

RAZPRAVE FF

Borut Mikulec, Sonja Kump, Tadej Košmerl (eds./ur.)

**Reflections on Adult Education  
and Learning:**

**The Adult Education Legacy of Sabina Jelenc Krašovec**

**Premisleki o izobraževanju  
in učenju odraslih:**

**Andragoška dediščina Sabine Jelenc Krašovec**



Univerza v Ljubljani  
FILOZOFSKA  
FAKULTETA

# **Reflections on Adult Education and Learning: The Adult Education Legacy of Sabina Jelenc Krašovec**

## **Premisleki o izobraževanju in učenju odraslih: Andragoška dediščina Sabine Jelenc Krašovec**

Book series/Zbirka: Razprave FF (ISSN 2335-3333, e-ISSN 2712-3820)

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Published by/Založila: Znanstvena založba Filozofske fakultete Univerze v Ljubljani (Ljubljana University Press, Faculty of Arts)

Issued by/Izdal: The Scientific Research Institute of the Faculty of Arts/Znanstvenoraziskovalni inštitut Filozofske fakultete

For the publisher/Za založbo: Mojca Schlamberger Brezar, the dean of the Faculty of Arts, University of Ljubljana/dekanja Filozofske fakultete

Printed by/Tisk: Birografika Bori, d. o. o.

Ljubljana, 2021

First Edition/Prva izdaja

Number of copies printed/Naklada: 200

Price/Cena: 22,90 EUR



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Monografija je nastala v okviru raziskovalnega programa P5-0174 Pedagoško-andragoške raziskave - Učenje in izobraževanje za kakovostno življenje v skupnost, ki ga je sofinancirala Javna agencija za raziskovalno dejavnost Republike Slovenije iz državnega proračuna.

First e-edition. Publication is available free of charge on / Prva e-izdaja. Publikacija je v digitalni obliki prosto dostopna na: <https://e-knjige.ff.uni-lj.si/>

DOI: 10.4312/9789610605461

Kataložna zapisa o publikaciji (CIP) pripravili v Narodni in univerzitetni knjižnici v Ljubljani

Tiskana knjiga

COBISS.SI-ID=87543811

ISBN 978-961-06-0550-8

E-knjiga

COBISS.SI-ID=87371523

ISBN 978-961-06-0546-1 (PDF)

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## Foreword

There are books that gain their readers only through thoughtful reading and analysis, books that are characterised by the effort to shed light on a particular scientifically compelling or practical area, as well as those that convey messages more through text and less through the authors that have shaped or inspired them.

The present publication differs from those books in a particular peculiarity – it is inspired by a unique personality and spirit of Sabina Jelenc Krašovec, whose scientific integrity and benevolent smile is found in a plethora of themes and authors that make this publication. In it, one shall find a variety of themes that Sabina elaborated on: the vulnerable groups and their education that she was dedicated to, the universal adult education themes, such as informal and inter-generational learning, but also very topical themes, such as civic education and public spaces education. With her research-based and practical work, Sabina covered a wide range of themes while succeeding to be a daring and inquisitive researcher, thoughtful practitioner, head of relevant projects, but also one who counselled policy-makers. The personality of this versatile researcher, dedicated educator and gifted woman emerges from the lines of this book, it turns the pages, it merges them and raises new questions that the readers shall discover in each particular chapter.

More than anything and along with all her other professional roles, Sabina was an adult educator. The genuine and the traditional one (in the best way possible) – the one having an in-depth expertise in her domain, continually striving to make progress through research, projects, scientific articles and books, but above all consumed to the very core by fundamental and humanistic principles, the one who placed human beings and their needs at the very centre of education and learning. For this reason, the professionalisation is given a relevant place in the present book – it stands as an umbrella concept in Sabina's work that joins individual themes, problems and reflections. And as the streams flow into one big river, so do the individual themes presented in this publication fuel the central effort in order to enhance the adult education theory and practice.

The chapters of the present publication reflect a relevant characteristic of Sabina's professional work – critical thinking that gave her a clear stance and a belief that adult education and learning need to be transformative to fulfil the assigned role in the development of an individual and society. Moreover, the present dialogue with her ideas also has a personal touch, it brings her open, cheerful spirit and her humanistic, internationally open credo back to memory; the present

writings are not compelling only for the respective researchers, but also for Sabina's friends, who are happy and proud to have known her and grateful for her everlasting inspiration.

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## In Memoriam: Sabina Jelenc Krašovec



At the end of 2020, a month before her 53rd birthday, our friend and colleague, Associate Professor Dr Sabina Jelenc Krašovec, passed away.

She was born on 26 January 1968 in Ljubljana. After finishing Upper-Secondary Pedagogical School in 1986, she studied Social Pedagogy and Adult Education (A) and Sociology (B) at the Faculty of Arts, University of Ljubljana. During her studies, she worked as a volunteer counsellor for the Ministry of Justice, providing individual counselling and assistance to convicts. In December 1991 she graduated from the Department of

Sociology (B) with a thesis on *Brain Drain*, and in February 1992 she completed her studies at the Department of Educational Sciences (A) with a thesis on *Literacy and Functional Literacy of Convicts in Slovenia*. She completed her postgraduate studies at the same faculty in 1998 with her master's thesis *Trends in the Development of Adult Education Theory and Practice in Europe – The Role of Adult Education in Developing Active Citizenship in the Transition Period*. In 2000 she defended her doctoral dissertation *University in the Processes of Shaping a Learning Society*.

Sabina began her professional career in 1992 as a trainee at the Slovenian Institute of Adult Education, and from October 1993 she worked full-time at the Faculty of Arts, University of Ljubljana (Department of Educational Sciences). She had an excellent and successful teaching career. As part of the Department's undergraduate programme, she was responsible for the courses of *Target Groups in Adult Education*, *Guidance and Counselling in Adult Education*, and she co-taught the course of *Sociology of Adult Education*. In postgraduate study programmes she was responsible for the courses of *Adult Education Research Seminar* and *Target Groups in Adult Education*, and she co-taught the course of *Selected Topics in the Sociology of Adult Education*. She was exceptionally committed to her work with students, as evidenced, among other things, by the long list (122) of her mentorships. She was a visiting professor at the University of Wrocław. She lectured at the Centre for Pedagogical Education at the Faculty of Arts (University of Ljubljana), where she participated in the *Pedagogical-Andragogical Qualification Programme for Teachers at Vocational Colleges*. As a lecturer, she collaborated with the Slovenian Institute of Adult Education, where she conducted numerous workshops and seminars, and throughout

her professional career she regularly participated in various training programmes for adult educators and other professionals involved in adult education.

But Sabina was not only an outstanding teacher, she was also a passionate *researcher*. She contributed to several national and international research projects, including *Delphi – The Future of Adult Education in Europe*, *Phare MOCCA – Modernisation of Curricula, Certification and Assessment, Vocational Education for Youth and Adults in Slovenia*, *National Guidance Policy Forums – Developing National Fora for Guidance in Six Member States – Malta, Estonia, Denmark, Slovenia, the United Kingdom and Ireland*, and as an invited expert in the Grundtvig project *Right to Learn*. She participated in the international project *PLAAC in Slovenia* on adult skills, where she studied the education and learning of older workers in Slovenia. Until the end of 2014, she coordinated the international LLL Grundtvig Partnership project *Older Men as Active Learners in the Community* (OMAL) for three years, and in 2016 she started coordinating the Erasmus+ project *Old Guys Say Yes to Community*. As part of these projects she worked particularly intensively with researchers from universities in Malta, Portugal, Ireland, Poland, Serbia, Estonia, Australia, New Zealand and the UK.

Her extensive research portfolio included adult literacy, the role of the adult educator, education of older (employed) adults, public spaces as venues for informal adult learning, transformative learning, general adult education, adult education policy, vulnerable adult groups, intergenerational learning, guidance and counselling, active citizenship, lifelong learning at university, and public education.

She presented her research findings at numerous international and national conferences, and published them in many renowned scholarly journals and monographs. She was an active member of the editorial boards of four scientific journals: *Andragoška spoznanja/Studies in Adult Education and Learning* (co-editor of the journal between 2017 and 2020), *Andragoške studije/Andragogical Studies*, *Sodobna pedagogika/Journal of Contemporary Educational Studies* and *The European Journal for Research on the Education and Learning of Adults*. She edited international scholarly monographs. Furthermore, she was active in various professional organisations, and she took on managerial responsibilities as Head of the Department of Educational Studies, Chair of Adult Education, and Head of the research programme *Pedagogical and Andragogical Studies – Learning and Education for a Good-Quality Life in Community*.

With her knowledge, dedication and commitment, Sabina made an indelible mark on the field of adult education in Slovenia, and with her involvement in the



*European Society for Research on the Education of Adults (ESREA), especially in the Education and Learning of Older Adults network, we believe that she also did so in the wider European and international space, too.*

\* \* \*

Mnogo prezgodaj, dober mesec pred 53. rojstnim dnem, se je konec leta 2020 iztekla življenjska pot naše prijateljice in sodelavke, izr. prof. dr. Sabine Jelenc Krašovec.

Rojena je bila 26. januarja 1968 v Ljubljani. Po končani Srednji pedagoški šoli je leta 1986 nadaljevala študij na Filozofski fakulteti – domska in andragoška smer (A) in smer sociologija (B). Med študijem je kot prostovoljna svetovalka ministrstva za pravosodje individualno svetovala in pomagala obsojencem. Decembra 1991 je na Oddelku za sociologijo – smer sociologija (B) diplomirala s temo *Beg možganov*, februarja 1992 pa je na Oddelku za pedagogiko – smer pedagogika (A) zaključila študij z diplomsko nalogo *Pismenost in funkcionalna pismenost obsojencev v Sloveniji*. Podiplomski študij je na isti fakulteti leta 1998 zaključila z zagovorom magistrske naloge z naslovom *Trendi razvoja andragoške teorije in prakse v Evropi – Vloga izobraževanja odraslih pri razvijanju dejavne državljskosti v prehodnem obdobju*, leta 2000 pa še z zagovorom doktorske disertacije *Univerza v procesih oblikovanja učeče se družbe*.

Sabina je svojo profesionalno pot začela leta 1992 kot pripravnica na Andragoškem centru Slovenije, od oktobra 1993 dalje pa je bila redno zaposlena na Filozofski fakulteti Univerze v Ljubljani – Oddelek za pedagogiko in andragogiko. Odlikovala jo je bogata in uspešna *pedagoška dejavnost*. V okviru dodiplomskega študija je bila nosilka predmetov *Andragogika ciljnih skupin* in *Andragoško svetovalno delo* ter soizvajalka predmeta *Sociologija izobraževanja odraslih*, na podiplomskem študiju pa nosilka predmetov *Andragoški raziskovalni seminar* in *Andragogika ciljnih skupin* ter soizvajalka predmeta *Izbrane teme iz sociologije izobraževanja odraslih*. Bila je izredno predana in zavzeta pri delu s študenti, kar med drugim dokazuje dolg seznam (122) njenih mentorstev. Bila je tudi gostujoča profesorica na Univerzi v Vroclavu. V okviru Centra za pedagoško izobraževanje Filozofske fakultete Univerze v Ljubljani je kot predavateljica sodelovala tudi v *Programu za pridobitev pedagoško-andragoške izobrazbe za predavatelje višjih strokovnih šol*. Kot predavateljica je sodelovala tudi z Andragoškim centrom Slovenije, kjer je vodila številne delavnice in seminarje ter vsa leta svojega profesionalnega delovanja redno sodelovala v različnih programih izobraževanja za učitelje odraslih in druge strokovnjake, ki sodelujejo v izobraževanju odraslih.

Toda Sabina ni bila samo odlična profesorica in predavateljica, ampak je bila tudi strastna *raziskovalka*. Sodelovala je v več nacionalnih in mednarodnih raziskovalnih projektih: *Delphi – The Future of Adult Education in Europe*, *Phare MOCCA – Modernisation of Curricula, Certification and Assessment*, *Vocational Education for Youth and Adults in Slovenia*, *National Guidance Policy Forums – Developing National Fora for Guidance in Six Member States – Malta, Estonia, Denmark, Slovenia, the United Kingdom and Ireland* in kot vabljen izvedenka v projektu Grundtvig *Right to Learn*. Sodelovala je tudi v mednarodnem projektu *PLAAC v Sloveniji* o spretnostih odraslih, v katerem je preučevala izobraževanje in učenje starejših delavcev. Do konca leta 2014 je tri leta koordinirala mednarodni projekt LLL Grundtvig Partnership z naslovom *Older Men as Active Learners in Community* (OMAL), leta 2016 pa začela s koordinacijo Erasmus+ projekta *Old Guys Say Yes to Community*. V okviru naštetih projektov je še posebej intenzivno sodelovala z raziskovalci z univerz na Malti, Portugalskem, Irskem, Poljskem, v Srbiji, Estoniji, Avstraliji, Novi Zelandiji in Veliki Britaniji.

V njenem obsežnem znanstvenoraziskovalnem opusu zasledimo naslednje teme: pismenost odraslih, vloga andragoga, izobraževanje starejših (zaposlenih), javni prostori kot prizorišča priložnostnega učenja odraslih, transformativno učenje, splošno izobraževanje odraslih, politika izobraževanja odraslih, ciljne ranljive skupine odraslih, medgeneracijsko učenje, svetovalna dejavnost, dejavno državljanstvo, vseživljenjsko izobraževanje na univerzi, javna vzgoja.

Rezultate svojega raziskovalnega dela je predstavila na številnih mednarodnih in domačih konferencah, prav tako pa jih je objavljala tudi v mnogih uglednih znanstvenih revijah in monografijah. Bila je aktivna članica uredniških odborov štirih znanstvenih revij, to so *Andragoška spoznanja/Studies in Adult Education and Learning* (v letih 2017–2020 tudi sourednica revije), *Andragoške studije/Andragogical Studies*, *Sodobna pedagogika/Journal of Contemporary Educational Studies* in *The European Journal for Research on the Education and Learning of Adults*. V vlogi urednice je sodelovala v pripravi mednarodnih znanstvenih monografij. Aktivna je bila v različnih strokovnih telesih, prevzemala pa je tudi vodstvene naloge kot predstojnica *Oddelka za pedagogiko in andragogiko*, predstojnica *Andragoške katedre* ter vodja raziskovalnega programa *Pedagoško-andragoške raziskave: Učenje in izobraževanje za kakovostno življenje v skupnosti*.

S svojim poznavanjem, zavzetostjo in angažiranostjo je Sabina pustila neizbrisen pečat področju izobraževanja odraslih na Slovenskem, s svojim angažmajem v *Evropskem društvu za raziskovanje izobraževanja odraslih* (ESREA), predvsem omrežju za *Izobraževanje in učenje starejših odraslih*, pa verjamemo, da tudi v širšem evropskem in mednarodnem prostoru.

## Editors' Preface

*Borut Mikulec, Sonja Kump, and Tadej Košmerl*

The idea for the book originated in conversations, reminiscences and suggestions in the adult education community in Slovenia following Dr Sabina Jelenc Krašovec's premature death, after a serious illness, in December 2020. Most of Sabina's colleagues shared the view that the most appropriate way to honour her work was to publish a book. The editors took up the challenge and approached the authors Sabina had worked with. For the purposes of this monograph, we asked them to engage in dialogue with her work – with her ideas and insights published in monographs, book chapters, articles, conference papers, etc. – and to reflect (critically) on it, applying their own research and/or practice. We also invited the colleagues from abroad with whom Sabina had forged working ties and friendships, a large number of whom responded to our invitation.

In her pedagogical and research work, Sabina situated adult education in social contexts. She was convinced that if we are to understand adult education, this could only be done by critically analysing the political, economic and social aspects of its structure. Theoretically, her texts mostly drew on the Frankfurt School's critical theory of society and the critical/radical tradition of adult education, while methodologically she was a representative of the qualitative research paradigm. She approached her research mainly from the perspective of critical theory, but also phenomenology, poststructuralism and feminism. It is therefore not surprising that most of her texts took as their starting point the socially critical role of adult education, emphasising its emancipatory potential and reflecting on the mobilising role of adult education in a broader social context, in particular its potential influence on the desired social change towards greater social justice. She was aware that many authors conceived of adult education primarily as a field of practical action; therefore, she emphasised that adult education could not be developed without appropriate (historical, sociological, philosophical) reflection and theory. And finally, she believed in the transformative power of learning and education at all stages of life and in creating a better world.

This book begins with an introductory chapter by Borut Mikulec and Sonja Kump, *Introduction to the Adult Education Legacy of Sabina Jelenc Krašovec: The Transformative Power of Adult Learning and Education*, and it is divided into three thematic parts, which are discussed in more detail in the introductory chapter.

Part one contains six chapters addressing issues related to older people's learning and education in the community. António Fragoso discusses *Older Adults' Informal Learning in the Community: Snapshots from Research*, Barry Golding and Annette Foley write about *The Mothership: Exploring the Anatomy of One New Zealand Men's Shed*, Annette Foley examines *Therapeutic Virtual Landscapes: An Exploration of Gendered Learning Spaces during the COVID-19 Lockdown*, Małgorzata Małec Rawiński and Barry Golding write about *Researching Men's Sheds in Australia: Reflections from the Antipodes: A European Female Visitor and an Australian Male Guide*, Marvin Formosa studies *Learning Opportunities for Older Persons in Residential Long-Term Care: A Systematic Review*, and Nives Ličen and Dušana Find-eisen ask *Why Not Together? Intergenerational Education and Learning*.

Part two includes four chapters studying informal learning in the public sphere and active democratic citizenship. Veronika Thalhammer and Bernhard Schmidt-Hertha inquire whether *Informal Learning Is Not Informal Education?*, Nikola Koruga, Tamara Nikolić and Aleksandar Bulajić discuss *The Role of Adult Learning in the Community in Strengthening Democratic Participatory Practices*, Meta Furlan examines *The Role of the Adult Educator in Promoting Learning and Action in the Public Space*, and Vida A. Mohorčič Špolar writes about *Education for Active Citizenship*.

The third and final part contains two chapters discussing the specialised topics that Sabina also studied in some detail – adult educators' professional development and guidance and counselling in adult education. Monika Govekar-Okoliš examines *The Training of the Mentors of Higher Education Teachers in Competences for the Effective Management of Students' Practical Training*, and Tanja Vilič Klenovšek writes about *The Importance of Adult Education Guidance and Counselling for the Adult and for Society*.

The editors would like to thank all the contributors who have shed light on different aspects of Sabina's legacy in the fields of the theory, policy and practice of adult education, thus demonstrating the resonance and relevance of her work in the national and international arenas. We believe that the best way to honour Sabina's legacy is to discuss her ideas, keep them alive, reframe them and use them to improve our educational practice as well as our communities and society at large.

## Uvodnik

*Borut Mikulec, Sonja Kump in Tadej Košmerl*

Ideja za knjigo je nastala na podlagi skupnih pogovorov, spominjanja in danih predlogov v andragoški skupnosti v Sloveniji ob veliko prezgodnjem slovesu dr. Sabine Jelenc Krašovec, ki se je po hudi bolezni od nas poslovila decembra 2020. Večina kolegov in kolegic je delila mnenje, da bi bilo najprimerneje pripraviti knjigo, s katero bi izkazali čast njenemu delu. Uredniki smo sprejeli ta izziv in nagovorili avtorje, s katerimi je Sabina sodelovala. Prosili smo jih, da za potrebe pričujoče monografije stopijo v dialog z njenim delom – z njenimi idejami in spoznanji, objavljenimi v knjigah, poglavjih, člankih, referatih idr. – ter ga (kritično) reflektirajo skozi svoje raziskovalno delo in/ali prakso. K sodelovanju smo povabili tudi kolege in kolegice iz tujine, s katerimi je Sabina spleta delovne in prijateljske vezi. Ti so se na naše povabilo v velikem številu tudi odzvali.

V svojem pedagoško–raziskovalnem delu je Sabina izobraževanje odraslih osmišljala v družbenem kontekstu. Bila je prepričana, da če želimo razumeti izobraževanje odraslih, je to mogoče le s kritično analizo političnih, ekonomskih in družbenih vidikov njegove strukture. Teoretsko gledano so se njena besedila večinoma napajala iz rezervoarja kritične teorije družbe frankfurtske šole ter kritične oz. radikalne tradicije izobraževanja odraslih, metodološko gledano pa je bila predstavnica kvalitativne raziskovalne paradigme in je raziskovanje osmišljala predvsem iz perspektive kritične teorije, pa tudi fenomenologije, poststrukturalizma in feminizma. Zato ne preseneča, da je v večini svojih besedil izhajala iz družbenokritične vloge izobraževanja odraslih in poudarjala njegov emancipatorni potencial ter razmišljala o mobilizacijski vlogi izobraževanja odraslih v širšem družbenem kontekstu, predvsem kako lahko le-ta vpliva na doseganje zelenih družbenih sprememb po večji družbeni pravičnosti. Zavedala se je tudi, da mnogi avtorji področje izobraževanja odraslih pojmujejo predvsem kot področje praktičnega delovanja, zato je opozarjala, da izobraževanja odraslih ni mogoče razvijati brez ustrezne (zgodovinske, sociološke, filozofske) refleksije in teoretskih podlag. In nenazadnje, prepričana je bila v transformativno moč učenja in izobraževanja v vseh življenjskih obdobjih ter v ustvarjanje boljšega sveta.

Pričujoča monografija vsebuje uvodno poglavje Boruta Mikulca in Sonje Kump z naslovom *Uvod v andragoško dediščino Sabine Jelenc Krašovec: Transformativna moč učenja in izobraževanja odraslih* ter je razdeljena na tri vsebinske dele, ki so podrobneje tematizirani v uvodnem poglavju.

Prvi del vključuje šest poglavij, ki obravnavajo vprašanja, povezana z učenjem in izobraževanjem starejših v skupnosti. António Fragoso piše o *Priložnostnem učenju starejših odraslih v skupnosti: povzetki raziskave*, Barry Golding in Annette Foley o *Matični ladji: preučevanje strukture ene izmed novozelandskih moških lop*, Annette Foley o *Terapevtskih virtualnih pokrajinah: preučevanje ospoljenih učnih prostorov med zaprtjem zaradi Covida-19*, Małgorzata Malec Rawiński in Barry Golding o *Raziskovanju moških lop v Avstraliji: refleksije z nasprotne strani zemeljske oble: evropska obiskovalka in avstralski vodnik*, Marvin Formosa o *Učnih priložnostih za starejše v dolgotrajni oskrbi v domu: sistematičen pregled* ter Nives Ličen in Dušana Findeisen o tem, *Zakaj ne skupaj: medgeneracijsko izobraževanje in učenje*.

Drugi del vključuje štiri poglavja, ki obravnavajo vprašanja, povezana s priložnostnim učenjem v javnem prostoru in dejavno demokratično državljanstvo. Veronika Thalhammer in Bernhard Schmidt-Hertha pišeta o tem, ali *Priložnostno učenje ni neformalno izobraževanje?*, Nikola Koruga, Tamara Nikolić in Aleksandar Bulajić o *Vlogi učenja odraslih v skupnosti pri krepitvi participativnih demokratičnih praks*, Meta Furlan o *Vlogi andragoga pri spodbujanju učenja in delovanja v javnem prostoru* ter Vida A. Mohorčič Špolar o *Izobraževanju za aktivno državljanstvo*.

Tretji, zaključni del vsebuje dve poglavji, ki se dotikata posameznih tem, s katerimi se je Sabina prav tako podrobneje ukvarjala, to je profesionalni razvoj izobraževalcev odraslih in svetovanje v izobraževanju odraslih. Monika Govekar-Okoliš predstavi *Usposabljanje mentorjev visokošolskih učiteljev o kompetencah za učinkovito vodenje praktičnega usposabljanja študentov*, Tanja Vilič Klenovšek pa razpravlja *O pomenu andragoškega svetovalnega dela za odraslega in za družbo*.

Uredniki se zahvaljujemo vsem tujim in domačim avtoricam in avtorjem prispevkov, ki so osvetlili različne vidike Sabinine dediščine na področju teorije, politike in prakse izobraževanja odraslih ter s tem pokazali na odmevnost in aktualnost njenega dela v domačem in mednarodnem prostoru. Prepričani smo, da je najboljši način za počastitev Sabinine dediščine takšen, da o avtoričinih idejah razpravljamo, jih ohranjamo pri življenju, jih preoblikujemo in uporabimo z namenom izboljševanja naše izobraževalne prakse, pa tudi naših skupnosti in širše družbe.

# 1 Introduction to the Adult Education Legacy of Sabina Jelenc Krašovec: The Transformative Power of Adult Learning and Education

*Borut Mikulec and Sonja Kump*

*[B]elieving in the power of learning through life enables us to do new things: to transform identities, to cooperate and communicate effectively regardless of age, culture and place, and to forge better societies (Findsen, Golding, Jelenc Krašovec, & Schmidt-Hertha, 2017, p. 511).*

## 1.1 Introduction: Setting the Scene

In her work, especially in the last ten years, Sabina was committed to adult education which a) is an important factor in the political, social and cultural development of society; b) is linked to social movements and the development of civil society; c) problematises the impact of education on the establishment of power relations in society; d) plays an important role in establishing democratic communication, democratising society and raising awareness of the hegemonic (social and political) practices in which people live; e) leads to a changed world view and to social action; and f) strengthens the capacity of adult educators to communicate publicly and react critically to political and economic influences (e.g., Gregorčič & Jelenc Krašovec, 2018; Jelenc Krašovec, 2010, 2012, 2015, 2017; Jelenc Krašovec & Hlebec, 2012). Some of the key concepts she explored in her work are informal learning, transformative learning, community-based learning and education, (active) ageing, social justice, marginalisation of (older) adults, learning in open public spaces, the public good, public pedagogy, the “public” adult educator, active citizenship, participatory democracy and participatory budgeting.

Given the above, it is not difficult to see that Sabina’s work was theoretically based and drew primarily on the tradition of critical/radical adult education and, more broadly, on the Frankfurt School’s critical theory of society (especially Habermas), although she also accepted elements of poststructuralism (Foucault’s notion of power), phenomenology (Arendt’s notion of the public sphere), and ethnomethodology (Garfinkel’s ethnomethodological studies).

The authors of the Frankfurt School stressed the importance of human action to achieve radical social change; they developed theory with a practical purpose, drawing on Marx’s Thesis Eleven on Feuerbach. They were not only concerned



with the theoretical interpretation and understanding of the world, but with a change of the world into one in which human emancipatory potential could be realised. In Alway's (1995) words:

Theory with practical intent seeks not only to understand the world but also to transform it. The practical intent of such theory – its orientation to changing the world – is the expression of an emancipatory vision. Such a vision contains two elements. First, it entails a conception of a better world, an image of what the world could (or should) be [...] And second, it involves a claim concerning how such a world can be realized [...] (p. 2)

According to Brookfield (2005), the Frankfurt School's critical theory is characterised by, among other things, a) a firm commitment to a particular political analysis (capitalist exploitation); b) a commitment to providing people with the knowledge and understanding necessary for their liberation, the knowledge that will enable people to change the world; and c) a normative foundation (a commitment to a fair and just society, to the humanity of human beings).

In adult education, critical social theory manifests itself as critical/radical adult education, which has a long tradition (see, e.g., Kump, 2012; Popović & Koulaouzides, 2017). It advocates the importance of critical thinking and the empowerment of individuals and groups in order to change the social system – the critical individual is empowered to seek justice, to seek emancipation – it argues for the critique of ideology, supports social movements as spaces for adult learning and emphasises that education is not neutral, but rather closely linked to hegemonic and counter-hegemonic interests within a given society (Mayo, 2009; Morrow & Torres, 2002). The radical nature of education is revealed in attempts to help people change the existing conditions of their lives, not to adapt to them. A key reference for this type of education is Paulo Freire,<sup>1</sup> who enjoys “iconic status” among critical adult educators (Mayo, 2009, p. 270; Torres, 2019). Freire (2005) advocated transformative learning that takes the form of conscientisation (Portuguese *conscientização*) (see also Chapters 2 and 3), a process in which learners develop an awareness of the economic, technological, political and cultural structures in society that contribute to inequality and oppression; it is essential for learners to reflect on their world in order to change it, which brings about liberation on both personal and societal levels. Conscientisation/critical consciousness thus takes place through *praxis*, combining action (doing) and reflection (thinking) about the world in order

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1 Critical/radical adult education has been significantly influenced by the authors of critical pedagogy (e.g., Peter McLaren, Michael Apple, Stanley Aronowitz, Henry Giroux, Ira Shor) as well as Ivan Illich, Ettore Gelpi, Michel Foucault, Antonio Gramsci and others (see Mayo, 2009; Torres, 2019).



to change it. In Freire's "dialogical" logic of emancipation (Biesta, 2017; Biesta & Leary, 2012), emancipation is understood as a process of the collective discovery of oppressive structures, processes and practices, in which the teacher and learner are positioned as "co-subjects". One of Freire's most important contributions to education – to his/its political-pedagogical project aimed at humanisation – is, as Schugurensky (2014) notes, having established an explicit link between education, power and politics, situated it in an ethical and philosophical framework that emphasises human agency, justice and freedom, and complemented it with a vision of hope and possibility. It is therefore crucial for this kind of education to build on a vision, hope and utopia of a possible better world, in addition to a critique of different forms of oppression, to avoid today's fatalistic neoliberal agenda that denies the possibility of a different world (Ireland, 2018).

Freire's concept of authentic dialogue between educator and learner (for more on this, see Mikulec, 2019, pp. 60–61) links the ideas to Jürgen Habermas (1984, 1987) and his theory of communicative action and the ideal speech situation (Mayo, 2009; Morrow & Torres, 2002; Torres, 2019; see also Chapter 8). The latter was adopted by critical adult educators – "Habermas' projects are effectively adult learning projects" (Murphy and Fleming, 2010, p. 12) – as they recognised the fundamental role of adult education in sustaining democracy (learning to democratise, to be an active citizen and to act communicatively) and in building real democratic institutions that can withstand the corrosive effects of capitalism and state administration (Brookfield, 2005; Morrow & Torres, 2002). Given that Habermas' hope for the regeneration of democracy rests on adults' capacity to learn – learning is a social process that depends on adults' participation in communicative communities in which they seek to understand each other – Brookfield (2005, 2010) argues that the key to this lies in adult education. According to Habermas, adult learning is an integral part of communication. Since all humans communicate, learning is a natural phenomenon that can only be prevented by an act of repression. In a world where adults communicate regularly, the fundamental question, according to Habermas, is not how adults learn but, on the contrary, how it is possible that adults do not learn. In a society dominated by power and money, where the "colonisation of the lifeworld" happens, most communication is the very opposite of communicative action. In fact, communicative action is rare and needs to be deliberately encouraged. At this point, adult education takes on a special significance, because communicative action is something that adults can learn, and adult educators can teach it by fostering learning opportunities that enable democratic debate, by teaching adults to debate honestly so as to exercise democratic discourse and expand public space (Brookfield, 2005, p. 256; 2010, pp. 127–128).

The most influential author in the field of critical adult education who has applied Habermas' theoretical ideas – in addition to those of Freire and Marx – and based transformative learning theory on them, is Jack Mezirow (Connolly, 1996; Murphy & Fleming, 2010). This background gives transformative learning theory a “critical and social justice orientation” (Fleming et al., 2019, p. 8) and, at least in the European context, a basis in “social emancipatory learning” (Fleming et al., 2019, p. 21). According to Mezirow (1991), transformative learning is the process of bringing about change in a frame of reference. It refers to a change of perspective – a system of uncritically held beliefs – in order to become more inclusive, open, emotionally capable of change and reflection, to generate beliefs and opinions that are more truthful and justified. The focus is on individual change – change in one's worldview, behaviour, epistemology and ontology (Hoggan, 2016) – based on the individual's cognition and rationality, the capacity for critical reflection, without which there can be no transformative learning (Fleming et al., 2019).

Starting from this contextual background, the following section will highlight the topics that Sabina's research focused on and which form the three main thematic sections of the present monograph. Before that, let us briefly look at her problematisation of adult education policy and the participation of vulnerable groups in adult education.

At the level of adult education *policy*, Sabina noted that in most developed countries adult education did receive political support, but “mainly at the level of ideological discourse linked to labour market needs”, which means that adult education policy is mainly “economically rational and calculating”, rather than being “socially and developmentally oriented” (Jelenc Krašovec, 2010, p. 154). Influenced by neoliberalism and the discourse of lifelong learning, “in the 1990s adult education became a central element of national education policies, economies and welfare, and a key tool in equipping European citizens to compete in the global market” (Jelenc Krašovec, 2010, p. 154; see also Chapter 9). Consequently, the concept of “education as a public good, as a factor in the formation of a democratic welfare society”, as well as adult education in general and its impact on “maintaining the quality and dignity of human existence”, are declining under the influence of neoliberalism, the weakening of community values and the emphasis on individualism (Jelenc Krašovec, 2010, pp. 154–155). Slovenia has not been able to avoid these trends (Mikulec & Jelenc Krašovec, 2016). The adult education system, under the influence of the European adult education policy, has been increasingly exposed to “privatisation and marketisation pressures” and it has been losing its original role, which it used to have after Slovenia gained independence in providing “socially

equitable and universally accessible adult education aimed at the personal and social development and empowerment of all adults” (Jelenc Krašovec & Mikulec, 2017, p. 82).

On the issue of *participation* in adult education, particularly for adults from vulnerable social groups (e.g., prisoners, migrants, people with low education levels, etc.) or, in the parlance of international intergovernmental organisations, “low-skilled adults”, Sabina emphasised that the issue of participation is primarily a structural social problem. “The low participation of certain population groups in education is mainly the result of exclusionary social practices (including education) which are closely linked to the ideologies of power, the interests of capital, the strengthening of individualism and the erosion of social care by the state” (Jelenc Krašovec, 2012, p. 114). She concluded that without “appropriate critical social action, the situation of vulnerable social groups cannot be expected to change in any way” (Jelenc Krašovec, 2012, p. 124).

## 1.2 Learning and education of older adults in the community

Education is one of the ways in which we can combat older people’s social exclusion and marginalisation. The importance of education and learning for older people is confirmed by the findings of various research studies and international documents highlighting the positive impact of education and learning in old age on the older person’s health, quality of life, well-being, social activity and ability to gain and maintain power and influence (see, e.g., Findsen & Formosa, 2016; Kump & Jelenc Krašovec, 2010; Kump & Mikulec, 2017; Schmidt-Hertha et al., 2019; see also Chapters 4 and 6). At the same time, education is an element of the well-being of the local community since, in addition to learning, educational activities promote socialising, cooperation, the exchange of knowledge, skills, experience and information among older people and with members of younger generations, and solidarity is maintained (Cappeliez et al., 2008; Formosa et al., 2014; see also Chapter 7).

Sabina’s points of departure for studying older people’s learning and education in local communities were critical educational gerontology and critical gerontagogy (see also Chapter 6). The origins of critical educational gerontology can be traced back to Allman’s (1984) policy call regarding the education of the elderly, in which he argued that an increase in the quality of life of the elderly would not come about through any other learning experience than liberating education. The perspective

of critical educational gerontology involves raising awareness of the elderly as a collective body that is not only a recipient of help, but also a subject in the process of social transformation. Critical gerontology, as an educational practice of critical educational gerontology aimed at emancipating and empowering older people (Glendenning & Battersby, 1990), conceptualises teaching and learning as a collective and negotiated endeavour among older people. Such dialogue-based learning presupposes liberation and change (Battersby, 1987). Older people ought to gain more power and control over all aspects of educational activity, including the content, organisation and planning of learning programmes (Glendenning, 2000). Critical educational gerontology is thus rooted in “a radical attempt at overcoming the oppression that forces older people into ignorance, poverty and helplessness”, and it asserts that “older adults should control their own thinking and learning, and that they should have opportunities for further development, deliberation, questioning and reflection on what they already know and on new learning content” (Jelenc Krašovec & Hlebec, 2012, p. 7).

Subsequently, Sabina spent several years studying the motivations, barriers, range and conditions of older people’s learning and education, especially in local communities, in particular learning and education for older men (see Chapters 2–7). This research sought to improve the quality of older people’s education and learning. It examined how to develop more diverse and accessible educational opportunities for older people that meet the diverse needs of the older population and its different goals, as well as the needs of specific communities (Jelenc Krašovec et al., 2014, 2019; Jelenc Krašovec & Kump, 2009; Kump & Jelenc Krašovec, 2014). Sabina concluded that more attention should be paid to identifying older adults’ life circumstances and resulting educational needs and interests. This should be addressed by developing appropriate local and national education policies and by local authorities taking responsibility for providing educational opportunities and leisure activities. There is also a need to encourage educators and various volunteers to use their critical practices to create communities (see the importance of the role of “the shed coordinator” in Chapter 3 and “the geragogist” in Chapter 6) that will become learning spaces for diverse groups of older adults (Jelenc Krašovec, 2011c; Jelenc Krašovec & Kump, 2014; Kump & Jelenc Krašovec, 2010). This is particularly crucial for older men, as “informal spaces where men have the opportunity to socialise with each other can build a sense of reciprocity that connects older men to the community and enables them to contribute positively to their community in their own way” (Jelenc Krašovec et al., 2019, p. 13; see Chapters 2–5).

Sabina reminded us that older people are not always treated as an equally important part of their communities or equally involved in decision-making processes; they remain socially, culturally and/or economically disadvantaged, or experience such disadvantages due to their shared characteristics that differ from the dominant (and desirable) societal characteristics (see Chapter 2). Similarly, under neoliberal influences, public issues in later life are projected as the private troubles of the elderly. It is therefore essential to create and/or maintain a public space through adult education in communities that will revitalise the significance of the community, promote informal learning and strengthen civil society. Older people in particular can make a significant contribution to the development of their communities if public space is designed in a way that promotes democratic ways of co-existence (Findsen et al., 2017; Jelenc Krašovec, 2015, 2016; see Chapters 4 and 8).

### 1.3 Informal learning in public space and active democratic citizenship

Today, a large number of researchers seeking new ways of redefining the theory and practice of critical (emancipatory) education (e.g., Biesta & Leary, 2012; Sandlin et al., 2013, 2017; Wildemeersch, 2012, 2014) share the view that adult education needs to focus on “public pedagogy” – that is, the different forms, processes and spaces of education and learning that take place outside formal educational institutions, including popular culture (films, television, the Internet), informal educational institutions and public spaces (museums, parks, squares, zoos, monuments), dominant discourses (public policy, neoliberalism) and public intellectualism and social activism (Sandlin et al., 2013, p. 4) – these learning spaces help form adults’ selves (see also Chapters 8–10). Moreover, different spaces can either promote or hinder transformative learning, in which learners develop more open and inclusive worldviews and learn to recognise how unjust dominant ideologies are embedded in everyday situations.

The public sphere, as the sphere in which public relations can be established, is the space of civic action. But as Biesta (2011, 2012) observes, public space today is damaged or destroyed by the market relations of competition and financial gain and, as a consequence, the crisis of democracy. Citizens lack opportunities to practice citizenship – that is, opportunities for democratic engagement, debate, dissent and participation, and for translating private troubles into collective issues – through participation in open democratic experiments. Democracy is learnt from life, and learning democracy in this way is truly a lifelong task. In conclusion, the processes and practices that shape the everyday lives of children, adolescents and

adults contain important and influential “lessons” of democratic citizenship. Some of these lessons are positive, but often the messages are negative (Biesta, 2011, see also Chapter 8).

Citizenship is a dynamic, contextual, contested and multidimensional concept (see Chapter 11), because it contains four different dimensions relating to status, identity, civic virtues and agency (Schugurensky, 2010). This results in different conceptions of citizenship education: the liberal democratic tradition of “citizenship as status”, the republican tradition of “citizenship as activity”, and the communitarian tradition of “citizenship as identity” (Wildemeersch, 2017). Civic learning can be distinguished, *inter alia*, according to whether a) citizenship education serves to reproduce the existing socio-political order and to integrate individuals into that order (the so-called socialisation conception of citizenship), and b) whether civic learning contributes to political subjectivity and autonomy (the subjectification conception of citizenship) (Biesta, 2011).

For those authors who seek to redefine the theory and practice of critical (emancipatory) education (see Biesta, 2011, 2017; Biesta & Leary, 2012; Wildemeersch, 2012, 2017), democracy is a process of subjectification, a process in which new political identities and subjectivities emerge. In this sense, the democratic subject is not someone with a predetermined identity who can simply be taught; rather, they must be understood as someone who is constantly emerging in new and different ways through engagement in democratic processes and practices. In the subjectification concept of citizenship, such learning is related to exposure to and involvement in the experiment of democracy. In short, democratic education and active citizenship are learnt through participation in democratic practices, which are not necessarily related to the knowledge acquired to participate in society, but to practices in which all the potential members of a community, regardless of their status, can actively participate and speak as equal members of that community, thereby learning democratic practices (Mikulec, 2017).

A practice that promotes active citizenship and can be an important lesson in democratic citizenship is participatory budgeting. Its basic idea is to give citizens a certain amount of power over how municipalities spend a share of their money; that is to say, officially elected or appointed representatives give up some of their “power” and devolve it to the citizens in budget-related decisions. Participatory budgeting is therefore of paramount importance for learning citizenship and developing political capital, and thus people’s ability to impact political decisions (Goldfrank & Schugurensky, 2019).

While we are witnessing the shrinking and even destruction of public spaces and the marketisation and privatisation of space, Sabina's messages about the preservation of public space and the importance of learning in it are critical. Sabina (Jelenc Krašovec, 2015, 2017; Jelenc Krašovec et al., 2017) advocated open public spaces that play an important role in the social life of the community, and she highlighted the importance of learning and education in everyday life, where people live and work together – in the community (see Chapters 8–10). “Social change is generated at the level of the community, with all groups of the population working together towards solidarity, justice and acceptance of diversity. This is crucial for further reflection on the importance of creating, revitalising and preserving open public spaces that are accessible to a wide range of social groups” (Jelenc Krašovec, 2015, p. 65).

She was convinced that democracy is learnt through “training in democracy”, through practice, and that learning in the public sphere and public space can be understood as civic learning (Jelenc Krašovec et al., 2017). Following Biesta (2012) and his notion of public education, Sabina believed that “‘top-down’ educational interventions in public space should be as limited as possible (i.e. limited to specific events, spaces or occasional interventions) and that at least part of public space should be left as intact as possible” (Jelenc Krašovec, 2015, p. 64). However, as inequalities, intolerance and exclusion are our everyday reality, Sabina argued for the need to rethink

the significance and form of educational action in the public sphere whenever it is not ‘bottom-up’. How to encourage participants in activities in public spaces and ensure that educational interventions are, above all, constructive (and beneficial for the community) experiential and transformative learning? What should educational intervention in public spaces be, so that it promotes a critical re-evaluation and rejection of anti-democratic and militant movements that thrive in the ‘deadened’ public space? (Jelenc Krašovec, 2015, p. 64)

Learning in public space “takes place informally, in the context of other issues, it is spontaneous and unplanned [...], it is unintentional, often unconscious, and it fosters the growth of tacit knowledge” (Jelenc Krašovec, 2017, p. 4). Although this is invisible learning with tacit knowledge, it is a very important, because the learning “takes place during everyday actions of individuals who want to influence the quality of their lives, democratic practices, their own personal and possibly also professional lives” (Jelenc Krašovec, 2017, p. 4; see also Chapters 8–10). This is evident in Sabina's research on participatory democracy and participatory budgeting (Gregorčič & Jelenc Krašovec, 2016, 2018; Jelenc Krašovec & Gregorčič, 2017).



In these studies, the author finds that a) participatory democracy contributes to a more transparent, efficient, fair and democratic governance; b) it creates privileged spaces for learning since, in addition to civic virtues (solidarity, tolerance, openness, responsibility, respect), citizens develop social, cultural and political capital (the capacity to self-govern cities, to influence political decisions); c) citizens broaden their instrumental and technical knowledge of politics and citizenship, develop analytical, managerial and deliberative skills, and are able to successfully translate new understanding and competences into new social practices; and d) participatory democracy provides citizens with possibilities for (self-)transformation.

This kind of learning with tacit knowledge is an important activity for adult educators, which they need to “be aware of, discuss and promote” (Jelenc Krašovec, 2017, p. 5). In the context of promoting learning in public spaces, Sabina reflected on the role of adult educators in such activities (see Chapters 9 and 10). Drawing on discussions of public education (Biesta), public sociology and the public sociologist (Burawoy), and the public intellectual (Hall), she concluded that the adult educator should be

*a person who speaks and listens, but also learns and writes about the importance of preserving the public and learning through public communication and action. They should keep distance from the market, from the state, and maintain a critical stance towards political and economic influences, as this is essential for their credibility [...]. The public adult educator should defend the importance of the public versus the private, the open versus the closed, the unstructured versus the structured and the informal versus the formal. [...] we conclude that the public adult educator is a person who promotes and raises awareness of learning, verbalises its effects, draws attention to them and at the same time encourages their production. As part of the knowledge network or knowledge embedded in a network, as part of our interpersonal network, we can hope that in different structural social spaces (in the community, in the market, in the home, as citizens, as producers, as members of the world), we will be able to make use of the possibility of choice (Olivera, 2017), so that education and learning will not only occur in educational institutions, but at every level of social life, in every pore of our existence, in everyday activities, in a sustainable and dynamic way. This is our goal and learning task. (Jelenc Krašovec, 2017, pp. 5–6)*

To sum up, the task of adult educators is to contribute to the development of active civil societies, active communities, and open public spaces in which all members



of the community can participate, express their opinions and views as equals, and learn democratic practices that have the potential to create new ways of acting, new identities, new knowledge and new ways of co-existence.

#### 1.4 The professional development of adult educators and guidance and counselling in adult education

The research community (e.g., Egetenmeyer et al., 2019; Jarvis & Chadwick, 1991; Nuissl & Lattke, 2008) as well as international organisations active in adult education (e.g., DVV International, 2013) emphasise the importance of well-qualified staff working in adult education. Nevertheless, the question of whether or not adult education should be professionalised to a greater extent has been debated since the 1920s. One camp is in favour of greater professionalisation because it can help improve the quality and marginal status of adult education in society, while the other camp is concerned that professionalisation could lead to the marginalisation or exclusion of diverse voices and approaches in adult education (see, e.g., Grotlüschen et al., 2020; Merriam & Brockett, 2007). In addition, the range of professionals working in adult education is wide and varied, their opportunities for formal education and continuing professional development are few, they work in precarious forms of employment, and most adult educators also lack formal education required for the tasks – teaching, guidance and counselling, planning, etc. – they perform (Andersson et al., 2013; Jütte et al., 2011; Schwarz & Mikulec, 2020).

This disconnect between the two poles regarding professionalisation in adult education is also evident in Sabina's work (Jelenc Krašovec, 2009, 2011a, 2011b, 2014). On the one hand, she highlighted the need for the professional development of adult education practitioners, basing her argument on the role of "adult educators as facilitators of change in the individual" (Jelenc Krašovec, 2014, p. 2) and advocating the need to be familiar with the different philosophical and theoretical traditions in adult education,<sup>2</sup> because this is "what separates professionally well-qualified adult educators from those who are not. Professionally qualified adult educators are not only aware of what to do, but also of the principles and reasons behind their actions" (Jelenc Krašovec, 2014, p. 7). Correspondingly, she shared the

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<sup>2</sup> Sabina was aware that many consider adult education to be a field of practical action, and she emphasised that it cannot be developed without adequate reflection and theoretical underpinnings. She wrote: "However, it is precisely the practice of adult education that shows how power relations (in setting objectives, designing programmes, teaching methods, etc.) are a key component with a significant impact on the perpetuation of social inequalities and inequities. Practitioners are mainly concerned with questions of how to motivate marginalised groups for education, what methods to use when working with them, etc., while the causes of exclusion are hardly ever discussed" (Jelenc Krašovec, 2012, p. 115).

belief that guidance and counselling in adult education, which she herself worked on intensively, “can only be properly carried out by qualified counsellors, because quality guidance and counselling require specific conditions and specific expertise” (Jelenc Krašovec, 2011a, p. 62; see Chapters 12 and 13).

On the other hand, Sabina was fiercely critical of, in Habermasian terms, the “colonisation” of adult education, that is, the orientation of adult education towards “techniques and competences at the expense of social action” (Jelenc Krašovec, 2014, p. 10), of the reduction of the role of adult educators to the transmitters of knowledge and skills (Jelenc Krašovec, 2014, p. 13), of adult education oriented towards vocational education and training and the needs of the labour market, and, finally, of adult education reduced to the summative assessment of learning outcomes. Such colonisation and reduced professionalisation of adult education deprived Sabina of hope in both institutional formal adult education and the increased professionalisation of adult education. To paraphrase Theodor Adorno – who defined critical theory as a “message in a bottle” waiting to be opened in the near future (Morris, 2001) due to the apparent lack of addressees for the kind of liberating spirit that critical theory of society was supposed to awaken – Sabina did not leave this kind of liberating spirit in adult education for the future; instead, she identified it in learning and education that transpire outside educational institutions – “outside the organised and goal-oriented education that often makes people small and powerless” (Jelenc Krašovec, 2017, p. 4) – in learning and education in everyday activities that address the needs of communities (see also Chapter 8).

## 1.5 Conclusion

Sabina’s thought and action were part of the tradition of critical/radical adult education. As such, her work highlighted a) the importance of education in the community; b) the belief that education can create a better world; c) the importance of education for the empowerment of marginalised social groups; and d) the importance of actively practising democracy and engaging citizens in public affairs. Sabina’s commitment to and advocacy of the orientation of adult education towards the social activation of adults, which – with the rise of individualism, populism and the emergence of authoritarian illiberal democracies in Europe – is more vital than ever, should not be ignored either at the level of adult education policy or at the level of adult education practice. We have already mentioned that Sabina’s thought draws on the currents coming into the field of adult education from poststructuralism and phenomenology, raising questions about the need to redefine the theory and practice of critical (emancipatory) education. Namely, various authors (see

Biesta & Leary, 2012; Friesen, 2021; Sandlin et al., 2013; Wildemeersch, 2014) have identified certain blind spots in this type of education (e.g., in the emancipatory authority of the teacher-explicator, the empowering dialogue, the understanding of truth that is uncontaminated by power relations; see also Kroflič, 2018, pp. 86–88; Mikulec, 2019, pp. 107–114). The beginnings of these considerations are evident in Sabina’s last texts, although they were not yet systematically developed. Perhaps this is most clearly reflected in her rejection of institutionalised adult education and the role of the (critical) adult educator in educational institutions, and in her search for new spaces of hope and practices of selfhood in self-organised local communities and the importance of informal learning that occurs in these communities, even though she was not yet able to formulate clear theoretical or practical answers on how to act as an adult educator in such communities. Let this remain our task for the future – to further explore the possibilities for emancipatory adult education, both in theory and in practice.

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## 2 **Uvod v andragoško dediščino Sabine Jelenc Krašovec: Transformativna moč učenja in izobraževanja odraslih**

*Borut Mikulec in Sonja Kump*

*[V]erjeti v moč učenja skozi vse življenje nam omogoča nove stvari: preoblikovanje identitet, učinkovito sodelovanje in komuniciranje ne glede na starost, kulturo in kraj ter oblikovanje boljših družb (Findsen, Golding, Jelenc Krašovec in Schmidt-Hertha, 2017, str. 511).*

### 2.1 **Uvod**

V svojih delih, predvsem v zadnjem desetletnem raziskovalnem obdobju, se je Sabina zavzemala za izobraževanje odraslih, ki: a) je pomemben dejavnik političnega, socialnega in kulturnega razvoja družbe; b) je povezano z družbenimi gibanji in razvojem civilne družbe; c) problematizira vpliv izobraževanja na vzpostavljanje odnosov moči v družbi; d) ima pomembno vlogo pri vzpostavljanju demokratične komunikacije, demokratizaciji družbe in ozaveščanju o hegemonskih (družbenih in političnih) praksah, v katerih ljudje živijo; e) vodi k spremenjenemu pogledu na svet in k družbeni akciji; ter f) krepi zmožnosti izobraževalcev odraslih za javno komunikacijo in delovanje s kritično distanco do političnih in ekonomskih vplivov (npr. Gregorčič in Jelenc Krašovec, 2018; Jelenc Krašovec, 2010, 2012, 2015, 2017; Jelenc Krašovec in Hlebec, 2012). Nekateri ključni koncepti, ki jih je preučevala v svojih delih, so: priložnostno učenje, transformativno učenje, učenje in izobraževanje v skupnosti, (dejavno) staranje, socialna pravičnost, marginalizacija (starejših) odraslih, učenje v odprtih javnih prostorih, javno dobro, javna vzgoja (*public pedagogy*), »javni« andragog, dejavna državljskost, participativna demokracija in participatorni proračun.

Na podlagi navedenega ni težko prepoznati, da se njeno delo teoretsko naslanja in črpa predvsem iz tradicije kritičnega oz. radikalnega izobraževanja odraslih ali širše iz kritične teorije družbe frankfurtske šole (predvsem Habermasa), čeprav se spogleduje tudi s poststrukturalizmom (pri Foucaultovem pojmovanju moči), fenomenologijo (Arendtovim pojmovanjem javnega prostora) in etnometodologijo (etnometodološke raziskave Garfinkela).

Avtorji frankfurtske šole so poudarili pomen človeškega delovanja za dosego radikalne družbene spremembe, pri čemer so razvijali teorijo s praktičnim namenom,

opirajoč se na 11. Marxovo tezo o Feuerbachu. Ni jim šlo samo za teoretsko interpretiranje in razumevanje sveta, ampak za spremembo sveta, v katerem se realizira človeški emancipatorni potencial. Kot pravi Alway (1995):

Teorija s praktičnim namenom ne išče samo razumevanja sveta, temveč tudi način, kako ga preoblikovati. Praktični namen take teorije je – nje-na usmeritev k spreminjanju sveta – način izražanja emancipatorne vizije. Taka vizija vsebuje dva elementa. Prvi zajema koncept boljšega sveta, predstavo o tem, kakšen bi lahko (oziroma naj bi) svet bil [...] Drugi vsebuje presojo, kako bi se lahko ta svet uresničil [...] (str. 2).

Po Brookfieldu (2005) je za kritično teorijo frankfurtske šole med drugim značilno, da: a) je trdno zavezana določeni politični analizi (kapitalistični eksploataciji); b) si prizadeva ljudem zagotoviti znanje in razumevanje, ki sta potrebna za njihovo osvoboditev, za znanje, s katerim bodo ljudje lahko spremenili svet; ter c) je normativno utemeljena (prizadeva si za pošteno in pravično družbo, za humanost ljudi).

Na področju izobraževanja odraslih se je kritična teorija družbe manifestirala kot kritično oz. radikalno izobraževanje odraslih, ki ima svojo dolgo tradicijo (gl. npr. Kump, 2012; Popović in Koulaouzides, 2017). Le-to se zavzema za pomen kritičnega razmišljanja ter opolnomočenje posameznikov in skupin z namenom spreminjanja družbenega sistema – kritičen posameznik je tisti, ki je opolnomočen za iskanje pravičnosti, za iskanje emancipacije –, kritiko ideologije in družbena gibanja kot prostore učenja odraslih, ter opozarja, da izobraževanje ni nevtralnno, ampak je tesno povezano s hegemonskimi in kontrahegemonskimi interesi znotraj določene družbe (Mayo, 2009; Morrow in Torres, 2002). Radikalnost izobraževanja se kaže v prizadevanju, da ljudje spremenijo obstoječe pogoje življenja, ne pa, da se jim prilagajajo. Ključna referenca za tovrstno izobraževanje je Paulo Freire,<sup>1</sup> ki uživa »ikonični status« (Mayo, 2009, str. 270; Torres, 2019) med kritičnimi izobraževalci odraslih. Freire (2005) se je zavzemal za transformativno učenje, ki poteka kot ozaveščanje (*conscientização*) (gl. tudi poglavji 2 in 3); to je proces, v katerem učeči se razvijajo zavedanje o ekonomskih, tehnoloških, političnih, kulturnih strukturah v družbi, ki prispevajo k neenakosti in zatiranju, pri čemer je bistveno, da učeči se reflektirajo svoj svet in ga tako tudi spremenijo, kar prinese osvoboditev tako na osebni kot družbeni ravni. Ozaveščanje torej poteka prek »praxis«, z združitvijo akcije (delovanja) in refleksije (mišljenja) o svetu, da bi ga spremenili. V Freirejevi »dialoški« logiki emancipacije (Biesta, 2017; Biesta in Leary, 2012) je emancipacija razumljena kot proces skupnega odkrivanja zatiralskih struktur, procesov in praks,

1 Na kritično oz. radikalno izobraževanje odraslih so pomembno vplivali tako avtorji kritične pedagogike (npr. Peter McLaren, Michael Apple, Stanley Aronowitz, Henry Giroux, Ira Shor), kot tudi Ivan Illich, Ettore Gelpi, Michel Foucault, Antonio Gramsci idr. (gl. Mayo, 2009; Torres, 2019).

v katerem sta učitelj in udeleženec izobraževanja pozicionirana kot »sosubjekta«. Eden od najpomembnejših Freirejevih prispevkov k izobraževanju – k njegovemu politično-izobraževalnemu projektu, usmerjenemu k humanizaciji – je, kot ugotavlja Schugurensky (2014) ta, da je vzpostavil eksplicitno povezavo med izobraževanjem, močjo (*power*) in politiko, umestil to v etični in filozofski okvir, ki poudarja človekovo avtonomijo, pravičnost in svobodo ter jo dopolnil z vizijo upanja. Za tovrstno izobraževanje je torej ključno, da poleg kritike različnih oblik zatiranja gradi na viziji, upanju in utopiji o možnem boljšem svetu, s čimer se na primer izogne današnji fatalistični neoliberalni agendi, ki zanika možnosti drugačnega sveta (Ireland, 2018).

Freirejev koncept avtentičnega dialoga med izobraževalcem in učečim se (več o tem gl. v Mikulec, 2019, str. 60–61) njegove ideje povezuje z Jürgenom Habermasom (1984, 1987) ter njegovo teorijo komunikativnega delovanja in idealne govorne situacije (Mayo, 2009; Morrow in Torres, 2002; Torres, 2019; gl. tudi poglavje 8). Slednjo so posvojili kritični izobraževalci odraslih – »Habermasovi projekti so dejansko projekti izobraževanja odraslih« (Murphy in Fleming, 2010, str. 12) –, saj so v njej prepoznali temeljno vlogo izobraževanja odraslih pri ohranjanju demokracije (učenju demokratizacije, dejavnega državljanstva in komunikativnega delovanja) in vzpostavitvi dejanskih demokratičnih institucij, ki lahko vzdržijo korozivne učinke kapitalizma in državne administracije (Brookfield, 2005; Morrow in Torres, 2002). Glede na to, da se Habermasovo upanje pri regeneraciji demokracije naslanja na zmožnost odraslih za učenje – učenje je družbeni proces, odvisen od udeležbe odraslih v komunikacijskih skupnostih, v katerih si prizadevajo za medsebojno razumevanje –, Brookfield (2005, 2010) meni, da je ključ za to upanje prav izobraževanje odraslih. Učenje odraslih je po Habermasu sestavni del komunikacije. Glede na to, da vsi ljudje komuniciramo, je učenje naravni pojav, ki ga lahko prepreči samo akt zatiranja. V svetu, kjer odrasli redno komunicirajo, se temeljno vprašanje po Habermasu ne glasi, kako se odrasli učijo, ampak ravno nasprotno, kako to, da se odrasli ne učijo. V družbi, ki ji dominirata moč in denar, kjer se dogaja »kolonizacija življenjskega sveta«, je večina komunikacije ravno nasprotna komunikativnemu delovanju. Pravzaprav je komunikativno delovanje redko v življenju in ga je treba načrtno spodbujati. Na tej točki dobi izobraževanje odraslih poseben pomen, saj je komunikativno delovanje nekaj, česar se odrasli lahko naučijo, izobraževalci odraslih pa lahko orientacijo h komunikativnemu delovanju tudi učijo; s spodbujanjem priložnosti za učenje, ki teži k demokratičnemu razpravljanju, z učenjem odraslih za iskreno razpravljanje, s katerim lahko odrasli uresničujejo demokratični govor in širijo javni prostor (Brookfield, 2005, str. 256; 2010, str. 127–128).

Najzaslužnejši avtor, ki je na področju kritičnega izobraževanja odraslih apliciral Habermasove teoretske ideje – poleg teh pa tudi Freirejeve in Marxove – in na tej podlagi utemeljil teorijo transformativnega učenja, je Jack Mezirow (Connolly, 1996; Murphy in Fleming, 2010). To ozadje daje teoriji transformativnega učenja »kritično usmeritev in usmerjenost k socialni pravičnosti« (Fleming idr., 2019, str. 8) ter, vsaj v evropskem prostoru, podlago v »družbeno emancipatornem učenju in izobraževanju (Fleming idr., 2019, str. 21). Transformativno učenje po Mezirowu (1991) pomeni proces uresničevanja spremembe v referenčnem okviru. Nanaša se na spremembo perspektive, to je na sistem nekritično prevzetih prepričanj, da bi postali bolj inkluzivni, odprti, emocionalno zmožni spremembe in reflektivni, da bi ustvarili prepričanja in mnenja, ki so bolj resnična in upravičena. Poudarek je na spremembi posameznika – spremembi njegovega svetovnega nazora, vedenja, epistemologije in ontologije (Hoggan, 2016) –, ki temelji na kogniciji in racionalnosti posameznika oz. na zmožnosti kritične refleksije, brez katere tudi ni transformativnega učenja (Fleming idr., 2019).

Izhajajoč iz predstavljenega kontekstualnega ozadja, bomo v nadaljevanju osvetlili teme, ki se jim je Sabina raziskovalno posvečala in sestavljajo tri temeljne vsebinske sklope pričujoče monografije. Še pred tem pa se na kratko ustavimo pri njenem problematiziranju politike izobraževanja odraslih in participacije ranljivih skupin v izobraževanju odraslih.

Na ravni *politike* izobraževanja odraslih ugotavlja, da je v večini razvitih držav izobraževanje odraslih res da dobilo politično podporo, vendar »predvsem na ravni ideološkega diskurza, povezanega s potrebami trga dela«, kar pomeni, da je politika izobraževanja odraslih zlasti »ekonomsko racionalna in preračunljiva«, namesto da bi bila »družbeno in razvojno naravnana« (Jelenc Krašovec, 2010, str. 154). Pod vplivom neoliberalizma in diskurza vseživljenjskega učenja je v »90. letih 20. stoletja izobraževanje odraslih postalo osrednji element nacionalnih izobraževalnih politik, ekonomije in blaginje in ključno orodje pri opremljanju evropskih državljanov za konkurenčnost na globalnem trgu« (Jelenc Krašovec, 2010, str. 154; gl. tudi poglavje 9). Posledično pod vplivi neoliberalizma, z razkrojem vrednot skupnosti in poudarjanjem individualizma slabi tako koncept »izobraževanja kot javnega dobrega, kot dejavnika oblikovanja demokratične družbe blaginje«, kakor tudi splošno izobraževanje odraslih in njegovi vplivi na »ohranjanje kakovosti in dostojnosti človeškega bivanja« (Jelenc Krašovec, 2010, str. 154–155). Tovrstnim trendom se nismo izognili niti v Sloveniji (Mikulec in Jelenc Krašovec, 2016), kjer je sistem izobraževanja odraslih, tudi pod vplivi evropske politike izobraževanja odraslih, vse bolj izpostavljen »pritiskom privatizacije in potrženja« ter izgublja svojo

izhodiščno vlogo, ki jo je imel po osamosvojitvi, to je pri zagotavljanju »družbeno pravičnega in vsem dostopnega IO [izobraževanja odraslih], ki je bilo namenjeno osebnemu in družbenemu razvoju ter opolnomočenju vseh odraslih« (Jelenc Krašovec in Mikulec, 2017, str. 82).

Pri vprašanju *participacije* v izobraževanju odraslih, še posebej tistih odraslih, ki prihajajo iz ranljivih družbenih skupin (npr. zaporniki, migranti, nizko izobraženi itd.), oz. rečeno z besednjakom mednarodnih medvladnih organizacij »odraslimi z nizkimi spretnostmi«, pa je opozorila, da gre pri vprašanju participacije v prvi vrsti za strukturni družbeni problem. »Nizka udeležba nekaterih skupin prebivalstva v izobraževanju je zlasti posledica izključevalnih družbenih praks (tudi izobraževanja), ki so tesno povezane z ideologijami moči, interesi kapitala, krepitvijo individualizma ter zmanjševanjem socialne skrbi s strani države« (Jelenc Krašovec, 2012, str. 114). In sklenila, da brez »ustrezne kritične družbene akcije ni mogoče pričakovati, da bi se položaj ranljivih družbenih skupin kakorkoli spremenil« (Jelenc Krašovec, 2012, str. 124).

## 2.2 Učenje in izobraževanje starejših v skupnosti

Enega od dejavnikov, s katerim se lahko bojujemo proti socialni izključenosti in marginalizaciji starejših, predstavlja izobraževanje. Pomen izobraževanja in učenja starejših potrjujejo ugotovitve različnih raziskav in mednarodnih dokumentov, ki poudarjajo pozitiven vpliv izobraževanja in učenja v starosti na zdravje, kakovost življenja, dobro počutje, socialno dejavnost starejše osebe in njene možnosti pridobivanja ter ohranjanja moči in vpliva (gl. npr. Findsen in Formosa, 2016; Kump in Jelenc Krašovec, 2010; Kump in Mikulec, 2017; Schmidt-Hertha idr., 2019; gl. tudi poglavji 4 in 6). Hkrati pa je izobraževanje tudi element blaginje lokalne skupnosti, saj se z izobraževalnimi dejavnostmi poleg učenja spodbujajo druženje, sodelovanje, izmenjava znanja, spretnosti, izkušenj in informacij med starejšimi samimi ter tudi s pripadniki mlajših generacij, ohranja se solidarnost (Cappeliez idr., 2008; Formosa idr., 2014; gl. tudi poglavje 7).

Izhodišče za motrenje učenja in izobraževanja starejših v lokalnih skupnostih sta Sabini predstavljali kritična izobraževalna gerontologija in kritična gerontagogika (gl. tudi poglavje 6). Začetki kritične izobraževalne gerontologije so povezani z Allmanovim (1984) političnim pozivom glede izobraževanja starejših, v katerem trdi, da do dviga kakovosti življenja starejših ljudi ne bo prišlo s kakršnokoli učno izkušnjo, ampak le s pomočjo osvobajajočega izobraževanja. Perspektiva kritične izobraževalne gerontologije vključuje širjenje zavesti o starejših kot kolektivnemu

telesu, ki ni le prejemnik pomoči, ampak je tudi subjekt procesa socialne transformacije. Kritična gerontogogika kot izobraževalna praksa kritične izobraževalne gerontologije, katere namen je emancipacija ter pridobitev moči in vpliva starejših (Glendenning in Battersby, 1990), poučevanje in učenje pojmuje kot kolektivno in pogajalsko prizadevanje med starejšimi. Takšno učenje, ki poteka na osnovi dialoga, predpostavlja osvobajanje in spreminjanje (Battersby, 1987). Starejši naj bi pridobili več moči in nadzora nad vsemi vidiki izobraževalne dejavnosti, vključno z vsebino, organizacijo in načrtovanjem učnega programa (Glendenning, 2000). Kritična izobraževalna gerontologija torej izhaja iz »radikalnega prizadevanja, da se preseže zatiranje, ki spravlja starejše v nevednost, revščino in nebogljenost«, ter zagovarja stališče, »da starejši odrasli sami nadzirajo svoje mišljenje in učenje, poleg tega pa imajo možnosti za nadaljnji razvoj, razmišljanje, spraševanje in reflektiranje o tistem, kar že vedo, ali pa o novih vsebinah učenja« (Jelenc Krašovec in Hlebec, 2012, str. 7).

V tem duhu je Sabina več let preučevala motive, ovire, ponudbo in pogoje učenja in izobraževanja starejših ljudi, še posebej v okviru lokalnih skupnosti, ter učenje in izobraževanje starejših moških (gl. poglavja 2–7). V teh raziskavah je iskala rešitve za izboljšanje kakovosti izobraževanja in učenja starejših, in sicer kako razvijati vsebinsko bolj raznolike in dostopne možnosti izobraževanja starejših, ki bodo ustrezale različnim potrebam populacije starejših in njenim različnim ciljem, pa tudi v skladu s potrebami določenih skupnosti (Jelenc Krašovec idr., 2014, 2019; Jelenc Krašovec in Kump, 2009; Kump in Jelenc Krašovec, 2014). Ugotavljala je, da bi bilo treba večjo pozornost nameniti preučevanju življenjskih okoliščin ter iz njih izhajajočih izobraževalnih potreb in interesov starejših odraslih. Tega bi se bilo treba lotiti s pripravljanjem ustrezne lokalne in nacionalne izobraževalne politike ter s prevzemom odgovornosti lokalnih uprav za zagotavljanje možnosti izobraževanja in prostočasnih dejavnosti. Potrebno pa bi bilo tudi spodbujanje izobraževalcev in različnih prostovoljcev, da s svojimi kritičnimi praksami ustvarjajo skupnosti (gl. pomen vloge »koordinatorja moških lop« v poglavju 3 ter »geragoga« v poglavju 6), ki bodo učni prostori za raznolike skupine starejših odraslih (Jelenc Krašovec, 2011c; Jelenc Krašovec in Kump, 2014; Kump in Jelenc Krašovec, 2010). To je ključnega pomena še posebej za starejše moške, saj »lahko neformalni prostori, kjer imajo moški možnost medsebojnega druženja, gradijo občutek vzajemnosti, ki starejše moške povezuje s skupnostjo in jim omogoča, da na svoj način pozitivno prispevajo k svoji skupnosti« (Jelenc Krašovec idr., 2019, str. 13; gl. poglavja 2–5).

Ob tem nas Sabina opozarja tudi na to, da starejši niso vedno obravnavani kot enako pomemben del svojih skupnosti in enakovredno vključeni v procese odločanja,

ampak so večinoma socialno, kulturno in/ali ekonomsko prikrajšani oz. to prikrajšanost tako doživljajo zaradi skupnih značilnosti, ki odstopajo od prevladujočih (in zaželenih) družbenih značilnosti (gl. poglavje 2). Prav tako se pod neoliberalnimi vplivi javna vprašanja v poznejšem življenjskem obdobju projicirajo kot zasebne težave starejših. Zato je z izobraževanjem odraslih v skupnostih nujno vzpostavljati in/ali ohranjati takšen javni prostor, ki bo omogočal oživitev pomena skupnosti, spodbujal priložnostno učenje in krepil civilno družbo, pri čemer lahko ravno starejši bistveno pripomorejo k razvoju svojih skupnosti, v kolikor je javni prostor zasnovan na način, da spodbuja demokratične načine skupnega življenja (Findsen idr., 2017; Jelenc Krašovec, 2015, 2016; gl. poglavji 4 in 8).

### 2.3 Priložnostno učenje v javnem prostoru ter dejavna demokratična državljskost

Veliko število raziskovalcev, ki iščejo nove načine redefiniranja teorije in prakse kritičnega (emancipatornega) izobraževanja (npr. Biesta in Leary, 2012; Sandlin idr., 2013, 2017; Wildemeersch, 2012, 2014), danes deli mnenje, da se je na področju izobraževanja odraslih treba osredotočiti tudi na preučevanje »javne vzgoje« (*public pedagogy*) – to je na različne oblike, procese in prostore izobraževanja in učenja, ki potekajo in se izvajajo zunaj formalnih izobraževalnih institucij, vključno s popularno kulturo (filmi, televizija, internet), priložnostnimi izobraževalnimi institucijami in javnimi prostori (muzeji, parki, trgi, živalskimi vrtovi, spomeniki), dominantnimi diskurzji (javna politika, neoliberalizem) ter javnim intelektualizmom in družbenim aktivizmom (Sandlin idr., 2013, str. 4) –, saj se tudi skozi te prostore učenja oblikujejo sebstva odraslih (gl. tudi poglavja 8–10). Še več, različni prostori lahko spodbujajo ali ovirajo tudi transformativno učenje, to je učenje, pri katerem učeči se razvijajo bolj odprte in inkluzivne svetovne nazore ter se učijo prepoznavati, kako so nepravilne prevladujoče ideologije vgrajene v vsakodnevne situacije.

Javna sfera kot sfera, v kateri se lahko vzpostavijo javni odnosi, predstavlja prostor državljskega delovanja. A kot ugotavlja Biesta (2011, 2012), je javni prostor danes načet ali uničen s tržnimi odnosi tekmovalnosti in finančnih dobičkov, iz česar izhaja tudi kriza demokracije, saj državljanom manjkajo priložnosti za prakticiranje državljanstva – to je priložnosti za demokratično vključenost, razpravo, nasprotovanje in participacijo ter za prevajanje zasebnih težav v kolektivna vprašanja – skozi udeležbo v odprtih demokratičnih eksperimentih. Demokracije se učimo iz življenja in tovrstno učenje demokracije predstavlja resnično vseživljenjsko nalogo. Torej, procesi in prakse, ki oblikujejo vsakdanja življena otrok, mladostnikov in



odraslih, vsebujejo pomembne in vplivne »lekcije« demokratičnega državljanstva. Nekatero od teh lekcij so pozitivne, večkrat pa so sporočila tudi negativna (Biesta, 2011, gl. tudi poglavje 8).

Državljanstvo je dinamičen, kontekstualen, izpodbijan in multidimenzionalen koncept (gl. tudi poglavje 11), ker vsebuje štiri različne dimenzije, ki se nanašajo na status, identiteto, državljanske vrline in avtonomijo (Schugurensky, 2010), iz česar sledijo tudi različna pojmovanja državljanske vzgoje: liberalno-demokratiška tradicija »državljanstva kot statusa«, republikanska tradicija »državljanstva kot prakse« ter komunitarna tradicija »državljanstva kot identitete« (Wildemeersch, 2017). Učenje državljanstva lahko med drugim razlikujemo glede na to: ali (a) državljanska vzgoja služi reprodukciji obstoječega družbeno-političnega reda oz. vključevanju posameznikov v ta red (t. i. socializacijski koncept državljanstva), ter (b) ali državljansko učenje prispeva k politični subjektivnosti in avtonomiji (subjektifikacijski koncept državljanstva) (Biesta, 2011).

Demokracija je za avtorje, ki si prizadevajo za redefiniranje teorije in prakse kritičnega (emancipatornega) izobraževanja (gl. Biesta, 2011, 2017; Biesta in Leary, 2012; Wildemeersch, 2012, 2017), proces subjektifikacije, to je proces, v katerem vzniknejo nove politične identitete in subjektivnosti. V tem smislu demokratični subjekt ni nekdo z vnaprej določeno identiteto, ki se ga lahko enostavno poučuje ali uči, ampak ga je treba razumeti kot nekoga, ki vedno znova vznikna na nove in različne načine prek vključenosti v demokratične procese in prakse. V subjektifikacijskem konceptu državljanstva ima tako učenje opraviti z izpostavljenostjo in vključenostjo v eksperiment demokracije. Skratka, demokratične vzgoje in dejavnega državljanstva se učimo skozi participacijo v demokratičnih praksah, ki niso povezane z nujno pridobljenim znanjem za participacijo v družbi, ampak s prakso, v kateri lahko vsi potencialni člani neke skupnosti, ne glede na njihov status, aktivno participirajo in govorijo kot njeni enakovredni člani ter se tako učijo demokratičnih praks (Mikulec, 2017).

Ena od praks, ki spodbuja dejavno državljanstvo ter lahko predstavlja pomembno lekcijo demokratičnega državljanstva, je participatorni proračun. Njegova osnovna ideja je omogočiti občanom določeno mero moči odločanja o tem, kako (mestne) občine porabijo določen del svojega denarja; uradno izvoljeni ali imenovani predstavniki se torej odpovejo določeni meri svoje »moči« in jo v odločitvah o proračunu prenesejo na vsakodnevne državljanke. Participatorni proračun je torej izrednega pomena za učenje državljanstva in razvoj političnega kapitala, to je zmožnost ljudi vplivati na politične odločitve (Goldfrank in Schugurensky, 2019).



V času, ko smo priče krčenju in celo uničevanju javnih prostorov ter potrženju in privatizaciji prostora, so pomembna Sabinina sporočila o ohranjanju javnega prostora in pomenu učenja v njem. Sabina (Jelenc Krašovec, 2015, 2017; Jelenc Krašovec idr., 2017) se je zavzemala za odprte javne prostore, ki imajo pomembno vlogo v družbenem življenju skupnosti, ter je zato opozarjala na pomen učenja in izobraževanja v vsakdanjem življenju, tam, kjer ljudje živijo in sodelujejo, torej v skupnosti (gl. poglavja 8–10). »Družbene spremembe se generirajo na ravni skupnosti, s sodelovanjem vseh skupin prebivalstva, ki si prizadevajo za solidarnost, pravičnost in sprejemanje različnosti. To je ključno za nadaljnji premislek o pomenu ustvarjanja, oživljanja in ohranjanja javnih odprtih prostorov, ki bodo na voljo najrazličnejšim družbenim skupinam« (Jelenc Krašovec, 2015, str. 65).

Bila je prepričana, da se demokracije učimo prek »urjenja v demokraciji«, skozi prakso ter da lahko učenje v javni sferi in javnem prostoru razumemo kot državljansko učenje (Jelenc Krašovec idr., 2017). Sledeč Biesti (2012) in njegovem pojmovanju javne vzgoje Sabina meni, »da bi morale biti izobraževalne intervencije v javni prostor 'od zgoraj navzdol' čim manjše (ali omejene na določene dogodke, prostore ali občasne intervencije) in da bi morali vsaj del javnega prostora pustiti čim bolj nedotaknjen« (Jelenc Krašovec, 2015, str. 64). Ker pa so neenakosti, nestrpnost in izključenost naša vsakdanja realnost, opozarja, da je treba ponovno premisliti,

kakšen pomen ima in kako naj bo načrtovano izobraževalno delovanje v javnem prostoru, kadar ne poteka 'od spodaj navzgor'. Kako spodbujati udeležence dejavnosti v javnih prostorih, da bodo izobraževalni posegi pomenili zlasti konstruktivno (in tudi za skupnost koristno) izkušnjsko in transformativno učenje? Kakšna naj bo izobraževalna intervencija v javnih prostorih, da bo spodbujala tudi kritično prevrednotenje in zavračanje antidemokratskih in militantnih gibanj, ki prosperirajo zlasti v 'omrtvičenem' javnem prostoru? (Jelenc Krašovec, 2015, str. 64)

Učenje v javnem prostoru »poteka priložnostno, ob reševanju drugih vprašanj, stihjsko in nenačrtovano [...], je nenamembno, pogosto tudi nezavedno, spodbuja pa razrast tihega znanja« (Jelenc Krašovec, 2017, str. 4). Čeprav gre za nevidno učenje s tihim znanjem, gre za zelo pomembno učenje, »ki poteka ob vsakodnevnem delovanju posameznikov, ki želijo vplivati na kakovost svojega življenja, na demokratične prakse, na svoje osebno, lahko pa tudi strokovno življenje« (Jelenc Krašovec, 2017, str. 4; gl. tudi poglavja 8–10), kar kažejo njene raziskave o participatorni demokraciji in participatornem proračunu (Gregorčič in Jelenc Krašovec, 2016, 2018; Jelenc Krašovec in Gregorčič, 2017). V teh raziskavah avtorici ugotavljata, da: (a) participativna demokracija pripomore k bolj transparentnemu,

učinkovitemu, pravičnemu in demokratičnemu načinu upravljanja; (b) ustvarja privilegirane prostore učenja, saj poleg državljanskih vrlin (solidarnost, toleranca, odprtost, odgovornost, spoštovanje) državljani razvijejo tudi socialni, kulturni in politični kapital (spodobnost za samoupravljanje mest, za vplivanje na politične odločitve); (c) državljani okrepijo instrumentalno in tehnično znanje o politiki in državljanstvu, razvijejo analitične, vodstvene in posvetovalne sposobnosti ter so zmožni nova razumevanja in sposobnosti uspešno prenašati v nove družbene prakse; (d) participatorna demokracija meščanom odpira možnosti za (samo)transformacijo.

Tovrstno učenje s tihim znanjem pa je za izobraževalce odraslih pomembna dejavnost, ki jo morajo le-ti »ozavestiti, o njej razpravljati in jo spodbujati« (Jelenc Krašovec, 2017, str. 5). V kontekstu spodbujanja učenja v javnem prostoru je razmišljala o vlogi izobraževalcev odraslih v tovrstnih dejavnostih (gl. poglavji 9 in 10). Na temelju razprav o javni vzgoji (Biesta), javni sociologiji in javnem sociologu (Burawoy) ter javnem intelektualcu (Hall) ugotavlja, da naj bi bil andragog/izobraževalec odraslih

*oseba, ki govori in posluša, a se hkrati tudi uči in piše o pomenu obranjanja javnosti ter učenju skozi javno komunikacijo in delovanje. Ohranjal naj bi razdaljo do trga, do države in obdržal kritično stališče do političnih in ekonomskih vplivov, saj je to bistveno za njegovo verodostojnost [...]. Javni andragog naj bi zagovarjal pomen javnega proti zasebnemu, odprtega proti zaprtemu, nestrukturiranega proti strukturiranemu in priložnostnega proti formalnemu. [...] sklepamo, da je javni andragog oseba, ki spodbuja in ozavešča učenje, njegove učinke verbalizira, opozarja nanje in hkrati spodbuja njihovo nastajanje. Kot del mreže znanja ali znanja v omrežju, kot del našega medosebnega omrežja lahko upamo, da nam bo v različnih strukturnih družbenih prostorih (v skupnosti, na trgu, doma, kot državljani, kot proizvajalci, kot člani sveta) uspelo izkoristiti možnost izbire (Olivera, 2017), in sicer, da izobraževanje in učenje ne bosta potekali le v izobraževalnih institucijah, temveč na vsaki ravni družbenega življenja, v vsaki pori našega bivanja, v vsakdanjih dejavnostih, trajno in dinamično. Ravno to je cilj in naša učna naloga. (Jelenc Krašovec, 2017, str. 5–6)*

Skratka, naloga izobraževalcev odraslih je prispevati k vzpostavitvi aktivne civilne družbe, dejavnih skupnosti, odprtih javnih prostorov, v katerih bodo lahko vsi člani skupnosti participirali, izražali svoja mnenja in poglede kot medsebojno enakovredni ter se učili demokratičnih praks, ki imajo potencial, da ustvarijo nove načine delovanja, nove identitete, novo znanje ter nove načine skupnega sobivanja.

## 2.4 Profesionalni razvoj izobraževalcev odraslih in svetovanje v izobraževanju odraslih

Raziskovalna skupnost (npr. Egetenmeyer idr., 2019; Jarvis in Chadwick, 1991; Nuisl in Lattke, 2008) kot tudi mednarodne organizacije, aktivne na področju izobraževanja odraslih (npr. DVV International, 2013), poudarjajo pomen dobro usposobljenega osebja, ki dela na področju izobraževanja odraslih. Kljub temu se o vprašanju, ali naj se izobraževanje odraslih v večji meri profesionalizira ali ne, razpravlja že od 20. let 20. stoletja dalje. En tabor je naklonjen večji profesionalizaciji, ker lahko le ta pripomore k izboljšanju kakovosti in obrobne statusa, ki ga ima izobraževanje odraslih v družbi, drug tabor pa ima pomisleke, da bi profesionalizacija lahko povzročila marginalizacijo ali izključitev različnih glasov in pristopov na področju izobraževanja odraslih (gl. npr. Grotlüschen idr., 2020; Merriam in Brockett, 2007). Prav tako je tudi nabor strokovnih delavcev, ki delajo na področju izobraževanja odraslih, širok in raznolik, njihove možnosti formalnega izobraževanja ter nadaljnega strokovnega izpopolnjevanja so pomanjkljive, delajo v prekarnih oblikah zaposlitve, večini izobraževalcev odraslih pa prav tako primanjkuje formalna izobrazba za naloge – npr. poučevanje, svetovanje, načrtovanje programov itd. –, ki jih opravljajo (Andersson idr., 2013; Jütte idr., 2011; Schwarz in Mikulec, 2020).

Ta razkorak glede obeh polov profesionalizacije v izobraževanju odraslih je razviden tudi v Sabininem delu (Jelenc Krašovec, 2009, 2011a, 2011b, 2014). Na eni strani izpostavlja potrebo in nujnost po profesionalnem razvoju strokovnih delavcev v izobraževanju odraslih, ko izhaja iz vloge »izobraževalcev odraslih kot spodbujevalcev sprememb pri posamezniku« (Jelenc Krašovec, 2014, str. 2), in se zavzema za nujnost poznavanja različnih filozofskih oz. teoretskih tradicij v izobraževanju odraslih,<sup>2</sup> saj je to »tisto, ki ločuje strokovno dobro usposobljene učitelje odraslih in andragoge od tistih, ki to niso. Strokovno usposobljeno osebje na področju izobraževanja odraslih se poleg védenja, kaj narediti, zaveda tudi načel in vzrokov za svoje ravnanje« (Jelenc Krašovec, 2014, str. 7). V tem duhu je delila prepričanje, da lahko svetovanje v izobraževanju odraslih, s katerim se je sama podrobneje ukvarjala, »ustrezno izvajajo le za to usposobljeni svetovalci, saj za kakovostno svetovanje potrebujemo posebne pogoje in posebno strokovnost« (Jelenc Krašovec, 2011a, str. 62; gl. poglavji 12 in 13).

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2 Zavedala se je, da mnogi področje izobraževanja odraslih pojmujejo kot področje praktičnega delovanja, zato je opozarjala, da ga ni mogoče razvijati brez ustrezne refleksije in teoretskih podlag. Ob tem je zapisala: »Vendar pa ravno praksa izobraževanja odraslih kaže, da so razmerja moči (pri določanju ciljev, načrtovanju programov, načinih poučevanja idr.) tista ključna sestavina, ki pomembno vpliva na ohranjanje družbene neenakosti in nepravilnosti. Praktiki se ukvarjajo zlasti z vprašanji, kako motivirati obrobne skupine za izobraževanje, kakšne metode uporabljati pri delu z njimi ipd., medtem ko se o vzrokih izključenosti skorajda ne razpravlja« (Jelenc Krašovec, 2012, str. 115).

Po drugi strani je bila Sabina neumorno kritična do, habermasovsko rečeno, »kolonizacije« izobraževanja odraslih, to je do naravnosti izobraževanja odraslih k »tehnikam in kompetencam na račun družbenega delovanja« (Jelenc Krašovec, 2014, str. 10), do reduciranja vloge izobraževalcev odraslih na prenašalce »znanja in razvijanja spretnosti« (Jelenc Krašovec, 2014, str. 13), do izobraževanja odraslih, usmerjenega v poklicno izobraževanje in potrebe trga dela, do, nenazadnje, izobraževanja odraslih, ki je zreducirano na sumativno preverjanje učnih izidov. Tovrstna kolonizacija in tako zreducirana profesionalizacija izobraževanja odraslih je Sabini jemala upanje v institucionalno formalno izobraževanje odraslih in v krepitev profesionalizacije področja izobraževanja odraslih. Če parafraziramo Theodorja Adorna, katerega je očitno pomanjkanje naslovnika za vrsto osvobajajočega duha, ki naj bi ga kritična teorija družbe prebudila, vodila k opredelitvi kritične teorije kot »sporočila v steklenici«, ki čaka, da bo odprto v bližnji prihodnosti (Morris, 2001), Sabina tovrstnega osvobajajočega duha v izobraževanju odraslih res da ni prepustila prihodnosti, vendar ga je identificirala v učenju in izobraževanju, ki potekata zunaj izobraževalnih institucij – »zunaj organiziranega in k ciljem usmerjenega izobraževanja, ki ljudi pogosto naredi majhne in nemočne« (Jelenc Krašovec, 2017, str. 4) –, v učenju in izobraževanju v vsakdanjih dejavnostih, ki nagovarja potrebe skupnosti (gl. tudi poglavje 8).

## 2.5 Zaključek

Sabinino misel in delovanje smo umestili v tradicijo kritičnega oz. radikalnega izobraževanja odraslih. Navezujoč na slednjo, je Sabina v svojih delih izpostavljala: a) pomen izobraževanja v skupnosti; b) prepričanje, da je z izobraževanjem mogoče vzpostaviti oz. izgraditi boljši svet; c) pomen izobraževanja za opolnomočenje marginaliziranih družbenih skupin; ter d) pomembnost dejavnega prakticiranja demokracije in vključevanja državljanov v javne zadeve (*public affairs*). Sabinin angažma ter njeno zavzemanje za naravnost izobraževanja odraslih k družbeni aktivaciji odraslih, ki je danes, ob razraščajočem individualizmu, populizmu in pojavu avtoritarnih neliberalnih demokracij v Evropi, potrebno bolj kot kdajkoli prej, ne sme ostati prezrto tako na ravni politike kot prakse izobraževanja odraslih.

Omenili smo tudi, da se Sabinina misel prav tako spogleduje z miselnimi tokovi, ki na področje izobraževanja odraslih prihajajo s strani poststrukturalizma in fenomenologije ter odpirajo vprašanja o potrebi po redefiniranju teorije in prakse kritičnega (emancipatornega) izobraževanja, saj so različni avtorji (gl. Biesta in Leary, 2012; Friesen, 2021; Sandlin idr., 2013; Wildemeersch, 2014) v tovrstnem izobraževanju identificirali določene slepe pege, npr. v emancipatorični avtoriteti učitelja

pojasnjevalca, opolnomočujočem dialogu, razumevanju resnice, ki je nekontaminirana z odnosi moči (oblasti) (gl. tudi Kroflič, 2018, str. 86–88; Mikulec, 2019, str. 107–114). Nastavki tovrstnih premislekov se kažejo tudi v Sabininih zadnjih delih, čeprav ti še niso sistematično tematizirani. Morda se ti najizraziteje odražajo ravno v njenem zavračanju vere v institucionalizirano izobraževanje odraslih in vlogo (kritičnega) izobraževalca odraslih v izobraževalnih institucijah ter iskanju novih prostorov upanja in praks sebstva v samoorganiziranih lokalnih skupnostih in pomenu priložnostnega učenja, ki v teh skupnostih poteka, čeprav jasnih odgovorov v teoriji in praksi, kako delovati kot izobraževalec odraslih v tovrstnih skupnostih, še ni uspela oblikovati. Zato naj to ostane naša prihodnja naloga – nadaljnje preučevanje možnosti za emancipatorno izobraževanje odraslih tako v teoriji kot v praksi.

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# **Part 1: Learning and Education of Older Adults in the Community**

**Prvi del: Učenje in  
izobraževanje starejših  
v skupnosti**



### **3 Older adults informal learning in the community: Snapshots from research**

*António Fragoso*

#### **3.1 Introduction**

It is widely accepted that informal learning is often preferred by older adults, when compared to formal education and even with non-formal learning. It has also been known for many years that much adult learning takes place outside schools or other formal settings. In fact, there is literally no life context that does not provide informal learning in the diversity of forms it seems to include. We learn at the workplace, with our families and friends, and in the various situations we encounter daily in the community – either we are conscious about it and look for it intentionally, or we do it naturally and do not even think about it, and thus for many people informal learning simply appears as part of their lived experience. On the other hand, the worlds of non-formal and formal learning or education are seen differently due to the institutions that promote it. Institutional frames present very visible marks and symbols that people have long associated as indicating “learning” or “education”. It is therefore natural that informal learning is often not valued nor recognised.

However, informal learning is still all around us, and thus influencing many dimensions of our lives, even if the amount of research focusing on informal learning remains relatively small. McGivney (2006) explains the reasons for this under-representation in educational research: first, informal learning is often unplanned and incidental, and therefore not recognised as learning; second, due to its diversity it is impossible to evaluate with precision the full extent of informal learning. Finally, “learning is often not the primary motive for engaging in an activity; the motive is the activity itself” (McGivney, 2006, p. 13). As such, researchers into informal learning face a series of challenges, some methodological and some pragmatic.

I have been researching community education and community development in Portugal for some years now, with these often treated as subfields of adult education (Canário, 2013). In southern Portugal I was able to analyse community development interventions going back to 1985 and follow them across time. In this chapter I will try to show the centrality of informal learning in these community intervention processes, and the role of older adult learning in it.

In 2010 the first meeting of the European Society for Research on the Education of Adults (ESREA) network on Education and Learning of Older Adults was held in Munich, where I met Sabina Jelenc Krašovec. Conferences are usually spaces where we build relationships that mould the future. Influenced by the work of Barry Golding (who was also in Munich) and colleagues, we soon shared two research projects: Older Men as Active Learners in the Community (OMAL) and Old Guys Say Yes to Community<sup>1</sup>. In this text we will start by describing and analysing some central traits of community intervention projects in Portugal. Next, we will turn to the results of the OMAL project. These two parts of the chapter will hopefully show the centrality of informal learning and its importance to the lives of older adults.

### 3.2 Snapshots from community projects in Portugal: the invisible older learners

Community education as a concept is very difficult to define in a precise manner (Edwards et al., 2013) for several reasons. First, because many forms of community intervention are related to education, even if influenced by different traditions and therefore having different focuses. Community development, community action or community organisation represent some of these traditions, naturally appropriated by educators according to the features of their own national or regional contexts, political trends and having as backgrounds changing historical moments. Second, the conceptual origins of community education grew apart from formal education but were inspired by two old traditions (Tett, 2010): one coming from the radical working-class organisations, which developed popular educational activities through existing networks of support and solidarity. The second one comes from the philanthropic provision of education in communities for poor, working-class adults and young people. The result is that community education includes a wide range of social practices, purposes and meanings, not only because of its various origins, but also due to the multiple factors that make educators print their own interpretations of it according to the context.

We have to begin by making explicit some of the characteristics of the community intervention practices we analysed in southern Portugal. We are talking about intensive work with isolated rural communities with many significant needs,<sup>2</sup> al-

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1 The Portuguese results of the Old Guys project are not so important to informal learning and so we will not include them in this chapter.

2 Various problems with regard to basic infrastructure, such as roads and public transportation, which made social and geographical isolation a problem; a very low level of literacy among the focal population; difficult access to health care, especially problematic for the older adults; difficult access to kindergartens and schools; a low level

though benefitting from an unusual situation: the funding coming from private foundations was followed by funding from EU programmes such as LEADER, and this assured a continuity of the action over time.

The main inspiration for these community interventions came from participatory research (Park, 2001). The features coming from a Portuguese version of popular education applied to community development were the following (Fragoso, 2009, 2011): (a) A bottom-up intervention in which the problems of communities were the basis for the engagement of informal groups of the population, who worked side-by-side with activists and adult educators to envisage opportunities for increasing the quality of life of people. (b) The participation of the population was crucial for attaining conscientisation processes (Freire, 1987, 1997) that showed people change was possible. In this sense, the progressive results obtained via action were the fuel that widened collective participatory dynamics. (c) Although training was important to create new skills (for example, to support the creation of local women's micro-enterprises that could be sustainable), non-formal and especially informal aspects of learning were determinant factors in improving people's organisational capacity and building the community structures that could ensure their future, independent action. (d) Although the action was initiated by civil society organisations external to the territory, there was an explicit attempt to create conditions for the focal population groups to assume the full control of the processes. This was done by guaranteeing that all the phases of the processes were controlled by the local population, including decision-making, and via informal learning that focused on the organisational skills of those involved in the action.

The ultimate intention of these community processes was not only to improve the quality of life of the population, but also to try to stop the intense migration of the younger generation to coastal cities, looking for education and employment opportunities. These aims marked the focus of the community intervention, and special attention was given (Fragoso, 2009), on the one hand, to the young adults and adults that needed an economic activity to be able to stay in their communities; and in the other hand, to women from a double perspective. First, creating educational structures that allowed them to be free of childcare duties, leaving time to start an economic activity; second, developing non-formal training programmes to promote women's self-employment. These training programmes required special attention to the non-technical aspects of learning, using mediation and strong support intended to give the women confidence to endure the patriarchal reaction

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of economic activity among women, who were thus condemned to the traditional gender roles and trapped in the household and rural family property, the care of children and older adults, etc.

of the communities. After some years, there were indeed significant changes in the gender power relationships in these communities as a consequence of the non-formal training programmes and the overall community intervention processes, as reported in Fragoso and Ollagnier (2016).

For the purposes of this chapter it is important to stress a main conclusion from these community interventions: although non-formal learning was important to improve technical skills and create some employment, informal learning was really the backbone of the action. For example, it was through informal learning that it was possible to convince local groups to cooperate with the team that initiated the process. It was via a combination of informal and non-formal learning that women were empowered to assume relevant roles in their communities, at various levels. It was informal learning that made it possible that local social actors, some years after the action started, began to organise, by themselves, various important activities. It was informal learning that promoted the building of some local associations, created by people who had been connected with the first phase projects. As stated by Fragoso (2014), they learnt how to work together, organise themselves, divide tasks, search for the key information needed, reach out to other institutions that might bring them funding possibilities or other advantages, discuss their options and make decisions accordingly, and so on. On the one hand, we can argue that this informal learning was capable of promoting individual skills and knowledge clearly applicable to a number of everyday situations. On the other hand, there was a clear intentionality to make this learning an asset to the collective, to the community. This type of informal learning in the community has been discussed by other researchers in community settings, such as Mündel and Schugurensky (2008). This informal learning resulted in very significant learning, and not just unintentional or unconscious learning, as often informal learning is defined. This is in line with Brookfield's (1986) statement that most community action initiatives tend to have a robust educative dimension, in that adults are involved in a continuous process of developing skills, knowledge and reflecting on their experience. But most times, its origin is informal learning.

Considering the features of such interventions, where were the older adults and what was the role of their learning within the community processes? Clearly, older adults were not a priority in these interventions. It was only five years after the action started that a specific association looked for the first time at the appalling living conditions of older adults. They often lived in houses that were far from any neighbours, struggling with deep isolation and solitude (most of their sons and daughters had left to find work either in other areas of Portugal or in other European countries) and



poor infrastructure, which made mobility difficult, and the majority did not have access to health care. In these conditions it was natural that the first action was to build a daycare centre and later a residential home to provide at least the basic care needed to enable a more dignified old age. We should add that this was not only a local problem, as a demographic study carried out in Portugal about ten years ago showed that more than 1.2 million older adults live alone (400,964) or in the exclusive company of other older adults (804,577) (Instituto Nacional de Estatística, 2012) – and this tendency has presumably only worsened in the years since. But still the fact remains that the community interventions focused on the basic dimensions of life for older citizens, such as guaranteeing access to health services, home-services to help those still living independently but with some limitations due to age, and combating loneliness via some community programmes. There were also some attempts to build literacy programmes for older adults (run by volunteers), but with a very limited success and reaching only small numbers of individuals.

In short, learning was not considered in this context. At a national level, the policy of promoting mere assistance (although based on “control at distance” by contracting civil society institutions to act on behalf of the State) and creating services to deal with the more visible consequences of ageing has rooted and developed. The growth in the number of shared spaces and services of different natures (residential homes, continued care services, or similar, as provided by community, private, religious or health institutions) shows this tendency clearly: Gonçalves (2003) reported 2,339 of such places in 1991, rising to 3,876 in 2001 (an increase of 61%) and to 4,832 in 2011 (an increase of 80%). And in 2017, the number of such services reached 7,300 (Carta Social, 2017), which represents an increase of 51%. The negative growth of the Portuguese population continues to cause the abandonment of rural areas, and the facilities and infrastructure in such areas are declining in both number and quality number (Pereirinha & Murteira, 2016), and struggle with various problems. In this broad context, community development projects can make a difference, creating better conditions for those living in the area, but such actions are powerless with regard to the ageing dynamics of such communities. It seems, also, that education and learning are the last things we think of when the general living conditions of a certain group call for more obvious kinds of action-assistance, even if the merits of such prioritising are arguable.

This means that on the one hand older adults were not considered when it comes to nonformal learning, because the main objectives of these non-formal programmes and projects were the creation of skills and competences that could be applied to work settings and the attainment of gender equality. On the other hand, a very

substantial part of the intentional informal learning was aimed the improvement of community organisation, and that meant working with the same social actors that were already engaged in other community processes. One way or another, older adults were excluded from these processes in a non-intentional way. Older adults who needed assistance were thus seen with a feeling of urgency due to their poor living standards that seemed to require more services and basic measures. The only aim of this action was restoring their dignity as human beings, and learning was not – perhaps understandably – included in it.

### 3.3 Snapshots from the OMAL project: beyond the invisible learners

The OMAL<sup>3</sup> project was a very modest one that allowed only minimal, exploratory research. Even so, there were very interesting exploratory results on older men's learning in the community considering various analytical dimensions (see Radovan & Jelenc Krašovec, 2014). Each partner chose two case studies of community learning experiences in environments where men outnumbered women. We chose an amateur fishing club in southern Portugal, and the case of retired fishermen working in the docks.

Although the fishing club we analysed (Fragoso et al., 2014) was indeed an amateur one, we were surprised by the number of trophies they had accumulated in regional, national and international competitions, with several podium places in world cups, for example. This suggests training and learning with regard to fishing techniques for a variety of age groups, which they did with a clear intention, conscience of what did they wanted to achieve – and yet informally. A significant part of this learning was done via social tournaments they organised in which the oldest members frequently participated, but also young adults and children. Via these shared experiences people learned specific knowledge and fishing skills that were successfully used. This practical hands-on learning had the collective in its centre and also an important component of inter-generational learning. For centuries an important part of the transfer of knowledge, skills, competencies, norms and values between generations has occurred within families. Recently, transformations in family models and roles displaced this family-based learning to a secondary place (Kump & Jelenc Krašovec, 2014). But in this case, we see a community dynamic that restored this form of intergenerational learning.

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3 Project 2012-1-SI1-GRU06-04019 2, funded by the Lifelong learning programme (Learning Partnerships), Older Men as Active Learners in the Community (OMAL). Coordinator: University of Ljubljana (Slovenia). Partners: University of Algarve (Portugal), Dingli Local Council (Malta), University of Tallinn (Estonia).

Older adults in this club were fundamental at various levels: they were the ones who managed the club and were active in every activity, including the social ones. Here we cannot take socialisation out of the informal learning equation, because despite being unintentional and unconscious, it was shown to be central in more than one way. First, the club facilities include a bar and a social space open to everybody from early morning to night. Our naturalistic observations done in distinct periods of the day show that socialisation occurs between people of all ages, constituting an important resource to the increasing of social networks of the older adults. This is important as we know from research the importance of combating shrinking social networks and loneliness (Paúl & Ribeiro, 2009). Second, specific non-fishing groups were regular customers and used the club facilities to spend time, mostly around games (for example, a group of young adults and adults who were unemployed, or a large group of retired policemen). These findings show the central importance of socialisation, which is easier in a space for informal gatherings where older adults can socialise, talk, exchange opinions, and engage in leisure time activities (Jelenc Krašovec et al., 2014).

The second case of the OMAL project focused on a smaller number of older fishermen who for decades used to work in boats that were at sea for months at a time, then retired from this and returned to work in the docks (Fragoso et al., 2014). The first interesting point in this case is the centrality of informal learning at the workplace. The older men stated that what they had learned in formal terms was not enough to be fishermen. It was the everyday struggle at sea and the relationships with their fellow fishermen that taught them. In a boat one learns primarily through practice, and by observing one's older or more experienced co-workers. In this sense what the older adults expressed via their stories was that learning was crucial for their own survival as the work was very hard, sometimes physically exhausting. Moreover, they stated that during such work they were dependent on one another – if one man did not do his job properly then everybody would be in danger. There is no doubt that the purpose of this learning is collective, whilst the daily working activities help develop a number of individual specific skills and knowledge. There is also no doubt that a significant part of such learning is intentional and conscious.

One could argue that these type of environments (a boat with the same crew for months in a row) build a community with its own rules: these men share a language with specific meanings associated with a multitude of words, some technical, some created in a very specific form of socialisation; they share working principles and rules that must not be broken in order to assure everybody's safety on board;

they share a different type of communication that does not always need many words to be effective and relies substantially on postures and non-verbal communication; they share a prevalent notion of danger that is perhaps real and creates at the same time a sense of union in ways unparalleled to that possible in regular life “on dry land”. The bonds among these men are therefore very strong, not always conscious, and this has an influence on the motives that lead them back to work. To sum up, it seems these men built over time a *different* community that represents a *symbolic space* (Kurantowicz, 2008) that frames a powerful sense of belonging.

The motives that caused the decision to retire from a life at sea were more or less common: coming to a certain age where the physical demands were too much, they missed their families and spent years with the feeling of being absent, and so on. As for the motives for going back to work six days a week in the docks, we found two were salient. First, this research was conducted at a time when the consequences of the financial crisis were still very deep in Portugal, and thus some men went back to work to help their sons and daughters who were unemployed. The second motive has to do with the characteristics of the community they built while working at sea – which was very different from the community they found when they retired. Away from the sea, most of these men had trouble finding their place. Their “new” communities’ function with very different rules from the ones they used to live in. There are, of course, specific places where retired fishermen have their refuges and meet every day. But their true community is made of their former co-workers (although they do not express it using such terms). It thus made sense for them to return to work, in order to once again find a community with which they share symbolic meanings they have built up during a lifetime of work.

### 3.4 Conclusion

The cases we reported in this chapter allow us to state that informal learning is no doubt central for the lives of older adults, as we can see also by the literature in the field. Research demonstrates that older adults are a very diverse population, having different learning and social needs and abilities, and that only a few percent of the older population participate in formal and non-formal learning (Schmidt-Hertha et al., 2014). The community level is crucial for the social life of older adults. “When the radius of action becomes more limited also in a geographic sense, the local surrounding gets more and more important and becomes the most important resource of areas of action, learning opportunities, and intergenerational encounters” (Formosa et al., 2014b, pp. 207–208). Informal learning offers great potential

for re-establishing personal ties, creating and maintaining social cohesion in the community, and influencing co-operation, collaboration, and trust (Formosa et al., 2014a). Informal learning can result in the better quality of life and improved well-being of older adults (Jelenc Krašovec et al., 2014), and can contribute to reducing the exclusion of older people (Jelenc Krašovec & Kump, 2009).

In the cases we described there is evidence of various types of informal learning, as defined by Schugurensky (2000), including self-directed learning, incidental learning, and socialisation. Self-directed learning is intentional and conscious; incidental learning is unintentional but conscious; learning acquired through socialisation (usually values, attitudes, and dispositions) is often unintentional and unconscious. This basically means that these three forms of informal learning rest upon two criteria, intentionality and awareness. However, intentionality and awareness are not easy to identify. This is a limitation of this text in that we cannot guarantee the validity of all our statements, as the subjectivity of the interpretation processes can be complex. To what extent are researchers interpreting the basis of certain knowledge and skills correctly remains an open question. Moreover, when we are giving credit to informal learning as yielding the development of certain skills it could be that we are simply forgetting other sources – formal or non-formal. It is difficult to connect all the dots of human experience and the relationships between types of learning may be more complex than we are prepared to admit. This relates to two of the points identified by McGivney (2006) as relevant questions that should be pursued by research regarding informal learning, namely: “what is the relationship between a person’s informal and formal learning and to what extent do they enrich or extend each other?” (p. 21). As researchers we often work within specific time-frames, while some experiences that people have can go back – unconsciously – a number of years, making these complex relationships more or less impenetrable. After all, research is not a magic formula to access to all worlds of human experience. Nevertheless, it is a fact that informal learning is under-researched. We thus need more research projects specifically designed to understand informal learning and build an agenda that can be followed systematically in the future.

We want to stress that community spaces are ideal to research informal learning, free from some typical disadvantages and biases of the institutions of formal education. The community is equally important if we are interested in promoting older adult learning in general, and understanding the dynamics of participation and social learning (Jelenc Krašovec & Gregorčič, 2017). Socialisation is a basic form of informal learning, and its importance is widely recognised, and seems to be one of

the main motives that lead older adults to meet and perform a wide range of activities and thus combat some of the natural effects of ageing. However, we need to make this option for informal learning clearer and embrace the idea that we can plan informal learning in the community. This is a task for community organisations and workers, and we find some useful recommendations in Mündel and Schugurensky (2008): for example, community organisations can foster learning by creating appropriate informal activities that allow the development of particular skills, knowledge, and attitudes.

To conclude, we are not arguing that informal community spaces are the only ones that can frame older adult's learning. Just to give an example, the movement of universities of the third age presents interesting alternatives. There is also an extensive literature discussing this issue and debating the pros and cons of the mainstream models we find in such institutions. We know from previous research that in Portuguese universities of the third age there is a strong predominance of middle-class, highly educated women, and at least a significant part of these organisations is pedagogically close to traditional formal education models (Velo, 2011). This can be problematic for those who had bad school experiences in the past or prefer less structured activities and learning. Moreover, Formosa (2012) reviewing the issue stated that many such European organisations incorporate strong gender, social class, ageist and ethnic biases. Having said this, we recognise that universities of the third age provide a very important service to older adults in general. In this sense, diversity will always be the best way to guarantee that learning goes on later in life, since older adults are, by definition, diverse in interests and non-homogenous.

## Acknowledgements

This work is funded by National Funds through FCT – Foundation for Science and Technology – under the Project UIDB/05739/2020.

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## **4 The Mothership: Exploring the anatomy of one New Zealand Men's Shed**

*Barry Golding and Annette Foley*

### **4.1 Background**

The Kiwi Men's Shed (a pseudonym) on the South Island of New Zealand was the only Men's Shed in New Zealand visited by the "Getting of Wisdom" older learning research conference delegates, including the authors and Sabina Jelenc Krašovec. However, a small number of delegates, including Sabina, visited 12 other Men's Sheds in Victoria, Australia on a pre-conference Men's Shed tour. Another chapter in this book (see Rawiński & Golding, chapter 5) is based on field research undertaken at two of the Sheds: in Beechworth, Victoria (where Rawiński and Jelenc Krašovec spent two days independently visiting the Shed), and also from Sebastopol Men's Shed prior to visiting the Kiwi Shed in New Zealand.

The Kiwi Men's Shed was one of 121 Men's Sheds open across New Zealand as of 2021, out of a global total of 2,750 open in seven main countries (Golding, 2021). Men's Sheds have been comprehensively studied by the authors since 2007 as places for powerful and transformative informal learning by older men (Golding et al., 2007). A comprehensive analysis of the genesis, nature and international spread of the Men's Shed Movement was undertaken by Golding (2015). The New Zealand version is of particular interest as it was "grassroots", bottom-up and developed independently thousands of kilometres from those it was modelled on. We wanted to see what was distinctive and perhaps subtly different about a New Zealand Men's Shed.

Unlike in Australia, the UK and Ireland (which collectively have around 90% of all Men's Sheds open globally in 2021), "MENZSHEDS", as they tend to be called in New Zealand, have not yet received the same attention of national government policy and funding or researchers. Not only are the Sheds largely self-supporting, but are also almost all run by volunteers. Similarly, the peak national body, MENZSHED NZ, operates on an entirely voluntary basis with no government funding. That Men's Sheds have over the 12 years since 2009 spread to over 100 communities in all corners of this southwest Pacific nation, with minimal government assistance, is all the more remarkable.

The Kiwi Men's Shed was introduced as an "innovative" New Zealand Men's Shed case study in Golding (2015, pp. 326–239). It was New Zealand's first,

purpose-built, community Men's Shed, officially opened in June 2009. In many ways it has become something of a template and beacon for Men's Sheds in New Zealand, now affectionately called "The Mothership" by "sheddiess", as the New Zealand participants call themselves (elsewhere, they call themselves "shedders").

The conference delegates in 2017 were simply astounded by what was going on in the Shed when they visited together. Every corner had someone doing something remarkable. There were coffins lovingly crafted for terminally ill men or their partners. There were areas for all manner of specialist woodwork and metalcraft. People were woodturning, making musical instruments and toys, and we were invited to share the Shed-baked scones, jam and cream.

Fast forward to 2021, and at the time of our interviews for this chapter the Shed coordinator, "Mike" (a pseudonym), had provided an update about the Kiwi Shed "Mothership" for a case study included in Golding (2021). He reported that the Shed membership remained stable at around 150 men, and that the interests of members had diversified, including more "high tech" apparatus for the men to explore, which required additional shed space. In 2020 COVID-19 meant the Shed closed for eight weeks. As Mike put it, "That was very hard on the blokes, particularly those who live alone, taking away their sanctuary." Community reach had increased to include more than 135 local clubs, groups and organisations that benefited from the role the Men's Shed plays, leading to their new and very apt slogan for the Kiwi Men's Shed: "In the Community, For the Community".

When we looked for a chapter related to Sabina Jelenc Krašovec's passionate research interest in the power and value of informal learning for older men, exemplified by her paper with others about older men's learning in Slovenia (Jelenc Krašovec et al., 2014), a closer look at the Kiwi Shed seemed a natural choice. We wondered what it was about this particular Shed whose "DNA" had spread so widely in New Zealand for it to be referred to as "the Mothership". But we needed to collect data and identify a theoretical perspective to underpin our initial approach and to frame our interview questions. Given COVID-19, the only data collection tool open to us was online interviews via Zoom.

## 4.2 Theoretical Perspective

Our initial thoughts for an organising principle for investigating the Kiwi "Shed DNA" first turned to the controversial field of *sociobiology*, a field of biology pioneered by Wilson (1975). It aims to examine and explain social behaviour in terms of evolution. An infectious, effective and evolving social movement might

be seen as something analogous to a virus (ideally, much more positive than the COVID-19 virus). A virus self-replicates, mutating along the way depending on the different environmental conditions and host organism. Certainly, all Sheds are different, depending on the vision and intentions of the “sheddies”, as well the embedding community. Using this analogy, some common “Shed DNA” from an existing Shed might analogously be transferred to a new Shed.

Thus, in January 2021 our initial methodological approach presupposed that all Sheds, being grassroots, are different, might share (and pass on) some of the same original, essential “Men’s Shed DNA” from the prototypical first Men’s Shed envisioned by the late Dick McGowan and opened in 1998 in Tongala, Australia, as “[s]omewhere to go, something to do, someone to talk to” (McGowan, 1998, cited in Golding, 2015, p. 124).

Using this analogy, Sheds can perhaps be seen as individual organisms, perhaps “species” of the same Shed “genus”, related in a common family or Movement. As with most organisations, they will have a birth, life and eventual demise over time not unlike an organism. Perhaps it was the Shed’s physical infrastructure and internal operating systems which made it so successful from its birth?

We tracked down a report written more than a decade ago (Styles, 2010) which certainly suggested the above. It noted that the Kiwi Men’s Shed “offers a social service that is not mirrored by any other facility or organisation in this community” (p. 4). But if it was something of a first in New Zealand, where did it get its inspiration from? We found on the same page in Styles (2010, p. 4) the smoking gun. “Paul May” (pseudonym) is credited with having the “vision to establish the venture”. Digging a little deeper, Barry Golding recalled that Paul visited Australia and participated in the first ever national Men’s Shed Conference in Manly, Sydney in 2007, a memorable event both the authors participated in. Over several days Paul “rubbed shoulders” with shedders from many parts of Australia. Some of the Shed DNA clearly rubbed off, and he clearly came back informed and inspired.

The 2007 Australian Conference covered critically important operational Shed matters including governance, funding, insurance, health and safety, operating rules and procedures, precisely the same items listed by Styles (2010) as being “vital component of the success of the [Kiwi] Men’s Shed” (p. 4).

We got to thinking that these systems in Sheds might be perhaps analogous to systems operating in an ecosystem, a place in the community where diverse men work together to form a bubble of life, through which energy and ideas flow. Certainly,

ecosystem theory has also been used as a metaphor in business organisations (Pari-sot, 2013). Extending on this analogy, perhaps each Shed might be analogous to a *biome*, a collection of men that have common characteristics for the environment they exist in. They are distinct human communities that have formed in response to a shared interest and need at a particular time in life.

But we sensed there was more than this. What we felt, experienced as visitors and saw in the sheddies was more akin to joy, perhaps what Illich (1973) called conviviality, the quality of being lively and friendly. Golding (2014b) used theoretical insights from Illich (1973) and Freire (1970, 1985) as well as *Men Learning through Life* (Golding et al., 2014) to examine this evident Shed conviviality, which included powerful insights from Sabina Jelenc Krašovec’s contributions in *Older Men Learning in the Community: European snapshots* (Radovan & Jelenc Krašovec, 2014). Formosa, Fragoso and Jelenc Krašovec (2014) noted that:

most lifelong programmes tend to operate along ‘schooling’ lines, embedded firmly in traditional pedagogies [...] alien to older men, who prefer learning styles that promote a hands-on and practical approach, that take place in ‘men-only’ settings that involve peer mentoring, and that enable them to perform real tasks that result in tangible and transferable benefits (Golding et al., 2009). (p. 19)

Golding (2014a) concluded that:

the radical insights initiated by men themselves [in Men’s Sheds] through their everyday social and community practice now call for similarly radical policy responses in more conventional adult education places and spaces [...] The closer one gets to community [...] the more important and valuable informal, social and convivial learning becomes. (p. 23)

We have ourselves recently returned to some of these themes in Foley and Golding (2021) and Golding (2014b), where we observe that because of the unique, powerful, transformative and salutogenic (health-promoting) ways in which informal learning takes place “shoulder to shoulder” in these communities of men’s practice in Men’s Sheds, it is time to consider a new pedagogy (theory and practice of learning) that Golding (2014a) called *shedagogy*.

Golding’s (2014a) paper leveraged off Freire’s (1970, cited in Schugurensky, 2011) call in *Pedagogy of the Oppressed*, to identify new “forms of critical practice that interrogate, destabilize, and disorganize dominant power/knowledge relations, and at the same time, develop alternative pedagogies” (p. 198). Golding (2014a)

defined the social, local and situated informal learning that was going on in Sheds as “shedagogy”, a distinctive, new way of acknowledging, describing and addressing the way some men prefer to learn informally in shed-like spaces mainly with other men. In that paper, Golding (2014a) concluded that:

shedagogy offers a form of learning that is intrinsically averse to external control. The ‘grassroots’ shed model positively challenges general preconceptions about many aspects of adult learning, in this case the specific difficulty of enabling men’s agency and learning in community settings, including for and by older men. [...] to take responsibility for several of the key social determinants of health, including their learning and wellbeing. (p. 10)

All of the above is consistent with the way we designed the study. We envisaged that we would study the Kiwi Men’s Shed as an organism, anatomically, and that if we asked the shedders to break the Shed into its component parts, roles and functions, they would lead us via their responses to the systems and shedagogies that made the Shed function.

The title for our Research Ethics application and the working title for this book chapter was thus “The Anatomy of One New Zealand Men’s Shed”, emphasising our broad but very specific quest, to identify and separate the component parts of one Men’s Shed. In essence we perceived that the Shed and its participants might be akin to an organism with interdependent parts that work together to provide impactful experiences for its participants, their families and communities.

### 4.3 Method

The choice of interviewees was guided by the advice of Mike, the Coordinator of the Shed who acted as a liaison between the researchers, the potential interviewees and the Men’s Shed, and was also interviewed. The interviews were conducted via Zoom over two days in February 2021 by both the chapter authors. The interview questions explored the men’s participation and experiences of the Shed, what their families, other shedders and communities get from them participating in the Shed, and their view of the parts, roles and functions of the Shed. Pseudonyms have been used to protect the identities of the participants and Men’s Shed involved in the study.

Table 1 summarises characteristics of the six interviewee participants, ranging in age from 64 to 93.

Table 1: Characteristics of the Shed Interview Participants

<b>Sheddie Details</b>	<b>Roger</b>	<b>Jim</b>	<b>Mark</b>	<b>Thomas</b>	<b>James</b>	<b>Mike</b>
<b>Age</b>	74	70	64	93	84	71
<b>Previous work</b>	Marketing executive	Retired farmer	Commercial/ industrial air conditioning	Medical doctor	Power board controller	Men's Shed coordinator
<b>Years involved in the Shed</b>	8	-	4	3	9.5	11

We adopted an approach based on thematic analysis which involved searching across the data set to identify, analyse and report repeated patterns or themes (Braun & Clarke, 2006). According to Braun and Clarke, (2006) a theme is a “patterned response or meaning derived from the data that informs the research question” (p. 82).

The thematic analysis process was employed consisting of six steps: (a) familiarising ourselves with the data, (b) generating initial codes, (c) searching for themes, (d) reviewing themes (e), defining and naming themes (f) and producing the report/manuscript (Braun & Clarke, 2006). The data was sorted manually, which included “a process of sorting and defining the transcripts and defining and sorting of collected data [...] applicable to the research” (Glesne, 2006, p. 21). The sorting process consisted of reading and rereading the transcripts identifying reoccurring words, ideas, patterns and themes generated from the data. The transcripts were read and reread, and themes were highlighted. Within each transcript, concepts and ideas emerged through re-occurring words, messages and meanings. Corresponding codes were used to identify themes, and from this three categories in the data were identified, each with corresponding themes.

The study was approved by the Human Ethics Committee of Federation University Australia, and included ethical protocols to ensure informed consent, voluntary participation, confidentiality, and privacy.

#### 4.4 Findings

As indicated above, common themes – which refer to important points in the study relating to participants’ perceptions, beliefs and attitudes about participation in the Kiwi Shed – were identified in the data (Ely et al., 1997). These themes were categorised into three sections, which were:



- Socialisation and companionship
- Learning new skills
- Shed coordination.

#### 4.4.1 Socialisation and Companionship

Having the opportunity to meet new people and develop friendships was mentioned by all the participants interviewed. Mark, a 64-year-old ex-tradesman, explained that his wife eventually convinced him that going to the Shed might be a good idea. Once he decided, he mentioned that even though he “didn’t know anyone from a bar of soap”, he was made to feel very welcome from the minute he stepped into the Shed.

Friendship was particularly important for Mark. He informed us that “one of the reasons the Shed works for me is because it’s giving me new friendships”. Similarly for Roger, once he had made up his mind to go to the Shed, he reported that he had “made a lot of new friends, and I’ve met a lot of people that I would never have met without being part of the Shed”. Feeling a part of the Shed and being accepted was an important aspect of the Shed for Roger, who mentioned that it involved a diverse range of men who were all welcomed and made to feel comfortable.

For Thomas, 93 years old at the time of the interview, friendship and companionship was the main reason he described for participating: “I come to socialise, that’s on Thursday morning and most of the old codgers come along, we have morning tea and that to me is my main involvement, I don’t have anything else to do really. I belong to the writing group, and I socialise.” Thomas described how he had found the Shed three years prior and that despite enjoying his own company he enjoyed the Shed and explained that “when I first joined the Shed, when it first opened, the first week I went home to my wife and told her that I met 20 new friends in a week, these are guys I hadn’t known before, which is unusual.” The companionship of the Shed was the key motivation for Thomas. “You’ve got people of your own age that you can talk to and will listen to you. There is equality here, there’s no sort of hierarchy. I did enjoy the companionship and the sharing of ideas and the discussion and that sort of thing.”

Similarly for Jim, an ex-farmer originally from the South Island, companionship was one of the main reasons for him attending the Shed. “Companionship and meeting blokes, having somewhere to go to and have a communal meeting is the recreation side of it, you can come and do things.”

#### 4.4.2 Learning new skills

Roger, a retired marketing executive, also agreed companionship was important, but linked it to working alongside the men and learning new skills together:

Learning new skills is what [...] I sign up for and meeting new people, that's the key factor of why I'm here. It's sort of become part of me and I've become part of it, hardly a day goes by without me coming in having a cup of coffee, telling a few lies to the guys, and leaving.

Indeed, for Roger the learning side of the Shed experience was critically important. He described how many of the men participating in the Shed shared their knowledge with others and that this allowed him to learn all sorts of new skills that he wouldn't have learnt otherwise. "It allows me to walk around and see and learn new skills. I can walk around [...] and see who's doing what awesome project. There are very skilful people here who share their knowledge."

When asked about the main functions of the Shed, James, an 84-year-old, described meeting people, doing projects and being "proud" of the Shed as important to him. James related at length that when he first started going to the Shed he was involved with making the outside pizza oven. Not being as able-bodied now as he once was, he explained that he spends more time playing cards and having a cup of coffee with the other men. Being proud of his achievements and the achievements of the other men came out as important to him throughout the interview.

#### 4.4.3 Coordination

When asked about how the Shed was run, Jim stated very clearly that in his view it was Mike, the coordinator of the Shed, who "plays an important part of the work of the Men's Shed movement here in New Zealand: this place wouldn't function as it does without him."

According to Jim, Mike is a:

Great controller [...] control is a strong word, I don't mean it in a pejorative way, no he does control what goes on almost beyond where some of the more conservative of us – and I'm just about one of those – say 'Back off, Mike I don't want to be controlled not anymore', and he does control, and he coordinates it.

Jim described how Mike, unlike some other coordinators:

is paid to be there and coordinate the Shed, so in [Mike's] view the Shed is run properly not like others where they just stumble about,

really there's no structure, we're trying to resuscitate a neighbouring Shed at the moment because it's exactly that, there is no structure, there is no control and therefore there's no plan so it's not functioning. Mike's job description is he organises the funding as well, so he not only runs the show, but he organised how he gets paid and how the shed survives financially. He does that very well, he's well connected he understands it and he's invaluable to us.

When asked about the coordination of the Shed, Mark also had strong and supportive views about Mike the coordinator, noting that

I couldn't see the Shed operating in the same way. He's absolutely passionate and it rubs off on you [...] In my opinion we have rules and regulations for everybody to be safe and to create lovely projects for the community [...] He does the job exceedingly well because he communicates and he's on top of this game [...] I have the utmost respect for him.

Roger described the coordinator as "the person that makes things happen". He also described Mike making the Shed "a happy and pleasant place to be involved with, he resolves conflicts quite well, unassumingly, he just gets on with doing things, he covers the parts and functions, really, he covers that area for me."

When asked about coordinating the Kiwi Men's Shed, Mike described his role as comprising a number of elements. These included the occupational health and safety requirements of the Shed, the legal requirements and their implications, which for Mike needed to be met in order for the Shed to operate. For Mike, the paid role was a good model because the functioning and safety of the Shed was clearly his responsibility and not left to volunteers. Mike was obviously a passionate advocate for the Shed and invested in its success. He described himself as having

dedicated myself to the Men's Shed because I'm so passionate about it, that's what Men Sheds are, what they do, for blokes. I got divorced about six years ago so the last few years I've just got more and more involved. So while I'm employed from 8am till 12 noon Monday to Friday, I carry on in a voluntary capacity beyond that.

#### 4.4.4 Summary of findings

When examining the findings, it's unsurprising that common themes such as socialisation, companionship and learning new skills emerged from the interview data. Many previous studies that have highlighted the social benefits and health

outcomes for men who participate in Sheds (Brown et al., 2008; Flood & Blair, 2013; Taylor et al., 2018), as well as the importance of social connections inherent in Shed activities (Adams et al., 2011). The value of learning beyond paid work has also been well recognised in the context of Men's Sheds (Carragher & Golding, 2016; Golding et al., 2014), and more recently the recognition of community learning and culturally sensitive learning practices (Cavanagh et al., 2016). For the men interviewed in the Kiwi Shed, the coordinator was critical in creating an environment that enabled the participants to feel safe and happy, based on the men's respect for Mike as coordinator and through the passion he had for the Shed.

#### 4.5 Discussion

We returned to Styles (2010) to see whether Mike's role as coordinator stretching back over a decade ago was relevant to the men who were participating in the Kiwi Shed. There we found that "Mike's [...] name has been mentioned countless times as pivotal to the success of the venture" (p. 4). When we turned to the broader international Men's Shed literature, we found wider confirmation of the importance of the coordinator. Milligan et al. (2015) also noted the important role of the coordinator, particularly in supporting those men with "higher-end support needs" (p.143). In a comprehensive literature search by Milligan et al. (2016) of research considering age-related and male-orientated organisations internationally (N=77), the authors identified key elements of successful interventions, including local support, accessibility to a range of activities and skilled coordination, all which were important to getting men involved. The Kiwi Shed certainly ticked all these boxes.

McGeechan et al.'s (2016) findings also confirmed other research that highlights the importance of the role of the coordinator (Golding et al., 2007) to the success of the Shed. In this earlier study the shedders praised the coordinators, who they felt were "always there for them" (p. e253). Many men reported that they could "talk to their coordinator about anything, and they would always be on hand if they needed support" (p. e253). A large study undertaken in the UK by Fisher et al. (2018) formed part of an independent, external evaluation of the Age UK Cheshire Men's Sheds project, and one of its important findings was that coordinators are central to the success of the Shed.

## 4.6 Conclusion

We conclude that the ethos and governance model of the Australian Men's Shed was most likely faithfully and accurately transferred to this prototypical New Zealand Men's Shed via Paul May by means of his immersion in the 2007 Australian Men's Shed Conference. On top of all else, the ethos has continued by virtue of Mike's decade-plus commitment to the Kiwi Shed, and his coordination role remains pivotal to 2021. Arguably, Mike has created a Shed ethos that is an enabling ecosystem for the New Zealand sheddies who spoke to us.

We consider the Shed ethos as akin to DNA or a virus, replicated or transmitted very effectively by birth and through contact, keeping some of the original DNA intact. Other elements of the Shed ethos have, somewhat like a virus, mutated to "fit" well into its new context and been passed on to other Sheds.

Unsurprisingly, "Shed Crawls" to multiple Sheds in one day have proved particularly effective in similarly transmitting the "Shed DNA" to conference visitors. By bringing the visitors into the Shed, Sabina Jelenc Krašovec and Malgosia Rawiński, as visiting Europeans, were able to become immersed in informal conversations in with the shedders "on their patch", which is completely different and more enlightening than bringing the shedder or a Shed "expert" to the conference to present a talk and slides.

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## **5 Therapeutic Virtual Landscapes: An exploration of gendered learning spaces during the COVID-19 lockdown**

*Annette Foley*

### **5.1 Introduction**

I met Sabina Jelenc Krašovec in Australia a few days before the start of the Getting of Wisdom conference in February 2017. She and I very quickly found common research interests, and in particular in the areas of gender and gendered spaces. We both had strongly held feminist beliefs about the importance of gendered spaces for women, but equally held strong views about the need for some men, such as older men, to engage in gendered spaces like Men's Sheds, for health and wellbeing purposes.

In this chapter I want to further explore the idea of gendered spaces and introduce the concept of therapeutic learning landscapes where community members come together in communities of practice to share skills, learn life skills, develop friendships and in doing so derive health and wellbeing benefits. The community spaces that are discussed in this chapter are deliberately gendered. One is a Men's Shed in regional Victoria, Australia, and the other is a women's crafting group also located in regional Victoria. This chapter will make use of the concept of therapeutic landscapes as a framework to examine the benefit for some men and women of gendered community spaces and to make the case that therapeutic learning landscapes can be embodied in and outside of fixed locations. The interviews took place in relation to the Men's Shed after a COVID-19 lockdown and for the women's crafting group, during COVID-19 restrictions in 2020.

### **5.2 Background**

There has been a plethora of research about the importance of community-based, situated, informal and lifelong learning (Foley, 2011; Golding et al., 2007) for health and wellbeing benefits. Voluntary organisations, community groups, and other informal learning settings have been shown to engage older learners, widen community participation across community activities, benefit individual health and wellbeing, alleviate loneliness, and provide enjoyment and social connections (Burt & Atkinson, 2012; Liddle et al., 2013).

## 5.2.1 Adult Learning and wellbeing

There is an ever-growing body of research that supports the benefits of health and wellbeing when individuals participate in both formal and informal learning. Indeed, some commentators have identified that many forms of community learning can and do change lives (Department of Education and Training [DET], 2019; Field, 2011; Golding & Foley, 2013). Adult education is seen to assist with the attainment of core skills and can help individuals participate more fully in their communities (DET, 2019), which in turn has a social capital benefit in terms of civic engagement (Field, 2011). Wellbeing has been identified by some as an enabler of learning, as it is associated with increased confidence, a greater sense of self-efficacy and a greater sense of belonging when involved in a learning community (Withnall, 2009).

## 5.2.2 Gendered Engagement

Social participation is defined as a person's involvement with social activities that provide interactions with others in the community. It has been recognised as an important dimension to healthy ageing and a determinant for health. Social determinants of health relate to ways in which structural, cultural and psycho-social factors beyond biology influence individual and community health outcomes (Marmot & Wilkinson, 2006). Social interaction is determined by the physical and social aspects of the environment (Naud et al., 2019). In addition to the physical and environmental aspects, gendered differences and interests in social participation can differ due to their differing needs (Levasseur et al., 2015; Turcotte et al., 2015).

Social engagement and support have been identified as being beneficial (Stansfeld, 2006) beyond the social ties of the family, "including friends and neighbours [who] can play a considerable role in enriching the lives of older people" (Macfarlane & Maidment, 2009). It is with this framework that an examination of the wellbeing of the participants in the craft group and the Men's Shed was undertaken with a particular spotlight on the impact of interactions whilst COVID-19 restrictions were in place.

## 5.2.3 Crafting Groups

Engagement with craft is seen to foster connections within society (Jefferies, 2016) and has been described as providing an avenue for developing personal skills as well as a sense of active citizenship (MacEachern, 2005). In their study Macfarlane and Maidment (2009) found that women participating in a crafting group

identified learning new skills as an “important part of their craft group experience, often linking new skill development to their sense of wellbeing” (p. 17). Producing artefacts was identified as meaningful when women do crafting activities together, but the process of belonging and “contributing to the craft group was a major source of personal support for these older women, where reciprocity, friendship, learning and empowerment were derived from being part of the collective” (Macfarlane & Maidment, 2009, p. 23).

#### 5.2.4 Men’s Sheds

Men’s Sheds are community-based community organisations that deliberately focus on informal learning, social health, wellbeing, and the learning needs of older men (Merriam & Kee, 2014, p. 141). Research on Men’s Sheds confirms that men who attend them are able, in non-threatening social and situated contexts within a wide range of community organisations, to informally and positively share skills from their work lives with other men of all ages with a range of important benefits to their own wellbeing, as well as to the wellbeing of others (Golding et al., 2007).

Men’s Sheds have been found to greatly benefit older men’s learning, social interactions, community connection and general health and wellbeing (Golding et al., 2014). Indeed, sheds have many functions and cater for and service the diverse needs of the mainly older men.

### 5.3 Therapeutic landscapes: a theoretical framework

Therapeutic landscapes were originally developed by drawing from theories in cultural ecology, pioneered by William Gesler in 1992. They were described as healing places “where the physical and built environments, social conditions and human perceptions combine to produce an atmosphere which is conducive to healing” (Gesler, 1992, p. 96). “The assumption that places were somehow *intrinsically* therapeutic raised particular concern, prompting greater recognition of a relational nature of people’s therapeutic landscapes” (Bell et al., 2018, p. 2). Conradson (2003) put forward the argument that therapeutic landscapes are something that emerges through transactions between people in a broader social and the environmental setting.

Therapeutic landscapes are said to include landscapes such as coastal locations, rivers, and green spaces, such as parklands and recreation spaces. Other therapeutic landscape healing places include hospitals, health spas, clinics, community settings, and the home. Therapeutic landscapes are also recognised to include nonphysical

spaces, for example, virtual spaces. They are also recognised to include symbolic and spiritual spaces, such as churches, mosques, synagogues and temples (Bell et al., 2018; Bignante, 2015; Winchester & McGrath, 2017).

Researchers have drawn on therapeutic landscapes as a framework to demonstrate connections between wellness and place for religious pilgrims (Williams, 2010), First Nations peoples (Wilson, 2003), breast cancer survivors (English *et al.*, 2008) and the value of community gardens for end of life care (Marsh *et al.*, 2017). (Cox et al., 2020, p. 1457)

The notion of therapeutic geographies includes those landscapes that are fluid and embody interactions between health and place in the greater landscape through the act of walking and talking (Doughty, 2013). Therapeutic landscapes are used as a framework in this chapter to understand the multiple and fluid ways in which the engagement of and through a community of practice spaces can be understood.

## 5.4 Method

This chapter draws on data from two larger studies. Some data are from two focus group interviews in a study of a Men's Shed in regional Victoria with seven older men. The data were collected in a study retrospectively investigating the impact of COVID-19 on the Shed. The chapter also reports some data from one focus group interview carried out via Zoom with six older women involving an examination of the health and wellbeing benefits for women crafting together during a 2020 COVID-19 lockdown.

Thematic analysis was used to analyse the data which involved searching across the data set to identify, analyse and report repeated patterns or themes (Braun & Clarke, 2006). The thematic analysis process consisted of six steps: (a) familiarising ourselves with the data, (b) generating initial codes, (c) searching for themes, (d) reviewing themes (e), defining and naming themes (f) and producing the report/manuscript (Braun & Clarke, 2006). The data was sorted manually, which included "a process of sorting and defining the transcripts and defining and sorting of collected data [...] applicable to the research" (Glesne, 2006, p. 21). The sorting process consisted of reading and rereading the transcripts, identifying reoccurring words, ideas, patterns and themes generated from the data. The transcripts were read and reread, and themes were highlighted. Within each transcript, concepts and ideas emerged through re-occurring words, messages and meanings. Corresponding codes were used to identify themes, and from this three categories in the data were identified, each with corresponding themes.

The study was approved by the Human Ethics Committee of Federation University Australia, which included ethical protocols to ensure informed consent, voluntary participation, confidentiality, and privacy.

## 5.5 Findings

### 5.5.1 The Men’s Shed

Common themes which made reference to important points in the study relating to participants’ perceptions, beliefs and attitudes about participation in a Men’s Shed and the impact of COVID-19 were identified in the data (Ely et al.,1997). These were categorised into three themes, each involving subthemes (Table 1).

Table 1: *Themes and subthemes arising from men participation in a Men’s Shed after a COVID-19 lockdown*

Themes	Subthemes
<b>Benefits</b>	<ul style="list-style-type: none"> <li>• Social/friendship</li> <li>• Being connected with other men</li> <li>• Social bond</li> <li>• Meaning</li> </ul>
<b>Learning</b>	<ul style="list-style-type: none"> <li>• New skills</li> <li>• Sharing skills</li> <li>• Making things</li> </ul>
<b>Lockdown</b>	<ul style="list-style-type: none"> <li>• Lonely</li> <li>• Keeping connected</li> <li>• Broke the routine</li> </ul>

#### 5.5.1.1 Benefits

The benefits described by the men participating in the Men’s Shed involved learning new skills and making friends. For Allen, “being able to come to the Shed and share skills and learn things from each other as well and enjoy each other’s company” was an important part of why he participated. For Jeff, the benefit was quite profound. Beyond making friends and making things, Jeff reported that participating in the Shed gave his life a sense of purpose and meaning. As Jeff put it: “coming to this place gave me a meaning and to be amongst other men.”

For others the Shed gave them a place to go and provided them with a routine that had been lost after retirement. For Bob, who was very passionate about the Shed and had started attending soon after he retired, participating was described as having “saved me from going crazy because I was doing nothing”.

For all of the participants in both focus groups, friendship was the key component of the Shed. Frank was happy to simply be in the Shed, have a coffee and chat to the men and “just walk around and do little bits and pieces to try to help people and do what I can for them”. Similarly, for Colin, going to the Shed meant meeting up with his friends to enjoy each other’s company. “You come here and laugh and tell jokes. It’s about the friendships that are formed”. Neville also responded by reporting that he enjoyed making things and having a place to come, but it “was all about the friendships” that in essence kept him coming back to the Shed.

Wayne and Bill both described illnesses that they had previously had and how the friendships in the Shed helped them with managing their illnesses. For Wayne, mental illness was a huge issue, and he reported that being in the “safety of the Shed with the blokes” helped him cope.

### 5.5.1.2 Learning

Learning new skills and being able to access a well-stocked tool shed with equipment was also described as being beneficial for most of the men. For Colin, “being able to pass on skills and share” these with other “shedders” was important to him. “It lets you use the skills you have developed through the years and allows you to pass on the skills onto others, which I think, from my point of view, is really important – and I enjoy it, you know.” Colin also commented that passing on lost skills to other men was a way of leaving behind some of his craftsmanship:

It allows you to go back into those hills and hollows, if that’s a good explanation of the crafts that have been lost over the years. For that we live in the past slightly in these places, where we can get our skills to shine again. It’s hard to evaluate or put a number on it.

Similarly for Bob, learning new things, being able to learn how to repair things for his family and accessing tools and equipment and being taught how to use them was beneficial:

Yeah, things to make and things to repair. By coming to the Shed I’ve learnt I have no skills whatsoever with tools - literally no skills. Some probably would say I still have no skills but anyway, it’s not a judgemental Shed. I get to work with some really good equipment out there.

Wayne also commented on his lack of skills and the ability to learn new things when attending the Shed:

From a skills point of view, like [Bob], I had no real skills, but you come in here and people are willing to pass on their knowledge, help you out – any questions – the flow of information has been really good, so [people are] always willing to help. From that point of view it's been very easy to come here.

### 5.5.1.3 Lockdown

When asked if the lockdown impacted the Shed, the overall responses were that the first lockdown did have an impact. For Jeff, he felt this happened swiftly: “We very quickly closed the Shed down and therefore we couldn't attend so that left a hole in my timetable so I couldn't do somethings I would really like to do”. Bill felt that the second, longer lockdown was more impactful, and described it as being harder to cope with because he missed the men and doing projects.

The first lockdown it wasn't that bad at all, the second one was harder because it was six to 12 weeks. It broke the routine for the week. I missed coming here and meeting up with the men and telling jokes and doing projects that we had on the go [...] it was a break I could have done without. For me it was a loss of momentum, I became somewhat lethargic.

When the lockdown happened, Wayne missed the other men most of all, “for me the work is secondary”, and Frank described the Shed as being an “extension of our lives ... during the lockdown we missed seeing each other regularly, face to face.”

The coordinator of the Shed and the committee secretary reported that during the two lockdowns they organised newsletters, emails, and social media for all of the men, along with organising regular phone calls to keep in touch. For Wayne, this was “really important and helped with my mental health issues.” Similarly, for the others being able to read the Shed newsletters and get a call from someone from the Shed helped with the lockdown and kept the friendships and comradery going.

### 5.5.2 Women's Crafting Group

Common themes, which made reference to important points in the study relating to the participants' perceptions, beliefs and attitudes about participation in a crafting group during a COVID-19 lockdown were also identified in the data collected from the women's crafting group (Ely et al., 1997). These were categorised into three themes, each involving subthemes (Table 2).

Table 2: *Themes and subthemes about participating in a crafting group during COVID-19*

Themes	Subthemes
<b>Motivation</b>	<ul style="list-style-type: none"> <li>• Isolated</li> <li>• Alone</li> <li>• Being creative</li> <li>• Sharing ideas</li> <li>• Mental stimulation</li> <li>• Common bond</li> </ul>
<b>Benefits</b>	<ul style="list-style-type: none"> <li>• Social/friendship</li> <li>• Being connected</li> <li>• Like-minded</li> </ul>
<b>Lockdown Zoom meetings</b>	<ul style="list-style-type: none"> <li>• Stayed close</li> <li>• Allowed</li> <li>• Connection</li> <li>• COVID-inspired craft</li> <li>• Learnt new technology</li> </ul>

### 5.5.2.1 Motivation

When asked about the motivation for joining a craft quilting group, the responses from some of the women suggested it involved alleviating loneliness and filling up spare time after becoming retired.

Elaine stated that she felt she was previously “alone and isolated, and a neighbour invited me to her little sewing group [...] and I found it really lonely, and I was looking for some way of getting out and doing something.” Jennifer explained that she was not as mobile as she once was, and she had to give up work so was looking for something to do that she enjoyed and to meet some other women. “I had some trouble with my hips, and I had to give up work, I was sort of forced into early retirement.”

For others, like Jacqui, the motivation was her interest in creativity. “I guess I enjoy the creative side of things, I love seeing what other people are doing, just the ideas, the sharing of ideas, techniques, and skills and the chat that goes on alongside it.”

For Julie mental stimulation was the motivating factor, “that’s probably why I got started in it and probably why I’ll continue to do it with groups because that’s kind of the connectivity and for me it’s an artistic outlet.”

Kylie also commented on the mental stimulation through the need for concentration and the arithmetic involved with quilting:



[It] engages the kind of arithmetic side of it and the abstract notion that thinking through a pattern engages you mentally. Because even though you might have chosen the colours and things, you still have to think [things] through. In our case, patchwork, because it's American based it's inches and everything you buy is metric, so you're constantly thinking through that kind of conversion of, 'How big is something?' that's five foot square or three inches square.

Sharon mentioned the importance of the common bond the women had for crafting, which brought them together:

I am probably one of the oldest people at work, and yet I think there's a bit of a bond with everybody because there's a common thread through it and everybody is interested in seeing and sharing ideas, and that's terrific to see the creative side coming through, that common thread.

### 5.5.2.2 Benefits

One of the key benefits indicated by all of the women when asked about the crafting group, were the friendships they had made, along with the common bond and "like mindedness" they shared through crafting together.

Sharon described the mix of mental stimulation and socialising that she gained with her "quilting friends" as both being beneficial her: "So there's that kind of mental occupation and then the other thing is social."

Similarly, for Julie, friendships were key to her involvement in the group. For her, the combination of making friends and enjoying making something together "benefits me greatly because I feel connected. I'm working on something that is beautiful." Julie made it clear, however, that the friendships were the most beneficial part of being in the group: "But basically, it's the connection with the people because if we didn't connect, I'm sure the group would fail. But we've got a thing that links us. I also think, because we're all similar age stages in life, so that's another connection."

### 5.5.2.3 Lockdown Zoom meetings

During the time of the crafting interviews the state of Victoria was in a COVID-19 lockdown. Melbourne had been in a strict lockdown, though regional Victoria, where the women were located, had been in a less severe lockdown, allowing restricted numbers to attend cafés and restaurants. The crafting women had

been meeting in a group for a few weeks at a local café for coffee together. Restrictions were still in place in individual homes, which meant they could not meet together as a group in private premises. The focus group interview was conducted via Zoom, and the women were also meeting via Zoom from their individual homes for their regular craft meetings.

When asked how the lockdown and restrictions had impacted the group, the women were generally positive and agreed that being able to continue to meet virtually via Zoom was a bonus. An example of this was Sharon, who believed that social media had allowed “people to share and connect and learn things. It’s actually come at a good time, really, COVID-19, technologically.” Similarly, Elaine also agreed that technology had maintained their bond despite not being physically together: “It’s certainly different, and we have done Zoom, but we don’t feel that our bond has lessened any because we haven’t physically been together. We’re just looking forward to when we can all get back together, so that’s been really good.”

Julie added, which the others agreed, that Zoom had allowed them to keep in touch.

Having the opportunity to continue with the group and keep in touch through the technology and work on their crafting projects together was seen by all of the women as important, described by Julie as a being “meaningful” and helped to relieve their “lockdown boredom”.

### 5.5.3 Summary of findings

For both the Men’s Shed and the women’s crafting group participants, friendships and the social benefits and sharing together were identified as important. Studies of Men’s Sheds and women’s craft groups have identified the social benefits and the sharing of skills as being of significant importance (Flood & Blair, 2013; Golding & Foley, 2008; Johnson & Wilson, 2005; Macfarlane & Maidment, 2009).

Little research to date has been done on the very recent impact of COVID-19 on community groups in Australia. For the participants in this study, there were some key findings across both groups. For the women in the study, technology such as Zoom allowed them to continue to meet together and share their crafting projects. For these women, despite not being able to share a physical space together, their connection and “bond” was maintained through a virtual space, which facilitated “meaningful” connections. For the men in the study not being able to see each other face to face or go to the physical space of the Shed was greatly missed. The coordinators in the Shed did, however, make efforts to maintain contact in the

form of social media, email, phone calls and newsletters, that was described by the men as effectively maintaining the friendships and keeping the camaraderie going.

## 5.6 Discussion

The men and women who participated in these gendered communities of practice described their social connections and friendships as being as important as the activities occurring in the Shed and the crafting group. Indeed, when faced with COVID-19 and separation from the physical locations, a different and arguably equally as therapeutic virtual space (in a time of great stress during COVID-19 lockdown) was taken up by the participants.

Therapeutic landscapes have been conceptualised as sites in which environmental, individual and societal factors come together in order to enhance the healing or therapeutic process (Gesler, 1992). There has been a broad and comprehensive account of the therapeutic landscape through the notion of blue spaces (Foley, 2017; Foley et al., 2019), green spaces (Lea, 2008), spas, domestic spaces, schools and playgrounds (Dunkley, 2009; Harris et al., 2010; Spray, 2020), and virtual therapeutic landscapes (Trnka, 2021), as well as women's craft groups and Men's Sheds.

The men and women in these study contexts have been forced in many ways to unify their community physical spaces with an embodied, fluid and dynamic gendered space that enabled them to maintain their connections, through Zoom, social media, phone calls and newsletters and so maintain therapeutically meaningful virtual opportunities that kept relationships continuing throughout COVID-19 restrictions.

These alternative fluid therapeutic landscapes provided an opportunity for different ways to connect and communicate, and facilitated the continued "bond" and friendships and "kept the camaraderie" going at a time of unprecedented change and upheaval.

## 5.7 Conclusion

These small studies provide an opportunity to rethink the benefits of social participation facilitated through virtual connection. A therapeutic landscape, physical or virtual, that provides opportunities for connection, friendship, the sharing of ideas and skills, *matters*. Indeed, for Gesler and Kearns (2002), whether spaces are digital or real-life is unimportant when it comes to health. What is important is the continued connections that allow for social contact.

There is little doubt that COVID-19 has impacted these social groups, in some cases permanently. Certainly, there has been a take-up of virtual spaces and communication opportunities more broadly across the globe since COVID-19. However, there will arguably be many community spaces, such as Men's Sheds and community craft groups, where people have not been able to connect virtually. Many older and less technologically literate or networked people in Australia have little or no access to virtual spaces due to a lack of knowledge about the technology or lack of opportunity to own and pay for it. Either way, governments will need to consider the importance of availability for all to access, make use of and navigate virtual therapeutic landscapes to cater for future potential unprecedented events that again force lockdowns, cutting community groups off from opportunities for face to face meetings. Loneliness and isolation from community group activities and friendships through a lack of digital literacy and lack of resources has potentially catastrophic consequences. Social isolation and loneliness are linked to mental illness, dementia, suicide, premature death, poor health behaviours and physical inactivity (Holt-Lunstad et al., 2015), particularly for older people, and thus further research in this area is required.

## Acknowledgements

The author acknowledges the valuable input at the research design stage of the women's crafting study from Dr. Sharon McDonough, Dr. Helen Weadon, Dr. Rachel Taylor and Elizabeth Edmondson, from Federation University Australia.

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## **6 Researching Men's Sheds in Australia: Reflections from the Antipodes: A European female visitor and an Australian male guide<sup>1</sup>**

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### **6.1 Introduction**

In Australia community learning takes place in different contexts to those in Europe, due to different sociocultural, ethnic and environmental conditions. Community Houses and Men's Sheds were "invented" in local communities in Australia to overcome the exclusion of local people of both sexes and to give freedom to actively shape and create new places that meet their particular interests and needs (Golding et al., 2008). We, European female researchers, Sabina Jelenc Krašovec and I, were interested to explore those communities. In 2017 we went to Australia to conduct research. Barry Golding as a resident Shed expert guided us and shared knowledge with us about the Men's Sheds. Our goal was to document, analyse and compare patterns of living and learning in different communities in rural and urban contexts in the state of Victoria, Australia. We were particularly interested, given our research interest in older men's learning, in the phenomenon of Men's Sheds as novel learning communities and sites of informal learning in Australia (Foley et al., 2008; Golding, 2015a; Golding et al., 2014; Schugurensky, 2006).

This chapter presents some findings of our research focusing mainly on presenting experiences of being visiting female researchers in a Shed community dominated by men. However, the part of the chapter, "Background and context of the research into Men's Sheds in Australia" is mainly based on Barry's Golding local research experience and knowledge. Thus, in the chapter we will draw attention to gender issues and also to the specifics of different communities (Men's Sheds) regarding social inclusion and learning, and especially in relation to Indigenous Aboriginal communities.

This chapter presents the results of the extensive five-week terrain research on community learning in Australia. The focus will be on multidimensional, life-based

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<sup>1</sup> We acknowledge Sabina Jelenc Krašovec, Department of Educational Sciences, Faculty of Arts, University of Ljubljana. It is incredible sadness that Sabina cannot express her own experience and write her part of this chapter. Nevertheless, we will try to present it in this chapter as accurately as possible. Many parts of this chapter are based on Sabina's ideas.

learning, initiated and being present in everyday problem-solving and struggling for the better quality of life of community members. In our research we used an ethnographic approach, with the active participation of researchers and observation techniques, strongly linked with other qualitative methods (Hammersley, 1990). Data were gathered with the methods of visual ethnography, where we used ethnographic photographs of community life, based on different contexts and realities, and the personal life stories of older men.

Thus, the chapter is structured into three parts. The first part presents an objective perspective using knowledge and theoretical framing, based on a literature study on community learning in Australia with an emphasis on Men's Sheds – this part is written in collaboration with Barry Golding. The second part presents the findings from the collected data from visited Men's Sheds and other communities in Victoria, Australia and the third part covers a subjective, autobiographical perspective and the reflections of two European female researchers.

## 6.2 Men's Shed Movement as inspiration and frame for the research

Firstly, it is important to explain the meaning of “shed” in this context. As Golding (2015, p. 6) states, a shed in English-speaking countries refers to a building, room or garage, typically used by one man. The community version of Men's Sheds in Australia refers to places where men gather in groups and do things together. It involves a workshop space or a place where a man can go, typically managed as a stand-alone local community organisation, though sometimes in an auspice arrangement with another organisation. Men's Sheds on the Australian model are places and spaces for older men beyond paid work, where they can share their knowledge with others, learn new skills or improve old ones (Golding, 2015b). It is important to emphasise that many of the men involved in the activities are particularly lonely, marginalised and older. Some are from diverse cultural backgrounds or Indigenous, in non-hegemonic social, cultural and economic positions, but are equal and active as much as they want to be in the Men's Shed setting.

There are at least 2,700 diverse Men's Sheds around the world, and now approximately 120 Women's Sheds (Golding, 2021, p. 397), one half of which are in Australia, with another one thousand or so in the UK and Ireland. They cater for various men in diverse communities with different needs and goals (Golding, 2015b). Each of the Men's Sheds has a unique and individual agency, profile and mission. However, almost all Sheds are oriented towards practical, ‘hands -on’ skills and

activities with an underlying concern about men's health and wellbeing beyond paid work. Barry Golding (2015), in his book, *The Men's Shed Movement: The Company of Men*, provided a profound and comprehensive coverage of the Men's Shed Movement. The book was on the one hand an inspiration, and on other hand a theoretical framework for our research into Men's Sheds in Australia. The number of Men's Sheds open in Australia when we undertook our fieldwork (around 950) and the history presented by Barry Golding in his book made us, the female researchers, curious to explore this field. While reading "every man needs a shed" (Golding, 2015b, p. 104) we started to wonder: What does this mean in practice, and what is hidden behind this need?

### 6.3 Background and context of the research into Men's Sheds in Australia

An ethnographical approach was the best way to explore and gain an understanding about Men's Sheds in Australia, and answer our three underpinning research questions: "What kind of problems do the Men's Sheds face?", "How are they organized?", and "Who are the men who come to a Men's Shed?" However, beside those research questions, this chapter is driven by one more aim which is to present/share the experiences of being female researchers in a community of practice dominated by men.

We travelled to Australia for one month to conduct the auto/ethnographic research from the end of January till the beginning of March 2017. With Barry Golding's help as an expert on Men's Sheds in Australia, we were able to visit and research 12 Men's Sheds, mainly in the state of Victoria, which is the most densely populated but smallest state on the Australian continent. The state was inhabited by approximately 25 separate Aboriginal Nations until the White (mainly British) invasion and colonisation in the 1830s. Now less than 1% of Victorians identify as Aboriginal. As the "gate opener", Barry Golding introduced us to a wide range of Victoria Men's Sheds, mainly in rural areas around Ballarat and Melbourne, and also made it possible to spend several days researching the community and Men's Shed in the small rural town of Beechworth.

During our visit to Men's Sheds and various communities, we actively participated and observed. We combined discussion with unstructured interviews. We took field notes and photographs that become our main data sources. In the light of visual ethnography and visual sociology, photographs are important data for analysis. Photography as the mirror image of reality is used in anthropological and

social projects, which aim at showing differences between individuals and groups objectively (Banks, 2007). Photography was used to document a phenomenon or situation, or as a visual aid in the interviews, as is often used in field studies (Banks, 2007). The rich collected photographic data (around 400 images) allowed us to keep the field notes comprehensive, to provide some findings and reflect upon research experiences as female researchers of Men's Shed organisations and associated communities.

We visited/observed 12 Men's Sheds in Victoria: Beechworth Men's Shed, Creswick Men's Shed, Clunes Men's Shed, Newstead Men's Shed, Castlemaine Men's Shed, Melton Men's Shed, Brimbank Men's Shed, Hobsons Bay Men's Shed, Ballarat East Community Men's Shed (BECS), Buninyong Men's Shed, Sebastopol Men's Shed and Nazareth House Men's Shed. However, one community and its Men's Shed impressed us the most, Beechworth. One reason is that it was the first community and Men's Shed we visited and researched in rural Australia. The other more important reason is that our guide had organised for us to engage in the Beechworth community and its Men's Shed independently and deeply. Therefore, we briefly present Beechworth to provide background.

### 6.3.1 Beechworth community and its Men's Shed

Beechworth is a historical town located in the northeast of Victoria, where the major growth was during the gold rush days after the mid-1850s. It is a relatively advantaged, semi-rural community, recently identified as a good place for retirees from Melbourne to move to for what is called a "tree-change" (as distinct from the more common "sea-change", moving to the coast) in Australia. Several local Beechworth communities and projects cooperate with each other. One of them is Quercus Beechworth, established in 1985 by the Beechworth Neighbourhood Centre in partnership with Indigo Shire, Beechworth Correctional Centre (a low security prison), Beechworth Health, the Changing Mind project, the Men's Shed and Beechworth Urban Landcare and Sustainability. Another such project is the Community Kitchen Garden, which encourages people to come together to share food and conversation at Community Sharing feasts. In the neighbouring building is Quercus Community Bookshop, selling second-hand books, donated by the community. And next door there is a place for a Community Food programme helping everyone in Beechworth when organising events, like the Harvest Festival Dinner, the Flea Market, Lifelong Learning classes and workshops. It is open every day and supervised on a volunteer basis. In cooperation with all of those communities is Beechworth Men's Shed, a place which is deliberately male-gendered,

maintaining an open-door policy and not rejecting anyone on the basis of race, disability and religion. The Shed was actually officially opened with Barry Golding officiating in November 2011. It provides a woodworking and hobbies workshop facility and “drop-in” centre for men of all ages, as well as a safe physical and supportive social environment. The rights, decisions confidentiality and privacy of the participants are respected, and the Men’s Shed provides referrals to other services when appropriate. The men who participate in the Shed work mainly with wood, making some wood products, which give some money to help run the Shed, but also to spend their free time together.

Chris Brett, Secretary of the Beechworth Men’s Shed, has been there since the first informal discussions over a decade ago. Chris tells the story of how the Shed “ticks” as the Shed approached its tenth anniversary in September 2021:

*Beechworth Men’s Shed began in 2011 in an auspice arrangement with the Beechworth Neighbourhood Centre, supported by the vision and commitment of its then Coordinator, Judy Lazarus. Our initial shed location was in rented premises of the former Ovens and Murray Hospital. In May 2014, after securing a building site and assistance from the Beechworth Hospital, a purpose-built (276 square meter) shed was erected in the hospital grounds. The shed construction marked the start of a very successful, mutually beneficial partnership between the Hospital and the Shed. Our Shed complex now consists of a large, fully equipped woodworking workshop, a recreation and games room with kitchen, billiard table, library and office, including computers available to members and for computer training. The toilets, washroom and shower facilities are all disability compliant. A large vegetable garden and a metal working area have been added since.*

*The Shed is managed by a member-elected committee. There is a workshop manager and a garden supervisor who oversees the garden beds, berries, grape vines and fruit trees. Several men with a disability regularly participate in the Shed, being fully included in all Shed activities and often driving the Shed’s agenda. Our Shed is open Monday, Wednesday and Friday mornings from 9am to 1pm. While we did (unsuccessfully) try opening on Saturday mornings, revisiting this is under consideration as an opportunity to increase our membership with relatively younger men.*

*Our diverse, all-male 2021 membership is 40 plus. Some come just for a chat and to play a game of pool. Others do serious woodworking or gardening. Members pay a A\$50 annual membership, plus a gold coin attendance fee for tea, coffee, biscuits and usually a BBQ lunch twice a month. Fund raising is achieved through*

*activities that include repairs for locals (donations accepted) and making timber goods like chopping boards, animal shelters and 'Lazy Susan's'. We also make and sell fire poker sets and plant stands and construct items for land care groups including possum boxes. Recycling wooden pallets into kindling, sold through the local supermarket, is actually our main fundraising source, providing funds to meet a significant portion of our expenses.*

*We do valuable work in close collaboration with the local Corrections Centre via two main programs. The first, the Prisoner Integration Program, established via a Memorandum of Understanding with the Shed, aims to assist with the integration of inmates back into the community and society. Up to four prisoners attend our Shed each morning, and either make or assist members with various supervised tasks and activities. The second program involves supporting the prison community 'work gangs', who use the Shed and our facilities as their external base during the day. They also assist us with various skill-based tasks and have proven to be fundamentally important in our Shed's operations. Past prisoners often keep in touch with Shed members and express their gratitude for their time at the Shed.*

*As with many volunteer-run organisations, our biggest challenge is attracting office bearers. Another issue is recruiting new members. The increasing age profile of our members and their associated health issues and disabilities (and eventual demise) means we are constantly attempting to renew our membership base. Our community involvement remains very strong. We work alongside Beechworth Cemetery Trust, including refurbishing the seating. We work with Montessori and Beechworth High Schools, assisting with furniture and shelving. We work closely with many local service clubs, businesses, the Indigo Shire and tradespersons. To further enhance our local contribution we only use, where possible, local businesses for trade supplies and services. (Golding, 2021, pp. 96-97)*

The idea behind this introduction to the Beechworth community, including the Men's Shed, is to illustrate some fragments of the field research in more detail.

### 6.3.2 Sebastopol Men's Shed

To provide a wider picture of the research field we decided to add one more example of a Men's Shed we visited, Sebastopol Men's Shed (Ballarat, Victoria). Sebastopol is a suburb of around 10,000 people on the southern edge of the large regional City of Ballarat. A determined group of local men combined with

Ballarat Community Health to initially establish the Sebastopol Men's Shed (SMS) in a well-located, empty warehouse. Les Shimmin, the long-time SMS President and one of the key Shed founders, tells the story of where it all started and how it has progressed:

*The warehouse we moved into was essentially an empty shell, complete with concrete floor and broken windows. Repairs and renovations followed, with generous community support to set up and fit out the Shed. Operating for over four years in this location was difficult, but it provided us with the satisfaction of starting a Shed from scratch, resulting in a high level of comradeship and fellowship, and growing our membership. In the meantime, Shed members and the Committee sought a new, purpose-built, permanent building of their own. State and federal parliamentarians provided strong support with grants, helping promote public awareness. Essential support came from the local network of established Sheds, plus local businesses, individuals and Crowd Funding after an appeal on local radio.*

*Designs for the new premises were largely driven at the Shed level, leading to the construction of a facility to cater for a range of activities: woodwork, metalwork, mower maintenance, gardening, vegetable and flower growing and meal preparation. The process of setting up and moving into the new shed actually took four years.*

*The Shed is organised through cooperation between the Shed's General Committee, Ballarat Community Health as the auspice body and Ballarat City Council, with the umbrella support of state and federal Governments and the Australian and Victorian Men's Shed Associations.*

*Adequately resourcing our operation remains a perennial challenge. SMS depends on grants as they become available, membership dues, fund-raising activities such as BBQs and produce markets open to the public, donations, delivering paid-up government programs, and completing tasks requested by members of the public. The Shed is to a large extent self-supervised, working within standard OHS parameters, and within government regulations and council requirements, the latter being especially relevant in food preparation.*

*All men over 18 are welcome. Clearly, the focus is on local men. SMS has a broad approach reflecting the Shed's mission: to provide a safe space for men whilst supporting their health and wellbeing. Most of our 60 financial members are over*

*50, although we encourage men of all ages to join. Fellowship is the central pillar of the Shed, where members pursue a range of activities while enjoying each other's company. Members are free to participate, offer their opinions, and share in the 'ownership' of the Shed. The Shed is open for 5½ days per week. The new building is continually in a state of refinement and development, which involves resourcing challenges. Our Shed is successful due to strong, consistent and systematic leadership toward a common vision over several years. A desire to connect with and remain visible to the local community is absolutely essential. (Golding, 2021, pp. 94-95)*

#### 6.4 Findings: What we found out about Men's Sheds in Australia

Based on an analysis of the collected data (field notes, photos, unstructured interviews with some men), we found that each of the communities and Men's Sheds have their own specifics. Both Neighbourhood Houses and Men's Sheds are grass-roots organisations, and their activities are diverse and "bottom-up", depending on the needs, interests and input of members of the local community. Most Men's Sheds are built and equipped and run voluntarily by the men themselves. Men respect their own work and follow the rules. Some Men's Sheds actually have individual uniforms such as caps and matching overalls, that seem to be very important for building social identity and belonging. Each of the Men's Sheds follows very strict rules concerning the prohibition of alcohol. A kitchen is a very important part of the social side of many Sheds. It is where men can gather together, drink coffee or tea and talk. However, there are very strict rules on how to use a kitchen, such as cleaning, bringing in food or even cooking. At the front or back of each Shed there is often a Shed garden. The size of the garden depends on the interests of the men (colloquially called "blokes" in Australia) or the area available around the Shed. Any vegetables and fruits that grow in these are used in preparing lunches for shedders or given to the community if needed.

The purpose of the Men's Shed is to provide a safe, supportive and friendly environment for men of all ages to gather. The voluntary work gives them a sense of being useful, helpful, and needed. The blokes often play double roles, as informal teachers and informal learners. Each of them brings diverse but well-practised skills and a lifetime of experience to the Shed that can be shared with others. Anyone can teach or help others to develop skills. Some blokes simply come to a Shed because they are looking for fellowship with other like-minded men.



We discovered that a pool table, even a small one, is a “must” in many Men’s Sheds. It is a place around which men gather, talk and tell stories. One of the blokes (Beechworth Men’s Shed) said: “My experience was that a man, while we were playing, told me the whole story of being involved in a war [a] few decades ago, and how he later on escaped from that area.”

Most men, however, are not so keen to talk about their lives or experiences. As Barry Golding said in 2007 in his keynote address to the first ever national Men’s Shed Conference in Sydney, Australia, using words that have been adopted as the Men’s Shed mantra across many shedding nations, “Men don’t talk face to face, they talk shoulder to shoulder”, usually shortened to “Shoulder to Shoulder”, the title for Barry Goldings’ (2021) book. We can add that men talk when they want to share and when they feel comfortable without pressure. Storytelling happens “incidentally”, when men feel safe, and the story of hidden, unresolved worries and pain is told in some natural way.

We discovered the Shed means a lot to the men. They feel truly at home. It gives them a sense of purpose to achieve small goals on a regular basis. The social engagement of older men after their retirement from paid work, particularly with other men, is crucial to mental and physical health. As one of the blokes (Beechworth Men’s Shed) said:

Men love building things and solving problems; when a group of men work together, the collective group intelligence is huge. We can all learn from each other’s life journeys. Mateship and camaraderie are important to keep us all happy and feeling loved. Our wives love us being engaged in useful activity and enjoy the peace when we go to [the] Shed.

We found out that men learn a lot by being together and doing things together in the Shed. Learning in the Shed is based on problem-solving, and quite often is experimental. For some men, they claim the Shed “saved their life” after the death of a spouse. The Shed becomes the place where they can go, where they can talk with someone, do something and be with someone, not just sitting alone at home. In many cases, the home in Australia is still run in the traditional way: women usually take care of a household. When a man’s wife or partner passes away, he quite often is not able to cook or take care of the house. Some of the men felt lost without a sense of a future in life. In the Shed, they found that they could learn new skills, some of which were reserved only for women in their prior lives, like cooking, ironing, gardening, and, most importantly, to learn how to take charge of their lives, health and wellbeing and care for themselves. The Shed is a “safe island” for men where they feel equal and where their voices can be heard, or they can be silent if they need it.

While ageing, masculinity can be called into question by family members, friends or in the wider society. However, there is not just one form of masculinity. As Connell (1995) has argued, the concept of masculinity is played out or has been recognised in various ways, from hegemonic dominance to less powerful configurations of masculine practices, such as those of subordinate masculinities. In the Shed, the men's masculinities are reshaped by being and doing things together. The men share their worries, happiness, and sadness with others. In their own individual ways, they reflect upon their life experiences and give new meaning to their lives. We found out that the comradeship that the men build up in the Shed gives them a feeling of belonging and solidarity with other men. They support each other and create space where all men feel comfortable and at home. The rules of the Shed, sometimes the identity created by the uniforms the Shed provides, and also by the activities they engage in, are based on men's needs and interests, in turn empowering their social identity and masculinity. The Men's Shed encourages them to truly care for themselves as men, and also for each other, and in the process undertake countless good deeds for the community.

## 6.5 Discussion

Our research has shown that the environment of Men's Sheds and their activities helps to sustain the participants' wellbeing and to stabilize their mental, physical and emotional health. We conclude that men need a place where they can (re) constitute their masculinity. There is not one pattern of masculinity. In different cultures, the social positions of genders differ. Considering masculinity in the context of culture, we argue that the pattern of older men's masculinity is as diverse as their life experiences and is connected with their cultural, historical, educational and social background. Our research also showed that men, especially older men, cannot simply be reduced to their experience of ageing. They also carry some continuously (re)negotiated struggles with masculinity (Malec-Rawiński, 2019). While older men have much life experience, they need to learn to adapt and cope as a consequence of radical changes as they age. However they are much less likely than women to participate in formal adult educational programmes designed to teach skills. In essence, older men tend to avoid programmes that patronize or shame them for their lack of knowledge. They are not students, customers, clients or patients in the Men's Shed. They are equal and active participants in a powerful and transformative community of practice. Off-the-shelf, vocationally oriented adult education and training programmes are often perceived by many older men to be unattractive and totally unsuited to them (Golding, 2015a). Older people have different learning needs: to cope with new non-working identities, changes in

mobility, health, financial, and living arrangements, as well as changes in personal and family relationships (Golding, 2015a).

As we observed and as our Australian field research confirmed, most men need and want to learn, but not necessarily in cognitive, literary, and formally contextualised ways. Older men in Australia generally prefer to learn in familiar places and spaces, working hands-on with regular groups, focused on what they know and can do and share with other men (Golding, 2015a). The men also need to find ways to maintain the sustainability of their Sheds. Some of the Sheds produce wooden items which are then sold, while others do gardening, that gives them the opportunity to cook meals for those who need it.

## 6.6 Conclusion: Female researchers' reflections – double and single voices

Together with Sabina Jelenc Krašovec, I spent one month in Australia conducting research. As women, who are generally not present in Men's Sheds, we were invited and welcomed to 12 Men's Sheds over that time. We had a "gate opener", Barry Golding, who took us to these inspiring and unbelievable spaces and places – Men's Sheds in different communities. While being there, it became clear that without him we wouldn't have been able to get all this priceless knowledge, experience or data. Being a female researcher, it is not easy to get access to places like Men's Sheds without a man to help. Sheds are men's places: they arrange the space and set the rules.

Through this journey we learned not only about Men's Sheds in Australia, but also about the culture and history of the land. In many ways, Men's Sheds are a reflection of the nature of the communities in which they are deeply embedded. Visiting different communities, we were welcomed, quite often with regional food, and the most importantly we had chance to observe how they arranged the common spaces they share. The people who we met were mainly men, but quite often also the men's wives. Many of them (men and women) told us different stories, quite often very personal ones. This journey allowed us not only to conduct research and learn about the Men's Sheds, but also transformed our perception about the communities in Australia, the country "down-under", and about the people living there. That gave us an insight into the life perspectives, realities and life-paths of older men. What's more, we made friends. We appreciated every meeting, every talk we had the chance to experience. Thanks, blokes, for sharing your stories with us and letting us come close to you! We took a lot with us.

A few years have already passed, and it's unbelievable, but though I'm writing this reflection alone, I feel Sabina's spirit with me. In all those wonderful memories and experiences from life down-under is Sabina. I sense her incredible energy and passion for life and research. Without her I wouldn't have gone to Australia to conduct this research and wouldn't get to meet all those people, men from Men's Sheds and other friendly people. She was an engine who inspired many researchers. Sabina's inquisitiveness and power that was visible in her research and everyday life taught me to do what you have passion for. She was a strong and sensitive as a researcher and as a woman, and that helped us to visit all the Men's Sheds and meet so many friendly people. I understood/learned, that being a female researcher you need to have a female research partner for researching Men's Sheds. It is a lesson, like many others, I learned from Sabina while working with her, that will remain forever. Thank you, Sabina, for allowing me to do research together with you, and to be your friend.

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## **7 Learning opportunities for older persons in residential long-term care: A systematic review**

*Marvin Formosa*

### **7.1 Introduction**

Sabina Jelenc Krašovec's (2012, p. 83) contributions to the field of older adult education are instrumental in reminding us of the need to "address and correct various social issues, such as for instance unemployment, inequality, racism, homophobia, illiteracy, as well as reach into the field of human rights, sexism, poverty, exclusion". They certainly advocate the human right of people to participate in learning, even as they get older and reach later life, as espoused by various influential organisations in recent decades, but most strongly by the United Nations (2002) and the World Health Organization (2002). It is thus unsurprising that the post-millennium period witnessed an unprecedented number of older persons enrolling in non-formal organisations that cater for their learning needs and interests in associations as diverse as the Osher Lifelong Learning Institute, Road Scholar, Men's Sheds, Elder Academy, University Programmes for Older People, and the University of the Third Age (Formosa, 2019c). This is particularly promising, since in the not-so-distant past opportunities and provisions for lifelong learning were totally appropriated for young and middle adults to engage in continuing and adult education (Findsen & Formosa, 2016b).

Nevertheless, and despite the wealth of persuasive studies on the benefits of learning on the quality of life and wellbeing of older persons, that interface between "older adult learning" and "residential long-term care" has remained relatively understudied. As Kydd and Fulford (2020, p. 14) claimed, "people residing in nursing (care) homes can find themselves cut off from their local community and unable to access the so-called lifelong learning opportunities available to those who are able to continue living independently in the community". Indeed, while older adult learning is technically poised to cater for and include all older persons, as should lifelong learning for that matter, the reality is that late-life learning works almost exclusively with physically mobile and cognitively healthy learners (Formosa, 2019d). With extremely few exceptions, most avenues of older adult learning are located in cities, easily reached by public and private transport, and hence, at the very centre of the daily lives of community-dwelling older persons (Findsen & Formosa, 2016a). It follows that late-life learning is steadfastly hinged upon the "successful ageing" paradigm,

a stance that fails to identify the “cumulative disadvantages, status divisions and life chances that marginalize and devalue the lives of older people” (Katz, 2013, p. 61), and thus, leaving older persons in care settings out in the cold.

One silver lining is that recent years have witnessed much effort on behalf of adult educators and educational gerontologists to challenge the stereotypical belief that learning opportunities are irrelevant and unnecessary to older persons living with physical and/or cognitive disabilities (Formosa, 2019b). Additionally, it is promising to note bolder efforts on behalf of educational gerontologists to unravel the contrasts between third age and fourth age learning. The third and fourth ages are not characterised by chronological age but as where older people stand as far as frailty, helplessness, and loss of autonomy are concerned. While “third age learning” refers to learning opportunities for community-dwelling older persons who are generally relatively healthy, affluent and with a bountiful amount of leisure time, “fourth age learning” denotes learning prospects for frail older persons who tend to live with some disabilities and be either homebound or residing in care homes (Findsen & Formosa, 2011). In the attempt of furthering the knowledge on fourth age learning, a systematic review was carried out on studies on learning opportunities in residential long-term care for older persons. Specifically, this endeavour had three research objectives: (i) What is the prevalence of learning opportunities in residential long-term care? (ii) What type of learning programmes are present in residential long-term care? and (iii) What are the benefits of having learning opportunities in residential long-term care? Such endeavours are undoubtedly in line with Sabina Jelenc Krašovec’s (2012, p. 84) drive to highlight how “educational policies are becoming less and less in favour of preserving the concept of education as a public good, as a factor of forming a democratic welfare society” and the need to mitigate against such a state of affairs even for older persons living in care homes for whom public policy generally allows them sparse opportunities to engage in lifelong learning.

## 7.2 Methods

### 7.2.1 Search strategy

This study opted for a systematic review, rather than a scoping appraisal, for two reasons. On the one hand, Curtis et al.’s (2018) comprehensive and systematic review of the impact of engagement in participatory arts on older persons in residential long-term care – which documented the wide range of benefits that such events may have on health, wellbeing and quality of life – now warrants a more narrowed focus on the issue of learning activities. On the other hand, Kydd and Fulford (2020) have

recently completed a wide-ranging scoping review on the access of learning opportunities for residents in care homes by reviewing both related challenges and possibilities. Since scoping reviews are generally conducted as “precursors to systematic reviews” and for researchers to be “assured of locating adequate numbers of relevant studies for inclusion” (Munn et al., 2018, p. 3), the ensuing logical step was to embed this area of interest in a systematic review process. On the basis that a systematic review “attempts to collate *all* empirical evidence that fits pre-specified eligibility criteria in order to answer a specific research question” by utilising “explicit, systematic methods that are selected with a view to *minimizing bias*” (Higgins et al., 2019, p. 23), the search strategy included as much as 16 different databases (PsychARTICLES, CINAHL, IBSS, MEDLINE, OVID, pubMED, RCN Journals, CINAHL, SCOPUS, PsycINFO, Open Grey, Web of Knowledge, PubMed, Web of Science, and Sociological Abstracts). The combination of keywords used is presented in Box 1.

In order to address the three review questions on the prevalence, type and content, and benefits of learning programmes in residential long-term care, the following search terms were used:

(older people OR age OR aging OR ageing OR later life OR elderly OR older adults)

AND

(care home OR nursing home OR residential care OR long-term care)

AND

(education OR learning OR educational gerontology)

#### Box 1: *Primary search terms*

Since terminology regarding residential long-term care for older persons differs among different countries and cultures, as this arena is referred to by the terms of residential care, nursing homes, care homes, and long-term care, the search included all these terms without distinction. Moreover, a snowball search was subsequently conducted via Google Scholar using the function “cited by” and “related articles” to capture any further studies not initially identified. The search in databases was conducted in April 2021.

## 7.2.2 Inclusion and exclusion criteria

Inclusion criteria included empirical papers (i) in peer-reviewed journals published in the 2000–2020 period irrespective of the applied methodological standpoints and methods, (ii) that reported upon research on fourth age learning which took place in residential long-term care facilities, (iii) that described the prevalence, type and content of opportunities for fourth age learning in residential long-term

care, (iv) that discussed the possible benefits and detriments of organising fourth age learning opportunities in residential long-term care, and (v), published in the English language. A publication was excluded if it was a non-empirical study or if the activity (e.g., reminiscence, watching movies) involved no aspects of learning so that the pursuit did not qualify as an exemplar of “fourth age learning”. Another exclusion criterion, one which was decided upon after much deliberation, was to discount studies that evaluated Montessori-based learning activities. This is because there is an excellent recent systemic review of Montessori-based activities in care homes conducted by Sheppard et al. (2016), and thus including such studies in this appraisal would only have served to replicate the previous results and analysis when space was at a premium.

### 7.2.3 Search results and quality appraisal

A total of 23 potentially relevant studies were identified. Following removal of duplicates, 19 papers were screened for eligibility at title and abstract level, with five and seven papers removed after title/abstract screening and for not meeting the inclusion criteria, respectively.

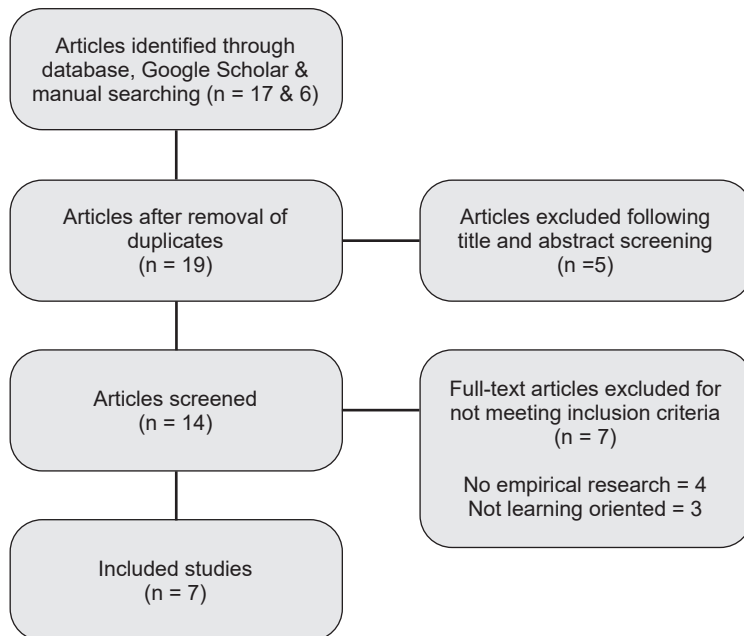


Figure 1: *PRISMA flow chart of included studies*



The assessment exercise was in accordance with the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) (Moher et al., 2009) (see Figure 1).

### 7.3 Results

The different sources of information and search strategy informing this research included seven articles. These are reported in Table 1.

Table 1: *Included data*

Author, Date & Location	Title
Namazi & McClintic, (2003), United States of America	Computer use among elderly persons in long-term care facilities.
Buettner & Fitzsimmons, (2003), United States of America	Activity calendars for older adults with dementia: What you see is not what you get.
Shapira, Barak & Gal, (2007), Israel	Promoting older adults' well-being through Internet training and use.
Hafford-Letchfield & Lavender, (2015), United Kingdom	Quality improvement through the paradigm of learning.
Hafford-Letchfield & Lavender, (2018), United Kingdom	The benefits of giving: Learning in the fourth age and the role of volunteer learning mentors.
Formosa, (2019d), Malta	Active ageing in the fourth age: The experiences and perspectives of older persons in long-term care.
Formosa & Cassar, (2019), Malta	Visual art dialogues in long-term care facilities: An action research study.

The included studies were a mix of quantitative and qualitative research reports. The studies spanned 16 years (2003-2019). Research designs varied and included a comparative study (n=1), two pre-test post-test quasi-experimental research studies (n=2), a structured evaluation study (n=1), a multi-method research study (n=1), a participative action research study (n=1), and a mixed-method study (n=1). Studies were based in multiple countries, with two each in the United States of America, United Kingdom, and Malta, and one in Israel. Terminology regarding the setting differed, so that authors referred to residential care facilities, nursing homes or residential care homes, with little evidence of any real distinction between them.

#### 7.3.1 Prevalence of learning opportunities in residential long-term care

The limited number of results, as well as the absence in the literature reviews of detailed overviews of practices in fourth age learning, is testament to the fact that

there are few opportunities for learning in residential long-term care for older persons. Although national strategies on active ageing do recommend preventative services across the long-term care continuum (Formosa, 2017), “connecting with pedagogy in social care is not yet well established given that older people are a relatively marginalised group with the theoretical and practice aspects of life-long learning” (Hafford-Letchfield & Lavender, 2015, p. 197). While there have been admirable efforts in the application of social pedagogy to residential childcare (Formosa & Galea, 2020), it is unfortunate to note that there have been limited attempts to fit such initiative in a “life course” standpoint that includes older persons in care settings. This is certainly disquieting considering that educational gerontologists and adult educators alike pointed to such a gap as much as four decades ago (Findsen & Formosa, 2011). Of course, such scarcity lies in direct contrast with the widespread availability of participatory arts and leisure activities for older persons in care settings (Curtis et al., 2018). While this is certainly a positive development, one should ensure that residential long-term care is safeguarded from being hijacked by *ad hoc* “entertainment activities” that provide few opportunities, if any, for meaningful interaction (Formosa, 2019e). The terms “learning” and “activity” are far from synonymous. Learning, as the “process whereby human beings create and transform experiences into knowledge, skills, attitudes, beliefs, values, senses and emotions” (Jarvis, 2001, p. 10), is distinct from the pursuit of “activity as social participation” (Katz, 2000, p. 136). Indeed, Björk et al. (2017, p. 1884) claim that in the 172 Swedish care homes they surveyed the “most commonly occurring everyday activities were receiving hugs and physical touch, talking to relatives/friends and receiving visitors, having conversation with staff not related to care and grooming” is testament to Formosa’s (2019b) argument that an impulsive pursuit of activities as “end-in-themselves” focuses narrowly on individual and personal adaptation to overlook structural differences in later life based on class, ethnicity, gender, sexuality and physical and/or cognitive disability.

### 7.3.2 Aims and characteristics of learning programmes in residential long-term care

The goals of the documented learning programmes were diverse and included functional, comparative and empowering traits. At one end of the continuum, Namazi and McClintic’s (2003) and Shapira et al.’s (2007) studies aspired to enable residents to learn how to use personal computers and browse the Internet to keep contact with friend and relatives, and engage further with their areas of interest. Such research is presently, especially following the course of the COVID-19 pandemic, more opportune than ever before. Yet, although research has shown

that more residents of nursing homes are using the Internet, such usage remains at a very low rate. While video calls, email, Zoom and Skype are taken-for-granted by community-dwelling older persons, many reports in the mass media have cited how a large number of care homes still lag behind on digital connectivity (Formosa, 2021). At the other end of the continuum, Formosa's (2019a) and Formosa and Cassar's (2019) research worked within a critical paradigm to examine the impact of learning programmes on personal empowerment. Rebutting stereotypical views of older persons in care homes, these studies demonstrated how fourth age learning can be fun, therapeutic and empowering, as participants improved their levels of assertiveness, enabled bonding to take place between unacquainted residents, and showed that common difficulties and pains can be better withstood and even overcome when shared. The possibility that residents run their own programmes through committees did not, however, materialise, despite the fact that residents held a wide range of abilities and expertise. Midway between these two standpoints finds Buettner and Fitzsimmons' (2003) and Hafford-Letchfield and Lavender's (2015, 2018) documentation of the range of learning programmes for older persons in residential long-term care. Herein, one discovers how learning sessions made use of a vast range of activities that included drama, wine/cheese social events, gardening, dancing, wheelchair biking, crafts, poetry, fashion, walking, photography, sewing, singing, pet activities, cooking, making memory books, and reminiscing.

### 7.3.3 Benefits of learning opportunities in residential long-term care

Throughout the papers one finds various evidence on the potential of learning opportunities in residential long-term care to improve residents' levels of quality of life and wellbeing. Namazi and McClintic's (2003), Shapira and et al.'s (2007) and Buettner and Fitzsimmons' (2003) research confirmed the capacity of non-pharmaceutical methods to enhance the quality of life of nursing home residents by improving cognitive outcomes and reducing agitation, neuropsychiatric symptoms and depression. It is therefore unsurprising that studies reported that residents were more likely to participate in learning activities than in household chore types of activities, such as setting tables, and that agitation behaviours peaked between 14:00 and 20:00, when hardly any learning activities were offered. More specifically, Hafford-Letchfield and Lavender (2015, 2018) listed the benefits to residents of such activities as learning new things (e.g., painting) and how to keep the body and mind active (e.g., the knitting group and exploring *Tess of the d'Urbervilles*), learning for health, learning about what's going on in the world (e.g., discussion of news), learning for personal

capability, stimulating affective learning by reflecting on past lives (e.g., through films, biography, stories). At the same time, computer classes were especially valued by residents who wished to impress younger relatives with their abilities to keep in touch using technology, so that being digitally competent emerged as a great leveller between generations (Hafford-Letchfield, 2016). Likewise, Formosa's (2019a) and Formosa and Cassar's (2019) research detailed the energetic discussion, humour and, sometimes, teasing that occurred during the learning as such sessions provided learners with a safe arena where they could express themselves with confidence. The results thus confirmed how learning in care settings enabled "learning to know" by contributing significantly to residents' satisfaction and independence, "learning to do" by encouraging them to become digitally connected and being offered a unique person-centred approach, "learning to live together" by building bridges between generations and developing support and solidarity, and "learning to be" by developing greater autonomy, judgement and personal responsibility (Hafford-Letchfield, 2016).

## 7.4 Discussion

There are many positive implications that can be inferred from the results. All articles testified to how an engagement in learning results in a range of positive benefits for residents. As older persons in long-term care face a temporal kind of anxiety – that is, having a limited number of years left on one hand, but then spending long hours doing nothing – learning has the potential to support more meaningful lives by strengthening their levels of physical, psychological and social capital. Similar to Han et al.'s (2016) findings, learning provided residents with an opportunity to remain "connected to self" by enabling them to maintain long-held routines, and "connected to others" by providing them with a context that mitigated against social isolation and loneliness. Indeed, the empirical data underlined out how learning sessions augmented social inclusion; improved locus of control, self-esteem, and self-satisfaction amongst participants; recognised the presence and needs of withdrawn older persons in care settings; and affirmed how volunteers are important resources in facilitating more social and humanistic care in institutional settings. Other benefits included increased mobility and motor skills, lower levels of depression, faster recovery rates, better pain management, increased levels of resilience, reduced loneliness and social isolation, and stronger relations among formal carers, relatives and residents. Another positive inference is the diversity of the methodologies of studies that ranged from quantitative to qualitative to mixed-method research. The presence of such diverse designs allows educational gerontologists to field a broader and a more complete range of research questions, as well as having the opportunity to use the strength of one method of research

to counter or overcome the weaknesses in another to incorporate the concept of complementarity. One should not, however, rest comfortably on such laurels and instead rise to face the various shortcomings and limitations that characterise that interface between late-life learning and residential long-term care. In fact, a critical scrutiny of the results elicits three key gaps.

First, the studies failed to problematise the traumatic life experiences that residents in care homes generally endure on a daily basis (Gilleard & Higgs, 2017). On one hand, residents tend to be living with physical and/or cognitive disabilities that obliged them to seek admission in residential care. If gerotranscendence serves as a catalyst for personal and social empowerment in later life, immanence serves otherwise (Lennon & Wilde, 2019). As ageing bodies get fatigued and ill, undergo rather than initiate, and experience processes over which they have no control, people experience a sense of alienation and their corporeal vulnerability arises as an obstacle to playing any possible part in individual and societal change (de Beauvoir, 1972). On the other hand, the transition to a care home often follows a hospital admission and can be distressing and generally leads to “a loss of autonomy and a lack of agency; they are often excluded from decision-making [... and] few choices with regard to care at the end of life” (Pocock et al., 2021, p. 1637). This dual process means that it is difficult to keep the social imaginary of the fourth age at a distance when the learners not only exhibit high levels of infirmity, but also live in an institutional site of abjection, two factors that should certainly pivot any learning initiative in residential long-term care.

Second, studies adopted an uncritical acceptance that learning for older persons in care settings can be simply modelled on established foundations of third age learning. This assumption is especially problematic in the case of residents whose communication is of a “non-verbal” type, such as persons living with dementia or survivors of strokes. A possible way out of this impasse is Quinn and Blandon’s (2020, p. 24) counsel to embed fourth age learning in a posthuman perspective to transcend traditional boundaries of “humanness”, and not to be “dependent on fixed boundaries, voice, identity and rationality”. Questioning the Freirean positioning of “voice” as the key pedagogical aim, Quinn and Blandon’s (2020) stance has much potential for late-life learning in residential long-term care, as it allows the postulation of frail residents as potential “new beginners” who can benefit from new forms of learning. Quinn et al. (2017) applied a posthumanist approach with older persons living with dementia and residing in care homes, and stated that the results “have shown moments in which post-verbal people with dementia learn generatively, and even teach, suggesting that it is no longer acceptable to leave them out of lifelong learning” (Quinn & Blandon, 2020, p. 58).

Finally, the articles included little, if any, discussion concerning how older persons learn in different ways compared to children and adults to the extent that “geragogy” follows as a logical sequence after pedagogy and andragogy. While these areas are concerned with the acquiring of basic knowledge and adapting to changes in the workplace environment, respectively (Lemieux & Sanchez Martinez, 2000), geragogy “could be defined as the teaching towards older people accommodating the normal physical, cognitive and psychological changes” (Kolland & Wanka, 2013, p. 384). However, only Formosa and Cassar’s (2019) learning programme was facilitated by a certified geragogist. Guidance and instruction is required, because those who work in fourth age learning need to be aware of the key transitions in the latter parts of the life course and know how to address the emerging physiological, social and psychological changes by a practical teaching and learning approach that is sensitive to the heterogeneity of residents. Facilitators need to recognise that the “learners are older and use an appropriate approach and practice that can capitalize on their rich life experiences and assist them in overcoming age-related impediments to effective learning” (Boulton-Lewis & Tam, 2018, p. 645).

## 7.5 Conclusion

This chapter confirmed previous research evidence that learning opportunities in residential long-term care have the potential to result in various health, psychological and social benefits for older persons. As Sabina Jelenc Krašovec and Kump (2016, p. 396) rightly argued, “there is yet no recognised need for the more systematic development of learning activities for people in the fourth age”. The type of prevailing learning sessions is diverse and ranges from computer learning to discussing current affairs to visual arts. However, its range of availability is extremely limited. Research continues to document how older persons in residential long-term care tend to spend much of their time in their rooms, sitting and alone, and thus spending a great portion of their days inactive and immobile (Chivers & Kribernegg, 2017). When improvement and expansion in activity programming are actually implemented, most initiatives use recreational engagement to alleviate boredom rather than the provision of mental stimulation or acquiring new skills in the form of learning. Moreover, academic studies on this interface between older adult learning and long-term care settings neglect the impact of transitioning into a total institution on residents’ lives, while embracing outmoded and/or limited paradigms that overlook how older persons in residential long-term care may inhabit a “posthuman way of being” (Quinn & Blandon, 2020, p. 12).

Mitigating against such a state of affairs, and in the hope that fourth age learning in care settings ceases to remain the exception and becomes the norm, requires two crucial strategies. The first is theoretical in character. It is perplexing that none of the articles made any reference to social pedagogy when its objectives – namely, wellbeing, learning and growth – have much potential in reversing the hegemonic belief that learning has no place in post-working lives and care settings (Hunter, 2020). The fact that public policy has been promoting social prescribing as a means of finding community-based solutions to older persons who arrive at medical clinics with non-medical symptoms surely opens a door for the practice of social pedagogy in care institutions (Husk et al., 2019). Whilst both the *modus operandi* and *modus operatum* of mainstream social pedagogy models would certainly require some fine-tuning to bring them closer with geragogical principles, since frail and older persons with disability inhabit different lifeworlds compared to younger peers, its relationship-centred way of working with vulnerable people has much promise for fourth age learning. The second strategy is intrinsically pragmatic. For fourth age learning to be ingrained as both a vital and normal service in residential long-term care, it is necessary that facilities include at least one care professional who is also a specialist in the creation and maintenance of a learning environment. It is indeed essential for care homes to include specialist carers who understand the dynamics of fourth age learning and are willing to prepare learning sessions for residents. A learning therapist, as Jarvis (2001, p. 144) contended, “need not be a separate occupation, but could be a specialism learned by professionals from any of the care professions who could the go on to conduct in-house staff training in understanding the place of learning in the lives of the elderly [sic]”. Such an added-on responsibility would not arise in conflict with this person’s caring duties since, after all, helping others to learn is an essential part of caring. The twinning of a social geragogy with the presence of learning therapists will certainly be pivotal in ensuring that lifelong learning is really lifetime and lifewide, and ceases only with death rather than following the onset of either frailty, age-disability or admission in residential long-term care. It is certainly likely that in the near future “educators and volunteers will [...] be encouraged to create communities that will become learning spaces for diverse groups of adults” (Jelenc Krašovec & Kump, 2016, p. 396).

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## 8 Zakaj ne skupaj: medgeneracijsko izobraževanje in učenje

*Nives Ličen in Dušana Findeisen*

### 8.1 Uvod

Starost je darilo in starejši so vez med generacijami, zapiše V. Andreoli (2020) v svoji knjigi *Una certa età*. Profesor Andreoli, uveljavljeni psihiater, ki je tudi sam star, razmišlja o starosti kot o novem obdobju, ki ga v prejšnjih kulturah ljudje niso poznali, vsaj ne na tak način, kot ga danes živijo starejši. O starosti razmišlja kot o zadnjem poglavju v knjigi bivanja in zadnje poglavje knjige je navadno najpomembnejše poglavje, ki razkrije celoto, razkrije smisel in pomen. Zadnji del življenja ni bolno obdobje – taka miselnost je posledica absurdne redukcije življenja –, temveč je obdobje, ko lahko človek uživa blagostanje, kakršnega v preteklosti stari niso poznali. Andreoli (2020) meni, da kdor je dlje časa »plesal s časom«, ima večje zmožnosti, da izkuša veselje in zadovoljstvo. Včasih je za to dovolj nasmeh, vnuk, ki posluša, včasih umetniško ustvarjanje, včasih učenje nečesa novega. Zadovoljstvo v starosti se poveže z novimi oblikami odnosov do sebe in do drugih.

Sabina Jelenc Krašovec je veliko svojih raziskav namenila raziskovanju dejavne starosti, starejših in njihovih povezav v sodobni zahodni družbi, kar lahko razumemo kot iskanje strategij za kakovostno staranje (gl. Filipovič Hrast idr., 2014; Hlebec idr., 2013; Jelenc Krašovec in Gregorčič, 2017; Jelenc Krašovec in Kump, 2012, 2016; Kump in Jelenc Krašovec, 2010). Zanimala so jo socialna omrežja starejših, medgeneracijsko povezovanje, organizirala je mednarodna srečanja o učenju in izobraževanju starejših (gl. npr. Jelenc Krašovec in Štefanc, 2015; Radovan in Jelenc Krašovec, 2014).

Poleg tega, da se prebivalstvo stara, se tudi generacijsko (raz)ločuje. Vedno manj je stikov med generacijami, saj institucije vključujejo otroke, mlade, odrasle in stare v ločenih skupinah. Zaradi tega so se začele razvijati načrtnke prakse, kjer bi se generacije srečevale, medsebojno učile, ustvarjale odnose in se povezovale. To je vodilo tudi v potrebo po raziskovanju novonastalih praks. In tudi na tem področju je bila Sabina Jelenc Krašovec ustvarjalna in pronicljiva raziskovalka, kar se odraža, denimo, v delu, ki ga je uredila z evropskima kolegoma, raziskovalcema učenja in izobraževanja v starosti (gl. Schmidt-Hertha idr., 2014).

Raziskovanje medgeneracijskosti se je v raziskovalni skupini *Pedagoško-andragoške raziskave: Učenje in izobraževanje za kakovostno življenje v skupnosti*, katere članica

je bila Sabina Jelenc Krašovec, povezovalo najprej z nekaterimi mednarodnimi projekti. Eden takih je bil projekt *Tandems Go!* (2008–2010), drugi je bil *Raising awareness of lifelong learning strategies: Intergenerational cohabitation as an item of the lifelong learning strategy* (2009–2010). Kot sta zapisali Jelenc Krašovec in Kump (2010) v zborniku projekta *Tandems go!*, postaja medgeneracijsko učenje možnost za kakovostno medgeneracijsko povezovanje in razvoj družbene kohezivnosti. Od začetkov raziskovanja medgeneracijskega izobraževanja in učenja se je področje zelo razvilo tudi v Sloveniji. Nastali so centri za medgeneracijsko učenje, dnevni centri aktivnosti, ki povezujejo mlajše in starejše, razvilo se je prostovoljno delo pri poučevanju starejših o digitalnih tehnologijah, npr. projekta *Simbioza* in *Znaš – nauči drugega*. Vse to so dejavnosti povezovanja. Če je bilo 20. stoletje »stoletje otroka«, je 21. stoletje »stoletje starih«, medgeneracijsko učenje in izobraževanje povezuje oboje v skupno pripoved, ki prispeva k razvoju blagostanja za vse generacije.

## 8.2 Pregled razvoja medgeneracijskega učenja in izobraževanja

Hitro se spreminjajoče kulturno okolje, nove prakse in tudi interdisciplinarno raziskovanje nakazujejo, da postaja medgeneracijsko učenje in izobraževanje vedno bolj zanimiv prostor ustvarjanja inovacij in raziskovanja. V središču raziskav in praks je ideja, da stiki med generacijami vodijo v medsebojno učenje, zato se strokovnjaki in tudi aktivisti zavzemajo za organiziranje prostorov medgeneracijskega srečanja (*intergenerational contact zones*) (gl. Kaplan idr., 2020). Tudi v izobraževalnih praksah vznikajo težnje po povezovanju starostno ločenih skupin. Pri načrtovanju programov, organizaciji in izvedbi nas to vodi v razmislek o dvojem, in sicer:

- a) da so lahko izobraževalni programi namenjeni tudi skupinam, ki niso monogeneracijske (*unigenerational*) in da z medgeneracijskim izobraževanjem razvijamo inkluzivnost;
- b) da lahko medgeneracijske izobraževalne programe namenimo tudi drugim ciljem, ne le izobraževalnim; cilji so lahko usmerjeni v razvoj socio-emocionalne inteligentnosti, odnosnih dobrin, povezovalnih kompetenc in kohezijskih strategij. Na ta način se medgeneracijsko učenje in izobraževanje pojavljata tudi v političnih dokumentih<sup>1</sup> ali načrtih za družbeni razvoj v okviru paradigme trajnostnega razvoja in ekosocialnega blagostanja.<sup>2</sup>

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1 OZN uporablja kot ključno idejo »*society for all ages*«, kot zapišeta Jelenc Krašovec in Kump (2010) in s to (tudi politično) idejo so povezane tudi zamisli medgeneracijske prakse.

2 Ekosocialno blagostanje (ali ekosocialno razumevanje blagostanja) izhaja iz ekosocialne teorije, ki se je razvila v povezavi z javnim zdravjem. Povezuje se z ekosocialno pravičnostjo (*ecosocial justice*), postmaterialističnimi vrednotami postantropocena in izpostavlja, da se vsi dejavniki povezujejo v dinamičen sistem ali »ekologijo«.

Širši miselni okvir medgeneracijskega učenja in izobraževanja sestavljajo koncepti vseživljenjskega izobraževanja in učenja, vseživljenjskega formiranja ali postajanja,<sup>3</sup> ki implicirajo tudi nastajanje medgeneracijskih skupin tam, kjer so navadno bili udeleženci približno enake starosti. Če se človek uči vse življenje in prihajajo novosti za vse skupine, se različne generacije učijo o istih novostih. Skupine so lahko večgeneracijske (*multigenerational*) – v teh so istočasno prisotni udeleženci, ki pripadajo več generacijam. Lahko pa so tudi medgeneracijske (*intergenerational*) – pri teh je poudarek na odnosu med generacijami (npr. sodelovanje, tekmovanje, sožitje ipd.). V literaturi se najbolj pogosto pojavlja poimenovanje medgeneracijsko, ki vključuje oba pomena, vendar pa nas različna poimenovanja opozarjajo tudi na konceptualne nejasnosti, ki vplivajo na načrtovanje in organizacijo medgeneracijskega izobraževanja.

Kako uporabljamo pojem generacija, medgeneracijsko izobraževanje in učenje? Pojem generacija ima različne pomena, če uporabimo različne leče za opazovanje generacije (Chauvel, 2002; Geeraerts idr., 2021, str. 181). V družinski skupini pomeni generacija skupine otrok, staršev, starih staršev. To imenujemo družinsko razumevanje generacije. Medgeneracijsko učenje v družini pomeni prenos znanja od starejših na mlajše in obratno ter skupno ustvarjanje pomenov in praks. V širšem družbenem razumevanju pa pomeni generacija prebivalce, ki so pripadniki neke socialne skupine, in medgeneracijsko učenje pomeni učenje med skupinami, ki so različno stare. Poleg teh konceptualizacij se pojavlja tudi tretje razumevanje generacije, in sicer kronološko ali zgodovinsko razumevanje generacije kot kohorte, ki doživlja isti čas in dogodke v določenem času. Različno razumevanje generacije vodi tudi v različno razumevanje medgeneracijskega učenja.

Pogosto se postavi vprašanje, zakaj sploh razmišljati o medgeneracijskosti in o družanju generacij. Odgovor na to vprašanje je v skupnih značilnostih, npr. socialni identiteti (Lyons idr., 2019, str. 2), skupnih doživetjih, pri ljudeh, ki so pripadniki neke generacije. Ker je učenje kumulativni proces, so pomembne predhodne izkušnje, identiteta, znanje in navade. Pojem generacija se zelo pogosto navezuje na socialno identiteto, povezano s starostjo, pripadnostjo, z izkušnjami zgodovinskih dogodkov in demografsko kohorto. Vse to vpliva na način razmišljanja, čutenja, želje, načine delovanja.

Medgeneracijsko učenje in izobraževanje je del medgeneracijskih praks. Ta besedna zveza se uporablja približno od 80. let prejšnjega stoletja in pomeni dejavnosti, ki vključujejo različne generacije ter se odvijajo z recipročno uporabo virov, ki jih

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3 Pojem postajanje je tu uporabljen kot *becoming* v pomenu, kot ga opisuje Deleuze v Beighton (2015). Vseživljenjsko učenje pomeni tudi vseživljenjsko postajanje.

generacije prinašajo. Take opredelitve izhajajo iz zgodnjih del Centra za medgeneracijske prakse Beth Johnson (*Center for intergenerational practice Beth Johnson Foundation*). Intenzivneje pa se pojem in prakse pojavljajo v zadnjih 20 letih; tako lahko zasledimo več del o medgeneracijskem učenju tudi v dokumentih Unesca (Hatton-Yeo, 2006; Springate idr., 2008) ter v raziskavah o izobraževalnih programih (Martins idr., 2019).

Medgeneracijske prakse so dejavnosti (programi), ki spodbujajo interakcijo, sodelovanje, izmenjavo med različnimi generacijami. Včasih se pojavi opredelitev, da vključuje nestične generacije (vnuki in stari starši), vendar je bolj uveljavljena opredelitev, da vključuje različne generacije (gl. Baschiera idr. 2014; Sanchez in Kaplan, 2014). Tudi koncept (in dejavnost) medgeneracijskega učenja in izobraževanja se je začel intenzivneje razvijati in vzbujati zanimanje raziskovalcev v zadnjih dveh desetletjih (Baschiera idr., 2014). Razvijati so se začela razna orodja, strategije za razvoj medgeneracijskega izobraževanja, saj so akterji (odločevalci, praktiki, razvojniki in raziskovalci, študenti) na različnih področjih, kot so socialna gerontologija, pedagogika, andragogika, poslovne vede, sociologija in antropologija, ugotovili, da imata lahko učenje in izobraževanje pomembno vlogo pri povezovanju med generacijami in tudi znotraj generacij, torej poznamo intergeneracijsko in intrageneracijsko učenje in povezovanje. Raziskovanje se je usmerilo na odnose med generacijami, kar ni le posledica staranja prebivalstva, temveč tudi uveljavljanja teorije sistemov, ki izpostavljajo pomen odnosov med elementi in pomen procesov ter dinamičnost sistemov. Tudi v izobraževanju starejših avtorji pišejo o recipročnih in sodelovalnih oblikah učenja (gl. npr. Findeisen idr., 2016; Strom in Strom, 2016). Vse bolj jasno postaja, da so se s podaljševanjem življenja razvile nove potrebe po učenju in povezovanju, zato je treba ustvariti tudi nove prakse izobraževanja in učenja starejših.

V takih okoliščinah so se razvile medgeneracijske šole (npr. Intergenerational schools v Clevelandu) in medgeneracijski razredi (*multiage classrooms*) ter nova omrežja (npr. European network for intergenerational learning (ENIL)), ki so vplivali na razvoj praks medgeneracijskega učenja in izobraževanja. V angleškem jeziku se pojavljata dve poimenovanji: *intergenerational learning* in *intergenerational education*. Med njima v zapisih ni jasne razlike, ker se prvo poimenovanje navezuje na koncept *lifelong learning*, drugo pa na *lifelong education*, tako da pogosto poimeunujeta iste procese. Ko gre za organizirano izobraževalno dejavnost, navadno uporabljamo poimenovanje medgeneracijsko izobraževanje. Ključne oznake pri tem so: recipročnost, vzajemnost, več generacij, razvijanje ali pridobivanje znanja, veščin, vrednot, stališč, kompetenc, praks.

Medgeneracijsko izobraževanje je načrtna dejavnost, ki vključuje ljudi različnih starosti in ima postavljene vzgojno-izobraževalne cilje. Poleg neformalnega izobraževanja kot načrtni dejavnosti poteka vzporedno tudi informalno učenje, ki implicira nastajanje tihega znanja, tako da vsi vključeni ne razvijejo enakega znanja ali vrednot. Medgeneracijsko izobraževanje je pogosto povezano z lokalnim okoljem, zato se pojavijo tudi opredelitive z upoštevanjem prostora oz. kraja (geografskih elementov); t. i. »place-based« elementi (ki jih lahko razumemo kot vse elemente v neki lokalni skupnosti, ki živi v nekem kraju) vplivajo na medgeneracijsko izobraževanje.

Ni vsako medgeneracijsko srečanje že medgeneracijsko izobraževanje. Prav tako ni medgeneracijsko izobraževanje tisto izobraževanje, kjer je nekdo starejši (učitelj), nekdo mlajši (študent), ker bi v tem primeru bilo vse izobraževanje medgeneracijsko izobraževanje. Medgeneracijsko izobraževanje vključuje udeležence dveh ali več generacij, sledi različnim interesom in vodi do zadovoljitve potreb udeležencev, prispeva k osebnemu in skupnostnemu razvoju, boljšemu medsebojnemu razumevanju generacij v nekem okolju/kraju (*place*). To pomeni, da ne moremo govoriti o medgeneracijskem učenju, če so v procesu različne generacije, vendar proces ničesar ne prispeva k boljšemu medsebojnemu spoznavanju in razumevanju.

Načrtovanje medgeneracijskega izobraževanja izhaja iz realnih (začutenih, doživetih, zaznanih) problemov, ki jih želijo ljudje različnih starosti razrešiti. Izobraževalni cilji in rezultati izobraževanja se ne nanašajo le na eno generacijo (npr. zgolj na otroke, stare 10 let, ki obiskujejo osnovno šolo, kot je to primer pri šolskem izobraževanju), temveč se izobraževalni cilji nanašajo na vse vključene generacije. Najboljši rezultati medgeneracijskega izobraževanja so doseženi tedaj, ko se različne generacije učijo ob reševanju takega skupnega problema, ki so ga vsi identificirali, da ga želijo rešiti. Tako prispevajo k zviševanju ekosocialnega blagostanja. Po teh značilnostih je medgeneracijsko izobraževanje zelo podobno skupnostnemu izobraževanju (*community education*) in bi ga lahko v nekaterih primerih razumeli kot strategijo za razvoj skupnosti.

V preteklosti je bila poznana družinska paradigma medgeneracijskega učenja, ki jo v sodobnosti razširi zunajdružinska paradigma medgeneracijskega učenja, saj je jedrna družina majhna in otroci ne živijo z več generacijami, temveč najbolj pogosto le s starši. Ob hkratnem staranju prebivalstva in manjšanju družine vzniknejo nove, to je nedružinske medgeneracijske povezave in prakse. Na to opozorita Kump in Jelenc Krašovec (2014), vendar pa ugotavljata, da ostaja družina pomembna za medgeneracijski prenos znanja (Kump in Jelenc Krašovec, 2013). Medgeneracijsko učenje znotraj družine se večinoma nanaša na učenje navad, emocij, vrednot, ostaja



v mikro skupnosti in se ne, vsaj ne neposredno, povezuje s širšimi socio-kulturnimi problemi. Za nekatere ljudi je medgeneracijsko učenje še vedno predvsem družinsko učenje, ki poteka informalno, nenačrtno in je kot »tok« znanja. Pojavljajo se poimenovanja kot »migracija znanja in veščin«, »pretok znanja« med generacijami v življenjskem poteku. V zadnjem obdobju se poudarja recipročnost prenosa znanja, ki se ne odraža le v reprodukciji, temveč tudi v transformaciji in konstrukciji novega znanja. Družinsko medgeneracijsko učenje pomeni razvoj različnih vrst znanja: znanje o svetu, znanje o drugih, znanje o sebi. Raznolikost rezultatov medgeneracijskega učenja lahko strnemo v štiri skupine: (a) naučijo se dejstev, idej, (b) naučijo se veščin ali razvijejo proceduralna znanja, (c) razvijajo prepričanja, stališča, vrednote in vrline, (č) razvijajo socialno-kulturno znanje, ki je nujno za življenje v določeni skupnosti. Pri medgeneracijskem učenju prihaja do pridobivanja neke oblike vsebin prek različnih oblik interakcije (npr. izkušnja, participacija, transmisija).

Pri razvoju medgeneracijskih programov je v zadnjih 20 letih prišlo do premikov, ko se je razvila zunajdružinska paradigma medgeneracijskega učenja. Vedno bolj se poudarja (a) pomen načrtovanja programov, ki niso le za eno generacijo, poudarja se tudi implicitno učenje, ki poteka v organiziranih programih kot kolateralni proces, in (b) poudarja se to, da izobraževanje vpliva na širšo skupnost in ne le na vključene. S temi značilnostmi se medgeneracijsko izobraževanje približa značilnostim skupnostnega izobraževanja in je skladno z načeli rezilientnosti, opolnomočenja, socialne pravičnosti, ki so imanentna skupnostnemu izobraževanju.

Medgeneracijsko izobraževanje nima namena le povezovati generacije in razvijati socialne dobrine v izobraževanje vključenih generacij, temveč so nameni in rezultati širše prepleteni s skupnostjo v kraju, zato raziskujemo tudi povezavo med medgeneracijskim izobraževanjem in ekosocialnim blagostanjem v kraju (*ecosocial wellbeing in places*), razvoj kohezivnosti, inkluzivnosti, odgovornosti do okolja. Medgeneracijsko izobraževanje vzdržuje skupno dobro (*local commons*) in razvija zeleni življenjski slog. Taki so denimo primeri medgeneracijskega okoljskega izobraževanja. Starajoča se skupina ljudi odpira nova (»modra«) vprašanja za vse, ali kot napišeta Kump in Jelenc Krašovec (2014, str. 167), starajoča se populacija odpira nove možnosti za razmišljanje tudi pri ljudeh, ki sicer mislijo drugače, vendar imajo podobne cilje, to je: razvijati skupnost, ljudi in ohranjati naravne vire. Medgeneracijsko izobraževanje (lahko) postane učinkovita strategija v okoljskem izobraževanju, ki spodbuja informirane odločitve, izhajajoče iz znanja in poznavanja okolja, poznavanja problemov v kraju (okolju) ter je motivirano s potrebo po reševanju problemov; vzgaja kritično državljansko in kritično ekološko zavest (*critical environmental consciousness*; gl. O'Sullivan in Taylor, 2004). Primeri dobrih praks



kažejo na to, kar sta zapisali Kump in Jelenc Krašovec (2010), da je treba začeti razmišljati drugače o družbenih in okoljskih problemih, da bomo okolje (in odnosne dobrine) ohranili tudi za naslednje generacije.

### 8.3 Univerza kot kraj medgeneracijskega učenja

V empiričnih raziskavah je ugotovljenih veliko pozitivnih učinkov medgeneracijskega učenja tudi v formalnem organiziranem izobraževanju, kot je šola (Kaplan idr., 2020; Williams in Dixon, 2013) ali v predšolski vzgoji (McAlister idr., 2019). Teme, ki jih raziskave opisujejo, so različne: digitalno opismenjevanje, vrtnarjenje, pot v šolo, ohranjanje kulturne dediščine, povezovanje mlajših odraslih, ki so preboleli raka, in starejših vrtnarjev, medgeneracijski ples, povezovanje generacij v urbanih parkih, povezovanje v domovih za starejše. Povsod poročajo o pozitivnih rezultatih: izboljšali so se učni uspeh, medosebni odnosi, motivacija, zavzetost.

Medgeneracijsko izobraževanje poteka na različne načine. Ko so starejši vključeni v vlogi mentorjev ali spremljevalcev, prostovoljcev, ki delujejo v okviru izobraževalne ustanove, potrebujejo tudi dodatno usposabljanje, kot sta zapisali že Kump in Jelenc Krašovec (2010). Ko se starejši vključujejo v organizirano dejavnost šole, so v podobni vlogi, kot so prostovoljci, ki vstopajo v novo dejavnost, zato običajno vodstvo šole ali vrta poskrbi za krajša usposabljanja. Tudi ko so mlajši mentorji starejšim (t. i. obrnjeno mentorstvo), npr. študenti ali srednješolci so mentorji starejšim pri razvijanju digitalnih spretnosti, potrebujejo uvodno usposabljanje. Le-to je lahko v obliki krajših spletnih predavanj, pogovora, svetovanja.

Sabina Jelenc Krašovec se je v svojih raziskavah ukvarjala tudi z značilnostmi univerze iz zornega kota vseživljenjskega učenja. V svojem doktoratu in monografiji (Jelenc Krašovec, 2003) ter referatih ugotavlja, kako velike potenciale ima univerza za vključevanje različnih skupin odraslih in starejših odraslih v izobraževanje. Njene zamisli potrjujejo sodobni trendi na področju povezovanja univerze s starejšimi v gibanju Starosti prijazna univerza (*Age Friendly University – AFU*) ali pri razvoju medgeneracijskih programov. Izobraževalne institucije v terciarnem izobraževanju v Evropi in ZDA vedno bolj vključujejo v svoje strategije tudi načelo medgeneracijskosti. Medgeneracijsko izobraževanje se hitro širi (gl. Cesnales idr., 2020; Dauenhauer idr., 2016; Dauenhauer idr., 2021). V člankih, ki opisujejo medgeneracijsko/večgeneracijsko izobraževanje na univerzah, je zaznati kritičen odnos do opredelitve pojma generacija. Zelo težko je namreč opredeliti skupne značilnosti za skupino ljudi, rojeno v nekem času, po značilnostih kulture v tem času, ker so intenzivni vplivi družine, izobrazbe, zdravja. Izraz milenijci sta uvedla

Howe in Strauss za tiste, ki so rojeni od 1984 do 2002, kar npr. kritično presojata Sanchez in Kaplan (2014). Vse to le kaže na intenzivno dinamiko pri razvoju teorije in prakse medgeneracijskega učenja tudi v terciarnem izobraževanju. Univerze se usmerjajo v spoznavanje dinamične in odnosne identitete, odvisne od situacij, v katerih posameznik živi, in tem značilnostim sledijo tudi z načrtovanjem programov, ki so namenjeni več generacijam. Moč medgeneracijskih programov je v tem, da se udeleženci medsebojno spoznavajo, komunicirajo, drug na drugega vplivajo. Medgeneracijske skupine razumemo kot skupke, dinamične sisteme, ki implicirajo transformacije v znanju, praksi in socialni identiteti. Na univerzah se uveljavljajo nove oblike medgeneracijskega študija, npr. študij starejših v tujini, kot ga poznajo univerze, ki so združene v omrežju Starosti prijazna univerza. Razvijajo se tudi oblike izobraževalnega medgeneracijskega turizma, ki se izogibajo segregaciji ljudi po starosti. Zanimiv medgeneracijski projekt na ravni terciarnega izobraževanja je Semester na morju (*Semester at Sea*).<sup>4</sup> To je primer medgeneracijskega študija, ki poteka na ladji, s katero potujejo okrog sveta. Predmeti so akreditirani pri Colorado State University. Program vključuje študente, upokoјence, popotnike, ki želijo študirati, in tudi odrasle na dopustu. Program oglašujejo z besedno zvezo »potujoči razred« ali z izjavo: »*The World is Your Campus*«.

Posebno vlogo pri razvoju medgeneracijskega izobraževanja imajo univerze za tretje življenjsko obdobje. Ponekod so le-te sestavni del univerz, drugod so samostojna društva. Tak primer je tudi v Sloveniji.

## 8.4 Evolucija medgeneracijskega izobraževanja in učenja na Slovenski univerzi za tretje življenjsko obdobje

Medgeneracijsko izobraževanje običajno izide iz izobraževanja starejših. Tako je tudi na Slovenski univerzi za tretje življenjsko obdobje (SUTŽO). Medgeneracijsko izobraževanje, medgeneracijsko učenje, medgeneracijski projekti in nekatere medgeneracijske prakse so se na SUTŽO začeli izvajati razmeroma zgodaj, skupaj z nastajanjem te univerze leta 1984 in 1986 ter skupaj z vpletenostjo različnih generacij v učni proces, ki je temeljil na metodi »*learning by doing*« ali učenju z delovanjem ter akcijskem učenju in raziskovanju. V njem so sodelovale kohorte mladih študentov andragogike, strokovnjaki v aktivnem delovnem obdobju ali v pokoju (Findeisen, 2016). V tistem času so se izluščila tudi prva izkustvena spoznanja o medgeneracijskosti, ki so jih po letu 2012 na SUTŽO teoretizirali in načrtno uveljavljali. Medgeneracijskost – sodelovanje, ustvarjanje, izmenjava znanja, skupno ustvarjanje novega znanja, so sprva našli svoje mesto v študijskih skupinah, kjer

4 Program je dostopen na <https://www.semesteratsea.org/>.

so se skupaj učili mentorji in starejši študenti, denimo v programu *Zvočna podoba slovenske besede*, ki ga je leta 1986 vodila Ana Mlakar, vzgojiteljica rodov radijskih napovedovalcev na RTV Slovenija. Skupni so bili izobraževalna tema, cilji, izmenjave, ustvarjanje novega znanja. Medgeneracijsko učenje je potekalo med mentorji in starejšimi študenti, pa tudi med različnimi generacijami starejših študentov samih. Na SUTŽO tedaj še ni bil razvit koncept medgeneracijskega učenja generacij starejših. Nadomeščal ga je koncept povezanosti in povezovanja vsega in predvsem vseh. Pogled SUTŽO na starost in staranje je, tako se zdi, za dolga leta zastal ob tem, da so starejši študenti raznoliki, učne skupine pa niso le skupine enako starih, marveč so v vseh pogledih heterogene. Danes imata znanje posameznih generacij starejših ter znanje, ki ga starejši študenti in študentke prinesejo v študijsko skupino kot kapital (tudi) svojega socialno-kulturnega spola, posebno mesto v teoretskem razmisleku in praksah, ki nastajajo na SUTŽO. Dolga desetletja je trajalo, da so se oblikovala ustrezna diferencirana spoznanja o generacijah in vrednosti socialno-kulturnega spola v izobraževanju starejših, navsezadnje tudi pod vplivom družbenih sprememb in političnega delovanja SUTŽO v mednarodnem prostoru.

Pozneje, v letu 2012, evropskem letu aktivnega staranja in solidarnosti med generacijami, ko so na SUTŽO pričeli konceptualizirati medgeneracijskost in medgeneracijsko izobraževanje, se je izkustveno znanje pričelo prelivati v nove, načrtovane pa tudi spontane, oblike medgeneracijskega izobraževanja. To je tudi čas delovanja andragogov SUTŽO, predvsem dr. Dušane Findeisen in dr. Ane Krajnc, v mednarodni ekspertni skupini, ki je pripravljala konferenco na Brdu pri Kranju na temo dejavnega staranja. Krajnc se v mnogih svojih delih (gl. npr. Krajnc, 2016) zavzema za medgeneracijsko sodelovanje in izobraževanje. Medgeneracijskost je bila leta 2012 na predlog Inštituta Antona Trstenjaka teza, ki jo je v času prvega predsedovanja Evropski uniji zagovarjala slovenska vlada. SUTŽO se odtlej v ključnih vlogah pojavlja na mednarodnih konferencah s temo medgeneracijskega učenja in izobraževanja.

Na SUTŽO so se sprva posvetili vprašanju programiranja vsebin medgeneracijskega izobraževanja, učenja v dvojicah (medgeneracijska mreža Znaš, nauči drugega), nastanku medgeneracijskega izobraževanja v sodelovanju z zavodom Mladinsko informativno svetovalno središče Slovenije (MISSS), Svetovalnim centrom za otroke, mladostnike in starše itd. Ana Krajnc je zasnovala obliko mentorstva Znaš, nauči drugega. Nad medgeneracijskimi dvojicami te mreže bdi tretji »izključeni partner«, to je SUTŽO.

SUTŽO je sodelovala pri nastajanju mreže *European Map of Intergenerational Learning (EMIL)* in pozneje *European Certificate in Intergenerational Learning*

(*ECIL*) ob podpori *Sklada Calouste Gulbenkian* iz Lizbone. Če je bilo delovanje mreže *EMIL* še tipajoče, pa je *ECIL* odprl nova vprašanja. Po analogiji z izobraževanjem starejših uvedejo na *SUTŽO* koncept medgeneracijskega izobraževanja, ki poleg dejstva, da se generacije učijo skupaj, uveljavlja tudi izobraževanje za medsebojno poznavanje generacij, njihovih skupnih značilnosti, poznavanje teorije generacij ter pozicioniranje generacij in medgeneracijskih vprašanj v družbi. Izkaže se, da je medgeneracijska vprašanja treba v izobraževalnih programih vezati na posamezna okolja, kot so družina, lokalna skupnost, podjetje, učna skupina itd., ter situacije v teh okoljih, s tem pa se odprejo spet nova, malo raziskana vprašanja. Na *SUTŽO* razvijejo tudi razmislek o vlogi generacij in njihovega znanja v muzejih (gl. Bračun Sova, 2009; Bračun Sova idr., 2015). Gradi se refleksija o tem, kako urbani prostor odslikava generacije.

Projektu *ECIL* sledi prelomni projekt *CINAGE* (*European Cinema for Active Ageing*) ali *Evropski film za dejavno staranje*, in sicer s področja razvoja vizualne pismenosti v izobraževanju starejših (gl. Ličen idr., 2020). *CINAGE* nenačrtovano prinese uvid v značilnosti medgeneracijskega izobraževanja; generacije se z učenjem in delovanjem med seboj povežejo, če sta procesa ustvarjalna in postneta vidna javnosti, denimo v obliki filmov, umetnostnih del itd.; to je vsega, kar ni pisana beseda.

V najnovejšem projektu *SUTŽO Families* na področju medgeneracijskega športa pa so se nabrala nova spoznanja, ki jih *SUTŽO* pionirsko uveljavlja na tem, zanjo novem področju. Z raziskavo, ki so jo izvedli v petih državah, se je izkazalo, da medgeneracijski šport delno obstaja, vendar predvsem v obliki medgeneracijskih tematskih športnih dogodkov in v društvih bolnikov. Najbolje se razvija v medgeneracijskih in skupnostnih centrih, vraščenih v lokalno skupnost. Omogoča medsebojno spoznavanje generacij in mili stereotipe o generacijah, družbo pa dela bolj kohezivno. Medgeneracijski šport temelji na afinitetah posameznih generacij do športov ter na športnih dejavnostih mladih in starih, kjer pride do prekrivanja afinitet.

## 8.5 Zaključek

Medgeneracijsko izobraževanje, učenje in sodelovanje so aktualni procesi za povezovanje generacij. Na tem področju se razvija veliko inovativnih praks, povezujejo se z novejšimi teoretskimi okviri, kot so poststrukturalistične teorije prakse. Namen tega prispevka je bil stopiti v pogovor z deli Sabine Jelenc Krašovec na področju medgeneracijskega učenja in izobraževanja. Njene raziskave so bile

usmerjene s sociološko lečo in družbeno kritično teorijo. Prispevale so izredno plodna izhodišča za nadaljnje raziskave odnosnih značilnosti na mikro in mezo ravni, emocionalni ravni in tudi na ravni zdrsov v medgeneracijskem učenju. Sabina Jelenc Krašovec je v svojih raziskavah napovedovala razvoj medgeneracijskih programov in izobraževanja starejših v novih okoljih. To se že kaže na univerzah in v mnogih drugih kulturnih in izobraževalnih organizacijah, npr. v muzejih in šolah. Medgeneracijsko izobraževanje se vedno bolj artikulira ob geslu ustvarjalnosti ali rodovitnosti (generativnosti), razvija odgovornost, pripadnost, kritičnost. Pri vseh pozitivnih rezultatih pa ne smemo opustiti skrbne evalvacije, saj je velika ovira pri razvoju medgeneracijskega izobraževanja, učenja in sodelovanja neustrezno pričakovanje, da je medgeneracijsko učenje vedno pozitivno in brez konfliktov.

Pri načrtovanju medgeneracijskih programov je pogosto uporabljen integrativni model, ki sledi potrebam okolja in udeleženih ter upošteva procesnost pri nastajanju programov. Programi medgeneracijskega izobraževanja odgovarjajo na probleme kraja in udeležencev, tako da lahko govorimo o umeščenih programih (*place-based education*). Zelo ustvarjalne prakse (s)poznamo na SUTŽO. Mnogo vprašanj o medgeneracijskem izobraževanju še ostaja odprtih, eno od takih je vprašanje transformativne ali vzgojne moči medgeneracijskega izobraževanja. Drugo vprašanje je povezano z raziskovanjem. Razvoj akcijskega raziskovanja in participatornega akcijskega raziskovanja pri ustvarjanju novih programov ob povezovanju z akterji v lokalnem okolju je v hitrem porastu. Raziskave Sabine Jelenc Krašovec so za izobraževalce in raziskovalce lahko vir novih zamisli. Teoretični okvir, ki ga je razvijala, pa sestavlja izhodišče za kritični premislek tudi o medgeneracijskem izobraževanju.

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## **Part 2: Informal learning in Public Space and Active Democratic Citizenship**

**Drugi del: Priložnostno  
učenje v javnem prostoru  
ter dejavna demokratična  
državljanost**



## 9 Informal learning is not informal education?

*Veronika Thalhammer and Bernhard Schmidt-Hertha*

Informal learning in the community can be seen as one of the most central concepts in the research by Sabina Jelenc Krašovec. In this chapter we try to get a deeper understanding of her ideas on learning and education related to that concept and confront these thoughts with a broader scientific discourse on informal learning. The idea for this was triggered by a statement we found in an editorial in the Journal *Andragoška spoznanja/Studies in Adult Education and Learning*:

Informal learning in the community is neither formal nor informal education, it can also take place in educational institutions but then outside of the official curriculum as this is mostly about resisting the imposition of knowledge as regulation (publicly certified knowledge). (Jelenc Krašovec, 2017, p. 10)

What does it mean when informal learning is not (formal or) informal education? What are the concepts behind this quote and what is specific to learning in the community? To gain a deeper understanding of these issues, we first discuss the concept of “informal learning” and then reflect on the interrelationship of learning and education, which also allows us to look at the principle of teaching. With these concepts and ideas in mind, we turn to Sabina Jelenc Krašovec’s work on learning in the community and finally conclude with some thoughts on the specificity of this educational context and the significance of the specific forms of learning and education occurring within it.

### 9.1 What does “informal” mean?

In the European debate on lifelong learning, the distinction between three approaches to new knowledge has established itself. However, the distinction between formal education, non-formal education and informal learning is by no means as trivial as the casual use of this subdivision in many documents suggests. Formal learning is usually understood as participation in state-recognised general or vocational education programs that lead to generally recognised qualifications, the curricula of which are coordinated with educational administration and social partners. Learning opportunities that are institutionally anchored but do not lead to recognised qualifications as well as all vocational training and continuing education then fall under the category of non-formal learning, although, in this context, problems concerning clear demarcation have already surfaced in

the international debate. The delimitation of forms of informal learning seems to be even more difficult and obscure.

The term, originally coined by Dewey (1938), is used today primarily to refer to supplementing organised forms of learning or alternative forms of knowledge acquisition. It is easily overlooked that informal learning as learning outside of institutional contexts is the oldest form of learning, and is responsible for the biggest part of all our learning (Eraut et al., 1999). The discussion on informal learning, which has been going on internationally since the 1970s, can therefore be understood as a rediscovery of the most original form of human learning. What is essential here, is the awareness that learning is not limited to organised measures and institutionally embedded programs, but takes place in a wide variety of life contexts (cf. Schmidt-Hertha, 2013). At the same time, the international scientific discourse on informal and non-formal learning also reveals the vagueness of this classification of the different forms of learning (cf. also Overwien, 2000) and the difficulty of giving the term “informal learning” an empirically tangible form.

Various criteria can be used to distinguish between formal, non-formal and informal learning, but only a few central characteristics can be addressed here. The degree to which learning is organised, structured and organisationally embedded may differ. Thus, depending on the learner's influence on the content, goals, methods and temporal structuring of learning, the degree to which learning arrangements are self-controlled or externally controlled can be determined. However, learning processes can only be located on this continuum if they are intended, goal-oriented and organised in a certain way. Learning processes can occur consciously or unconsciously; learning results can be directly accessible as explicit knowledge, or they may take the form of implicit knowledge, as such not being directly communicable by the learner themselves (cf. Baron et al., 2000; Eraut, 2000). Thus, one can further distinguish organised vs. spontaneous, directed vs. incidental, and conscious vs. unconscious learning — although again, these are not categories but continuums, each with its respective extremes.

In order to be able to make empirical statements about formal, non-formal and informal learning, it is nevertheless necessary to draw a boundary between the different forms of learning, even though this can hardly go beyond an idealised heuristic. Informal learning is often either equated with non-intentional, incidental experiential learning (Marsick & Watkins, 1990; Mocker & Spear, 1982), or it is reduced to mere self-directed learning. It has become common practice – not least due to the operationalisations applied in the Adult Education Survey and the

relevant publications of the EU and OECD – to also subsume forms of self-directed (i.e. intentional) learning under informal learning (cf. Dohmen et al., 2019). The borderline between non-formal and informal learning then runs along the institutional embedding, i.e. the (external) degree of organisation of the learning processes. A clear demarcation of informal learning from socialisation and enculturation processes, however, does not occur. This negative definition of informal learning as learning that is not embedded in structured offers leaves it as a residual category – albeit one that is quantitatively very significant (e.g., Coffield, 2000; Tough, 1982) – the specific quality of which is hardly recognisable (cf. Billett, 2004, p. 118). Against this background, a limitation of the term informal learning to learning processes perceived as such, at least retrospectively, seems sensible (cf. also Garrick, 2005), because it maintains the concept of incidental learning as an intersection of informal learning forms. Livingstone (1999, p. 69) suggests that the essential characteristic of informal learning is the independent acquisition of knowledge or skills that endure long enough to be recognised as such in retrospect.

## 9.2 Learning and education: two sides of one coin?

In the discourse on learning outside institutional arrangements, informal learning (e.g., Kusaila, 2019) and informal education (e.g., Noguchi, 2017) seem to be used synonymously, even if learning and education are generally treated as rather different activities. The difference between informal learning and informal education becomes clearly visible once we focus on the acting subjects – the informal learner and the informal educator (e.g., Feng et al., 2017). However, the latter is usually thought of as a non-human actor (e.g., television) or addressed with respect to learning environments that do not fit the idea of informal learning outlined above, but could rather be associated with non-formal learning (Roosmaa & Saar, 2012). Nonetheless, the question remains whether informal learning may also include activities that might be referred to as education. To answer this question, some more insights on learning and education may be helpful. To this end, we will draw on some of the ideas on learning voiced by Sabina Jelenc Krašovec.

Learning is always composed of two integral processes – interaction and internalization; at the same time, learning comprises cognitive, emotional and social components (Illeris, 2002, p. 19). Informal learning includes all three components and simultaneously opens the door to real, active knowledge that connects individuals to the topical problems in the society, the people solving them, to willpower and passion. (Jelenc Krašovec, 2017, p. 11)

Though this point seems obvious, it is still highly relevant as it argues against a reduction of learning to a purely cognitive process. Learning – whether formal or informal – always goes together with emotions and it always has a social dimension, too, even if it does not necessarily happen in the social presence of others. Learning occurs when we interact with the thoughts, ideas and emotions of others, no matter whether they are communicated in a personal encounter or materialised in texts or objects (e.g., artwork). Learning can be planned, organised, and reflected in many ways and settings. However, most of our learning remains unconscious and tacit, as it is based on experiences which we do not identify as learning experiences (Eraut et al., 1999). In this sense, learning becomes a more or less unavoidable and ubiquitous event which may happen at any time or anywhere. Thus, it seems necessary to identify the kind of learning that is meaningful for the learner, on the one hand, and for society, on the other. In Sabina Jelenc Krašovec’s work, both dimensions seem to be of equal relevance.

In contrast, education is thought of as an intentional process that is to some extent planned and usually organised by people other than the learner themselves. Jarvis (1983) conceives of education as a “planned series of incidents, having a humanistic basis, directed towards the participants’ learning and understanding” (p. 26). In his *International Dictionary of Adult and Continuing Education*, Jarvis (2004) lists various definitions of education, all of which, however, agree more or less explicitly on education being a planned and organised process. In coherence with this approach, informal education can only refer to those forms of learning which are intentionally planned and organised by the learning individual themselves or by others, beyond any kind of institutional setting or professional teaching. Informal education in this sense includes self-organised learning as well as peer teaching or planned learning processes inside a community, as long as they are not organised by education professionals, otherwise they would be considered formal or non-formal education.

Applying a rather linguistic point of view, we can say that there is no passive subject in learning. A person can learn, but they cannot *be* learned. By contrast, in education, the learner is actually passive as he or she is educated, while the active part is the one who educates. This educator is active in organising and planning the process of education – in some instances, the educator and educated may even be one and the same person. In other words, education is driven by the ones who arrange the learning, not by those who learn. In a sense, this is what John Garrick (1998) points to in his book *Informal Learning in the Workplace: Unmasking human resource development*, when he describes how human resource professionals are

encouraged by managers to convey a hidden agenda of commitment in processes of informal education.

The aim of education is learning, but education as a planned and organised process does not necessarily reach its goal. While education describes the activities undertaken to motivate, initiate, and foster learning, the learning itself is inseparably linked to the learner and their dispositions, motivations, etc., in the context of a specific situation. If we focus on learning that is to a certain extent planned and organised, learning and education can be seen as two sides of the same coin. Education then describes activities that enable learning, and learning happens in an environment which has been prepared to enable these processes. If we focus on learning as an exchange among people – which seems to be the main focus in Sabina Jelenc Krašovec's work – we can differentiate between the role of the learner and that of the educator, each with their very own tasks. However, this differentiation cannot be made in informal settings where these roles are mixed up and where social exchange means that all subjects involved learn and teach (or educate) simultaneously (e.g., Thalhammer, 2017). The central tool for this exchange, for learning and for teaching, is communication based on the relationships among subjects.

Habermas (Habermas, 1989; 2001, p. XI) puts the question of communication at the core of his theoretical model of society, which is based on the theory of communicative action. He connects the individual observer, actor and speaker with other observers, actors and speakers in the field of intersubjectivity, which explains how the participants' interaction with one another gives rise to their mutual interpretations of social situations. An individual is in fact not isolated but is instead involved in interpersonal relations in which he/she is defined as a personality and actively participates as a subject. (Jelenc Krašovec et al., 2017, p. 57)

Habermas (1981) further develops his idea of non-hierarchical communication, providing equal chances for all participants to initiate, engage in, and interpret communication, thus creating the ideal conditions for unfolding human rationality and, analogously, for learning. In other words, based on Habermas' approach, an ideal learning situation is one which gives equal chances to all subjects involved to adopt both roles, i.e., to be learner and to be educator. In this case – and probably in this case alone – learning and education might be considered one and the same, as participants are engaged in or at least have the chance to be equally engaged in both processes.

However, the focus of the inquiries and ideas formulated by Sabina Jelenc Krašovec was not so much on forms of institutionalised education, but rather on something

that is also discussed under the term “public pedagogy”. This term is broadly used, and according to Sandlin et al. (2011, p. 340) five orientations can be found in public pedagogy: “(a) citizenship within and beyond schools, (b) popular culture and everyday life, (c) informal institutions and public spaces, (d) dominant cultural discourses, and (e) public intellectualism and social activism”. The idea of public pedagogy is related to learning in a public sphere and to the inseparability of learning and resistance against the powerful structures inside a society. Even though the concept is criticised as “unwieldy and often under- and un-theorized” (Ford & Jandrić, 2019, p. 93), it makes it possible to link learning and social resistance in a civil society, revealing that learning occurs in the course of these activities which necessarily also leads to activism.

### 9.3 Can education be informal?

The practice of adult education is historically closely linked to political agreements, often through the definition and reproduction of the culture of local, regional or subcultural communities. Against this background, and in contrast to it, another of Sabina Jelenc Krašovec’s research foci needs to be examined, – that on informal learning by adults in the community, especially in “open public spaces”. Activity by adults in the community (e.g., in public discussions on local problems), in her view, means a radical and critical practice that strives for more social justice, inclusion and greater equality for different groups. Due to the pressure to resolve everyday inequalities, injustices and the lack of consideration of the needs of the residents of the community, including those of the excluded and/or disadvantaged residents, new forms of (participatory) community democracy are emerging as a form of decision-making on community issues. These can also express themselves in resistance to established conservative practices and stereotypes (Jelenc Krašovec, 2017, p. 9). This leads her “to think that all of this can only be resolved in the community, outside of educational institutions, outside of organized and goal-oriented education, which often renders people small and powerless” (Jelenc Krašovec, 2017, p. 10).

In her research approach, Sabina Jelenc Krašovec is particularly concerned with public spaces as “everyday arenas where people share experiences beyond their immediate circle of friends, family and age group” (Jelenc Krašovec et al., 2017, p. 56). These include areas that are traditionally considered to be public open spaces (e.g., main streets, street markets, parks, playgrounds and allotments), filled with diverse people and uncontrolled events. These open public spaces provide communication and learning experiences that force people to move beyond the self and to consider



the plight of others. In this way, open spaces offer the breadth necessary for the flow of information between the people involved, and they promote the exchange of ideas and knowledge through mutual cooperation: by acting in these open spaces, the persons involved learn who they live with and at best, they learn what these people think and dream of (Jelenc Krašovec, 2015; Jelenc Krašovec et al., 2017).

In summary, this approach refers to a relational concept of space in which the space itself is understood as being socially constituted and created by everybody included in it. In this way, the action-structuring effect of open spaces is brought into focus, the fact that they enable open and indefinite social and personal changes in a variety of ways (Jelenc Krašovec et al., 2017).

The challenge here is to recognise and research the pedagogy that reinforces our own private and public lives. This broad understanding of learning contexts widens the perspective, allowing educational researchers to answer crucial questions concerning the investigation of places and people outside of formal educational settings. Sabina Jelenc Krašovec meets the challenge of researching specific forms of knowledge in this difficult-to-access field of research. Through her empirical studies, by researching changes in various public open spaces, she can confirm that learning was not mentioned often by the members of the communities themselves, but rather mostly took place as a hidden activity (Jelenc Krašovec et al., 2017, p. 55).

This was obvious also in our research through their narratives that emphasised collaborative planning, sharing knowledge, internalising the meaning of social actions, becoming empowered and therefore initiating new actions. (Jelenc Krašovec et al., 2017, p. 59)

Although this invisible learning is mostly linked to the acquisition of tacit knowledge, her research still reveals the great importance of this type of learning, which takes place in the course of everyday actions by people who want to influence the quality of their lives, democratic practices, their own personal and possibly also professional lives. The studies show that this knowledge is particularly important or even crucial in the struggle for rights, personal and community growth and development (Jelenc Krašovec, 2017, p. 11).

In open spaces, learning tends to take place unplanned or unintentionally, and mostly unconsciously. In this way, the growth of tacit or implicit knowledge is encouraged. In contrast to formal or explicit knowledge, this form of knowledge is difficult to express or extract and therefore more difficult to transfer to others, either by writing it down or by verbalising it (Baron et al., 2000). Because it is not

intentional and frequently unconscious, it often remains unknown and, thus, invisible. Accordingly, the challenge in exploring this special form of learning is that it takes place unconsciously (Eraut, 2000). Against this background, Sabina Jelenc Krašovec differentiates between two forms of tacit knowledge:

The two forms of knowledge being produced are 'knowledge as emancipation' and 'knowledge as regulation' (control), where knowledge as emancipation vacillates between colonialism (state of ignorance) and solidarity (state of knowledge), while knowledge as regulation is constituted between chaos (state of ignorance) and order (state of knowledge). (Jelenc Krašovec, 2017, p. 9)

Her aim is to show that this form of learning is particularly well suited to overcoming politically imposed knowledge, to critically reconsider neoliberal pressures and errors as well as the consequences they have for our everyday lives: it also includes the transfer of economic principles to areas of life beyond work and economic activity. The normative freedom of the individual vis-à-vis collectives is emphasised, especially with regard to freedom as a comprehensive social value that is revealed in the public space through the reduced power of the state (Jelenc Krašovec, 2017, p. 10).

The learning environment in educational institutions is usually structured and regulated, shaped by prescribed goals and authoritarian relationships. In contrast to institutionalised learning settings, learning in public spaces, formed by citizens through discussion, is changeable and open. In this way, it is comparatively free from forms of regulation and control. Such learning is unpredictable, multi-layered, natural, experiential and based on the problems experienced by the citizens. Invisible learning in public space can be described as "emancipatory, democratic, civic and bottom-up" (Jelenc Krašovec, 2015, p. 113; Jelenc Krašovec et al., 2017, p. 58).

If problems of the community are tackled together in public space, then a learning process takes place that can be closely linked to self-reflection and perspective transformation (Jelenc Krašovec, 2015, p. 113; Jelenc Krašovec et al., 2017). However, it should be kept in mind that it is also "in a way more demanding, because its course and results are dependent on a participant's skills to perform it" (Jelenc Krašovec et al., 2017, p. 58). In addition, learning experiences in public spaces are not always comfortable and joyful, "but can be defined by hesitation, disjunction, discontinuity and conflict between participants" (Jelenc Krašovec et al., 2017, p. 58). Skills for interacting with others, for negotiating and conducting dialogues, are therefore particularly important. These skills allow for private topics or interests

to be translated into public and common concerns (Jelenc Krašovec, 2015, p. 114). These demands on the learners become even more evident once it is taken into account that, in the special learning context of the open space, those involved take on a double educational role: “Participants are teachers and learners at the same time” (Jelenc Krašovec, 2015, p. 110). It might thus be said that in this way, but perhaps only in this way, informal learning in open spaces could quite possibly be considered informal education.

## 9.4 Conclusion

In most cases, informal learning is different from informal education. However, the work of Sabina Jelenc Krašovec points to a certain idea of learning in the community that seems to dissolve the boundaries between informal learning and informal education, as both happen simultaneously and seem to be inseparable. What does this imply with regard to these two concepts? The theoretical differentiation of learning and education – as two separate activities – is in many ways fruitful and rewarding. Nevertheless, it remains an analytical one and there are empirically cases and situations in which this distinction is no longer applicable, nor would it be helpful. It would appear that learning in the community is in fact such a case. However, through the lenses of educational research, a reflection on differences between informal learning and education seems to be helpful here, too. The recognition of the inseparability of learning and education in the context of learning in the community itself is relevant to understanding the specificity of this learning environment. Learning in the community is characterised by blurred boundaries between learning and education, and between learning and teaching, respectively. This, in itself, is an important finding which allows us to better understand the learning processes taking place in this context.

In addition to the blurred boundaries between learning and education, another boundary seems to be up for discussion – namely that between researchers and those who are the objects of research. In a context in which the traditional roles in learning and teaching are broken down, the distinction between researchers and respondents has to be called into question. Sabina Jelenc Krašovec did just that with her understanding of research not as a neutral view from the outside, but rather as a process of involvement or – following a systematics outlined by Creswell (2003) – by adopting an advocacy approach to research. The idea of research being a part of its own research object necessarily challenges the differentiation of the roles of researchers and respondents, leading to an approach which is currently discussed under the label of “participatory action research”

(Visser & Kremers, 2020). From that perspective, Sabina Jelenc Krašovec to some extent blurred the boundaries between doing research and learning when, for example, she practiced her field research together with students: “First of all, the student-led research conducted in both public spaces was a learning process, which also holds true of the process of writing this article” (Jelenc Krašovec et al., 2017, p. 68). In her approach, the researcher is first of all a learner, learning from engaging in the field, from interacting with other people and writing down ideas on personal experiences. In doing so, researchers not only promote their own learning and become aware of it, they also try to verbalise their thoughts, to share and discuss them with other researchers in the network. By leveraging these forms of communication, writing, and encouraging learning, adult education researchers become “public andragogues”:

If we now try to define the role of the ‘public andragogue’, this is to be a person who speaks and listens but at the same time also learns and writes about the importance of keeping the public and learning through public communication and acting. (Jelenc Krašovec, 2017, p. 12)

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## 10 The role of adult learning in the community in strengthening democratic participatory practices

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### 10.1 Introduction

After the 2008 global economic crisis, the world is facing yet another upheaval, maybe the first planetary health crisis, reaching every corner of human habitat and culture (with some exceptions). The ability to deal with uncertainty is becoming a crucial issue, and the unexpected is becoming the norm (Heffernan, 2019). Ideas about new skills, upskilling and lifelong learning seem to be barely enough in a contemporary context, as in the past few decades the world has gone from complicated to complex. According to Heffernan (2019), the complex means either the absence of patterns, or if there are patterns, they don't repeat themselves regularly, meaning small changes can have a big impact, and expertise and efficiency don't suffice. Barnett (2000) uses the term supercomplexity to point to a form of knowledge which is not an end in itself, and can be addressed only if inextricably embedded within certain social, political and cultural contexts.

Unfortunately, current adult learning and education thought and practice, being strongly influenced by neoliberalism, do not support these trends, especially considering the shift of lifelong education into lifelong learning (Barros, 2012). Jelenc Krašovec (2012) pointed out that “the move into the field of the neoliberal paradigm was accompanied by the sudden enthusiasm for the concept of lifelong learning, which ensured that the understanding of this notion changed into the exact opposite of its original meaning” (p. 85). The meaning of an educated person has lost universal emancipatory connotation, and adult education has become more commodified. “Because LLL [lifelong learning] is understood as a market discourse that brings education closer to entrepreneurship, the individual is becoming its own *learning entrepreneur*” (Jelenc Krašovec, 2012, p. 87). The responsibility for adult education switched to an individual level. Moreover, “with the disintegration of community values and the emphasis on individualism we are currently killing the enlightening influence of general adult education, the quality and dignity of human existence, and diminishing equality and justice” (Jelenc Krašovec, 2012, p. 85).

Despite this neoliberal influence, adult education has been important as a key agent and resource for civic education understood as a process of learning democracy

(Martin, 2003). However, in that process adult education should not develop an informed individual citizen, but rather should foster the development of “cultural/ political social activists who are encouraged to manifest their beliefs with the ultimate goal of fighting oppression and furthering social justice” (Pruyn, 2003, as cited in Pruyn et al., 2018, p. 40). The best approach to research democracy and adult education could be creating insight into a community and its own decision-making process. New resources for an unpredictable age are renewed bonds of solidarity, coalition-building, imagination and creativity, i.e. skills that are best developed through intense community engagement. These skills can prepare us for uncertainty. “They aren’t efficient, but they give us limitless capacity for adaptation, variation and invention. And the less we know about the future, the more we’re going to need these tremendous sources of human, messy, unpredictable skills” (Heffernan, 2019, 10:35). Evidently, these are at their core social skills, and are to be developed and nurtured through joint action within community settings. From that arises a fundamental competency of how to intervene in life, as we are not in the world to adapt to it, but to transform it (Freire, 2004). It is not possible to change the world simply by imagining it, but rather with engaging in the practices consistent with that vision.

Therefore, community-oriented educators should contribute to developing pedagogies that facilitate the re-emergence of participatory practices and genuine democratic education and learning across a wider range of public and cultural pedagogical spaces. Jelenc Krašovec with colleagues (2017) argues that “self-initiated activities are giving power to members of the community but at the same time showing openness also towards visitors and other people coming” (p. 67). These findings show that learning with others in open spaces could transform ourselves and our environment. Experimenting with public spaces can pave the way for improvement of the democratic processes in communities. Even more, taking over and organising public spaces can be part of the wider global movement of squatting, collective housing projects or establishing autonomous zones. By participating, even temporarily, in these kinds of initiatives we can learn a lot of possible alternative futures.

We are at the time when democratic public life seems to be in crisis, and the revival of core democratic competencies, capacities and commitments seems desperately necessary. The practice of adult educators for critical democracy entails tackling hidden agendas such as the focus on the individual at the expense of social commitment. Democracy will remain an empty ideal if individuals are unable to translate their everyday issues and concerns into genuine public debate and collective



action. As educators, we must show how the personal is political (Martin, 2003). Struggling for social change is at the core of human development, where education plays a key role. Changing social systems to create a critical, participative democracy is a formidable task, yet it has to start with recognising and empathising with the extent of the suffering that people endure in their daily lives (Connolly & Hussey, 2013).

As this chapter aims to discuss the characteristics of adult learning in the community, we will further address the relation between informal learning and public spaces to learn. Then, we will put adult learning in the context of the community and democratic engagement.

## 10.2 From *agorae* to niches and a digital learner: Innovative spaces of informal learning

For more than two decades now, the spaces of learning seem to have been becoming redefined. Today, they are less and less dependent on institutions, and have ceased to exist as simple places or courses and seminars. They have also become more diversified in terms of learning content, and not directly inspired by the need to follow competency-based market demands. In short, we may argue that public and community learning spaces have become much more permeated with informal learning, or vice versa, informal learning started to develop into subtle socially-constructed semi-physical spaces, stretched onto experiential and symbolic spheres of the relational universe. In her work and practice, Sabina Jelenc Krašovec was one of the significant proponents of this new concept, which entwined informal learning, space, democracy, communities and social activism. For example, Jelenc Krašovec and Gregorčič (2017) examined and used Schugurensky's idea (2013), in which informal learning is seen as "acquired through political participation, focusing in particular on the social dimensions of the acquisition of knowledge, attitudes, skills, and practices" (Jelenc Krašovec & Gregorčič, 2017, p. 402), in their own empirical study conducted in Slovenia. The authors empirically validated that "participation in the process of self-organization of citizens enhanc[es] engagement in civic society", within the scope of the study, led to knowledge and skills formation "that are necessary for social solidarity, intergenerational cooperation, awareness of others and social harmony" (Jelenc Krašovec & Gregorčič, 2017, p. 417).

From the early 2000s and especially since the 2008 economic crisis, in many European cities we witnessed the rise of learning niches that started taking place

within small learning and social movement communities/subcultures, such as hipsters. The hipster subculture, for example, used here as an umbrella term for various but similar trends and styles of living, distances itself from the complexity of modern society, often seeks new and alternative ways of looking, evaluating beauty and learning in order to confront the habitus of common culture (Rasmussen et al., 2012). Coffee shops, hubs and deserted/squatted areas thus became places of informal learning of young adults, offering exhibitions, movie projections, debates and also many learning circles that have risen spontaneously. As noted by McGivney (1999) “learning takes place in dedicated learning environments and non-educational settings. The location of learning often proved to be more important than its actual focus. Informal learning generated by local people themselves often led to wider community involvement and activism” (McGivney, 1999, p. 5).

Nowadays, we argue that people continue to change in dramatic ways with regard to both what and how they learn. Community-based learning and public open spaces for learning seem to be just the right setting for this kind of trend.

Within an ongoing race for learning new, very specific skills, only to witness them becoming disused, one may see more and more middle- and high-income people getting interested in learning how to *become*, and thus learning to know themselves more in depth (e.g., rise of the psychotherapy and counselling, coaching etc.), developing critical thinking, cognitive flexibility and achieving greater emotional intelligence and wellbeing. Demand for escapes from the neoliberal self in the form of festivals, adventure tourism, yoga retreats and a nomadic lifestyle seems to have risen even before the beginning of the ongoing COVID 19 crisis.

As specific jobs and knowledge/skills increasingly continue to become obsolete, and as the popularly known “Delors Report”, i.e. “Learning: The Treasure Within”, predicted more than two decades ago (Delors et al., 1996), learning-how-to-learn will come to be one of the most important personal assets. Additional attributes of a good adult learner, such as learning independence and self-directedness, may likely become the main navigation tools and essential lifesaving skills in a progressively greener and denser technological jungle. The technologies of the fourth industrial revolution will require these learning principles (Penprase, 2018), especially as artificial intelligence (AI) starts to take over more and more low- to medium-skilled jobs.

Moreover, according to Harari (2018), and in contrast to the rather limited number of information units attributable to previous technological epochs (e.g., due to censorship), today the average individual is faced with the noise arising due to the

massive amount of information that is available, including much misinformation, which one has to carefully navigate and then make sense of, in order to use it in any reasonable and relevant manner. As such, pretty much the last thing a learner needs today is more information.

More than having informal learning “occupying” large public open spaces, metaphorically perceived through large forums and *agorae*, the trend may be the opposite – more learning taking place in small communities, i.e. subcultural niches. Hansman (2001) stated that “members of communities of practice may feel more connected to these small communities than larger organizational cultures” (p. 48). Engagement and identification with a group, as well as passion and commitment, are the cohesive values of these communities, “not organizational values or institutional schedules” (Hansman, 2001, p. 48). We believe that learning in smaller informal groups will be more likely to increase in the future, due to the rising particularisation and diversification of group and individual identities. This tendency towards niche identity particularisation may stem from the same processes that previously took over the market and consumer society, and consequently (or vice versa) the consumers’ learned behaviour.

It can be hypothesised that these new niche learning spaces are above all relational, and thus that the learner is becoming an identity seeker or builder, looking for new group identity confirmation which involves new (ways of) learning to be and to learn. This proposition may be derived from findings that show that early experience in new teachers is “largely informal with strong emotional and relational dimensions associated with identity formation” (McNally, 2006, p. 80). These new “learning circles” are creating new aspects of inclusion, availability, diversity and opportunity for learning. They seem to be very diffuse, but possess the characteristics of intentionality and organisation. Together with other forms of informal learning in the community, they tend to be an alternative to the neoliberal concept of a society.

### 10.3 Learning in the community: A chance to empower educators and learners

As adult education at the institutional level became more rigid or adapted to market requirements, its emancipatory function has been left to the philosophy of adult learning to deal with. In our opinion, the learning process should be designed to provide social and personal transformation. Learning with others in the community has developed into the more organised format known as *communities*

*of practices or community-based learning.* As Merriam and Bierema (2014) explained, “communities of practice are made up of learners who have different levels of knowledge and mastery of the knowledge, behaviors, attitudes, and norms of the group” (p. 115). Within this chapter, we understand learning in the community as a learning format, even platform, which offers the possibility to reduce the negative effects of power relations in the process of learning. Moreover, we argue that the community of practice should be continually under critical reflection in order to recognise and transform the influence of neoliberal discourse. As such, it has characteristics of informal learning generated by the local people themselves, which often leads to wider community involvement and activism, encouraging people to continue organising and helping them become confident and successful learners (McGivney, 1999). Therefore, we refer to this as a self-organised learning activity undertaken with the purpose of developing the capacities of individuals and groups through their actions that are of the community interest. Consequently, it involves the transformation of the learning process itself, necessary to maintain its participatory and democratic nature while being carried out in public and open spaces.

We believe that learning in the community can be best described by capturing the main characteristics of such learning. These are related to the main differences between learning in the community and the learning which occurs in the educational institutions influenced by the neoliberal agenda. Those can be captured in the following (Dieser, 2013): the role of the facilitator, the role of participants, the learning process, and presentation of results and evaluation of the overall process. Building on the ideas of Sabina Jelenc Krašovec, further on we elaborate what we believe to be key features in relation to each of those elements to empower the democratic practices.

### 10.3.1 The role of the facilitator

Sabina Jelenc Krašovec (2017) posed the following questions: what should the role of an adult educator be in fostering informal learning in the community, and can we then speak of a public andragogue? She defined the role of a public andragogue as “a person who speaks and listens but at the same time also learns and writes about the importance of keeping the public and learning through public communication and acting” (Jelenc Krašovec, 2017, p. 12). Moreover, she argued that a public andragogue should keep their distance from market-driven adult education and learning, and move more towards creating learning in public spaces. A public andragogue is not someone who neither teaches, nor encourages political activism,

but rather somebody who encourages or initiates learning (Jelenc Krašovec, 2017). Instead of transmitting knowledge as in acquisitional learning environments, a public andragogue “opens up the possibility for cooperation, for ‘human togetherness’ which makes it possible for freedom of action to appear” (Biesta, 2012, as cited in Jelenc Krašovec, 2017, p. 11). A public andragogue does not encourage political activism, but should be seen as close to Giroux’s central category of the transformative intellectual, which is based on the “necessity of making [the] pedagogical more political and the political more pedagogical” (Giroux, 2002, p. 3). The aim of public andragogy is to create self-reflective individuals open for critique, community, and innovative actions, which could improve the democratic processes in society. We could add that public andragogy should be placed somewhere between history and a possible future.

So, a public andragogue does not have the role of an expert, as they are not someone who transmits knowledge, gives directions or evaluates the learning process, but instead are also learners, and thus an equal member of the group. It can be said that the implicit goal and direction of the group in community learning is toward auto-facilitation. As Kennedy (2004) pointed out, each individual member of the group exercises leadership skills to some degree. Thus, “the role of the facilitator is to distribute his or her function, and thereby to become just another member of the group” (Kennedy, 2004, p. 13).

The facilitator thus strives to create a community by organising people to build what they want and need. They cooperate with the participants in the process of learning with regard to existing differences, various modes of oppression, structures of power and other relevant issues for the community. Moreover, as Jelenc Krašovec (2017) pointed out, such an individual should “be aware of possibilities of mutual learning among different social groups – intergenerational, intercultural, interracial, in some parts also a defense of native populations” (p. 12).

Thus, one of the main concerns of the facilitator is how to create supportive ensembles in all sorts of environments that generate individual and collective development. In short, it could be said that their role is all about creating a developmental learning environment.

The primary role of the facilitator is therefore to listen and explore the meaning of the community and related activities for each individual and the whole group. They should be interested in going beyond arguing and in creating conversations that bring people together, building the bridges between them. At the level of conversation, as Kennedy (2004) noted, “the facilitator is a coach and a catalyst for the

inherent *autopoiesis* of group dialogue” (para. 9). This author understands education as a group inquiry, and therefore argues:

The traditional roles of the teacher as knowledge-deliverer, disciplinary or epistemic authority, inspirer, or even knowledge-triggerer [...] may have local functions, but each of them will mean completely differently when expressed in the context of a group process which is understood as *autopoietic*, i.e. as a dynamic, self-organizing system. (Kennedy, 2004, p. 9)

### 10.3.2 The role of the participants

Learning in the community is based on the informal processes of learning which can be designed, guided and shaped by a skilful facilitator. However, what the outcomes will be and how the process will occur are not the responsibilities of a facilitator. The responsibility for learning is equally shared between the facilitator and participants, as the latter are also the creators, designers and shapers of such learning.

Sabina Jelenc Krašovec (2017) explained how obtaining liberating knowledge, which Santos (2014, as cited in Jelenc Krašovec, 2017) contrasts with order-oriented knowledge, is almost impossible today. Furthermore, its keystone of “solidarity is something that cannot even be imagined, it is unnecessary and dangerous” (Santos, 2014, as cited in Jelenc Krašovec, 2017, p. 10). Liberating knowledge is a goal in community learning, and in such a learning process learning how to collaborate is of ultimate importance. “Through participation in self-organised groups, members of different age groups can influence community development and change which is one of the important goals of community learning and cooperation” (Jelenc Krašovec & Gregorčič, 2017, p. 406).

In our opinion, there are two main elements to focus in developing solidarity and cooperation: activity and creativity. As Gregorčič and Jelenc Krašovec (2016) pointed out: “Through the process of participatory democracy, people learn a new political culture in which they are not only spectators but also actors, and in which the common good and the needs of the most marginalised members of society come before particular individual demands” (p. 177). Activity is so much more than just being an active member of the group. It is about manifesting agency, acting as a decision-maker, leader or initiator of group activity. Similarly, creativity emerges from collective activity. Every individual contribution is a part of the collaborative building of the learning process, the group and the people it includes. In one of

their studies Gregorčič and Jelenc Krašovec (2016) found that “the ability to make a collective decision and to engage in teamwork and cooperation were the most valued changes identified by the interviewees” (p. 177). In the process of learning, the skills of acting and creating are learned, they are the tools used to build the process, and at the same time, they are the result.

### 10.3.3 The learning process

The learning process in the community is not an “intervention”, but rather the creation of such a project that supports the development of various skills needed for a complex problem-solving process in relation to issues relevant to the community (Dieser, 2013).

Such learning mostly happens while participating in volunteer organizations, community and political organizations, intergenerational groups in libraries and other public spaces, in activities taking place in the public space, in the street; it happens in organized and unorganized activities, in a planned or uncontrolled manner, with a purpose or without it. (Jelenc Krašovec, 2017, p. 11)

It is the kind of learning that happens outside of educational institutions and organised and goal-oriented education, and as such is often unintentional and unconscious, encouraging the growth of tacit knowledge, which is crucial in the struggle for rights, as well as personal and community growth and development (Jelenc Krašovec, 2017).

In community learning, the facilitator and participant share the responsibility for teaching, learning and demonstrating knowledge and skills related to the learning content. For example, both are responsible for stopping and preventing repressive ways of practicing activities, developing skills for certain activities, and gathering information about different approaches, perspectives, and critiques of relevant issues (Dieser, 2013). In such collaboration an environment is being created where developmental learning becomes possible. Therefore, learning in the community is about generating the context in which each participant can critically relate to the world, create an understanding of how social and cultural structures determine their practice and explore new ways of thinking and doing. In such a process, the outcome is not of primary importance, as it is in acquisitional learning, where we aim to gain knowledge, skills and values. Therefore, the results of learning (knowledge, skills or values) arise simultaneous to the learning process (Holzman, 2018). We learn as we create an environment for learning.

### 10.3.4 Presentation and evaluation

Evaluation refers to both the process and the products created by the joint action of participants and facilitators. Likewise, assessment includes tangible achievements, public presentations, and demonstration of skills and understanding. Since it requires collaboration, construction and synthesis of information, as well as the performance of the collected knowledge, skills and wisdom, the learning process can be performed with groups, communities and associations (Dieser, 2013). As the educational content is created through a joint action of participants and facilitators in collecting primary sources, interviews and fieldwork, it is not uncommon that the cooperation expands from facilitators and participants to local community residents. The collected information is collaboratively evaluated, organised for presentation and further developed (Dieser, 2013).

The presentation and evaluation of a community learning project is best carried out in the form of performance. This idea is embedded in “the premise that all (or much) human practices are performed, and that humans, through performance, function as the active social constructors of their world” (Friedman & Holzman, 2018, p. 55). Acknowledging this, as Friedman and Holzman (2018) noted, a growing number of political and social activists, community and youth organisers, progressive and critical educators around the globe have been turning to performance as a way of engaging with social problems, activating communities and experimenting with new social and political possibilities. Performance is allowing educators and facilitators to organise communities, not around a set of ideas (i.e. ideology), but instead by creating something new with what exists. This is because performance is by its nature a creative social activity that allows people to break out of their usual routines, ways and practices and create new roles and rules. Consequently, performance can break through social barriers, unleash the imagination, and open doors to new possibilities.

## 10.4 Conclusion

The shift to adult education being replaced by adult learning with a lifelong learning philosophy, approach and practice (although also with the commodification of education) could be seen as an invitation for creating new learning spaces, the more democratic organisation of learning processes, and searching for different ways of becoming a responsible and proactive citizen. Peter Jarvis (2008) argued that “to have the experience of participation is to have a learning experience that enriches us as human beings [...] and make[s] people aware of the common good, of the



community beyond our individuality [...]” (p. 168). Learning in the community opens the possibility to be in dialogue with different knowledge, value systems, world views, and diverse histories. It could help us create and test reality with the idea that we could change our power relations, open an honest dialogue and begin the process of collectively becoming creators of a more democratic world to live in.

Informal learning invites us to think about the importance of the role of public andragogues in improving democratic processes. The growing movements for the creative transformation of public spaces, the environment, and educational approaches do not diminish but in contrast strengthen the importance of an andragogue. In the self-organised learning process that takes place in the community, the boundaries between educator and learner become blurred. The public andragogue is a member of the community. Moreover, they are included in a creation of the community and the learning process, democratising the creation and use of knowledge. Learning in the community is an ongoing dialogue, the process of creating, becoming and transformation of the individual, group, and collective self. In the contemporary context, we believe that there is no individual liberation that can be divorced from community emancipation, and that their encounter point is represented by informal learning. Community learning spaces provide us with hope, the hope that conceptualising our practice in constant change with the power of imagination will move us further towards the transformation of existing forms of democracy.

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## 11 Vloga andragoga pri spodbujanju učenja in delovanja v javnem prostoru

*Meta Furlan*

### 11.1 Uvod

Živimo v turbulentnih časih, ki jih ne spodbuja zgolj pandemija covid-19, ampak tudi drugi dogodki, ki so se zgodili na globalni ravni. Enega od teh predstavlja izvolitev Donalda Trumpa za predsednika Združenih držav Amerike (ZDA) v letu 2016, ki je v globaliziran svet prinesla negotovost in politiko alternativnih dejstev (*alternative facts*) oziroma »Twitter politiko«. Ta se je iz ZDA preselila v Evropo, kjer je brexit dodobra zamajal temelje Evropske unije. Poljska in Madžarska vse bolj vzpostavljata avtokratski režim vodenja (ki se mu nevarno približujemo tudi v Sloveniji), v Nemčiji opazneje vznikajo neonacistična gibanja, mnoge evropske države pa se spopadajo s ksenofobijo, rasizmom in vedno globljo neenakostjo. Na drugi strani Kitajska vedno bolj zatira avtonomijo Hongkonga in pravice etničnih manjšin, Indija postaja vse bolj nacionalistična, mnoge afriške države pa pretresa vojna. V te že tako nemirne vode je zarezal še virus SARS-CoV-2, ki je v temeljih pretresel celoten svet in na mnogih ravneh grobo posegel v državljanske pravice in svoboščine.

V času, ko se svet spopada s politično, zdravstveno in podnebno krizo, prihajajo v ospredje izzivi trajnostnega razvoja, socialne pravičnosti in skupnega sobivanja. Tu pa je izrednega pomena izobraževanje, predvsem izobraževanje odraslih, ki ponuja prostor za spraševanje, osmišljanje in ovrednotenje prevladujočih praks, ki odpira vrata živemu znanju in ki spodbuja državljane k dejavni državljskosti (Wilde-meersch in Fejes, 2018).

Javni prostor, pa najsi bo javni odprti, javni zaprti ali virtualni javni prostor, je ključen za dejavno državljskost; za kritično analizo družbenih vprašanj, socialne intervencije in nenazadnje tudi upor. Javni prostori namreč omogočajo stik z različnostjo kultur, jezikov, ver, narodnosti, omogočajo izražanje vrednot skupnosti, oblikovanje identitete, omogočajo druženje in organizirane akcije (Biesta, 2012; Kohn, 2004; Madanipour, 2016). Javni prostori so prostori, kjer nenehno kroži živo znanje, to je znanje, ki nastaja skozi vsakdanje interakcije z mestom, skozi delovne procese, ki se odvijajo v trgovinah, barih, kavarnah in drugih komercialnih dejavnostih ter skozi srečevanja in druženja z drugimi prebivalci (Earl, 2016). So prostori raznolike rabe in pomenov, pa tudi prostori frustracij in konfliktov, ki se kažejo

kot pogoj in rezultat delovanja civilne družbe. In prav ta raznolikost pomenov ter obstoj frustracij in konfliktov sta ključna za učenje v javnem prostoru, ki je pogosto »veliko močnejše, trajnejše in vseživljenjsko kot učenje v formalnih izobraževalnih okoljih« (Wright in Sandlin, 2009, str. 135).

V pričujočem poglavju se ukvarjamo z vprašanjem učenja in delovanja v javnem prostoru, to je s temo, ki ji je Jelenc Krašovec (2015, 2017; Jelenc Krašovec idr., 2017) v svojih zadnjih delih posvečala veliko pozornosti. Izhajajoč iz njenih spoznanj razvijamo tezo, da je za prekinitev prevlade neoliberalističnih in kapitalističnih tokov v javnih prostorih potrebna (a) demokratizacija javnega prostora v smeri vrnitve javnega prostora njegovim prebivalcem in (b) prilagoditev javnega prostora za skupno dobro (za odpiranje novih možnosti, skozi katere lahko vzniknejo prakse svobode). V tem oziru razmišljamo o kritični javni vzgoji v javnem prostoru, ki pripomore, da se učenje, znanje in delovanje preselijo iz formalnih (izobraževalnih) institucij v javne prostore (Earl, 2016). V tem kontekstu analiziramo: javni prostor kot mesto učenja, izobraževanja in spodbujanja dejavne državljskosti ter vlogo andragoga v javnem prostoru. Naše ugotovitve kažejo, da: a) kritična javna vzgoja spodbuja nastajanje javnosti (*publicness*) in prostorov, kjer se lahko »pojavi svoboda«, b) različne umetniške intervencije spodbujajo in sprožajo učenje v javnem prostoru, c) je naloga andragoga predvsem v odpiranju javnega prostora za nekognitivne oblike védenja in bivanja.

## 11.2 Izzivi javnega prostora

Javni prostor je v postmoderni postavljen pred številne izzive, kot so globalizacija, individuacija, privatizacija in kapitalizacija. Še zdaleč ni dovolj, da javni prostor samo obstaja, saj družba od njega zahteva, da zadovoljuje različne potrebe uporabnikov, da je izredno fleksibilen, večfunkcijski, se prilagaja trgu in je privlačen tako za turiste kot tudi za vsakodnevne uporabnike. Neoliberalizem od vsakega posameznega kraja zahteva, da postane samosvoj, enkraten in edinstven, da postane središčen in individualen. To pa ne velja samo za javne prostore ali prostore v mestih, ampak za vse kraje (tudi podeželske). Vsak kraj naj bi si namreč poiskal svojo lastno naravo, naj bi bil večnamemben, privlačen in zanimiv (Lefebvre, 2013). Zato lahko rečemo, da v postmoderni družbi poteka tekmovalnost za *prisotnost* v kraju – tekmovanje, da bi uporabniki ostali in bili v kraju, ne pa zgolj šli skozi (Hočevar, 2000, str. 76). Merrifield (2016, str. 62) meni, da vladajoča elita mesto vidi kot špekulativno entiteto, kot prizorišče gentrifikacije in urbanih prenov, s katerimi bi pritegnili premožnejše prebivalce. Poudarja, da oblast mesto vidi kot stroj za proizvodnjo čistega, hitrega dobička in za razlašanje tega, kar je bilo nekoč javno

dobro. Madanipour (2016) opozarja, da je razvoj novih javnih prostorov tako po eni strani prinesel gospodarske in ekonomske koristi, po drugi strani pa postal vir gentrifikacije in razseljevanja prebivalcev.

Hočevar (2000, str. 142) meni, da je za javne prostore v postmoderini družbi značilno, da zgubljajo demokratičen značaj heterogene krajevnosti (npr. nezamenljivost, občasnost, razgibanost, dogodkovnost, umeščenost, simbolnost, izraznost) in dobivajo značilnosti standardizirane instrumentalne prostorske, za katero je značilna podobnost, ponovljivost, monotonost, pretočnost, opravljenost, utrjenost, dostopnost in predvidljivost. Refleksivni kraji so namreč nosilci različnih kultur, so prostor osebnostne in skupnostne identitete, vir simbolnega pomena kraja, prostor, kjer se uporabniki lahko samorealizirajo, medtem ko so instrumentalni prostori predvsem sredstvo prenosa pri doseganju ciljev uporabnikov. Smith (2002, v Križnik, 2014) opozarja, da se mesta, kjer prevladuje neoliberalna urbana politika soočajo s težavami pri ohranjanju tako družbene kot prostorske povezanosti, ki postajata vedno bolj razdrobljeni. Upad lokalne kulture, prisilne deložacije prebivalcev in gentrifikacije pripomorejo k instrumentalizaciji mesta in javnih prostorov.

### 11.3 Javni prostor – prostor dejavne državljskosti

Za Arendt (1996) javni prostor pomeni biti v skupnosti, kjer se posameznik srečuje s pluralnostjo identitet, postane viden v skupnosti in v njej tudi deluje. Javni prostor je viden prostor, v smislu, da lahko vsakdo, ki se v njem nahaja, vidi in sliši vse dogajanje v njem. Še več, zgrajen je na dialogu in akciji, ki omogočata politično delovanje. Za Arendt (1996, str. 30) je javni prostor predvsem pogoj političnega, je tisto, kar politično omogoča. Javni prostor je pogoj za naše politično delovanje in udeleževanje v javnem prostoru, saj z delovanjem gradimo prostor, ga sooblikujemo, s tem pa postajamo svobodni, saj kot pravi Arendt (1996), postanemo svobodni šele, ko delujemo in zgoj, če se drugi odzivajo na naše delovanje. Javni prostor je zato pomemben za (politično) udeleževanje, kjer posameznik izkazuje svoje mnenje, prepričanja, protestira, uveljavlja svojo pravico do soodločanja. Po Arendt (1996) javni prostor vzpostavljamo sami, ni določen s fizičnimi mejami, ampak z javnim delovanjem, zato je prav to ključno za vzpostavljanje javnega prostora, saj »javni prostor izgine šele, ko izginejo ljudje, ki so ga ustvarili« (str. 210). Zato je javni prostor kraj za družbena gibanja in aktiviste, ki s svojimi praksami ustvarjajo in uporabljajo javne prostore, s tem pa odpirajo določena družbena vprašanja. Javni prostor je prostor delovanja, srečevanja in učenja dejavne državljskosti. Je prostor, kjer se med seboj neznanji ljudje srečujejo kot enakovredni partnerji z namenom delovanja v skupnem življenju skupnosti

in določajo javni interes (Marquand, 2004, str. 27). V javnem prostoru razlikujemo tri sfere,<sup>1</sup> ki sobivajo, vendar je prav javna sfera tista, v kateri lahko v največji možni meri delujemo kot dejavni državljani.

Čeprav formalne institucije pogosto državljskost dojemajo kot proces, naučen znotraj državljske vzgoje, ki se običajno zgodi v okviru formalnega izobraževanja, pa Biesta (2005) poudarja, da je državljskost povezana z dejavnim stanjem državljskosti in se nikakor ne konča, ko nekdo formalno pridobi status polnopravnega državljan. Nasprotno, državljskost je stalen proces, ki je povezan z dejanskimi izkušnjami in praksami državljskosti ter je močno povezan z javnim prostorom, saj se v njem javno mnenje tako izoblikuje kot uresničuje, spreminja in razvija (Habermas, 1989).

Učenje državljskosti v javnem prostoru je tesno povezano z akcijo, kritično refleksijo slednje ter javnim dialogom o politiki, ekonomiji, kulturnih in izobraževalnih vprašanjih (Jelenc Krašovec, 2015). Dialog v javnem prostoru je izrednega pomena za pretvarjanje zasebnih vprašanj v zadeve javnega interesa, saj je ta proces temeljni proces dejavne državljskosti (Biesta, 2012), predvsem če razumemo državljskost kot prakso – kot delovanje v različnih družbenih skupinah in skupnostih ter kot dejavno in demokratično odzivanje na družbene zadeve (Wildemeersch in Fejes, 2018).

Javni prostori lahko kot prostori, kjer se pri nenadzorovanih dogodkih zbirajo različni ljudje, zagotavljajo učno izkušnjo, s katero se posameznik zazre izza sebe ter lahko zazna in občuti stiske drugih ljudi. Vendar se to učenje pogosto odvija nenadzorovano in spontano, zato so tudi učinki učenja v javnem prostoru negotovi (Jelenc Krašovec, 2015, str. 57). Javni prostori so kot prostori učenja neizogibno tudi prostori napetosti (Ellsworth, 2005), saj so lahko dejavnosti v javnem prostoru povezane z demokratičnimi procesi spodbujanja enakopravnosti in sodelovalnosti, ali pa tudi z rasizmom, militantnostjo in izključevalnostjo (Jelenc Krašovec, 2015). Zato državljskost potrebuje »divje, iznajdljive prakse, izkušnje, prostore, artefakte ter osebne in medosebne veščine in želje, ki lahko nasprotujoče si vrednote po-tegnejše iz nasilja v konflikt« (Phillips, 2002, str. 9–10), vendar morajo to storiti na način, ki ne zagotavlja vnaprej znanega izida učenja. Kot še pravi Phillips (2002), »demokracija zahteva oblike javnega prostora, družbena srečanja in vzgojo za državljskost, ki ohranjajo prihodnost združenj, konfliktov in novih oblik sebe in

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1 Te so: a) zasebna sfera, ki je določena predvsem z intimnimi vezmi med člani primarne družine/gospodinjstva in osebnimi omrežji (prijatelji, vrstniki); b) lokalna sfera, ki je določena z odnosi med osebami v soseskah, delovnih okoljih; in c) javna sfera, ki je sestavljena iz prostorov urbanih naselij, v katerih se posamezniki med seboj ali poznajo ali pa so si nepoznani (Lofland, 1998).



drugih odprtih in neodločenih« (str. 9–10). Kajti v jedru demokracije so konflikti in nesoglasja, ki jih moramo skupaj reševati in ustvarjati.

Ta vidik demokracije se povezuje z Mouffejinim (2005) pogledom na demokracijo kot procesom, s katerim se *antagonizmi* spremenijo v *agonizme*.<sup>2</sup> Po njenem mnenju je prav konflikt oziroma nesoglasje ali odsotnost soglasja bistveni vidik demokratične prakse, saj, kot pravi Ranciére (2010), »demokracija še zdaleč ni oblika življenja posameznikov, ki so namenjeni njihovim zasebnim užitek, ampak je proces boja proti privatizaciji, proti krčenju javne sfere« (str. 55). Jedro dejavne državljskosti je po načelih agonistične demokracije prav v udejstvovanju v kolektivnih razpravah v javni sferi (Mikulec, 2017). Tu pa ima veliko vlogo umetnost v javnem prostoru oziroma kulturne intervencije, ki sprožajo učne izkušnje, ki preizprašujejo hegemonске oblike vladanja. V skladu z agonističnim pristopom je kritična umetnost tista umetnost, ki ustvarja nesoglasje, ki daje vedeti, kaj obstoječ družbeni konsenz zakriva in izbriše (Mouffe, 2007, str. 4).

Ta pristop nas napelje na idejo participativne demokracije, ki jo je cenila Arendt in na pomembnost aktiviranja izkušnje državljskosti v javnem prostoru. Vendar je na mestu vprašanje, ali danes mesto še velja za demokratični javni prostor, kot sta si ga zamišljali Arendt in Mouffe, saj so se mesta na globalni ravni spremenila v postindustrijske prostore s povsem novimi funkcijami, pri čemer se je prav funkcija kulture v zadnjih desetletjih drastično prilagodila in spremenila (Wildemeersch, 2012). Če kultura in umetniške prakse pomembno prispevajo k demokratizaciji javnega prostora, pa se danes zdi, da je kultura vse bolj cenjena kot instrument trženja ter da so kulturni dogodki postali oblika privatizacije in potrženja javnega prostora (Leclercq, 2018).

## 11.4 Vzgoja neznanega v javnem prostoru

Učenje državljskosti v javnem prostoru odpira mnogotero učnih izkušenj in priložnosti, skozi katera se posamezniki lahko zazrejo izza sebe ter odpirajo nove prostore učenja in delovanja. Prav to pa je tudi ena od nalog javne vzgoje – odpiranje novih, neznanih, prehodnih prostorov, kjer se odvijajo različne učne izkušnje. Skozi javno vzgojo odrasli namreč oblikujejo svojo identiteto, saj mediji, popularna kultura in javni prostor oblikujejo ter konstruirajo identitetna vprašanja. Tako popularna kulturna in javni prostor postanejo prostor oblikovanja identitetnih naracij (Sandlin idr., 2011). Vendar naloga javne vzgoje ni v diktiranju *pravilne* identitete,

<sup>2</sup> Antagonizem je odnos mi/oni, pri katerem sta obe strani nasprotnika brez skupnih točk. Agonizem pa je odnos mi/oni, kjer nasprotne si strani priznavajo legitimnost svojih nasprotnikov, čeprav obenem priznavajo, da za njihov konflikt ni racionalne rešitve (Mouffe, 2005, str. 20).

ampak v spodbujanju in omogočanju prostorov, kjer posamezniki razvijajo svoj stalno spreminjajoči jaz skozi estetiko, občutke, doživljanje in delovanje v samem javnem prostoru (Ellsworth, 2005). Javni izobraževalci<sup>3</sup> v javnem prostoru izhajajo iz predpostavke, da so vsi državljani enaki, zato ni potrebe po premagovanju razlik med njimi, ampak v spodbujanju vsakdanjih praks, kjer med konfrontacijo raznolikosti vzniknejo nove možnosti in akcije (Mikulec, 2019, str. 116). Tako javni izobraževalci spodbujajo oblikovanje identitete odraslih na načine, s katerimi je mogoče spodbujati kritično transformativno učenje o javnem prostoru ter različnih družbenih vprašanjih. Slednje se osredotoča na bolj celostne, performativne, intersubjektivne in estetske vidike učenja, ki lahko vodijo k osebostnemu razvoju in sprožajo različne učne izkušnje (Sandlin idr., 2011).

Identiteta odraslih se tako bolj kot skozi racionalni dialog razvija in oblikuje skozi občutenje, umetnost in estetiko v javnem prostoru. Racionalni dialog po Ellsworthovem (1988) mnenju pravzaprav okrepi represivne identitete in narekuje, kdo naj bodo ljudje in kaj naj si mislijo, namesto da bi jim dovolil *kljubovalni* govor. Ellsworth (2005, str. 6) trdi, da najmočnejše učne izkušnje izhajajo iz praks javne vzgoje, ki poudarjajo nekognitivne in nereprezentacijske procese in dogodke, kot so gibanje, občutek, ritem, intenzivnost, prehod – praks, katerih cilj je vključevanje uporabnikov na načine, ki presegajo psihične mehanizme, kot so spomin, prepoznavanje ali spoznavanje. Tovrstno transformativno učenje »izpodbija predpostavko, da so razlogi za politično delovanje v javnem prostoru utemeljeni na jezikovnih trditvah o védenju« (Ellsworth, 2005, str. 29), saj po Ellsworthovem mnenju kritično učenje in osebni razvoj ne nastopata racionalno in linearno, ampak večdimenzionalno in razpršeno. Za Ellsworth je ključna interakcija z javnim prostorom, z arhitekturo, z likovnim delom, z gledališko predstavo ali pa umetniško intervencijo. Ključen je konflikt, ki ga doživljamo, ko pridemo v stik z intervencijo/inštalacijo/arhitekturo/prostorom, ki izzove v nas nasprotne si občutke, nelagodje in oklevanje ter ki zbudi v nas spraševanje, učenje in iskanje.

Ellsworth (2005) nas vabi, da javno vzgojo ne doživljamo samo v javnem prostoru, ampak kot javni prostor, kar pomeni, da slednji sam po sebi že predstavlja javno vzgojo. Po njenem mnenju *prehodni* prostori (*transitional spaces*) ali *med* prostori (*spaces between*) odpirajo prostor in čas med izkušnjo in našim odzivom nanjo – dajejo nam prostor in čas, da se odmaknemo od samoumevnih načinov doživljanja sveta okoli nas in sebe kot državljanov, meščanov, potrošnikov (Ellsworth, 2005, str. 57), s čimer ustvarjajo diskontinuiteto. Učni proces ni lociran

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3 Mnenja o tem, kdo je javni izobraževalec, so si različna, v splošnem pa lahko rečemo, da je to nekdo, ki spodbuja, omogoča in odpira možnosti za učenje tako v javnem prostoru kot tudi na drugih področjih javne vzgoje.

toliko znotraj uporabnika kot med njegovim notranjim svetom in zunanjim svetom, s čimer Ellsworth v učni proces vnese prostorsko dimenzijo. Ta se predvsem nanaša v notranji/zunanji dinamiki, v srečanju s prostorom drugega. Ta vmesni (*in-between*) prostor je prostor, kjer se dogajajo osebne, družbene in kulturne preobrazbe – je edini prostor okrog in med identitetami, kjer te postajajo odprte in relacijske. Zato je učenje vedno v relaciji z notranjim svetom uporabnika in zunanjo izkušnjo (Ellsworth, 2005, str. 123). Ellsworth (2005) to vzgojo imenuje vzgoja neznanega (*pedagogy of unknowable*), ker rezultat učenja ni poznan – učenje je vedno v nastajanju, v poteku, vendar rezultat ali preobrazba nista nujno zajamčena ali dosežena.

Javni izobraževalci naj bi spodbujali kritično transformativno učenje z estetskimi in nekognitivnimi načini bivanja in védenja, spodbujali naj bi raziskovanje in izogibanje končnemu *pravilnemu* izidu učenja (Ellsworth, 2005, str. 76). Vzgoja neznanega temelji na razvoju identitete in učenju iz vsakdanjih življenjskih izkušenj ter udejstvovanju v neformalnih prostorih učenja, nenazadnje pa tudi na viziji učenja, ki se nenehno spreminja, je odprto, usmerjeno v prihodnost in v nastajanju. V tem procesu imajo glavno vlogo estetika, umetnost, kultura, arhitektura, ki delujejo kot katalizatorji za transformativno učenje in razvoj, v nasprotju s tradicionalnim poudarkom na racionalnem dialogu.

Vloga javne vzgoje je med drugim tudi ustvarjanje javnih sfer, ki vodijo v pluralnost. Tu javna vzgoja deluje predvsem v smeri vzgoje za javnostnost, ki deluje na stičišču izobraževanja in politike. Javna vzgoja v luči javnostnosti deluje kot »podaljšek skrbi za javno kakovost človeškega sobivanja« (Biesta, 2012, str. 683), ki vključuje izobraževalne intervencije, sprejete v interesu kakovosti javnih prostorov in krajev. Javni izobraževalec je tu nekdo, ki skrbi, da javni prostor ostane odprt do te mere, da omogoča svobodo (Biesta, 2012, str. 691–694). Biesta (2014) meni, da prav umetniške in izobraževalne intervencije v javnem prostoru omogočajo povezovanje javne sfere z družbenimi akcijami, kar pa vodi v spodbujanje javnostnosti k ustvarjanju prostorov za »nove načine bivanja in početja« (str. 23). Ključni dejavnik pri tem ni posredovanje znanja ali kritični dialog, ampak prekinitev oziroma intervencija, ki sproži delovanje, učenje in spremembo. Prav zaradi zadnjega pa so v javnem prostoru pomembni javni izobraževalci, ki naj bi poskrbeli za odprt, demokratičen javni prostor, kjer je omogočeno delovanje od spodaj navzgor, kjer je prostor za različne intervencije, družbene akcije in diskusije o antidemokratskih in hegemonskih družbenih praksah, hkrati pa naj bi tudi načrtovali izobraževalno delovanje v javnem prostoru, kadar se ne razvija spontano.

## 11.5 Vloga javnega izobraževalca pri spodbujanju učenja in delovanja v javnem prostoru

Ulice in drugi tako javni odprti prostori kot tudi javni zaprti prostori in javni virtualni prostori že po svoji naravi delujejo kot posredniki – so povezovalni aparat naših urbanih omrežij in urbanega življenja (Hickey, 2010). Četudi si marsikdaj ne priznamo njihovega posrednega vpliva, so aktivno vključeni v proizvodnjo kulture, zato imajo že sami po sebi vlogo izobraževalca (Hickey, 2010, str. 161). Iz javnega prostora se ne naučimo zgolj ene pravilne pripovedi, ampak smo priča raznolikim, kompleksnim in protislovnim pripovedim, ki spodbujajo učenje in razmišljanje. Te pripovedi na eni strani omogočajo ohranjanje prevladujočih praks, a kar je še pomembnejše, ponujajo prostor za njihovo kritiko in reimaginacijo (Earl, 2016). Če razumemo, da so družbeni odnosi v javnem prostoru aktivna bojišča – živi antagonizmi (vključno z izobraževanjem) (Holloway, 2010), potem si upamo trditi, da naj javna vzgoja postane prostor delovanja in učenja, ki se zgodi zunaj institucionalnih zidov – v neformalnih prostorih, kulturi in arhitekturi.

Kakšna je potemtakem vloga javnega izobraževalca v javnem prostoru? Kdo sploh je javni izobraževalec? Brady (2006) meni, da javni izobraževalci niso zgolj izobraževalci odraslih ali drugi intelektualci, ampak da so to lahko državljani, ki se dejavno vključujejo v javni prostor, Sandlin in Milam (2008) pa dodajata, da so to lahko tudi aktivisti, ki delujejo na področju družbenih vprašanj in boja proti obstoječim družbenim krivicam. Za Biesto (2012) javni izobraževalec ni nekdo, ki poučuje ali spodbuja politično delovanje, ampak nekdo, ki odpira možnosti za sodelovanje, skozi katero se pojavi svobodno delovanje. Kot smo že omenili, javni prostori s pomočjo javnega izobraževalca postajajo javni, odprti in dostopni, s tem pa javni izobraževalci omogočajo funkcijo javnega prostora – v katerem nas vidijo in slišijo drugi, kar je temelj javnega skupnega bivanja (Arendt, 1996). Za Girouxa (2004) so javni izobraževalci tisti, ki govorijo z javnostjo in za javnost. Za Ellsworth (2005) so javni izobraževalci umetniki, arhitekti, glasbeniki idr., ki v javnem prostoru sprožajo intervencije, s čimer pletejo stik s prebivalci in omogočajo prekinitev obstoječega razmišljanja ter spodbujajo učenje in delovanje.

Jelenc Krašovec (2015, 2017) je razmišljala o tej vlogi javnega andragoga v javnem prostoru. Po njenem mnenju naj bi bila to oseba, ki »ima široko interdisciplinarno znanje o kritični izobraževalni teoriji, urbani sociologiji, kritični javni sociologiji, kritični izobraževalni gerontologiji, javni geografiji in sociologiji prostora« (Jelenc Krašovec, 2015, str. 64). Z napisanim se strinjamo, saj javni andragog deluje v kompleksnem in dinamičnem prostoru, ki prepleta različne vidike življenja in delovanja. Poleg tega je učenje v javnem prostoru velikokrat rezultat različnih intervencij

in družbenih akcij. Vloga javnega izobraževalca je tako tudi v spodbujanju dejavne državljskosti, državne »nepokorščine«. Javni izobraževalec naj bi bil torej nekdo, ki govori in posluša, ki deluje, vendar hkrati piše o pomenu ohranjanja javnosti in pluralnosti javnih sfer ter učenju v javnem prostoru. Prav zaradi vse večjega neoliberalističnega vpliva, privatizacije, zaprtosti in omrtvičenja javnih prostorov naj bi javni izobraževalec ohranjal razdaljo do trga, do države in obdržal kritično stališče do političnih in ekonomskih vplivov ter opozarjal na posledice tega vpliva. Tako naj bi zagovarjal pomen »javnega proti zasebnemu, odprtega proti zaprtemu, nestrukturiranega proti strukturiranemu in priložnostnega proti formalnemu« (Jelenc Krašovec, 2017, str. 5–6). Vloga javnega izobraževalca v javnem prostoru je predvsem v spodbujanju in ozaveščanju učenja, v verbaliziranju njegovih učinkov, opozarjanju nanje in spodbujanju k njihovem nastajanju. Javni izobraževalec je predvsem spodbujevalec ali iniciator učenja – omogočal in spodbujal naj bi medgeneracijsko, medkulturno, medrasno sodelovanje in učenje, vzajemno učenje različnih družbenih skupin, avtonomno in odprto učenje (Hall, 2012; Jelenc Krašovec, 2015, 2017). Javni prostor naj bi bil arena za druženje in delovanje vseh skupin prebivalstva – s svojo odprtostjo naj bi bil odprt in vključujoč tako za mlade in stare, revne in bogate, bolj in slabše izobražene. Prav to je tudi ena od nalog javnega izobraževalca – da opozarja in deluje v smeri odprtosti in vključenosti javnega prostora, v katerem bodo dobrodošle vse družbene skupine ne glede na spol, starost, raso, vero, spolno pripadnost. Zavedamo se, da je zadnje izredno zahtevna naloga, vendar ključna, če želimo, da se generirajo družbene spremembe s sodelovanjem vseh skupin prebivalstva. Če se zavedamo, da v javni prostor vse agresivneje vstopajo aristokratski načini vodenja in da javni prostor vse bolj bije boj z *McDonaldizacijo* in *Disneyzacijo* (Hočevar, 2000), potem razumemo, da je bistvena naloga javnega izobraževalca presegati ozaveščanje in racionalni dialog z ustvarjanjem takih prostorov, kjer bodo vzniknile bolj relacijske, afektivne in eksperimentalne akcije. Te bodo spodbujale prostore praktične svobode, kjer vsak odrasli lahko že govori in sodeluje s svojimi idejami in odgovori (Mikulec 2019, str. 115). Zadnje je ključno za preseganje diskurzov ekonomske učinkovitosti in ustvarjanje odpora do njih (Mikulec 2019). Zato naj javni izobraževalec poziva tudi k t. i. »naredi sam« (*do it yourself*) *revoluciji*, ki se nanaša na ustvarjalne prakse in intervencije, namenjene izboljšanju javnega prostora brez formalnega dovoljenja ali védenja, z namenom spreminjanja sveta s strani prebivalcev (Holloway, 2010, str. 45). Slednja pomeni tako poziv vsem, naj prevzamejo plašč izobraževanja in učenja, da bo učenje in izobraževanje potekalo na vseh ravneh družbenega življenja, v vseh naših vsakdanjih dejavnostih in v vsaki pori našega bivanja (Jelenc Krašovec, 2017), saj bomo le tako učenje in izobraževanje ponesli na ulice.

## 11.6 Zaključek

V času, ko je svet zajela pandemija virusa SARS-CoV-2, izrazit boj proti spolni in rasni diskriminaciji, kršenje človekovih pravic in ponovno vznikanje skrajnih skupin ter oblik vladanja, je nujno, da se andragogi zatečemo k teoretičnim in praktičnim poizkusom, da bi rekonceptualizirali učenje odraslih v vsakdanjem življenju. Tega se je zavedala tudi Jelenc Krašovec, ki je prepoznala pomembnost javnih prostorov za učenje in delovanje vseh družbenih skupin. V svojih delih je načejala vprašanja o vlogi andragoga v javnih prostorih, kako naj ta spodbuja učne in izobraževalne dejavnosti ter kakšen naj bo sploh javni prostor. Zavedala se je, da vanj vse prepogosto posegajo interesi kapitala in moči, zato je zagovarjala javni prostor, kjer so rezultati učenja in izobraževanja negotovi, ta pa v funkciji ljudi. Sami smo njen prispevek o vlogi andragoga v javnem prostoru obogatili z vidika javne vzgoje, ki slednjega vidi kot vmesni člen med prostorom in ljudmi, med delovanjem in postajanjem.

Če želimo učenje in izobraževanje v javnem prostoru odmakniti od humanističnega pogleda k bolj post-humanističnim teorijam, je potreben premik k odpiranju novih, vitalnih prostorov za raziskovanje kritične javne vzgoje. Njeno bistvo vidimo v tem, da se ne osredotoča na izboljševanje zmožnosti posameznika, na redefiniranje vseživljenjskega učenja ali pa na učenje in izobraževanje, namenjeno povečevanju produktivnosti zaposlenih ter povečevanju dobička, ampak se osredotoča na izboljševanje in spreminjanje družbe, na boj za socialno pravičnost proti nebrzdanemu neoliberalnemu kapitalizmu, da bi omogočala boljše življenje v skupnosti. Zato lahko kritično javno vzgojo najdemo v različnih prostorih vsakdanjega življenja, kot je splet, zabavna industrija, Facebook, Twitter, zapuščene stavbe in prostori v mestih, galerijah, ulicah, trgih. Ljudje komunicirajo in sodelujejo s temi prostori aktivizma, učenja in izobraževanja tako v javnem kot zasebnem prostoru. Ni nujno, da so gibanja namenjena specifičnemu učenju, pomembno je, da omogočajo prekinitev in izpraševanje hegemonskih, kapitalističnih pripovedi. V njih je mogoče zaslediti kritično javno vzgojo. Zato je pomembno, da andragogi raziščemo prakse kritične javne vzgoje, raziščemo njihov vpliv in spodbujamo državljane k ustvarjanju prostorov, kjer bodo vznikala vprašanja, intervencije in delovanje, kjer bodo vzniknili novi prostori svobode.

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## 12 Izobraževanje za aktivno državljanstvo

*Vida A. Mohorčič Špolar*

### 12.1 Uvod

Konec 80. in na začetku 90. let prejšnjega stoletja, ko so se krhale vezi socialističnih sistemov in povezav, ko je novembra leta 1989 padel berlinski zid, bi lahko rekli, da je nastalo obdobje, ko so novonastale, osamosvojene države z drugačnimi družbenimi režimi začele iskati nove povezave. Velika večina je želela postati članica Evropske skupnosti, ki se je začela razvijati v zgodnjih 50. letih 20. stoletja.

Čeprav so mnoge od teh držav v socialističnem obdobju imele dobro razvite sisteme družbenopolitičnega izobraževanja, so ljudje odklanjali vse, kar je »dišalo« po nečem, kar bi s tem imelo zvezo, ne glede na to, da so se zavedali, da je izobraževanje za novo stvarnost nujno tako s področja tržnega gospodarstva, tujih jezikov, zakonodaje, kulture in zgodovine kot ekonomije in mednarodnega sodelovanja.

Tudi Slovenija se je v tranzicijski dobi uvrščala med države, ki so se zavedale, da je izobraževanje za nove družbenoekonomske pogoje nujno, vendar na drugačen način in z drugačnimi vsebinami. Med prvimi, ki so na področju izobraževanja odraslih razmišljali o izobraževanju odraslih za demokracijo in vsebinah programa, je treba omeniti dr. Ano Krajnc (1995), dr. Zorana Jelenca (1995) in dr. Sabino Jelenc Krašovec (1998a, 1998b, 1999, 2000), ki je temu področju namenila dober del svoje pozornosti in je od prvega prispevka (1998b) svoje poglede v naslednjih prispevkih še nadgrajevala, poglobljala in razširjala.

Pričujoči prispevek ne želi oporekati temu, kar so napisali omenjeni avtorji, saj ni kaj oporekati, kajti področje ostaja izziv za vse andragoge in andragoške delavce ter izobraževalni sistem nasploh. Prispevek želi predvsem opozoriti na terminološke in konceptualne dileme, s katerimi se srečujemo, ko želimo opredeliti aktivno državljanstvo, državljanstvo nasploh in civilno družbo, katera so tista področja in vsebine, ki jih avtorji navajajo, da naj bi jih tako izobraževanje obsegalo. Govorimo o razsežnostih aktivnega državljanstva ter prepletenosti le-tega z drugimi vidiki aktivacije v moderni družbi.

## 12.2 Terminološki in konceptualni izzivi aktivnega državljanstva

Diskusija o izobraževanju za aktivno državljanstvo je brezpredmetna, če predhodno ne razmišljamo o vsebini in pomenu izraza aktivno državljanstvo. Imanentno človeški naravi je, da pojasni in osmisli besede, bodisi da stojijo samostojno ali pa se pojavljajo v različnih besednih povezavah.

To se dogaja tudi s terminom »aktivno, aktivnost«, ko je govora o aktivnem državljanstvu. V različnih slovarjih besedo opredeljujejo kot »dejavnost, delovanje, biti sposoben delovanja, funkcionirati, v akciji, prispevati, sodelovati«. <sup>1</sup> Morda pojem »aktivno« v povezavi »aktivno državljanstvo« še najbolj ponazarja opredelitev termina »akcija« H. Arendt (1958, str. 7–11, 175–188), ki razlikuje tri kategorije, ki odgovarjajo trem temeljnim aktivnostim našega obstoja: trudu, delu oziroma ustvarjanju in akciji. <sup>2</sup> Arendtova (1958, str. 7) daje akciji središčno mesto v hierarhiji človeških sposobnosti in jo obravnava kot tisti potencial, ki realizira najvišje človekove sposobnosti, kot sta svoboda in individualnost. Po njenem z aktivnostjo ohranjamo in branimo svet in ljudi pred korupcijo in propadom. Zanj delovati pomeni aktivirati se, prevzeti iniciativo in v svet vnesti novum in nepričakovano. Akcija ji ne predstavlja nečesa, kar je možno v osami, izolaciji, nekaj, kar je neodvisno od pluralnosti drugih akterjev, ki iz njihovih drugačnih in različnih vidikov lahko ocenjujejo kakovost tega, kar se dogaja. Brez prisotnosti in priznanja drugih oziroma brez prisotnosti skupnosti enako mislečih akterjev, ki vidijo in ocenjujejo dogajanje, bo akcija prenehala biti smiselna aktivnost.

H. Arendt izpostavlja dve značilnosti, centralni za delovanje, svobodo in pluralnost. Svoboda je zanj sposobnost začeti nekaj novega, narediti nekaj nepričakovanega. »Ljudje so svobodni – z razliko od tega, da posedujejo dar za svobodo – toliko časa, kot delujejo, ne prej, ne potem, kajti biti svoboden in delovati je eno in isto« (Arendt, 1968, str. 153). Z delovanjem in govorom ljudje izkazujejo svoje identitete; odkrijejo, »kdo« so, za razliko od, »kaj« so. Razkritje tega, »kdo« je pogojen s pripravljenostjo za sodelovanje za doseg medsebojnega razumevanja in vzajemnosti motivov in namenov. Sposobnost delovanja, usklajeno za javne politične namene, H. Arendt imenuje »moč«. Moč je lastnost množine dejavnikov, ki so združeni v skupnem političnem namenu, temelječem na privolitvi in racionalnem premisleku (Arendt, 1958, str. 201).

1 Gre za prevode iz *Oxford Advanced Learner's Dictionary* (Hornby, 1986) in *The American Heritage Dictionary of the English Language* (Morris, 1969).

2 Za Arendtovo je vsaka od aktivnosti avtonomna v smislu, da ima svoje lastne značilnosti in načela ter da jo lahko sodimo po sposobnosti razkritja dejavnika (agensa), potrditve realnosti sveta, aktualizacije naše sposobnosti za svobodo in dajati smisel naši eksistenci.

V *Slovarju slovenskega knjižnega jezika* (SSKJ, 1993) je državljanstvo opredeljeno kot »pravna pripadnost določeni državi« in kot »mednarodnopravni razločevalni znak nasproti inozemcem in osebam brez državljanstva« (str. 520). Za državljanstvo v smislu državnopravnega pomena *Leksikon Cankarjeve založbe* (LCZ, 1973) navaja, da pomeni »včlanjenost v državno organizacijo, ki daje državljanu posebno varstvo« (str. 206). Ko Veldhuis (1997) piše o državljanstvu, opozarja, da je definicija besede državljanstvo kočljiva, na kar opozarjajo tudi drugi avtorji (npr. Hoskins, 2014; Stokke, 2017; Vandenberg, 2000). Koncept državljanstva se je po njegovem razvijal skupaj z družbenim, gospodarskim in političnim razvojem ter se še vedno razvija. Carr in Hartnett (1996, v Veldhuis, 1997) opozarjata, da je koncept »državljanstva sporen v tem smislu, ker so kriteriji, ki določajo njegovo pravilno uporabo« stvar neprestane diskusije in premislekov, ki pa so, po njunem mnenju, bistveni zato, »ker se argumenti o teh kriterijih sučejo okoli temeljnih političnih vprašanj, za katere pa končna racionalna rešitev ni na razpolago« (str. 3). Veldhuisu (1997) predstavlja državljanstvo predvsem politični koncept, saj je vprašanje, kdo je državljan in kdo ni, v veliki večini evropskih držav določeno v procesu demokratičnega odločanja. Politični koncept je tudi zato, ker na pomen oziroma definicijo državljanstva vpliva avtorjev politični položaj. Demaine (1996, v Veldhuis, 1997) je zapisal, da je pozornost teoretikov državljanstva v glavnem usmerjena v državljanske, politične in družbene pravice, v družbeno pravičnost, v obveznosti državljanov in principe enakosti.

Treba pa je upoštevati, da se tako, kot se spreminja narava državljanstva, spreminjajo tudi aktivnosti, ki jih državljanji opravljajo, in njihovo razumevanje aktivnega državljanstva. Halvorsen in Hvinden (2001, str. 3–4) naštevata nekaj teh pomenov in povezav:

- a) sodelovanje v aktivnostih lokalne skupnosti (kot produktiven doprinos in sredstvo za doseganje novih socialnih in ekonomskih ciljev),
- b) prostovoljsko delo in delo za skupnost za dobrobit drugih,
- c) participacija, sodelovanje kot del družbeno-demokratičnega ideala državljanstva,
- d) participacija kot aktivnost učenja s sodelovanjem

Dilem, ki jih za teoretike predstavlja vsebina pojma državljanstva, tudi razmislak o izobraževanju za aktivno državljanstvo ne more obiti. Ob tem se namreč postavlja ključno vprašanje – to je vprašanje namena in vsebin takega izobraževanja.

### 12.2.1 Izobraževanje za aktivno državljanstvo

Govorimo o izobraževanju za aktivno<sup>3</sup>, torej dejavno državljanstvo. Če pomislimo na opredelitev državljanstva, ki jo ponuja SSKJ (1993) – državljanstvo kot pravna pripadnost določeni državi, bi iz take opredelitve lahko izhajala namen in vsebina izobraževanja za dejavno državljanstvo – izobraziti državljane za to, da bodo poznali pravno regulativo, ki jo za njih pripravlja država, in bodo s tega vidika lahko izražali svojo pripadnost državi. Z vidika leksikona (LCZ, 1973) pa bi to torej pomenilo, da državljane izobražujemo zato, da poznajo tisto posebno varstvo, ki ga za svoje državljane (nasproti tujcem) zagotavlja država. Ob izrazu »aktivno državljanstvo« lahko torej razmišljamo, da gre pri tem za izobraževanje, ki bo udeležence pripravilo na to, da bodo aktivni člani skupnosti oziroma družbeno aktivni ljudje, pripadni državi, katere državljani so. In ker izraz državljanstvo predpostavlja pravno pripadnost, je mogoče razumeti, da bi bil vsebinski poudarek takega izobraževanja na področju pravne ureditve in zakonodaje.

### 12.3 Državljanstvo, demokracija in civilna družba

Izhajajoč iz institucij pravne države, nas razmišljanje privede še do dveh pojmov: demokracije in civilne družbe. Demokracijo navadno v poljudnem izrazoslovju opredeljujemo kot politično ureditev »z vladavino večine, ki varuje osebne in politične pravice vseh državljanov [...] vključno s tistimi, ki so v manjšini« (SSKJ, 1993, str. 370). Leksikon (LCZ, 1973) demokracijo opredeljuje kot »politični sistem, kjer ima ljudstvo najvišjo oblast«, pri čemer je »značaj demokracije odvisen od tega, katerim družbenim skupinam oziroma razredom je v konkretnem zgodovinskem političnem sistemu priznan status ljudstva« (str. 179). Kadar sama razmišljam o civilni družbi, mi le-ta vedno pomeni Patrickovo (1996) opredelitev, torej razvejano mrežo »svobodno ustanovljenih prostovoljnih združb, izven formalnih institucij države in njenih organov, ki delujejo neodvisno ali v partnerstvu z državnimi institucijami. Civilno družbo ureja zakonodaja. Civilna družba je javno področje, ki ga sestavljajo zasebni posamezniki« (str. 5). Tako bi iz razumevanja, da pomeni državljanstvo pravno pripadnost državi, država pa ima različne pravne institucije in institucije civilne družbe, izobraževanje moralo biti tako, da bi udeleženci spoznali in obvladali večine, ki jih v okviru svojega statusa (pravna pripadnost državi) potrebujejo.

V primeru, da se ne zadržujemo pri konceptualni opredelitvi pojma državljanstvo, demokracija in civilna družba ter se osredotočimo na tisto, kar je zapisal Demaine

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3 Aktiven: ki kaj dela; dejaven; delujoč; biti aktiven član skupnosti; družbeno aktiven človek (SSKJ, 1993, str. 22).

(1996, v Veldhuis, 1997) – da je pozornost teoretikov državljanstva v glavnem usmerjena v državljanske, politične in družbene pravice, v družbeno pravičnost, obveznosti državljanov in načela enakosti, se vsebinsko področje izobraževanja za aktivno državljanstvo bistveno razširi. Tako bi nam torej izobraževanje za aktivno državljanstvo pomenilo izobraževanje za poznavanje zasebnih, političnih in družbenih pravic, obveznosti, ki jih državljanji imajo do države zato, da bi bili lahko družbeno aktivni tako na prej omenjenem področju kot v smislu družbene pravičnosti, obveznosti državljanov in načela enakopravnosti. Kot razkriva raziskava *Education and Training for Governance and Active Citizenship in Europe* (ETGACE; Holford in van der Veen, 2003), so državljanji aktivni na različnih medsebojno prepletajočih področjih tako v zasebni kot javni sferi. Zavedajo se svoje vloge in odgovornosti, ki jo imajo do drugih. Aktivne državljanke, ki jih je razkrila ta raziskava, vodi močan občutek pripadnosti in odgovornosti do ljudi, ki izhaja iz pravičnosti in skrbi za soljudi ali skupnost.

Strinjati se je treba z Morom (2016), da je bila po padcu berlinskega zidu vsa pozornost usmerjena v aktivno državljanstvo. To potrjujejo tudi prizadevanja in dokumenti Evropske komisije, še posebej v času priprav na njeno širitev in se kaže v programu *Poland and Hungary Assistance for the Restructuring of the Economy* (PHARE) – inicialno namenjen kot ekonomska pomoč Poljski in Madžarski z nekaj sredstvi za nevladne organizacije, ki spodbujajo demokratične procese, pozneje (1992–1993) še *PHARE Democracy* z nekaj več sredstvi za programe izobraževanja za demokracijo in aktivno državljanstvo, vendar po mnenju Dimitrove (2015) premalo, v primerjavi s sredstvi za druge namene ter v raziskovalnih in drugih programih. Tu gre omeniti *Okvirne raziskovalne programe* (FP) in program *Grundtvig* (namenjen izobraževanju odraslih na izjemno širokem področju splošnega izobraževanja), ki se je pozneje spremenil v program *Lifelong Learning* in s pretežno usmeritvijo v zaposljivost izgubil svoj aktivacijski naboj. Evropska komisija je na ta način iskala področja in možnosti ter nenazadnje tudi pripravo programov, ki bi spodbujali izobraževanje za aktivno državljanstvo, čeprav so bili nekateri raziskovalci (Benn, 2000; Bron idr., 1998; Holford in van der Veen, 2003) do tega precej skeptični, saj naj bi bili rezultati takega izobraževanja nepredvidljivi.

Dejstvo je, da se je pozornost Evropske skupnosti po izvedeni širitvi preusmerila. Čeprav še vedno obstaja pripravljenost podpora izobraževanju odraslih, npr. *Resolucija Sveta o strateškem okviru za evropsko sodelovanje v izobraževanju in usposabljanju pri uresničevanju evropskega izobraževalnega prostora in širše (2021–2030)* (Svet Evropske unije, 2021), je videti, da so prioritete na področju digitalizacije, kakovosti, vseživljenjskega učenja za vse, enakopravnosti, motivacije in

spodbujanja kompetenc ter motivacije v profesionalnem izobraževanju. Seveda bodo lahko posamezni dokumenti, ki bodo nastali na podlagi te Resolucije, podrobneje opredelili naloge na posameznih prioriteth področjih. Teško pa je pričakovati, da bi bilo izobraževanje za aktivno državljanstvo po tolikih letih pomemben del zanimanja Sveta Evropske unije v izobraževanju in usposabljanju, čeprav bi po evroskepticizmu nekaterih držav lahko pričakovali poudarek na programih EU dimenzije.

## 12.4 Razsežnosti državljanstva

V prispevku, ki ga je leta 1997 za Svet Evrope pripravil Veldhuis (1997), avtor govori o štirih razsežnostih državljanstva, ki so po njegovem mnenju v soodvisnosti s štirimi podsistemi, ki jih srečamo v družbi in ki so za vsako družbo bistveni. Na štiri medsebojno povezana in soodvisna področja državljanstva opozarja tudi Stokke (2017), in sicer kot na članstvo, pravni status, pravice in participacijo, Bellamy (2008, str. 12) pa jih razume kot članstvo (status in pripadnost), pravice in participacijo. Čeprav vsak od avtorjev identificira dejavnike, ki vplivajo na državljanstvo, se zdijo Veldhuisova področja/razsežnosti/dimenzije z izobraževalnega vidika še vedno najbolj smiselne, saj jih opredeli v politično/pravno, družbeno, kulturno in ekonomsko. K različnim razsežnostim po njegovem sodijo tudi različni cilji izobraževanja in vsebine, ki bi ob idealnem stanju morale udeležence seznaniti z naslednjim (Veldhuis, 1997, str. 13–14):

- *Politična/pravna razsežnost*: (a) koncept demokracije, koncepti demokratičnega državljanstva, politične strukture in procesi odločanja na nacionalni in mednarodni ravni, volilni sistem, politične stranke, skupine pritiska; (b) politična participacija in oblike participacije (demonstracije, pisanje pism javnim občilom ipd.); (c) zgodovina in temelji civilne družbe, demokratične vrednote; (č) človekove pravice, mednarodni odnosi, mednarodne organizacije in (d) zakonodaja, vloga javnih občil, pravni sistem, državni proračun.
- *Kulturna razsežnost*: (a) vloga informacijske tehnologije in javnih občil, medkulturne izkušnje/izkušnje drugih kultur; (b) kulturna dediščina naroda; (c) prevlada nekaterih norm in vrednost; (č) zgodovina; (d) boj proti rasizmu in diskriminaciji; (e) varovanje okolja.
- *Družbena razsežnost*: (a) boj proti družbeni izoliranosti in izključenosti; (b) varovanje človekovih pravic; (c) združevanje različnih družbenih skupin; (č) občutljivost za družbena vprašanja; (d) razlike v socialni varnosti, blaginji, pismenosti in zdravju na globalni ravni; (e) enakopravnost med spoloma; (f) nacionalna in mednarodna varnost.

- *Ekonomska razsežnost*: (a) vidiki tržne ekonomije; (b) izboljševanje poklicnih kvalifikacij; (c) zaposlenost in nezaposlenost; (č) delovna zakonodaja; (d) ekološki vidiki globalne ekonomije; (e) pravice potrošnikov ipd.

S tem vprašanjem se je v svojem raziskovalnem delu aktivno ukvarjala tudi Jelenc Krašovec. V člankih od leta 1998 do 2000 (Jelenc Krašovec, 1998a, 1998b, 1999, 2000) se je intenzivno ukvarjala s tem področjem. Morda je vsebinsko še najbolj razdelan članek v *Sodobni pedagogiki* (Jelenc Krašovec, 1999), kjer je opozorila na izjemno kompleksnost področja, ki zadeva tako javno kot tudi zasebno življenje. Opredelila je izobraževanje za aktivno državljanstvo oziroma dejavno državljanstvo, kjer ji državljanstvo pomeni »status, ki ga ima posameznik v neki državi, in vse pravice in dolžnosti, ki iz tega statusa izvirajo«, državljanstvo pa pojmuje kot »sposobnost, spretnosti in vedenje, s katerimi posameznik izraža in udejanja svoje državljanstvo« (Jelenc Krašovec, 1999, str. 191). Nadaljnje razmišljanje o obeh predlogih nas pripelje do tega, da pojem državljanstvo ponazarja ne samo status, temveč tudi pripadnost in je v skladu s tistim, kar navaja SSKJ. Termin izraža pripadnost, status – torej nekaj bolj pasivnega. Medtem, ko je državljanstvo, ki jo Jelenc Krašovec opredeljuje kot sposobnost, spretnost in vedenje, izraža nekaj več – aktivnost, delovanje. Vprašanje, ali gre za dejavno ali aktivno državljanstvo oziroma državljanstvo, je morda tu odveč. Vsekakor gre za izobraževanje, ki naj do tega pripelje, ne glede na to, ali termin razumemo kot status, pripadnost, aktivnost ali dejavnost. Sama bom v nadaljevanju uporabljala termin aktivno državljanstvo, v pomenu, kot ga poznata SSKJ in H. Arendt, to je pravna pripadnost državi in moč množine dejavnikov, združenih v skupnem političnem namenu, temelječem na konsenzu, racionalnem premisleku in spoštovanju človekovih pravic.

#### 12.4.1 Programski okvir izobraževanja za aktivno državljanstvo

Če se vrnemo nazaj na področja izobraževanja za aktivno državljanstvo, kot jih opredeljuje Jelenc Krašovec, govorimo o enajstih temah, ki naj bi jih tako izobraževanje zajemalo. Jelenc Krašovec (1999, str. 192–194) jih je združila v devet točk ter vsebinsko opredelila področja tega izobraževanja. Gre za državljanstvo kot:

- a) neke vrste suverenost v političnem sistemu, ki se izraža v pravici izbire svojih predstavnikov,
- b) poznavanje človekovih pravic in temeljnih svoboščin,
- c) ustvarjanje kakovostnih medsebojnih odnosov tako znotraj družine kot tudi v širši skupnosti,
- d) razumevanje vloge obeh spolov v družbi in odnosu do starejših,
- e) poznavanje vloge globalizacije in njenem vplivu na družbo,

- f) ohranjanje kulturne identitete naroda,
- g) poznavanje problema multikulturalnosti ter revščine in socialne izključenosti.

Ne glede na to, ali govorimo o področjih izobraževanja za aktivno državljanstvo ali o točkah, je več kot očitno, da ne more biti enega samega modela tega izobraževanja. Če pojmujeemo aktivno državljanstvo v smislu izobraževanja, ki bo udeležence pripravilo na to, da bodo aktivni člani skupnosti oziroma družbeno aktivni ljudje, pripadni državi, katere državljani so, bi lahko razumeli, da bi bil vsebinski poudarek in same teme izobraževanja za aktivno državljanstvo na področju pravne ureditve in zakonodaje. Pa vendarle je tako pojmovanje preozko. Pravna pripadnost neki državi je v pravnem smislu gotovo pomembna, vendar je potrebna še neka druga pripadnost. Verjetno tudi kulturna, socialna in ekonomska. Zanimarjanje ene ali druge, na račun neke prevladujoče, in po navadi je to pravno-politična, verjetno siromaši tako državljana kot državo. Analiza vsebin tovrstnega izobraževanja v polpretekli dobi kaže prav na prevlado politično-pravnega področja. Šele v zadnjih dvajsetih letih zasledimo vsebine, ki zajemajo širša področja, npr. ekologijo, ki je verjetno nihče ne bi uvrstil v področje izobraževanja za aktivno državljanstvo, čeprav aktivira mnoge v lokalnem okolju.

Programi izobraževanja za demokracijo in aktivno državljanstvo so bili v mnogih državah Evropske unije, tudi v Sloveniji, financirani s strani države, vsaj v zgodnjih 90. letih, ko je država prejemale sredstva iz programa PHARE v okviru projekta *Ali veš, kako uveljavljaš in zagovarjaš svoje pravice?*<sup>4</sup> (npr. Izobraževanje za demokracijo, Obvladovanje brezposelnosti).<sup>5</sup> S tega vidika bi torej pričakovali, da bo tovrstno izobraževanje prvenstveno zasledovalo poznavanje zasebnih, političnih in družbenih pravic in obveznosti, ki jih državljani imajo do države. Seveda je vprašanje, če je tisto, kar si država misli, da je vsebina izobraževanja za aktivno državljanstvo, tudi resnično tisto, kar si državljani predstavljajo, da je. In drugo, če izobraževanje za aktivno državljanstvo povezujemo z državljanom, ki je dejaven na vseh področjih osebnega in družbenega življenja, ki zna razmišljati in je kritičen do tega, kar se dogaja, mar si država in njene institucije resnično želijo takega državljana? Mar ne gre pri izrazu – izobraževanje za aktivno državljanstvo – zgolj za parolo, ki v bistvu kaže na to, da želijo države, pravzaprav politične stranke, ki si prizadevajo za večino v parlamentih, od tega izobraževanja zgolj eno samo stvar. To je – sodelovanje v sistemu reprezentativne demokracije, ki je po Veldhuisu (1997) povezana z javnim področjem ter z »vlado in parlamentom«, kjer sta ključni besedi »svobodne«

4 Program je v letih 1994 in 1995 koordiniral Andragoški center Slovenije.

5 Dandanes bi med programi v *Pregledu ponudbe izobraževanja in učenja odraslih v Sloveniji 2020/2021* (Andragoški center Slovenije, 2020) težko našli katerega, ki bi ga uvrstili v to področje, čeprav ni mogoče reči, da ga ni – npr. zaživimo v novi državi, družbeni konflikt kot priložnost medkulturnega razumevanja in dialoga.



volitve (str. 9), glasovanje pa glavna oblika politične aktivnosti, pri čemer širše politično sodelovanje državljanov niti ni zaželeno, ker je politika preveč zapletena, da bi jo širše množice lahko razumele. Torej bi šlo za take vrste izobraževanje za aktivno državljanstvo, ki bi državljane spodbujalo k udeležbi na volitvah, ki bodo strankam z zadostnim številom volilnih glasov dale politično legitimiteto, ki jim jo manjša udeležba na nek način odreka, ali pa vsaj izraža dvom, zaradi volilne udeležbe, ki je bila pod pričakovanji. Kako naj si sicer drugače razlagamo različne vrste anket o udeležbi na voliščih pred samimi volitvami ter premisleke in posvetovanja političnih strank po izidih volitev. Tudi v državah z razvito demokracijo je problem udeležbe na volitvah zadnja desetletja razlog za zaskrbljenost. S tega vidika bi bilo tudi razumljivo povečano zanimanje za izobraževanje za aktivno in demokratično državljanstvo, če druge vidike ali interese tega izobraževanja pustimo ob strani.

Težko je namreč verjeti, da gre pri izobraževanju za aktivno državljanstvo za drugačno obliko interesa s strani institucij oblasti. To je za nesebično željo, da bi izobraževanje svojih državljanov podpirale zato, da bi bilo njihovo sodelovanje pri sprejemanju političnih odločitev čim večje, čim bolj kakovostno in na vseh ravneh, začeni pri lokalni skupnosti in od tod naprej. Mnogo bolj verjetno se namreč zdi, da gre pri tem izobraževanju za dejansko pridobivanje volilnih glasov, za odgovor na pritiske sindikatov, delavskih in političnih združenj ter za zavarovanje svojih modelov odločanja nasproti drugim modelom. Na nek način si je težko predstavljati, kakšen bi lahko bil program izobraževanja, ki ne bi bil politično nevtralen. Na to je opozorila tudi Jelenc Krašovec (1999), ko je zapisala, da država s »financiranjem odloča o ustreznosti ali neustreznosti vsebine, saj ga [program] lahko izvajajo tudi nasprotujoče si politične stranke oz. organizacije« (str. 197–198). Pa ne samo to, program skoraj ne more biti politično nevtralen, saj je odvisen tudi od političnega prepričanja tistega, ki snov podaja (npr. Stokke, 2017; Veldhuis, 1997). S tega vidika si ni mogoče predstavljati enega samega programa izobraževanja za aktivno državljanstvo, temveč več programov z različnimi razsežnostmi državljanstva ter z močnim poudarkom na demokratičnih vrednotah in človekovih pravicah. Vendar pa ob vsebinah ne bi smeli pozabiti na pripadajoča orodja, ki državljane aktivirajo. Kaj lahko državljan stori, kako izkaže svojo angažiranost – npr. načini vplivanja na javnost, metode pritiska, prepričevanje, javna podpora, javna pisma, delo z mediji, interesne skupine idr.

## 12.5 Vključenost v izobraževanje za aktivno državljanstvo – potreba ali ne?

Vprašanje je, ali so ljudje sploh pripravljeni sodelovati in se izobraževati za aktivno udeleževanje. Raziskava *Program za mednarodno ocenjevanje kompetenc odraslih*

(PIAAC) (OECD, 2013, 2016) je pokazala, da imajo ljudje v mnogih državah, tudi v Sloveniji, nizko zaupanje v politične institucije in vlado. V Sloveniji je 61 % anketirancev izjavilo, da »ljudje, kot sem jaz, nimajo nobenega vpliva na to, kar počne vlada« (Mohorčič Špolar, 2018, str. 139). Dejstvo je, da je nizko družbeno zaupanje povezano s stopnjo izobrazbe in je najnižje pri anketirancih, ki imajo osnovno šolo ali pa tudi te ne, pri brezposelnih in tistih z nižjimi dohodki ali brez njih. Visoko družbeno zaupanje je povezano z visoko izobrazbeno stopnjo (magisterij, doktorat), s plačanim delom in zaposlitvijo, visokimi zaslužki ter učenjem na delovnem mestu. OECD (2013) ob prvih analizah PIAAC ugotavlja, da so v vseh sodelujočih državah posamezniki, ki dosegajo nižje stopnje v pismenosti in reševanju problemov, tisti, ki ne bodo sodelovali v prostovoljskih aktivnostih in bodo prepričani, da nimajo vpliva na politične procese v svoji državi (Javrň, 2017).

V času globalizacije pa se pričakuje, da posameznik poskrbi za svojo prihodnost in prevzame odgovornost in tveganje zanjo, čeprav nima na voljo vseh informacij, ki bi jih za take odločitve potreboval, čeprav se dnevno srečuje s poplavo različnih informacij. Ali lahko govorimo o nekem novem tipu državljana – zasičenega z informacijami in zelo individualistično usmerjenega? Tip državljana, ki je uporabnik družbenih omrežij in sodeluje v skupinah enako mislečih? V tem primeru aktivacija ni vprašljiva, če je pričakovati pozitivne rezultate (delati dobro, pomagati drugim). Tu ne gre za to, da ljudje ne bi bili pripravljeni sodelovati ali se aktivirati, želijo sodelovati, želijo se aktivirati, toda zato, ker obstaja *razlog*, da to storijo. Obstaja pa, kot je opozorjeno v *Poročilu o človekovem razvoju* (Razvojni program Združenih narodov, 2020), velika možnost, da se ljudje umestijo v ožje skupine in se na ta način delovanje polarizira. Čeprav je tudi res, da obstajajo možnosti, ko se ljudje aktivirajo ob problemu, ki jim predstavlja dovolj velik izziv zanje in za njihovo potomstvo, npr. okolje in s tem povezani protesti, ki jih je sprožila Greta Thunberg. Raziskava ETGACE (Holford in van der Veen, 2003) poudarja, da je aktivno državljanstvo vseživljenjski proces, temelječ na vseživljenjskem učenju in zasidran v vsakdanjiku družbene stvarnosti. Tudi Jelenc Krašovec (1999) je prepričana, da se:

demokracije lahko naučimo le, če jo udejanjamo in izkušamo v vsakdanjem življenju, v družini, med prijatelji, na delovnem mestu, med spoloma itn. Pri vseh teh vprašanjih igra ključno vlogo izobraževanje odraslih, saj je prav načelo vseživljenjskega učenja in izobraževanja, ki predpostavlja učenje na različnih mestih in v različnih situacijah, ključno za uveljavljanje državljankega izobraževanja. (str. 191)

Tu se srečamo s stanjem, ki ga je razkrila raziskava PIAAC (Javrň, 2017). Ljudje z višjimi izobraževalnimi dosežki verjamejo, da lahko vplivajo na dogajanje v vladi

in državi, da imajo *svoj glas*. Ljudje z nižjimi izobrazbenimi dosežki verjamejo, da taki kot oni nimajo nobenega vpliva na to, kar dela vlada, če izpostavim le eno dimenzijo izobraževanja za aktivno državljanstvo: politično-pravno.<sup>6</sup> Ob dosežkih slovenskega prebivalstva v besedilni pismenosti, kjer 62,6 % ne dosega tretje ravni besedilne pismenosti, kar pomeni, da ni sposobna povezovati, interpretirati ali sintetizirati informacij iz daljših besedil, kompleksno sklepati ali uporabiti splošnega znanja ter prepoznati motečih informacij (Javrh, 2016), sta izobraževanje in učenje še kako pomembna. Dandanes je, še toliko prej kot kdajkoli, pomembno, da stremimo k »razmišljujočemu državljanu« – izobraženemu, kritičnemu, razgledanemu, ki se odloča na podlagi informacij in sodeluje v aktivnostih, kjer bo njegov/njen glas slišan. Potrebujemo torej ljudi, ki bodo aktivni, bodo spoštovali človekove pravice, se trudili za enakopravnost vseh, ne glede na vero, barvo kože ali politično prepričanje. Ljudje se ne bodo vpisovali v tečaje ali programe »aktivnega državljanstva«, temveč v tiste, ki jim bodo dali odgovore na stvari, ki jih osebno zanimajo. Udeleženi bodo v tistih, ki bodo odgovarjali njihovim potrebam in interesom. In znotraj tega so priložnosti za učenje aktivnega državljanstva prek načinov samega izobraževanja, z vzdušjem v skupini, komunikacijo v njej, odnosom do udeležencev, pristopih itd. O čemer je pisala Jelenc Krašovec, ni preteklost. O tem, kako izobraževati, na katerih področjih in kaj pri tem uporabljati, je še kako aktualno. Vendar ne gre pozabiti, da se je od takrat tudi marsikaj spremenilo. Če drugega ne, se je svet digitaliziral. Vloga družbenih omrežij je velika, saj po eni strani osveščajo, informirajo in ponujajo priložnosti za učenje, po drugi pa lahko zavajajo, segregirajo in polarizirajo, kar lahko izničuje učinke izobraževanja. Torej ne gre za to – izobraževati za aktivno državljanstvo da ali ne, temveč kje in na kakšen način, kako ga ponuditi, kako ljudi opolnomočiti ter jim zagotoviti potrebne spretnosti in znanje, da lahko postanejo aktivni državljani v demokratični skupnosti.

## 12.6 Zaključek

Z definicijo državljanstva in aktivnega državljanstva se je ukvarjalo več avtorjev, le nekaj jih navajamo v tem sestavku (Arendt, 1958; Hoskins, 2014; Stokke, 2017; Vandenberg, 2000; Veldhuis, 1997), ki se več ali manj strinjajo, da je opredelitev državljanstva kočljiva, saj je ni mogoče opredeliti enoznačno. Odvisna je od mnogih elementov, med njimi družbeno-ekonomsko-političnih pogojev in avtorjevega lastnega prepričanja. S tega vidika je težko opredeliti, katera je prava. V tem sestavku smo si izbrali tisto, ki temelji na opredelitvi Arendtove in SSKJ, da je aktivno državljanstvo tisto, ki pomeni pravno pripadnost državi in moč množine dejavnikov,

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6 To ne velja le za Slovenijo. Podobno je tudi v drugih opazovanih državah, npr. Italija, Češka, Španija.

združenih v skupnem političnem namenu, temelječem na konsenzu, racionalnem premisleku in spoštovanju človekovih pravic.

Po padcu berlinskega zidu v obdobju tranzicije novo osamosvojenih držav ter s ciljem pridružitve evropskim povezavam je Evropska skupnost v ta namen ustanovila programe, ki naj bi tem državam pomagali pri tranziciji v novo politično-ekonomsko stvarnost (PHARE, PHARE Democracy, Grundtvig). V tem segmentu so bila namenjena tudi sredstva pripravi programom izobraževanja za demokracijo in aktivno državljanstvo, saj ljudje v tranzicijskih državah niso zaupali programom družbenopolitičnega izobraževanja, razvitih v prejšnjem sistemu.

Pri tem so se pojavila vprašanja definicije državljanstva in aktivnega državljanstva, saj so z vidika vsebine tovrstnih programov predstavljala središčno vprašanje, kakšna naj bi bila vsebina teh programov in kako jih oblikovati. S tem vprašanjem se je v Sloveniji še največ ukvarjala S. Jelenc Krašovec, ki je v svojih člankih definirala devet vsebinskih točk takega izobraževanja, ki še vedno ostajajo aktualne. V našem prispevku se bolj opiramo na Veldhuisove razsežnosti državljanstva in s tem povezane vsebine, saj jih najdemo tudi v vsebinskih točkah Jelenc Krašovčeve.

Vendar so se po največji širitvi Evropske unije leta 2004 prioritete postopoma spreminjale. Moro (2016) ugotavlja, da so bila leta po padcu berlinskega zidu namenjena izobraževanju za aktivno državljanstvo, ki je z aktivacijo in vpetostjo precejšnjega dela prebivalstva v druga področja (brezposelnost, zaposljivost, recesija 2008) izgubil svojo primarnost in politični fokus. Vprašanja vojne, begunstva, migracij, nerešenih političnih vprašanj, vznik desničarskih gibanj v Evropi in drugod so zanimanje za to področje ponovno oživele. Vendar zdaj ni več govora o aktivnem državljanstvu (državljanji so aktivni tako ali drugače), temveč o demokratičnem državljanstvu. Na to, kaj je demokratično državljanstvo, pravzaprav ni enotnega pogleda. Morda je najprimernejši ta, ki govori, da obstajajo tri oblike intelektualnega in akademskega zanimanja, ki se osredotočajo na to temo. To so (Altundal in Valelly, 2020):

- politična filozofija, ki obravnava, kaj naj bi in bi moralo biti demokratično državljanstvo,
- politične vede, ki obravnavajo, kaj demokratično državljanstvo je in čemu je bilo podobno skozi politično jurisdikcijo, ter
- sociologija, ki obravnava, kako, zakaj in kdaj postane demokratično državljanstvo področje skupinskega konflikta ali sodelovanja.

Če povzamemo, gre v primerjavi z aktivnim državljanstvom, kjer gre za aktivacijo državljanov na različnih, med seboj prepletenih področjih, v tem primeru za

državljanstvo, ki naj ljudi informira o političnih institucijah, vrednotah in demokratičnih normah, o spremembah in družbenih alternativah, o državljanih, občutljivih za lastno in globalno skupnost, aktivnih in odgovornih. Skratka o državljanih, ki mislijo in delujejo v demokratičnem duhu ter so se sposobni ubraniti pred zlorabami in napadi na njihove pravice. Zelo bistvenega odmika od vsebin aktivnega državljanstva v bistvu ni. Gre predvsem za preplet vseh sestavin vsebine državljanstva, pa naj bo to pravno-politično, družbeno, ekonomsko, kulturno, zasebno ali javno, in s tem povezanih vrednot, npr. človeško dostojanstvo, človekove pravice, spoštovanje vladavine prava (UNESCO, EU in Svet Evrope, 2018). Tranzicijska leta vzhodno- in srednjeevropskih držav, tudi Slovenije, lahko označimo kot leta iskanja vsebin in programov izobraževanja za aktivno državljanstvo (npr. Demaine in Entwistle, 1996; Jelenc, 1995; Jelenc Krašovec, 1998a, 1998b, 1999, 2000; Patrick, 1996; Veldhuis, 1997), ki naj bi državljanke in državljanke spodbujali k aktivaciji na področju državljanstva. Programi in vsebine morajo biti taki, da spodbujajo demokratičnost, spoštovanje vladavine prava in človekovih pravic ter odgovornost svojih prebivalcev. To je in bo izziv za andragogiko. In ne le za andragogiko, temveč za celotno družbeno sfero.

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**Part 3: Professional  
Development of Adult  
Educators, and Coun-  
selling and Guidance in  
Adult Education**

**Tretji del: Profesionalni  
razvoj strokovnih  
delavcev in svetovanje v  
izobraževanju odraslih**



## 13 **Usposabljanje mentorjev visokošolskih učiteljev o kompetencah za učinkovito vodenje praktičnega usposabljanja študentov**

*Monika Govekar-Okoliš*

### 13.1 Usposabljanje mentorjev študijskih krožkov

V Sloveniji se je usposabljanje mentorjev na področju izobraževanja odraslih izraziteje razvijalo v 90. letih 20. stoletja. Takrat so bili iz mednarodnega prostora vpeljani študijski krožki kot uspešne oblike izobraževanja odraslih. Na Andragoškem centru Slovenije (ACS) je leta 1993 nastal *Program temeljnega usposabljanja mentorjev študijskih krožkov*. Kot sestavljalka in izvajalka programa je sodelovala tudi Sabina Jelenc Krašovec s Filozofske fakultete Univerze v Ljubljani. Posebnosti programa so bile, da je nastajal sukcesivno in se dinamično prilagajal potrebam časa, pri čemer so upoštevali različne tipe udeležencev (nosilce javnih del, delavce nevladnih organizacij, zaposlene v javnih zavodih, terenske delavce idr.). Sprva so usposabljali mentorje študijskih krožkov le s predavanji in seminarskimi nalogami. Pozneje pa so tovrstno izvedbo dopolnili z e-izobraževanjem v kombinaciji s komunikacijskimi delavnicami. Pri nadgradnji in preoblikovanju programa je sodelovala Sabina Jelenc Krašovec, ki je s strokovnim znanjem in s pomočjo evalvacije posameznih skupin udeležencev, glede na potrebe v okolju, prispevala tudi k posodobljenemu učnemu gradivu. S tem se je povečala dostopnost in hkrati enakomernost dostopa do učnih priložnosti med mestom in podeželjem. Glavni namen programa je bil spodbujanje manj dejavnih v izobraževanju in preseganje njihovih ovir za udeležbo v študijskih krožkih. Ciljna skupina programa so bili posamezniki, ki so želeli »spoznati, preizkusiti in voditi učenje v študijskih krožkih ter si tako razširiti obzorje, kakovostno izpolniti prosti čas in prispevati k spremembi svojega okolja« (ACS, 1993, str. 4). Program je določal usmerjevalne cilje/kompetence mentorjev študijskega krožka, kjer so se seznanili s pojmom študijski krožek in spoznali andragoški cikel. Naučili so se načrtovanja ciljev, izbire teme in metod študijskih krožkov ter spoznali oblike animacije za delo v študijskih krožkih. Na koncu programa so udeleženci dobili potrdilo Ministrstva za izobraževanje, znanost, kulturo in šport o profesionalnem usposabljanju strokovnih delavcev v vzgoji in izobraževanju (ACS, 1993).

Vendar ni dolgo ostalo pri tem programu mentorjev, saj je leta 2015 nastal nov program, ki je potekal kot e-izobraževanje v kombinaciji s komunikacijskimi

delavnicami z naslovom *Program temeljnega usposabljanja mentorjev čezmejnih študijskih krožkov*. Ta je bil vključen v projekt Čezmejni laboratorij za razvoj človeških virov in mrež sodelovanja za ovrednotenje znanja in virov na območju INTERREG (2011–2014). Tudi v tem programu je Sabina Jelenc Krašovec aktivno sodelovala. S sodelavci programa z ACS ter izvajalci s Posoškega razvojnega centra Tolmin, Ljudske univerze Nova Gorica in iz EnFAP iz Gorice (Italija) se je zavzemala za učinkovito izvajanje programa za udeležence, prihodnje mentorje študijskih krožkov. Od predhodnega programa za mentorje se je ta razlikoval po vsebinah (6 tematskih sklopov) in večjezičnosti, vključeval pa je tudi pilotno izvedbo študijskega krožka. Na koncu so udeleženci dobili potrdilo o mentorstvu študijskih krožkov (ACS, 2015). Sabina Jelenc Krašovec je usposabljala mentorje o pomenu čezmejnega študijskega krožka in o vlogi mentorja. Pozornost je namenjala temu, kako lahko udeleženci kot mentorji z lastnimi izkušnjami prispevajo k razvoju medkulturnega okolja, katerega namen je povezati različne jezike in presegati medkulturne razlike. S tem je razvijala pri mentorjih čezmejnih študijskih krožkov ideje o skupnostnem učenju in njegovih antropoloških temeljih, o pomenu medkulturne komunikacije, o nehierarhičnih oblikah učenja idr. (ACS, 2015). Prav to je bil predmet njenega širšega znanstvenega raziskovanja, še bolj poglobljenega na področju skupnostnega učenja (Jelenc Krašovec, 2015a, 2015b). Omeniti velja izvirnost njenega znanstvenega dela v raziskovalnem projektu *Socialna integracija starostnikov v Sloveniji*, ko sta skupaj s Sonjo Kump raziskovali stopnjo socialne integracije starejših odraslih s pomočjo analize socialnih mrež (Jelenc Krašovec in Kump, 2006). Dokazali sta pomen pozitivnega vpliva izobraževanja v starosti, kakšni so vzorci izobraževanja in učenja, posebej v družbenem kontekstu idr. (Kump in Jelenc Krašovec, 2010).

V nadaljevanju bomo, za razliko od zgoraj omenjenih programov usposabljanj mentorjev študijskih krožkov, opisali programe usposabljanj mentorjev za vodenje praktičnega usposabljanja (PU) visokošolskih študentov. Izpostaviti želimo vse večji pomen kompetenc mentorjev za učinkovito mentorstvo pri PU visokošolskim študentom. Na tem področju pri nas ni veliko raziskav in še te analizirajo mnenja mentorjev v organizacijah izvajalkah PU (Govekar-Okoliš, 2018; Govekar-Okoliš in Kermavnar, 2020; Govekar-Okoliš in Kranjčec, 2016). Zato je tokratni namen prispevka prvič prikazati v empiričnem delu, katere so kompetence mentorjev visokošolskih učiteljev za učinkovito vodenje PU študentov. Te bomo opisali na temelju analize mnenj mentorjev visokošolskih učiteljev, ki so se udeležili usposabljanja o kompetencah znotraj projekta *Inovativno učenje in poučevanje v visokem šolstvu* (INOVUP) v letih 2018 in 2019. Take raziskave še ni bilo in je pomembna za nadaljnje usposabljanje mentorjev ter njihov osebni in profesionalni razvoj.

## 13.2 Usposabljanje mentorjev za učinkovito vodenje praktičnega usposabljanja

Usposabljanj mentorjev je danes v Sloveniji kot drugod po svetu veliko in na različnih področjih. Med njimi lahko pri nas omenimo usposabljanja mentorjev na področju PU visokošolskih študentov. Mentorji so pomembna vez med univerzo oz. njenimi članicami in organizacijami izvajalkami PU. Od leta 2016 dalje se lahko mentorji iz delodajalskih organizacij, podjetij in zavodov, s področja gospodarstva in negospodarstva, nadalje usposablajo znotraj programa za izpopolnjevanje *Izobraževanje mentorjev za praktično usposabljanje v delovnih organizacijah* (Filozofska fakulteta Univerze v Ljubljani, 2021), na Centru za pedagoško izobraževanje na Filozofski fakulteti Univerze v Ljubljani, katerega nosilka in izvajalka je Monika Govekar-Okoliš. Program obsega 10 ECTS in je namenjen izpopolnjevanju ali novemu izobraževanju že zaposlenih oseb, ki v gospodarskih in negospodarskih organizacijah opravljajo ali bodo opravljali mentorstvo v PU. Program omogoča usposobiti mentorje za PU, ne glede na njihovo strokovno področje. Gre za program, ki usposablja mentorje na področju nepedagoške prakse. Omogoča pridobiti temeljna znanja za izvajanje mentorstva. Ustrezno usposobljeni mentorji lahko učinkoviteje opravijo mentorstvo, posledično pa je bolje usposobljen tudi študent praktikant in ima zato večje zaposlitvene možnosti. Udeleženci mentorji zaključijo program, ko opravijo vse obveznosti, določene s programom in z učnimi načrti posameznih predmetov. Po zaključku programa izda Filozofska fakulteta Univerze v Ljubljani udeležencem potrdilo o opravljenem programu za izpopolnjevanje v skladu z veljavnim univerzitetnim Pravilnikom o izdaji diplom in listin o izobraževanju.

Mentorji v visokošolskih institucijah/fakultetah se lahko občasno vključujejo v posebne seminarje za usposabljanje mentorjev visokošolskih učiteljev za kakovostno vodenje PU študentov na fakulteti. Primer takega usposabljanja so usposabljanja za *Inovativno učenje in poučevanje v visokem šolstvu* (INOVUP) na Univerzi v Ljubljani. Znotraj teh usposabljanj v letih 2018, 2019 in 2020 so mentorji z različnih fakultet Univerze v Ljubljani, Univerze v Mariboru ter drugih visokošolskih institucij iz Slovenije pridobili znanja o mentorju, vlogah in vrstah mentorjev za PU študentov, o kompetencah za učinkovito vodenje PU, o značilnostih učinkovitega in neučinkovitega mentorja na fakulteti. Pridobili so znanja o mentorstvu ter njegovem pomenu v PU študentov, o načrtovanju priprave mentorstva, o izpeljavi in evalvaciji mentorstva na fakulteti (Govekar-Okoliš, 2020a).

V letu 2020 so mentorji z Zdravstvene fakultete Univerze v Ljubljani imeli na Dnevu mentorjev študentom Zdravstvene fakultete *usposabljanje o kompetencah mentorja za učinkovito vodenje praktičnega usposabljanja študentov* (Govekar-Okoliš, 2020b).

Usposabljanja mentorjev so vse bolj pomembna na področju PU. PU se je uveljavilo kot ena ključnih aktivnih oblik študijskega dela na vseh ravneh izobraževanja, saj lahko prispeva k hitrejšemu kroženju znanja med izobraževalno in delovno sfero. S tem pa pričakujemo olajšanje vstopa diplomantov v neposredno strokovno delo (*Work Integrated Learning*) (Bernardin, 2013; Cooper idr., 2010; Evans, 2018). Zato je vse bolj pomembno usposabljanje v delovnem okolju, kar pomeni več načrtnega ter sistematičnega sodelovanja univerz in študentov z organizacijami oz. samim delovnim okoljem že v času študija. Na področju visokošolskega študija naj bi PU študentom omogočalo preverjanje pridobljenih (aplikativnih) znanj na fakulteti. Na PU naj bi študenti razvijali in utrjevali strokovne kompetence, kar bi jim omogočalo nadaljnji osebni in profesionalni razvoj (Jackson, 2015). Študentom bi morali ponuditi kakovostno PU, kar pomeni, da bi morali imeti za to ustrezne organizacije, podjetja, zavode idr., ki bi ponudili dovolj mest za PU študentov, ter dobre in strokovno izkušene mentorje. Prav tako bi morali imeti dovolj dobro usposobljenih mentorjev visokošolskih učiteljev na fakultetah, ki bi znali povezati mentorstvo študentom na PU z zunanjimi mentorji v organizacijah izvajalkah PU, ter imeti na fakultetah dobre mentorske programe za PU študentov.

Mentorji visokošolski učitelji vodijo in organizirajo PU študentov, jih usmerjajo in podpirajo skozi čas njihovega PU. Pomagajo jim pri pripravi na PU, pri navezovanju stikov z zunanjimi mentorji, spremljajo napredek študentov, organizirajo srečanja s študenti, krepijo razmišljanja študentov v procesu PU, sproti rešujejo probleme idr. Glavna odgovornost mentorjev visokošolskih učiteljev je usmeriti študente k doseganju dogovorjenih učnih rezultatov in jim dati poklicno usmeritev. Mentorji naj bi bili za to vlogo usposobljeni kot univerzitetni učitelji (Svetlik idr., 2020). Da bodo mentorji uspešno posredovali znanje v mentorstvu ter izobraževali in vodili pri PU visokošolske študente, morajo imeti ustrezne kompetence.

### 13.3 Opredelitev kompetenc

Poznamo veliko opredelitev kompetenc. V 90. letih 20. stoletja je Fragnière (1996) opredelil kompetence na področju gospodarstva. Omenja, da kompetence sestavlja individualna oz. subjektivna sposobnost uporabe posameznikove kvalifikacije, praktičnega in teoretičnega znanja, da lahko izpolni določene naloge ali dela. Objektivne kompetence ni, kot omenja Fragnière (1996), saj je ne moremo definirati neodvisno od posameznikov, kajti »ni kompetenc po sebi in za sebe, so le kompetentni posamezniki [...] in o kompetenci v odnosu do znanja lahko govorimo le takrat, ko je posameznik znanje asimiliral in pogosto tudi sam razvil« (str. 47).

Pozneje zasledimo tudi opredelitve kompetenc, ki niso bile vezane le na posameznikove lastnosti, z njegovim delom, temveč na splošne, življenjske kompetence vseh ljudi. Pomen temeljnih življenjskih kompetenc za vse ljudi je poudaril *Memorandum o vseživljenjskem učenju* (Komisija Evropskih skupnosti, 2000). Strokovnjaki so skušali opredeliti kompetence za vse ljudi, kajti videli so potrebo po ustvarjanju skupne vizije in novih izzivov za vse človeštvo.

Znotraj projekta *Life Skills for Europe*, ki je potekal na ACS, sta Javrh in Možina (2018) opredelili kompetenco kot sposobnost posameznika, ki uporablja znanje in spretnosti v različnih situacijah. Kompetenco pa sestavljajo kritično mišljenje, različne spretnosti in znanje ter odnos do znanja.

Wagenaar (2019) omenja, da lahko kompetence razumemo kot kombinacijo znanja in spretnosti za samostojno in odgovorno reševanje problemov v delovnem in življenjskem okolju. Kompetence so več kot sistematično disciplinarno znanje, hkrati pa v veliki meri temeljijo prav na tem znanju.

Na splošno lahko poudarimo, da kompetence označujejo sposobnost, zmožnost uspešno opravljati določeno delo ter zato lažje in bolje živeti v sodobni družbi. To pa naj bi veljalo tudi za področje dela mentorja in njegovih kompetenc za učinkovito praktično usposabljanje.

### 13.3.1 Katere so kompetence mentorja?

Mentor je strokovnjak, ki ima določeno znanje, kvalifikacije na določenem strokovnem področju delovanja in ustrezne kompetence. Mentor je vedno izbran ali določen, da deluje na določenem strokovnem področju, da lahko nudi mentorirancu znanje, napotke in usmeritve v stroki, s katero se mentoriranec spoznava. Da bo mentor v očeh mentoriranca sprejet in cenjen zaradi svojega znanja in izkušenj, mora biti kompetenten v sferi, v kateri deluje, in imeti določene osebnostne značilnosti, ki so pozitivno vrednotene in dobro vplivajo na odnose med ljudmi. O tem, kakšni so nasploh dobri izobraževalci odraslih in o njihovih vlogah, je Sabina Jelenc Krašovec (2014, str. 7) zapisala, da »ravno poznavanje paradigem izobraževanja odraslih<sup>11</sup> je tisto, ki ločuje strokovno dobro usposobljene učitelje odraslih in andragoge od tistih, ki to niso«. Dobro strokovno usposobljeno osebje (tudi mentorji) se mora na področju izobraževanja odraslih zavedati načel in vzrokov za svoje ravnanje, poleg vedenja, kaj narediti, je kakovostno delo izobraževalcev odraslih povezano s teoretskimi postavkami, ki jih pri njihovem delu vodijo (od bolj individualistično

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1 »Nekateri avtorji v tem kontekstu govorijo o »filozofijah« izobraževanja odraslih [...], drugi o miselnih šolah oz. o teoretskih tradicijah na področju izobraževanja odraslih« (Jelenc Krašovec, 2014, str. 7).

usmerjenih teorij do bolj družbeno kritično utemeljenih teorij). Med temeljnimi vprašanji, ki se dotikajo paradigem izobraževanja odraslih, je vprašanje namena izobraževanja, vprašanje o vlogi izobraževalca odraslih, kot tudi vlogi učečih se odraslih v učni skupini. Odgovori na ta vprašanja se kažejo, kot omenja Sabina Jelenc Krašovec (2014), v različnih pristopih izobraževanja skozi razvoj družbe (liberalno izobraževanje, behavioristično, progresivno, humanistično in današnje radikalno izobraževanje) in v različnih vlogah izobraževalcev. Omenjena raziskava je pomembna za razumevanje dobrih značilnosti ali kompetenc izobraževalcev, tudi mentorjev. Dokazuje, da je v spremenjenih družbenih razmerah, vse večji neenakosti in negotovosti v družbi, pomembna »politična« vloga izobraževalcev odraslih. Ta je v spodbujanju učečih se odraslih k »razmišljanju in aktivira sposobnosti za presojo odgovorne uporabe moči za demokratično sodelovanje v družbi« (Jelenc Krašovec, 2014, str. 14). To pa pomeni, da bi bili izobraževalci odraslih (tudi mentorji) v različnih izobraževalnih programih dejavni, kritični, da bi znali vzpostaviti vezi med živečimi izkušnjami ljudi in prevladujočo kulturo dane družbe. Če izobraževalni programi izhajajo iz potreb skupnosti in ljudi, upoštevajo etnografsko načelo, se udeleženci izobraževanja in izobraževalci učijo drug od drugega, poučevanje temelji na enakopravnosti med člani skupine, z upoštevanjem spodbujevalnih metod poučevanja, na dialoščnosti, predvsem pa upoštevanju različnosti, proti različnim oblikam diskriminacije idr. (Jelenc Krašovec, 2014, str. 14). Prav to bi morali upoštevati tudi različni mentorji pri svojem mentorstvu. V procesu profesionalnega usposabljanja za učinkovito mentorstvo naj bi razvijali kompetence na področju različnih nalog, opravil, mentorskih vlog idr., na različnih strokovnih področjih.

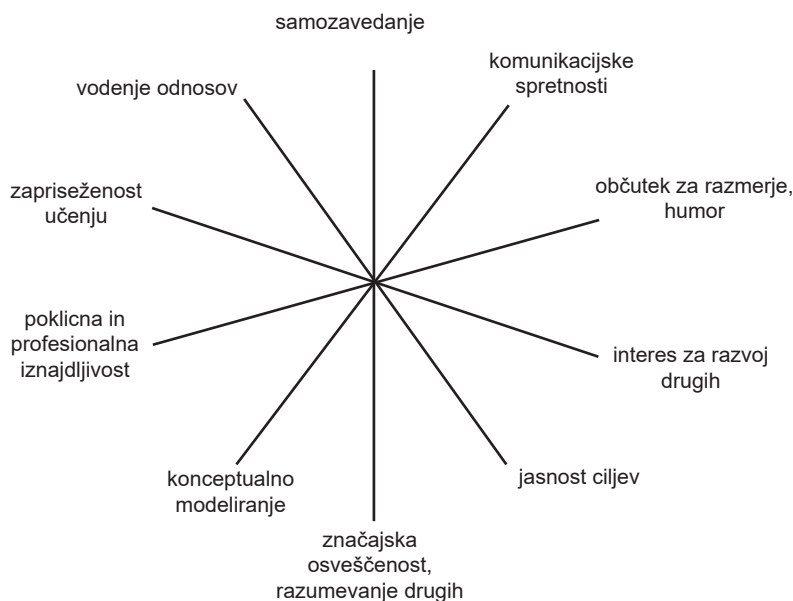
Kompetence mentorja je raziskoval Clutterbuck (2004). Ugotavlja, da so mentorji izkušeni in dobro uravnoteženi profesionalci, ki so zainteresirani za razvoj mentoriranca in so usmerjeni k razvoju organizacije, v kateri delajo. Kompetenco mentorja je opredelil kot nekaj, kar mentor počne, in način, kako to počne. Pri tem pa nas opozori, da je treba kompetence mentorja razlikovati od funkcij mentorja. Meni, da funkcije mentorja pomenijo tisto, kar doprinese mentorski proces, in jih ne smemo enačiti s kompetencami. Clutterbuck in Lane (2004) menita, da je kompetence mentorja težko opredeliti, ker je mentorski proces odvisen od situacije in časovne determiniranosti.

Clutterbuck (2004) razvršča med splošne mentorjeve kompetence:

- sposobnost primerno se odzvati na različne potrebe mentoriranca,
- sposobnost prepoznati in uskladiti različne ter morda konfliktne namene,
- sposobnost prepoznati ter se primerno prilagoditi fazam odnosa med mentorjem in mentorirancem.



Poleg splošnih mentorjevih kompetenc je Clutterbuck (2004) opredelil natančneje deset mentorjevih kompetenc, ki so pomembne za mentorja (glej sliko 1).



Slika 1: Deset mentorjevih kompetenc (prirejeno po Clutterbuck, 2004, str. 48).

Spoznamo, da Clutterbuck (2004) opisuje sposobnosti, ki so vezane na mentorjev odnos do mentoriranca. Mentor naj bi imel sposobnost, da prepozna različne mentorirančeve potrebe in se nanje tudi odzove. Imeti mora sposobnost reševanja konfliktnih situacij in sposobnosti za ustrezno sodelovanje z drugimi ljudmi. To je pomembno za učinkovito mentorstvo, ki razvija med mentorjem in mentorirancem dobre medsebojne odnose, zaupanje in spoštovanje, s tem pa doseganje ciljev in zadovoljstva v mentorstvu.

Mentorjeve kompetence so lahko strokovne, odnosno-komunikacijske in organizacijsko-administrativne. Tovrstno razdelitev kompetenc najdemo pri različnih avtorjih, ki v svojih strokovnih opredelitvah pišejo o tovrstnih kompetencah za učitelje-mentorje (Bizjak, 2004; Marentič Požarnik, 2006; Puklek Levpušček, 2007) ter za mentorje v različnih organizacijah in podjetjih za PU študentov (Govekar-Okoliš, 2018; Govekar-Okoliš in Kermavnar, 2020; Govekar-Okoliš in Kranjčec, 2016). Iz njihovih raziskav spoznamo, da naj bi imel vsak učinkovit mentor, ne

glede na področje njegovega mentorskega dela, tako strokovne kompetence s svojega strokovnega področja dela, odnosno-komunikacijske kompetence, ki so pomembne za dober odnos in komunikacijo med mentorjem in mentorirancem, ter organizacijsko-administrativne kompetence, ki so pomembne za učinkovito organizacijo mentorstva. Pomembno je, da vsak mentor pozna kompetence in jih tudi uresničuje, saj mu zagotavljajo učinkovitost mentorstva. Nas pa v nadaljevanju zanjima, katere so kompetence mentorjev visokošolskih učiteljev za učinkovito vodenje PU študentov.

## 13.4 Metodologija

### 13.4.1 Namen raziskave

Raziskava je potekala v okviru INOVUP usposabljanja mentorjev visokošolskih učiteljev za praktično usposabljanje študentov v letih 2018 in 2019 na Filozofski Fakulteti Univerze v Ljubljani. Naslov usposabljanja je bil *Kompetence mentorja – visokošolskega učitelja za učinkovito vodenje praktičnega usposabljanja študentov v gospodarstvu in negospodarstvu (nepedagoška praksa)*. Glavni namen raziskave je bil ugotoviti, kako v usposabljanju mentorji visokošolski učitelji oz. udeleženci konkretizirajo mentorjeve kompetence za praktično usposabljanje študentov ne glede na svoje strokovno področje. Ugotoviti smo želeli, kako so mentorji razvrstili najpomembnejše kompetence mentorja za praktično usposabljanje študentov na visokošolski instituciji. Kompetence mentorjev za praktično usposabljanje študentov smo razvrstili na: strokovne kompetence, odnosno-komunikacijske kompetence in organizacijsko-administrativne kompetence.

Udeležencem mentorjem visokošolskim učiteljem za praktično usposabljanje smo zastavili naslednja vprašanja:

- Katere so strokovne kompetence mentorjev?
- Katere so odnosno-komunikacijske kompetence mentorjev?
- Katere so organizacijsko-administrativne kompetence mentorjev?

### 13.4.2 Raziskovalna metoda

Raziskava je bila izvedena v skladu z načeli kvalitativnega raziskovanja. Analizirali smo mnenja mentorjev visokošolskih učiteljev, ki vodijo praktično usposabljanje študentov na visokošolskih institucijah v gospodarstvu in negospodarstvu na področju nepedagoškega usposabljanja. Uporabljena je bila deskriptivna metoda raziskovanja na podlagi vprašalnika in delovnih listov. Demografske podatke smo pridobili iz končnega vprašalnika, ki so ga izpolnili udeleženci takoj po usposabljanju.

Podatke o njihovi konkretizaciji kompetenc pa smo pridobili iz analize delovnih listov, ki so jih udeleženci izpolnjevali na usposabljanju po manjših fokusnih skupinah (praviloma je bilo v skupini od tri do pet udeležencev). Vsaka skupina udeležencev je odgovarjala na tri odprta vprašanja, najprej o strokovnih kompetencah, nato o odnosno-komunikacijskih in nazadnje o organizacijsko-administrativnih kompetencah. Zapisali so jih na delovne liste glede na njihova mnenja oz. izkušnje v mentorstvu študentom za PU. Analizirali smo delovne liste vseh osem fokusnih skupin. Uporabili smo analizo vsebine s kodiranjem (prikazani so rezultati najpogostejših odgovorov po skupinah).

### 13.4.3 Udeleženci

Sodelujoči v raziskavi so bili udeleženci usposabljanja mentorjev visokošolskih učiteljev z dne 7. 12. 2018 in 6. 12. 2019. Skupaj je sodelovalo 35 mentorjev visokošolskih učiteljev, 18 oz. 51,4 % žensk in 17 oz. 48,6 % moških. Med vsemi 35 udeleženci jih je bilo največ, 13 oz. 37,1 %, starih od 40 do 50 let, 10 oseb oz. 28,6 % starih od 30 do 40 let, 8 oseb oz. 22,9 % jih je bilo starih več kot 50 let. Najmanj udeležencev, 11,4 %, je bilo starih od 20 do 30 let. Mentorji visokošolski učitelji so bili iz naslednjih strokovnih področij: družboslovja in humanistike, tehnike in naravoslovja ter reguliranih poklicev. Največ, 18 oseb oz. 51,4 %, je bilo udeležencev s strokovnega področja tehnike in naravoslovja, 11 oz. 31,4 % jih je bilo s področja družboslovja in humanistike ter najmanj jih je bilo s področja reguliranih poklicev, in sicer 6 oseb oz. 17,2 %.

Mentorji visokošolski učitelji so bili na usposabljanjih INOVUP iz 20 visokošolskih institucij. Med njimi jih je bilo največ iz 14 članic Univerze v Ljubljani.

Tabela 1: *Visokošolske institucije, iz katerih so bili mentorji*

Št.	Visokošolske institucije	Število udeležencev
1	Akademija za likovno umetnost in oblikovanje UL	1
2	Biotehniška fakulteta UL	3
3	Fakulteta za elektrotehniko UL	1
4	Fakulteta za kemijo in kem. tehnologijo UL	1
5	Fakulteta za računalništvo in informatiko UL	1
6	Fakulteta za socialno delo UL	1
7	Fakulteta za strojništvo UL	5
8	Fakulteta za šport UL	1
9	Filozofska fakulteta UL	5
10	Naravoslovnotehniška fakulteta UL	2

Št.	Visokošolske institucije	Število udeležencev
11	Pedagoška fakulteta UL	1
12	Veterinarska fakulteta UL	4
13	Univerza v Ljubljani	1
14	Zdravstvena fakulteta UL	2
15	Visoka šola za gradbeno inženirstvo Kranj	1
16	Fakulteta za logistiko UM	1
17	Fakulteta za strojništvo UM	1
18	Fakulteta za tehnologijo polimerov Slovenj Gradec	1
19	Fakulteta za turizem UM	1
20	Univerzitetna knjižnica Maribor UM	1
	Skupaj	35

Zanimalo nas je tudi, koliko časa so bili udeleženci že mentorji na visokošolskih institucijah študentom na praktičnem usposabljanju. Večina, 17 oz. 48,6 % mentorjev, je imela do 5 let mentorstva študentom (glej tabelo 2).

Tabela 2: *Koliko časa so bili visokošolski učitelji mentorji študentom*

Čas mentorstva študentom	f	f %
Do 5 let	17	48,6
Od 5 do 10 let	5	14,3
Od 10 do 15 let	3	8,6
Od 15 do 20 let	4	11,4
Od 20 do 30 let	2	5,7
Še nikoli	4	11,4
Skupaj	35	100,0

#### 13.4.4 Analiza podatkov

Podatke, ki so jih udeleženci zapisali o najpomembnejših kompetencah mentorjev za praktično usposabljanje študentov na visokošolski instituciji, smo kvalitativno analizirali iz delovnih listov po usposabljanju (Marshall in Rossman, 2006). Vsi odgovori, pridobljeni iz delovnih listov po osem fokusnih skupinah, so bili najprej prepisani in analizirani z običajno analizo vsebine s kodiranjem. Rezultate odgovorov udeležencev o kompetencah mentorjev smo razdelili po zgoraj omenjenih treh vrstah kompetenc. Zapisali smo najbolj pogosto omenjene skupne kompetence mentorjev za vsako vrsto kompetenc posebej, glede na njihovo pomembnost in število skupin. Na osnovi tega smo izdelali konkretizacijo mentorjevih kompetenc ter slikovno prikazali razmerje med dobljenimi vrstami kompetenc mentorjev

visokošolskih učiteljev za PU študentov. Raziskava je omejena le na skupaj udeleženih 35 mentorjev, zato je ne moremo posploševati.

## 13.5 Rezultati in interpretacija

Mentorji so na delovnih listih v osmih fokusnih skupinah odgovorili na vsa tri vprašanja o kompetencah, ki so po njihovem mnenju najpomembnejše, ne glede na njihovo strokovno področje mentorstva.

### 13.5.1 Strokovne kompetence mentorjev visokošolskih učiteljev

Mentorji visokošolski učitelji so izpostavili šest strokovnih kompetenc. To so: ustrezna izobrazba mentorja, znanje mentorja, izkušnje mentorja, poznavanje PU v stroki, sposobnosti mentorja in izobraževanje mentorja. Med strokovnimi kompetencami so največkrat omenili ustrezno *znanje mentorjev*. V vseh osmih skupinah se omenja kompetenca specifično strokovno znanje, teoretično znanje, pedagoško-andragoško znanje ter praktično znanje mentorja.

Sledi strokovna kompetenca *sposobnosti mentorjev*. V sedmih skupinah so mentorji poudarili mentorjevo sposobnost prepoznavanja potreb in ciljev študenta, načrtovanja strokovno-specifičnih opravil, kritičnega mišljenja, uporabe oz. posredovanja znanja.

Po pomembnosti sledi kompetenca *poznavanja PU v stroki*. Mentorji so izpostavili pomen poznavanja različnih virov za PU, strokovne zakonodaje in predpisov, razmer v industriji in drugih organizacijah, poznavanje potreb v gospodarstvu in negospodarstvu. Vse naštetе strokovne kompetence se omenjajo v šestih skupinah.

Za omenjenimi kompetencami sledi kompetenca o ustrezni *izobrazbi mentorjev*. Mentorji so izpostavili v štirih skupinah pomen ustrezne stopnje in smeri izobrazbe mentorja.

Nato sledi kompetenca o ustreznih *izkušnjah mentorjev*, omenjena v treh skupinah. Pomembne so praktične, strokovne in dobre izkušnje, ki jih morajo imeti mentorji. Le v eni skupini je bila omenjena kompetenca ustreznega *izobraževanja mentorjev* za vodenje PU v visokošolskih institucijah v smislu njihovega sprotnega nadaljnega izobraževanja.

### 13.5.2 Odnosno-komunikacijske kompetence mentorjev

Udeleženci mentorji so izpostavili tri odnosno-komunikacijske kompetence mentorja: sposobnost dobre in jasne komunikacije, sposobnost reševanja konfliktov/konfliktnih situacij in sposobnost vzpostavljanja dobrih odnosov.

Med temi kompetencami so mentorji največkrat omenili *sposobnost dobre in jasne komunikacije*. V vseh osmih skupinah se omenja mentorjevo sposobnost pisnega in govornega izražanja, jasnost podajanja navodil in znanja, empatija, dostopnost in odzivnost mentorja ter zmožnost uporabe informacijsko-komunikacijske tehnologije (IKT).

Sledi kompetenca *sposobnost reševanja konfliktov/konfliktnih situacij*, ki se omenja v petih skupinah, in se poudarja pomen mentorjevega ustreznega svetovanja mentorirancu.

Kot tretja se omenja kompetenca *sposobnost vzpostavljanja dobrih odnosov*. Ta se omenja v štirih skupinah, kjer so mentorji poudarili zaupen in spoštljiv odnos s študenti in mentorji v organizacijah.

### 13.5.3 Organizacijsko-administrativne kompetence mentorjev

Med organizacijsko-administrativnimi kompetencami so mentorji visokošolski učitelji zapisali pet kompetenc: poznavanje in vodenje ustrezne zakonodaje in dokumentacije pri PU, sposobnost časovnega planiranja PU, sposobnost koordinacije načrtovanja in izpeljave PU, sposobnost izpeljati evalvacijo PU in sposobnost samoevalvacije mentorjev.

Med omenjenimi kompetencami najbolj izstopa *sposobnost koordinacije načrtovanja in izpeljave PU*, ki se omenja v šestih skupinah. Mentorji so poudarili pomen dajanja jasnih navodil študentom in zunanjim mentorjem ter sposobnost koordinacije med vsemi vpletenimi v PU.

Sledi kompetenca *poznavanje in vodenje ustrezne zakonodaje in dokumentacije pri PU*, ki se omenja v petih skupinah. Mentorji poudarjajo pomen poznavanja sistema poteka PU, vodenje evidenc oz. dokumentacije za študenta.

V štirih skupinah se omenja kompetenca *sposobnost časovnega planiranja PU*, kjer naj bi mentor znal oceniti trajanje PU ter spoštovanje postavljenih rokov.

V treh skupinah se omenja kompetenca *sposobnost izpeljati evalvacijo PU*, tako študentov kot celotnega PU, mentorjev ter finančnega in materialnega vrednotenja.

Na osnovi rezultatov raziskave smo izdelali slikovno ponazoritev konkretizacije treh vrst kompetenc mentorjev visokošolskih učiteljev za PU študentov, ki prikazuje, katere so najpomembnejše skupne kompetence po mnenju udeležencev mentorjev (glej Sliko 2).



Slika 2: Razmerje med kompetencami mentorjev visokošolskih učiteljev za PU študentov (lastna ponazoritev).

Slika 2 prikazuje razmerje med tremi vrstami kompetenc: strokovnimi, odnosno-komunikacijskimi in organizacijsko-administrativnimi kompetencami. Primerjalno ugotovimo, da je po mnenju udeležencev mentorjev najbolj pomembna vrsta strokovnih kompetenc (6 kompetenc), sledijo jim organizacijsko-administrativne (4 kompetence) in na zadnjem mestu so odnosno-komunikacijske kompetence (3 kompetence). Vse tri vrste kompetenc so na sliki med seboj povezane, kar ponažarja tudi njihovo dejansko povezanost v praksi. Vsak mentor visokošolski učitelj naj bi za učinkovito vodenje PU študentov imel navedene vrste skupnih kompetenc, ne glede na njihovo strokovno področje. Ugotovitve naše raziskave so zanimive, vendar jih ne moremo posploševati na kompetence vseh mentorjev visokošolskih učiteljev v Sloveniji, prav tako tudi ne na kompetence mentorjev v katerem koli mentorstvu. Zaradi omejenosti vzorca pa bi veljalo z raziskovanjem tovrstnih kompetenc mentorjev visokošolskih učiteljev nadaljevati, zanimive bi bile njihove primerjalne raziskave s tujimi univerzami.

## 13.6 Zaključek

Iz rezultatov raziskave in konkretizacije mentorjevih kompetenc lahko formuliramo, kakšni naj bi bili učinkoviti mentorji za praktično usposabljanje študentov v visokošolskih institucijah. Mentorji naj bi *imeli ustrezne kompetence* (strokovne, odnosno-komunikacijske in organizacijsko-administrativne) za vodenje praktičnega usposabljanja študentov. Te so dejansko v praksi konkretizirane glede na posamezno strokovno področje (družboslovje in humanistika, naravoslovje in tehnika ali področje reguliranih poklicev). Menimo, da se glede na omenjena strokovna področja mentorji med seboj razlikujejo. Vsi so formalni mentorji, saj morajo upoštevati učne načrte za praktično usposabljanje, upoštevati ustrezno zakonodajo in poznati ustrezno dokumentacijo. Poznati morajo, kako poteka organizacija praktičnega usposabljanja študentov: od načrtovanja, izvedbe, do evalvacije praktičnega usposabljanja študentov. Poleg tega morajo *znati uresničevati kompetence*. Na tej osnovi bodo postali *kompetentni mentorji*. Da pa so in bodo tudi v prihodnje mentorji visokošolski učitelji učinkoviti pri svojem mentorstvu študentom za praktično usposabljanje na visokošolskih institucijah, je pomembna tudi njihova *evalvacija vseh udeleženih v praktičnem usposabljanju*. Mentor naj bi s pomočjo ugotovitev evalvacije (sprotne in končne) ter sameevalvacije za v naprej lahko izboljšal pripravo, kakovostno izvedbo in evalvacijo študentov za praktično usposabljanje. Izboljšal naj bi prav tako tudi sodelovanje z zunanjimi mentorji in institucijami oz. vodstvi. Za razvijanje mentorjevih kompetenc pa je treba nujno oblikovati tudi določena usposabljanja, ki bodo dajala mentorjem visokošolskim učiteljem možnosti, da našteve vrste kompetenc razvijejo. To pa je pomembno, saj je mentor mentorirancu vzor in ima pomemben vpliv na razvoj njegove osebnosti in prihodnje poklicne kariere na področju gospodarstva in negospodarstva.

Sabina Jelenc Krašovec je o mentorstvu zapisala, da je to »oblika izobraževalnega dela, ki jo sestavlja več med seboj povezanih srečanj ali izobraževalnih epizod, s katerimi vodja izobraževalnega programa (mentor) vodi udeleženca (učenca) do postavljenega vzgojno-izobraževalnega cilja« (Jelenc, 1996, str. 75). S tem pa je izpostavila pomembno vlogo mentorja kot izobraževalca, ki s svojimi ustreznimi kompetencami pripelje mentoriranca do zastavljenih ciljev, ne glede na področje mentorstva. Vsi izobraževalci odraslih morajo biti ustrezno usposobljeni ali kompetentni za opravljanje svojega dela. Sabina Jelenc Krašovec (2014) je še posebej poudarjala nujnost profesionalnega razvoja strokovnih delavcev v izobraževanju odraslih. Prav to se pokaže tudi v našem primeru raziskave mentorjev visokošolskih učiteljev, kjer je izpostavljena potreba po bolj



kompetentnih in dobro usposobljenih mentorjih ter njihovem stalnem usposabljanju. Le kompetentni mentorji visokošolski učitelji bodo bolj profesionalni in učinkoviti pri vodenju PU in bodo bolj pozitivno vplivali na profesionalni razvoj visokošolskih študentov.

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## 14 O pomenu andragoškega svetovalnega dela za odraslega in za družbo

Tanja Vilič Klenovšek

### 14.1 Uvod

V številnih znanstvenih in strokovnih delih, ki jih je napisala Sabina Jelenc Krašovec, je misel, da je andragoško svetovalno delo vezni člen med odraslim in izobraževanjem, rdeča nit njenih premislekov o vlogi in pomenu svetovalne dejavnosti v izobraževanju odraslih (Jelenc Krašovec, 2007, 2009, 2011a, 2011b; Jelenc Krašovec in Jelenc, 2003). Jelenc Krašovec je preučevala andragoško svetovalno delo na temeljih, ki jih je v 80. letih v slovenskem prostoru začel postavljati Zoran Jelenc. S knjižico z naslovom *Svetovalno delo pri vzgoji in izobraževanju odraslih* (1982) je zaoral ledino v zavedanje o pomenu svetovalnega dela v slovenski teoriji in praksi izobraževanja odraslih. V uvodu v knjižico je izpostavil, da je tema svetovalno delo že zelo stara, vendar hkrati sodobna in živa, ter poudaril, da svetovanje spremlja človeka skozi ves njegov obstoj, a »vendar še ni tako dolgo, odkar poskušajo ljudje svetovalno dejavnost institucionalizirati, jo sistematično urediti in strokovno izpopolniti« (Jelenc, 1982, str. 7).

Svetovalno delo na področju izobraževanja odraslih oziroma andragoško svetovalno delo je »tisto svetovalno delo, ki rabi odraslemu človeku pri njegovem izobraževanju in vzgoji ter s tem pri oblikovanju njegove osebnosti, da bi lahko ustrezno opravljal svoje funkcije kot odrasla oseba« (Jelenc, 1982, str. 64). S tem svojim prvim delom ter preučevanjem teorije in prakse andragoškega svetovalnega dela v Kanadi in Združenih državah Amerike je Zoran Jelenc v 80. letih postavil tako temelje za predmet Andragoško svetovalno delo v okviru študija pedagogike, smer Andragogika na Filozofski fakulteti v Ljubljani, kot tudi spodbudil interes za to področje pri Sabini Jelenc Krašovec. Tako je ob zaposlitvi na Filozofski fakulteti v Ljubljani na Oddelku za pedagogiko in andragogiko med drugimi predmeti prevzela tudi predmet Andragoško svetovalno delo. S tem pa stopila na pot nadaljnjege teoretskega preučevanja tega področja in razmišljanja, kaj to pomeni za prakso izobraževanja odraslih.

Vsebine andragoškega svetovalnega dela je povezovala z vsemi ključnimi cilji in vsebinami izobraževanja odraslih v teoriji in praksi ter z njegovo vlogo, ki jo ima v sodobni družbi. Med drugim tudi v tem, da prispeva k pravičnosti, enakopravnosti in družbeni vključenosti vseh odraslih. Pri tem je še posebej zavzeto zagovarjala

pomen zagotavljanja dostopa do izobraževanja in učenja vsem odraslim enako, ne glede na njihov spol, starost, izobrazbo, socialni položaj in druge značilnosti. Zagovarjala je pravico odraslih, da so informirani o možnostih izobraževanja in učenja, ter pravico, da so vključeni v izobraževanje in učenje, ko le-to potrebujejo na katerikoli točki svojega življenja. Zato je v svojih delih misel, da je andragoško svetovalno delo vezni člen med odraslim in izobraževanjem, razširila z mislijo, da je andragoško svetovalno delo tudi dejavnik spodbujanja družbene vključenosti odraslih (Jelenc Krašovec, 2009).

V poglavju pokažemo, da je Jelenc Krašovec s svojim delom pomembno vplivala na konceptualno zasnovo andragoškega svetovalnega dela za odraslega in družbo v Sloveniji ter da so se ob njenem plodnem sodelovanju z Andragoškim centrom Slovenije (ACS) tovrstna spoznanja v večji meri prenesla tako v politiko kot tudi prakso svetovalne dejavnosti v izobraževanju odraslih v Sloveniji.

## 14.2 Andragoško svetovalno delo je vezni člen med odraslim in izobraževanjem ter odraslim in družbeno vključenostjo

### 14.2.1 Zakaj je pomembno andragoško svetovalno delo

Jelenc Krašovec (2007, 2009, 2011a) je ključne dejavnike, ki narekujejo potrebo po andragoškem svetovalnem delu, videla v hitrih družbenih in ekonomskih spremembah, v spreminjanju pojmovanja odnosov, družbenih in življenjskih razmer vsakega posameznika in celo v spreminjanju vrednot. Te spremembe, ki se ves čas dogajajo, »zajemajo drugačno organizacijo življenja in dela, razmerja delovnega časa, razmerje duševnih in telesnih dejavnosti, spreminja se človekova življenjska in poklicna pot, vrste in profili poklicev, priprava na poklic in poklicne aspiracije« (Jelenc Krašovec, 2011a, str. 11). V takšnih nenehno spreminjajočih se razmerah pa se posameznik srečuje s potrebo po nenehnem izpopolnjevanju samega sebe, po prilagajanju na ustvarjalen način, kar v največji meri lahko zadovolji prav z vseživljenjskim vključevanjem v bolj ali manj organizirane oblike izobraževanja in učenja ter tudi s priložnostnim učenjem.

V zadnjih dvajsetih letih se na splošno v evropskem prostoru vse več ljudi vključuje v izobraževanje in učenje v različnih življenjskih obdobjih, in sicer zaradi potreb pri delu, osebnega življenja ali delovanja v skupnosti. Žal pa je bil po podatkih *Ankete o delovni sili* (Eurostat, 2021) trend rasti deleža vključenosti odraslih v vseživljenjsko učenje (VŽU) (v starosti od 25 do 64 let) za Slovenijo značilen le do konca leta 2011, ko je delež vključenih znašal 16,0 %, zatem pa je začel upadati. Do vključno

leta 2018 je Slovenija z deležem 11,4 % še ostajala malo nad povprečjem Evropske unije (EU), ki je bilo 11,1 % (28 držav), v letu 2019 pa je z deležem 11,2 % že padla pod povprečje EU, ki je bilo 11,3 %. V 2020 je bil ta padec še izrazitejši, saj je bil delež v izobraževanje vključenih odraslih 8,4 %, povprečje EU (27 držav) pa je bilo 9,2 % (Eurostat, 2021).

Poleg tega podrobnejše analize podatkov o vključenosti odraslih v VŽU podobno kot za druge evropske države kažejo tudi za Slovenijo, in sicer da so določene skupine odraslih še posebej nizko zastopane v deležu vključenih odraslih v VŽU. Podatki za leto 2020 odražajo tudi trende, ki so prisotni že nekaj let, in sicer da delež vključenih odraslih v VŽU pada s starostjo (manj vključeni so starejši odrasli) in stopnjo izobrazbe (manj vključeni so odrasli z nizkimi stopnjami izobrazbe in nizkimi ravnmi spretnosti) (Eurostat, 2021).

K ne vključenosti odraslih v VŽU poleg neinformiranosti odraslih o možnostih izobraževanja (Eurydice, 2015, str. 100) prispevajo tudi druge ovire. V strokovni literaturi se najpogosteje navaja delitev ovir po Cross (1981), ki jih je razdelila na: situacijske, institucionalne in dispozicijske. Boeren (2016, str. 57) ugotavlja, da tudi novejši empirični podatki večinoma potrjujejo to delitev, ter dodaja, da splošno gledano prevladujeta predvsem dve temeljni oviri: pomanjkanje časa in pomanjkanje finančnih sredstev.

O vseh teh dejavnikih, ki prispevajo k ne vključenosti odraslih v VŽU, je pisala tudi Jelenc Krašovec. V svoje preučevanje vloge andragoškega svetovalnega dela je vključevala premisleke, kako s svetovalnim delom omogočiti ne vključenim skupinam odraslih dostop in vključenost v izobraževanje in učenje, saj je bila prepričana, da lahko z izobraževanjem pomembno vplivamo tudi na »socialno integracijo, solidarnost in družbeno kohezivnost v razvitih industrijskih družbah« (Jelenc Krašovec, 2009, str. 39).

Andragoško svetovalno delo je videla kot vez med odraslim in izobraževanjem. Pri opredelitvi namembnosti andragoškega svetovalnega dela pa je izhajala iz več dejavnikov, ki ga določajo (Jelenc Krašovec, 2009, str. 43; Jelenc Krašovec in Jelenc, 2003, str. 73):

- različna področja svetovalne pomoči posamezniku: za izobraževanje in učenje, za delo in poklic, za osebno življenjsko pot;
- cilji andragoškega svetovalnega dela: izhajajo iz temeljnega cilja, to je pomagati posamezniku, da uspešno izpelje svoje izobraževanje in učenje;
- funkcije, ki omogočajo učinkovito doseganje ključnih ciljev izobraževanja in učenja: od spoznavanja samega sebe, osebnih in drugih značilnosti, interesov,

sposobnosti, učnih navad in motivacije, do seznanjanja s ponudbo izobraževanja in pomoči pri določanju in udejanjanju ciljev, povezanih z izobraževanjem ter tudi z osebno in poklicno potjo.

Pri opredeljevanju širših ciljev, ki jih dosegamo z andragoškim svetovalnim delom, je kot enako pomembna izpostavljalna oba, ekonomsko učinkovitost in povečanje družbene enakosti:

Svetovalno delo, povezano z izobraževanjem, je dejavnik, ki povezuje izobraževalni sistem s trgom dela in tako optimizira ekonomski dobiček glede na državne investicije v izobraževanje. Vendar ima razvoj svetovalnih dejavnosti še drug pomemben cilj, in sicer povečanje družbene enakosti pri dostopu do izobraževalnih in poklicnih možnosti. (Jelenc Krašovec, 2011a, str. 17)

## 14.2.2 Opredelitve andragoškega svetovalnega dela

V zadnjih letih se v slovenskem prostoru najpogosteje kot temeljna opredelitev andragoškega svetovalnega dela navaja prav opredelitev, ki sta jo v učbeniku *Andragoško svetovalno delo*<sup>1</sup> zapisala Jelenc Krašovec in Jelenc (2003). Izhodišče opredelitve je prepričanje, da razvijanje in zagotavljanje svetovalne dejavnosti v izobraževanju odraslih izhaja iz potreb odraslih po nadaljnjem izobraževanju in VŽU ter da odrasli potrebuje pomoč pri vključevanju v izobraževanje, pri organiziranju izobraževanja in pri učenju in izpeljavi učenja.

Temeljni cilj in funkcija andragoškega svetovalnega dela je: pomagati posamezniku, da uspešno izpelje svoje izobraževanje ali učenje. Ta temeljni cilj, ki označuje celoto, lahko razčlenimo na vrsto posameznih ciljev, kot so (Jelenc Krašovec in Jelenc, 2003, str. 24–25):

- uresničevanje posameznikovih ciljev, motivov in vrednot, povezanih z izobraževanjem in učenjem;
- krepitev motivacije, zaupanja vase pri izobraževanju in učenju;
- izbiranje ustreznih možnosti in priložnosti za izobraževanje;
- izbiranje in določanje načinov izpeljave in strategij;
- uspešno organiziranje izpeljave izobraževanja in učenja;
- uspešno in učinkovito učenje;
- razvijanje in krepitev sposobnosti za učenje;
- uporaba, uveljavitev in možnosti uporabe pridobljenega znanja;
- spremljanje aktivnosti izobraževanja in učenja.

<sup>1</sup> Prvi izdaji učbenika *Andragoško svetovalno delo* v letu 2003 sta sledili še 2 izdaji, v letih 2009 in 2011.



V poznejši izdaji učbenika (Jelenc Krašovec in Jelenc, 2009) pa sta dodala, da se za temeljnim ciljem andragoškega svetovalnega dela »bolj ali manj implicitno nahajata dva, temu cilju podrejena ali vzporedna cilja«, to sta »optimalen osebnostni razvoj in osebna življenjska pot posameznika« ter »uresničevanje njegovega poklicnega ali delovnega cilja ali poklicne poti« (str. 25).

Jelenc Krašovec je tej prepletenosti različnih vsebin svetovalnega dela v izobraževanju odraslih namenila posebno pozornost ter v svojih delih opozarjala na nevarnost, da v sodobni neoliberalni družbi svetovalno delo za razvoj poklicne poti oziroma delovne kariere posameznika prevlada nad drugimi vsebinami svetovalne podpore, ki jo odrasel potrebuje v procesu izobraževanja in učenja. Zato je, tudi sklicujoč se na znano angleško strokovnjakinjo za razvoj svetovalne dejavnosti v izobraževanju odraslih Ravis (1992), zagovarjala pomen razvijanja treh pojavnih oblik razvoja svetovalne dejavnosti, »ki vsaka zase zadovoljuje različne potrebe odraslih po svetovalni pomoči: svetovalno delo kot pomoč pri zaposlovanju, svetovalno delo kot pomoč pri izobraževanju in neodvisno svetovalno delo za učenje«, ob tem pa poudarila, da je za ustrezen razvoj neodvisnega andragoškega svetovalnega dela treba »povečati kohezivnost skupnosti in podpirati razvoj različnih skupnostnih dejavnosti« (Jelenc Krašovec, 2009, str. 49). Te premisleke je povezala tudi s konceptom družbene vključenosti, saj je poudarila, da le-tega ne moremo uresničiti le z izobraževanjem za delo in zaposlitev, saj tako izločimo mnoge skupine odraslih.

Zaradi nevarnosti prevlade kariernega svetovanja (*career guidance*) nad izobraževalnim svetovanjem (*educational guidance*) se Jelenc Krašovec tudi ni strinjala, da se v slovenskem prostoru kot krovni termin za vse svetovalne dejavnosti uporablja termin *vseživljenjska karierna orientacija*, kar je bila pobuda iz vrst strokovnih delavcev na Zavodu RS za zaposlovanje v začetku tega stoletja. Zato je imela pomembno vlogo v delovni skupini, ki je v letih 2010–2011 pripravljala prvi slovenski terminološki slovarček za svetovalne dejavnosti v izobraževanju in zaposlovanju, da je opozorila na ozkost tega termina z vidika vsebine andragoškega svetovalnega dela ter v slovarček umestila tudi termine s področja svetovalne dejavnosti v izobraževanju odraslih.<sup>2</sup> Temeljni termin, ki je umeščen v slovarček, andragoško svetovalno delo (*educational guidance for adults, adult guidance*/svetovalno delo za izobraževanje odraslih), je opredelila<sup>3</sup> kot:

2 Med 54 termini, ki so uvrščeni v slovarček, se jih šest neposredno nanaša na področje svetovalne dejavnosti v izobraževanju odraslih: andragoško svetovalno delo, svetovalce za izobraževanje, svetovalno delo, svetovalno delo za izobraževanje, svetovanje za izobraževanje.

3 Pri pripravi opredelitve tega termina za terminološki slovarček (Kohont idr., 2011) se je obrnila tudi na ACS, saj je želela, da smo usklajeni v tej opredelitvi, da bo tako termin ustrezno umeščen v slovenski prostor in bil konceptualna podlaga tudi za razvijanje te dejavnosti v praksi.

Krovni pojem, ki vključuje tri zvrsti: informiranje, nasvetovanje in svetovanje odraslim, povezano s tremi temeljnimi cilji: pomagati posamezniku, da uspešno izbere, organizira in izpelje svoje izobraževanje in učenje, da bo v skladu z optimalnim osebnostnim razvojem in razvojem osebne življenjske poti posameznika ter bo zagotavljalo tudi uresničitev njegovega poklicnega cilja in karijerne poti. (Kohont idr., 2011, str. 20)

Tudi v okviru mednarodnega Erasmus+ projekta *Guidance and Orientation for Adult Learners* (GOAL), v katerem je sodelovala tudi Slovenija, je bila ta prepletenost izobraževalnega in kariernega svetovanja izpostavljena kot pomemben vidik, ki ga morajo upoštevati svetovalci v izobraževanju odraslih. Ne glede na to pa je bila poudarjena ključna vloga izobraževalnega svetovalnega dela za odrasle (*adult educational guidance*), ki s svojimi specifikami pomembno prispeva k večji vključenosti odraslih v VŽU in podpira odraslega, da je na poti izobraževanja in učenja čim uspešnejši in učinkovitejši. Avtorji zaključnega evalvacijskega poročila projekta GOAL (Carpentieri idr., 2018) so enako, kot se uveljavlja v slovenski praksi izobraževanja odraslih, opredelili tri ključne oblike svetovalne dejavnosti v izobraževanju odraslih (gl. Vilič Klenovšek, 2018, str. 81):

- svetovalna dejavnost pred vključitvijo v izobraževanje: podpira odrasle pri premisleku, ali se vključiti v VŽU in kateri programi izobraževanja bodo za njih primerni;
- svetovalna dejavnost kot integralni del izobraževalnega programa oziroma procesa: vsebina, ki izhaja iz vsebin izobraževalnega programa in potreb posameznika;
- svetovalna dejavnost ob zaključku: podpira odraslega pri premisleku, kako lahko uporabi pridobljeno znanje v izobraževanju, in ga podpira pri načrtovanju njegovih nadaljnjih poti v izobraževanju in/ali pri delu.

Iz del Jelenc Krašovec je razvidno, da je pri opredeljevanju andragoškega svetovalnega dela izpostavljala še en pomemben vidik, ločevanje med tremi zvrstmi svetovalne dejavnosti: informiranje, nasvetovanje in svetovanje. Vsaka nadaljnja zvrst je bolj strukturirana in celostnejša, poleg tega pa vsaka nadaljnja vsebuje tudi prejšnjo zvrst (Jelenc Krašovec, 2011a; Jelenc Krašovec in Jelenc, 2003). Medtem ko gre pri informiranju predvsem za dajanje ustreznih informacij, se pri nasvetovanju »poleg dajanja ali posredovanja informacij in podatkov vključuje tudi razlago in/ali ustrezna pojasnila, s katerimi pomagamo osebi, da reši svoje problem« (Jelenc Krašovec in Jelenc, 2003, str. 51). Svetovanje pa je opredelila kot najzahtevnejšo in najbolj nedirektivno od vseh zvrsti svetovalnega dela, pri čemer gre:

za strokovno zahteven in nemalokrat zapleten proces, ki zahteva bolj poglobljen prijem, navadno traja dlje časa in zahteva stalno medsebojno interakcijo in odnos med svetovalcem in svetovancem. To je celosten in sestavljen proces, kjer svetovalec in svetovavec večinoma skupaj oblikujeta proces pomoči, pri čemer je svetovalec – s svojim znanjem in izkušnjami – pospeševalec posameznikovega razvoja in spreminjanja ter razumevanja celotnega procesa učenja. (Jelenc Krašovec, 2011a, str. 21)

### 14.3 Vloga ACS pri ohranjanju celostnosti razumevanja in opredeljevanja andragoškega svetovalnega dela

V slovenski praksi izobraževanja odraslih se svetovalna dejavnost razvija pod vodstvom ACS. Na centru smo konec 90. let 20. stoletja izpeljali raziskavo (Vilič Klenovšek, 1999), s katero smo želeli dobiti vpogled v vsebino in obseg svetovalne dejavnosti v tistem obdobju v praksi izobraževalnih organizacij za odrasle v Sloveniji, in sicer v ljudskih univerzah, v srednjih šolah in v zasebnih organizacijah. Poleg tega pa tudi, kakšne so potrebe po nadaljnjem razvoju te dejavnosti v praksi. Rezultati raziskave so pokazali, da se v praksi povečuje potreba po svetovalni pomoči odraslim tako pri njihovem vključevanju kot med potekom izobraževanja in učenja. Hkrati pa le-ta v izobraževalnih organizacijah ni bila zagotovljena v zadostnem obsegu, z ustrezno usposobljenimi izobraževalci oziroma svetovalci in ne organizirana na sistematičen in odraslim pregleden način.

Vsled ugotovljenega stanja, teoretskega preučevanja vloge in ciljev svetovalne dejavnosti v izobraževanju odraslih ter primerov dobrih praks v Angliji in na Irskem, smo na ACS v letu 2000 razvili model regionalnega svetovalnega središča za izobraževanje odraslih, ki smo ga pozneje preimenovali v središče za *Informiranje in svetovanje v izobraževanju odraslih* (ISIO). V okviru koncepta dejavnosti središč ISIO pa smo cilje svetovalne pomoči v izobraževanju odraslih opredelili glede na proces izobraževanja, in sicer da moramo svetovalno pomoč zagotoviti v vseh treh fazah poteka procesa izobraževanja in učenja odraslih: pred vključitvijo, med potekom ter ob zaključevanju izobraževanja in učenja (Vilič Klenovšek in Klemenčič, 2002). Vsaka od teh faz vključuje specifične vsebine svetovalne pomoči, ki so prilagojene individualnim potrebam in izobraževalnim (in/ali učnim) ciljem odraslega. Svetovalec pomaga posamezniku, da se lažje odloči in izbere zanj ustrezno izobraževanje, da je v procesu izobraževanja s svetovalno podporo učinkovitejši in uspešnejši ter se ob zaključevanju izobraževanja s svetovalno podporo bodisi lažje odloča za nadaljevanje izobraževanja in učenja bodisi za izbiro ali spremembo zaposlitve, razvoj kariere, večje družbene vključenosti in aktivnega delovanja v družbi (Vilič Klenovšek, 2011).

Na ACS smo ob razvijanju svetovalne dejavnosti v praksi izobraževanja odraslih ves čas upoštevali tudi premisleke in dela Jelenc Krašovec. Z njo smo se povezali pri pripravi vseh ključnih strokovnih gradiv, ki so nastajala v podporo delu svetovalca v izobraževanju odraslih. Tako je kot avtorica ali soavtorica strokovnih priročnikov in učnih gradiv (Jelenc Krašovec, 2007, 2011a, 2011b) s svojimi strokovnimi premisleki o vlogi in pomenu andragoškega svetovalnega dela pomembno prispevala ne le k razvoju teorije andragoškega svetovalnega dela, temveč tudi k njegovemu razvoju v praksi. Z veseljem se je odzvala tudi na povabila ACS, da je s to temo sodelovala na usposabljanjih, ki jih je center organiziral za izobraževalce odraslih, ter tako svoje znanje in izkušnje prenašala ne le na prihodnje andragoge (študente andragogike), temveč tudi na aktivne izobraževalce odraslih.

Pri razvoju dejavnosti središč ISIO smo na ACS izhajali iz pomena neodvisnega andragoškega svetovalnega dela. Ne glede na to, da je bilo središče ISIO umeščeno v eno od izobraževalnih organizacij za odrasle – ljudsko univerzo –, je svetovalno podporo za izobraževanje in učenje ponujalo vsem odraslim v regionalnem oziroma lokalnem okolju, kjer je središče delovalo. Poleg tega se je neodvisnost svetovalnega dela dodatno zagotavljala tudi z vzpostavljeno partnersko mrežo ob vsakem središču ISIO (Vilič Klenovšek in Klemenčič, 2002). Cilji povezovanja različnih organizacij v partnersko mrežo, to je izobraževalnih organizacij, knjižnic, regionalnih razvojnih agencij, centrov za socialno delo, zavodov za zaposlovanje, nevladnih organizacij, predstavnikov podjetij idr., so bili: zagotavljati nevtralnost in celostnost svetovalne dejavnosti v izobraževanju odraslih, komplementarnost delovanja svetovalnih dejavnosti za odrasle (Zavoda RS za zaposlovanje, Centra za socialno delo, kariernega svetovanja za zaposlene idr.), ozaveščanje in promocija svetovalne dejavnosti in VŽU (Vilič Klenovšek in Klemenčič, 2002).

Do vključno leta 2020 je delovalo 17 regionalnih središč ISIO, z letom 2021 pa se je svetovalna dejavnost v mreži središč ISIO umestila v javno službo na področju izobraževanja odraslih, ki je opredeljena v skladu z *Zakonom o izobraževanju odraslih* (ZIO-1, 2018) in *Smernicami za izvajanje svetovalne dejavnosti v izobraževanju odraslih, ki se izvaja kot javna služba* (Smernice) (Dovžak idr., 2020).<sup>4</sup>

Sodelavci ACS smo sodelovali pri pripravi Smernic ter v več tematskih sklopih prispevali, da je vsebina svetovalne dejavnosti v izobraževanju odraslih opredeljena tudi tako, kot je Jelenc Krašovec opredeljevala *namen, cilje in vsebino*

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<sup>4</sup> Od 1. 1. 2021 se svetovalna dejavnost izvaja kot javna služba v izobraževanju odraslih na 34 ljudskih univerzah. Pri tem sta se ohranila koncept in dobra praksa svetovalne dejavnosti v središčih ISIO, dodali pa še svetovalna dejavnost pri ugotavljanju in dokumentiranju znanja in spretnosti odraslih ter svetovalna dejavnost pri samostojnem učenju.

andragoškega svetovalnega dela. Če izpostavimo le nekatere: (a) ohranili smo neodvisnost andragoškega svetovalnega dela z opredelitvijo ciljev, vsebine in načina delovanja svetovalne dejavnosti; (b) svetovalna dejavnost je namenjena vsem odraslim v lokalnem oziroma regionalnem okolju; (c) analiza potreb odraslih je stalna dejavnost svetovalcev; (d) svetovalna podpora je odraslemu zagotovljena pred, med in ob zaključku izobraževanja; (e) svetovalna dejavnost je organizirana tako, da prispeva k večji dostopnosti, vključenosti, uspešnosti in učinkovitosti izobraževanja in učenja (Dovžak idr., 2020). Prav tako tudi *temeljna načela* dela svetovalcev v javni službi izobraževanja odraslih vključujejo načela, ki poudarjajo tudi ključne cilje andragoškega svetovalnega dela, kot so: načelo enakih možnosti in dostopnosti za vse; načelo brezplačnosti in posebne pozornosti ranljivim skupinam v družbi; načelo strokovnosti, ki vključuje zaupnost, spoštljivost, usmerjenost k odraslemu, objektivnost in nepristranskost, informiranost in spremljanje ter upoštevanje posameznikovih potreb in njegovih kulturnih, socialnih, izobraževalnih in drugih značilnosti (Dovžak idr., 2020). In nenazadnje, skladno s prizadevanji Jelenc Krašovec (2009, 2011a, 2011b) smo poudarili, da je ključni dejavnik kakovosti svetovalne dejavnosti v izobraževanju odraslih tudi ustrezno usposobljen svetovalec.

#### 14.4 Kdo je andragoški svetovalec in kdo vse uporablja spretnosti andragoškega svetovanja

Andragoški svetovalec (Jelenc Krašovec, 2011a) ali svetovalec v izobraževanju odraslih (Dovžak idr., 2020) je ključni dejavnik kakovosti svetovalne dejavnosti v izobraževanju odraslih. O tej temi je Jelenc Krašovec (2009, 2011a, 2011b) pisala v več svojih prispevkih, pri čemer se je sklicevala na znano evropsko raziskavo o kadrih v izobraževanju odraslih *ALPINE – Adult learning professions in Europe* (Research voor Beleid in PLATO, 2008). V njej so strokovnjake, ki delujejo v izobraževanju odraslih, razdelili glede na dejavnosti in vloge, ki jih ti opravljajo, med njimi tudi svetovalno delo. Pri tem je opozorila, da je način, kako bodo andragoški delavci izvajali informiranje in svetovanje, odvisen od več dejavnikov: »od tega, ali gre za splošno, poklicno, formalno ali neformalno izobraževanje odraslih; od potreb, možnosti in želja različnih skupnosti in organizacij; od sistemskih možnosti celostnega področja izobraževanja odraslih v neki državi; od razvitosti področja izobraževanja odraslih itn.« (Jelenc Krašovec, 2011a, str. 13). Izhajajoč iz prakse izobraževanja odraslih je opozorila, da se svetovalno delo sicer pojavlja pri delu različnih profilov kadrov v izobraževanju odraslih (učitelji, mentorji, organizatorji izobraževanja, svetovalci), a z različno vsebino, globino in obsegom svetovalne pomoči. Andragoške delavce, ki niso svetovalci, vendar pri svojem delu z odraslimi izvajajo

tudi svetovalno podporo pri izobraževanju in učenju, je videla kot pomembne pri zagotavljanju pomoči odraslim za uspešnejše in učinkovitejše izobraževanje in učenje. Vendar je tudi dodala, da »[n]ajzahtevnejšo zvrst andragoškega svetovalnega dela – svetovanje – lahko ustrezno izvajajo le za to usposobljeni svetovalci, saj potrebujemo za kakovostno svetovanje posebne pogoje in posebno strokovnost« (Jelenc Krašovec, 2011a, str. 15).

Tem strokovnim premislekom smo sledili tudi na ACS. Razvijanju »posebne« strokovnosti smo in še namenjamo posebno pozornost, saj delo svetovalca v izobraževanju odraslih obsega kompleksne in zahtevne naloge. Poleg tiste temeljne, zagotavljanje neposrednega svetovalnega dela, opravlja še druge naloge: načrtovanje, spremljanje in evalviranje, razvoj, partnersko mreženje, promocijo, presojanje in razvijanje kakovosti (gl. Dovžak idr., 2020, str. 28). Razvili smo dve vrsti programov usposabljanja: (a) temeljni program usposabljanja za nove svetovalce v središčih ISIO, in (b) različne programe za stalno strokovno izpopolnjevanje tako svetovalcev v središčih ISIO kot tudi drugih strokovnih delavcev v izobraževanju odraslih, katerih del nalog je tudi svetovalno delo (Vilič Klenovšek, 2010).

Na ACS smo popis nalog, ki jih opravlja svetovalac v izobraževanju odraslih, v letu 2018 nadgradili s premislekom o kompetencah (Dobrovoljc in Vilič Klenovšek, 2018), ki jih za kakovostno izvajanje svetovalne dejavnosti potrebuje svetovalac v izobraževanju odraslih, pri čemer smo izhajali iz opredelitve kompetenc svetovalca v izobraževanju odraslih v projektu GOAL. Tu so kompetence opredeljene glede na znanje (s področja izobraževanja odraslih, trga dela in svetovanja), spretnosti svetovanja, medosebne kompetence in osebne lastnosti (Dobrovoljc idr., 2018). Seznam kompetenc je dobra podlaga za spremljanje njihove razvitosti s strani svetovalca ter podlaga za krepitev njegove strokovnosti. V nadaljnjem razvoju želimo okrepiti odgovornost svetovalca za stalen profesionalni razvoj, ki naj temelji tudi na (samo)refleksiji lastnega dela ter na tej osnovi načrtovanem stalnem strokovnem izpopolnjevanju. V prakso dela svetovalca v izobraževanju odraslih želimo vpeljati supervizijo<sup>5</sup> kot del profesionalnega usposabljanja (gl. Dovžak idr., 2020, str. 35). V sodobnih strokovni literaturi pa se poudarja tudi pomen drugih oblik samorefleksije lastnega dela, npr. intervizija in kolegialni coaching (več v Vilič Klenovšek, 2020, str. 33).

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5 Supervizija je proces specifičnega učenja in razvoja, pa tudi metoda podpore pri strokovnem reflektiranju, ki svetovalnemu delavcu omogoča, da osvoji nove profesionalne in osebne uvide kot lastno izkušnjo. Pomaga mu, da praktične izkušnje integrira s svojimi teoretičnimi znanji, da pride do svojih lastnih rešitev problemov, s katerimi se srečuje pri delu, da uspešneje obvladuje stres in gradi svojo profesionalno identiteto (Žorga, 2002).

## 14.5 Zaključek

V pričujočem poglavju smo pokazali pomen in večrazsežnost dela Jelenc Krašovec pri razvoju andragoškega svetovalnega dela v slovenskem prostoru ter prenašanje slednjih spoznanj v politiko in prakso svetovalne dejavnosti v izobraževanju odraslih, predvsem prek njenega plodnega sodelovanja z ACS. Poglavje zaključujemo z njenimi besedami, zapisanimi v učnem gradivu, namenjenem usposabljanju andragoških delavcev za svetovalno delo v izobraževanju odraslih:

*Andragoško svetovalno delo, v taki ali drugačni obliki, je v današnjem sistemu izobraževanja odraslih nepogrešljiv člen, ki učencem se odraslim pomaga pri uresničevanju ciljev, povezanih z učenjem in izobraževanjem. Tudi za andragoško svetovalno delo velja – podobno kot za področje izobraževanja odraslih –, da ga definirata pestrost in raznolikost, njegov razvoj pa je odvisen od izobraževalne politike in možnosti, da se prizadevanja strokovnjakov glede njegovega razvoja uresničujejo. Izredno pomemben dejavnik so vsi strokovnjaki, ki sodelujejo v procesu pomoči odraslim pri učenju. Boljše kot je njihovo zavedanje o pomenu dejavnosti andragoškega svetovalnega dela, več bodo pripravljene vlagati v razvoj lastnih znanj in usposobljenosti za kakovostno svetovalno delo z odraslimi. Niso pomembni le svetovalci, ki so za andragoško svetovalno delo posebej usposobljeni in je to njihova temeljna dejavnost, temveč vsi andragoški delavci, vključno z organizatorji izobraževanja, učitelji, mentorji, tutorji, strokovnimi sodelavci, knjižničarji in drugimi, ki se z odraslimi udeleženci srečujejo v procesu izobraževanja. Njihova pripravljenost za pomoč, empatičnost in razumevanje, ki temeljijo na ustreznem znanju in osebnostnih lastnostih, so pogosto dejavnik, ki prevesi odločitev odraslega glede njegovega/njenega nadaljnjega izobraževanja. So pomembni člen pri zagotavljanju večje dostopnosti odraslih do izobraževalnih možnosti in uspešnejši izpeljavi in dokončanju njihovega izobraževanja. (Jelenc Krašovec, 2011b, str. 16–17)*

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## Abstract

The present monograph *Reflections on Adult Education and Learning: The Adult Education Legacy of Sabina Jelenc Krašovec* was initiated by the Slovenian adult education community on the occasion of the much too early departure of Dr Sabina Jelenc Krašovec, Associate Professor at the Faculty of Arts, University of Ljubljana, who left us at the end of 2020 after serious illness.

The book is designed as a dialogue with her educational and research work in which foreign and local authors critically reflect on her theoretical and practical ideas through their own research work and/or practice. It consists of an introductory chapter followed by three thematic parts that were given special attention to by Sabina Jelenc Krašovec: learning and education of older people in the community, informal learning in public spaces and the implementation of active democratic citizenship, professional development of adult educators and guidance and counselling in adult education.

The introductory chapter *Introduction to the Adult Education Legacy of Sabina Jelenc Krašovec: The Transformative Power of Adult Learning and Education* by Borut Mikulec and Sonja Kump elaborates on three substantive parts of the book and places Sabina Jelenc Krašovec's adult education legacy in the tradition of critical or radical adult education, since the author proceeded from the socially critical role of adult education, highlighted its emancipatory potential and reflected on the mobilising role of adult education in achieving the desired social change towards greater social justice.

The first part consists of six chapters addressing the issues associated with learning and education of older adults in the community. *Older Adults' Informal Learning in the Community: Snapshots from Research* by António Fragoso is based on the results of various research projects associated with informal learning in the community and makes a conclusion that informal learning is central to a higher quality of older people's life and that community organisations should assume a more active role in promoting informal learning, particularly when dealing with older people. The chapter titled *The Mothership: Exploring the Anatomy of One New Zealand Men's Shed* by Barry Golding and Annette Foley theoretically and empirically examines the factors that make a particular Men's Shed – a learning space for men in the local community – successful, and following the example of a Men's Shed in New Zealand manifests that the coordinator plays a key role in the process of establishing Men's Sheds, as it is held responsible for ensuring the original ethos of Men's Sheds and for adding innovations in line with the needs of the local environment.

The chapter *Therapeutic Virtual Landscapes: An Exploration of Gendered Learning Spaces during the COVID-19 Lockdown* by Annette Foley draws from two large studies that examine the benefit of gendered community spaces – a women’s crafting group and a Men’s Shed – during a Covid-19 lockdown in Victoria (Australia). The findings show that for the Men’s Shed and the women’s crafting group participants, friendships and the social benefits and sharing together were identified as important both face to face and virtually, which demonstrates that therapeutic learning spaces are relevant in both spaces. The next chapter *Researching Men’s Sheds in Australia: Reflections from the Antipodes: A European Female Visitor and an Australian Male Guide* by Małgorzata Malec Rawiński and Barry Golding presents some ethnographic research findings in the case of Men’s Sheds in Australia and shows that Men’s Sheds and activities taking place there help to preserve the well-being of older men by stabilising their mental, physical and emotional health. The chapter *Learning Opportunities for Older Persons in Residential Long-Term Care: A Systematic Review* by Marvin Formosa examines the systematic review of studies on learning opportunities in residential long-term care for older persons and manifests that learning opportunities are extremely limited, but when available (e.g. computer learning, visual arts, current affairs) they result in various health, psychological and social benefits. The first thematic part concludes with a chapter by Nives Ličen and Dušana Findeisen titled *Why Not Together? Intergenerational Education and Learning*. The authors discuss the key elements of intergenerational education and learning that are associated with the characteristics of community education, and bring forward the characteristics of intergenerational practice at the Slovenian Third Age University.

The second part of the monograph consists of four chapters addressing the issues associated with informal learning in public space and active democratic citizenship. The chapter titled *Informal Learning Is Not Informal Education?* by Veronika Thalhammer and Bernhard Schmidt-Hertha discusses informal learning in the community and public space. The authors’ findings show that learning in the community is characterised by blurred boundaries between learning and education and learning and teaching since both processes take place simultaneously and are inextricably linked, which is particularly relevant for understanding the peculiarities of this learning environment. The chapter *The Role of Adult Learning in the Community in Strengthening Democratic Participatory Practices* by Nikola Koruga, Tamara Nikolić and Aleksandar Bulajić discusses the characteristics of adult education in the community which has the potential to improve the democratic participatory practices, informal learning in public space and the role of public adult educator. It comes to a conclusion that learning in the community is an ongoing dialogue, a

process of creating, becoming and transforming the individual, the group and the collective self. The chapter titled *The Role of the Adult Educator in Promoting Learning and Action in the Public Space* by Meta Furlan draws attention to the consequences of the increasing privatisation and marketisation of public space and uses the concept of public pedagogy to show that interventions in public space trigger learning and that the task of adult educator is above all to open up public space to non-cognitive forms of knowing and being. The second thematic part of the monograph concludes with a chapter by Vida A. Mohorčič Špolar titled *Education for Active Citizenship*. The author discusses the dilemmas we face when aiming to define active citizenship and the fields and contents that such education should comprise by grounding active citizenship education on Arendt's definition of action and its association with human potential.

The third and final part of the monograph consists of two chapters on the professional development of adult educators and guidance and counselling in adult education. The first one titled *The Training of the Mentors of Higher Education Teachers in Competences for the Effective Management of Students' Practical Training* by Monika Govekar-Okoliš discusses the relevance of mentors' training for the effective management of higher education students' practical training and, based on the qualitative research, draws attention to the common professional, relational and communication as well as organisational and administrative competences necessary for effective mentoring. The second chapter *The Importance of Adult Education Guidance and Counselling for the Adult and for Society* by Tanja Vilič Klenovšek draws attention to the fact that the work by Sabina Jelenc Krašovec had a significant impact on the conceptual design of adult educational guidance and counselling for adults and society in Slovenia and that, thanks to her fruitful collaboration with the Slovenian Institute for Adult Education, such findings have been transferred to a greater extent to both the policy and practice of guidance and counselling activities in adult education.



## Povzetek

Monografija *Premisleki o izobraževanju in učenju odraslih: Andragoška dediščina Sabine Jelenc Krašovec* je nastala na pobudo andragoške skupnosti v Sloveniji ob veliko prezgodnjem slovesu dr. Sabine Jelenc Krašovec, izredne profesorice na Filozofski fakulteti Univerze v Ljubljani, ki se je od nas poslovila po hudi boleznini konec leta 2020.

Knjiga, v kateri tuji in domači avtorji njene teoretske ideje in prakso (kritično) reflektirajo skozi svoje raziskovalno delo in/ali prakso, predstavlja dialog z njenim pedagoško–raziskovalnim delom. Sestavljena je iz uvodnega poglavja in treh vsebinskih delov, ki jim je Sabina Jelenc Krašovec posvečala svojo pozornost: učenju in izobraževanju starejših v skupnosti, priložnostnemu učenju v javnem prostoru in udejanjanju dejavne demokratične državljskosti ter profesionalnemu razvoju izobraževalcev odraslih in svetovanju v izobraževanju odraslih.

V uvodnem poglavju, *Uvod v andragoško dediščino Sabine Jelenc Krašovec: Transformativna moč učenja in izobraževanja odraslih*, Borut Mikulec in Sonja Kump podrobneje tematizirata tri vsebinske dele knjige ter umestita andragoško dediščino Sabine Jelenc Krašovec v tradicijo kritičnega oz. radikalnega izobraževanja odraslih, saj je avtorica izhajala iz družbenokritične vloge izobraževanja odraslih, poudarjala njegov emancipatorni potencial ter razmišljala o mobilizacijski vlogi izobraževanja odraslih pri doseganju zelenih družbenih sprememb po večji družbeni pravičnosti.

Prvi del vsebuje šest poglavij, ki obravnavajo vprašanja, povezana z učenjem in izobraževanjem starejših v skupnosti. António Fragoso v poglavju z naslovom *Priložnostno učenje starejših odraslih v skupnosti: povzetki raziskave* izhaja iz rezultatov različnih raziskovalnih projektov, povezanih s priložnostim učenjem v skupnosti, in ugotavlja, da je priložnostno učenje osrednjega pomena za bolj kakovostno življenje starejših odraslih ter da bi morale skupnostne organizacije igrati aktivnejšo vlogo pri spodbujanju priložnostnega učenja, zlasti če delajo s starejšimi odraslimi. V poglavju z naslovom *Matična ladja: preučevanje strukture ene izmed novozelandskih moških lop* Barry Golding in Annette Foley teoretično in empirično preučujeta dejavnike, ki naredijo določeno moško lopo (*Men's Shed*) – učni prostor moških v lokalni skupnosti –, uspešno ter na primeru moške lope v Novi Zelandiji pokazeta, da igra v procesu njihovega ustanavljanja ključno vlogo koordinator, saj je slednji odgovoren za zagotavljanje prvotnega etosa moških lop, kakor tudi za dodajanje novosti, skladno s potrebami lokalnega okolja. Annette Foley v poglavju *Terapevtske virtualne pokrajine: preučevanje ospoljenih učnih prostorov med zaprtjem*

zaradi Covida-19 izhaja iz dveh večjih študij, ki preučujeta koristi ospoljenih prostorov skupnosti – ženske skupine obrtnic in moške lope – med zaprtjem zaradi covida-19 v Viktoriji (Avstralija), ter ugotavlja, da so bila, za udeležence moške lope in ženske skupine obrtnic, prijateljstva, socialne koristi ter skupna raba prepoznani kot pomembni tako v fizičnem kot spletnem prostoru, kar pomeni, da so terapevtski prostori učenja mogoči v obeh prostorih. V naslednjem poglavju z naslovom *Raziskovanje moških lop v Avstraliji: refleksije z nasprotne strani zemeljske oble: evropska obiskovalka in avstralski vodnik* Małgorzata Malec Rawiński in Barry Golding predstavljata ugotovitve etnografske raziskave na primeru moških lop v Avstraliji ter pokažeta, da moške lope in aktivnosti, ki v njih potekajo, pomagajo ohranjati blaginjo starejših moških ter stabilizirajo njihovo duševno, telesno in emocionalno zdravje. V poglavju z naslovom *Učne priložnosti za starejše v dolgotrajni oskrbi v domu: sistematičen pregled* Marvin Formosa opravi sistematičen pregled študij o priložnostih učenja v dolgotrajni oskrbi starejših odraslih ter ugotavlja, da so priložnosti za učenje sicer zelo omejene, a ko so na voljo (npr. učenje računalništva, vizualnih umetnosti, aktualnih zadev), prinašajo različne zdravstvene, psihološke in socialne koristi starejšim. Prvi vsebinski del knjige zaključuje poglavje Nives Ličen in Dušane Findeisen *Zakaj ne skupaj: medgeneracijsko izobraževanje in učenje*, v katerem avtorici razpravljata o ključnih elementih medgeneracijskega izobraževanja in učenja, ki ga povezujeta z značilnostmi skupnostnega izobraževanja, ter predstavita značilnosti medgeneracijskih praks na Slovenski univerzi za tretje življenjsko obdobje.

Drugi del monografije vsebuje štiri poglavja, ki obravnavajo vprašanja, povezana s priložnostnim učenjem v javnem prostoru ter dejavno demokratično državljan-skostjo. Veronika Thalhammer in Bernhard Schmidt-Hertha v poglavju z naslovom *Priložnostno učenje ni neformalno izobraževanje?* razpravljata o priložnostnem učenju v skupnosti in učenju v javnem prostoru ter ugotavljata, da so za učenje v skupnosti značilne zabrisane meje med učenjem in izobraževanjem ter učenjem in poučevanjem, saj se oba dogajata hkrati in sta medsebojno neločljiva, kar je pomembno za razumevanje posebnosti tega učnega okolja. V poglavju z naslovom *Vloga učenja odraslih v skupnosti pri krepitevi participativnih demokratičnih praks* Nikola Koruga, Tamara Nikolić in Aleksandar Bulajić razpravljajo o značilnostih izobraževanja odraslih v skupnosti, ki vsebuje potencial za izboljšanje demokratičnih participativnih praks, priložnostnem učenju v javnem prostoru in vlogi javnega andragoga ter ugotavljajo, da učenje v skupnosti predstavlja stalen dialog, proces ustvarjanja, postajanja in preoblikovanja posameznika, skupine in kolektivnega jaza. Meta Furlan v poglavju z naslovom *Vloga andragoga pri spodbujanju učenja in delovanja v javnem prostoru* opozarja na posledice vse večje privatizacije



in potrženja javnega prostora ter na podlagi koncepta javne vzgoje pokaže, da intervencije v javnem prostoru sprožajo učenje in da je naloga andragoga predvsem v odpiranju javnega prostora za nekognitivne oblike védenja in bivanja. Drugi vsebinski del knjige zaključuje poglavje Vide A. Mohorčič Špolar z naslovom *Izobraževanje za aktivno državljanstvo*, v katerem avtorica razpravlja o dilemah, s katerimi se srečujemo, ko želimo opredeliti aktivno državljanstvo, ter s področji in vsebinami, ki naj bi jih tako izobraževanje obsegalo, kakor tudi utemeljuje izobraževanje za aktivno državljanstvo na Arendtovi definiciji akcije in njene povezanosti s človeškim potencialom.

Tretji, zaključni del monografije vsebuje dve poglavji, ki tematizirata profesionalni razvoj izobraževalcev odraslih in svetovanje v izobraževanju odraslih. V prvem, z naslovom *Usposabljanje mentorjev visokošolskih učiteljev o kompetencah za učinkovito vodenje praktičnega usposabljanja študentov*, Monika Govekar-Okoliš razpravlja o pomenu usposabljanja mentorjev za učinkovito vodenje praktičnega usposabljanja visokošolskih študentov in na podlagi opravljene kvalitativne raziskave prikazuje, katere so skupne strokovne, odnosno-komunikacijske in organizacijsko-administrativne kompetence, potrebne za učinkovito mentorstvo. V drugem, z naslovom *O pomenu andragoškega svetovalnega dela za odraslega in za družbo*, Tanja Vilič Klenovšek pokaže, da je imelo delo Sabine Jelenc Krašovec pomemben vpliv na konceptualno zasnovo andragoškega svetovalnega dela za odraslega in družbo v Sloveniji ter da so se ob njenem plodnem sodelovanju z Andragoškim centrom Slovenije tovrstna spoznanja v večji meri prenesla tako v politiko kot tudi prakso svetovalne dejavnosti v izobraževanju odraslih.



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