem (see table 25).

*Table 25*

Opportunities to be employed of graduates of educational institutions – estimation of heads of educational institutions.

	Institutions of higher education			Institutions of secondary education			Institutions of primary education		
	Good	Medium	Bad	Good	Medium	Bad	Good	Medium	Bad
2003	50	27	1	42	44	5	36	29	7
2005	66	30	1	48	46	4	47	47	4
2006	60	36	1	44	46	5	43	50	5
2007	61	36	1	47	46	4	47	49	2
2008	69	28	0,4	57	38	2	61	37	2

Based on: Учреждения профессионального образования: условия деятельности и основные стратегии в оценках руководителей, В ж: Статистика и социология образования, 2009. С.231.

There is even more uncertainty about the size of income, if a job is found (see table 26).

*Table 26*

Opportunities of wage and salary income of graduates of educational institutions – estimation of heads of the institutions

	Institutions of higher education			Institutions of secondary education			Institutions of primary education		
	2006	2007	2008	2006	2007	2008	2006	2007	2008
Moscow									
Optimal conditions	Up to 43 thousand RUB	Up to 46 thousand RUB	Up to 54 thousand RUB	Up to 18 thousand RUB	Up to 25 thousand RUB	Up to 32 thousand RUB	Up to 22 thousand RUB	Up to 28 thousand RUB	Up to 30 thousand RUB
Worst conditions	Not less than 9 thousand RUB	Not less than 10 thousand RUB	Not less than 12 thousand RUB	Not less than 6 thousand RUB	Not less than 7 thousand RUB	Not less than 9 thousand RUB	Not less than 5 thousand RUB	Not less than 7 thousand RUB	Not less than 9 thousand RUB
Other towns									
Optimal conditions	Up to 17 thousand RUB	Up to 27 thousand RUB	Up to 30 thousand RUB	Up to 10 thousand RUB	Up to 14 thousand RUB	Up to 18 thousand RUB	Up to 11 thousand RUB	Up to 15 thousand RUB	Up to 18 thousand RUB
Worst conditions	Not less than 4 thousand RUB	Not less than 5 thousand RUB	Not less than 6 thousand RUB	Not less than 3 thousand RUB	Not less than 3 thousand RUB	Not less than 4 thousand RUB	Not less than 3 thousand RUB	Not less than 3 thousand RUB	Not less than 4 thousand RUB

Based on: Учреждения профессионального образования: условия деятельности и основные стратегии в оценках руководителей, В ж.: Статистика и социология образования, 2009, С.231/

This does not contradict the results of other studies, according to which for a number of professions and special fields, real job placement of graduates of institutions of study is provided for by 20-30%<sup>1</sup>.

Thus, investments are made in a situation of a high uncertainty of future professional and qualification demand on the labor market, and so in selecting a field of study, the criterion of prospective demand for the profession is replaced in the majority of cases by the criterion of availability of a certain place of study, taking into account the financial resources of the household and social ties of the family.

The same applies to incomes. In Russia, the level of education in no way guarantees an income of a certain level. For the Russian economy, sig-

<sup>1</sup> Тодосийчук А. Условия перехода к инновационной экономике // Экономист, 2010, № 2.

nificant differentiation of incomes is characteristic not only within groups of large number with an identical level of education, but also within smaller social groups - representatives of certain professional groups with an identical level of education. So even a choice within the boundaries of the combination "profession – level of education" cannot give clear ideas about future incomes. This is not just because ideas about the connection of investments and future incomes are more than uncertain. There is a strong influence of the non-economic, i.e. social component, in making decisions on expenditure on education. In a survey of 2008, as part of the project "Monitoring of economics of education", respondents were asked the question: "How would you behave in the following projective situation... "If college graduates had the chance to receive a salary that was the same or larger than university graduates, where would you advise your child to enroll: at a college or at a university?", two thirds of respondents (62%) are not prepared to reject higher education in favor of secondary education even in a case when graduates of college and universities have equal salaries. The orientation towards higher education regardless of income was seen particularly clearly in families where the parents have higher education (73% of parents chose university). It was also seen very clearly in the sub-group of Muscovites with higher education (81% preferred the university)<sup>1</sup>.

At the same time, one should not make the unequivocal conclusion from this that Russian families value knowledge above all else. In questions about receiving higher education, the aspect of status is important for many of them – that their child receives a diploma of higher education. And furthermore, there is a general vague idea that higher education leads most certainly to a good salary. And this idea cannot be said to be mistaken. The level of income in Russian households with people with higher education is 2.5 times higher than in families when no one has even received secondary education<sup>2</sup>. That is to say, the decision to allocate money to education of the child is based on the general assumption that because of a lack of education level, a person may firstly be turned down when applying for a job, and secondly may not be given positions with a high income.

Thus, Russian households that invest their money in the education of their children are rather putting money towards receiving chances than guarantees of getting these investments back with a profit in the future. Undoubtedly, the majority of Russians do not see putting money towards their children's educations as investments in human capital in the pure sense of this concept – and investment that pays itself back over time, with an increase of the sum invested. Expenditure on adult education is somewhat closer to the classical scheme of investments in human capital. The expecta-

---

<sup>1</sup> Образовательные траектории детей и взрослых: семейные издержки и стимулы. Информационный бюллетень. - М.:ГУ-ВШЭ, 2009. p. 9-10.

<sup>2</sup> Экономика образования: итоги мониторинга, 2009. Информационный бюллетень. М.: – ГУ-ВШЭ, 2010, p. 30.

tions are formed quite clearly, and many of them are directly or indirectly linked with an increase of income (see table 27).

*Table 27*

Reasons of adults for continuing the education (2007 year)

Reasons of adults for continuing the education	% of number of adults who got education
Professional interest	50
To do present job better	33
To be promoted in present job	18
To get high-paid job	12
Because of interest, family needs	10
To find more interesting job	8
To start a business or improve it	5
To get more appropriate job	5
To find any job	2
To find well-situated job	1
Other, hard to answer	5

Source: Образовательные траектории детей и взрослых: семейные издержки и стимулы. Информационный бюллетень. М.:ГУ-ВШЭ, 2009, с.34.

Adults as consumers of education services are to a significant degree oriented towards how to meet the expectations of employees as much as possible. It is therefore not surprising that the most common areas of adult education reflect the requirements for applicants for important position. A special study (a content analysis of jobs wanted advertisements published in special publications and on Internet sites) showed that from the viewpoint of professional competency, Moscow employees have the following requirements for jobseekers of management positions in commercial structures: (a) knowledge of the market (up to 21% of vacancies); (b) level of education (usually indicated in general form: higher humanitarian, technical, medical, legal education etc., in individual case a specific institution and field of specialization); (c) additional professional knowledge (up to 76% of advertisements in individual areas); (d) computer literacy (100% of vacancies); (e) knowledge of foreign languages (up to 30% of vacancies) and others<sup>1</sup>.

We may conclude that at present the investments of Russian households in the education of adult working family members involved in the life-long education process have more formal signs of investments in human capital (primarily the clarity of ideas about the pay-back and profitability of these investments) than expenditure of households on children's education.

In analyzing the economic aspect of interaction of modern Russian family households, we may note the following aspects as the most important:

<sup>1</sup> Ананченкова П.И., Фокина Н.В. Оценка готовности выпускников вузов к профессиональной деятельности. Труд и социальные отношения, 2009, № 9; [http://id.atiso.ru/files/journal\\_9\\_2009\\_0.pdf](http://id.atiso.ru/files/journal_9_2009_0.pdf) )

(a) although the majority of households are not focused on investment, but rather on traditional saving strategies of behavior, nevertheless a large part of the economically active population, in striving to create favorable conditions for the all-round development of family members, recognizes the need of significant investments in human capital, and above all in education; (b) investments in human capital in the form of spending money on professional education of children is a rather widespread form of family investments; (c) for the majority of Russian households, purchase of education services is made with considerable strain on the family budget; (d) family households actively use services of the “white” market of education services; making official payments for studies, residence in the dormitory of the educational establishment, payment for finishing exams, for issuing of diplomas; (e) family households may use services of the “grey” market of tutor and other consulting services; (f) family households may use services of the “black” market of educational services, paying bribes during enrolment, during the course of studies, at finishing exams, and payment to other people for doing study assignments; (g) Russia is characterized by a rather uneven territorial distribution of educational institutions, and so a large number of households are forced to pay considerable additional amounts of money on accommodation for pupils separately from the family in places of study; (h) the most desirable level of professional education for Russian children and parents is higher education; (i) investments are made in a situation of high uncertainty of professional and qualification demand on the labor market, and so in choosing the field of study, the criterion of prospective demand for the profession is in the majority of cases by the availability of a certain place of study, taking into account the financial resources of the household and the social connections of the family; (j) investments by Russian households in education of adult working family members involved in the lifelong education process have more formal signs of investments in human capital etc.

## STUDYING ADULTS TOWARDS THE DILEMMAS RELATING TO LIFELONG EDUCATION: BETWEEN THE INTUITION AND KNOWLEDGE, AND BIOGRAPHICAL EXPERIENCES

M. Sulik

As for me, lifelong education means the interest in that which generally "lies dormant" within us, something that drives us to take an action, improves us and motivates to achieve more and more goals. It is not necessary another certificate to include in CV, but the curiosity to know, see, touch...

*(II year pedagogy male student,  
part-time complementary  
master's degree studies, 28 years)*

It is not hard to observe that lifelong education is presented both in numerous scientific articles, as well as in the documents having a political and education character, as one of the tasks that should be treated with priority, almost a necessity to be able to face the challenges of the rapidly changing reality. People often say about the "explosion" of andragogical research focused on process of adult education, which results from the increasing expansion of the lifelong learning idea<sup>1</sup>. Although, as Hanna Solarczyk-Szwec notices: "lifelong education is a multi-meaning, inconsistent, incomplete, dispersed and controversial phenomenon"<sup>2</sup>, it undoubtedly matters not only for the representatives of humanistic sciences but for all people, for whom present times are a challenge which they want to meet. At the same time, this inconsistency and indefiniteness determines specific tasks for researchers, andragogues or educators. It is hard not to agree with the fact that "lifelong education in Poland requires reliable diagnoses, exchange of views, attitudes and experiences, and determination of certain priorities in relation to the requirements of the modern knowledge society"<sup>3</sup>. It is worth mentioning here, that it is a high rate game, as Agnieszka Stopińska-Pająk emphasizes: "learning is a factor that diversifies the abilities of a unit to adapt to the changing reality (...). Due to learning, the responsibility of an individual for the quality and course of life increases (...). Lifelong learning enables the units to choose between different sources of identity, simultaneously providing bigger possibilities of developing competences to the point of independent planning and organising of own biographies. Biographical competences, described in reference books as key ones, make it easier for the

---

<sup>1</sup> M. Malewski: *Od nauczania do uczenia się. O paradygmatycznej zmianie w andragogice*. Wrocław 2010, p. 81.

<sup>2</sup> H. Solarczyk-Szwec: *Polifonia czy Kakofonia? W poszukiwaniu znaczeń edukacji ustawicznej*. In: *Dyskursy młodych andragogów 11*. Red. M. Olejarz. Zielona Góra 2010, p. 20.

<sup>3</sup> J. Saran: *Wprowadzenie*, In: *Edukacja ustawiczna w dobie współczesnych przemian*. Red. Jan Saran. Lublin 2009, p. 7.

units to take risk concerning critical events in life, or going from one phase of life into another, which is connected with a use of updated knowledge, perceived as a source of those competences. Therefore, the educational style of life becomes the necessity for a human being<sup>1</sup>.

Although, lifelong education seems to be an obvious necessity in a present reality, the everyday observations show that permanent learning is a subject to numerous myths and to common, stereotypical judgments and opinions. Statements or sayings like: *I am too old for learning, you can't teach an old dog new tricks, as the twig is bent, so grows the tree*, seem to express one thought: an adult has such numerous educational limitations – connected with the fact that they are adult, that their lack of educational activeness is perfectly justified.

Therefore, taking into consideration a fact that we are witnesses of a kind of misalliance between social awareness and discussion concerning possibility of lifelong learning (often concentrated on passing reasonable and common truths), and a discussion having scientific character (based on scientific researches), it is worth to examine both fields, and also to take an attempt to confront them with personal experiences of adults.

For the purposes of the considerations herein, it seems best to adapt the definition of a key term: **lifelong education/permanent education**, on the basis of the one determined by the Commission of the European Communities which in the document entitled *A Memorandum on Lifelong Learning: Making a European Area of Lifelong Learning a Reality* defines lifelong learning as “**all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competence, within a personal, civic, social and/or employment-related perspective**”<sup>2</sup>. At this point I would also like to emphasize that I understand the term of learning, education as a continuous and natural process covering all aspects of adult life, which is realized by the formal and informal education, as well as due to learning by experience<sup>3</sup>. Consistently with P. Dominice, I assume that education and learning are lifelong processes, they are connected with the development of identity, are complex situations connected with the development of personality, they form the identity of a person<sup>4</sup>. I would especially like to emphasize the significance of learning by life and experience in the context of the discussed permanent education. Such attitude towards lifelong education seems justified and even necessary including, among others, the descriptions found in *Strategia rozwoju kształcenia ustawicznego do roku 2010* (Strategy of lifelong education development to 2010), where the significance

---

<sup>1</sup>A. Stopińska-Pająk: *Edukacja dorosłych i poradnictwo zawodowe wobec wyzwań rynku pracy*. In: *Edukacja dorosłych. Doradca zawodowy. Rynek pracy*. Red. A. Stopińska-Pająk.. Warszawa 2006, p. 12.

<sup>2</sup> *A Memorandum on Lifelong Learning*. Commission of the European Communities, Bruksela 2000.

<sup>3</sup>P. Dominice: *Uczyć się z życia*. Biografia edukacyjna w edukacji dorosłych. Łódź 2006, p. 11.

<sup>4</sup> P. Dominice: *Historia życia jako proces kształcenia*. Łódź 1994.

of a so called "incidental learning which is a result of human everyday activity, and influence of the surrounding and mass media"<sup>1</sup> is emphasized, as well as it says that too little attention is paid to it. The document mentioned above indicates that only a complementary attitude towards formal, informal and incidental education can lead to a situation in which a process of lifelong education will acquire a new and complete character.

Therefore, the aim of my research was to present the most possible full image of lifelong education. I believe, that the most valuable thing in that scope is reference to knowledge and personal experiences of adults connected with this field. Moreover, it seems to me that the results of research may turn out to be interesting not only in terms of cognition, but they undoubtedly can provoke self-reflection among people participating in the research, and among those that can have influence on the development of needs and educational awareness of the adults. In the first place, the aim of the project is to acquire knowledge and individual experiences relating to realization or refraining from realization of lifelong education, i.e. the way in which the adults define lifelong education, to determine the role which lifelong education plays in their life, and to present different types of experiences having biographical character, which are indicated by the participants of research as significant. However, the participants are not always aware of the fact, that these are the actions which according to the definition of lifelong education can be included in this very field.

The acquired knowledge, declarations connected with introduction of the idea of lifelong learning into one's life, and specific actions (that is, more or less aware introduction of the idea of lifelong learning into the adults' life) constituted a subject of interest for my study. The research conducted for the purposes of this consideration had a quantitative and qualitative character. In the first phase the group of adults were given two open questions relating to the method of defining lifelong education by them, and they were to determine if and in what scope they realize the idea of lifelong education in their life. In second phase, on the basis of qualitative analysis of documents, the attempt was made to find the traces of lifelong education idea in materials having an autobiographical character (projects of students "Biograficzna mapa życia" (English: Biographical map of life) and "Moja biografia edukacyjna" (English: My educational biography). What seemed important

---

<sup>1</sup> Document adapted by the Council of Ministers on 8 July 2003 which also includes provisions included in international documents, such as: *Memorandum dotyczące kształcenia ustawicznego - Komisja Wspólnot Europejskich (Bruksela, 30 października 2000 r.)*, *Deklaracja Kopenhaska - Deklaracja Europejskich Ministrów ds. Kształcenia Zawodowego i Szkoleń oraz Komisji Europejskiej, uzgodniona w Kopenhadze w dniach 29-30 listopada 2002 r., w sprawie zwiększonej współpracy europejskiej w dziedzinie kształcenia zawodowego i szkoleń*. See:

[http://www.men.gov.pl/index.php?option=com\\_content&view=article&id=346%3Astrategia-rozwoju-ksztacenia-ustawicznego-do-2010-roku-&catid=58%3Aksztacenie-doroslych&Itemid=83](http://www.men.gov.pl/index.php?option=com_content&view=article&id=346%3Astrategia-rozwoju-ksztacenia-ustawicznego-do-2010-roku-&catid=58%3Aksztacenie-doroslych&Itemid=83). Downloaded on 01.03.2011.

for me were the methods of attaching significance to education, metaphorical references connected with education, and fragments of narration, where the participants of research put education in a certain place in their life. Research was conducted among female and male students at the faculty of pedagogy, both at the bachelor studies and complementary master's studies, so among people who should have the basic knowledge about lifelong education, and what is more, to be aware about its role and significance in the post-modern world.

I would like to express my hope that the consideration herein can provide the chance take a multi-dimensional attitude towards lifelong education, both from the perspective of modern challenges, as well as in the scope of individual education needs and experiences of learning adults tangled in the dilemmas of everyday life.

### **Ready? Lifelong education and attitudes of studying adults**

As it was emphasized at the beginning, the aim of considerations herein is to present knowledge and awareness of the studying adults about what lifelong education really is. The knowledge about certain subject, so the cognitive element, is one of the components of the subject's attitude towards things and ideas. Realization of different initiatives, undertakings or ideas is certainly connected with the belief of the interested people about the purposefulness and the need of their realization<sup>1</sup>. In order to have this feeling of purposefulness, firstly one has to obtain knowledge about it. It is not possible to avoid the element of cognition here.

When Mariusz Korczyński made research connected with attitude of the students towards lifelong education, he noticed the issue of readiness, i.e. a kind of maturity of the subject to participate in permanent education. This author states that this readiness will occur when the subject will: (a) reach the emotional state expressed by a positive perception of the phenomenon; (b) have knowledge about it; (c) express the need and disposition to actively participate in it<sup>2</sup>. In his research, the author used a semantic differential, which consisted of 11 terms semantically connected with the term "lifelong education" (lifelong learning, trouble, exams, expenses, professional promotion, stress, success, social prestige, acquiring knowledge, better remuneration, constant self-improvement). Owing to this method he could determine whether the questioned group of students is ready in the emotional scope to actively participate in lifelong education. The results of research are very general and are mainly limited to statements of the Author that the questioned working people living in a city (potentially having a better access

---

<sup>1</sup> **M. Korczyński:** *Postawy wobec kształcenia ustawicznego studentów*. In: *Edukacja ustawiczna dorosłych w europejskiej przestrzeni kształcenia z perspektywy polskich doświadczeń*. Red. M. Pakuła, A. Dudak. Lublin 2009, p. 295.

<sup>2</sup> Tamże, 296.

to knowledge), showed a very similar, neutral, or rather ambivalent attitude towards the issue of lifelong education, and attitudes characterised by bigger scope of acceptance and readiness to meet hard challenges and positive emotional state towards it was observed among people living on the country side and unemployed. At this time it is hard to try to explain such situation, which reasonably seems to be explained by the gold and timeless thought of Seneca: "Ad astra per aspera".

Although, the conclusions of the author seem to general, they definitely provoke further considerations connected with readiness to participate in lifelong education. The words of Hanna Solarczyk-Szwec seem very important here: "learning, regardless of age is connected with the biography of a person, where in the case of adults this connection gains special significance as life experiences as a component of a biography became the content of the learning process, replacing the knowledge acquired at school"<sup>1</sup>. Therefore, it is worth scrutinizing the biographies of learning adults in order to be able to see and "feel" from the close distance, the authentic attitudes connected with lifelong learning. The research material collected by me and having biographical character enabled me to show the attitudes of learning adults towards lifelong learning. Below, I will make an attempt to show lifelong education in the context of components constituting attitudes towards it – so in the context of emotions, knowledge and intentions, plans and actions.

### **Lifelong education and emotions relating to it**

At this point it is hard not to refer to the words of Horst Stükenberg, who notices that "significant learning occurs always with emotions and outside institutions"<sup>2</sup>. The emotional element in relation to education seems very important on many "life maps" and "educational biographies", both in the case of institutional and informal education, and in the case of learning a life. It is significant that in the great majority of works there is always even a small reference to emotions, which undoubtedly proves that education is an extremely important field in life, a kind of micro-world, for almost every adult<sup>3</sup>. Very often these are broad interactions, filled with clearly determined emotions. Although most of the emotions described by the adults are positive (e.g. complacency, happiness, euphoria, fulfilment, enthusiasm, satisfaction), in the works analysed by me there also occur negative emotions in

---

<sup>1</sup> H. Solarczyk-Szwec: *W poszukiwaniu kategorii interpretacji uczenia się dorosłych*. In: *Uczący się dorosły w zmieniającym się świecie*. Red. A. Fabiś, A. Stopińska-Pająk. Bielsko-Biała 2010, p. 35.

<sup>2</sup> H. Stükenberg: *Siedem historyjek i ich znaczenie dla edukacji dorosłych w czasie dokonujących się zmian*. In: *Drogi edukacyjne i ich biograficzny wymiar*. Red. E. Dubas, O. Czerniawska. Warszawa 2002, p. 54.

<sup>3</sup> The term "micro-world" used in reference to education was inspired by the term of E. M. Skibińska included in the work entitled *Mikroświaty kobiet. Relacje autobiograficzne*. Warszawa 2006.

relation to lifelong education (e.g. unhappiness, disappointment, frustration, reluctance, boredom). The interesting fact is, that if the negative emotions occur in a text, they mainly relate to formal and institutional education. It is as if “bitter” lessons or hard experiences, and negative emotions, which are connected with learning by everyday life, are more “bearable” and likely to be accepted because they are naturally a part of hardships included in an unpredictable course of life. Therefore, let us take a close look at the fragments of narrations illustrating the considerations presented above:

“I think, that I realize the idea of lifelong education. For example, I am studying now and I’m 37 years old. Moreover, I *like reading*, watching different historical, natural scientific programmes that interests me, or when I want to acquire knowledge on a topic that interests me. I *like to know things!*” (*II year pedagogy female student, part-time complementary master’s degree studies, 37 years*)

“(…) Fortunately, after hard times there always comes something wonderful, interesting, new and beautiful. A wonderful year 2009 in the scope of education and work. My job is fantastic, I participated in 4 projects – I have gained new skills and experiences as a professional adviser and an interpreter of sign language. I could find time for everything (...). I defended my diploma thesis with distinction and I have started to attend lessons at the School for Trainers. It is there where I found myself and spiritually got closer to my personality. I accepted myself with all my good and bad points and I came to conclusion that I want to help other people, discover what is best in them”. (*The fragment of work – Życie jak puzzle (English: Life is like puzzles) – written by II year pedagogy female student, part-time complementary master’s degree studies, 27 years*)

In the both of the presented narration fragments we can observe strong positive emotions relating to education. The authoresses write directly about their love for knowledge and measureable advantages connected with making an intellectual effort. Although, they do not always consciously refer to this education as “lifelong” one, but the descriptions relating to the actions undertaken by them leave no doubts that this is a lifelong learning.

The next fragments show, it can be said metaphorically, that although cultivating the soil is a strenuous and tiring activity, reaping the harvest of one’s hard work is often very pleasurable. In the biographical maps of life and educational biographies there is much attention paid to memories relating to exams, which are treated as crucial moments, turning points, enabling to make summaries and life balances. These descriptions are characterised by a strong emotional load, which is perfectly illustrated by the below narrations:

“After the stormy and crazy years of education at technical college there was a time to face the first crucial exam – the maturity exam. Preparing for it took me a lot of hard work and stress, but it was worth it. The triumph was sweet. Owing to it the door opened for me to create my own future, chose studies and a profession which would be interesting for me. Passing this exam was for me as eating a chocolate that was perfectly wrapped in aluminium foil, which first had to be unwrapped with a great effort, and then I could finally taste it. To my surprise, the first impression wasn’t big. However, the inside of it gave me the most pleasure”. (*The fragment of work – Życie jak pudełko czekoladek (English: Life is like a box of chocolates) – written by II year pedagogy male student, part-time complementary master’s degree studies, 24 years*)

“My first exam was filled with fear, which was mixed with doubt in own abilities. The female professor was very demanding. This time I've also made it. Happiness was mixed with pride. Despite problems I achieved another determined goal. Another exam, another fear, as it turned out it was harder to obtain a driving license. The first, second and third exam and still nothing. Despite failures I decided to continue my struggle. There came a day of another exam and the female examiner turned out to be not as strict as I had thought. It was another time when a woman made me smile, the driving license was mine. Another exam in my life was passed”. (*The fragment of work – Puzzle (English: Puzzles) – written by II year pedagogy male student, part-time complementary master's degree studies, 25 years*)

As we can see, it not always has to be nice and easy to make decisions concerning another educational challenges. Often hard work and effort can be beneficial in many scopes, it gives the feeling of satisfaction, and it may turn out to be a force motivating to undertake another educational actions, i.e. to fully realize the idea of lifelong education in one's life. Those fragments also fill with hope that in many cases the remarks of Jerzy Semków are true, as he wrote that “today the habit of learning can be replaced by a deeply rooted willingness to learn, which is similar to a feeling of love to this form of intellectual activeness”<sup>1</sup>. Nevertheless, we certainly must pay attention to a number of negative emotions connected with undertaken education – wrong choices, feeling of unfair evaluation, not so satisfactory contacts with teachers, educators, etc., which can significantly influence the readiness to participate in lifelong education and its course. At this point it is worth referring to the extremely suggestive fragment of narration of one of the students participating in the research:

“School is a subject for another whole essay. However, it would be a very boring essay, so I will limit it to the summary: Schematic and conservative character of Polish education is great at acting as a whip curbing all attempts towards innovation and creativeness. This is the end of summary about school. It is good, that the environment I mentioned before was a catalyst of curiosity and innovative thinking, because in other case it could all be limited to being boring, grey Smith who is statistical to the bone (...). They say that the period of studying at university is best period in life. It could be so if we deleted studying. Tandem in a form of work and simultaneous higher education may be engaging and interesting, but at the same time is very time consuming. All day revolves around eating, sleeping, working, studying, and sometimes there is little time to relax. Facing such schedule there is no time for more ambitious tasks as considerations about life and reality, creation and broadening of knowledge about areas that are not included in a programme of studies. However, the life itself starts to have a certain flavour – first car, promotions, independent life. All this is extremely absorbing, but it is certainly beneficial, when the studies will be over and there will be time for work and development of oneself”. (*The fragment of work – Życie jak Puszka Pandory (English: Life is like Pandora's box) – written by II year pedagogy male student, part-time complementary master's degree studies, 25 years*)

The presented narration fragments, despite emotional load, unequivocally show a strict relation between education and life. The harmony of this couple seem to be crucially significant for the creation of considerations and auto-creative competency, which is a key competence in the life of an adult

<sup>1</sup> J. Semków: *Znaczenie uczenia się człowieka dorosłego z perspektywy jego potrzeb i aspiracji w okresie szybkich przemian cywilizacyjnych i kulturowych*. In: *Uczący się dorosły w zmieniającym się świecie*. Red. A. Fabiś, A. Stopińska-Pająk. Bielsko-Biała 2010, p. 15.

enabling possible the highest level of participation in co-creation of the surrounding reality. The presented fragments of opinions of the examined people seem to perfectly refer to the words of Hanna Solarczyk-Szwec, who referring to A. Giddens, notices that "presently, and in the case of adults it is not enough to learn by experience, or consider experience, but it is necessary to consider the consideration, i.e. to be able to think about one's way of thinking, to become distant and doubt in the source of one's thinking"<sup>1</sup>.

### **Lifelong education and knowledge about it – a chaos with definition**

When rising an issue of lifelong education in the context of adults' awareness and knowledge concerning lifelong learning, it is worth to emphasize it one more time, that in the scientific circle of pedagogues, andragogues, we can still observe many inconsistencies relating to the definition of this term<sup>2</sup>. Undoubtedly, the fact of paradigmatic transformation of consideration and lifelong education practise within the last few dozen years is significant here. Therefore, it seems necessary to refer to those documents, which present the current perspective of the problems relating to the awareness of adults about what lifelong learning – education really is. On the Polish ground, the mentioned Strategia rozwoju kształcenia ustawicznego do 2010<sup>3</sup> (Strategy of lifelong education development to 2010) is extremely important in that scope. This document includes issues connected with the scope of the lifelong education term, and it also describes priority tasks, which realization should ensure reaching the determined goal connected with the development of lifelong education and lifelong learning process. The tasks described as six priorities include e.g.: *realizing the role and significance of lifelong education*, which in the context of the discussed issue is extremely important. The special attention is paid here to the: shaping of attitudes in favour of lifelong learning (...), starting from early years education. It is emphasized, that one of the tasks that a school has to perform is to make pupils aware that knowledge and skills acquired in the process of formal education (school system) constitute basis for permanent learning. (...) a school more and more becomes an *institution that teaches how to learn*. (...) therefore, the key strategic goal is to make people aware of the role and sig-

---

<sup>1</sup> H. Solarczyk-Szwec: *W poszukiwaniu kategorii interpretacji uczenia się dorosłych*. W: *Uczący się dorośli w zmieniającym się świecie*. Red. A. Fabiś, A. Stopińska-Pająk. Bielsko-Biała 2010, p. 39.

<sup>2</sup> It is worth becoming acquainted with consideration of Prof. zw. Dr hab. Józef Kargul, who shows this problem in a broader context. See: J. Kargul: *Edukacja ustawiczna z perspektywy kultury indywidualizmu*. In: *Edukacja ustawiczna dorosłych europejskiej przestrzeni kształcenia z perspektywy polskich doświadczeń*. Studia i szkice socjopedagogiczne. Lublin 2009, p. 35.

<sup>3</sup> See: [http://www.men.gov.pl/index.php?option=com\\_content&view=article&id=346%3Astrategia-rozwoju-kształcenia-ustawicznego-do-2010-roku-&catid=58%3Akształcenie-dorosłych&Itemid=83](http://www.men.gov.pl/index.php?option=com_content&view=article&id=346%3Astrategia-rozwoju-kształcenia-ustawicznego-do-2010-roku-&catid=58%3Akształcenie-dorosłych&Itemid=83). Downloaded on 01.03.2011.

nificance of lifelong education – both in an individual, as well as in the social scope. The broadly taken development of education culture based on the ethics and general culture will be conducive to the growth of values and motivation for learning, to broad development of personality and to shaping the active civil attitudes and social consistency.

Therefore, at this point it is worth having a closer look at what the awareness of the studying adults is concerning the issue of lifelong education undertaken by them. How do they define lifelong learning? Does the act of undertaking education by them is the result of their awareness concerning the significance of permanent education, or is it connected with, as Zygmunt Bauman notices, collecting experiences and certificates “just in case”<sup>1</sup>? Are they really aware of the role and importance of learning by experience, by life, i.e. the broadly taken incidental education? Do they perceive this method of acquiring knowledge and experiences in the categories of learning? Finally, does it matter and should we be interested in the fact why and for what reason the adults undertake education? The last question in the context of andragogy is definitely a rhetorical one. We just have to examine the detailed actions described in the above mentioned document, which should be undertaken in relation to the priority mentioned earlier, and which are determined as follows: (a) promoting the value of learning at every phase of education and in all education forms; (b) undertaking informative and promotional actions presenting individual and collective benefits resulting from lifelong education, including the ones connected with better chances at local, regional, national and European labour market; (c) promoting and popularizing the examples of “good practise” established in Poland and in Europe; (d) engagement of media in popularization of lifelong learning idea; (e) promoting the role of advising in relations to choosing the right educational way and the one of professional development; (f) engaging local authorities, schools, universities, employers, employment agencies, non-governmental organisation and other social partners in the promotion of lifelong education programmes; (g) monitoring the introduction of the strategy of lifelong education development<sup>2</sup>. All of the above actions aim at realizing the role and significance of lifelong education, and their satisfactory realization is undoubtedly connected with a reliable recognition and diagnosis relating to certain regularities and conditions connected with adult learning.

For this reason, let us have a closer look at the ways in which adults define lifelong education<sup>3</sup>, which shows us a certainly authentic perspective

---

<sup>1</sup> Z. Bauman: *Sztuka życia*, przekład T. Kunz. Kraków 2009, p. 105.

<sup>2</sup> See: [http://www.men.gov.pl/index.php?option=com\\_content&view=article&id=346%3Astrategia-rozwoju-ksztacenia-ustawicznego-do-2010-roku-&catid=58%3Aksztacenie-doroslych&Itemid=83](http://www.men.gov.pl/index.php?option=com_content&view=article&id=346%3Astrategia-rozwoju-ksztacenia-ustawicznego-do-2010-roku-&catid=58%3Aksztacenie-doroslych&Itemid=83). Downloaded on 01.03.2011.

<sup>3</sup> The research was conducted among adults studying at the faculty of pedagogy, at full-time and part-time bachelor's degree and complementary master's degree studies, both at the public and private university. Students were asked two questions: *What is lifelong education? How would you define lifelong education? How and in what way do you realize the idea of lifelong education?*

of what the lifelong education is for them. Its perspective can become valuable in many scopes – especially in reference to the priority connected with realizing the role and significance of lifelong education.

Basically, the statements of the participants of research can be divided into three categories. The first one includes the definitions of lifelong education, which are extremely similar to the understanding adapted in this article. Another group of definitions is characterised by belief of authors about their correctness, but those definitions are incomplete or their content is incorrect. The last group includes people who are also completely unaware of what lifelong education is and whose responses were limited to: I don't know. When the answers of the research participants were being analysed it was surprising that among 355 participants only 3 used the alternative form term – permanent education, 10 people used the term of constant education, but mostly the provided alternative term for the lifelong education was lifelong learning (58 people). Here are some chosen definitions from the scope of those, when the understanding of lifelong education is consistent the frames of this term:

“Lifelong education means constant education, which lasts the whole life. A human being learns during the whole life – not only at school, university, but also to be a husband, wife, or a parent. We improve our skills all the time, we broaden our horizons”. *(11 year pedagogy female student, part-time complementary master's degree studies, 24 years)*

“In my view, lifelong education is the one that a person realizes through the whole life. It seems to me, that it is connected not only with participation in organised forms of education (e.g. university) but with the desire of a person to acquire knowledge by oneself and broaden own horizons. I realize it myself by reading different books, that broaden my knowledge. I try to learn and gain new experiences by drawing conclusions from certain events and situations in my life”. *(11 year pedagogy female student, full-time bachelor's degree studies, 23 years)*

“In my view, lifelong education can be best expressed by the sentence: “the one who does not go forward goes back”. Lifelong education means constant learning and improving own qualifications, both the professional and social ones. It is about determining new goals and consequently achieving them. The ability to learn by one's mistakes and to draw conclusions from life situation which a person faces. The ability to observe the surrounding and to draw conclusions from those observations. It is constant broadening of one's knowledge and experiences, ability to put this knowledge into practise”. *(11 year pedagogy male student, part-time complementary master's degree studies, 40 years)*

“For me lifelong education is “learning the whole life” and not only in a form of “going to school”. *(11 year pedagogy female student, part-time complementary master's degree studies, 26 years)*

The definitions presented above show the strong relation between education and life. Referring to the present perception of lifelong education, the formal, informal and incidental learning, by life and experience, are treated as equal and significant elements of permanent education. The thing that seems important in definitions from this group is the awareness of the fact that lifelong education is broader than institutional education at school.

Another group of definitions concerning lifelong education, includes the ones provided by people who declare the knowledge of this term, however, their definitions deny it. We can find here a number of terms that seem

to be created intuitively, on the basis of almost direct translation of the word “lifelong” (Polish: *ustawiczna*; *ustawa* – act, regulation). In this group of definitions, lifelong education was connected with education regulated somehow, determined by legal acts, or with “oriented”, “planned”, and “obligatory” education. This group also includes definitions which due to their content are extremely surprising, as they show that studying adults are more willing to write about intuitive premonition connected with the meaning of lifelong education, than to openly admit that they are unfamiliar with this term. Such attitude denies the idea of lifelong learning and is a proof of the lack of courage to overcome own limitations connected with the lack of knowledge. I present few definitions from this group:

“I believe, that lifelong education is an obligatory school education, the period of such education determined by the legislator ends when a person is 18 years old”. (*11 year pedagogy female student, part-time bachelor's degree studies, 21 years*)

“In my view, lifelong education is conducted according to the determined rules. There is an act which provides such rules and one should act according to them”. (*11 year pedagogy female student, part-time bachelor's degree studies, 20 years*)

“I believe, that lifelong education is a form of education oriented by parents, and which enables a child to realize own dreams in the future and to provide for oneself and a family and to live a normal life”. (*11 year pedagogy female student, part-time bachelor's degree studies, 24 years*)

“Lifelong education – connected with science, “regulates” certain issues in cultural and social life. It is adjustment to norms and values of a given culture. In our life, we observe culture norms, which I have adopted from the environment in which I live in, and I follow the rules that are determined in my society.” (*11 year pedagogy female student, part-time bachelor's degree studies, 21 years*)

“Lifelong education – in other words simultaneous. It was mentioned during the lectures about pedagogical systems and concepts. I associate it with the model of concept in which education is conducted simultaneously in theory and in practice. The combination of all fields of education and their simultaneous assimilation (...). If I am not wrong in my understanding, I fulfil the idea of education, among others, during dancing lessons. At those lessons we have to improve our technical and stage skills at the same time, as well as know the theory of dancing, its masters, and mainly all the terms – dance slang, names of steps, rhythms, etc. Additionally, we combine artistic knowledge, stage experience (face mimics, pantomimic, gestures, biological knowledge in the scope of anatomy, as we have to know all of our muscles, bones, etc. We have to be aware of our body so as to use the advices of coaches in a most efficient way, and we need to have mathematical knowledge – i.e. rhythm, time, bars.” (*11 year pedagogy female student, part-time bachelor's degree studies, 20 years*)

“Lifelong education supports teachers in their professional improvement, and it provides candidates for teachers with certain professional qualifications”. (*11 year pedagogy male student, part-time bachelor's degree studies, 20 years*)

“Lifelong education constitutes phases of education in life that have to be realized to the age of 18 years”. (*11 year pedagogy female student, part-time bachelor's degree studies, 21 years*)

These are only few definitions from the group based on intuition, rational judgments, and attempts to define the word “lifelong” (Polish: *ustawiczna*; *ustawa* – act, regulation). The most alarming thing seems to be the

incorrect understanding of the term, but also the fact that a number of people whose definitions can be included in this group is very big as it relates to almost half of the questioned students.

The third group of people – the smallest one – consists of people who wrote directly that they do not know the term of lifelong education, but even so they tried to explain it. Here are some examples:

I don't know if I realize the idea of lifelong education in my life because I don't know this term. Even if I do realize it I do it unconsciously. *(1 year pedagogy female student, part-time bachelor's degree studies, 20 years)*

I do not know the definition of this term, I associate it with education based on certain rules, learning those rules (...) if my assumptions concerning this term are correct then I believe that I realize this idea in a big scope. *(1 year pedagogy female student, part-time bachelor's degree studies, 20 years)*

To sum up the issues connected with the understanding and defining the term of lifelong education by the adults, we can try to draw some conclusions in that scope. The correct understanding of this term was provided only by 31% of all participant of research. The lack of knowledge concerning the issue of lifelong education was expressed by 21% of the participants, and the most willing students to admit it, were the ones only starting the education at universities. Students from the second and third year, or the ones realizing master's degree studies were less likely to admit their lack of knowledge in that scope. The alarming fact is that among people that were during the realization of the andragogy subject, there is also a big number of students who does not understand this term. The accurate quantitative data concerning the correctness of defining the term of lifelong education are presented in the table below.

*Table I*

Index of perception of lifelong education term  
by the studying adults

Phase of education	Correct definition	Wrong definition with belief about its correctness	Lack of the answer "I don't know"	Remarks
Part-time bachelor's degree studies, I year	24	45	57	Group before the course in the scope of andragogy
Part-time bachelor's degree studies, II year	15	10	—	Group before the course in the scope of andragogy
Full-time bachelor's degree studies, III year	8	2	6	roup before the course in the scope of andragogy
Part-time complementary master's degree studies, II year	64	112	12	Group during the course in the scope of andragogy
Total (355 participants)	111 (31,27%)	169 (47,6 %)	75 (21,13%)	

Source: Own work on the basis of the survey conducted among 355 studying adults.

Although, the presented data have a general character and they definitely require a deeper consideration and analysis, they provide unoptimistic conclusion, that the awareness of lifelong education idea is small and mainly based on associations, and common and intuitive judgments concerning that issue. The fact that is especially worrying is that the questioned female and male students are studying pedagogy, therefore, they are people who due to the specialization of their studies have a special opportunity to experience what the lifelong education is and how it is understood.

### **Lifelong education and the desire and dispositions to actively participate in it**

Apart from the significance of emotions and knowledge in relation to lifelong education, another – third area connected with readiness to undertake lifelong learning by the adults is, as M. Korczyński emphasized, the desire of the adults to actively participate in it. The fragments of narrations of the adults participating in the research seem very valuable. In this field we can find clear educational plans and declarations, as well as desires and the hopes of the adults. Here are a few suggestive fragments of the research participants' statements, relating to this issue:

"I realize lifelong education in my life. At the age of 37 I am still studying, I supplement my education, I attend courses and I am still planning to improve my qualifications. Until I fall!"  
*(11 year pedagogy female student, part-time complementary master's degree studies, 37 years)*

"My lifelong education does not stop. I realize it in a form of studies, occasional courses and trainings at work, but mainly I realize it in a form of individual search for knowledge. It is a hard process as it requires self-discipline, but it is also very beneficial, because it is oriented towards the things that really interests me". *(11 year pedagogy female student, part-time complementary master's degree studies, 40 years)*

"I think that another step of my ladder was reached when my sons finished schools of higher education and got their first jobs. This one is reached but there is next one and I am just standing on it. It is a time when, to my great surprise, we have to still learn. To learn our life one more time, just the two of us because children want to build their "nests", the same as me and my husband wanted long time ago." *(11 year pedagogy female student, part-time complementary master's degree studies, 49 years)*

"A person is like a house: it needs changes, modernization, must follow novelties, but mainly it has to develop, not stand still because it will fall". *(11 year pedagogy female student, part-time complementary master's degree studies, 50 years)*

"For me, further education is the need to broaden my knowledge, to improve myself and open the doors that were closed until now". *(11 year pedagogy female student, part-time complementary master's degree studies, 26 years)*

The presented narration fragments seem to speak for themselves and they do not require additional comments. They undoubtedly fill with optimism and show the significance of education in our life in many scopes, on many dimensions, where the best teacher paradoxical seem to be the life itself. At

this time, how accurate and suggestive seems the fragment of autobiographical novel of Karen Blixen, "Pożegnanie z Afryką" (English: Out of Africa), which is provided below:

"There was a young Kikuyu by the name of Kitau, who came in from the Kikuyu Reserve and took service with me. He was a meditative boy, an observant, attentive servant and I liked him well. After three months he one day asked me to give him a letter of recommendation to my old friend Sheik Ali bin Salim, the Lewali of the Coast, at Mombasa, for he had seen him in my house and now, he said, he wished to go and work for him. I did not want Kitau to leave just when he had learned the routine of the house, and I said to him that I would rather raise his pay. No, he said he was not leaving to get any higher pay, but he could not stay. He told me that he had made up his mind, up in the Reserve, that he would become either a Christian or a Mohammedan, only he did not yet know which. For this reason he had come and worked for me, since I was a Christian, and he had stayed for three months in my house to see the testurde,—the ways and habits,—of the Christians. From me he would go for three months to Sheik Ali in Mombasa and study the testurde of the Mohammedans; then he would decide. I believe that even an Archbishop, when he had had these facts laid before him, would have said, or at least have thought, as I said: "Good God, Kitau, you might have told me that when you came here."<sup>1</sup>

To sum up all the consideration presented in the article herein, it is worth emphasizing that the role and significance of lifelong education in the life of the adult is unquestionable, however, it is often a "phenomenon" which people are not aware of. The adults very often seem to undertake the intellectual effort because they fear many things (e.g. that they will lose their jobs, or be socially excluded), so that the undertaken educational activity lacks deeper consideration, and lifelong learning becomes a kind of escape from that fear, like escape "in darkness". The alarming fact is, that almost a half of adult participants of my research – female and male students of pedagogy, have only an intuitive knowledge concerning the role and significance of lifelong education. These facts also seem to determine another tasks, not only for andragogues, educators, or people working with adults, but also for all people working with others in the scope of education. The tasks aiming at the development of lifelong education idea at the early stages of education. The permanent – lifelong education as the name suggests relates to the whole life, and only such understanding of it and its realizing in that scope seem to be the chance to acquire satisfactory results.

#### Bibliography

*A Memorandum on Lifelong Learning*. Commission of the European Communities, Bruksela 2000.

**Bauman Z.:** *Sztuka życia*, przekład T. Kunz. Kraków 2009.

**Dominice P.:** *Uczyć się z życia*. Biografia edukacyjna w edukacji dorosłych. Łódź 2006.

**Kargul J.:** *Historia życia jako proces kształcenia*. Łódź 1994.

**Kargul J.:** *Edukacja ustawiczna z perspektywy kultury indywidualizmu*. In: *Edukacja ustawiczna dorosłych europejskiej przestrzeni kształcenia z perspektywy polskich doświadczeń*. Studia i szkice socjopedagogiczne. Lublin 2009.

---

<sup>1</sup> **K. Blixen:** *Pożegnanie z Afryką*. Przekład J. Giebułtowicz. Warszawa 1969, p.53.

**Korczyński M.:** *Postawy wobec kształcenia ustawicznego studentów.* In: Edukacja ustawiczna dorosłych w europejskiej przestrzeni kształcenia z perspektywy polskich doświadczeń. Red. M. Pakuła, A. Dudak. Lublin 2009.

**Malewski M.:** *Od nauczania do uczenia się. O paradygmatycznej zmianie w andragogice.*

**Saran J.:** *Wprowadzenie,* W: Edukacja ustawiczna w dobie współczesnych przemian. Red. Jan Saran. Lublin 2009.

**Semków J.:** *Znaczenie uczenia się człowieka dorosłego z perspektywy jego potrzeb i aspiracji w okresie szybkich przemian cywilizacyjnych i kulturowych.* In: *Uczący się dorosły w zmieniającym się świecie.* Red. A. Fabiś, A. Stopińska-Pająk. Bielsko-Biała 2010.

**Skibińska E.M.:** *Mikroświaty kobiet. Relacje autobiograficzne.* Warszawa 2006.

**Solarczyk-Szwec H.:** *Polifonia czy Kakofonia? W poszukiwaniu znaczeń edukacji ustawicznej.* W: *Dyskursy młodych andragogów 11.* Red. M. Olejarz. Zielona Góra 2010.

**Solarczyk-Szwec H.:** *W poszukiwaniu interpretacji uczenia się dorosłych.* In: *Uczący się dorosły w zmieniającym się świecie.* Red. A. Fabiś, A. Stopińska-Pająk. Bielsko-Biała 2010.

**Stopińska-Pająk A.:** *Edukacja dorosłych i poradnictwo zawodowe wobec wyzwań rynku pracy.* W: *Edukacja dorosłych. Doradca zawodowy. Rynek pracy.* Red. A. Stopińska-Pająk. Warszawa 2006.

**Stukenberg H.:** *Siedem historyjek i ich znaczenie dla edukacji dorosłych w czasie dokonujących się zmian.* In: *Drogi edukacyjne i ich biograficzny wymiar.* Red. E. Dubas, O. Czerniawska. Warszawa 2002.

## **MODERN TRENDS IN THE DEVELOPMENT OF THE CONTENT OF LIFELONG PROFESSIONAL EDUCATION OF RUSSIAN PEDAGOGUES**

**V. I. Klyushkin,  
A. S. Mischenko**

The relevance of the problem under examination – lifelong pedagogical education – arise from a number of negative trends in the development of the modern study and education environment. This is shown by the pedagogical employees that we surveyed in St. Petersburg, Novgorod the Great and the Leningrad Oblast (the study was conducted in 2009-2010, and a total of over 400 pedagogues were surveyed)<sup>1</sup>. In particular, pedagogues noted that over the last 10-15 years, in the pupils' environment, important aspects of life for their development have declined: cognitive interests, the aspiration to develop their spiritual qualities, hard work, interest in imaginative literature and national history. This was emphasized by 60% to 80% of pedagogues. At the same time, among young people there has been an increase in aggressiveness, pragmatism, and the aspiration towards a high salary – these points were noted by 70% to 90% of pedagogues. These trends are exacerbated by the fact that during this period of time, according to pedagogues, at school, lyceums and colleges, attention has weakened towards forming a civic position among young students, and their aesthetic, artistic and moral upbringing – this point was noted by 55% to 80% of pedagogues. Thus, the current situation objectively requires an examination of basic trends of development of lifelong professional education of pedagogues as subjects responsible for the upbringing of Russian youth.

### **Lifelong education of Russian pedagogues: global mutual dependence of its development**

We believe that the development of lifelong education of pedagogues is determined by the following trends: (a) economic and educational globalization; (b) modernization of education focused on educating young specialists as subjects of a European industrial, technological and labor culture; (c) the objectively developing process of integration of professional education of young people with their productive labor and modern market institutions; (d) the transition of values of the market economic from a sub-cultural state to a universal state of modern Russian society; (e) the dominance in the educational process of different educational institutions of a focus on forming a future specialist over wider social and cultural education; (e) the special attention of society, parents etc. in preparing young people as a subject of the modern market economy.

These trends are determined both by fundamental social and economic factors, and by world view causes that proceed from them. The first group of

---

<sup>1</sup> mailto: Pedkitt17@spb.edu.ru

trends, undoubtedly, includes the economic and educational globalization of modern civil society. The traditional value system of Russians is increasingly influenced by the intense involvement of our country in the world view, social, economic, technological and information space of the world. At the same time, all these trends of development reveal a contradictory nature, especially in the field of forming a trans-national cultural space, which is causally linked to the needs of global business, strategies of borrowing market practice in educational activity, the need to form a new culture of identity for young people in the process of their studying and upbringing. Lifelong professional education should remove this contradiction to a certain extent through the development of mechanisms of inter-cultural transfer of a system of values, and the reproduction of a new social fabric of Russian society. However, so far the main trend for development of education in general and the lifelong professional education of pedagogues in particular is most fully reflected in the fact that they are being drawn into the network of global economic interdependencies. A striking example of this unequal dialogue of lifelong pedagogical education with a global context, in our opinion, is the Bologna declaration. In its context, we are supposed to solve issues of information and methodological content of educational programs of lifelong pedagogical education, following western standards and clichés. This circumstance is conditioned by the fact that with the high intellectual potential of Russian pedagogues, we noticeably lag behind developed western countries in financing, technical equipment and salary payments for education workers. Russia so far lacks competitive ability on the international market of educational services. Therefore, it is forced to act according to rules dictated by stronger western competitors (and for lifelong professional education of pedagogues, expanding the information space creates important pre-requisites for an intensification and increase of its qualities). However, the instructional and developing potential of borrowed educational technologies is still low because of their poor pedagogical adaptation to national conditions. They are characterized, among other things, by a certain patchiness: theoretically unprepared pedagogues and pupils often find themselves prisoners of pseudo-scientific ideas and theories. This greatly complicates the task of civil and moral-aesthetic upbringing of young people for pedagogues.

The second important trend that significantly influences the development of lifelong pedagogical education, in our opinion, is the collapse of the USSR. The breakdown of socialist-oriented formations, and the capitalist way of life that arose on its fragments, in which practically all the citizens of our country are involved directly or indirectly, gave rise to contradictory processes: (a) private property and its social institutions appeared; (b) the social structure of Russian society changed fundamentally; (c) practically all social strata inherent to a modern nation were formed; (d) competition intensified on the labor market and in the industrial sphere. Over the last 20 years, we have faced economic and financial crises on several occasions, and a drop in the Russian population, unemployment, social vulnerability of children and student youth, and other social phenomena have become commonplace. These changes in the socio-economic

sphere inevitably cause significant changes in the socio-cultural and spiritual life of society, and they also affect the re-training of modern pedagogues: the new economic way of life determines their mental outlook, and way of thinking. In our society, the process of atomization of citizens has gained momentum. The norm of life for many Russians (pedagogues are no exception here) has become the ability to have a successful career by any means, achieve success in business etc. Another important trend is also closely connected with this: education of youth is gradually becoming a special economic sphere of private enterprise.

Under the influence of the above-indicated socio-cultural and world view factors, significant changes take place in the socio-psychological characteristics of pedagogues and pupils, in their interests, value guidelines and attitudes to life. For example, pedagogues that we surveyed note that these changes in value guidelines, and the behavior of pupils, have a negative effect on the character, organization and content of the education process: 86.1% of pedagogues noted that "it has become harder for them to work". They feel less satisfaction in relations with pupils. This was noted by 40% of pedagogues. Dissatisfaction in results of educating young people was noted by 44.3% and 54.8% of pedagogues respectively involved in the system of lifelong professional education. It should also be noted that the life values of pedagogues, according to our study, have not undergone significant changes (if our results are compared with the data of studies by S. G. Vershlovsky, V. F. Kurlov,

V. V. Tumalyov, Ye. E. Smirnova and others)<sup>1</sup>. As in the past, the motivation of spiritual values predominates among pedagogues; it manifests itself in their professional stamina (82.7% of the pedagogues have a service record of 10 to 25 years or more).

The significant changes we have outlined in the Russian economy, culture and education of pedagogues are of a contradictory nature, and contain both positive and negative possibilities of influencing process of modernizing lifelong pedagogical education. In this situation, in our opinion, raising its effectiveness and quality is directly linked with strengthening positive and neutralizing negative aspects of modern socio-cultural factors and conditions of educational activity. In reality, this may only be carried out by fundamental changes of the entire content of modern post-diploma education of pedagogues. To this end, in our opinion, it is necessary to rely on modern trends of a change of the contents of lifelong professional education of pedagogues, the basic provisions of state educational policy, and the innovative ideas, concepts and technologies that exist in modern pedagogical theory and practice.

---

<sup>1</sup> Учитель: Крупным планом. Социально-педагогические проблемы учительской деятельности. 2-е изд., переработанное и дополненное / Под общ. Ред. С. Г. Вершловского. СПб, 1994. – 133 р.; Учитель. Школа. Общество. Социологический очерк 90-х / Курлов В. Ф., Тумалев В. В. и др. / Под ред. Смирновой Е. Э. – СПб: изд-во ГУПМ, 1995. – 224 р.

### **Pluralism as a trend of the development of modern professional education of pedagogues**

Our studies show that the changes taking place in the theoretical and methodological contents of lifelong professional education of pedagogues can be recorded most adequately and expressed through a scientific analysis of the following trends: (1) confirmation of pluralism and poly-paradigmaticism as methodological principles of the selection of contents and construction of the entire process of lifelong professional education of pedagogues; (2) an escalating increase in the number of different educational concepts: personally oriented, humanistic, practice-oriented, competency etc.; (3) an intensifying of superficial cloning of western educational pedagogical concepts and technologies, which are either competing or eclectically unite with one another; (4) erasing historically proven national achievements of pedagogical theory and practice from the content of lifelong professional education of pedagogues; (5) spontaneous and not always well-thought out and value-motivated satiation of the content of modern lifelong professional education of pedagogues with information and communications technologies.

In our opinion, many of the most varied educational concepts that offer their own innovative approaches to the problem of modernization of education are the most obvious trend of modern Russian pedagogy, as well as the content of lifelong professional education of pedagogues. This trend, which has formed over the last 20 years, is brought about, in our opinion, by borrowing the pedagogy of the political principle of pluralism, which recognizes the equal rights of different theoretical concepts within the boundaries of one field of science. If in politics following the principle of pluralism can still be justified in some way, in science it is not acceptable, as science and the search for truth are not compatible with compromise behavior. At the same, the trends that have been outlined over the last decades for the constant growth of the number of equal-right educational concepts, especially if this happens in the same educational institution, is something that we see as being entirely negative. Initially, to a certain extent, it had a positive aspect, as it involved the search for new pedagogical ideas (relative to the paradigms of the Soviet school), approaches and concepts that were adequate to the changing socio-cultural conditions of post-Soviet Russia. However, now this trend has become a brake on the development of national pedagogical theory. As N. V. Bordovskaya noted, modern education has turned into a "market of pedagogical concepts"<sup>1</sup>. In this context, we believe that the positive potential of this trend in the modern situation has already been exhausted. The reverse has taken place: the enormous multitude of competing educational concepts create a dangerous tendency for the disintegration of pedagogical theory, the emasculation of the

---

<sup>1</sup> Бордовская Н.В. Диалектика педагогического исследования: Логико-методологические проблемы. – СПб: Изд-во РХГИ, 2001, р. 49.

true content of pedagogy with various conceptual and terminological “simulacra” (Jean Baudrillard): “humanistic pedagogy”, “personally oriented pedagogy”, “pedagogy of cooperation”, “pedagogy of creativity”, “competency pedagogy” etc. All this clutters up the category apparatus of pedagogy. As a result, the role of pedagogical theory becomes weakened as a clear guideline of the development of lifelong pedagogical education, and a regulator of the activity of practicing pedagogues. This trend is assessed negatively not only by pedagogical scholars (V. S. Bezrukova, N. V. Bordovskaya, N. M. Novikov, etc.), but by a large number of the practicing pedagogues in our survey (39.1%). We believe that in application to the content of lifelong pedagogical education, this trend has also exhausted its positive potential. It is important to realize this, as an affirmation the principle of pluralism in choosing the content of lifelong professional education of pedagogues detracts from the role of scientific principles tested by experience, such as scientific nature, systematic nature, optimum volume and practical significance of components included in its content.

Innovative pedagogical concepts are a system forming component of the content of skill upgrade courses for pedagogues. Among all the modern Russian educational concepts that lay claim to innovativeness, personally oriented concepts especially stand out: “humanistic pedagogy”, “personally oriented pedagogy”, “pedagogy of freedom”, “pedagogy of non-violence”, “pedagogy of creativity” etc. (A. A. Bodalev, Ye. V. Bondarevskaya, O. S. Gazman, V. A. Karakovsky, S. V. Kulnevich, Z. A. Malkova, V. V. Serikov, S. D. Smirnov, I. S. Yakimanskaya and others). Wide distribution of these concepts may be seen as a significant trend for a change in modern pedagogical theory and content of lifelong pedagogical education, in comparison with Soviet pedagogy, which had a prominently expressed social focus. At the same time, as the adepts of these pedagogical concepts emphasize themselves, they do not have true theoretical depth and an innovative nature. The authoritative pedagogue researcher Ye. V. Bondarevskaya claims that the personally oriented concept is “an attempt to correspond to pedagogical “fashion”, the result of a superficial familiarization of the authors with the new requirements of education; sometimes it is an international use of humanist rhetoric, with the aim of concealing the same values of forming education behind its terms”<sup>1</sup>.

An analysis of modern Russian personally oriented concepts of education does not show their principle innovation compared with widespread concepts in western pedagogy of “free education” and “humanistic education”. Undoubtedly, the creative use of the achievements of world pedagogy is an important condition for the development of national pedagogy, but unfortunately, the personally oriented concept is the product of an uncritical borrowing of western pedagogical theories, along with a clear underestimate of the achievements of national pedagogy; in modern pedagogical literature including in the content of lifelong pedagogical education, the names of outstanding Russian pedagogues and

---

<sup>1</sup> Бондаревская Е. В., Кульневич С. В. Педагогика: личность в гуманистических теориях и системах воспитания: Учеб. пособие для студ. сред. и высш. пед. учеб. заведений, слушателей ИПК и ФПК. – Ростов – н/Д: Творческий центр «Учитель», р. 229.

psychologists are encountered much more rarely than western pedagogues and psychologists. The methodology of personally oriented educational concepts is not always clearly formulated, but it may be judged by references to renowned representatives of subjective-idealistic philosophy and psychology: K. Popper (neo-positivism), E. Husserl, M. Heidegger (phenomenology), J.-P. Sartre, K. Jaspers (existentialism), H. Rickert (neo-Kantism), B. Bowne (personalism), S. Freud, E. Fromm (Freudism), A. Maslow, C. Rogers (humanistic psychology) and others. At the same time, the main factors of education in these concepts are not objective, socio-economic and cultural conditions, but subjective, individual psychological factors. Accordingly, the educational process in them is not seen as socialization and culturization (exposing pupils to the wealth of national and common human culture) but as individualization of the personality that is in many ways closed in on itself. Personally oriented concepts overemphasize processes of atomization of the personality that have formed in modern civil society. Therefore, they unevenly oppose the interest of personality and society, for it is clear that a dynamic, non-alienated development of civil society is the indispensable condition of realizing the most vital interests of the forming personality. Opposition of personal and social interests leads to the formation of an individual focus of the personality. Our studies show that the proclamation of the individual approach to pupils as the main pedagogical principle attracts many pedagogues. However, they do not interpret this principle in the sense of taking the individual features of the pupils into account, but in the sense of pedagogical support of their spontaneous, individual and unique desires, motives and interests. Supporters of this interpretation of the principle of individual approach forget that an excessive emphasis on the principle of individuality in the pedagogical process objectively leads to an underestimate of the socio-cultural dependence of education, to restrictions on the possibilities of the study group, family and other real factors of personal development of young people, and the pedagogues themselves. In this situation, it is not so much that the freedom of self-realization of pupils is provided, as that their dependence on the will of the pedagogue increase. The requirements of maximum freedom by pupils of the content and form of study activity mean a weakening of the purposefulness and systematic nature of education, and its ensemble nature. Furthermore, this requirement directly contradicts the obligations of the pedagogue to ensure the rigorous implementation of established educational standards. It is no coincidence that 54.8% of pedagogues surveyed who supported the idea of pupils having free choice of individual education paths “doubted that carrying this out in a state school was realistic, because of a deficit of study time”, and 26.1% felt negatively about this because the idea was “absolutely unrealistic”, and also because “it disrupts the systematic nature and quality of pupils’ knowledge”.

One of the key points of personally oriented education concepts is the statement that the pupil and the pedagogue are equal subjects of the education process, and what is more, that the pupil is the central subject of the educational process. 53.0% of pedagogues agree with the first statement, and 31.3% agree with the second. Only 15.7% of pedagogues believe that the pedagogue is the

leading subject of the education process. Our data shows that in the pedagogical community, an uncritical following of western pedocentric concepts can be seen, which call on modern international documents on problems of education. At the same time, the fact seems to be ignored that equating the pedagogue and pupils as subjects of the educational process contradicts the irrefutable fact that it is not the pupils but the pedagogue who is responsible to society for the quality of their education and upbringing. Detracting from the importance of the pedagogue as a subject of the education process inevitably reduces the pedagogue's authority as the organizer and cognitive activity of young people, significantly complicates pedagogical activity and has a negative effect on its results. Thus, the shortcomings of personally oriented educational concepts are to a considerable degree caused by the excessive overestimate of individual interests and inclinations of pupils, and a clear underestimate of the importance of culture as a factor of their personal development. But attempts are made to transfer them uncritically into the field of national lifelong pedagogical education, so that pedagogues who have undergone retraining actively apply these concepts in the education of young people.

An important socio-pedagogical law is the dependence of education on common human and national culture. However, an analysis many personally oriented educational concepts shows that their authors simply fit the term "culture" mechanically into the context of their pedagogical structures. In the starting position of the personally oriented, culturological concept of Ye. V. Bondarevskaya, there is not a word about culture. The concept of "culture" also has no place in her definition of the essence of education. She determines the essence of education as the "formation of the person, their acquisition of their own individual human image by themselves"<sup>1</sup>. When culture is discussed in the concept, this category is interpreted as all the manifestations of "human subjectivity, traits and qualities that characterize the level of culture of society, of the cultural-historical era in its human measurement: the level of freedom, education, morality, and spirituality of people, their abilities of self-development etc."<sup>2</sup>. The author makes a telling claim that of particular importance for pedagogy is "not the mechanism of interiorization (transfer) of cultural values into the internal world of the personality" but the mechanism of "personalization". At the same time, as is widely known, the concept of "interiorization" is one of the key concepts in the cultural-historical development of the theory of the development of the personality, which was developed fundamental by L. S. Vygotsky<sup>3</sup>. The characteristics of personally oriented concepts presented, in our opinion, contradict our National doctrine of education, in which the strategic goals and main tasks of education are closely linked with problems of overcoming the socio-

---

<sup>1</sup> Бондаревская Е.В., Кульневич С.В. Педагогика: личность в гуманистических теориях и системах воспитания: Учеб. пособие для студ. сред. и высш. пед. учеб. заведений, слушателей ИПК и ФПК. – Ростов – н/Д: Творческий центр «Учитель», 1999, pp. 251-252.

<sup>2</sup> Ibidem, p. 254.

<sup>3</sup> Выготский Л. С. Проблемы развития психики. Собрание сочинений в 6-ти тт. Т. 3. / Под ред. А. М. Матюшкина. – М.: Педагогика, 1983. – 368 p.

economic and spiritual crisis of society. These links are determined through: the historical continuity of generation, the preservation, dissemination and development of national culture; and through the upbringing of patriots of Russia<sup>1</sup>. A certain dissatisfaction with personally oriented education concepts as the theoretical basis of modernization of national education, and the growing need of society for an improvement in the quality of training modern specialists has given rise to a wide distribution of concepts based on the competency approach to education (O. V. Akulova, A. Volkov, M. P. Voyushina, Yu. V. Myachin, A. M. Novikov, N. M. Platonova, N. F. Radionova, Yu. N. Solovieva, A. P. Tryapitsyna, I. Frumin, M. A. Shatalov, L. Yakobson and others). Here it should be noted that the listed authors themselves prefer to call them a “competency approach” to education, as such compulsory attributes of any theoretical concept are often found in their developments, such as the history of the issue, the methodological basis, the scientific justification of key concepts etc.

The idea of this approach can be seen in its name, for the term “competency” derives from the Latin term “competo”, which means “I achieve, correspond to, match”. In the modern sense, the term “competency” means a combination of powers (rights and obligations) of any body or official established by law, the charter of the body or other provisions. Meaning the ability of a person to carry out their functions, the term “competency” was used primarily in the social and legal regulation of professional activity. Until recently, it was not used in pedagogical terminology. The terms “competency” and “competence” are not present in the Pedagogical encyclopedia of 1965, or the Russian pedagogical encyclopedia of 1993. In foreign publications and documents on problems of education, the terms “competency” and “competence” appear in the 1990s, but much more rarely than the traditional terms – “knowledge”, “abilities”, “skills”, “capabilities”. The “Program document: reform and development of higher education”, UNESCO (1995), the term “competence” is used just twice, while the terms “knowledge” is used 14 times, “skills” 8 times, “capabilities” 5 times, and “abilities” and “qualification” 4 times each<sup>2</sup>. In Russian pedagogy and state documents in the field of education, the term “competency” did not yet appear at that time. For example, the National doctrine of education of the RF (2000), the terms “skills”, “capabilities”, “culture”, “qualification” and others are used, but the term “competence” is not encountered once.<sup>3</sup> But in recent years, the terms “competency” and “competence” have begun to be used increasingly often in Russian pedagogical literature, and included in pedagogical dictionaries. The history of borrowing the terms “competence” and “competency” by pedagogy

---

<sup>1</sup> Национальная доктрина образования в Российской Федерации [Текст]: Законодательные акты Российской Федерации о высшей школе  
<http://www.dvgu.ru/umu/ZakRF/doktrin1.htm>

<sup>2</sup> 11. ЮНЕСКО: Программный документ: реформа и развитие высшего образования. (1995 г.) [www.kbsu.ru/index.php?option=comview&idItemid=](http://www.kbsu.ru/index.php?option=comview&idItemid=)

<sup>3</sup> Национальная доктрина образования в Российской Федерации [Текст]: Законодательные акты Российской Федерации о высшей школе  
<http://www.dvgu.ru/umu/ZakRF/doktrin1.htm>

shows that these terms are used as synonyms of concepts that were previously proved in theory and practice: “knowledge”, “ability”, “skill”, “experience”. At the same time, the trend can be seen to include a large number of psychological and pedagogical terms and concepts in these concepts, for example, “capability”, “readiness”, “responsibility”, “motivation” etc. In our opinion, this considerable uncertainty of key terms of modern competency concepts reduces their theoretical level. In competency educational concepts, there is also a positive aspect. It consists of their noticeable social focus. In the “Concept of modernization of Russian education in the period until 2010”, education is examined as a social institution, at the basis of which socio-economic requirements of society lie. At the same time, it is stressed that the role of education is determined by the tasks of Russia’s transition “to a democratic and lawful nation, to a market economy, and the need of overcome the danger of the country lagging behind world trends of economic and social development”. In accordance with this, education is seen as an important factor of “forming a new quality of the economy”, “national security and the prosperity of the country, and the well-being of every citizen”<sup>1</sup>.

In the procedural sense, education in competency concepts is regarded as socialization, as a process of pupils mastering certain competencies that allow them to function as competitive specialists. These and other provisions of the Concept for the modernization of education show its social focus, which brings it close to the National doctrine of education. However, it lacks a certain spiritual and cultural direction. The concept suffers from excessive economic pragmatism, which is seen in the definition of education as a “branch of the economy”, as spheres of “educational services”, “private enterprise” and “profitable investment”. The competency approach to education serves as the theoretical justification for the economy of state funds allocated towards education by reducing expenses on the education work of educational institutions, and moving many forms of study of pupils to the section of additional education, the services of which should be paid for by parents. The trend for the transformation of education from the sphere of spiritual production to the sphere of “profitable investment” creates an objective basis for the deformation of spiritual and morals foundations of interaction between pedagogues and pupils. Economic pragmatism, which is inherent to competency concepts, is particularly visible when its authors see the goal of professional education in the students’ acquiring competence which allows them to “adapt to the labor market”. The main task of the model of education offered becomes “ensuring a high quality of education while reducing the period of study from five years (for a qualified specialist) to four years (for a specialist with a bachelor’s degree)”. At the same time, the theoretical training of bachelor students is given one third to a half of the total study load, and 47% for master’s students, and the following applied disciplines are introduced in addition: “marketing, management, production organization and management, creative team leadership, business administration etc.”. All of this, according to the authors, make it possible to bring Russian education closer to

---

<sup>1</sup> Концепция модернизации российского образования на период до 2010 года [Текст]: [Приложение к приказу Минобразования России от 11.02.2002 № 393.]

the international education system, taking into account UNESCO recommendations. This association of competency concepts should be given special mention. The process of Russia's integration into the global educational space is quite natural. This process did not begin with Russia's entry to the Bologna process, but three decades earlier – from the reforms of Peter the Great. It must be stressed that in developing in the same course as European education, Russian education has always preserved its cultural and historical roots and national features, in many ways determining the formula of state educational policy: "Orthodoxy, sovereignty, nationality". The fusion of the achievements of European education and Russian culture ensured quite a high productivity of national education. Otherwise, it is difficult to explain the fact that with Russia's socio-economic backwardness and meager financing, the Russian system of education brought up a large number of highly qualified specialists for different branches of the economy, and scholars of world renown. The high intellectual potential of modern Russian school teachers and the body of university professors and lecturers could also ensure Russia's leading position in the global economic space today.

A characteristic feature of competency concepts that distinguish them from traditionally socially oriented educational concepts is that the all-round development of the personality, and nurturing general and professional culture in it proves not to be the central task, but rather a secondary task. The central task becomes forming such competencies among pupils as "the ability to make a choice based on an adequate assessment of oneself in the specific situation". The weakness of competency educational concepts also lies in an overestimate of the significance of practical experience for training specialists, and in an underestimate of theoretical knowledge. It is no coincidence that in these concepts, their practical-oriented direction is stressed. On this basis, the traditional knowledge paradigm of national education is rejected. Accordingly, in competency concepts, the teaching and educatory role of the pedagogue is underestimated: they come down to the pedagogue's function of organizing experience and consulting pupils in the process of their independent work. Of course, we should note in passing that competency concepts of education do not deny its culturological function, but they assign it secondary importance. This not only contradicts the traditions of Russian culture and education, but also the spiritual value motivation of national pedagogues. According to our survey, pedagogues name the main motivations of their activity as follows: "The possibility of realizing their knowledge and experience – 62.6% of replies. "The creative nature of work" – 74.8% of replies. "The chance to bring benefit to young people" – 33.9%, "Interaction with colleagues" – 17.4%, and other motives of a spiritual and value nature. The pragmatism of competency concepts of education did not find support among 41.7% of pedagogues surveyed, who categorically denied the priority of forming new mercantile and pragmatic orientations among pupils (only 13.9% of respondents considered this task to be a priority for national education). The characteristics of competency concepts presented, in our view, do not make it possible to accept them as the theoretical basis for the modernization of

the content of modern lifelong pedagogical education. In our opinion, its goal should lie in the development of spiritual culture among pedagogues, a humane attitude to pupils, and a creative approach to their educational work.

The one-sidedness of competency concepts of education, like personally oriented competencies, is recognized by the authors themselves, and so in recent years the trend has increased to become closer to the pedagogical concepts under examination. However, their mutual penetration is limited only to terminological borrowings, which do not affect their methodological bases. And so this process is of an eclectic nature. But, as we know, eclectic educational concepts are unproductive, both scientifically and practically, as they do not make it possible to determine clearly the tasks, optimal structure and volume of education content, including the development of national lifelong pedagogical education.

Another characteristic trend of changes in the content of lifelong pedagogical education is the increase of its practical direction. Unfortunately, the positive potential of this trend is so far not sufficiently high. Owing to a vagueness of methodology, abstract calls to humanization and free self-actualization of the personality, and the economic pragmatism of the tasks of education in the examined educational concepts, the leading pedagogical ideas, principles and conditions for modernization of education are not defined systematically enough, which does not make it possible for them to produce a holistic endogenous system of pedagogical means and methods (or, as it is now fashionable to say, pedagogical technologies) that meet the real requirements of Russian society, and also socio-cultural conditions and problems of everyday activity of pedagogues. The majority of technologies included in lifelong pedagogical education (reflexive study, method of projects, technologies for developing critical thinking, game technologies, teaching cooperation, technologies of contextual study, cases, concrete situation etc.) are borrowed without proper pedagogical adaptation to specific conditions of the educational process at the school, lyceum and college. As a rule, they require large amounts of study time, and because of the overload of curricula, their systematic use in the pedagogical process becomes very difficult. This is why 84.3% of pedagogues surveyed use traditional (classical) methods of study in their work, which significantly exceed in volume all innovative pedagogical technologies.

The trend to enrich the content of lifelong pedagogical education with information and communications technologies seems to us to be undoubtedly positive. This really does correspond to world trends of development of education, and the objective requirements of modern society. This trend is positively assessed by pedagogues. It meets their cognitive and practical demands. The data of our study shows the following: 80.9% of pedagogues use the Internet in their activity (52.5% use it regularly, and 28.7% use it rarely); 60.9% of respondents see the introduction of information technologies as one of the factors that strongly influence the development of modern pedagogical activity; 76.5% of pedagogues note that the informatization of educational activity has had a positive influence on them. It should be added

that every third respondent (32.2% of pedagogues surveyed) noted that they would like to develop their competence in the field of information and communications technologies. Additionally, 73.9% of pedagogues independently master these technologies. Therefore, in our opinion it would be promising to include the so-called “WEB – 2.0” technologies in the content of lifelong pedagogical education. It is designed to form productive information and communications competencies among pedagogues. At the modern stage of development, this task may be concretized, and consist of teaching pedagogues (as the first significant step) to make more effective use of the *Internet*; not only as an accumulator of information, but as means for posting their own information to expand their professional contact with colleagues and pupils. In our opinion, this will undoubtedly increase the positive effect of enriching the content of lifelong pedagogical education with information and communications technologies.

**Sociocultural development  
of pedagogical education  
as the basis of the modernization  
of modern educational policy**

The trends we have analyzed of the content and conceptual changes in our country in lifelong pedagogical education show that the need has now arisen for a realization of the consolidating trend for development of the Russian pedagogical community as the foundation of forming a scientific, universally recognized state educational policy. We see this as the socio-cultural concept of education in general and lifelong pedagogical education in particular (the concept of education that realizes both the social and personal orientation, and so is most adequate to modern conditions is in our opinion only possible as a socio-cultural concept). Already, the concept, the mutual link of the categories of “social” and cultural” in its name indicate that this concept proceeds from a recognition of determination of the process of education of the system of socio-economic, political and production relations, and values inherent to society, and norms of culture. The socio-cultural concept that we propose for lifelong pedagogical education arises from the natural unity of its three functions – social, focused on the formation of an adequate social type of personality, the culturological function aimed at exposing the personality to the values and norms of national and common human cultured, and the functions of development of individual dispositions and creative abilities of the personality of pedagogues.

In accordance with the indicated initial provisions, the main categories of education are determined in a new way. The goal of lifelong pedagogical education becomes the formation of all-round general and professional culture of teachers, their capabilities for creative reproduction of the spiritual values of society, and the aspiration to the constant development of their individual unique socio-cultural potential. The content of education becomes the system of the highest achievements of common human and national cul-

tural in the field of morals, science, art, professional labor activity, and people's attitude towards other people, society and nature. The dialogue nature of pedagogical culture is analyzed. In characterizing the potential of pedagogues as subjects of the educational process, the concept "socio-cultural development of their personality" is beginning to be used actively. This concept includes, along with traditional socio-economic and psychological-pedagogical factors and conditions, culturological elements: cultural and historical traditions, the system of spiritual values and norms of relations characteristic for the society and people, which are realized in the pedagogical process. Accordingly, the initial cells of this process are on the one hand the position and semantic characteristics of the content of pedagogues' activity, and on the other, the entire holistic pedagogical situation of the socio-cultural development of pupils by pedagogues.

The socio-cultural concept of the organization of lifelong pedagogical education that we propose involves significant addition to the system of commonly accepted pedagogical principles. And namely, in them the important principle of the culturological nature of education is affirmed, i.e. the correspondence of goals, tasks, content, form and methods of education that have formed historically, and also modern achievements of national and common human culture. The principles of historicism and the axiological nature of education are also affirmed as pedagogical principles. In particular, the principle of historicism means the focus of education on forming historical thinking among pupils – the ability to approach all phenomena studied historically, i.e. changing in time and developing. This principle applies to all spheres of objective reality – nature, society and thinking. This postulate is extremely important for self-education in a situation when a person must constantly filter truly scientific information from the enormous mass of pseudo-scientific information. The axiological principle stipulates as an essential condition of the effectiveness of education the value attitude of its subjects – pedagogues and pupils – to socio-cultural factors and circumstances of their life activity, and of course the goals, content and process of education and study and cognitive activity. Realization of this principle involves pedagogues mastering methods of nurturing value orientations among pupils, and so in the socio-cultural concept of lifelong pedagogical education, we actualize approaches that make it possible in the course of additional post-diploma education of pedagogues to inculcate skills of using principles of educational study and educating in a team and through a team.

### **Conclusions**

In summing up the result of our thoughts on the trends for the development of national lifelong pedagogical education, we will also note the following: the groups of concepts and trends for change in pedagogical theory and practice, and also in the content of post-diploma training of pedagogues arise, in our view, from the objective contradiction of modern socio-cultural processes characteristic for the democratic stage of development of Russian society and na-

tional pedagogy. Therefore, we see one of the possible ways out of this situation in a carefully conceived reliance on the trend of constant stabilization of real socio-cultural factors and conditions of developing education in general, and lifelong pedagogical education in particular. In the long term, in our opinion, this will create the possibility to increase positive trends in the development of important forms and content of national lifelong pedagogical education. Thus, in our opinion, the socio-cultural concept of lifelong pedagogical education meets the main general scientific principles that are required for any scientific concept – a common basis, integrity, non-contradiction of all its components, the continuous link of innovative elements of the concept with the generally accepted theory. It synthesizes in itself sociological, activity, humanitarian and personal approaches, provides diversity, integrity and continuity of pedagogical education as the basis of diverse socio-cultural, and therefore personal development of pedagogues, and through them pupils.

## ABOUT AUTHORS

**Berseneva Tamara Al.** – professor, grand Doctor of Philosophy (Ph.D.) in Education, St. Petersburg Academy of Postgraduate Pedagogical Education (Russia, Saint-Petersburg)

**Borovikova Yana V.** – Intern, Institute for Theory and History of Pedagogy of the Russian Academy of Education (Russia, Moscow)

**Dobrinskaya Elena I.** – PhD in Philosophy, Senior Researcher of the University of the Third Age, St. Petersburg State University of Information Technologies, Mechanics and Optics (Russia, Saint-Petersburg).

**Gusakova Victoria O.** – PhD, Director in rocket and artillery military school of Saint-Petersburg (Russia, Saint-Petersburg)

**Jamrozek Wiesław** – Associate Professor in Humanities, Adam Mickiewicz University in Poznań, Faculty of Educational Studies (Poland, Poznań)

**Kargul Józef** – Full Professor in Humanities, University of Lower Silesia (Poland, Wrocław)

**Klyushkin Valentin I.** – PhD in Pedagogics, senior researcher of the Laboratory of Informatization of Teacher Education, Institute of Pedagogical Education of the Russian Academy of Education (Russia, St. Petersburg)

**Kula Ewa** – PhD in Humanities, Assistant Professor, Institute of Pedagogy and Psychology, The Jan Kochanowski University of Humanities and Sciences in Kielce (Poland, Kielce)

**Lomakina Tatyana Yu.** – Senior Doctorate in Education, professor, Head of the laboratory, the Institute of Theory and History of Pedagogy of the Russian Academy of Education (Russia, Moscow)

**Maliszewski Tomasz** – PhD in Humanities, Assistant Professor, Institute of Pedagogy, University of Gdańsk (Poland, Gdańsk)

**Mishchenko Alexander S.** – PhD in Economics, Senior Researcher, Head of the Laboratory of Social and Culturological Studies in Teacher Education, Institute of Pedagogical Education of the Russian Academy of Education (Russia, St. Petersburg)

**Moroz Alexei A.** – the Russian Orthodox Church priest, professor, Grand Doctor of Psychology, head of anti-drug center "Resurrection" (Russia, St. Petersburg)

**Mosolov Vyacheslav An.** – Senior Doctorate in Education, Ph.D in Philosophy, professor, department of pedagogy of the Leningrad State University n. a. Pushkin (Russia, St. Petersburg)

**Myasnikov Vladimir Af.** – Senior Doctorate in Education, professor, the academician of the Russian Academy of Education, chief researcher of the Institute of Theory and History of Pedagogy of the Russian Academy of Education (Russia, Moscow)

**Novikov Alexander M.** – Senior Doctorate in Pedagogy, professor, academician of the Russian Academy of Education, head of the centre of Theory of Continuous Education, Institute of Theory and History of Pedagogy of the Russian Academy of Education (Russia, Moscow)

**Oreshkina Anna K.** – Senior doctorate in Pedagogy, associate professor, head of the Laboratory of theoretical and methodological foundations, centre of Theory of Continuous Education, Institute of Theory and History of the Russian Academy of Education (Russia, Moscow)

**Palka Katarzyna** – PhD in Humanities, Assistant Professor, Faculty of Humanities and Education, Holy Cross University, (Poland, Kielce)

**Pękowska Marzena** – PhD in Humanities, Assistant Professor, Institute of Pedagogy and Psychology, The Jan Kochanowski University of Humanities and Sciences in Kielce (Poland, Kielce)

**Rusiecki Fr. Mieczysław** – Associate Professor in Humanities, Higher School Abilities (Poland, Kielce)

**Shilova Olga N.** – Senior doctorate in Pedagogy, professor, deputy chairman of the North-West department of the Russian Academy of Education (Russia, St. Petersburg)

**Skvortsov Viacheslav N.** – PhD in Pedagogy, Senior doctorate in Economics, professor, rector of Leningrad State University n.a. A.S. Pushkin, Honored teacher of the Russian Federation (Russia, Saint-Petersburg)

**Stopińska-Pająk Agnieszka** – Associate Professor in Humanities, Institute of Pedagogy, University of Silesia (Poland, Katowice)

**Sulik Monika** – PhD in Humanities, Assistant Professor, Institute of Pedagogy, University of Silesia (Poland, Katowice)

**Tabor Urszula** – PhD in Humanities, Assistant Professor, Institute of Pedagogy, University of Silesia (Poland, Katowice)

**Tomaszewski Roman** – Associate Professor in Humanities, Institute of Pedagogy Pomeranian Academy (Poland, Slupsk)

**Tyulicheva Lidia D.** – PhD in Economics, Associate Professor, Senior researcher of the Institute of Regional Economics of the Russian Academy of Sciences (Russia, St. Petersburg)

**Vershlovskiy Semen Gr.** – Senior doctorate (Pedagogy), professor, department of pedagogy and androgogy of the Academy of postgraduate pedagogical education (Russia, St. Petersburg)

**Walasek Stefania** – Full Professor in Humanities, Institute of Pedagogy, University of Wrocław (Poland, Wrocław)

**Winiarz Adam** – Associate Professor in Humanities, Faculty of Humanities and Education, Holy Cross University, (Poland, Kielce)

**Zych Adam Alfred** – Associate Professor in Humanities, University of Lower Silesia (Poland, Wrocław)

*Научное издание*

**CONTINUOUS EDUCATION  
AS A SOCIAL FACT**

*Monograph*

**Parallel edition**

Под научной редакцией  
Н. А. Лобанова и В. Н. Скворцова

Публикуется без издательского редактирования  
*Технические редакторы: А. А. Титова, Е. Ю. Березина,*  
Оригинал-макет А. А. Титовой  
Дизайнер И. Плюцнер

---

Подписано в печать 24.05.2011. Формат 70x90 1/16.  
Бумага офсетная. Гарнитура Arial. Печать офсетная.  
Уч.-изд. л. 33. Усл. печ. л. 40. Тираж 500 экз. Заказ № 646

---

Ленинградский государственный университет  
имени А. С. Пушкина  
196605, Санкт-Петербург, г. Пушкин, Петербургское шоссе, 10

---

РТП ЛГУ 197136, Санкт-Петербург, Чкаловский пр., 25а