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ABSTRACT

This volume on adult education surveys the present situation in the Flemish part of Belgium, reviews historical circumstances that have shaped Flemish adult education, and outlines some possible future developments. The Flemish Movement of the 1800's, university extension (from 1892), the social emancipation movements, Socialism, and endeavors by the public authorities since 1921, are stressed as historical factors. Several chapters deal with available leisure and its use (including mass media, sports, and educational pursuits) in different segments of the population; folk schools, residential adult education, and the work of voluntary associations aimed at special interest groups; characteristics and achievements of cultural centers and boards; the preparation of cultural workers; and inservice training for adult education. Consideration is also given to such aspects as neighborhood centers and community development; further education for out of school youth; publications, surveys, documentation, educational events, and other services of public bodies; and the role of physical education and sports. A bibliography is included, followed by a list of organizations, institutes, and services. (1y)

# adult education and leisure

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**Adult Education and Leisure in Flanders**

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Minister for Dutch Culture**

**Ministerie van Nederlandse Cultuur**

**Algemene Directie Jeugd en Vrijtijdsbesteding  
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## **Preface**

In the field of adult education and amateur artistic activities, Flanders can assuredly claim an exceptionally rich tradition ; this results, to some extent, from the extremely varied contribution made to both causes by a whole series of private organizations and associations.

The highly distinctive aspect which these activities undoubtedly present can be attributed to their close links with the Flemish Movement and the struggle to preserve specific features and a specific culture. This accounts, perhaps, for the fact that the paths travelled by adult education in Flanders have been fairly traditional for all too long, which in turn lays bare one of the reasons why we have lagged behind certain neighbouring countries.

But as befits a dynamic people, and one which is standing, moreover, on the threshold of entirely new vistas thanks to the prospects opened up by cultural autonomy, a radical change is now taking place. We are indeed witnessing the reshaping of tasks and functions, the introduction of up-to-date working methods, the installation of adequate and contemporary structures, the drafting of new institutional projects. The authorities are increasingly aware of the fundamental task they have to fulfil in this field, a task which is furthermore of the utmost importance for the future. They are endeavouring to provide the financial and other guarantees which should make possible, in a not too distant future, a full development of adult education work and of amateur artistic activities in as harmonious as possible a co-operation with private initiative.

The aim of this volume is not only to present a survey of the contemporary situation in the Flemish part of the country, but also to look back on the historical circumstances which have determined the sense and the contents of the work, and at the same time to outline the possible future developments. Some branches which also belong to adult education — evening school and correspondence courses — could not be dealt with for specific reasons, but this omission will be remedied in a later edition. A similar publication about Youth Work in Flanders can be expected in the near future.

When considering the situation in Flanders, the fact should not be overlooked that historical, social and political factors peculiar to Belgium have somewhat slowed down evolution in Flanders. During recent years however, we have been catching up steadily with our more advanced neighbours.

**Professor Dr. F. van Mechelen**  
**Minister for Dutch Culture.**

**R. Roels**

**Historical Survey of the Adult Education Movement  
in Flanders**

It is impossible to deal with the inception of a consistent movement for adult education among broad layers of the Flemish population without surveying the developments of adult education in other Western European countries. To a large extent, similar factors have been significant for these countries as well. The period of Enlightenment, the movements of national and social emancipation, socialism and catholic action, and others, have exerted their influence all over Western Europe.

We shall concentrate mainly on the development and the structure which the work of adult education has finally achieved by stressing the importance of these various factors. As the aim of the present volume is to provide information abroad, it will be necessary to give a historical outline of the present Dutch-language regions of Belgium which at this moment come under the heading of 'Flanders'. The French-speaking southern part of Belgium is increasingly called 'Wallonia'. The urban agglomeration around the capital, Brussels, which is the geographical centre of Belgium but is situated on Flemish territory, has become, as a result of historical circumstances, a bilingual region. In the eastern part of the country, there is a small German-language area.

#### **Flanders' historical position**

Belgium's Dutch-speaking population lives in the four Flemish provinces : East-Flanders, West-Flanders, Antwerp and Limburg, and in Brabant, of which the northern part is Dutch-speaking.

At the end of 1966, out of a total Belgian population of 9.560.000, 5.500.000 were Flemings. There are 60.000 German-speaking inhabitants. In 1963 the linguistic border, which separates the Dutch-language regions from the French-speaking ones, was laid down by law. The linguistic border itself has shown little variation for the last ten centuries. The grouping together of the regions which now constitute the territory of the Belgian State is, however, the result of centuries of evolution.

After the partition of the realms of the Emperor Charles the Great (900 A.D.) the borderline between the Holy Roman Empire of the Germanic Nation and the Kingdom of France ran from north to south right across the regions which were later to become the 'Netherlands' or Low Countries ; the counties of Artois and Flanders came under France, the other regions under the Holy Roman Empire. Present-day Flanders derives its name from the medieval county of Flanders, which covered a territory roughly equivalent to the present provinces of East and West-Flanders, a large region in the north of present-day France and in addition the present-day Zeeuws-Vlaanderen, the part of Zeeland south of the Scheldt River, which is now part of Holland.



The county of Flanders became particularly prosperous in the 14th century, thanks to the preponderant influence of the great Flemish cities like Gent, Brugge, Ieper and Rijsel (now Lille, in France) and smaller ones like Kortrijk, Oudenaarde, Aalst and Dendermonde. These cities had, owing to their economic prosperity, managed to acquire great power within the county of Flanders. They created the first forms of democracy in our regions, and their historic buildings and the treasures in their museums still bear witness to their former economic, cultural and political significance.

The present Dutch-language province of Antwerp and the province of Brabant, of which the northern part is Dutch-speaking, constituted, together with the province of Noord-Brabant, now a part of the Netherlands, the duchy of Brabant. The important towns in that duchy were Leuven, Brussels and Antwerp in Belgium and 's-Hertogenbosch in Holland. The Duke of Brabant was, in the Middle Ages, a vassal of the Holy Roman Empire of the Germanic Nation. The present-day Belgian province of Limburg, which corresponds more or less to the ancient county of Loon, had been united, since the 13th century, to the Prince-Bishopric of Liege, which also belonged to the Holy Roman Empire, but was not a part of the Netherlands.

The Dukes of Burgundy, in the 14th and 15th centuries, almost succeeded in bringing under their rule all the territories of the Netherlands (present-day Holland, present-day Belgium and the territories of present-day France ultimately annexed by Louis XIV).

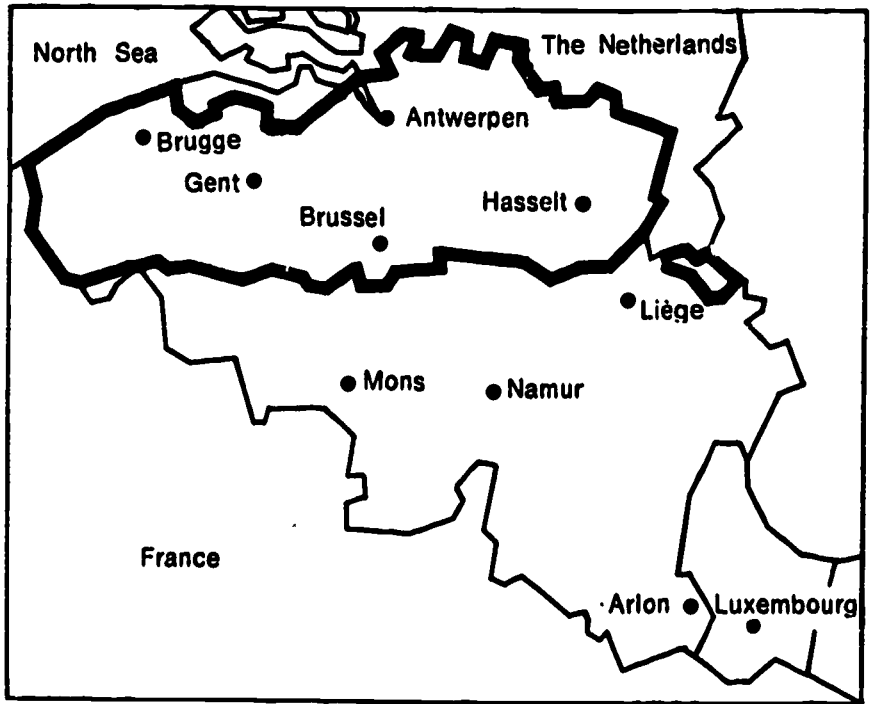
The Dukes of Burgundy had their residence in Brugge, which was then at the height of its economic and cultural prosperity.

The old county of Flanders maintained its key position under the Burgundians. The Habsburg dynasty, which succeeded the Dukes of Burgundy, reached the apogee of its power in the 16th century when, under Emperor Charles V, the Habsburgs managed to unite the Netherlands, the German-speaking countries and Spain and its colonial empire in Central and South America, under their crown. Antwerp then became the cultural and economic capital of the Low Countries, of which the southern part (Brabant and Flanders) remained the heart.

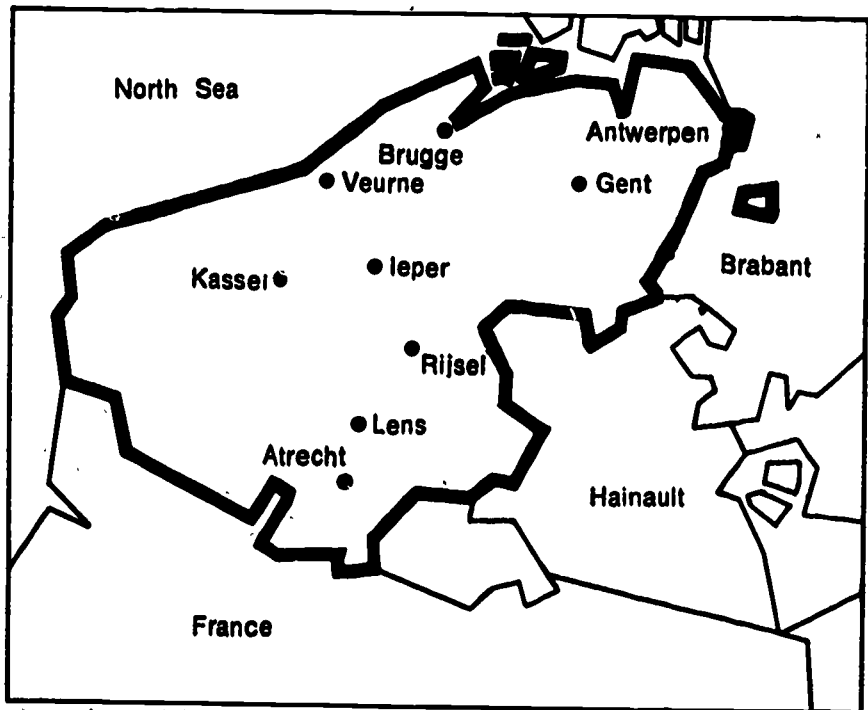
Only after the death of Charles V did the centre of gravity of the Habsburg Empire shift from the Netherlands towards Spain.

The Netherlands, in the second half of the 16th century and the first part of the 17th century had risen against Spain (the Eighty Years War), and in consequence, after the Peace of Münster in 1648, the northern regions, centred on the province of Holland, became independent, and the southern Netherlands

## Flanders



## County of Flanders



remained under the authority of Spain. After the separation of the Dutch-speaking regions, the North (the Republic of the United Netherlands) succeeded in acquiring enormous wealth (the 'Golden Century'). For the south, the separation was the beginning of a slow but constant regression, both from the economic and the cultural points of view, that lasted for two centuries.

By the 18th century, the greater part of the present Belgian provinces had been united under the authority of Austria (Maria Theresia and Joseph II) ; this unity was undone once again during the French period (1794-1814) by the incorporation within France. This short period was nevertheless a very important one because the process of Frenchification of the upper classes which had already started under the Burgundians but which had remained fairly limited, was hastened by the French government, with all the more efficiency since French culture and language were predominant and had, in many European countries, become the cultural instrument of the upper classes.

The Frenchification of the upper classes was to be the origin of the so-called „social language rift” which was to have a detrimental effect on the Flemish people which lasted until very recent times. The leading classes, which should have propagated the idea of Enlightenment and the liberation of the masses from ignorance and should have taken practical measures to this end, had been frenchified, and turned away from their social and cultural responsibilities towards the people. This is why popular education in Flanders lagged dozens of years behind, and we had to wait until 1814, when the Treaty of Vienna created the United Kingdom of the Netherlands. Only then, thanks to the beneficial stimulus provided by King William I, the first Dutch-language initiatives for popular education were taken.

After Belgium had acquired its independence in 1830, the first pioneers of the Flemish Movement, the so-called 'language lovers' picked up the idea of popular education which was to develop far into the 20th century. The development of popular education work was also due to the influence of other factors. This historical survey should be sufficient to show that the Flemish regions of Belgium have always played an important part in Western Europe in the field of culture, economy and politics but that there was a regression in the 17th and 18th centuries, our 'dark ages', under the influence of the separation between the northern and southern Dutch-language regions and the ever growing Frenchification of the leading classes. The Flemish Movement, however, was to furnish within the new Belgian state, the much needed idealistic motives which were to provide the

Dutch-speaking population, the Flemings, with the basis for an economic, political and cultural revival. This renaissance is now in full swing. It should be considered within the larger framework of the industrialization of the delta of the Maas, Rhine and Scheldt Rivers, and of the economic and cultural development of Western Europe.

**Factors which have influenced the birth and development of the adult education movement in Flanders**

**1st factor : The Enlightenment**

The Enlightenment as a spiritual trend, made the leading circles in Europe realize, from the second half of the 18th century onwards, that all layers of the population needed more instruction and education. As a first publication in Dutch, we should mention 'Over volksvoorlichting' (1793), a booklet by Johann Ludwig Ewald, translated from the German, which must certainly have had an influence in Holland. The first original Dutch publication (1788) is D. Hovens' address to a Society called 'Maatschappij tot Nut van 't Algemeen' : 'A few considerations about the moral possibilities of educating the lower ranks of our fellow-countrymen'. As a work of great influence and importance, we may quote the book published in 1802 by the same Society, and written by the baptist pioneer H.W. Van der Ploeg : 'Answer to the question : How important is the enlightenment of the people in the moulding of the people's morals ? Which are the general causes and those particularly relevant to this country, which retard moral progress ? And what measures could in this case and particularly in this country be most beneficial ?'

In the independent Dutch Republic, the Enlightenment certainly influenced efforts towards adult education. In what were at that time the Austrian Netherlands (the Southern Netherlands), the Enlightenment also influenced the minds of the leading classes. Joseph II's efforts in the field of education are well known. That sovereign, like King William I at a later date, was an exponent of the ideas of the Enlightenment. That the Age of Enlightenment did not promote the birth of a movement for popular education in Flanders as it did in Holland, where its influence resulted in the creation of the 'Maatschappij tot nut van 't Algemeen' (1784), is due to the Frenchification of the leading classes (nobility, higher church hierarchy and incipient bourgeoisie). This Frenchification developed intensely during the second half of the 18th century. The Burgomaster of Brussels, Verlooy, tried to fight it by drafting his 'Essay on the neglect of the mother-tongue in the Netherlands'. His complaint is undoubtedly another consequence of the Enlightenment. French domination for almost 30 years was a strong stimulus to Frenchification and it helped widen the gap between the leading classes and the people. When the Netherlands once again became one



country under Willem I in 1815, the authorities were as much concerned with education as with the economy. Willem I's linguistic policy, which tried to restore the Dutch language to its preponderant place in the Flemish regions, met however with resistance from the Frenchified leading classes. This misunderstanding over linguistic policy was to become one of the causes of the Belgian revolution. In the short period between 1815 and 1830, the seeds of the cultural revival of the Flemish regions had however been sown.

Under the United Kingdom of the Netherlands, eight Flemish cities had branches of the 'Maatschappij tot Nut van 't Algemeen'. H.J. Elias, in his 'Geschiedenis van de Vlaamse Gedachte', discusses the significance of the 'Maatschappij'. He draws attention to the fact that the branches of the 'Maatschappij' in the Flemish regions only had North-Netherlanders among their members, and were able to infiltrate the Flemish population only to a slight extent, or even not at all. Still, 'some, but very few noble-minded' Flemings are said to have cooperated, so that the 'Maatschappij' was important probably in an indirect way, to wit through the influence exerted by those 'few' Flemish members. The branches of the 'Maatschappij' were certainly the first expression in the Flemish regions of a conscious effort towards popular education. Jan-Frans Willems (1793-1846), teacher, writer, 'the Father of the Flemish Movement', is the symbol of the generation which awoke under the United Kingdom of the Netherlands to the consciousness of Dutch culture and was, in the young Kingdom of Belgium, to ignite among the Flemish population a trend towards cultural development. The first important organization for adult education in Dutch-speaking Belgium, the 'Willemsfonds', was named after him (1851).

### **2nd factor : The Flemish Movement**

When Belgium was born as the result of the 1830 Revolution, everything seemed to point to the fact that through the further Frenchification of the leading classes and of public life (education, economy, army, administration, justice, court, church were unilingual French), and through the lack of close contact with Holland, Dutch culture in Flanders was doomed to speedy disappearance. Until the years 1930-38 (linguistic laws to restore Dutch unilinguality in the Flemish regions), popular culture in Flanders underwent a process of degeneration which was manifest in the bastardization of the people's language.

Alongside the rise of the Flemish Movement, a social and cultural countermovement was started, which in the end, reached its aim. With the achievement of the so-called cultural autonomy and the efforts

towards cultural integration with Holland, the last stage has perhaps been reached in the fight to raise Dutch-language cultural life in Flanders up to European level.

Prof. dr. M. Lamberty testifies in this respect : 'The Flemish Movement, that is the movement of the Flemish-minded, pretended to be a linguistic struggle, a struggle for the language, to wit the popular language of the Flemings, Dutch, against the predominance of French. In fact, it was a struggle for the people itself, a struggle for life, for the growth and future of the Flemish people as a community.'

It was, from its inception, consciously or unconsciously, as Lodewijk De Raet (1870-1914) was to put it later on, directed towards a full deployment of the Flemish people's forces, by using the only possible tool : the people's language. The Flemish movement was the Flemish interpretation of a European tendency which elsewhere was called the surge of national sentiment. In Flanders, as elsewhere, it was characterized by interest in the people's character, language, traditions, customs, manners and folklore.

A new literature, in the vernacular, was born. For the people's development, the Flemish Movement had a very particular significance. The Flemish-minded did not wait for the state to intervene. They fought a three-cornered fight : they fought for the recognition and the use of the people's language in the state institutions and principally in the educational system ; they fought for recognition of the people's language in catholic schools as well ; they fought relentlessly in order to create, alongside the state and the church institutions, their own institutions. They have written, composed, published. They taught the Flemish people how to live and sing again in their own language.

Due to certain circumstances, the people who were their main preoccupation were not to be found among the Frenchified upper classes, but among the great mass of Flemish people who did not speak French. These masses were largely uneducated. The Flemish-minded now tried, by their own means, to educate these masses in their own language.

The fact that the Flemish-minded have become the pioneers of extra-mural education in Belgium, the pioneers of adult education, popular libraries and university extension, is therefore due to a convergence of circumstances which they had to face in Flemish Belgium.

It was this situation that led to the creation of societies for popular education, like the 'Willemsfonds', founded in 1851, and the 'Davidsfonds' which was founded later (1875) when the tension between catholics and liberals increased. This society was named after Canon Jan Baptist David, who fought :

alongside Jan Frans Willems in the 1830's.

The 'Davidsfonds' was later to overshadow the 'Willemsfonds' numerically but both societies have many features in common both in their methods and their programmes. They both concentrate on the publication and distribution of books and songs, the creation of public libraries, the organization of lectures and artistic performances and take the same stand on Flemish problems and so on.

It is evident that the Flemish Movement, as a movement of national emancipation has also exerted an influence on societies that were created at later stages. We find evidence of this in the creation of the 'Vlaamse Toeristenbond', the 'Vermeylefonds', the 'Algemeen Nederlands Zangverbond', the 'Stichting Lodewijk De Raet' and also social-cultural class organizations such as the 'Boerinnenbond' and the 'Katholieke Werkliedenbonden', which started as independent Flemish organizations. On the contents of the programmes developed by the societies for adult education, the Flemish Movement still has an important (and even an increasingly important) influence. When cultural, social, economic, political subjects are treated, many associations try consciously or unconsciously to consider them from a general Flemish point of view. This interest has also stimulated the scientific study of the socio-economic problems of the Flemish regions, and these studies have in their turn helped to solve the problems of popular development.

Beyond all ideological, social, geographical and political differences, most Flemish societies for adult education are linked together and inspired by their close ties with the Flemish Movement.

### **3d factor : University Extension**

An indirect consequence of the Enlightenment was the movement for University Extension, a movement born in England. Out of the urge towards adult education born of the Enlightenment, a movement was started in the English universities which was designed to spread learning beyond their own walls (extra muros). This is why 'extra-mural' departments were created, whose work nowadays is the keystone of English adult education.

The movement also spread to Flanders. Lodewijk De Raet, economist, sociologist and militant defender of the Dutch language in education in Flanders, was one of the first promoters of University Extension. In 1892, on his instigation, the State University of Gent created a people's university 'Hoger Onderwijs voor het Volk'. The scope of this society today is, however, very limited. A movement of greater significance is the 'Katholieke Vlaamse Hogeschooluitbreiding', which has the support of both teachers and graduates

of the Leuven Catholic University. This society created a popular university in Antwerp in 1897 and in 1907, it grouped various sections of other municipalities in a 'Algemene Katholieke Vlaamse Hogeschooluitbreiding'. In 1921, another institution was created in Antwerp, called 'Hoger Onderwijs voor het Volk', to act as a counterpart to the catholic university extension. In 1947 it was turned into the liberal-oriented 'Volksuniversiteit Maurits Sabbe'. In 1922, a socialist-inspired people's university also sprang up in Antwerp, which in 1946 became the 'Volkshogeschool Instituut E. Vandervelde'. Between the two wars Antwerp also had a 'Volksuniversiteit Herman van den Reeck', which had a Flemish-nationalist background.

All these institutions adopted the teaching methods of the University Extension period. In 1957, the last branch of this movement came into being, the 'Vereniging van volkshogescholen ter popularisering van wetenschappen en kunsten' of which some sections (particularly those at Mechelen and Brugge), can be regarded as local popular universities with organized classes.

Although the University Extension movement played an essential role in stimulating adult education in Flanders, its influence is limited to the period before and between the two world wars.

What are the reasons for this? In the first place, the Universities of Leuven and Gent have taken no direct responsibility for adult education, in contrast to the British universities, which took upon themselves the cost of extension lectures and offered the cooperation of their scientific staff. The British methods failed to penetrate anywhere in Western Europe, and certainly in Flanders. Institutions and methods cannot be transferred by wholesale from one country to another. The Scandinavian Folk High Schools have also failed to influence other countries beyond North-Western Europe. It is the entire culture of a people at a certain moment which determines whether or not certain new ideas can take root.

The success in England may have been partly due to the early institution of compulsory elementary education (in 1870), but it was also certainly due to the fertile cooperation with the 'Workers' Educational Association'. The other Western European countries followed the German example where adult education did not spring from the universities but from private initiative, with the cooperation of university teachers and tutorial personnel. In Flanders, popular universities have followed the German example. The real cause however lies elsewhere. If the Gent State University had given tuition in Dutch before the first world war, or if this tuition had been provided exclusively by Dutch-speaking teachers, then a real



university extension, after the English pattern, might have been created at Gent too, as it was at Cambridge and Oxford. But the fact that tuition was not given in the people's language, and was not even, on the whole, given by Flemings, has further widened the gap between the university and the people. The social gap was indeed widened by the language gap.

**4th factor : The social emancipation movements**

In Flanders, some organizations which consciously limit their activity to a particular category of the population, such as farmers, workers, independent middle classes, also fulfil an educational task. For some of them, this task is a marginal activity, running parallel with social work, the defence of economic interests, and so on, whereas for others it may be their only or their principal task.

The 'Boerenbond', created in 1890, can be regarded as the oldest Flemish class organization. Its purpose is 'the defence of the material and spiritual interests of the farming community'. In fact, it only turned its attention to education as opposed to mere professional schooling when the 'Boerinnenbond' was created in 1911. This however had the drawback that the educational movement was principally directed towards the farmers' wives and it is only in recent years that general education has become the object of special interest in the farmers' associations, mainly since the creation of the Cultural Department in 1957. In 1911, the (socialist) 'Centrale voor Arbeiders-opvoeding' came into being. Already by the end of the 19th century, workers associations had been created, which, apart from mutual aid in the physical sense, also had educational aims. Some progress however can be recorded mainly after the first world war, in the coordination of workers' activities in the social and cultural field. Thus, after the first war, organizations came into being, like the 'Socialistische Vooruitziende Vrouwen' (1919), the 'Kristelijke Arbeidersvrouwengilden' (1920), the 'Nationale Coöperatieve Vrouwenbond' (since 1951 also in Flanders) and the 'A.T.B. De Natuurvrienden' (1929). The 'Katholieke Werkliedenbonden', which only came into being in 1941 had been heralded by the 'Centrale voor Volksontwikkeling' (1931).

The middle classes began to take an active interest only after the second world war. In 1945 the 'Nationaal Christelijk Middenstandsverbond' was created, which wanted to protect not only the economic and social interests, but also the cultural interests of its members. It had originally operated on a unitary basis in Wallonia as well, but it soon turned into a separate organization for the Flemish part of the country (1949), based on a catholic foundation. Like the 'Boerenbond' its educational aims were first

expressed in the women's organization, the 'Christelijke Middenstands- en Burgervrouwen' (1950), after which the 'Nationaal Christelijk Middenstands-verbond' started a Cultural Department in 1960, in order to integrate cultural work among their overall activities.

Among the family movements we should also mention the 'Bond van Grote Gezinnen' (1921), which operated throughout Belgium until 1960, when it was split up into two separate and autonomous associations for Flanders and Wallonia. The object of the association was broadened and the 'Bond' developed into a general family movement with much more attention for adult education. It was re-named 'Bond van Grote en van Jonge Gezinnen'.

In all these organizations, attention has been focused on adult education mainly since the second world war, but they are still primarily concerned with the overall problems of these layers of the population. It should be admitted that some of the organizations we have mentioned, backed by a strong press of their own, central programming units and an extensive staff of professional workers, are doing good work in the educational field, mainly if one takes into account the fact that they succeed in reaching layers of the population which are traditionally difficult to interest in educational work. In this respect, foreign countries have something to learn from Flanders.

#### **5th factor : The socialist movement**

We have already shown that organizations for adult education on a socialist basis sprang from the struggle of the workers for their emancipation. Apart from the afore-mentioned 'Centrale voor Arbeiders-opvoeding' and the 'Socialistische Vooruitziende Vrouwen', there was the 'Workers' University' at Antwerp (1922), later re-named 'Volkshogeschool Instituut Emile Vandervelde' (1946), the 'Nationale Coöperatieve Vrouwenbond' (since 1924 in Brussels and Wallonia, and since 1951 in Flanders as well), the 'A.T.B. De Natuurvrienden' (1929), the 'Vermeylenfonds' (1945), the 'Federatie van Arbeiders Foto-en Kinokringen' (1957), the 'Socialistische Federatie van Cinéclubs' (1957) and, as a coordinating and consulting body, the 'Congres der Vlaamse Socialistische Cultuurwerken' (1956), now : 'Centrale voor Socialistisch Cultuurbeleid' (1968).

Compared with the Christian Workers Movement, it should be admitted that the socialist movement has not succeeded in developing its educational work, either for youth or for adults, as thoroughly as its other branches, such as the trade unions, the party, the mutual insurance societies, the co-operative movement, and so on. Various reasons can be

invoked for this, and among others its position as a political minority in Flanders. This is however neither the sole nor the main reason. The socialist movement could not, like the catholic organizations, rely on a large number of priests, who, as chaplains, constituted a solid framework which did not only take care of religious education. The rather limited interest which Belgian socialist quarters show for educational work is remarkable. A reaction to this attitude came from Hendrik de Man's 'ethical socialism', but with less results as far as our country is concerned. It is true that after the second world war, new associations came into being, mainly in the field of amateur artistic endeavours.

Socialist-inspired adult education work suffers mainly from a lack of coordination and independence, as far as programming is concerned. Structural changes are at present being prepared. It is hoped that this will improve its operation.

#### **6th factor : The authorities**

The public authorities began to take action in favour of adult education in 1921, mainly under the pressure of the workers' movements.

The Walloon minister Jules Destrée earned our gratitude in this field. On October 17, 1921, the Public Libraries Act was passed. A Royal Decree of September 5, 1921, created a 'Dienst voor Openbare Bibliotheken' with a section for so-called after-school activities, within the framework of the Ministry for Arts and Sciences, as it was then called. A Royal Decree of December 28, 1939, gave that Department the powers which had been given to the 'Nationale Dienst voor de vrije tijd van de arbeiders', which had been established by the Royal Decrees of July 27, 1936 and July 26, 1938. In 1946, this Department became a 'Directie van de Volksoopvoeding' and took control of the Departments for Adult Education and of Public Libraries.

In 1961, cultural autonomy was established, resulting in the creation of two separate ministries : one for Dutch and another for French Culture. The 'Directie van de Volksoopvoeding' was split the same year, and changed into a 'Algemene Directie Jeugd en Vrijtijdsbesteding', with as sub-sections : 'Nationale Dienst voor de Jeugd', 'Dienst voor Volksontwikkeling' and 'Dienst voor Openbare Bibliotheken'. Since that time, both cultural communities in Belgium have their own administration for Cultural Affairs.

Since 1963 the Ministry for Dutch Culture has been pursuing an active policy for the improvement of the cultural sub-structure, principally by creating so-called cultural centres.

The 'Hoge Raad voor de Volksopleiding', created in 1929, was reorganized in 1963.

The Flemish provinces too, initiated Departments for Cultural Affairs, and principally East-Flanders (1949), Limburg (1953), West-Flanders (1954) and Antwerp (1966) ; Brabant adapted its administrative services to developments in this field in 1964, when a separate Department for Cultural and Public Relations was created. Local authorities in Flanders, however, still show too little interests in their cultural task. With a few exceptions, there are no independent departments for Cultural Affairs operating as service-supplying organs under the local authorities ; by the end of 1964 there were only four of them. Since 1966 however they have gradually become more conscious of their responsibilities. Under the influence of the Ministry for Dutch Culture constant attention is now devoted to the creation of municipal cultural boards, whose task it is to bring about more coordination and co-operation among the cultural organizations of the communities, to advice municipal authorities, etc...

Finally, there is the 'Kultuurraad voor Vlaanderen', a private organization, created on the initiative of the permanent deputations of the Flemish provinces (1959), whose significance and authority as a consultative and advisory body, after only a few years of existence, has undoubtedly become very great, and which has also had a stimulating influence in the field of new cultural achievements, and particularly in the foundation of the action called 'Openbaar Kunstbezit in Vlaanderen', the 'Stichting voor de Culturele Integratie van Noord en Zuid', and others. This survey shows that the action of public authorities, although fairly recent, is increasing in importance.

### **Recent developments**

The tendency to renew, broaden and improve adult education work in new achievements, has produced results over the past few decades.

1. New private organizations have been created : 'Vermeylefonds', 'Stichting Lodewijk De Raet', 'Vereniging voor Beschaafde Omgangstaal', 'Nationale dienst voor filmclubs', the 'Centrum Rijckevelde', the 'Volkshogeschool De Blankaart', the 'Halewijnstichting', etc...

We should also draw attention to new ways of action, such as the residential adult education work (the 'Stichting Lodewijk De Raet' and the 'Blankaart' and the 'Centrum Rijckevelde'), neighbourhood work and the community organization work which is already being efficiently carried out in one region, the 'Heuvelland' (1966).

2. Separate and autonomous associations tend to merge with each other. Federations of music societies and choirs are being created. The Federation of Amateur Dramatic Societies has recently formed a joint body for consultation and advice, the 'Interfe-



deraal Centrum voor Vlaams Amateurtoneel' (1967).  
3. The creation of consulting bodies, like the 'Kultuurraad voor Vlaanderen', the 'Centrale voor Socialistisch Cultuurbeleid' and the 'Kontaktgroep voor Sociaal-Cultureel Vormingswerk'.

4. The creation or reorganization of various public departments, such as the provincial cultural departments.

5. Efforts towards overall Dutch cultural integration and closer ties between the Netherlands and Flanders have, from the beginning, been among the aims of the Flemish Movement. General Dutch-language co-operation at all levels of culture has increased rapidly and significantly in recent years: all-Dutch societies and periodicals (e.g. 'Volksopvoeding', Belgian-Dutch review), all-Dutch conferences (e.g. the yearly Conferences on Adult Education).

A 'Subcommissie voor Volksontwikkeling en Cultureel Grensverkeer' was formed within the 'Bestendige Commissie tot Uitvoering van het Belgisch-Nederlands Cultureel Akkoord', in order to stimulate cooperation between the North and the South in the field of adult education. In the so-called 'orange booklet': 'De Belgisch-Nederlandse culturele samenwerking in de naaste toekomst', the Permanent Committee of the Cultural Treaty has submitted concrete proposals to both governments with a view to all-Dutch cultural integration. Social and cultural educational work is regarded as very important in this context.

Private initiative has played a deserving part in the field of cultural integration.

Between the Federations of amateur dramatic societies in Holland and Flanders, there has been a contact centre for years. As far as adult educational work performed by associations is concerned, a contact centre has been operative since 1963.

6. In recent years, scientific research in matters connected with adult education has made great strides. For this purposes, a 'Centrum voor Andragogisch Onderzoek' was created in 1963. Occasionally, assignments have been given by the General Directorate for Youth and Leisure to university research centres. The organizations themselves devote more time to study and research activities.

7. There have also been favourable developments in connection with a more thorough study of educational work and more attention has been paid to the training of personnel.

The 'Stichting - Lodewijk De Raet' deserves great credit in this respect. By organizing seminars, week-end lectures and classes, it has spread new views, tested new methods and techniques etc... among voluntary and professional cultural workers. Thanks to their initiative, units such as the 'Centrum

voor Creatief Werk en Spel' and the 'Kadercentrum voor Cultureel Werk' were created. The instruction periods organized by the National Youth Service have also indirectly influenced adult education in Flanders.

In addition, initiatives have been taken, which are mainly or partially connected with the training of personnel in specialized fields, such as the 'Volksdanscentrale voor Vlaanderen', 'Jeugd en Muziek', the 'Halewijnstichting'.

As a direct result of these developments, we see that there is an urge to group local initiatives, to use new methods and techniques, to appoint professional personnel, to look for consultation and international contacts. This evolution is very evident, but it should be added that it is of very recent date.

## **Conclusion**

We hope that this short survey has clarified the evolution and the present structure of Flemish adult education. The factors which have been of a decisive nature in Flanders are valid for Western European countries. However important the Enlightenment and the socialist and catholic action movements may have been, the most decisive factor in our country has been the Flemish struggle for emancipation. This struggle, supported by the tendency towards more democracy which is characteristic of our society, has finally made it possible for a people, threatened in its very existence, to raise its status in Belgium and to catch up with neighbouring countries. At the same time it has saved its culture which had been impoverished and threatened for centuries and has given it new impetus. Flemish adult education has played a great part in achieving this result. The circles interested in adult education have inspired and encouraged the idealism that was required, have studied the Flemish problems and found persuasive arguments, which have led broad layers of the population to better realization of what culture is. All this had to be done in the teeth of obstinate resistance on the part of the upper classes and leading circles in the economy, politics, the church, the administration, the army, justice, and so on. This may explain why Flemish adult education is mainly the work of admirable private societies, and not of the universities as in Britain, or of the local authorities, as in Germany. However deserving and even remarkable the results may be which have been achieved over a period of less than a century and a half, these achievements should not conceal the weaknesses of the Flemish adult education movement. Flemish adult education has not been intensive enough but has been oriented towards the organization of meetings, lectures and one-evening artistic performances. This is a

necessary task, because it raises and maintains cultural interest among the population. It is however too short-lived and shows insufficient continuity and intensity, and is not systematic enough. It stands closer to the French concept of 'animation culturelle' than to the German 'Erwachsenenbildung' or the Anglo-saxon 'Adult Education'.

The social-cultural class organizations are conducting a more effective educative and cultural action, even if their educational task is sometimes only a non-essential one. They work on the basis of programmes made up by their study units, whose meetings are spread over the year (yearly themes), and which find support in a seriously organized press. Although they are not very intensive, they nevertheless aim at a certain continuity, a concentration on a small number of themes, and they are also interested in systematic working methods.

The systems most closely related to the German and British concepts of Adult Education can be found in Flanders in the popular universities and Folk high schools. Their number is however very small.

Nevertheless, it seems to us that nowadays all economic conditions are fulfilled to give adult education in Flanders the support it needs to elevate itself at a European level. This depends mainly of the authorities.

**J. Verhoeven**

**Leisure activity**



When, in 1963, the first broad survey was made of the leisure time budget and the ways in which leisure time is spent, this was not really the first time sociologists in Flanders had tackled this subject. Their various surveys had however been limited to small geographical units or to particular categories of the population. The 1963 survey was thus the first to cover the whole of Dutch-speaking Belgium, and to analyse how leisure time is spent. The survey was held at the request of the Minister for Dutch Culture. A second large survey was made in January-February 1965, but this investigation was solely concerned with the way leisure time is spent at week-ends during the winter. Both surveys were conducted by research workers from the 'Centrum voor Sociologisch Onderzoek' of Leuven University, under Professor F. van Mechelen.

The population considered for both surveys was made up of all Dutch-speaking Belgians, aged 21 to 65, who do not live either in the Walloon part of the country or in the Brussels metropolitan area (1).

In the 1965 survey, the scope was even more restricted, affecting only heads of families who met the above-mentioned requirements. In these two universes which differ to a certain extent from each other, representative samples were made. In the earlier survey, 2.000 people were selected by using random numbers, and 1.818 reliable interviews conducted, on the basis of a structuralized questionnaire.

In the more recent survey, the same method was followed, but only 1.000 people were tested and 969 of these tests were used for the computation of the results. The sample had been devised according to identical principles in the two surveys.

The number of local communities covered by the survey had been restricted in 1963 tot 125, and they had been selected in proportion to the number of municipalities belonging to five geographical types per province. In 1965, the survey was restricted to 100 communities. The other criteria remained substantially the same with one small difference : in 1963 five geographical types of communities were considered : the large town, the small town, the semi-industrial, the less rural and the rural type, while in 1965 four were chosen : the large town, the town, the urbanized countryside and the countryside. The urbanized countryside more or less corresponds to the semi-industrial and the less rural type.

The aim of these surveys was not to give a sociological explanation of the various ways of spending leisure time. The surveys only sought to find out how various social categories behaved during their spare time.

The main object of the surveys was descriptive. Which social categories were examined ? The

investigators turned their attention primarily to the various social categories, broken down according to sex, geographical environment, age, profession and educational level.

The actual object of the survey can be summed up in the following three questions :

1. How does the adult, still active Fleming spend his time ?
2. How does he spend his spare time ?
3. How would he really like to spend his spare time ?

Although these questions provide only a limited approach to the problem of leisure time, it is obvious that even this limited list of questions can hardly be answered fully. The present paper will therefore confine itself to the main facets of the object of this survey.

#### **A. Distribution of available time**

To obtain a picture of the importance of available leisure time, it would not do to limit observation to leisure time only, as this should be weighed against other ways of spending time. One week was chosen as an observation unit, and split up into four ways of spending time, according to the hours devoted to them per day and per week, to wit : working time, sleeping time, leisure (2) and partially leisure (3). Of the 168 hours which constitute man's weekly life, an average of 49 are devoted in Flanders to working and 64 to sleeping. There is an average of 35 hours of spare time a week, while 25 hours can be regarded as partially spare time.

Working time in Belgium is largely determined by law. Most wage-earners work under the five-day week system. It is therefore normal that 72 % of active men work less than 50 hours a week, if the eight-hour day is taken into account which is the usual working day for many people. The fact that 20 % of all active men still work more than 60 hours a week can possibly be ascribed to the very long working hours of farmers and the self-employed middle classes. 76 % of farmers and 56 % of the self-employed work more than 60 hours a week, while 91 % of all workers, 87 % of wage-earning middle classes and 70 % of the leading professional people work less than 50 hours a week (4).

There is little difference as regards working hours between people who have had an elementary education and those who have had a secondary education. They follow the general working time pattern. Those who have had higher education behave in a totally different way from those with a lower education level. Age and geographical environment have no significant influence on working time. Where overtime is concerned, the tendency is however disrupted : the younger generation (21 to 45 old) work considerably more overtime hours than the older generation (46 to 65). The highly educated workers

and people in leading positions show a difference in this respect as well. An average of 29 % of all active men work overtime.

For many wage-earners and self-employed people Saturdays and Sundays are not entirely leisure periods. In 1965 it was found that only 46 % of family heads never worked on a Saturday and 77 % never worked on a Sunday. It is obvious that this phenomenon is often related to the nature of the work. Service and farming require continuous work, even on Saturdays and Sundays. In Belgium, this is strongly linked to the legal status which governs the way the work is performed. Of the men who work as wage-earners, 55 % never work on Saturdays, while for the self-employed people, the percentage is only 12 %.

On Sundays, the situation is more favourable for both categories : 83 % of men earning wages and 53 % of self-employed people never work on Sundays. The differences between these categories are even bigger when the amount of working time is considered. Of those earning wages, only 11 % usually work a full Saturday, and only 3 % a full Sunday. For the self-employed people the respective percentages are 65 and 7 %.

The majority of women are still employed on domestic tasks. Contrary to what is often believed, most women have a shorter working day than men. More than half of the women devote less than 8 hours a day on weekdays to their housework. 43 % work more than 8 hours a day. The differences between weekdays and Saturdays are small. On Sundays, things are however entirely different. More than 79 % of women devote less than 6 hours to their housework on Sundays, which can therefore be regarded as a day of rest. The housewife's activity shows little variation according to age, but great variations according to education. Women with a higher level of education perform a lower average of household tasks than women with a lower education level. These facts can be supplemented by the data of the 1965 survey which show that women working at outside jobs still devote less time to household tasks on Saturdays than other women.

There are only slight differences in the time devoted to sleeping. Neither age, sex, geographical environment nor education level have a determinant influence on sleeping time. Only housewives and those unfit for work sleep slightly more than the other social and professional categories.

Partially leisure is also an almost constant quantity. Over 96 % of people have less than 6 hours daily, on Sundays as well as on weekdays. Contrary to sleeping and partially leisure, actual leisure time is linked with a number of social factors. The male has

32 hours of real leisure time a week, while the female has only 28.30 hours. On Saturdays and Sundays, men have 15 hours leisure, and women only 11.25. On an ordinary working day, the average is of about 3.25 hours spare time. This varies very little according to geographical environment, but does vary according to age, socio-professional categories and education. On Sundays leisure is the same for old and young alike, but it is considerably shorter for the younger generation on ordinary work days and on Saturdays. On weekdays, except for those unfit for work, most people in each socio-professional category have less than 4 hours leisure a day, to wit : 81 % among farmers, 75 % among self-employed middle classes, 74 % among workers, 71 % among the wage-earning middle classes, 60 % among housewives and 35 % among those in leading positions, while the average is 69 %.

On Sundays, these tendencies are exactly reversed, except for farmers, self-employed middle classes and housewives, owing to the nature of their work.

55 % of those in leading positions, 49 % of workers and 42 % of wage-earning middle classes have more than 10 hours of leisure on Sundays, while this is only true for 32 % of the entire population.

The assumption that the lower layers have more leisure than the upper ones is not verified here. A similar conclusion can be reached from differences in leisure hours according to education. During the week, there are no differences worth mentioning. On Sundays, leisure increases according to the level of education. The question can now be put whether traces of this greater amount of leisure can be found in spare time activities.

## **B. Spare time activity**

### **1. Entertainment**

Under this heading we group a number of ways of spending leisure which can only be pursued outside of the home, such as the cinema, the theatre, opera, concerts, variety shows and the circus.

Although the number of cinema-goers decreases every year (5), approximately 46 % of all adult and still-active Flemings frequented cinemas in 1963. In the 1965 survey the percentage was only 17 %, but the answers were only provided by heads of families who had to account for movie-going at week-ends.

Differences according to geographical environment are significant here, as cinemas are unevenly distributed in the various environments. The attendance varies from 31 % in rural areas to 70 % in large cities. The frequency of attendance by heads of families also decreases according to the distance between their homes and the theatre. Interest in films is also greater among younger people, to wit 54 % for the younger generation and only 35 %



for the older one. The same tendency was noted in 1965. As regards cinema attendance, there is a great difference between the wage-earning middle classes (69 %), those in responsible positions (59 %) and the workers (49 %) as against farmers (20 %), the self-employed middle classes (42 %) and housewives (44 %). The same phenomenon can be observed where the level of education is considered : 74 % of those who have had higher education, 59 % of those with a secondary education and 35 % of those with an elementary education. As far as heads of families are concerned, the existence of small children has a moderating influence. Many cinema-goers (40 %) do not, in fact, select their film. They go to the cinema without advance knowledge of the film they are going to see.

Theatres attract only half as many people as cinemas (23 %), and attendance is also less frequent. The chances of attending a stage performance are also lower. In rural areas, interest is considerably higher than in large cities, but on the other hand, quality is much lower in the country. There is practically no chance of attending a professional performance. There is very little difference according to age-groups, but the frequency of visits is somewhat higher among younger people than among the older ones. The attendance of stage performances by people in responsible positions (43 %) and in the wage-earning middle classes (38 %) is considerably higher than among workers (16 %) and those unfit for work (8 %). This tendency persists when frequency of attendance is considered. The education level also has a significant effect : 15 % of those with an elementary education, 32 of those with a secondary education and up to 50 % of the people who have had higher education attended at least one performance in the past year. When the frequency of attendance at theatrical performances is considered, there seems to be the same link with the educational level. The same phenomena are noted in the survey among heads of families (1965). This survey also shows that, contrary to expectation, the existence of children does not influence theatrical attendance.

All these figures show little relevance to the relationship between the theatre and the cinema among the population when both are equally accessible. The survey has however shown that motion pictures (52 %) are more attractive than plays (36 %) when the people are free to choose either a 'good' play or a 'good' picture. This is not true everywhere. In rural areas, preference goes to the theatre (47 % against 40 %). In addition, it is also found that the preference shown for the stage decreases in the same ratio as the community becomes more of a

town (from 47 % to 24 %) and also that preference for motion pictures increases (from 40 % to 66 %).

A more active way of spending leisure time is play-acting itself. Almost 3 % of those questioned belong to some kind of company.

Another form of entertainment that arouses even less interest than the theatre is the opera (11 % of the people questioned). This is certainly connected with the practical difficulty of attending an opera performance, as opera houses in this country are only to be found in the larger towns. Only 2 % of the inhabitants of rural areas attend opera performances compared with 20 % of the inhabitants of large cities. That interest in the opera is also linked to other elements appears clearly from the following figures. While 29 % of the people in leading positions and 23 % of the wage-earning middle classes occasionally attend an opera performance, the percentage is much lower for the other social groups (for instance 6 % only of the workers and 2 % of the farmers have ever attended an opera performance). The percentage is 43 for highly educated people, 16 % for those with secondary education and only 5 % for those who have had elementary education.

Music finds its way to the people through various channels, such as radio, brass and other wind instrument bands, orchestras. More than 32 % of those questioned have at some time attended a concert by a band, while only 15 % sometimes listen to a professional orchestra. This does not happen very frequently. Only 20 % had attended a band performance during the last year, while only 8 % had attended a concert by a professional orchestra. It is obvious that the latter is more frequently the case in town than in the country. Brass bands are more attractive to the countryman than to the townsman. Age is not an important factor, while professional activity and the level of education affect attendance at concerts given by professional orchestras, but have no effect where brass bands are concerned. Only a few people play an instrument. 15 % of the men and 5 % of the women considered devote part of their spare time to this. Almost all instrument-playing women play the piano. Among men, there is a greater variety. 31 % of instrument-playing men perform in musical groups.

Variety shows (32 %) and the circus (35 %) have a greater attraction for the population than the theatre, particularly for the younger section of it (respectively 40 and 38 %). Interest among the various professional categories is also different from what has been described so far. Wage-earning middle classes (43 %) and workers (37 %) are considerably more attracted by variety shows. The same is true for circus attendance : 42 % for workers and 39 % for

wage-earning middle classes. Education bears a positive relation to the attendance of variety shows but a negative one to the attendance of circus performances. 26 % of the highly educated people and 35 % of those with a low degree of education occasionally go to the circus.

## **2. Television**

Television offers all the forms of entertainment we have just mentioned, but also covers much more ground. The importance of television in Flanders was already apparent in 1964, when a census showed that there were 151 TV sets per 1.000 inhabitants in Flanders, whereas the figure for the whole country was only 129. Neither can the frequency of television-watching be called slight : almost half of the entire Flemish population watches TV programmes every day, and only 13 % never watch. The assessment of programmes is rather positive. Only 1/3 of the population thinks the programmes are mediocre or bad. This is clearly demonstrated by the fact that only 10 % have no opinion when they are asked to indicate five programmes they think definitely good, and 46 % have no opinion when asked to indicate five programmes they definitely consider bad.

The frequency of watching varies very little according to sex or geographical environment. There is some variation according to age : the younger generation (90 %) watches more intensely than the older one (84 %). Among the latter, there are more assiduous watchers : more than 52 % of the older people watch daily, while only 44 % of the younger ones do. As compared to the 87 % average of TV-watchers among those questioned, there is a positive deviation for those in leading positions, wage-earning middle classes and workers. Farmers show less interest : 71 % watch TV but a large number of them watch very seldom (46 % as against an average of 28 %). The most assiduous watchers are to be found among housewives, and among those unfit for work, respectively 58 and 57 % (47 % is the average of all watchers). The number of watchers increases according to the level of education (83 % of elementary education and 93 % for secondary and higher education) but the frequency of watching decreases : 51 % of those with elementary education, 45 % of those with a secondary education and 28 % of the highly educated people watch TV daily. This tendency is confirmed by the assessment of programmes by the viewers : there are less people with no opinion among those who have been highly educated.

In 1965 similar facts emerged from the survey of heads of families. It is interesting to note that TV programmes are hardly ever a subject of family



conversation for 13 % of the people in leading positions, while this is true for 27 % of the middle class, 33 % of the workers and 42 % of the farmers.

### **3. Radio, record-player and tape-recorder**

Radio has become an object of daily use. It can be said that almost every family has its set, with only a few exceptions. The record-player is not in such general use. Only 30 % own one, and 25 % have a record collection. A tape-recorder is owned by 9 % of those questioned. These figures are confirmed by the survey of heads of families held in 1965.

Record-players and tape-recorders are mainly to be found in urban environments, among highly educated people and those occupying leading positions. It is also found that in Flanders 87 % of the population listen to the radio regularly, with greater assiduity among the younger generation (91 %) than the older one (84 %). Within the social and professional categories, there is a significantly stronger interest among the wage-earning middle class (92 %) and the workers (91 %). Education does not create any significant variations in listening habits.

What stations are listened to ? The B.R.T. (6) is the most popular (81 % of regular listeners). Next come Radio Luxemburg and Veronica (56 %), with a perceptibly higher interest rate among women (62 % of women) than among men (50 % of all men). The regional stations attract 40 % of the listeners, Radio Hilversum 20 %, the R.T.B. (7) 18 % and the B.R.T.'s Third Programme 7 % (8).

The impact of TV on radio listening habits was evident from the 1965 survey. It is significant, for instance, that 74 % of those who have no television set listen to the radio news, while only 48 % of those owning a TV set do. The fact of owning a TV set has had practically no influence on the interest in popular music via the radio.

### **4. Reading**

Probably the most frequent form of reading is newspaper reading. Only 14 % of those questioned state that they never read a newspaper. More than 66 % read a newspaper every day. This is more frequent among men (76 %) than among women (56 %), and is more frequent in the cities than in the country. Weekly papers are more assiduously read in the country than in town. 42 % of those questioned read a weekly, whereas 53 % read a magazine. In this field, interest is greater among women (62 %) than among men (45 %). And in this case as well, there is more interest to be noted in the cities than in the country. Monthly publications are read by 18 % of the population and reviews by 10 %. For the two latter types of reading, sex and geographical



environment provide no differences worth mentioning. Where age is concerned, there is little difference in the frequency of newspaper reading. This is not true where social and professional categories are considered, since among those who occupy leading positions, 82 % read a paper every day and among the wage-earning middle classes 72 %, as against 61 % for farmers and 55 % for those unfit for work. In this respect too, higher education is on a par with frequent newspaper reading.

In the survey of heads of families (1965), similar phenomena were observed. Illustrated papers attract less interest among farmers (44 %), but that same socio-professional category shows most interest in weeklies (77 %). Fewer people occupying leading positions read a weekly (38 %) but more of them an illustrated paper (79 %).

Books in Flanders have a relatively high significance : 44 % of those questioned read books. Among men, the figure is 48 % while for women it is 40 %. On an average each reader reads 14 books a year. 15 % read less than 7 books a year and only 3 % more than 52 books a year. The younger people constitute by far the most numerous group of readers (49 %) as compared with the other (37 %). Those in leading positions (73 %) and the wage-earning middle classes (72 %) have more book readers within their ranks than the other categories, and particularly the farmers (22 %). The fact that the level of education is not irrelevant hardly needs to be stressed. The figures show that 84 % of those with a higher education, 58 % of those with a secondary education and 32 % of those with a lower education read books.

Where do these books come from ? 57 % of the readers have their own library to draw from, 31 % go to public libraries, 26 % get books from friends or acquaintances, and only 4 % go to store libraries.

##### **5. Studies**

A more active use of their spare time is required of those who embark upon some kind of studies after their daily task is over. This is why they are not very numerous. Only 11 % of questioned men still study after their daily work, 7 % attend evening school, 6 % go to week-end seminars and 24 % attend lectures. More men study than women. Differences according to environment are not significant. Those according to age however are : a greater interest on the part of the younger generation can be noted. Social and professional categories and level of education show the same significant differences. Those occupying leading positions (47 %) and the wage-earning middle classes (37 %) are more numerous than the others among those who study after their work. This also goes for week-end

seminars and lectures. Where evening school is concerned, the percentage of the wage-earning middle classes (18 %) is appreciably above average. The sharpest differences are found among the various levels of education. The strong positive link : school education - post-school education appears quite clearly.

#### **6. Interest in forms of adult education**

The scope of this paper is limited to a few particular forms of adult education and especially the traditional organizations such as the 'Willemsfonds', the 'Davidsfonds' and the 'Vermeylenfonds'. 42 % of those questioned know nothing about these organizations. Women are more ignorant than men about them, and the older generation more ignorant than the younger. According to environment, there is little difference as to information about these societies. 94 % of those in a leading position and 84 % of the wage-earners know about them, as against 44 % of farmers and those unfit for work. The level of education is strongly determinant of knowledge about these organizations, to wit that the number of people with a correct knowledge increases on par with the level of education enjoyed. More than 16 % of those questioned are able to mention an organization providing adult education. There is little difference according to sex or to geographical environment, but there is a difference according to generations, social and professional categories and education level.

In Flanders, there is an extensive and generous range of societies, yet 1/5 of all men and 2/5 of all women do not belong to any of them. These figures increase when only active membership is considered : 75 % of men and 85 % of women are not active members of any society. Professional associations (53 %), cultural societies (33 %) and religious societies (21 %) are the most successful. Institutions for higher adult education are even less known : only 8 % know of these schools. Of these, only 22 % have attended them. They are mainly known in large cities (22 %). There are only incidental differences, according to sex or age. Of the leading professions (33 %) and of the wage-earning middle classes (30 %) a very much higher proportion know more about higher adult education. The same is true for those who have enjoyed higher education (48 %). 'Openbaar Kunstbezit in Vlaanderen' (9) was already known by 37 % of Flemings in 1963, only one year after its foundation. 21 % of all men and 16 % of all women can describe quite accurately the aims of this institution. It is better known in larger cities and by the younger generation than by other categories. According to social and professional categories and

education level, the differences show the same trend as observed so far : a larger proportion of people in leading functions (61 %), wage-earning middle classes (66 %), highly educated (80 %) and those with secondary education (47 %).

Museums attract few people. 55 % of all women and 45 % of all men have never visited a museum. Galleries are mainly successful in the urban environment. Museum visits are strongly stimulated by schools and conducted tours : 20 % of visitors are only visiting a museum thanks to them. Only 26 % of those who have ever visited a museum did so during the past year. 55 % know of some museum. Age, social-professional position and education level have a clearly discernible influence. Among the older generation and those with only low-grade education, the knowledge of a museum is strongly linked with a visit to one particular museum. For exhibitions (53 %), trade fairs (41 %) and yearly market days (38 %) the interest is fairly high. The two former are more attractive to city-dwellers, while the latter are mainly successful in the countryside. There is no difference according to age groups in the attendance of exhibitions, but there is one, where socio-professional categories and degree of education are concerned. For the latter two, the picture is the same as for the galleries.

#### **7. Sports events**

Sport as a way of spending leisure time is chiefly connected with the 'passive watching' of football matches and bicycle races. 44 % of the men go and watch local football events, 41 % watch cycling events. They are also the most attractive events to women (respectively 7 and 10 %). Football is a branch of sport that is followed with equal interest in all geographical environments. Basket ball, volley ball, tennis and swimming, on the other hand, are typical of the large cities. Interest in a particular branch of sport is not limited to watching on the spot. It is indeed a fact that 60 % of the population is 'interested' in football, 58 % in cycle racing, 31 % in swimming and 31 % in winter sports. This interest in sport is very much higher among the younger than among the older generation, with the exception of winter sports. For most, this interest is limited to TV watching. This goes for football in 93 % of cases and cycling for approximately 91 %. Only 8 % of those interested in football play themselves during their leisure time.

Farmers and housewives show the least interest in the various branches of sport. People in leading positions show the greatest interest in sport with the exception of cycling, which appeals more to workers. The watching of sports events on TV indicates little

difference according to social and professional categories where football and cycling are concerned, but not swimming. Swimming is also the sport practised by the greatest number : 33 % of those interested in swimming. Interest in football, swimming or winter sports increases with the level of education. For cycling, the opposite trend is noted. Football and swimming are more practised by people with high education level.

#### **8. Visiting relatives, neighbours and friends**

A relatively high percentage of the population never visit their relatives, neighbours and friends. Sex and geographical environment provide no significant differences. It can however be noted that visits are a more spontaneous thing in the rural environment. Visits are also more often paid by younger people than by older ones, respectively 67 and 59 %. Those in leading positions and the wage-earning middle classes show a greater proportion of these relationships (74 and 68 % respectively) than the self-employed middle classes (56 %) and the other socio-professional categories. People with a higher education level (81 %) differ in this way of using their spare time in a significant way from those with a secondary education (67 %) and those with an elementary education (59 %).

In 1965 it was found among heads of families that 53 % of them visit their parents, brothers, sisters or married children during week-ends. In 56 % of the cases these are family events.

#### **9. The family and leisure time spending**

For the family, the help given by the husband can be of great importance to the way the wife and children spend their leisure time. Thus, it can be noted that 54 % of all men help in the home, while at the same time, considerable differences are found between customs in the country and in town. In city environments, the percentage is greater. The help generally takes the form of dish-washing, running errands and looking after the children. For each of these three forms of assistance, the younger generation is more strongly represented. The wage-earning middle classes and the people unfit for working are the most disruptive elements in the traditional distribution of functions while farmers are the most traditional in behaviour. It can also be noted that those with a high education level behave to a lesser extent in accordance with the traditional pattern of distribution of tasks within the family. The family is for many people the ideal setting for particular ways of spending leisure time. In 1965, 75 % of heads of families called the week-ends the ideal period for doing something jointly with their family.



### **10. Holiday travel.**

43 % of all active Flemings travelled during their holidays in 1963. The percentage is higher among city-dwellers than among those in rural environments. They rarely go far, however. 54 % of the travellers go to the sea-coast, 28 % to the Ardennes, 25 % to the Kempen.

For 67 % the journey is limited to Belgium, and only 48 % go abroad. For the whole of the population, the figures are however slightly lower : 29 % travel within the national frontiers, while 21 % go abroad.

Participation in holiday trips varies significantly according to age, socio-professional categories, and the level of education. The highest figures are found among the younger generation (46 %), people in leading positions (68 %), the wage-earning middle classes (70 %) and the people with higher or secondary education (80 and 57 % respectively).

In 50 % of the cases trips abroad last longer than a week while those within the country last less. In 75 % of the cases, trips in Belgium are taken with the family, which is only the case for 60 % of trips abroad. Another feature is that the traveller in Belgium generally sleeps at home (30 %), while 20 % rent a flat and 19 % stay at a hotel. When abroad, people mostly sleep in hotels (62 %).

When age is concerned, there is little difference as to the length of the trip, but there is a difference when socio-professional and education levels are considered. Those in leading functions, the wage-earning middle classes and those with a high level education again come on top of the list.

### **C. Preferences in leisure time spending**

While we have so far mainly concentrated on what people actually do in their spare time, we should like to point out briefly what preferences people express as regards the way to spend their spare time.

If one assumes that people try to do what they find most gratifying, some deviations are to be noted. 16 % of all men derive most satisfaction from their professional labour and 79 % from some form of leisure, such as gardening (11 %), which takes first place, followed by training racing pigeons (6 %) and reading (5 %). If the assumption is made that more leisure time becomes available, the image changes : travel would take first place (18 %), followed by gardening and walking (6 % of men) and reading (5 % of men). Professional labour disappears entirely and pigeon racing would only attract 4 % of men. Women derive most pleasure from their home tasks (27 %), sewing and knitting (22 %), reading (6 %) and work outside the home (5 %). They would however like to spend more time on travel (17 %), sewing and knitting (17 %), walking (17 %) and reading (7 %). Travelling seems to be a desirable aim.

This is confirmed by the wish expressed by 47 % of those questioned to be able to go on a journey during the next year.

#### **D. Conclusion**

These few pages give only a very limited range of the survey results. Some survey objects have been left aside and some analyses have not been gone into thoroughly owing to lack of space. The general idea was to provide a picture of the way a number of social categories spend their spare time in Flanders. The greatest variations in the spending of leisure time are found among the different levels of education and the socio-professional categories. Almost constantly, a greater participation in various ways of spending leisure time is found to coincide with prolonged education. Among the social and professional categories the leading professions and the wage-earning middle classes are distinctly privileged. The assumption that the 'leisure class', which formerly consisted of people with a high personal status, is transferred to the higher status categories, is invalidated by this. Farmers almost constantly appeared as the category which participated the least in the forms of leisure time spending studied. A somewhat more favourable position is taken by housewives and the independent middle classes. The age categories show, in many cases, significant variations. The younger generation is more active than the older in the way they spend their spare time. Men also participate more frequently than women in most ways of spending leisure time. As far as the various geographical environments are concerned, a lesser participation in many forms of leisure spending is to be found in rural communities than in urban communities. The infrastructure is undoubtedly partly responsible for this, although it is not the only determining element.

(1) Members of the clergy and people physically or mentally incapacitated for a long period of time were excluded from the sample, as the way they spend their leisure time is obviously very different from the rest of the population.

(2) Leisure is the time that can be spent without regard for personal subsistence.

(3) Partially leisure is the time spent in commuting to and from one's job, to meals, washing and dressing etc., and to various ritual and ceremonial activities.

(4) The 1963 survey considers seven social and professional categories : leading professional people, wage-earning middle classes, independent middle classes, workers, farmers, incapacitated people and housewives.

(5) Cinema audiences fell in Belgium from 79,6 million in 1960 to 52,7 million in 1963 (Reference : **Statistisch Tijdschrift**, nr. 3, March 1965, pp. 542-554).

(6) **Belgische Radio en Televisie** : the Dutch language broadcasting service in Belgium.

(7) **Radiodiffusion - Télévision Belge** : the French-language broadcasting service in Belgium.

(8) This programme is only transmitted on F.M. and is principally meant for educated listeners.

(9) This institution offers its subscribers reproductions of works of art which are analyzed on special days and at special hours by radio and television.

Afterwards, the subscribers (about 40.000 in 1967) receive the texts which they can keep, together with the reproductions, in a special portfolio.

**R. Roels**

**Some organizations active in the field of adult education**



**This chapter is aimed at presenting a survey of the organizations which are active in adult education in Flanders.**

**They are very numerous. We shall therefore have to confine ourselves to a description of the main organizations which are active in all the Flemish provinces. We shall try to do it in such a way that the structure of Flemish adult education becomes fully comprehensible.**

**But first, we have to solve a fundamental difficulty. It so happens that the field of 'adult education' is considered in a broader or in a narrower sense, according to the country under review. Since the World Conference on Adult Education at Montreal (1960), the term 'adult education' has become the all-encompassing notion for all forms of educational influencing of adults, whatever the way may be in which this is done. This is why the notion includes : liberal adult education, higher professional training for adults, information through the mass communication media, the action of museums and libraries, etc... Most of the organizations with which we deal in this chapter come under the restricted interpretation of adult education, more in the manner in which it is used in England and as it was defined by Mr. Hutchinson, Director of the British National Institute of Adult Education : 'Adult education is taken to mean those forms of education which are undertaken voluntarily by mature people (in the United Kingdom meaning persons above the age of 18) and which have as their aim the development, without 'direct regard' of their vocational value, of personal abilities and aptitudes, and the encouragement of social, moral and intellectual responsibility within the framework of local, national and world citizenship'. This definition is a restrictive one and excludes valuable forms of adult education, such as professional training. Still, it delimits with precision the fields in which the organizations we are going to describe are active. Within the scope of this contribution, we are not going to deal with professional training in evening or week-end classes, education by correspondence and mass communication media, although personally we contend that these branches should be included in the overmantling term 'adult education'. A listing which really includes all forms of adult education, in the broad sense given to it by UNESCO, does not yet exist in our country. This would also be unfeasible within the scope of this contribution, as the fragmentation in this field is too great. The designation 'socio-cultural education of adults' which is used in the Dutch-language area, has acquired an acceptance which cannot be extended to all forms of educational influencing of adults.**

## **Classification**

In order to assist the foreign reader in getting a clearer picture of the nature of the work performed by the organizations, we have classified the latter as follows :

### **I. Voluntary associations not specially interested in one particular population section**

1. Voluntary associations with a broad cultural aim
2. People's universities
3. Residential adult education

### **II. Voluntary associations interested in a particular section of the population**

1. Rural population
2. Middle-class population
3. Workers
4. Family organizations.

### **III. Organizations for amateur artistic activities**

1. Amateur stage
2. Music
3. Folk dance and folk art
4. Amateur photography and film clubs.

### **IV. Other cultural organizations.**

#### **I. Voluntary associations not specially interested in one particular section of the population**

The only aim of these associations is the social and cultural education of adults. Their work is not specifically directed towards one particular section of the population.

##### **1. Voluntary associations with a broad cultural aim**

A number of these associations are membership societies, with a broad cultural activity. They organize lectures, forums, debating groups, exhibitions, they publish books, organize competitions for the promotion of good linguistic usage, arrange guest-performances by stage companies, cabaret evenings, run libraries, promote artistic self-activity, encourage their members to take part in cultural life, etc... The number and quality of their local sections are very dependent on the level and motivations of the local committees. They have a national secretariat with one or more professional appointees who advise local committees and extend help in various fields. The Foundations named after J.B. David, J.F. Willems and A. Vermeylen are usually mentioned together, as they use the same methods and advocate the points of view of the Flemish Movement, even if their action is based respectively on Catholic, Liberal-free-thinking and Socialist principles.

##### **The Willemsfonds**

The 'Willemsfonds', founded in 1851, is the oldest

**Flemish association for adult education. The association is named after Jan-Frans Willems, the 'Father of the Flemish Movement'. Initially meant as an instrument for the defence of the Dutch language, it has broadened its aims, so as to include adult education. Its basic principles are Liberal and free-thinking. In 1963, the 'Willemsfonds' had 81 local sections and about 6.000 members. An average 'Willemsfonds' section organizes from 6 to 8 events a year, among which lectures, a theatrical or musical performance, a film forum, an exhibition. The national secretariat publishes a paper for staff members, a yearly book on topical Flemish problems or an artistic subject, and a collection of songs. It also produces a few television programmes. In Brussels, where there is a shortage of Dutch-language schools, the 'Willemsfonds' organizes courses in the commercial sciences and in foreign languages. The 'Willemsfonds' also has some twenty sections especially intended for young people, aged between 17 and 25.**

#### **The Davidsfonds**

**This Foundation was created in 1875 and is named after Canon J.B. David, an enthusiastic worker for Flemish emancipation. It has a Catholic outlook. The 'Davidsfonds' has some 670 local sections, with a total membership of about 68.000. It is one of the largest Flemish cultural associations. The local sections usually have an activity which can be compared with that of the 'Willemsfonds'. The 'Davidsfonds' has however preceded the Willemsfonds and the Vermeylenfonds in its efforts for a renewal of its activities and in an evolution towards a more methodically performed work, particularly by stimulating cultural self-activity in small groups. The national secretariat awards annual prizes for literary works and ones dealing with local historical lore. The 'Davidsfonds' is also a very important book club. Up to 1965, it had published some 800 volumes. During recent years, it has also brought out musical gramophone records. The national secretariat also provides the local sections with various forms of assistance, such as advice about programmes, documentary material, staff training. It also produces a few television programmes every year. Since 1956 there is also a Junior section, the 'Jong-Davidsfonds', meant for young people between 17 and 25. In 1965 it had 74 sections, and a total membership of 3.284. The 'Davidsfonds' also publishes a paper for its members and one for committee members. The 'Jong-Davidsfonds' also publishes its own periodical.**

### **The Vermeylenfonds**

This association was created in 1945 and named after August Vermeylen, the first Rector of the Gent State University after it had become an entirely Dutch-language University. Vermeylen also was a prominent Flemish thinker. The Foundation stands for Socialist ideas.

Up to 1961, the 'Vermeylenfonds' had no local sections. Since that date, a few have been set up. It now has some 20 sections. The Vermeylenfonds organizes study sessions at national level, publishes work on artistic subjects, and also occasionally produces television programmes. Largely confined, until recently, to a group of Socialist and Flemish-minded intellectuals and artists, it has turned increasingly of late to adult education, as carried out by the 'Willemsfonds' and the 'Davidsfonds'. This will enable it to reach a broader section of the population.

## **2. People's universities**

In opposition to what happened in Great Britain and the U.S.A., the University Extension movement has not penetrated into Flanders. Until shortly before World War II, the usual language in the Universities situated in the Flemish part of the country (Leuven, Gent, Brussels) was French. When the University Extension movement started developing in England at the turn of the century, Flemish-minded University teachers tried to introduce something similar, but at the time, Dutch was considered by those in authority as a language unfit for scientific research and study, which was not the case in Holland.

Flemish-minded intellectuals then followed the example of the German 'Abendvolkshochschule', and set up associations for scientific and artistic vulgarization.

As the purest and most important examples of this form of adult education, we would mention the 'Katholieke Vlaamse Volkshogeschool' and the 'Volkshogeschool - Instituut Emile Vanderveelde', both at Antwerp. In a few Flemish municipalities, smaller People's Universities are operating. The People's Universities differ from most other cultural organizations in so far that they provide courses for a systematic transmission of knowledge.

**The Katholieke Vlaamse Volkshogeschool** was created in 1920. As the name implies, the institution stands for Roman-Catholic tenets.

Its courses are subdivided into three Faculties :

Group A : Faculty of Philosophy ; 9 courses

Group B : Faculty of Arts ; 17 courses

Group C : Faculty of Science ; 21 courses

In 1963, some 550 students attended the courses.



**The Volkshogeschool - Instituut Emile Vandervelde**  
This institution was founded in 1922 as a Workers' University, and is based on Socialist principles. Every year, there are some 600 students for courses which are subdivided as follows :

1. Social problems : economy, sociology, demography, etc...
2. Culture : philosophy, psychology, history of culture, art
3. Language courses
4. Natural sciences and techniques
5. Political questions
6. Law
7. History of the Workers' Movement
8. Physical training and leisure-time activities.

### **3. Residential Adult Education**

Some institutions for adult education apply the method of residential education. They organize one-week sessions for groups of some 20 to 30 adults. They are aimed at awakening the participants' sense of social responsibility, and also try to bridge the gap between the arts and the public.

Mention must be made of three institutions, of which two are 'Folk High Schools' and one a Centre for international education.

#### **Stichting-Lodewijk de Raet**

This institution was set up in 1952 and bears the name of Dr. Lodewijk de Raet, promoter of Dutch-language higher education in Flanders and pioneer of the socio-economic trend in the Flemish Movement. This important institution has an extremely varied range of activities. The latter can be outlined as follows :

#### **'National meeting place'**

Thanks to the organization of study sessions, information is provided about topical problems concerning both the Flemish community and Belgium. The discussion of these problems by representatives of various ideological tendencies, regions and age-groups is encouraged.

#### **'General Folk High School courses'**

These one-week courses are given to residential trainees and are mainly aimed at the personal socio-cultural education of the participants.

#### **'Management courses'**

These are meant for the professional training of the first-line management members of private concerns and public bodies. The courses include topics about industrial organization, human relations, oral and written reporting, etc.

### **'Extra-mural extension conferences'**

In order to reach those who cannot devote a whole week to a residential course, week-end sessions — aimed at discussing important social, economic, political and cultural problems — are also arranged, all over the Flemish part of the country. Owing to their repetitive value, these courses tend to create a new mentality among the population.

The 'Stichting-Lodewijk de Raet' has also created a few specialized associations :

The 'Centrum voor Creatief Werk en Spel' seeks to develop man's creative faculties ; for this purpose, it organizes a series of residential courses where teachers, youth leaders and cultural workers are trained in the spirit and the techniques of creative education.

The 'Kadercentrum voor Cultureel Werk' organizes courses for the training for all who bear responsibility for adult education, both in private societies and public departments.

The 'Europese Volkshogeschoolreizen' organizes study journeys both at home and abroad.

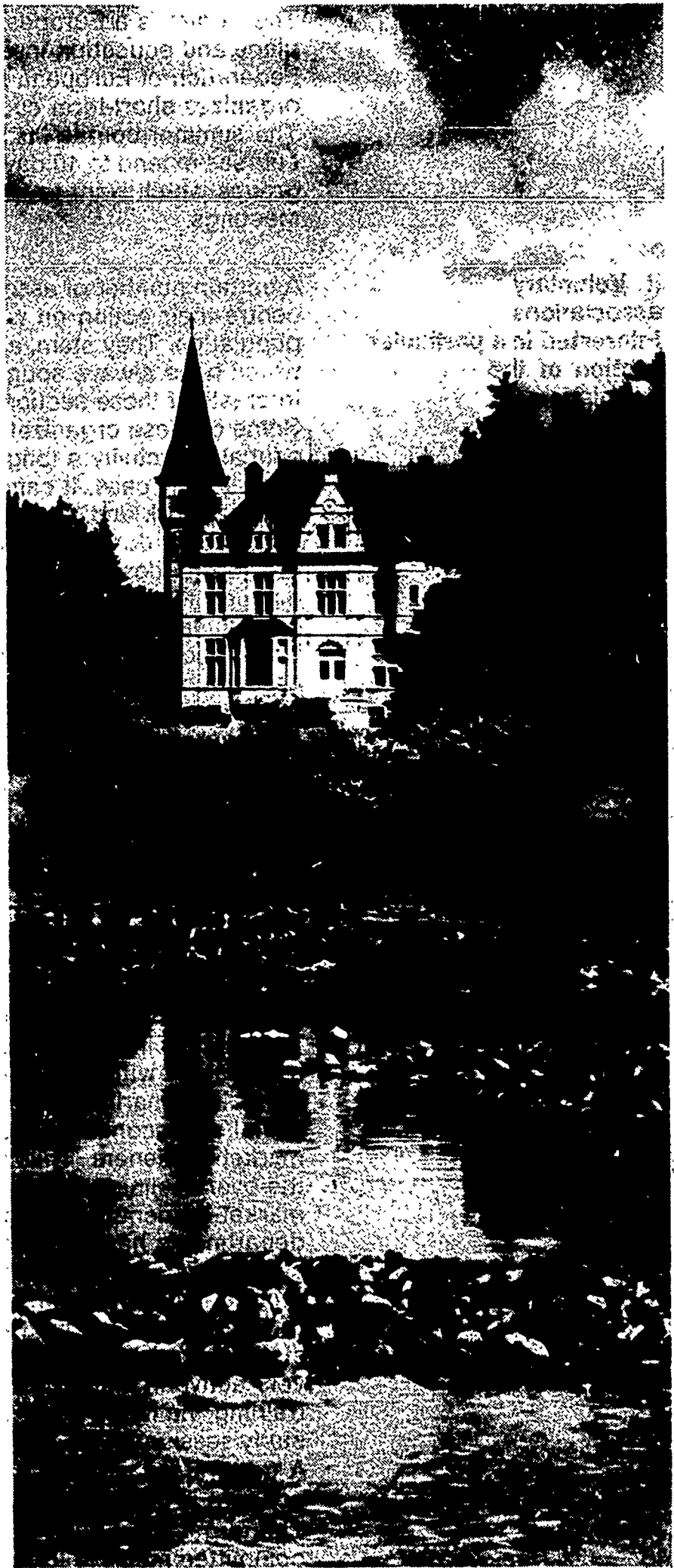
The 'Stichting-Lodewijk de Raet' has a central secretariat which prepares and organizes the programmes, with the assistance of some thirty regional committees and numerous voluntary teachers and group workers. In 1967 a total of 55 one-week residential courses, 10 study journeys and 98 week-ends were organized, for a total of 5.038 participants.

### **De Blankaart**

This Folk High School was set up in 1959 and is established at Woumen (West-Flanders). Alongside general Folk University courses, 'De Blankaart' specializes in education regarding the preservation of natural sites, which is made easier by the fact that it is actually located in a nature reserve. The institution also tries to promote the development of that part of the country in which it is situated. In 1967 the activity of this Folk High School reached a total of 123 days (distributed over one-week and week-end courses), with 907 participants. It also offers convention space to groups which organize their own conferences.

### **Centrum Rijkveelde**

This Centre was established in 1956. The name comes from the estate where the institution is established.



**Folk High School  
(De Blankaart, Woumen  
(West-Flanders))**

The Centre is a European and international meeting place and education institute, affiliated to the Federation of European Houses. The Centre organizes short-term courses of two or three days. The summer course lasts for three weeks. Some courses extend to 10 days. The Centre also welcomes groups which want to use its premises for their own meetings.

## **II. Voluntary associations interested in a particular section of the population**

A certain number of associations for adult education centre their action on well-defined sections of the population. They stem, as a rule, from organizations which have always sought to promote the overall interests of these sections.

Some of these organizations started their own education activity a long time ago. Others did so later. In any case, it can be claimed that concern for cultural work and adult education has increased enormously during recent years and that the task involved is dealt with in an ever more methodical manner. Most organizations see their task as a complement to the professional training and information which is provided either by the association itself or by affiliated organizations, or by the school system. Their programmes are mainly aimed at the development of their members in the capacity of husband or wife, parent, consumer, citizen, employer or employed. Most of these organizations have well-structured central secretariats with full-time professional workers and research departments for the central planning of the programmes.

### **1. Rural population**

#### **Kultuurdienst van de Belgische Boerenbond**

The 'Belgische Boerenbond' was set up in 1887. An association with a religious outlook, the 'Boerenbond' is primarily concerned with the defence of the social and economic interests of farmers and market-gardeners. This powerful organization groups the overwhelming majority of Flemish farmers and market-gardeners. A complete series of economic departments has been developed : purchase and sales co-operative societies, fertilizer plants, dairy-product works, banking institutions, insurance companies, etc... The 'Boerenbond' controls a huge staff of farming and market-gardening advisers and is very active in the field of professional information and training, via its weekly paper 'De Boer' and numerous study sessions.

A Cultural Department was set up in 1957; its main concern is the general education of the farmer class. The target it set itself is to appoint one (voluntary) committee member for cultural action in each of the



1.300 local sections or guilds. At the end of 1964, the 'Boerenbond' had 90.000 members.

#### **Boerinnenbond**

The 'Boerinnenbond' was created in 1911 on the initiative of the 'Boerenbond'. Attention is mainly centred on the religious and family education of country women.

In 1964, the 'Boerinnenbond' had some 1.200 local sections and 140.000 members. The local sections organize roughly four general assemblies per year ; at these assemblies, the problem singled out for the current year by the central programming committee is studied by way of expository or introductory addresses followed by debates.

Debating sessions for young households are also organized, as well as cooking and sewing lessons and instruction in personal grooming and education, etc... At regional level, the responsible committee members organize study sessions and days for religious meditation.

The central secretariat publishes a paper for the members and one for the staff, as well as a paper for young households. The members can obtain help from departments specialized in social work, family assistance, housing, information about domestic affairs and farming techniques, culture, politics and health.

## **2. Middle-class population**

#### **Kultuurdienst van het Nationaal Christelijk Middenstandsverbond**

This socio-economic organization established on a Christian basis, was created in 1947 as an autonomous organization covering the Flemish part of the country. It is an overmantling organization grouping a great number of professional organizations for independent workers and tradespeople.

The organization has some 400 local sections and 50.000 members. It possesses a central secretariat with various services and publishes a weekly paper. One of the services is the 'Cultural Department'. This was set up in 1961 for the purpose of studying the contemporary social and cultural problems of the middle-classes.

The Cultural Department concentrates on the spiritual needs generated by the exercise of various professions and on the social situation of the middle-class people, mainly in their capacity of self-employed workers.

The Cultural Department organizes study week-ends for members and staff members, trains those in charge of cultural work in the local sections and affiliated professional groups, offers assistance with the task

of planning entrusted to local sections and encourages regional working groups which promote the cultural activity of the local sections in their region.

#### **Christelijke Middenstands- en Burgersvrouwen**

This association was created in 1950 and grew out of the 'Nationaal Christelijk Middenstandsverbond' just as the 'Boerinnenbond' grew out of the 'Boerenbond'. Its aim is to group middle-class women in a Christian class organization, in order to study their specific social, professional, family, cultural and religious problems and to defend their interests. In 1963 the association counted 28.000 members and 244 local sections. Every year a theme is singled out, which is discussed in the local sections during a general assembly of members. In addition, there are special courses on family and household subjects. The central secretariat provides various services to the individual members and local sections, takes care of staff training and issues a paper for the members.

### **3. Workers organizations**

In the framework of their struggle for emancipation, workers too have created associations aimed at ensuring adult education within their ranks. These associations have close links with the similarly orientated trades unions.

In the same way as the farmers and middle-classes, Catholic workers have separate associations for men and women. The origin of this separation is that women's organizations are not only interested in female workers, but also in male workers' wives who do not work outside their homes. The field of activity of women's organizations is therefore wider than that of the men's.

#### **Katholieke Werkliedenbonden**

The 'Katholieke Werkliedenbonden' was created in 1941 and is meant for both manual and white-collar workers. As the name implies, the organization has a Catholic background. Some 1.200 local sections count approximately 140.000 members. The 'Katholieke Werkliedenbonden' is greatly interested in the formation of key-members, each of whom is responsible for some 10 ordinary members. Home visits paid by the key-members to the other members of their group are an important feature of the system. In the local assemblies, the key-members work out the programme. Study circles, which examine problems of great importance to the workers or to the whole society, occupy a significant place in local activity. The central secretariat prepares the yearly programme and organizes services such as : savings, holiday arrangements, housing, and publishes a monthly

paper for members as well as one for committee members.

#### **Kristelijke Arbeidersvrouwengilden**

This association was created in 1920 as an educative women's movement with Christian, social and cultural aspirations. It is meant for all women of the working classes.

In 1964 the association had 266.272 members and 1.020 sections. Like in the 'Katholieke Werkliedenbonden', great attention is paid to the training of the more than 20.000 key-members who regularly visit the homes of the ordinary members. These key-members receive a special periodical. The activity of the local sections is tuned to the requirements of the members in as far as these are felt to be justified by the local committee members. Starting from their reports the central secretariat drafts yearly programmes at national level, which are implemented at regional and local levels and are given the full backing of the association's publications.

The central secretariat has set up a number of specialized departments :

- the Practical School for Family and Household Training, which organizes series of lessons in the field of household training, physical training, etc. In 1963-64, 893 series of lessons were organized for a total of 14.281 participants.
- suitable activities for young women (discussion groups)
- family action : educational programmes for young couples (in co-operation with the 'Katholieke Werkliedenbonden')
- leisure and artistic education
- care of mothers and children (before and after childbirth), medical attention for babies and small children, etc...
- department for family assistance : 500 family workers and 200 assistants for elderly people are employed
- department for staff training.

The association issues three periodicals.

#### **Socialistische Vooruitziende Vrouwen**

In 1922, the National Union of Socialist Mutual Societies set up a section for women. It is, in fact, a mutual insurance society for women. The association has a Socialist background and has, in addition to its social and political activity, an educative one. This educative action is mainly centred on the organization of courses in household management, physical training, etc..., as organized by other women's associations. The association provides all kinds of services such as holiday arrangements, family assistance, holiday centres for youngsters, etc...

In the Flemish part of the country, the association has 350 local sections and a membership of 250.000. The central secretariat publishes a monthly paper.

#### **Nationale Coöperatieve Vrouwenbond**

This association with Socialist tendencies is mainly designed to educate women as 'consumers'. Since 1951, there has been a federation covering the Flemish part of the country, with a total of 57 sections and a membership of approximately 35.000. The local sections organize lectures, practical demonstrations and visits bearing both on household information and on social, pedagogic and overall cultural education. The central secretariat supplies whatever documentary material the sections require and offers advice when necessary.

#### **Centrale voor Socialistisch Cultuurbeleid**

The 'Centrale voor Socialistisch Cultuurbeleid' was created in July 1968. It replaces the 'Centrale voor Arbeidersopvoeding' (Centre for Workers Education) created in 1911 and the 'Centrale der Socialistische Cultuurwerken' which dated from 1956.

The aim of the 'Centrale voor Socialistisch Cultuurbeleid' is to serve the Socialist Movement in its efforts towards a full cultural development of man. To this effect, it promotes a sensible use of leisure time and encourages permanent education and an adequate use of mass communication media. The association considers the problems of cultural development and of leisure-time activity and looks for adequate solutions. It promotes and co-ordinates the activities of the affiliated organizations and institutions and represents them in official and private bodies. As already mentioned, the new association takes over from the former 'Centrale voor Arbeidersopvoeding'. In 1963, the latter organization had 11 regional committees and 170 local sections, run by some 900 voluntary workers. The Central Library Department runs more than 150 local libraries. In 1963, 47 training sections were organized for 1.034 members. In the field of general cultural activity, the association organized 737 lectures, film shows, theatrical performances, concerts, exhibitions, etc. The central secretariat publishes a monthly paper for the staff members.

#### **4. Family organizations**

##### **Bond van Grote en Jonge Gezinnen**

This League is an autonomous family organization for the Flemish part of the country since 1961, but has an earlier history going back to 1921.

The purpose of the League is to forward the interests of the households, in the economic and social as well as in the cultural sense. This association is one of the



largest in Belgium.

In 1964 there were 280.000 member-families in more than 1.000 municipalities of the Flemish part of the country.

The organization has a whole range of specialized departments :

— the Cultural Department promotes cultural life in the local and regional sections, by providing documentation about competent speakers, educative films, the organization of important artistic events, the production of broadcasts, the lay-out of printed matter and the organization of study days for staff members.

— the 'family school' is a centre for the pedagogic training of parents through lectures, but mainly through well-adjusted debating group methods.

— the 'family life' department provides information about the home and its running, games and toys for children, leisure-time activities at home, etc...

— the 'Consumers Club' department concentrates mainly on the enlightenment of families as consumers and sponsors some 80 consumers clubs.

In addition to providing all necessary documentary material and advice, the central secretariat publishes a number of periodicals for members and staff members.

### **III. Organizations for amateur artistic activities**

The Flemish part of the country is generously endowed with societies for amateur artistic activities. In spite of the competition represented by the cultural industries, mass communication media and holiday travel, these cultural societies maintain a considerable activity. Almost every Flemish municipality — there are more than 1.000 of them — has at least one brass-band, one choral society, one stage society, while in many of them there are also folk dance and folk art societies, amateur photographer or moviemaker clubs, a film club and an art club.

Over the years, most of these local societies have linked up in provincial and national federations. In this way, the affiliated societies can benefit from joint services such as the recruitment and training of competent staff members (stage directors, music conductors, officials, etc...), the publication of bulletins for members, the securing of discounts on the purchase of stage scripts, scores, photographic material, etc., contacts with authorities which grant subsidies, and the stepping up of artistic value thanks to the organization of competitions, staff training, etc... In many societies, there is in fact a tradition of general cultural development work by means of lectures.

Particularly since World War II, the federations have shown a growing tendency to consider their work

in terms of adult education. A shortage of paid staff members in the national secretariats is, however, a serious brake on the latter activity. At present, link-ups are being sought between different federations, which will perhaps enable them to ensure a better staffing of the societies.

### **1. Amateur theatre**

There are three federations: one of Socialist inspiration, another based on Catholic principles and one which is ideologically neutral.

#### **Federatie van Vlaamse Socialistische Toneelverenigingen**

Created in 1900, it has 60 sections with a total of approximately 1.000 active members in 1964. It is affiliated to the 'Centrale voor Socialistisch Cultuurbeleid'.

#### **Koninklijk Verbond der Vlaamse Toneelverenigingen van België**

This Union exists since 1908. It has no political nor ideological tendencies. In 1964 there were 378 affiliated societies.

#### **Nationaal Vlaams Kristelijk Toneelverbond**

This Union, which has a Christian outlook, was created in 1949. In 1964 it had 615 affiliated societies with a membership of about 18.000.

Together, these three theatrical federations group some 1.050 societies with a total of 25.000 active members. The Flemish amateur stage tradition is strikingly evidenced by these figures, and the more so when one remembers that many theatrical societies have disappeared during the past ten or fifteen years. In 1967, the three afore-mentioned federations constituted the 'Interfederaal Centrum voor Vlaams Amateurtoneel'.

### **2. Music**

In the field of amateur musical activities, Flanders has a tradition of wind-instrument bands and of choral societies. The brass and other wind-instruments societies came into being in the 19th century, in imitation of military bands. The peak period was the first half of the 20th century. Villages of 5.000 inhabitants sometimes had more than one band. The choral societies also look back on a long tradition, mainly through their association with the Roman-Catholic Church (church choirs), but many were also born under the impulse of the Flemish emancipation struggle and the Socialist

movement. Renewed interest in instrumental music and group singing has grown up over the past ten years, as a result of similar developments abroad. In this field too, there is a definite trend towards greater educative value and higher quality.

**Nationale Confederatie van Katholieke Muziekverenigingen van België (Fedekam)**

This Confederation was created in 1919 on a Catholic basis. In 1963, there were 575 affiliated societies.

**Muziekverbond van België**

This Union is ideologically neutral. It started in 1946. In 1963, 64.104 active members were affiliated.

**Vlaamse Federatie van Socialistische Muziekkorpsen en Zangkringen**

This Federation was created in 1952 and is affiliated to the 'Centrale voor Socialistisch Cultuurbeleid'. In 1964, the Federation was made up of 114 bands and 13 choral societies. Membership was around 5.000.

**Algemeen Nederlands Zangverbond**

This Federation was created in 1948 in order to promote folk songs and community singing. Every year, it organizes a mass Singing Festival (Zangfeest) at Antwerp, which attracts over 25.000 participants. As a Federation, it links up some 200 choral societies. It has tended, of late, to adopt the tenets of the international renovation movement in group singing, as had previously been done by the under-mentioned 'Halewijn Foundation' and 'Young Musicians'.

**Musicerende Jeugd**

Created in 1954, with the objective of encouraging the new pedagogical views and of promoting active playing and singing at school, at home and in cultural societies. The federation is mainly interested in a rejuvenation of teaching methods, and organizes regular courses for music teachers. Some 15 popular music-schools are affiliated to it.

**Halewijnstichting**

Set up in 1959 ; also aimed at encouraging the revival of playing and singing, mainly by organizing courses for tutors and directors. It also organizes the annual Antwerp Music Days. Various music schools for youngsters have been created by this Foundation.

**Jeugd en Muziek**

'Jeugd en Muziek' was started in Brussels in 1940. The Brussels example was also followed abroad, and in 1964 the International Youth and Music

Federation was set up in Brussels. In the Flemish part of the country, 'Youth and Music' has some 21 local sections. These sections encourage the formation of youth orchestras and the organization of concerts.

### **3. Folk dance and Folk art**

The folk dance and folk art groups are, as far as their origin and development is concerned, closely linked with the romantic youth-movement life of the period between the two World Wars. The movement continued however after World War II and is now also seeking renewal.

#### **Volksdanscentrale voor Vlaanderen**

Created in 1946 ; continues the pre-war tradition in this field. This association only has a few affiliated groups (13 in 1964) but it is particularly deserving as an institute for the training of instructors in folk dancing. It is ideologically neutral. It publishes a periodical as well as didactic material of all kinds. It organizes a number of educative week-ends and one-week sessions every year under the auspices of the Ministry for Dutch Culture.

#### **Werkgemeenschap voor Volkskunst**

Created in 1959 ; in 1964 it incorporated 13 folk art groups with some 300 members. Its activities embrace: folk dancing, singing, playing of music in the home, flag twirling, puppet theatre and artistic expression.

#### **Federatie van Vlaamse Socialistische Volksdansgroepen**

This Federation was officially created in 1964 and groups 16 folk dance groups. It is affiliated as a working group to the Workers Travel Association 'De Natuurvrienden'.

#### **Vlaamse Volkskunstbeweging**

This Federation was created in 1964, but already existed under another name since 1951. Not only folk dancing, but flag twirling, artistic expression in many varieties, folk songs and music in the home are practised in the affiliated groups. In 1964, it had 30 of these groups, with a combined membership of over 2.000.

#### **Vlaams Verbond van het Poppenspel**

This Union was created in 1962. The puppet theatre can have an educative value for both performers and public, and carries on a longstanding popular tradition. 134 puppet theatres were affiliated in 1964.



#### **4. Associations for amateur photographers and movie-makers, and Film Clubs**

Photography and film-making are typical artistic activities of the 20th century. These artistic activities are attracting large masses and are therefore of great importance to popular culture.

In the field of photography, the following federations are active in Flanders :

##### **Belgische Federatie van Fotokringen**

This Federation is active all over Belgium. In the Flemish part of the country, there are 89 clubs and some 5.000 members affiliated to the Federation.

##### **Federatie van Arbeiders foto- en kinokringen**

The Federation has 27 affiliated clubs and is part of the 'Centrale voor Socialistisch Cultuurbeleid'.

##### **Federatie der Amateurneesten van België**

This Federation was created in 1941, and 41 clubs are affiliated to it in the Flemish part of the country.

Apart from the above-mentioned associations for amateur artistic activities, some organizations are also active in the field of film-goers' education. The local sections organize showings of good films, preceded by a competent introduction or followed by a discussion. The national secretariats of the federations organize, for the benefit of the affiliated societies, joint services such as the provision of film periodicals, documentary material about important films, the rental of films, promotion material, study days for leaders, etc...

##### **Katholieke Filmactie**

This federation was created in 1930 and is officially accredited by the Belgian bishops for the purpose of film education. It has hundreds of sections in the Flemish part of the country, publishes a periodical, a rating of films, etc...

##### **Socialistische Federatie van Ciné-clubs**

This Federation groups the film clubs which are inspired by Socialist principles. The federation was created in 1957 and counted 35 Flemish film clubs in 1964. The federation publishes a periodical.

##### **Nationale Dienst voor Filmclubs**

This service was created in 1953 and counted 175 affiliated clubs in 1964. The service is mainly known for the showing of new and valuable films to club leaders, for its film library and its service of film rental.

#### **IV. Other cultural organizations**

A few more organizations are worth mentioning because particular aspects of their work are significant in the field of adult education or popular culture.

##### **Arbeiderstoeristenbond 'De Natuurvrienden'**

This is an association for social forms of travel. It was created in 1927 and is affiliated to the International Society 'Die Naturfreunde'. In Flanders, this association has 75 affiliated sections and some 20.000 members. Many of these sections conduct a dynamic cultural activity, by the organization of trips to cultural events, the staging of film and theatre performances, photography competitions, lectures, etc... The federation also runs a number of 'Natuurvrienden' hostels, organizes journeys and publishes a periodical.

##### **De Vlaamse Toeristenbond**

This association was created in 1922; in 1965 it had 263 sections and 102.758 members. The sections have their own cultural and social life and organize shows of slides, travel films, visits to cultural events, trips concerned with local lore... Through its own periodical, the 'Vlaamse Toeristenbond' promotes cultural life in Flanders. The national secretariat organizes journeys abroad for the members and is active in the preservation of urban and rural beauty spots.

##### **Verbond voor Heemkunde**

This association was created in 1941 and is aimed at a better knowledge of Flemish local historical lore. In 1964, the association had 45 local sections and 11.500 members. It publishes a periodical and monographs on local lore. Local sections study their own region, collect local historical artifacts, crusade on behalf of the preservation or restoration of beautiful urban and rural sites, organize lectures and day-trips.

##### **Vereniging voor Beschaafde Omgangstaal**

The cultural lag of the Flemish regions is still noticeable in an unsatisfactory usage, both in speech and in writing, of Dutch. This association has as its main goal the promotion of good Dutch usage. Created in 1953, it counted 7.000 members and some 25 local or regional sections in 1963. The association organizes colloquies, an annual promotion week and publishes a linguistic review.

##### **Humanistisch Verbond**

Created in 1951, the Union's aim is, in a predominantly Catholic Flanders, to group all non-religious persons, to contribute to their development and to

act as their spokesman. In 1964, the Union had 17 sections with some 9.000 members. Within its framework, various sub-sections are active, mainly for parents, teachers, youth hostels. The secretariat publishes various periodicals, produces radio and television programmes, organizes study days, etc...

**E. Goedleven**

**Cultural Centres and Cultural Boards**



## **Introduction**

On December 27, 1967, Mr. R.A. Van Elslande, then Minister for Dutch Culture, laid the foundation-stone of the Turnhout Cultural Centre. The decision to provide Flanders with a network of cultural centres was thus given its first practical implementation. Getting to the actual stage of construction had required four years of study and preparatory work.

### **I. The existing situation**

A survey made in 1964 by the Leuven University 'Studiegroep voor Kultuurbevordering' (Institute for Sociological Research) shows that the cultural sub-structure in Flanders no longer meets the demands of contemporary cultural work. Since the beginning of World War II, not a single new theatre has been built and no improvements worth mentioning have been made in any existing theatre in the Flemish part of the country, which has a population of approximately 5.500.000. The number of movie-theatres and public halls designed for small communities has decreased by several hundreds over the last ten years. The existing halls are generally in poor condition, badly maintained or unfit for modern use by reason of their floor distribution or dimensions. In no case can they stand up to a comparison with the comfort offered by practically any private home. In the Flemish part of the country, there are approximately 1.400 libraries of which not 2 p.c. offer sufficient space for the open-shelf system. For residential development work, there is only one University Extension which has its own premises. The Flemish part of the country does not possess a single up-to-date museum. One of Belgium's most important museums closes at 3 p.m. in winter, owing to deficient lighting, another important museum is partially closed in winter owing to lack of heating. Premises specially built for social and cultural formative activity and creative expression are virtually non-existent.

To sum up, it can be said that the existing cultural sub-structure is obsolete, in the first place because the buildings are old and badly maintained, in the second place because they are intended for outdated forms or antiquated methods of cultural work. It can be added that most of the premises intended for cultural work are, as far as their administration and their purpose are concerned, following an ideological pattern, and consequently are only accessible to a particular section of the population, to wit Catholics, Socialists or Liberals. This fragmentation prevents intensive use of the said premises.

### **II. A new idea : the cultural centres**

More than 80 p.c. of the existing cultural sub-structure belongs to private organizations. The regrettable condition into which this cultural sub-structure has fallen justifies the assumption that, in many cases,

private initiative is no longer capable of bearing the expenses it entails. This shows very clearly that an important part will devolve on the authorities, and more especially on the local authorities.

The authorities have become increasingly conscious during recent years of the part they have to play in promoting and distributing culture. This part does not however appear to lie so much in the actual organization of culture as in the indirect stimulation of private initiative. The provision of adequate premises is of course an important element. The Royal Decree of May 13, 1965 which provides that the State can grant the provincial or municipal authorities subsidies up to 60 p.c. of total cost for the construction of cultural centres, libraries and museums has proved exceptionally valuable, because it has created the impulse for new initiatives.

#### **A. Description**

A cultural centre is a building designed as a permanent rallying place for the various ways and means of expression of cultural work. By assembling them in one up-to-date building, they can be made to inter-react favourably, with the result that the total is more important than the sum of its component parts. The Ministry for Dutch Culture has set the standards for the lay-out of cultural centres. These centres, it is specified, should be designed so as to include six distinct sections :

##### **1. Reception rooms**

The visitor enters the cultural centre through a central area from which all or most of the other parts of the building can be reached.

In this central area, posters, calendars and other material display in a clear and attractive way what is going on in the life of the community concerned. This central area should be designed in such a way that it is adequate as a meeting place. In addition, it should be able to provide room for exhibitions. Facilities such as a booking office and cloak rooms should be housed in this area, and in some cases also a travel information bureau. A bar, possibly supplemented by a restaurant and guest bedrooms are also part of this area.

##### **2. Documentary material and information**

The public library, which constitutes an essential feature of the cultural centre, should include a library for youngsters, an open-shelf library for adults, a reading room and a record library, possibly also a film library.

The exhibition section in the cultural centre should be conceived in such a way that it can house not only art shows but all kinds of informative exhibitions,

such as industrial design, interior decoration, technical exhibits, and many others. In exceptional cases, a museum can also be part of a cultural centre.

### **3. Instruction**

In view of formative work with adults the cultural centre should be planned for the organization of study sessions, lectures, week-end seminars, etc... which means that appropriate accommodations should be provided.

### **4. Areas for self-study and creative activities**

Meeting rooms and rooms for group discussions, committee meetings, workshops for creative activities and others are an absolute necessity. Equally indispensable are rehearsal rooms for amateur groups concerned with acting, music, ballet, choir-singing, etc...

Class rooms and rooms designed for artistic instruction can be integrated into the cultural centre. In this case, some of the rooms used for artistic instruction can be used for creative expression or rehearsals.

### **5. Large hall**

Usually, the cultural centre will need a hall which can be used for multiple purposes : lectures, stage performances, music, dancing, etc... In these halls, it should also be possible to organize sound-film shows (35 mm-films).

### **6. Room for offices, technical equipment and storage**

Offices for the management, storage space for stage decors and show material, a small private parking lot, possibly accommodations for a janitor should also be provided.

This description is the materialization of what an ideal type of cultural centre should be.

In practice, this picture will have to be adapted to the nature, environment and number of people for whom the centre is intended. A cultural centre designed for a small population will obviously be rather small. In addition, the accommodations will be designed in order to meet the specific needs of that small community ; meeting and board rooms, reading matter, workshops, rehearsal rooms, etc... Owing to the local aspect of their activity, such cultural centres should be established in great numbers. Every community which can provide adequate social justification should be able to have a suitable cultural sub-structure, adapted to its specific requirements. Cultural centres intended for larger population groups

should comprise — in addition to the section set aside for local use, ample accommodations for important cultural events and for services of a geographically more extensive nature. These events and services set high demands in the administrative field, are meant for a large public, are very expensive and require perfectly engineered accommodation. For these reasons, only a restricted number of large cultural centres is possible and desirable. In big towns, it will appear advisable that important cultural centres should be supplemented by neighbourhood centres in the main sections of the town.

#### **B. Cultural centres as instruments of the democratization of culture**

Traditionally, democratization of culture means that cultural amenities are made accessible to as large a section of the public as possible. The cultural centres will certainly make a significant contribution to this way of democratizing culture. The building of cultural centres means a decentralization of the cultural facilities which up to now existed only in the big towns or were solely accessible to those who could afford long journeys.

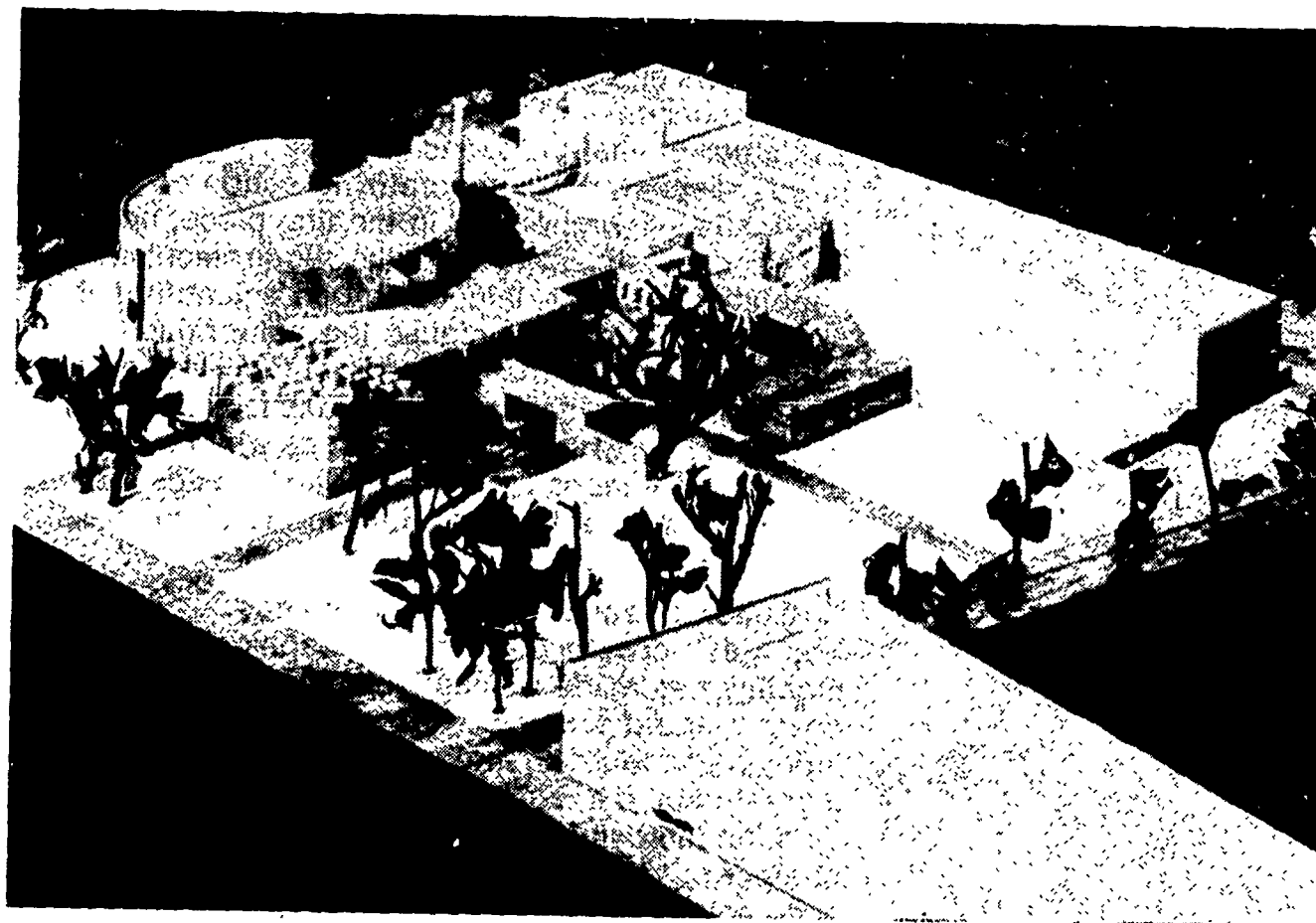
Investigations have shown that workers are deeply interested in libraries. Thanks to the library which is part of the cultural centre, this important section of the public, which up to now was little attracted to participation in cultural life, can be brought into contact with the cultural centre and all the activities which are going on there.

As far as the management of the cultural centre is concerned, there is a growing tendency to entrust it to somebody who has been trained in social sciences and public relations.

The cultural centres must attract as large a section of the public as possible. The way the centre is designed can play an important part in this respect. An example of what should be avoided in this regard is afforded by our older theatres : the provision of different categories of seats and of balconies evidences the desire to keep the various classes of the population apart ; as a result of the principle that those who pay less are not entitled to see or to hear so well, it is virtually impossible to get a proper view of the stage from at least 10 to 20 p.c. of the seats. The standards set by the Ministry for Dutch Culture for halls intended for cultural purposes are such that practically all seats offer an optimum view of the stage, so that one single price for admission tickets can even be considered.

In a more contemporary sense, democratization of culture can be defined as the promotion of those elements of culture which the people regard as concrete and vital issues at a given time. In this





**Model of the Cultural Centre of Turnhout**

context, the important person is no longer the man who knows everything or is capable of everything but the consumer of culture, who seeks the answer to a number of vital problems.

In this respect, the democratizing action of cultural centres is very important. In the first place, because the design is meant to meet the requirements of the population, as ascertained through scientific surveys. In the second place because the authorities constantly refer to the necessity of facilities for group discussions and meetings as well as for other facilities for self-doing which rather serve as a means of providing solutions for actual cultural needs than as a consumption of the prevalent forms of culture.

### **C. Cultural centres as meeting places**

The quick development of geographical and social mobility has made human isolation one of the most acute cultural problems of our time. By promoting 'human encounters', the cultural centre can contribute a great deal to a more human society.

This fundamental function of 'encounter' entails a number of consequences on the plane of accommodation. In the first place, the cultural centre must provide space specifically designed for encounters : a lobby, a bar, a hall for festivities, reception rooms, a dance floor. The design should be inviting and should be planned in such a way that it allows for intensive and unhampered use, also by younger people. Usually, this will be achieved by the use of strong and sober material and the avoidance of easily damaged luxury material.

The location of the centre also plays a major part. It is of importance that the building should be easily accessible, preferably situated in a neighbourhood where there is a daily and normal affluence of people (for instance the central district of a town, in the vicinity of a shopping centre or on the outskirts of a town, near the sports centre).

Encounters will be largely promoted by an open-door policy, in other words if the centre is freely accessible all day, even to people who happen to drop in out of curiosity.

In this way, the centre will also exert an attraction on the people who are not members of a particular group. There is indeed an important section of the population which is interested in cultural events but does not like being integrated in an organization. With a view to as universal as possible a development of mankind, integration or encounter between different forms of culture is very important. The library acts as the main catalyzer in this respect. To begin with, it reaches the greatest number of people. It makes the cultural centre a living concern, a place daily visited by many people.

The existence of a library will also have as a consequence that the centre remains open for many hours a day, and not only in the evening.

This means that the cultural centre, unlike other cultural institutions which are only accessible for a few hours a day on payment of an admission fee can practise an out-and-out open-door policy. Thanks to the library, the cultural centre can also become a top-ranking institution at a single go, by enabling the library visitors to keep in permanent touch with current events at world level. This will be far more difficult to achieve in the centre's other fields of activity. The library also has a direct link with all that happens at the centre. The music section needs records, scores, books on musicology, etc... For art shows, books on the plastic arts and art reproductions are required. Civic education entails the use of official documents and work on history. For the stage, scripts, works on stage direction, on make-up, on the building of decors are constantly needed. To sum up, there is not a single branch of cultural activity that does not require the use of a reference library. The library, through an easily obtained link with the schools, can also teach children to find their way to the library at an early age.

It is obvious that other forms of culture can fruitfully inter-act. We are thinking, for instance, of : civic education and cabaret, interior decoration and the plastic arts, fashion and the ballet, correct language and the stage, etc...

It is therefore not true to see the situation like this : various forms of culture, confronted with accommodation difficulties, are incidently and involuntarily compelled to co-exist in one single cultural centre. On the contrary, such a co-existence is one of the purposely sought objectives.

As a meeting place, the cultural centre can be compared to the Greeks' Agora or to the Romans' Forum, with this proviso that the climate in this country requires indoor space and that the existing town or village squares have become unsuitable as meeting places owing to traffic and noise.

#### **D. Designing and location**

The cultural centre must be designed so as to offer an engaging aspect. Architecturally, it should be an example of creativity and of the contemporary building trend. Far from generating complexes and inhibitions, the easily accessible accommodations it offers must tempt people to come in and take part in the activities.

It is essential however that the centre should offer amenities on a par with those the visitor enjoys at home.

The cultural centre will preferably be built on a site

which is easily reached by everybody. The location must also be justified from the point of view of town-planning.

Parking space in the immediate vicinity of the cultural centre is necessary. The building should also be easily accessible to trucks, for the loading and unloading of educational equipment, furniture, stage sets, show exhibits. Facilities should also be planned for making radio and television broadcasts or recording. To this effect, sites must exist for accommodating the large recording equipment in the immediate vicinity. The building must also be easily wired up for such purposes. When drawing up the plans, it should also be remembered that the premises and their various sections must be easily accessible to elderly people and physically handicapped persons. The building should also be designed in such a way that ulterior extension remains possible.

One of the provisions with regard to the construction of a cultural centre is that 2 to 5 p.c. of the building costs are to be spent on the integration of plastic arts works into the architectural design. This is new in Belgium, as up to now, the State did not grant subsidies for such purposes.

An important element in the design of a cultural centre is the idea of polyvalence. Each centre should be usable for many purposes. The various types of accommodation should also be usable for many purposes. This helps towards keeping building and maintenance costs within certain limits. A further consequence is that people with divergent poles of interest can get acquainted with each other and with forms of artistic expression with which they were not familiar before.

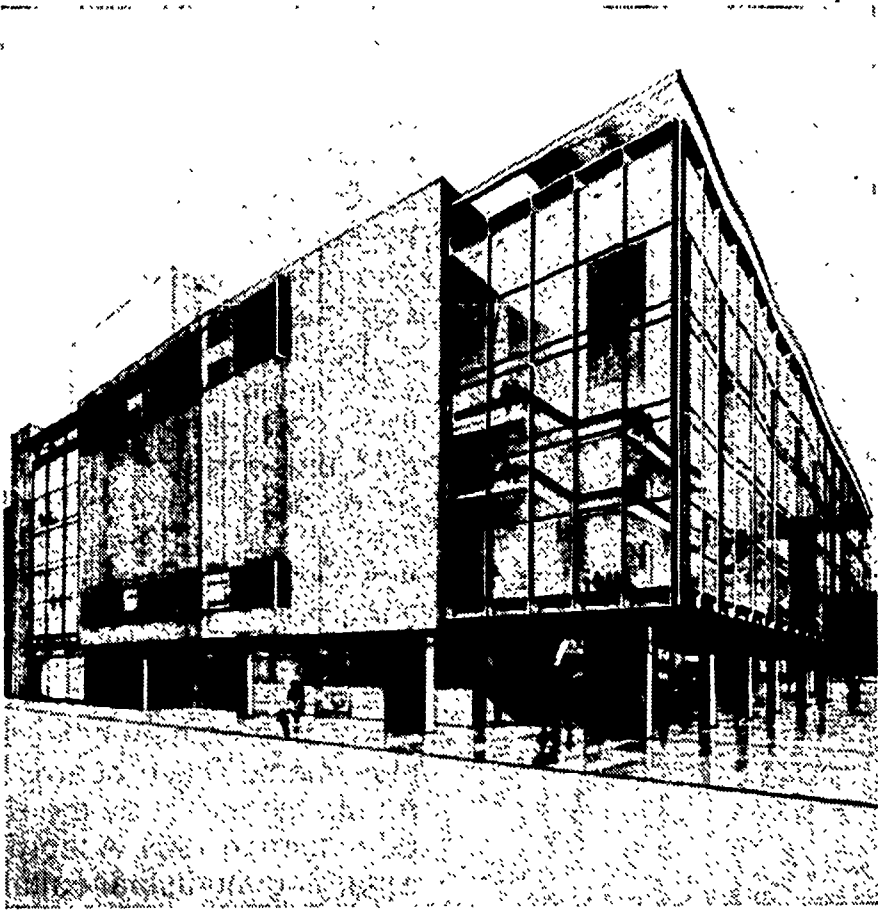
#### **E. Management. Cultural boards**

That a cultural centre should be perfect as a building is of course not sufficient. It should also be used in the best possible manner. For this, much will depend on the way it is managed. The municipality local authorities (i.e. the owners and the parties which bear the financial responsibility) will have to play a predominant part in the management.

On the other hand, private initiative will be indispensable for the organization of cultural work and its promotion among the most diverse layers of the population. A form of co-management by public authorities and private initiative is therefore a necessity.

The integration of private initiative offers to those who are active in the cultural field, a chance of making a supplementary contribution to the important aspect of social welfare represented by cultural promotion. Municipalities of a certain size will need a cultural officer capable of stimulating and co-ordinating





**Cultural Centre of Aalst**

action as regards the existing forms of private-initiative cultural activity, and who can occasionally take steps towards wider activities, beyond the scope of private initiative. As a result of the great variety of more or less active cultural societies, a dialogue with private initiative is only possible when the former have mutual contacts in a municipal cultural board. Through this cultural board, private initiative can be consulted about the planning and the management of a cultural centre. These cultural boards can also offer valuable services to cultural life outside the framework of the cultural centres. Willingness to co-operate in this manner is an extremely recent development amongst cultural societies in the Flemish part of the country. In various communities however, cultural boards have been created under the impulsion of the local authorities, and usually within the framework of preparations for a cultural centre. These boards have immediately proved beneficial. Many other communities are now quickly joining the movement. These boards usually meet the requirements set by the Higher Council for Adult Education in 1968. According to the 'Instructions regarding municipal cultural boards', a municipal cultural board is a centre for consultation between the various cultural societies which can offer each other such mutual assistance as the societies consider warranted in the prevailing circumstances. The cultural board operates as the representative body of the cultural societies and institutions. The cultural board's function is to stimulate local cultural life through the methods of consultation, mutual assistance, co-ordination and the initiating of new activities.

The municipality's cultural board has the following tasks :

1. to act in an advisory capacity towards the local authorities in matters connected with their cultural policy in its most varied aspects ;
2. to assure co-ordination in the operations of the local cultural societies and institutions (the drafting of a common calendar of coming events, the running of a joint advertizing bureau, etc...);
3. to act on occasion as a promoter, in some cases in conjunction with the local authorities, of cultural activities which are beyond the scope of individual cultural organizations ;
4. to organize surveys of local cultural life, to assess its level, and to make suggestions regarding its further progress ;
5. to accept assignments from the local authorities which are in line with cultural policy (such as organizing celebrations, publishing a calendar of cultural events, drafting a welcome pamphlet, etc...).

The cultural board is made up of representatives of

the cultural societies and of each group of cultural institutions (libraries, museums, theatres, schools of art, etc...). The members appointed in that capacity can co-opt a limited number of specially competent additional members. An alderman, preferably the one in charge of cultural affairs, will sit on the board. The cultural board consists of a general assembly, a committee and a secretariat. The general assembly groups all the members of the cultural board. It draws up the regulations, elects the committee and defines the latter's field of activity. It can distribute the cultural tasks among sections or working groups (for instance : general cultural affairs, general development work, artistic development and amateur artistic activity, libraries and museums).

The Committee, which deals with the day-to-day tasks, is made up of not more than fifteen members. It is constituted for a set period of time and is made up of a chairman, the secretary to the general assembly, the alderman and of a maximum of twelve members elected among the sections appointed by the general assembly, each section being represented by at least one member.

The Council of Aldermen must put an administrative official, in charge of secretarial work, at the disposal of the Committee and of the general assembly. This official discharges his function in accordance with the instructions given him by the Secretary of the cultural board, and is responsible for administrative operations. The administrative costs resulting from his appointment are borne by the local authorities. Thanks to the contacts which the various organizations have with each other within the cultural board, it has become possible to set up, for the cultural centre, a type of management which guarantees that no-one will feel debarred from visiting the centre because of his philosophical or political loyalties.

As the cultural centre is meant in the first place to offer room for cultural activities, and will only act in a complementary way as an organizer, the creation of a cultural centre represents a considerable way of assisting the cultural organizations.

#### **F. Planning**

Present legislation provides that, budgetary possibilities permitting, the State can grant subsidies for up to 60 p.c. of the total expenses for building, extending, transforming and repairing municipal and provincial libraries, cultural centres and museums. The same percentage applies for the purchase of land or premises intended for public libraries, cultural centres and museums. For 1967, 110 million Fr had been provided for the whole of the country, and for 1968, 120 million have been appropriated. Compared to the tremendous needs, this amount

is undoubtedly very modest. Careful planning is therefore required. In 1965, the Ministry for Dutch Culture requested the 'Studiegroep voor Kultuurbevordering', 'Sociologisch Onderzoek Instituut', at Leuven, to draft a structural plan for cultural centres in the Flemish part of the country. In this structural plan, priorities were set out, the areas to be served by the various centres were delimited, and for each area, the standing of the centre to be erected was indicated. Three kinds of centres were considered : district centres, regional centres and local centres. Among the latter, a difference should also be made between centres established in rural communities and district or neighbourhood centres in town. On the basis of this structural plan, the requirements of the Flemish part of the country worked out at : 5 regional centres, 120 district centres and 280 local centres. In order to carry out this programme over a period of ten years, the State would have to appropriate a yearly amount of 250 million Fr. The initiative for the construction of a cultural centre is usually taken by a municipality or a province. This makes a rigid implementation of the planning impossible. In actual practice the national authorities endeavour to induce communities where needs are very great to take first steps. For every application, a survey is made to see if the project submitted corresponds to the standards set for the centre in the structural plan, in other words to determine whether the cultural centre meets the needs as regards accommodation, of the community for which the cultural centre is intended. The State requires that the local authorities submit a preliminary report. This report should include :

1. a note concerning the motives for the application ;
2. a monography based on a report made after a socio-cultural survey regarding the cultural centre considered ;
3. a duplicate of the decision made by the local authorities, showing that they agree with the proposed construction of a cultural centre ;
4. a descriptive view of the project, based on the above-mentioned socio-cultural survey ;
5. a detailed side plan according to the official masterplan ;
6. a draft note showing the way the cultural centre is to be managed.

This note must show clearly that both private initiative and the municipal cultural board will be directly concerned with the administration of the cultural centre.

Cultural centres are the first kind of buildings in Belgium for which the State, prior to the granting of a subsidy, requires that their location and building should be justified on the basis of a scientific



sociological survey. In connection with this survey, the following instructions have been laid down.

'A socio-cultural survey is necessary when planning a cultural centre. In order to obtain a minimum guarantee about the scientific value of the survey, it is necessary that it should be conducted under the responsibility of an academically trained sociologist (holding a licentiate degree in Social Sciences). In order to reduce the cost of this survey, the local authorities can offer the sociologist the co-operation of local personnel. It is also necessary that the municipal cultural board or a working group appointed by that board, should be directly involved in the survey. The report of the survey should take the form of a monography. This monography must cover the following points :

1. Demographical situation of the community and of the surrounding communities which might possibly be regarded as coming within the sphere of influence of the initiating community. A survey of educational facilities in these communities.
2. An inventory of cultural life in the community and in the other ones situated within its sphere of influence. A list of youth and adult organizations with a schematic survey of their activities. A survey of the situation of Music Academies and Drawing Academies and of existing libraries. A note about cultural policy over the five preceding years (policy of subsidies, local initiatives, municipal services). Occasional cultural activities are to be included.
3. A survey of the needs as regards accommodation of the organizations listed. Survey of the accommodation the societies need on the basis of their present activities. Survey of the accommodation which the societies require for activities previously precluded by lack of accommodation. Assessment of cultural life in the communities, indicating the gaps which cannot yet be filled or which simply cannot be filled by the existing organizations. Survey of the accommodation needed to fill these gaps.
4. Survey of the attitude and wishes of the population in connection with a cultural centre. This survey can be conducted by an opinion poll, either verbal or in writing, or by a self-survey, made with the co-operation of the local organizations.
5. The communities with a sphere of influence exceeding 100.000 people are advised to find out whether this survey cannot be conducted by a centre for sociological survey.'

Although these instructions are of a fairly recent date, reports have already been drafted, in the course of a single year, for Sint-Niklaas, Waregem, Lokeren, Knokke, Dilbeek, Strombeek-Bever, Gentbrugge, Deinze, Machelen a.o. (about fifteen municipalities). Apart from their scientific contribution to the cultural

centre building programme, these surveys are primarily important on account of the way in which they sensitize public opinion. In this sense, the socio-cultural surveys are often a stage in the process of community organization. This process is necessary because the cultural centre must be useful to the whole community and because the whole population must feel that it has a share in its ownership. Hence the requirement that the population and the societies are to be involved in the survey, which turns the survey itself into something akin to a community self-survey.

The population and the organization can however only offer a positive contribution inasmuch as they are familiar with the problems to be solved. To achieve this, various symposia were held in 1964 and 1965. Various publications have been distributed free of charge by the Department for Adult Education of the Ministry for Dutch Culture. In most of the communities where there are plans for a cultural centre, the Department organizes at its own expense a study week-end on the theme of 'Cultural work in societies and communities'.

Television undoubtedly constitutes a major element in sensitizing public opinion and broadcasting information. Early in 1967 and in 1968 special programmes about cultural centres were broadcast in co-operation with the Dutch-language Television. In relation with these programmes, the Ministry puts debate schemes at the disposal of TV clubs and working groups interested in cultural centres. The programme in this series broadcast on February 13, 1967 was watched by 50 p.c. of all viewers. More than 400 societies had taken part in the special debating groups.

Apart from valuable data concerning the cultural situation in various communities, these reports show that the cultural societies have definitely come out in favour of pluralistic cultural centres. The debating groups also opted for joint management of the cultural centres by local authorities and private initiative.

#### **G. Supervision and assessment**

In this stage, very detailed standards are available for theatres and for public libraries. Standards for exhibition halls, socio-cultural development libraries and space for creative expression are being prepared. The above-mentioned instructions and standards provide a reliable basis for an objective assessment of the proposals submitted. In reality, however, these standards can only be indicative and each project must be considered on its own merits, as regards building plans, functional equipment and design. The final assessment and the final decision regarding

the functional development and the planning of the cultural centres rest with the Ministry for Dutch Culture, which accepts or rejects the projects. Constructional supervision and payment of the subsidies are under the control of the Ministry of Public Works.

The Minister for Dutch Culture is assisted in his decisions by a 'Commissie van advies inzake Nederlandstalige culturele centra', the Advisory Committee for Dutch-language cultural centres, made up of 4 sociologists (the chairman and three vice-chairmen), belonging to the Universities of Brussels, Gent and Dutch Leuven. The Committee is further made up of eleven members, specialists in the fields of libraries, theatres, socio-cultural work, films, exhibitions, plastic arts, architecture, town-planning, etc... This Committee, set up in 1966, has gained considerable authority in a relatively short time.

#### **H. Achievements**

Although the possibility of obtaining subsidies for the construction of cultural centres is a fairly recent development, it has nevertheless led to a great number of initiatives. On December 31, 1967, 69 communities had submitted an application for subsidies intended for the construction of a cultural centre. The Ministry for Dutch Culture has already approved 8 projects. By the end of 1967, credits had been appropriated for five projects.

Under the terms of a Royal Decree which was in force between 1957 and 1965, the State provided 60 p.c. of the costs for municipal and provincial libraries ; in the space of eight years, a total of 16 million Fr was allotted, which amounts to nearly 2 million a year for the whole country. Since the Royal Decree of May 13, 1965, which provides a state subsidy for libraries, cultural centres and museums, 30 and 100 million were allotted respectively in 1966 and 1967 for this sector for the Dutch-language part of Belgium only.

Of special interest is the fact that libraries, whether included in cultural centres or not, represent half of this amount. The libraries have therefore benefited very largely from the renewed interest for the cultural sub-structure resulting from information bearing on cultural centres.

With reference to increasing prosperity, longer school attendance and ever more abundant leisure time, the idea is gaining ground that cultural work, in its broadest sense, will become one of the main social tasks of the community.

During the UNESCO Conference at Montreal in 1960, it had already been admitted that after-school adult education would in the future acquire as much importance as present-day school education for

youth.

These tremendous needs will be met to a certain extent by the building of cultural centres. In the past, an adequate sub-structure was provided for important collective needs (for worship : churches ; for national defence : barracks ; for the sick : hospitals ; for education : schools). The significance of the cultural centres is that they can constitute a fundamental element for the development of a cultural sub-structure.



In the following considerations, the term 'cultural worker' is used to describe persons who have a full-time or part-time professional occupation in cultural work. It applies to persons entrusted with an educational task or with a task concerned with organization or policy, with the exception of merely administrative or secretarial tasks. Technicians employed by cultural institutions, technicians in film and projection material for instance, are also left out.

'Cultural workers' are therefore only those staff members whose professional activity consists in doing cultural work.

The term 'cultural work' is used in a very broad sense, and applies to the sum of organized efforts made in order to promote culture — whether subjective or objective — among individuals or among groups or communities.

The field covered by cultural work, and hence by the cultural worker is situated on two clearly distinct levels : private initiative and action at official level, of which the first, private initiative, is the older and more important.

The achievement of cultural work at this level takes on various forms. In the present considerations, attention will be devoted exclusively to those forms which are intended for an adult audience. A second restriction we want to make is based on the nature or the specific object of cultural work. A distinction can be made between general organizations for socio-cultural work or adult education and the specialized institutions designed for amateur activity in some form of art or creative expression media. Both kinds of cultural activity can be normally grouped under one broad and identical name, to wit : cultural work. In the following remarks, attention will only be paid to the different forms of adult education. Official activity connected with cultural work will only be mentioned sporadically, and only when the authorities happen to maintain a concrete relation toward the field of socio-cultural work at the level of private initiative.

In the private sector, cultural work is mainly the result, and is still being maintained and developed to a great extent by a very extensive network of staff members who devote themselves to this task on a completely voluntary basis and out of pure idealism. A survey conducted a few years ago on behalf of the 'Kultuurraad voor Vlaanderen' gives for the first time a good picture of the scope which this activity of non-paid staff members embraces. This survey shows for instance that approximately 80.000 voluntary workers are active in the field of adult education and occupy a leading function either in the administrative or in the organizational field (1).

The concrete development of cultural work, which is conducted predominantly, not to say exclusively within the ranks of cultural associations has undoubtedly had as a result that the need to integrate full-time employees in the work was felt far less quickly in Flanders than in other countries. In recent years, this situation has changed to some extent. The need for permanent staff members, for people who are professionally active in cultural work is gradually rising, even if only in a modest way. This development implies an important innovation in cultural work. It opens up the perspective that a number of positively renovating and enriching elements can be added to cultural work, which was inconceivable under the previous amateur status.

### **The cultural worker : a new profession**

The professionalization which is at present appearing in the field of socio-cultural work with adults immediately raises a number of questions concerning the usefulness and the importance of this new situation.

The question is immediately raised of how the situation is developing, and of what is desirable in order to make this professionalization as productive as possible for cultural work in the years to come. When one approaches the position of the cultural worker from the sociological point of view, one must reckon with the multitude of standard-determining bodies involved in defining the functions they should perform.

It can thus be immediately affirmed that, when defining the role to be played by the cultural worker, attention must be paid in the first place to the voluntary and local staff member's conception of his role. In addition, the definition of the cultural worker's role is also determined by the cultural workers already in function, by the authorities and by the expectations of the public, which has hitherto evidenced interest in the various initiatives of cultural educational activities.

### **The statute**

A first problem is that of the 'statute'. When, less than five years ago, the problems connected with the cultural worker were submitted to an initial sociological-scientific survey, various organizations reacted in a manner which pointed to reservations. This reaction indicated a rather negative attitude towards professionalization, based on purely conservative grounds. Professionalization of cultural work, so they reasoned; would mean a violation of the ideological and structural foundations which had been the essential features of cultural work up till then. It would be a danger to 'idealism' and still more

to the 'position of authority' of the voluntary workers. Today, there is no more mention of this kind of negative reaction, or at least, to a much lesser extent. The information which has been provided, on the grounds of scientific colloquia and publications, as well as the efforts made by the cultural workers who are already occupied in the more important cultural societies, have created a favourable 'image' of the valuable part cultural officers can play in cultural work on the private level. At present, the need for professional staff members is universally stressed. The stepping-up of the number of cultural officers is considered as an absolute necessity if cultural work is to be maintained and developed on lines corresponding to the desiderata of our present-time industrial society. Particularly typical of this new, very favourable attitude towards the part played by the professional cultural worker is a report issued by the 'Katholieke Werkliedenbonden' after a national week-end session on culture and cultural policy held in May 1967, which expresses the following unprejudiced and positive approach to professionalization: 'Professionalization does not necessarily mean discarding voluntary contributors from the work of adult education. On the contrary, professionalization will offer voluntary workers more chances and possibilities of making a valuable contribution to the overall task of adult education'.

A similarly positive approach is adopted by those interested in adult education on the socialist side. In a report on youth policy, leisure time activities and permanent education, published in 1966, the Flemish Socialist Organizations stated: 'Without discarding the valuable contribution of these volunteers — on the contrary —, we should be able to rely on an increasing number of staff instructors, prepared to devote all their time and energy to the said activities. From a non-salaried supplementary activity, their task is developing from now on into a real profession which requires a special training'.

There is still no statutory or legal recognition of the professional occupation known as 'cultural worker'. The only official ruling which concerns the professional position of the cultural worker in adult educational work is the Royal Decree granting subsidies for the activity of national and provincial organizations for the benefit of Dutch-language adult education, dated March 24, 1967. In this decree, it is expressly stated that the condition for the recognition of the national organizations by the authorities is that they should be conducted by 'at least one suitably paid full-time staff member who takes care of specifically educational leadership'. This royal decree amounts in actual fact to a more or less official recognition of the profession, even if this is done in

an indirect and rather sketchy way.

The need of a well-defined statute for the cultural worker is therefore not yet entirely met by this recent official ruling.

It can however be regarded as a first step on the way to an adequate statutory settlement.

Nor can one avoid the feeling that the organizations for adult education are themselves about to insist on the desirability of a legal statute for their cultural workers and to make this one of the main issues of their overall policy.

According to the recent Manifesto of the Flemish Socialist Cultural Organizations, 'it is necessary, in order to provide the movement with the competent staff members it needs, to work out a satisfactory statute for the adult educator and to ensure his future'.

#### **Personal qualities required**

The very specific character of the work entrusted to the cultural worker makes it obvious that the candidates must possess specific personal qualities. When one looks at the points of view expressed by the voluntary leaders and by the already active cultural workers, one sees that particularly stringent demands are formulated as regards personal qualities :

1° In the first place, attention must be paid to a quite general requirement, which can be most adequately defined by the word 'idealism'. This idealism is more clearly evidenced in a number of component facets, of which one comes to the fore in one group, a second in another, and so on. Special importance is attached to philosophical ideals, to Flemish cultural attainments, and finally, to ideals which show close connection with the social class or the social and professional category of the people among whom the professional cultural activity is to be pursued. The fact that so much stress is laid on the philosophical and ideological features is quite understandable, and especially so when one remembers the typical 'functionality' of cultural work in Flanders. The main obstacle which refrains some people or organizations from giving full and enthusiastic support to this new trend of professionalization is the fear of an increasing lack of 'idealism' in cultural work. The cultural worker, if he wants to play in the future a real and important part in cultural activity, should have a personality which in a very explicit way bears the stamp of a strong ideological connection with the organization or the institution within which he works.

2° A second series of personal qualities can be indicated under the heading : human openness and a natural gift for promoting individual and social contacts.



The cultural worker is expected to be above all a social personality. His attitude and activity should make him capable of winning people's confidence. He should also have the necessary patience to listen to everybody's views with full attention. According to the various cultural standard-determining authorities, his character should combine the qualities of self-denial and social engagement.

3° A last series of personal qualities is finally connected with personal gifts of a natural intellectual competence. The 'ideal' cultural worker is described as a personality with broad cultural interests. He is seen as a dynamic person, who can act in a creative and organizational way to bring culture to his fellow men. 'Culture' is seen by some organizations as an artistic way of looking at things, by others more as an overall grasp of individual and social development needs from which one should start in cultural work, in order to achieve the social promotion both of the individual and of the group.

#### **Training qualities**

Alongside personal qualities, one should devote attention to another kind of qualities, to wit those regarding the ability to perform cultural work responsibilities.

Before dealing systematically with this aspect, we would stress that in most quarters called upon to set standards for training, less attention is paid to training qualities than to personal ones. Miss G. De Bock shows in a striking way how the organizations see the problems of pedagogic qualifications : 'Most associations fear that an officialization, a more theoretical attitude, the loss of the invaluable capital of voluntary contributions might be the toll they would have to pay for greater expertness. Out of fear of the 'cult of diploma degrees', some of them tend to incline towards the opposite evil and cultivate a 'phobia of diploma degrees', just as if the fact that a person holds a degree of higher education, whether academic or not, excludes maturity, common sense and dedication' (2). Recently, an evolution has also been noticed in this respect. When things are seen in a general perspective — and this is true for any profession — it is indeed a fact that professional education is necessary if one wishes to exercise a profession in an expert manner and with maximum efficiency. We wish to deal with the problem of pedagogical qualifications, starting from this question : what are the concrete desiderata expressed by the bodies, cultural organizations and public authorities responsible for determining standards of policy ?

Nowadays, practically everybody recognizes that a specific education as a cultural worker is, if not

absolutely necessary, at least extremely desirable. As to the laying down of the structures required to that effect and of the actual contents of a concrete planning, these authorities still have but a very hazy and very unsystematically drawn picture. Most of the cultural associations do not have any concrete suggestions to offer in this respect. An example of a very vague point of view is offered by a Manifesto of the 'Katholieke Werkliedenbonden' which says : 'Owing to the need for an increasing professionalization of socio-cultural work, those concerned must receive an adequate training and the specialization in adult education considered in the general educational program must be given all opportunities for a fully valid development'.

A few other authorities concerned with cultural policy, equally active in the private sector of cultural work, have already more concrete views about the desiderata which have to be taken into account when setting up a training framework. An example of this is the already mentioned Manifesto of Flemish Socialist Cultural Works on youth policy, leisure time activity and permanent education. This Manifesto lays particular stress on the following :

'In order to be of any significance for the people and for society, the training should be organized in a firm and efficient way. Leaders are not trained in a few months, and certainly not in a few days coaching. The training involved must be dynamic and permanently adjusted to changing needs...'

~~A comparison of these views and ideas with those~~ held in the official circles concerned shows that the latter usually adopt a more positive attitude towards this problem of training than private organizations. This positive attitude of the public authorities does not mean however that they already consider complete and concrete as well as systematically elaborated policy measures with regard to training. When the points of view of the authorities are considered, the following features stand out :

- 1° the authorities are convinced that professional training is not only desirable for cultural work, but that it is an absolute necessity, if they are to grant the cultural officer a satisfactory statute and to extend the scope of his task.

- 2° there are no definite plans for concrete implementation which would amount to an overall regulation for the problems of training.

This state of affairs can be explained on the following grounds :

- 1° When working out structures and training programs, the authorities wish to comply, in every possible way, with the proposals for cultural work put forward by private organizations. As the latter still show a certain reserve with regard to the idea of professional

training, the authorities' attention remains focussed in the first place on the need to convince the organizations of the necessity of such training ;  
2° The very limited employment market which will undoubtedly be given an interesting extension in the future makes it difficult to evolve fairly extensive training plans at the moment. It would be unjustifiable to set up a complete training staff when there is no certainty that a reasonable number of people will later find normal working opportunities in this field ;  
3° Before taking practical decisions, the authorities undoubtedly wish to consider the social desirability of the various proposals formulated during recent years on the basis of the scientific research conducted in this field at their request.

### **The training of the cultural worker. Present situation and suggestions for the future**

While we have just considered the problem of training in terms of the conception and the expectations of the authorities empowered to formulate policies for cultural work on the private and public planes, the following remarks are devoted to an analysis in an entirely independent scientific context.

**The present situation is still highly unsatisfactory**  
Steps taken for the development of professional training for cultural work have been very limited up to now.

1° The schools for social work : Up till a couple of years ago, these were the only kind of institutions which provided training for cultural work on systematic lines. They must therefore be regarded as the pioneers in the field of training for cultural work. To situate these schools, one can mention that the education they provide is classified as higher technical.

The desirability of organizing a training programme specially directed towards cultural work has not always been realized by the responsible authorities, nor in all the schools of this type. In the practical field, an evolution has slowly taken place, which became noticeable for the first time in the thirties, especially in the schools for social work which had close links with the Trade Union movement.

The possibility of a specific cultural training programme was recognized for the first time by the State with the publication of the Royal Decree of January 28, 1952. A first minimum training programme for cultural work is delineated in this overall scheme. Meanwhile, a few years of practice have shown that this idea had not completely lived up to what was expected.

Among the reasons which brought about the 1961 revision of the former arrangement, the following

elements must be regarded as decisive :

- a) the schools are strongly aware of the uncertainty of employment in the field of cultural work ;
- b) the programme of the section for Adult Education was encyclopaedical but not sufficiently efficient as regards professional training. Practice has also shown that the opportunities for cultural work were not greater for students who had specialized in adult education than for those who had chosen another field of social work ;
- c) the need for those in charge of social schools to lay more stress on basic training of a general-scientific nature and on the methodological aspects of social work.

The new rules regarding training are in fact more restrictive than the previous ones. While formerly, specialization took two years, it now only takes one. The contents of the curriculum and the weekly number of lessons devoted to specialization in cultural work have also been confined within narrower limits. The social schools themselves consider these new rules merely as a temporary experiment, and not at all as a permanent arrangement. It can be added that the integration of specialization in cultural work into the overall curriculum differs from one to the other of the few social schools concerned.

2° A second step, which was only taken very recently, is the setting up of a degree of licentiate in social pedagogics within the Faculty for psychological and pedagogic sciences at Leuven. It is organized as one of the four possible specializations which students can take in their studies in pedagogic sciences. It is very hard to assess the value and the functionality of the curriculum, and this the more as there have not yet been any graduates on the labour market.

The curriculum for these studies includes :

- a) during the first two years, the full curriculum for all branches of pedagogics, basic training in pedagogical theories and the methods closely connected with them, training in the field of psychology and a few general and philosophical courses ;
- b) the examination for the licentiate degree bears on a fairly extensive specialization programme, together with a few general subjects. Among the specialization subjects, we would mention : basic facts and methods of adult education, basic facts and methods of free youth education, didactics of adult education, comparative pedagogics, adult education, free youth education, didactics of adult education, cultural communication and cultural policy, social psychology, group work and introduction to group discussion, sociology, sociology of leisure and of culture.



Finally, the curriculum is rounded off with a number of practical exercises in the field of cultural work ;

3° A third step, of a completely different nature is the Belgian-Dutch course in additional training for professional staff members engaged in cultural work. This is a form of staff training which lies completely outside the normal education standards. This training is not really meant as a first initiation in cultural work, but rather as additional training, for those who already have an extensive practical experience. This operation is being conducted under the patronage of the 'Nederlands Centrum voor Volksontwikkeling' at Amersfoort and the Belgian 'Hoge Raad voor de Volksopleiding'. The training for a maximum number of 25 participants is spread over some five study weeks, distributed all over the year, during which one specific aspect of adult educational work is dealt with, mainly by group discussion. In this field too, a full assessment is not yet possible. The courses were given for the first time in 1967/68, but a third series will certainly be organized in 1969/70.

#### **Proposals and suggestions for the future**

As the operational field of cultural work shows a very great variety as far as functions and tasks are concerned, training should make allowance for this situation.

#### **Basic long term solutions**

When taking systematic and functional measures to set up a training staff — measures which take the form of pre-education for the profession of cultural worker — structures should be designed at two levels, to wit higher education and university education (3).

#### **a) Higher education**

Some people are in favour of separate institutions, completely independent of the social schools, which would provide a three- to four-years course for cultural education.

Most of those concerned think, however, that cultural training at that level can be quite adequately given in the existing social schools. The latter solution is also regarded as the more efficient by the 'Studiegroep voor Kultuurbevordering' because :

- 1° the employment market for cultural workers will, in the course of the next few years, undergo a serious extension, but not to such an extent that autonomous 'cultural academies' could be kept operative ;

- 2° there are quite a few points of contact between cultural and social work, which makes the joint organization of these two branches within one

single school a desirable idea.

A functional programme, specifically tuned to cultural work, requires nevertheless a rigorously traced out and more autonomously designed study direction in cultural work. This course should take the shape of a full-fledged training, which means that it needs its own curriculum, as from the first year. In connection with the concrete implementation of this specific programme in cultural work within the framework of a social school, the following facts have to be mentioned :

1° not all social schools should provide a separate training for cultural work. The labour market is still too restricted for that it would be desirable that training should be provided in some four schools at the very most ;

2° the specialization in cultural work should be started from the first year. If this is not the case, it becomes unavoidable that the basic views, which are to be the foundation of the whole training, will remain views which are fitted to social work, but not sufficiently fitted to cultural work. Cultural work is more directed at the group and less at the individual. Besides, there is a basic difference between a social emergency situation and a cultural one ;

3° the curriculum of the social school should not be an imitation of university lecturing. The typical feature of the social schools is precisely that they aim at recruiting persons who have a predominantly 'do' mentality, and fewer scientific ambitions. During the training, much attention should normally be paid to practical work. Theoretical subjects must be taught in such a way that the gap between theory and practice is easy to bridge ;

4° a relatively large number of the courses can be common to both cultural and social sections. This is the case, for instance, for basic scientific training, general psychology, sociology and pedagogics, economy, social and political history, introduction to philosophy and philosophical anthropology ;

5° a complete series of lectures and lessons can hardly be given. When one limits oneself to the overall schedule, it can be stressed that professional training for cultural work will certainly have to devote much time to :

- a) an extensive general cultural education ;
- b) the social sciences connected with cultural work ;
- c) cultural work ;
- d) professional methods and techniques ;
- e) and finally, it would be extremely desirable if the candidates were brought to improve their talents in whatever form of cultural expression they prefer.

This training should not necessarily be given at the school itself, but could be integrated into the training via 'on the job' periods, or via the traditional music

or drawing academies. The latter aspect is particularly useful for functions designed for 'animation' or practical purposes ;

6° very special attention and care should finally be paid to the periods 'on the job'. The candidates must have been made familiar with the various forms of cultural work. They must have been in touch with the administrative as well as with the 'inspiring' tasks connected with the work.

#### **b) University education**

From contacts which the 'Studiegroep voor Kultuurbevordering' has had with public institutions and with 'free' organizations for socio-cultural work, it would seem that university or even post-graduate education is desirable. Two years ago, as already mentioned, a first step was taken in the university field.

It can however be asked whether the plans are not directed too one-sidedly towards the pedagogic approach to adult educational work. When a systematic analysis is made of the tasks and functions of the cultural worker, the andragogic function shows up as being only one aspect, which should be seen against a great number of other functions and tasks, for which different capabilities and accomplishments are required. This is why the 'Studiegroep voor Kultuurbevordering' arrived at the conclusion that an inter-disciplinary education, accessible to students from any Faculty for Human Sciences would be the most adequate form of training at this stage. Training could take the form of a kind of post-graduate degree. As an example, we would point to the schedules for 'adult education' provided by the Universities of Manchester and Nottingham (4). In Germany too, where they still do not have a systematical university education for cultural work, the usefulness of an inter-disciplinary cultural education is being stressed (5).

The curriculum of university courses in cultural work should be centred on :

a) the main branches of the Human Sciences in terms of their connection with cultural work ; philosophical background of cultural work, cultural sociology and sociology of leisure, andragogics and andragogic aspects of the educational process of adults, social tendencies and ideologies;

b) cultural work : historical survey, purposes and main forms of adult education, cultural policy of the authorities ;

c) methods and techniques in socio-cultural work with adults, general principles of administration and management.

The curriculum could be spread over one year full-time, or three years part-time studies. This project is perhaps somewhat less fundamental than

a complete curriculum tuned to one single Human Science (as is at present the case for the pedagogical programme), but it is better warranted, in view of the situation now and within the next few years. It offers moreover the particular advantage of opening up a wider and more varied recruiting field, which is certainly justified by the complex and varied nature of cultural work itself.

#### **Solutions for immediate implementation**

It is easy to understand that the proposals submitted cannot be worked out immediately and completely. Moreover, it is necessary to remember that cultural workers who are now working in the field have not had a chance of being prepared systematically for their work. If allowance is made for these facts, a number of more flexible and partly provisional solutions can be considered. The suggestions regarding the following two proposals should not be seen as censuring the Belgian-Dutch programme of courses which was launched in 1968. On the contrary. We think that this experiment should be given still more extension in the future. It is our opinion however that, alongside that experiment, one or more others are desirable. Only such multiple experiences can, in our opinion, decide which formula is the best for the future. Private institutions should, in cooperation with the official authorities, via the 'Hoge Raad voor de Volksopleiding' for instance, or via a specially appointed board, accept an advisory and even a deliberative assignment in connection with the necessary planning.

#### **a) Professor F. van Mechelen's project**

This project provides for the establishment of a University Centre for Socio-Cultural Work at Leuven, sponsored by the Institute for Political and Social Sciences.

The fundamental idea is that this Centre would complete the professional training of cultural officers in three or four specialized fields. In addition, this Centre would provide preliminary education for young people with an interest in the subject. All students of the University, from the licentiate and doctorate years, who have any ambition for work in socio-cultural institutions, could participate in the training programme of the Centre. No systematic training programme has yet been fixed. As far as the general conception goes, the best reference would be to examples in Germany, such as the 'Institut für Erwachsenenbildung' at Münster and the 'Pädagogische Arbeitsstelle' of the 'Deutscher Volkshochschulverband'. The course for 'Erwachsenenbildner', with a formative period of six weeks, spread over



two years and rewarded by a degree, can be cited here as the best example.

**b) Educational 'on the job' terms for cultural workers in public departments**

As it is very difficult to organize training in such a way that it is fitted to the function of cultural worker in cultural work in the private sector as well as to the function of cultural worker in an official department, or to administrative functions, or to those of manager of a cultural centre, it seems important to make provisions for the training of cultural civil servants. In this country, their training can be considered in these two ways :

1° the traditional schools for administrative sciences could consider the possibility of including some special courses in their schedule. These courses would be centred on the special problems of a communal cultural policy and the various forms of cultural communication and promotion ;  
2° the Ministry for Culture could consider setting up a formative term 'on the job' for cultural officers employed in public service departments. The French initiative of the 'Secrétariat d'Etat à la Jeunesse et aux Sports' which awards an official degree of 'Conseiller d'éducation populaire' could be used to a great extent as a model in this case.

- (1) Roels, R. **De behoefte aan kaders en kaderopleiding.** Antwerpen, 1966, p. 30.
- (2) Bock, G. de, **Volksopvoeding en vormingswerk.** In **Facetten van het cultureel leven in Vlaanderen.** Brugge, 1967, p. 205.
- (3) Studiegroep voor Kultuurbevordering. **Synteserapport.** Leuven, 1967, p. 79-90.
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**H. Hinnekt**

**'In-service' training for adult Education**

## **1. The situation of adult education**

Adult education is, as has been explained in another chapter of this work, mainly conducted via a great number of voluntary organizations and societies. Most of them have local sections distributed all over the country.

Adult education, in the broad sense given to the term at the Montreal UNESCO Conference, is also pursued outside these organizations and beyond the sphere of competence of the Ministry for Dutch Culture. Although the idea is slowly gaining ground that all these activities have to be considered as being part of a permanent development effort, we still lack an organism which could co-ordinate and direct them. This is why it is impossible, at this stage, to present a survey of all the initiatives concerned with the training of personnel for adult education. We are therefore obliged to confine ourselves to the programmes worked out for the members of traditional adult education organizations. We know that the training of staff personnel is now regarded as a problem of major contemporary importance by the said organizations.

## **2. The workers and their expertness**

Within the framework of the organizations for adult education, four categories of personnel can be distinguished : full-time workers, part-time workers, voluntary workers and a fourth group made up of teachers, occasional speakers and lecturers. We should like to dwell for a moment on the function and the number of these workers, in order to provide a fair idea of the scope and the influence of the training initiatives. The figures quoted in this study are taken from a survey made in 1963 and published in 1966 by the Brussels Centre for Andragogic Studies.

This survey gave the following results : about 190 people with adult education as their main occupation in 1963 ; their principal task : that of ensuring the smooth running of the organizations ; only occasionally called upon to act as teachers ; of this total number, only 3 p.c. with a University degree and 55 p.c. with some kind of higher or academic training.

At that time, the only training suited to staff functions in adult education was that provided by the Schools for Social Workers. The Universities offered no specific form of training for such work. University-degree holders were recruited from almost all branches of the Human Sciences. It was still not customary to engage workers with a specific pedagogical training.

As subsequent innovations, one can mention : the organization of the 'Bijscholingscursus voor Staffunctionarissen', the creation of a Department

of Social Pedagogics at the Catholic University of Leuven, and the provision of sections for socio-cultural work at the Schools for Social Workers.

We have no data about the number of teachers, speakers, lecturers, and directors of courses. No specific training is required of them and they are recruited on the open market. Most of them are engaged in education or have experience of youth work.

A small number of part-time staff is also concerned with administrative and organizing tasks. They often fill highly important posts. These people do not however come up for any other forms of pre-training than those already mentioned.

The number of voluntary workers in adult education is extremely high.

From the figures in the above-mentioned survey, they can be estimated at some 80.000. On account of the key-positions these people occupy in the system, they constitute the main market for the 'in-service' training programmes. In the present circumstances, these 'in-service' programmes should play an important part. They should take over, to a great extent, the task of the still scarce school-training facilities. On the other hand, they should be conceived in terms of permanent refresher courses for workers, at a time when the whole of adult education is in full expansion.

### **3. 'In-service' training courses run by the organizations**

#### **a. The aims**

A few years ago, the training of staff members for adult education was centred on general education. The accent was on 'formative' programmes and little thought was given to the tasks they would have to carry out in their occupations. Nowadays, this general formation is taken for granted, and training is directed towards the concrete tasks which the staff will have to fulfil in adult education. The starting point for training programmes is now this question : what general and specific insights, capacities and attitudes are required in order that these workers may perform this or that particular task ? This shift in the orientation of training is indeed quite important. It certainly enhances the quality of the training provided. It also contributes to giving adult education a professional status. Adult education becomes a profession, a systematic occupation for experts. Training also takes into account the evolution of the work in as far as it can already be foreseen. There is, in this respect, a tremendous need for information and dialogue, but also for concrete action. Staff training is used consciously by the organizations as an element of renewal. Efforts are also being made to explain the factors which determine this evolution. Considerable stress is laid on new trends in adult



education. Since the whole of adult education now sets greater store by a more active participation of trainees, this also calls for another approach and a different attitude on the part of staff members. Many programmes are devoted to modern debating and meeting techniques, to programme-planning adapted to the demands and needs of the participants, to methods by which a greater number of people could be successfully reached, and to the techniques of community development.

**b. Organization and means**

In some of the organizations, obviously the major ones, the task of training staff is already entrusted to a special department. This is not yet true of most of the organizations. There are differences of opinion among the organizations regarding the development of training. All, however, are convinced of the necessity of staff training. A few years ago, this was definitely not the case.

Usually, various methods are employed simultaneously during the training period. Use is made, notably, of reviews and written bulletins, or ordinary meetings and assemblies, and especially of organized training programmes. The task of the department entrusted with staff training is to select the most suitable methods and to use them in a functional manner. Generally speaking, the staff training programmes form part of the normal activities of the organization. Current publications are used to this effect, and most training programmes are scheduled to take place during the workers' normal meeting hours.

**c. The programmes**

In the report published by the 'Centrum voor Andragogisch Onderzoek', some 70 programmes are described on the basis of a number of general features. All these programmes have been carried through by the organizations in the course of a single year. Their astonishing diversity is particularly striking.

The organizations and societies provide both separate and combined training programmes for their full-time, part-time and voluntary workers. In absolute figures, more programmes are run for voluntary workers than for the other groups. Proportionally however, more programmes are run for the professional staff. Programmes of the latter type are a special feature of the larger organizations.

Some programmes are aimed exclusively at training and thus deal with the general problems of adult education and the role of the staff. Such programmes can be considered as staff training programmes in a restricted sense. Of the 70 programmes listed in 1963, only 9 can be regarded as pertaining to this category.

All the other programmes were incorporated into meetings which served as an informative - consultative or other purpose in addition to providing training. The same report also makes a difference between programmes for basic training, complementary training and follow-up training. Basic training programmes provide general initiation to a particular form of adult education. Complementary training programmes provide a specific initiation to a number of well-defined functions. Follow-up programmes are designed to keep the workers permanently updated on knowledge acquired through experience or training. The majority of programmes are of that type, which shows that training based on a more systematic initiation was already well under way in 1963. The number of participants in the programme varied considerably. Programmes grouping over 1000 participants were still being organized in 1963. But for more than half the programmes and for the more intensive ones, the participants numbered less than 30. Over 50 p.c. of the 70 programmes in question required less than a day ; 29 ran for more than one day ; some involved living-in sessions inasmuch as they ran for a full week. The survey also showed that voluntary workers prefer short programmes while full-time workers opt more frequently for the longer ones.

#### **d. The results**

The above-mentioned figures relate to the situation in 1963. Since then, the staffs' expertness has been the object of even greater attention. An efficient system of staff training has not yet been evolved but progress is being made. A simultaneous and basic change in the overall approach is evidenced, furthermore, by the organization of initiation and complementary programmes.

Action aimed at making adult education a major contemporary issue has been taken by the authorities and the organizations. Its importance is gradually being realized by the general public. One of the consequences of this development is that voluntary workers are beginning to feel the need for more extensive training, which in turn stimulates the efforts of the organizations.

Generally speaking, we consider that the need for training is now already greater than the present means of providing it. The factors that stand in the way of a more rapid evolution are chiefly lack of manpower and of expertness. What exists is not yet sufficient to meet the problems that will arise in the future. The consciousness of what is now lacking does, however, constitute an incentive for improvement.

#### **4. The Staff Training Centre for Cultural Work**

##### **a. The aims**

The 'Kadercentrum voor Cultureel Werk' — which

now ranks as an autonomous institution — has grown out of a folk high school, the 'Stichting-Lodewijk de Raet'. For years this Foundation has organized study days and week-ends centred on the problems of adult education and has, in co-operation with other organizations, drafted staff training programmes. The direct reason for the creation of the 'Kadercentrum' was the afore mentioned report of the 'Centrum voor Andragogisch Onderzoek', which showed that the provisions for staff training were in many ways incomplete. After joint consultation, and in co-operation with all the organizations, the Centre was entrusted with the task of helping to provide extensions to the programmes run by the organizations and more particularly, initiation and complementary training.

The 'Kadercentrum' wants, on the one hand, to support adult education by taking over part of the training. This is of prime importance for organizations of limited scope : the problem of building up an adequate staff-training system through their own unaided efforts is a very real one in their case. On the other hand, the Centre wants to be a medium which would consciously introduce new ideas into the work.

#### **b. Organization and means**

The 'Kadercentrum' functions as a service-supplying institute. It organizes programmes at the request of the national or local authorities and of the organizations. Every year, it also organizes a number of programmes on its own initiative.

Its annual activities already extend to 15 one-week courses and a dozen study week-ends or cycles.

This task is carried out by part-time workers. The latter are recruited from the organizations, from schools or from research institutions. Only the secretariat functions at present on a full-time basis.

The direction imparted to the work undertaken is determined by an organism on which both the organizations and the instructors are represented.

As a result of regular co-operation between scientific staff-members of the Centre for Andragogic Research and the Staff Centre, there is a close link between the two institutions.

#### **c. The programmes**

In collaboration with the Adult Education Department of the Ministry for Dutch Culture, the 'Kadercentrum' organizes a dozen study week-ends every year. In this way, its programmes are, as it were, going towards the people.

The study week-end on 'Cultureel Werk in Vereniging en Gemeente', which is organized under the patronage of the above-mentioned Department also arouses considerable interest. This week-end is open



to all contributors to cultural work in one municipality or region. An attempt is made to give the participants an insight into the local problems of cultural work and adult education, into the means which can remedy them and to goad them into concrete action and co-operation. Essentially, this programme is a community development project with a concrete purpose of rather limited scope. It is organized about ten times a year. Some 40 people attend each session. The 'Kadercentrum' organizes training week-ends concerned with the operation of the societies, with programme-making for adult education and with discussion techniques. As these programmes are mainly for training and practical experience, the number of participants is usually limited to twenty. Every year, the 'Kadercentrum' also organizes a number of study programmes and training courses extending over one week. The latter involve residential sessions.

During the study weeks, information is provided and ideas are exchanged about problems of cultural work. For example, cultural policy is discussed during one study week-end with policy makers. During the training sessions, participants engaged in adult education have a chance of getting thoroughly acquainted with a number of basic techniques such as debating, lecturing, the organization of festive events, and programme-planning. They can also get acquainted with or acquire experience of new methods such as literary clubs, record clubs, film clubs, etc...

#### **d. Results**

The most concrete result is that of the study week-end devoted to 'Cultureel Werk in Vereniging en Gemeente'. As it follows the same line as another effort made by the authorities in favour of the establishment of municipal cultural boards, was promoted by the organizations themselves and directed, at the same time, towards a concrete goal, the results can be assessed more conveniently. The number of municipal cultural boards and consultative organs which have been set up partially as a consequence of these week-ends, is exceptionally large.

The influence of the remaining programmes is obviously less easy to assess. It is however a fact that a number of programmes have already been adopted by other organizations. It is also a fact that a number of participants have already rendered great services to their respective societies.

**Summing up**

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Adult education in Flanders is promoted mainly by voluntary organizations. This implies that it is carried out by a relatively small number of full-time workers



and a very large number of voluntary workers. The quality of adult education is largely dependent on the latter's expertness. During recent years, efforts have been made on all sides in order to step up the proficiency of the workers involved in 'in-service' training programmes. Within the organizations, staff personnel trained is dealt with more systematically. A new service institute, the 'Kadercentrum voor Cultureel Werk' is now pursuing the same objective. In the years to come, considerable work will still have to be done in this field in order to meet the increasing demand for expertness. The main problem at the present time is to secure people who can, in a systematic way, develop staff training.

**J. De Boodt**

**Settlements, Neighbourhood Centres  
and Community Development**

## **Settlements and Neighbourhood Centres**

### **Introduction**

This contribution comes under a heading which has a recognized meaning in the English-speaking world. The English settlements and the American neighbourhood centres are indeed meeting places, where members of a community can mix with each other, regardless of religion, opinions or interests, in order to pursue social purposes, improve their education or simply relax.

In Flanders, the stress is placed differently, as it will appear from this contribution, and yet, in practice, there are points of similarity with the way this concept has developed in the English-speaking world.

In Flanders at this moment, there are 35 local initiatives which regard themselves as performing neighbourhood work. Six of them are isolated institutions. The other 29 are divided into some six small groups of 2 to 7 institutions. Within each of these groups, the purposes are identical although there are some differences of approach. The 35 neighbourhood centres are affiliated, either individually, or as a group to a 'Federatie voor bijzonder Volksontwikkelingswerk door buurtwerk'. As this Federation was only established in 1967, the compilation of available data regarding neighbourhood work is only just starting. We have already, it is true, some valuable descriptions of individual neighbourhood work at our disposal, and their number is quickly increasing, but a fundamental and global survey in the shape of a directory can only be expected by next year.

The description which follows can therefore only be regarded as a provisional one.

### **The origin of neighbourhood work in Belgium**

As was the case elsewhere — let us think for example of what the Quaker movement achieved in Germany, of the initiatives taken by Cambridge and Oxford undergraduates, of an important series of initiatives in Holland, starting from religious circles — almost all neighbourhood work in Belgium has originated in religious groups, not so much initiated by the Church itself — even if the Church immediately showed interest — as by some of its members, who had realized the spiritual isolation and human abandonment of a number of working-class districts. Like the late followers of Arnold Toynbee, who in the 1870's went and lived among the people of Whitechapel, laymen, priests and nuns (some of them belonging to congregations specially devoted to this form of action), shortly after World War II went to live in poor homes in slum or semi-slum areas. In this way, from 1949 onwards centres were created at Leuven, Mechelen, Antwerp, Gent, Brugge, Aalst, Zelzate and

Brussels. Some neighbourhood workers carried on with their professional duties outside the neighbourhood, while others came to stay there permanently. The integration process was usually swift, and any possible emotional resistance of the part of the neighbourhood soon vanished.

The neighbourhood workers who succeeded in securing a house big enough for their activities, soon had a neighbourhood house in operation. Usually they were given homely names, such as 'Pub without beer', 'Our docks' (in harbour areas), 'Little Russia', 'The Grey Cat', 'Casa Blanca', etc... As they tried to fill the needs that were expressed most strongly by the neighbourhood dwellers themselves, the task of most neighbourhood workers was little different from what anybody else would have done out of humanitarian motives. It is typical that all neighbourhood houses — and most of them were started by local clerics — expressed the wish that the Federation we have already mentioned should be founded on a general, that is a pluralistic basis.

#### **Object and functions of neighbourhood work**

Neighbourhood work in Flanders is being carried out in neighbourhoods which can be defined as territorially integrated units of low status, which exist as separate entities alongside so-called 'decent' districts, and which in some respects, cultivate different values and different norms. Some social evils are easier to observe in them because there is little privacy and the degree of education, professional status and prosperity level are low.

The area of such a neighbourhood is usually limited : a few densely populated streets where everybody knows everybody else at least by sight. When a less surveyable territory is considered, it is usually called a 'district'.

There are various types of neighbourhoods :

1. the old city neighbourhoods — usually earmarked for demolition with small, dilapidated houses in narrow streets. They have a hard core of elderly inhabitants, although there may be younger families with children. In these neighbourhoods there is a strong neighbourhood consciousness and the people have a relatively high degree of cohesion, with their own systems of values and norms which are difficult to alter ;
2. a similar type of old neighbourhood, where instability is greater and which principally, owing to low rents, attracts less hard to please immigrant workers from Southern Europe and North-Africa ;
3. the neighbourhoods which came into existence between two world wars, as a result of the legislation on social housing and which are of poor quality. They mostly consist of blocks of flats and one-family



houses with a more mixed population as far as age is concerned, and relatively great turn-over ;

4. the newly built neighbourhoods — sometimes disorderly and lacking necessary facilities — where, alongside the former inhabitants of rebuilt areas, other families are settling down ;

5. neighbourhoods of a mixed type, which include some elements of the above categories.

This distinction is still provisional, and is mainly founded on superficial phenomena. In the survey now started, criteria of a more fundamental nature are used in the sociographical approach.

The question of which functions neighbourhood work in Flanders now actually discharges and should discharge is under full discussion. Only a few specialists can take an overall view of the whole problem at this stage of inventorization and description... This is why we should not be surprised that many of the opinions deal only with individual centres which are of course not fully representative for all neighbourhood centres.

The leaders of the Federation are of the opinion that neighbourhood activity is being conducted at the four levels of social and pedagogical work, tot wit :

1. it assists individuals and families in immediate need of material or moral help ;
2. it tries to turn this action for emergency assistance from help to self-help, in other words, it helps families and individuals in their efforts to solve their own problems in an autonomous way ;
3. it tries to create a climate of partnership, which generates a relationship of mutual giving and taking ;
4. it aims at making neighbourhood inhabitants assume social responsibilities in an organized way, within their own neighbourhood and in their relations with the outside world.

On the basis of a system developed in Holland, we may conclude that neighbourhood work in Belgium has the same multifunctional features as in Holland, but that the emphasis is placed differently to suit local needs and the institution's possibilities. We can consider the following seven functions :

1. youth and adult educational work in all its variations ;
2. relaxation, amusement and spare time activity ;
3. the provision of space for activities organized by neighbourhood members on their own initiative ;
4. neighbourhood development (planning for co-existence, community organization) or the organization of relations between people and groups, and the creation of new facilities or initiatives ;
5. social assistance ;
6. coordination of all activities connected with welfare ;
7. pastoral assistance.

Most neighbourhood work covers these seven fields of activity. It cannot be said — precisely owing to the formidable scope of the work and the modest means — that any of these functions is being fully discharged. They mostly have no choice, however, because the most urgent needs usually compel them to discharge many functions simultaneously. It seems however to be the intention of most neighbourhood work to put the emphasis on social and cultural functions. To this it should be added that options as to the future have still to be discussed. To get this discussion going is one of the purposes of the recently created Federation.

#### **Origins of the Federation**

In the course of 1965, the first contacts were made between those in charge of neighbourhood work on the one hand, and the authorities responsible for schools of social work and civil servants on the other hand.

A first inventory of institutions which regard themselves as working in this field was drawn up. On March 13, 1967 the first, constitutive meeting, was held in Brussels.

The Federation outlines its tasks as follows :

1. to promote mutual contacts among the responsible leaders and their fellow workers and to organize training sessions ;
2. to help the affiliated institutions in making their work more efficient through scientific research ;
3. to act as a spokesman for the affiliated societies in their dealings with public authorities.

#### **State authorities and neighbourhood work**

The repeated applications for state subsidies by individual neighbourhood work associations, the close contacts with Holland where neighbourhood work was greatly developed, and meetings at international level have aroused increasing interest on the part of public authorities in this form of activity. The Adult Education Department of the Ministry for Dutch Culture in particular, which comes under the same General Directorate as the National Youth Service, which deals with youth clubs, and the Ministry for Family Affairs showed great interest. All the meetings which led up to the establishment of the Federation took place on the premises of the Ministry for Dutch Culture, and that Ministry also gave its full cooperation in setting up the Federation. The task of drawing up the inventory and the research work were greatly encouraged. The hope of speedily formulating rules for the granting of subsidies had to be abandoned as the research work was not sufficiently advanced, and improvisation could have been regarded as risky. The Federation will however

receive more support when the actual problems of neighbourhood work come up for formulation. The questions which are submitted to the Federation on this subject are connected, to a large extent with a precise description and a forecast of future developments.

### **Conclusions**

Neighbourhood work in Flanders is in a very important transitory stage. The pioneering period is certainly not yet over, but there are new developments which open new vistas. The setting up of a national Federation has been an important event. The increasing interest taken by the authorities and the professional training institutions, and particularly the schools for social workers, is equally important. These various facts are interconnected.

New options will have to be made, such as the selection of functions, relations with other similar institutions, like social centres, professionalization, relations with the authorities, etc...

It is fortunate that we can learn from experiences acquired abroad. This is further proof that international relations are necessary, and the new Federation for neighbourhood work will certainly avail itself gladly of these relations.

### **Community development**

The fact that a short section is devoted to community development needs an explanation. Adult education and community development are in fact two distinct kinds of work, which have their own field of action, their own goals and their own methods. Community development in this country is however far from having a distinct life of its own. It exists merely as an interesting theme for discussions in circles concerned with adult education and social work. In the circles concerned with adult education, there are a number of signs which point that there is a chance for community development to start. A small chance perhaps, as there are also some indications of scepticism about the concept of community development. In schools where social work is being taught, where a course is devoted to community development and students are made available for the initial experiments, there is some hesitation as to the usefulness of such courses as they do not seem to lead towards practical work.

The fact that community development, initially conceived as the third branch of social work — alongside case work and social group work — has not taken a more definite shape is undoubtedly due to a certain extent to the fact that social work in this country has no independent existence. This has undoubtedly slowed down expansion along new lines.

Adult education has a more privileged position. The

first signs of interest in community development work have also led to a few initiatives which are the heralds of actual community development.

An important organization — the 'Stichting-Lodewijk de Raet' — has started a movement for mental reconversion in development areas and industrialized regions which could be considered as a first stage of community development. It tried to create a new structure of relationship patterns and to create, with the cooperation of the inhabitants, new initiatives and new facilities. This useful work has not yielded the harvest that could be expected because, after the work group, no permanent staff remained on the spot, in order to plan and survey the next stage of a development project. The necessary financial means as well as the necessary competence were lacking. Another example of the existence of a community development spirit in the circles interested in adult education is the establishment in many places of local cultural councils, intended to improve the relations between all institutions for adult education and amateur artistic activity, to induce the authorities to devise a new cultural policy and to create new initiatives and new facilities. Among these facilities, which enjoy increasing popularity, are the cultural centres, where popular initiative should find the space it needs. It can be expected that these councils — once they have become familiar with community development methods — will work out interesting processes for cultural development which, starting from a broader vision of the cultural concept, may eventually have a wider influence. They will be supported in this task by the modern tendencies in adult education work, and win over the active participation of the population in community development as a necessary offspring of dynamic civic development.

In the meantime, the implementation of a number of experimental projects has been started on a modest scale. An interesting experiment resulted from a private initiative in a rural district of West-Flanders consisting of 17 small communities of touristic interest. After a number of cultural and touristic experiments, a regional development organization was created, grouping representatives of the local authorities, societies and inhabitants. From that moment this district has been constantly concerned with self-survey, planning and action.

This organization has been given support by the provincial authorities, and by the Ministry for Dutch Culture, but the lack of material means still puts a brake on the further development of this project which, as it originated in a region with very limited means, has always had to turn for assistance to the



authorities.

In a small provincial town (Tienen), a welfare institution is trying to promote cooperation between the authorities, experts in various fields and the population. The mentality, which up to that time was somewhat apathetic, seems now to be more encouraging. All kinds of committees whose members did not know each other beforehand, have been brought to cooperate intensely and are trying to create new attitudes, renewed structures and new facilities in such fields as : industrial expansion, territorial planning, education and industry, trade and services, social and cultural work. The results are not yet spectacular, but the communal sense of responsibility is increasing.

In a region on the outskirts of the capital (the western outskirts of Brussels, including 27.000 inhabitants and 5 municipalities) the first stage of a community development project has been started with considerable means : a fundamental sociological survey is trying to outline the social and cultural profile of a very mobile population, and to prepare the leaders of the community and its population for a dynamic approach to the new problems. As the results of the survey provide useful material for discussion, they are debated at numerous meetings, which gradually prepare the minds of the people for action. In this spirit, a number of consultative bodies have already been set up, such as a youth council, a cultural council and a sports council, which will work in close cooperation with the competent development office. The project is backed by the Ministry for Dutch Culture, Leuven University and five different schools for social workers.

It is hard to forecast whether such initiatives can result in a movement which could lead to a full deployment of community development work in Flanders. Some people think that there are more possibilities in an evolution starting from organizations which are dealing with regional development or territorial planning. These vested institutions with a semi-official status are repeatedly confronted with the need to involve the population in the preparation of reforms and innovations. The granting of large credits for sociological assistance to the population could indeed encourage initiatives on the part of these organizations, where the idea of participation is no longer a hollow phrase. Other people think that community development work is not destined to become a distinct function, with its own organs and structures, but that it should only be seen as a set of methods which can be used in certain territorial or functional connections in order to start modifying processes.

It is too early yet to see in what direction the evolution

will go. This aspect of social and cultural activity in this country deserved however to be mentioned, as the observation of the difficult growth process of a young idea can sometimes be as exciting as the enjoyment of its fruition.

## **Introduction**

Boys and girls who leave schools and start working undergo considerable changes in a short time. Regular work is new to them, and it is no longer seen as an educational factor, but as an economic activity. The working community is a community of adults. Integration in that community implies the acceptance of the norms and codes of the adults and they soon seem to be adult although in actual fact they are not. In the family context, the younger worker has become a bread-winner. This creates an urge for more independence. If this independence is not granted, conflicts between parents and children lead to a gradual estrangement.

More spending money opens up new possibilities for leisure time activities and relationships with the opposite sex become socially more acceptable. This alteration occurs in the course of an important stage of development : puberty, the period of sexual ripening and increasing self-consciousness. This process takes place within the environment where these young people work and this is characterized by divergent views of life, which are, in addition, in constant evolution.

All these factors constitute a danger. They also offer many young workers a chance, but in many cases help is required. Traditional pedagogic assistance is insufficient : the young workers have severed their ties with their schoolteachers, and relations with their families are often unsatisfactory.

## **Schools for life**

To fill this gap, the formula of 'Levensscholen' was worked out. 'Levensscholen' are institutions where young workers, male and female, spend, over a period of one or two years, a number of working hours under the guidance of professional pedagogues. They usually attend mostly one working-day a week, with the consent of their employers. The aim is to help them to adjust themselves to their working environment and to further their general education. The first initiatives of this kind in Flanders date from 1940, when Miss Schouwenaars of Kontich, near Antwerp, created a three-year course of evening classes called 'Opleiding tot het huishouden en het moederschap'. In 1947 however, this work had to be stopped. In Holland similar ideas had developed as well, and in 1947, at Maastricht, the first 'Mater Amabilis', a school for girls of 17 and over was created. Later on, attention also turned to younger girls, and in 1955 a school for boys was set up as well. In our country, various circumstances slowed down this movement, notably the intricacies of a system in which employers' as well as workers' organizations are involved and the lack of adequate subsidies. In consequence private persons had to bear the heaviest burden of the expenditure, such as the

actual cost of building the schools, compensation pay for absence from work, and the heavy costs of the staff's salaries.

In the Flemish part of the country, there are at present four schools for life :

1. 'Lenteleven', at Lommel (Northern Limburg), situated on the moors alongside the main road from Hasselt to Eindhoven, a short distance from the Dutch border. The house, specially planned and built at the expense of a joint employers' and workers' association of the Province of Limburg, was opened in 1959. This institute has courses for the female workers and employees of various Belgian and Dutch companies. It operates with a full-time staff of five and numerous part-time workers. There are four groups of pupils a week. There are courses for 16-17 years olds as well as for older girls, aged 18 to 23.

2. 'Bekaert-Levensschool' at Zwevegem (West-Flanders), situated in the centre of the community, in the immediate vicinity of the metalworks of the same name. The building, also specially designed, was opened in 1958. The school is in principle open to all, but it is at present only attended by young workers (15 to 18) employed by the company. A full-time staff of seven is in charge. The school has its own management, assisted by an advisory board constituted by staff members of the company.

3. 'Lenteleven' at Genk (Central Limburg) is situated in an open-plan housing area surrounded by trees, not far from the centre of the town. The home was opened in 1967 and is at the disposal of the women working for the companies in the neighbourhood. It has grown from the Lommel 'Lenteleven', thanks to the cooperation of the founders of that home. There are three full-time staff members.

4. A 'School for life' for girls at Kortrijk was opened on January 16, 1968 and is intended for female workers of the region. At present it is attended by nursing personnel. It was created by organizations of workers and employers, youth organizations, public and other bodies of the region. At the present time there is only one full-time leader employed by the institute.

The first and third of the above-mentioned 'schools for life' receive subsidies from the Province of Limburg and from the Service for Adult Education of the Ministry for Dutch Culture, which cover approximately 60% of the costs.

On September 15, 1967 a 'Federatie van centra voor levensvorming' was created, with the aim of promoting mutual cooperation, the granting of subsidies and the creation of more 'Schools for life'. Negotiations are also in progress for the creation of such Schools in other industrial areas of the country : Lokeren, Gent, Aalst.





### **The operation of the schools for life**

In the ten years they have been in existence, the schools for life have shown that the system works. The faith of those who took the initiative, and the confidence shown by the teaching staff in the success of their educational task has gradually increased. A recent survey has even strengthened this belief. The success of this formula indicates the great need there is for further education in these age-groups, and also the fact that this need has been met with a well-worked out system of teaching.

The pedagogic approach in the various schools for life is identical and aims in particular at the following goals :

1. The establishment of a favourable atmosphere in which new and positive relationship can develop among young people on one hand, and between these people and understanding adults on the other hand.
2. Concentration on the problems of actual life in the drafting of the programmes, using the semi-non-directive talks formula.
3. The acquisition of new knowledge and skills through practical work.
4. The stressing of sports and physical training as educational factors. The working rythm too is significant as the process of adapting these young people to the adult world can be pursued in this way for one or two years.

The typical 'school atmosphere' is avoided as much as possible. Those who attend schools for life are usually already weary of school. The terminology is completely different, the distance between staff and members of the group is negligible, discipline is on a more voluntary basis and exams are unthinkable.

The practical methods appear to a large extent from an example taken from the 'Bekaert-School' for boys. The schools for life for girls are only different as far as the practical courses are concerned.

A school day consists of 9 hours of intense group life, with the following schedule :

General education (1 1/2 hour) :

Problems connected with daily life in the factory, the transition from school to factory, the meaning of work, security and hygiene, relationships with the family, with working companions and bosses, wage problems, the spending of these wages ; sexual, philosophical and religious problems etc. All these problems are dealt with in group talks.

Cultural education (1 1/2 hour) :

How to read a newspaper, how to listen to radio, to watch films and television. Travel, dancing, interior decoration, photography, painting, music, etc.

Current affairs (30 minutes) :

Checking of information, evaluation of data, building



and the expression of personal judgments.

**Handicraft (3 hours) :**

Wood and iron work, moulding, enamelling, painting etc. Discovering one's own abilities, control of tools and material, free expression of personality.

**Physical training (1 hour) :**

Educational gymnastics, Hebertism, preparatory gymnastics, construction of apparatus, team exercises, running, power training, commando training tests.

**Sports (1 hour) :**

Football, volley ball, basket ball, athletics, cross country running, swimming, handball, medicine ball.

**Personal hygiene (30 minutes).**

The 15 and 16 years old spend 9 hours a week at school. On other days, they work in the factory.

Those who enter the factory at the age of 17 attend a one-year course. The school-year begins in January and ends in December, with a break at Easter (one week) and in summer (five weeks). There is absolutely no loss of salary for the participants.

They have however to pay a contribution towards the purchase of things which they keep as personal belongings (tool chest - sports wear).

There are no classes, only groups in the schools for life. A group normally consists of 12 to 15 youngsters. The staff is made up of people recruited because they are considered particularly suited to the job, after they have passed a psychological test. They come from diverse backgrounds. At the 'Bekaert-school', there are three full-time leaders for general and cultural training and current affairs, two for handicrafts, one for sports and one who carries the main responsibility.

#### **Future plans**

Recently, interest in schools for life has considerably increased and the national authorities are now examining the possibility of their extension, in close contact with the private bodies involved. The main problems are of course financial. On the one hand, compensation has to be paid for work that is not accomplished. Not all employers are prepared to bear the full weight, even if they realize that the general education acquired by the workers is to the benefit of their professional capacities.

On the other hand, schools for life are fairly expensive. The high degree of individualization which is aimed at requires the constitution of small groups, each of which is taken in charge by one staff member. The versatile schedule also calls for a staff trained in various disciplines and with a high degree of proficiency.

A yearly budget for a school for life working in the best conditions should be between 1.300.000 and



1.500.000 F. A school working in the best conditions is an institution with four full-time staff members who work 35 hours a week with four groups of 15 people each, each spending one day of approximately 9 hours a week at the school.

The formula also requires independent premises. The vicinity of existing educational institutions is regarded as psychologically detrimental, as schools for life should have an image of their own if they want to attract young factory workers.

In a country where education is virtually free at all levels and which has built up a very important and almost unequalled system of education, financial objections cannot be a permanent stumbling block for the development of schools for life. Buoyed up by the favourable results of the existing institutions, which stand out as successful experiments, schools for life are a formula with a future.

### **Social Promotion**

Although the principle of extension of compulsory education up to the age of 16 has been accepted in Belgium, implementation has been postponed for various reasons. Whereas the great majority of youngsters keep on going to school voluntarily for a longer time than the law demands, the number of young people who leave day school prematurely remains considerable, to wit 15 % of the total of 14-15 year olds and 30 % of the 15-16 year olds. After a few years of professional work, these young people realize that they need further education. Evening schools therefore attract many young people, in spite of the strenuous efforts which this formula requires. From 1959 tot 1965, the number of pupils (of all ages) in the lower cycle, increased from 101.964 to 151.533, of whom more than 100.000 were under 24. The courses of general training organized by youth and trade-union associations also have a fair attendance, even if they are organized in less favourable financial circumstances.

#### **Legislation on social advancement**

In order tot promote participation in both forms of education and tuition, an Act on social advancement was passed in 1963.

According to that law, young workers from 16 to 25 are entitled to stay away from their work on days when they attend courses for intellectual, moral and social training, organized by youth association, or recognised workers organizations. Those who attend evening school are entitled, by way of compensation for the effort they have made, to stay away from work for the number of hours stipulated in the collective labour contracts.

For every day of loss of salary, the participants receive 240 frs. compensation if they work a fiveday

week, and 200 frs. if they work a sixday week schedule. The law grants 5 to 6 days off, according to the schedule. For self-employed workers and their assistants, compensation amounts to 40 frs. an hour, with a maximum of 1.200 frs. a year.

#### **The results of the Act**

The Act yielded results which go far beyond expectations. The number of beneficiaries in 1964 was 10.000 (of whom 7.155 attend evening classes). In the meantime however, there has been a decrease which seems to indicate that there are imperfections in the Act itself or in its implementation.

From various quarters, there is insistence on radical changes. The organizers of classes for general training insist on an extension of the system, particularly to adults. They demand integral compensation for the loss of salary, simplification of the formalities and an amendment of the schedule, (including the acceptance of physical training and sports as full-fledged parts of the schedule).

Those who are mainly interested in evening or Sunday classes, put the stress on integral compensation for all hours spent in class, by the granting of days off and full compensation for loss of pay. Every hour spent in class should thus count as a working hour.







## **Introduction**

The task and the responsibility of the authorities are at every level, to back up, to co-ordinate and to stimulate the many living initiatives, and to offer possibilities and guarantees which should make possible a further development of what exists. Policy regarding adult education cannot be separated from a national cultural policy — the latter being strongly determined by an active and progressive social policy — which is many-sided and diverse in the ways it expresses itself. It is also intimately related to the educational system from top to bottom, to scientific research, to professional artistic activity, to the preservation of monuments and the maintenance of museums, to sports and physical training, to the communication media, to libraries, to European and international cultural relations, to youth development and youth care, to amateur artistic activities. It also is bound up to some extent with consumers' enlightenment, tourism, town and country planning, outdoor recreation, etc.

In as far as Belgium is concerned, we should add to the determining factors the linguistic legislation and — either in conjunction with Holland or not, at least in as far as Dutch culture is concerned — a common cultural policy directed towards the outside world (the setting-up of cultural institutes and libraries, University courses in Dutch, etc.).

All this is in full growth and expansion, and is still seeking a specific outlook, a visage of its own. Having lagged behind a good many other countries, we are now obliged to catch up with them. It has been said that cultural policy in this country, as regards both its contents and its organization, is living through the same insecure and transitory stage which the development of education experienced during the first half of this century.

The reasons for this are, among others :

1° that Belgium is a relatively young State, which found it hard to acquire an individual consciousness ;  
2° that within its frontiers, it has three linguistic and cultural areas — including the German-speaking population in the eastern part of the country — which have followed historical development patterns, have needs and outlooks of their own, react naturally in a different way to the current problems, and, in consequence, advocate divergent solutions in order to overcome the present difficulties and to start preparing the future ;

3° the fact that the legal and other provisions which orient cultural policy have always been — and are still valid for the entire Belgian territory, so that the few Acts which have been passed regarding adult education, and quite a number of Decrees have, in the most favourable cases, been a compromise resulting from the above-mentioned diverging options,

but had nevertheless to be implemented in non-comparable and non-identical situations and to satisfy different aspirations.

The possibility offered by the recently accepted and so-called cultural autonomy have been limited in this respect to the issuing of a few Royal or Ministerial Decrees which allow for different implementation modalities in favour of the three linguistic and cultural areas ;

4° the fact that too many policy and opinion making personalities have a flagrantly one-sided, although gradually diminishing interest in social and economic problems, however urgent and acute they may be, and less intense understanding and feeling for cultural values and needs, means that cultural emancipation is lagging behind social emancipation ;

5° the existing reservations, and, in some quarters, even suspicions harboured by private persons regarding the attention paid by the authorities to cultural issues, reservations and suspicions which stem from the fact that private initiative has been active in the philosophical and political field long before the authorities started tackling cultural work, without securing any support or understanding from these authorities, together with a quite understandable reaction against the side-effects of a strongly centralized administrative machinery in a culture-consuming capital city which has often failed to show interest for the 'provinces'.

During recent years, a favourable change has occurred, and it looks as if in a perhaps very near future, a great number of things will become possible, of which nobody dared dream shortly after the 1945 Liberation.

In 1958 the office of Minister for Culture was included in a government for the first time. In their respective election platforms, the various political parties — which are supposed to provide us with tomorrow's political leaders — have paid increasing attention to cultural problems, and this, particularly, since 1960, when the principle of cultural autonomy was adopted : this was to open vistas for each of the cultural areas as regards conducting its own policy — even if there are still a number of restrictions on self-determination and budgetary possibilities. The detaching of culture from the services of the Ministry of Education dates back to the same year, as do the first steps towards the setting-up of two fully equal Ministries for Culture (one for Dutch-speaking and the other for French-speaking Belgium) and a reorganization of departmental partitioning, including two General Directorates for each cultural area. The 'Algemene Directie Kunst en Letteren', which is mainly concerned with professional forms of artistic activity (the stage, literature, the plastic arts, music) and with museums,

the preservation of monuments and artistic promotion does not pertain to the present study. The 'Algemene Directie Jeugd en Vrijtijdsbesteding' is made up of three Departments, to wit the Public Libraries Department, the Adult Education Department and the Youth Department. The Adult Education Department deals specifically with adult education. Its competence extends to :

- general cultural organizations and societies
- adult education in the social class organizations
- university extension
- folk high schools
- amateur theatre
- popular bands, singing-clubs and music societies
- folk-dancing and folk arts
- film and photography clubs
- movie clubs
- leisure time activity
- social and cultural travel promotion
- societies for the promotion of science
- folklore societies
- cultural boards
- cultural centres
- neighbourhood work
- community development
- schools for life

It should be noted that evening schools and correspondence courses are under the control of the Ministry of Education. Various other Ministries (Agriculture, Public Health, National Defence, Communications, Labour) are also interested, via some of their departments in initiatives and manifestations which can also be regarded as pertaining to the field of adult education.

In the framework of this paper, these will not be considered either. Most of our attention will go to the territory coming under the specific field of activity of the Adult Education Department, and, incidentally, to the contributions of the provinces and municipalities. In this respect, the preliminary remark should be made that this paper only refers to current situations, which continually change in aspect because they are subject to modifications and improvements, owing to the mobility of the entire scene and the considerable lag which — mainly in the political field — has to be caught up with. It should also be remembered that the specific possibilities of the still recently accepted autonomy cannot yet be completely explored, and that a new tradition and jurisprudence have to be developed.

### **The granting of subsidies**

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#### **1. Local societies**

The responsibilities of the public authorities towards the activities of adult education societies operating at purely local level are still far from clear and



certainly far from ideal. And theirs, precisely, are the initiatives which — historically speaking — are at the root of the entire work of adult education in Flanders, and which constitute the leaven of the whole movement. Only at an ulterior stage — in some fields this process is not yet completed or entirely noticeable in its results — have the societies, via co-operation, overmantling, federalization and other ways — been responsible for the setting-up of national associations, federations or central secretariats.

The main reasons for the authorities' failure in this regard are :

1° that the specific responsibilities borne by the State, the provinces and the municipalities have not been explicitly laid down, which, in the case of local societies, would imply that they necessarily have to be subsidized by the local authorities ;

2° that as a result of the lack of an effective legislation, subsidies for adult education and for amateur artistic activities — with the exception of public libraries — are still considered an optional expenditure. The consequences of this is that so-called financially marginal municipalities are not in a position to allot subsidies, even if they wanted to do so.

The situation at the present moment can be outlined as follows : the local authorities 'can' but are not obliged to 'subsidize', there are active and entirely passive authorities and the State is still subsidizing to a great extent what it should not subsidize at all. In all too many 'municipalities', no credits whatsoever are provided for subsidies, while in other cases, subsidies are allotted which are an almost symbolical form of sympathy for the work performed, but which in no way help the societies concerned to get out of their present difficulties, which are constantly becoming more serious. A thorough survey of municipal budgets shows that all too often, when subsidies are granted, factors of an outright political nature can play a part, while the discrepancy between the subsidies made available for amateur artistic activities and adult education work and those granted for popular sports events (cycle racing, for instance), is enormous. Municipal interest in culture, of which adult education is a vital and indispensable element, is centred mainly on spiritual expressions of life which are linked to and determined by philosophical and political backgrounds, which implies that private initiative in such matters should always retain the prevalence to which it is entitled. This also implies a vertical form of cultural promotion, in which culture is transmitted from the 'top' — where it is supposed to exist — 'downwards' where it is assumed to be lacking, or insufficiently present. The 'local authorities'



should realize more fully that since the industrial revolution and the beginning of leisure-time civilization, a period of cultural misery has come for many because, — being economically stronger but still mentally unprepared or insufficiently prepared — they are obliged to practise a 'consumer' or superficial form of culture, which could in some ways endanger the very essence of democracy.

The societies which are conscious, at their local level, of the task they have to fulfil, should be assisted, and this in the first place by the authorities which are nearest to them, to wit the municipal authorities, also because only the latter can appraise the work they do and assess the value of their contribution. The municipalities are obliged to help out, because, owing to the present financial and fiscal conditions on the one hand, and the important budgetary implications on the other hand, private initiative is hardly capable of taking care in a satisfactory way of cultural life in its many aspects. What the municipalities are doing in the fields of economic life, social conditions, sanitation and others, must urgently be followed up by similar activities in the cultural field. From a broader point of view, this means that, within the framework of a national cultural policy, which gives general indications, the guarantees and means must be found for direct, day-by-day and intensive cultural patronage. In this context, three points are of importance for the local authorities :

- 1° the compulsory appropriation of minimum credits — preferably per capita — in the annual budget ;
- 2° expenditure for subsidies to cultural and adult education work should become compulsory and no longer optional expenditure ;
- 3° objective criteria must be devised for the calculation and distribution of the credits, which take into account the essential significance of the activities eligible for subsidies and the efforts made by their organizers.

At the end of 1967, the provincial authorities of West-Flanders took an important step. The local authorities of that province received a circular letter, stressing their responsibility in the field of adult education, and offering suggestions as to the ways in which subsidies can be calculated and distributed. Until the above-mentioned compulsory allocation of subsidies and the provision of the indispensable guarantees become an actual fact, a large part of the onus of granting subsidies to local societies is borne by the State which had already taken the first steps by issuing the Royal Decree of September 5, 1921 amended by the R.D. of April 4, 1925.

When working out the subsidies for the annual operation of local societies, the question for the State authorities was to find criteria which were not only

objective, but which would also lend themselves to the great variety of activities which are on the programmes of the many hundreds of recognized societies in the Flemish part of the country : lectures, debating groups, record sessions, literary clubs, conversation groups, forums, colloquies, stage performance, concerts, lessons, folkdance courses, guided tours, slide projections, lessons at University extensions, film club work, community singing, and others. This only goes for a small minority of the societies and associations actually in existence, since neither the local sections of social class organizations, such as the 'Katholieke Werkliedenbonden', the 'Kristelijke Arbeiders Vrouwengilden', the 'Socialistische Vooruitziende Vrouwen', the 'Boerenbond', the 'Boerinnenbond', nor local bands, singing societies, cultural organizations for elderly people, folkdance groups, are recognized : which means that they are debarred from receiving subsidies. For the calculation of subsidies, the Adult Education Department uses a system of points, which attributes a certain value to specific activities (for instance : a lecture : one point ; a lecture followed by a debate : 2 points ; a film performance : 3 points, etc.). This scale should not, however, be too strictly or too constantly adhered to, inasmuch as additional factors intervene and lower or increase the point-values. Such determining factors are, amongst others :

- 1° the financial effort which is at the basis of the activity under review : a performance by a professional company will receive higher points rating than an amateur performance ;
- 2° the educational value of the activity : the showing of a film, for example with Abbott and Costello, is rated lower than that of 'Il vangelo secondo Matteo' ;
- 3° the public for which the activity is intended, taking especially into account the relation of the level of the audience to the intrinsic value of what is offered : far more courage and persuasive power are required for the organization of a chamber-music concert in a small community than for the organization of the same concert in a big town or community.

This ascending scale of point also reflects the view that distribution of culture and transmission of knowledge no longer pertain to the primary tasks of adult education, the conviction that the passage from passive association forms towards more active contributions and deeper engagement on the part of those participating should be hastened, the desire to stimulate the justifiable integration of audio-visual means into the work of adult education and the conception that less importance should be attached to attempts to assemble large masses of people than to the tendency which is gradually gaining ground : that of really getting to the core of the

subjects under study within the framework of restricted groups concerned diversely with television, reading, recordplaying, discussion and so on. Activities performed in co-operation by various associations are rated lower, partly because the effort is shared between them. Film shows organized in co-operation with commercial groups, foreign embassies, and similar entities only come up for half the normal rating, while events which are repeated for the second or third time only rate 30 p.c. of the point-value each time. No further explanation seems required for the fact that various activities (dances, Christmas and Santa Claus parties, banquets and receptions) as well as all activities specially devised for youngsters are not eligible for subsidies.

In order to avoid an excessive fragmentation of available credits and so as not to make really active societies the victims of the almost complete inactivity of hundreds of vegetating and less important local groups, every society which wants to obtain State subsidies must qualify for a minimum of 20 points a years. It is certainly not the intention of the authorities to maintain the existence of societies which no longer correspond to contemporary requirements. The administrative procedure in connection with the application for subsidies is fairly simple. At the beginning of each calendar year, the societies have to fill in forms distributed by the Adult Education Department, mentioning their activities during the previous calendar year, and indicating their balance of income and expenditure. The payment of the subsidies is made, when possible, through the main board of director or the national union, and not directly to the individual society.

In 1967, 764 local societies obtained subsidies from the Department. They had organized some 26.148 events. Their own expenditure amounted to 49.537.000 Fr., and the subsidies received

from the State to	2.055.550 Fr.
from the provinces to	1.093.657 Fr.
from the local authorities to	3.614.316 Fr.

## **2. National and provincial organizations**

The already mentioned Decrees of 1921 and 1925 — these must be envisaged in the context of the 8-hour working-day introduced in June 1921 —, which provided for State intervention in favour of adult education, were exclusively concerned with the granting of subsidies to 'local' societies. No attention whatsoever was paid to the allocation of subsidies to central bodies, such as national secretariats, federations or unions.

During the past 40 years, a remarkable and important evolution has taken place in the structure of adult education in Flanders ; it is the result of the conscious



efforts made by the private initiative branch of the movement to consolidate and extend its central organisation. In addition, and this during the early postwar years, new national organizations were brought into being, often by a process of merging with independently created regional or provincial initiatives which followed similar trends or had a similar background. This tendency towards stronger central structures in the sector of private initiative adult education and amateur artistic activities had necessarily to be backed, and even actively promoted by the State, as only a well-operated central organization can guarantee a permanent adjustment to contemporary and future needs, and because the quality of the work performed — including work at the local level — can only benefit thereby.

Faced with this assignment, it was clear that more than a merely kindly, sympathetic moral backing had to be provided, and that it would not be enough to employ the system of point-values used for the local societies. In the 'forties', hesitant and groping attempts were made — within strict budgetary limits inasmuch as only 150.000 F were available in 1940 — to introduce a separate system for allocating subsidies to a few national organizations, whose activities were entirely or preponderantly situated in the Flemish part of the country. During the following years, the empirical system of subsidies was developed, and it was decided that the operational costs of the respective organizations would serve as a basis for calculating the subsidies. In 1964, a draft proposal was submitted to the 'Hoge Raad voor de Volksopleiding'. After having passed through the inevitable administrative and juridical labyrinths, it came into force as from January 1, 1967 as the 'Royal Decree for the allocation of subsidies for the activities of national and provincial organizations in favour of Dutch-language adult education'.

The significance of this Decree — which is, so far, only applicable to adult education in Flanders — can hardly be overestimated, and this for the following reasons :

- a. within the limits of available credits, it makes possible the normal structural and organizational development of the national and provincial organizations, so that the latter can, from a central point, guide the action of provincial or local sections through advisers, provide audio-visual equipment, promote and transmit new techniques and methods, improve the training of voluntary or part-time staff members within their own ranks or in co-operation with other organizations ;
- b. at the same time, it compels the responsible private organizations to take far-reaching decisions — after a transitory period of three years — by making



their recognition dependent on the sine qua non condition that they are run by at least one adequately paid full-time staff member who is specifically entrusted with an educational function, and by stipulating that the State will provide a 50 p.c. subsidy towards the salaries and related obligatory expenses (National Security Fund), which are paid to these staff members. This provision — the keystone of the whole decree — should be construed as a depreciation of the uncommonly high value and significance attached to the work — both at national and local level — which has been carried out for many years by voluntary workers. It should rather be interpreted as the expression of a firm belief in the fundamental object of adult education, which, in the future, can only be fulfilled by specially trained people who can turn it into a fully valid profession and who are given the status they deserve ;

c. finally, it defines with precision what can and what cannot be subsidized and, the process for application having been duly outlined, the organizations are given a chance of knowing, on the basis of the budget submitted, the maximum amount which they are entitled to receive.

The above-mentioned Royal Decree allots State subsidies on the following basis : a maximum of 50 p.c. of operation costs for national organizations, a maximum of 25 p.c. of the said costs for provincial ones. The items which can figure in these costs include, over and above the salaries and legal employers' contributions already referred to : secretarial expenses, outlays for printed material, propaganda, rent of premises, travel expenses of committee members, purchase of office and audio-visual equipment and certain publications, initiatives for staff training, conventions, annual conferences, etc. Recognition is awarded to the national and provincial organizations by the Minister, on the advice of the Higher Council for Adult Education. The recognized organizations must submit, before the 15th of January, their estimates for the forthcoming operational year, and, before the 15th of March, a detailed report on their activities during the preceding calendar year, as well as an itemized financial report. During 1968, the Adult Education Department has recognized and subsidized 57 national and 43 provincial organizations. They have received an overall subsidy of 23.406.596 Fr., an amount which is considerably higher than those granted in previous years, as is shown by the following figures :

— 1940	150.000 Fr
— 1955	771.810 Fr
— 1960	1.558.555 Fr
— 1961	2.218.675 Fr
— 1962	4.620.450 Fr

- 1963 8.185.345 Fr.
- 1964 11.381.360 Fr
- 1965 10.130.010 Fr
- 1966 15.797.174 Fr
- 1967 18.149.949 Fr
- 1968 23.406.596 Fr

During coming years, consideration will have to be given to the possibility of increasing the intervention of the Department in the salaries of professional workers to 60 or 70 p.c. and even more.

Conjointly efforts should be made to extend to adult education the Act of March 29, 1965, which provides that teaching staff members may be lent for a period of up to four years to youth organizations in order to take charge of pedagogic leadership or to reinforce it. In the meantime, a result of the decision to allocate subsidies is that one of the Flemish provinces has in turn assumed its responsibilities. In other words, the provincial administration of West-Flanders has adopted measures concerning the granting of subsidies for the activities of provincial or regional organizations in favour of Dutch language adult education in West-Flanders. Under the new set-up — which come into force on January 1, 1968 — organizations pursuing their activities within the province and which are also recognized by the State are to receive subsidies amounting to 25 p.c. of their running costs. The hope may be expressed that other provinces will follow that example, so that in due time, the possibility will exist that the granting of subsidies to provincial organizations can be turned over to the provinces concerned.

### **3. Special subsidies**

It may appear that within the framework of adult education and amateur artistic activities, private initiative plans and pursues activities for which a way of obtaining subsidies can hardly be fitted into the existing regulations for subsidizing national or provincial organizations or local societies. This is only incidentally the case for regular yearly events such as the International Folkdance Festival at Schoten or the International Music Festival for Youngsters at Neerpelt, which could not exist without a specific and adequate subsidy.

In most cases however, the activities considered are one-time events. A typical example is that of a brass or wind-instrument band, which, on the occasion of its 100th or 150th anniversary, wishes to stage a music festival or tournament, with the participation of bands from other towns, provinces or even countries. For such cases, special regulations have been devised. They have been implemented for years but will shortly be regulated by a Royal Decree which lays down the

rules for subsidies. The principle will be that subsidies can only be considered for activities which are educational, in the strict sense of the word, so that expenditure for dances, lotteries, presents, receptions and the like, will not be considered. In contrast with the subsidies granted to national and provincial central organizations, the subsidies granted are not in a direct proportion to the expenditure, but to the deficit incurred, of which the State takes over from 20 to 50 p.c., according to whether the activity had a local, regional or national significance and according to its intrinsic educational tenor.

As budgetary possibilities for the granting of subsidies for such activities are not unlimited, the interested parties must send in an application months before the date of the event, as well as an itemized budget or draft programme. On the basis of these documents, they are told whether their application can be considered and, if so, what the percentage of the subsidy will be. Subsidies are always paid post factum, on the basis of a detailed report, to be handed in no later than two months after the event, and a certified financial report, supported by justificatory documents, and accounts.

During the course of 1967, a total of 4.129.836 Fr was devoted to special subsidies, to wit :

to general organizations	2.543.949 Fr
to amateur stage companies and puppet theatres	296.401 Fr
to music and singing societies	1.149.400 Fr
to photo and film clubs	59.630 Fr
to folkdance groups	73.900 Fr
to clubs for scientific vulgarization	6.556 Fr

For such activities, the contributions of local and provincial authorities are usually somewhat larger than for ordinary local adult education work, but, here too, the State generally provides extraordinary allocations when the subordinate authorities fail to play their part.

#### **4. Staff training**

The increasing pressure of new trends in adult education naturally entails a deeper realization of the absolute need for a specific and well adjusted training of the staff members, who must be capable of introducing the innovations corresponding to these trends. During the course of recent years various reports were brought out which surveyed the situation at the time of publication mainly in the field of development work, to a lesser extent in the field of amateur artistic activities, because the starting points are different and the specialized knowledge required can hardly be reduced to a common nominator. These reports also gave cautious advice regarding future short-term requirements in staff appointments and

training, and outlined policy requirement for the benefit of the authorities and of private initiative. The training requirement, as Hinnekint says in another chapter of this book, are undoubtedly most acute and most urgent among voluntary workers at local level, and among part-time workers, whose activities are usually deployed at regional or provincial level. During the past few years, the Adult Education Department has been purposefully concerned with the training of staff elements (including, for instance, directors for amateur theatrical companies and choir conductors), principally via the granting of subsidies to initiatives taken by private societies (mainly the 'Stichting-Lodewijk de Raet', to begin with) and later by others (such as the 'Kadercentrum voor Cultureel Werk').

Early in 1967, the Higher Council for Adult Education studied a draft Decree submitted by the Adult Education Department, which lays down the criteria for the granting of subsidies for staff training. This document stipulates that such initiatives should be explicitly and exclusively concerned with staff training purposes, which means that the programmes must be so planned that they give the staff member the ability to fulfil his task in adult education, and must cover the general problems of that task or of his function.

On the other hand, the in-service courses, lectures and week-ends — whether residential sessions or attended by-the-day but preferably to be regarded as intensive training programmes — should be organized at least at provincial level, and provide a minimum of 12 hours of training.

It is expected that the national and provincial organizations will work out an efficient and systematic programme for staff training, preferably, wherever this is possible and desirable, in co-operation with other federations and unions, in a pluralistic spirit.

Applications for subsidies must be submitted, together with a draft programme, a budget estimate, a list of speakers and instruction leaders via the national managements.

The calculation of the subsidies is made — apart from a few restrictions — on the basis of 75 p.c. of the expenditure, items coming up for consideration being : preparatory work, advertising, rental of premises and equipment, fees, travel and hotel expenses of speakers and instruction leaders.

If the training, mainly of voluntary and part-time workers, is to expand at a satisfactory rate during the next few years, the available credits will not only have to be increased — in 1968 they amounted to some 3.500.000 francs — and an adequate and still indispensable contribution obtained from the provincial authorities, but attempts to extend



legislation on cultural leave and social promotion to the voluntary staff workers of adult education will also have to be made.

Training problems concerning effective part-time or full-time professional elements are for the time being somewhat remote from the concerns of the Adult Education Department partly owing to the fact that the budgetary implications as well as the whole structural set-up are beyond its possibilities as they would entail a level of training which borders on higher education (Schools for social workers). The chapter contributed by Dra. G. d'Olieslager deals more fully with these problems. Furthermore, the overall conception of the training of professional elements for the adult education sector will differ from those bearing on the individual fields of amateur artistic activity (brass-bands, choirs, amateur theatre, etc...). Nor can the fact be overlooked that the training of cultural officers for public departments and bodies will probably have to be planned in yet another way. And while there is still some uncertainty as to how things will finally shape out, mention can already be made of an exceptionally important initiative, which is all the more remarkable and all the more welcome because it represents a joint Belgo-Dutch initiative. We refer to the 'Bijcholingscursus voor staffunctionarissen in het volksontwikkelingswerk', started in September 1967, and organized under the combined patronage of 'Nederlands Centrum voor Volksontwikkeling' at Amersfoort and the Belgian 'Hoge Raad voor de Volksopleiding'. This course is mainly intended for already active full-time staff workers. During five weeks distributed throughout the year, they are given the opportunity of becoming familiar and this partly through the concrete application of methods and techniques bearing on adult education, with various aspects of adult education. It hardly needs stating that the hopes placed in the results of this initiative, which constitutes, furthermore, a practical achievement in the field of cultural integration between the Northern and Southern Netherlands, are particularly high.

For 1967/68, the Adult Education Department appropriated a credit of 51.218 Fr for this joint venture while the International Cultural Relations Department of the Ministry of Education allocated 76.450 Fr out of the credits made available under the Belgo-Dutch Cultural Agreement. The Dutch contribution was of roughly similar import.

Finally, attention should also be paid, in connection with staff training, to another extremely important step taken by the authorities, to wit the purchase, a few years ago, of a manor-house called 'De Ham' at Steenokkerzeel, which, in the near future, will be a

Flemish counterpart of similar foreign achievements. All desirable material possibilities will be offered there for the organization (residential or not) of in-service periods and courses for staff training purposes. When, following this example and that of the province of Limburg which officially inaugurated in September 1968 the 'Provinciaal Vormingscentrum Dommelhof' at Neerpelt, the other provincial administrations will each have provided at least one decently equipped and properly planned institution which can serve as a convention hall, a training centre or a University extension, an important public contribution will have been made to the training of the indispensable staff elements at all levels.

#### **5. Various other subsidy regulations**

The Adult Education Department is also concerned with subsidies for :

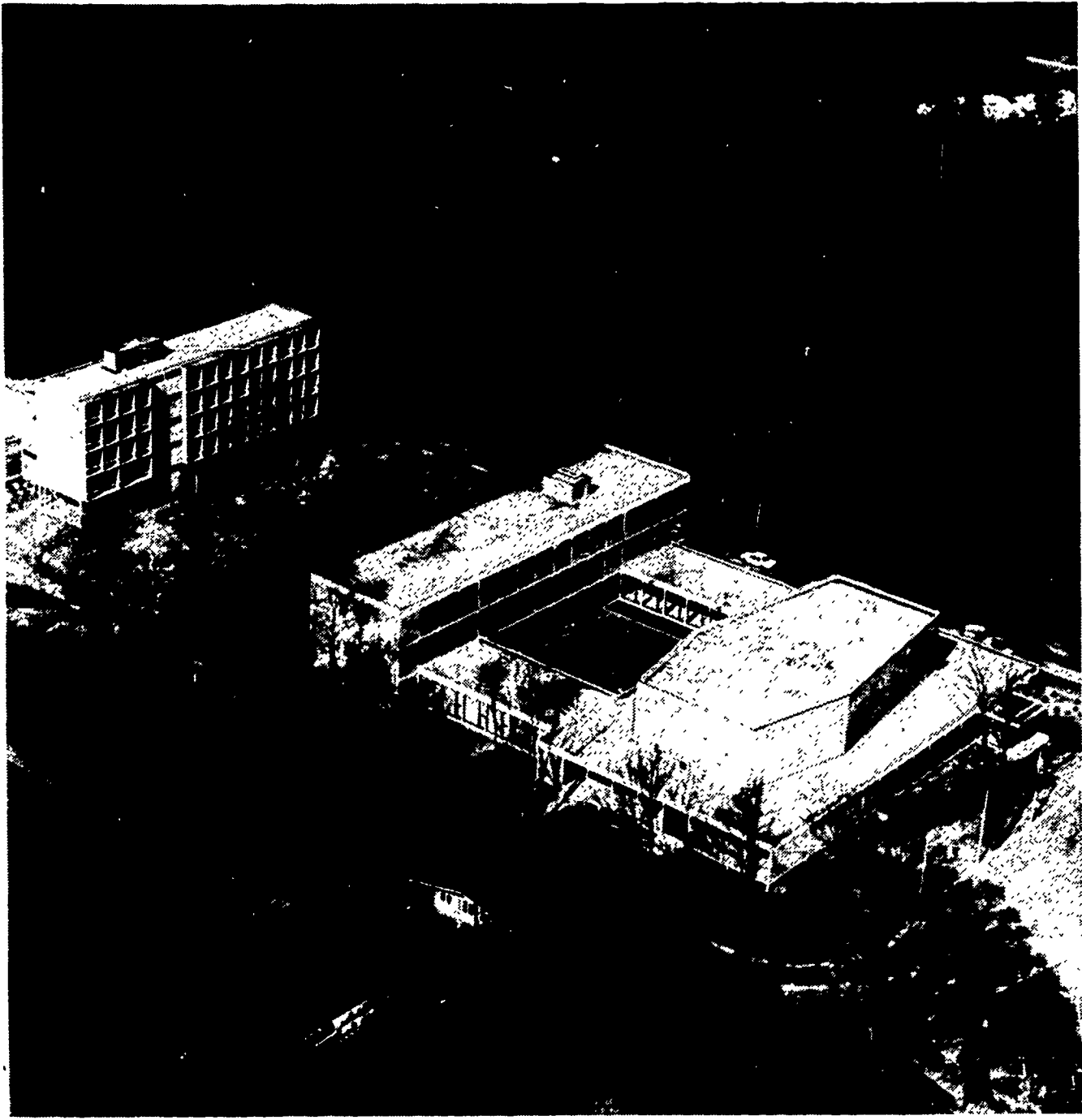
- a) cultural work with handicapped people
  - b) the 'Koninklijk Landjuweel' (a yearly competition of amateur theatrical companies)
  - c) the Festivals of music or dramatic art (among which the well-known Festival of Flanders) ;
- while, in consultation with the French-language 'Service de l'Education Populaire', a subsidy is granted to the Film Museum.

Although this does not belong to the competence of the Department, attention can also be drawn to a Belgo-Dutch regulation for subsidies to be granted for adult education and cultural exchanges in border areas, a regulation which is part of the Belgo-Dutch Cultural Agreement. This regulation, which was signed for Holland by the Minister for Education, Art and Science provides possibilities for the allocation of subsidies for :

- a) the organization of courses which are meant as a promotion of closer co-operation between Belgium and Holland, or which are of importance for the development of the methods of adult education, amateur artistic activity or the promotion of regional culture ;
- b) the exchange of speakers and course leaders ;
- c) exchange of events in the field of amateur artistic activity ;
- d) scholarships for instruction or in-service periods in Holland ;
- e) the organization of collective journeys.

The administrative processing of the applications is entrusted in Belgium to the International Cultural Relations Department.

The significance of this set of subsidy rules is enormous, not only because it provides the public authorities with a way of integrating adult education and amateur artistic activities into the co-operation between North and South and emphasizing their



**Provincial Training Centre at Neerpelt (Limburg)**

importance, but also because the exchange of experiences with the Dutch branch of adult education can only be conducive to a further development and extension of the work in Flanders and because it may also introduce the idea of cultural integration among a wider section of society.

The various Conventions on Adult Education which have taken place alternatively in Holland and Belgium since 1957 have been associated with the introduction of this subsidy regulation, and are in fact its indirect origin.

### **Educational events**

Apart from normal subsidy grants to organizations and societies, the Adult Education Department has an additional way of granting subsidies : that of offering a fairly diverse selection of educational events, such as concerts, theatre and ballet performances, etc...

This initiative which started in 1950-51, has grown during recent years into a very important service, which has also stimulated the spread of high-level artistic and cultural events all over the Flemish regions and encouraged artistic decentralization from big towns or cultural key-centres. The initial intention was mainly to give local societies a chance of presenting cultural events of a particularly high quality, which they cannot normally do on their own, the financial effort required being entirely beyond their means. This is why it was normal practice for the Adult Education Department to pay the fee of the visiting company, as well as its travelling expenses, while the local organizers were responsible for renting the hall, for advertising the events and for copyright dues, expenses which they covered by charging an entrance fee. In reality, however, this special service extended to adult education raises an extremely delicate problem. The Department must, for instance, see to it that a justifiable dissemination all over the Flemish region — towns and country alike — is carried out, while it also has to try and strike a satisfactory balance between the various forms of artistic activity — music, stage, ballet, film. While the principle is that local societies are allowed to make their own selection, and that planning is not made from the top, this can sometimes raise difficulties which have to be straightened out with the necessary tact. In principle, any society which enjoys subsidies or has satisfactory individual activity is entitled to one event per year, but in actual fact, this cannot be put into practice, owing to the obvious discrepancy between the number of potential beneficiaries and budgetary possibilities. The societies themselves regularly evidence particularistic tendencies and also go in for events which do not always seem suited to the special demands of their



members, which indicates underestimation or overestimation of the level and the receptivity of the membership, or else, a sometimes exaggerated degree of nonchalance. The latter mainly affects the consequences implied by the organization of a concert, for instance, as regards intensive advertising. Sometimes the hope is publicly expressed that the event can be misused in order to replenish the treasury of the society.

On account of such circumstances, the rules regarding the eligibility for artistic events have been somewhat amended of late.

The main changes are the following :

a) as from March 1, 1967, the organizers are required to participate in the payment of the fees of the visiting company, over and above the expenses they were already obliged to bear ;

b) an event can only be allocated — apart from some legitimate exceptions — when its organization at local level is assured by several societies working in collaboration, and, preferably, by a cultural board.

The purpose of these measures is clear. The requirement of a participation in the expenses is not only to be seen in the context of insufficient credits, but is mainly inspired by the idea that the organizers, being pecuniarily involved, will pay more attention to sufficiently intensive advertising, if they wish to avoid a financial disaster.

Simultaneously, the previously imposed barrier of admittance fees — 5 to 20 Fr — was removed. On the other hand, the intrinsic significance of the insistence on collaboration between societies must be seen in a wider context. Essentially, the events are not a real form of adult education work, but should rather be regarded as instruments of cultural distribution and dissemination. As they are offered by the public authorities, they can hardly be restricted to the members of one group or of one association. They are intended, rather, for the whole of a local or regional community, including those who do not belong to any association at all. Their organization must therefore be liberated from the restrictions which are inherent to any individual society, and should be entrusted to the joint efforts of several co-operating societies, which provides at the same time an opportunity of removing certain social, political and philosophical barriers, or of bridging them over and of thus achieving the combined engagement of forces which can ensure the success of the evening. The consequences of this new state of affairs are extremely far-reaching, more so, in fact, than is usually supposed, and fit in completely with the aims of the Adult Education Department. In various places, experience has already shown that such occasional forms of co-operation

result in lasting contacts, which lead in many cases to the creation of an embryo local cultural board and, above all : that the associations discover one another and reach the conclusion that the ideals which unite them are more numerous than the points of contention or opposition which separate them. For the ulterior creation of cultural centres (where other high-level cultural activities will be planned), this manner of contacting a wider public (including youngsters) and of developing its sensibility on — at least — the artistic plane, is of immense value; of equal value is the collaboration between different societies, and this especially when municipal authorities take part in the organization and are thus obliged — often for the first time — to face their responsibilities in the field of cultural promotion. Owing to the type of the events first introduced, the said events have been and are far too predominantly of an artistic nature, whereas there exist considerable needs as regards mental reconversion and scientific vulgarization.

The actual presentation of events of the latter type is not particularly simple, but attempts have been made in this field, notably with the exhibitions 'Zuiderkempen 1970' and 'History of medical science in the 19th century' and with the week-ends on 'Cultural work in associations and municipalities', worked out by the 'Stichting-Lodewijk de Raet' and organized in principle in co-operation with local authorities.

In 1967, The Adult Education Department sponsored the organization of the following events :

177 concerts (instrumental and vocal, including jazz and opera), attendance : 68.090

29 ballet performances, attendance : 9.971 ;

20 declamation evenings, attendance : 3.097 ;

251 theatrical performances, attendance : 61.503 ;

5 pantomime shows, attendance : 2.116 ;

24 folkdance evenings (some of them with foreign participants), attendance : 9.602 ;

25 'cultural work' week-ends, attendance : 867 ;

4 exhibitions, attendance : 2.812 ;

46 miscellaneous events, attendance : 9.073.

These events took place in 309 municipalities, and accounted for credits amounting to 7.600.000 Fr.

Incidentally, it should be noted that the accepted groups or companies continually complain about the impossible conditions under which they have to perform (halls which are all but entirely unsuitable and insufficiently maintained, no dressing-rooms for the artists, no heating in winter) and of the too frequent absence of any form of decent reception by the organizers. The material drawbacks can be remedied in due time by the authorities, notably by the building of cultural centres. The second complaint

should be straightened out as soon as possible by the societies themselves.

## **Surveys, publications, documentation**

### **1. Surveys**

The development of adult education on really modern lines, and the planning of future policy depend essentially on exact knowledge of the present situation and of the needs and requirements it entails. A thoroughgoing and detailed survey is absolutely necessary for the precise picture this implies. Faced with new demands and conscious of the fact that a new approach is unavoidable, various private organizations — the 'Davidsfonds', the 'Katholieke Werkliedenbonden', the 'Kristelijke Arbeiders Vrouwengilden', and others — or institutions — the 'Kultuurraad voor Vlaanderen' — have in recent years conducted surveys and investigations, which have collected particularly valuable material, upon which the organizations as well as the public authorities can build for the coming years.

The main task of the authorities — including the provincial ones — should consist in doing their utmost to encourage the carrying out of such scientifically warranted surveys. The Adult Education Department has already been doing this by :

- a) granting subsidies for the support of justified initiatives by private organizations ;
- b) entrusting certain institutions with particular tasks, and, when necessary, assuming responsibility for the publication of the results. As the authorities do not enjoy the facilities of a survey centre of their own, they resort to existing private institutions, which also receive subsidies from the Scientific Research Department of the Ministry of Education. The major institutions of this kind are the 'Studiegroep voor Kultuurbevordering' at Leuven and the 'Centrum voor Andragogisch Onderzoek' in Brussels. In the near future, they will also be able to resort to the 'Archief voor Jeugdwerk en Volksoopvoeding', founded at the end of 1967 in Brussels.
- c) purchasing a given number of copies of the reports brought out : this allows for a wider dissemination of the findings, and lessens or remove, at the same time, the financial risks entailed by the publication of such specialized works.

As examples of surveys conducted at the request of the Adult Education Department, we can point to the three discussed further on in this chapter and concerned respectively with the use of leisure time, reading habits and the diffusion of reading matter.

As examples of surveys to be conducted on behalf of the local authorities, mention should chiefly be made of the socio-cultural surveys carried out prior to the establishment of plans for a cultural centre. Surveys have recently been made concerning the social

condition and cultural needs at Waregem, Dilbeek, Lokeren, St.-Niklaas, Knokke, Mechelen and other localities.

## **2. Publications**

To all those occupied in adult education work, whatever their responsibilities may be at whatever level they are working, it is of particular importance to be permanently informed of all opinions expressed at home and abroad, of new trends which are developing, of new experiments that are attempted and of their results, in short, to obtain appropriate professional literature. Without underestimating the occasional initiatives or the publications of earlier days, it can be affirmed that the Flemish contribution has steadily increased in quantity and in quality during the last ten years.

In this respect, the Adult Education Department has been particularly active, in the first place by publishing, since 1952, the review 'Volksopvoeding' (Adult Education), an initiative appositely situated in the context of a confluence of Dutch private and Belgian public initiative. The general policy of the review is worked out by a joint Dutch-Belgian editing committee, while each of the two editorial staffs is responsible for its own issue, which is adjusted to the specific requirements prevailing in each of the countries. The Belgian edition (circulation 2.500 copies) is distributed gratis in the Flemish part of the country by the Adult Education Department to the main organizations for adult and youth education, as well as to public libraries.

The executives can thus find in the 580-odd pages of the annual collection, which includes the yearly 'Bibliography on Adult Education', an uncommonly rich source of inspiration for further initiatives and further development of their own work.

In connection with the review, the publication of a series of 'Verhandelingen van het tijdschrift Volksopvoeding' (Proceedings of the review 'Volksopvoeding') has been started, in which the following works have been brought out to date :

L.R. Mc Colvin : 'Jeugdbibliotheekwerk' (1959,  
Translation L. Schevenhels)

'Groepswerk' (1959)

'Opleidingen voor het culturele werk' (1961)

M. van Haegendoren en R. Roels : 'Ontmoeting en gesprek' (1963)

'Vrijtijdsbesteding in Vlaanderen ; een sociologisch onderzoek bij de actieve nederlandstalige bevolking ; onder leiding van F. van Mechelen' (1964)

R. Roels en R. Seutin : 'Beschrijvende inventaris van de verenigingen, instellingen en diensten werkzaam op het terrein van het volksontwikkelings- en vormingswerk met volwassenen in Vlaanderen' (1966)



J. van den Bosch : 'Vrijtijdsbesteding in Vlaanderen. II. Onderzoek naar de vrijtijdsbestedingspatronen in drie sociale categorieën : leeftijd, socio-professionele categorie en schoolse vorming' (1966)

L. Delanghe : 'Vrijtijdsbesteding in Vlaanderen. III. Een onderzoek naar de weekeindbesteding van de gezinnen in de winterperiode 1964-1965' (1968)

E. Goedleven : 'Rapport televisie-uitzending over culturele centra ; rapport over de discussieverslagen ingezonden door de discussiegroepen, gevormd naar aanleiding van de televisie-uitzending over culturele centra' (1968).

An abundantly illustrated monography on how to build public libraries may still be published in 1969. Most of these 'Verhandelingen' are also distributed free of charge.

On the other hand, the information bulletin 'Mededelingenblad' — a quarterly publication of the Directorate General for Youth and Leisure started in 1965 (circulation : 6.000) — is meant to serve as a link between the administrative authorities and the private organizations and societies and as a way of providing adequate information and documentation for a smooth and efficient interplay of both.

In addition, the Adult Education Department publishes the minutes of reports, colloquies, etc... organized under its patronage or in which it co-operates.

During recent years, fairly extensive circulation has thus been given to the instructions and recommendations issued after the colloquies on cultural centres, on cultural officers, planology and the programmation of cultural dissemination, on the report on 'De muziekcultuur in het Vlaamse landsgedeelte', etc...

The total credits made available for publications in the Flemish part of the country alone amounted to 1.950.000 Fr in 1967.

### **3. Reference library**

For some time, the General Directorate has been assembling a specialized reference library. Up to now, two partial catalogues have been published, to wit : 'Massa media, vrije tijd en sport' (Mass media, leisure and sports, 1963) and 'Volksontwikkeling' (Adult Education, 1964). The list of recent acquisitions is published regularly in the above-mentioned 'Mededelingenblad'. A new catalogue is to be published during the course of the present year. In this way, the Department carries out its mission, which is to be a national centre for reference and information about everything concerned with adult education in Belgium and abroad.

The books, pamphlets and reviews — more than 5.000, of which many cannot be found in any other public or scientific library in Belgium can be read on the spot, or forwarded by mail to the applicant's

address, on a simple written request. The steadily increasing figure of books lent out shows clearly that this idea is much appreciated — and, as the phrase goes, fills a definite gap.

## **Inspection**

An inspector for adult education was appointed for the first time in 1958 ; the number of inspectors was brought up to three in 1966 as a result of two additional appointments. The task of these inspectors is not so much to carry out actual inspection work, such as attending events organized by recognized societies or associations and controlling the use made of subsidies or the veracity of the expenditure reported for the obtention of subsidies. Their task is rather the consultative one of acting as advisory technicians and holding themselves entirely at the disposal of the private organizations which request their assistance. Their spheres of action, which extend mainly to cultural centres and cultural boards, amateur artistic activities, group work and community development, cannot be strictly delimited in actual practice which means that team work must often be resorted to. It is also normal that they should co-operate, on occasion, with colleagues from other departments, such as the Youth Service.

## **Organisms and departments for advice and consultation**

### **1. Higher Council for Adult Education**

The 'Hoge Raad voor de Volksopleiding' (Higher Council for Adult Education), set up by Royal Decree of April 3, 1929 — a decree which was amended to some extent in 1938, 1957 and 1962 in order to meet fresh views and additional needs — has been allotted the task of 'examining adequate measures and submitting them to the government in order to encourage and co-ordinate the efforts made for the promotion of adult education', as laid down in article 1 of the R.D. of July 26, 1938.

Today, the Higher Council comprises two sections (i.e. French-Dutch) with each 21 members and one Secretary. The members, appointed for a period of five years by the Minister, represent the main private organizations for adult education and amateur artistic activities as well as the provincial cultural services.

As an advisory body, the Council is charged with the task of submitting advice on :

- a) new drafts of Royal and Ministerial Decrees which have some bearing on adult education (staff training, etc...)
- b) the recognition of national and regional organizations for adult education, as provided for in the Royal Decree of March 24, 1967 ;
- c) the distribution of available subsidies ;
- d) the admittance of new companies for educational events ;

e) miscellaneous problems and provisions relating to adult education and amateur artistic activities.

When this seems desirable or necessary, contacts are established with other Councils or Committees, such as the Higher Council for Public Libraries, the Advisory for Dutch-language cultural centres, or the National Youth Council.

The Council has appointed from its ranks a few permanent work groups — stage, music, scientific dissemination — and, when necessary, can always consult specialists who do not sit on the Council.

## **2. Advisory Committee for Dutch-language cultural centres**

The 'Commissie van advies inzake nederlandstalige cultuurcentra' (Advisory Committee for Dutch-language cultural centres), set up by the Decree of May 18, 1966, should be considered as an example of the very lively concern shown by the Flemings for the development of the sub-structure needed for a dynamic and fully valid cultural life of their own. This Committee, made up of sociologists, and specialized technicians in the various fields of adult education or cultural promotion — fifteen members in all — is requested to submit advice on

- a) the present situation regarding premises for cultural purposes ;
- b) the planology and programming of cultural centres ;
- c) the plans for cultural centres which are introduced by provincial or local authorities in order to obtain State subsidies.

It is therefore also part of the Committee's task to see that the location and distribution of the centres are economically and socio-culturally justified, in order that cultural decentralization can be carried out successfully and that the centres planned can at once become a means of promoting community development, especially in rural areas. It should also verify whether the plans correspond to genuine needs and whether the proposed accommodation corresponds, as regards size, to the requirements previously defined by a socio-cultural survey made on behalf of the organizations and the population concerned, requirements among which the establishment of a fully-equipped public library should on no account be overlooked.

## **3. Advisory Committee for the Promotion of Dutch-language cultural life in the district of Brussels**

The quite specific problems and above all the difficulties which confront Dutch culture in the Brussels district naturally call for special attention on the part of the Minister for Dutch culture. Right now, preparations are being made for the setting-up of a

special Committee, the task of which will be to provide advice as to the promotion of cultural life in the Brussels district and the communities surrounding it. This includes a survey of the measures to be taken in order to promote Dutch-language cultural events, encourage reading habits and ensure more efficient operation of local societies for adults and youngsters.

#### **4. Subcommittee for adult education and cultural exchanges in the border areas**

Within the framework of the Belgo-Dutch Cultural Agreement, a select 'Subcommissie volksontwikkeling en cultureel grensverkeer' made up of Belgian and Dutch members was set up on October 14, 1960. Its task is to examine what is being done in the field of adult education and amateur artistic activity between Belgium (not only Flanders) and Holland, and to offer advice to the Committee for the implementation of the Belgo-Dutch Cultural Agreement regarding activities which should be encouraged or new steps which should be taken.

### **The Provinces**

A remarkable fact — for which political factors may perhaps account — is that the Walloon provincial authorities became conscious of their responsibility regarding adult education work and cultural policy much earlier than their Flemish counterparts. As early as in 1919 in Hainaut and Liège, and in 1925 in Namur, committees and departments were set up to deal with these problems. After the first efforts made in the years 1927-28 in East-Flanders, the breakthrough only occurred in Flanders after World War II, when Provincial Cultural Services were set-up : in East-Flanders (1949), Limburg (1953), West-Flanders (1954), Brabant (1964), Antwerp (1965). These departments cover an extensive territory and are also active in the sphere of adult education. They stimulate and co-ordinate various activities within the limits of the province, allocate subsidies, organize tournaments for amateur stage companies and brass bands. They award prizes, organize competitions, support professional companies and public libraries... In most cases, the departments control various committees (for amateur stage, literature, music, libraries). In view of the far-reaching autonomy enjoyed by the provinces — which also applies to cultural policy — the trend is increasingly toward closer co-operation with the Adult Education Department of the Ministry for Dutch Culture, so that policy can be made to run more or less parallel at the national and provincial levels, and, as a result of consultation and mutual contacts, joint initiatives can be worked out.

In 1959, the Permanent Deputations of the Flemish



provinces decided the creation of the 'Kultuurraad voor Vlaanderen', as a way of achieving a co-ordinated interprovincial cultural policy and 'of promoting Dutch culture in Flanders in all its expressions'. Adult education again figures amongst the objectives of the Cultural Council.

### **Municipalities**

As has already been brought out, municipal authorities in the Flemish part of the country are still insufficiently conscious of the tasks which are theirs in the field of adult education. This shows up in the almost complete absence of municipal cultural departments (at the utmost, there are about five, very sketchy departments, which are also entrusted with the organization of festivities, etc...)

### **The private sector**

The exceptionally rich and varied assemblage of associations and organizations which are active in the field of adult education in all its expressions and forms can only carry on if they abandon the structures used in the past. In certain groups, still easily identified by their political or philosophical tenets, there is a tendency to join forces, which results in the setting-up of overmantling consultative organs. In this way, fifteen Socialist organizations and federations merged in 1956 into the 'Congres der Vlaamse Socialistische Cultuurwerken' (now renamed : 'Centrale voor Socialistisch Cultuurbeleid'). The seven major Catholic federations and unions set up the 'Kontaktgroep voor sociaal-cultureel vormingswerk' in 1962. Quite exceptional are the features of the 'Stichting voor de culturele integratie van Noord en Zuid', established in 1964, and whose main task is 'the promotion of integration and the spreading of Dutch culture, principally through the co-operation of societies within the Dutch language area'.

While these efforts have sprung, in the main, from private initiative, it is nevertheless a fact that the Adult Education Department and the Higher Council for Adult Education were the prime movers in the establishment of the 'Federatie voor bijzonder volksontwikkelingswerk door buurtwerk' (1967) and the 'Federatie van centra voor levensvorming'. Partly through the action of the Higher Council for Adult Education and of the aforementioned Department 1968 witnessed the creation of the 'Interfederaal Centrum voor Vlaams Amateurtoneel' which groups the three existing Flemish Stage Federations (which in turn control about a thousand amateur companies).

It is hoped that a similar federation for brass-band societies will be set up in the very near future, and possibly, too, for choral societies, University extensions, etc...

From these already existing and other still to be created overmantling bodies, perhaps a Flemish consultative body originating from private initiative may one day grow up, along the lines of what Holland has accomplished with the 'Nederlands Cultureel Contact', in which State and provincial authorities can take part in order to outline new fields of activity. The prospects for the development of such a superstructure, in which representatives of public authorities and private organizations can meet as equal partners in order to work towards a concretization of the future policy of adult education work, are, at any rate, brighter in Flanders now than could have been hoped ten years ago.

## **Conclusions**

From what has been said, it becomes certainly clear that the task of the public authorities with regard to adult education is not limited to the provision of financial means — however important these may be — but is also to plan, stimulate and co-ordinate. As far as the future is concerned, tremendous tasks and assignments lie ahead, which is partly due to the lag to be caught up with, and to the fact that the interplay between public authorities and private initiative is only starting.

The most urgent task for the authorities is a more intense stimulation, backing and guidance of the work than has been the case up to now. In this respect, we would refer to the Montreal UNESCO Conference of 1960 which stressed the fundamental significance of permanent education, and defined it as being a total and non-exclusive integration of development and formative work with younger people and adults into one coherent and harmoniously built-up whole, with the underlying essential condition that adult education in all its shapes and ways of expression should be an integral part of a country's educational system. The consequences are obvious : the authorities must create possibilities and offer guarantees so that this can be achieved, must ensure development, must work out a contemporary approach, must give private initiative, which has laboured so nobly, its chance and outline its tasks. This implies the passing of the necessary legislative measures, a considerable increase of the available credits, — no longer as an optional step, but as a compulsory one, based on the population and its needs — a warranted distribution of responsibilities between the central authorities, the provinces and the local authorities, the provision of the necessary sub-structure and accommodation, and the integration of the work into the framework of a national cultural policy. The authorities should also build up a general image, and work towards the function and the task of adult education and for those who are

accomplishing it, either in a voluntary or in a professional capacity. The efforts for a higher status and the legal regulation of recognition and backing (following the example of the British 'Education Acts'), will also have the following consequences : that a sufficient number of professional elements can be engaged, that the continuity and the quality of the work are ensured and that professional training can be further developed, as, owing to greater demand, valuable elements will thus be attracted. The contacts and consultation between public authorities and departments at every level will have to be amplified and intensified. This is not only a process of mutual sensitization regarding needs and responsibilities at every level, nor exclusively the need to work together for something that regards the whole Flemish community. It is also concerned with the transmission of information and factual knowledge, for instance for the benefit of those local communities which are still short of traditions and discernment. There are also some special assignments in store, in connection with the guarantees for development possibilities of Dutch culture in the Brussels agglomeration, the work in backward areas, the development of neighbourhood work, social development work and life schools, work with elderly people and the stressing of the need for training in citizenship.

The authorities should also engage, with all necessary tact, in the task of improving relations with private organizations. Especially in the Flemish part of the country, the latter's suspicious attitude has very deep roots.

Which means that ways must be found of overcoming a distrust of the authorities which has grown up over the years and is largely justified on the following grounds : at national level, the said authorities have insisted for far too long on quite unnecessary centralization and have shown neither concern nor consideration for specific demands and needs ; at the provincial and local levels, they have evidenced a flagrant lack of interest, with all the budgetary consequences this implies. In the meantime, due account should be taken of what exists, of historical growth, of individual philosophical diversity, and through permanent joint consultation and contacts — above all through human contacts — proof should be given that the authorities have changed their attitude, that they understand individual action and appreciate the valuable contribution of the various organizations and societies, and that a preparedness to help and serve has superseded the bureaucratic approach.

When, as a result of this, the leaders of organizations realize that, within their own structures, much can

still be adjusted, or jettisoned, that land which has lain fallow for far too long can still be tilled, that closer contact must be sought with the school system, with economic quarters, with mass media, and that the concept of culture is no longer taken in its 19th century context, then a long expected point will have been scored, for when new ideas are allowed to blossom, modern ways of living can be devised and contemporary structures evolved.

The tendency to open up to the world, and to start thinking in a more pluralistic way which can be detected in the life of the societies, can only hasten this process. When, at the same time, marginal associations have no longer to be kept alive by means of subsidies for sentimental or politically slanted reasons, when adult education work is no longer confused with perhaps well-intended but outdated and ineffective charitable cultural work, when committee members start realizing that they can no longer act in 1969 as they did thirty or fifty years ago, a decisive stage will have been reached. Development work with adults and cultural dissemination, in which tens of thousands are engaged, will make a not to be underestimated contribution to the development of a dynamic and full-fledged Dutch-language cultural life in this country.



### **General remarks**

Physical Education and sports have come to occupy a particular place in our essentially dynamic present-day society. They have also become an indispensable-recreative element within the framework of leisure-time activities. Those interested join sports federations, youth groups or other organizations which provide facilities for the practice of sport as a form of healthy relaxation. A recent survey of how leisure time is spent in Flanders shows that three degrees of interest in sport can be distinguished: watching events on TV, watching them on the spot and active participation. It also shows that the number of people who watch sports is far greater than the number of those who actually practise them. The following percentages show the specific sports favoured by the men and women who qualify as 'active participants' :

<b>Specific sports</b>	<b>Men</b>	<b>Women</b>
Swimming	12,6	6,7
Football	5,3	0,5
Skating	2,0	2,0
Volleyball	1,5	0,4
Tennis	1,3	1,5
Cycling	1,2	—
Athletics	1,1	0,4
Basketball	1,1	0,2
Winter sports	1,0	1,1
Riding	0,9	0,6
Motorcross	0,4	—

All too many members of the younger generation do not go in for active sports. In the first place, a large number do not belong to organized groups offering facilities for the practice of physical education and sports. These constitute what is termed the 'non-organized' category, which comprises not only young people who have failed to join one of the aforementioned groups but also those who occasionally play a game of football or take part in a hike through the woods. A recent survey bearing on 4.314 young Flemings aged between 8 and 25 shows that some 52 % belong to this 'non-organized' category. And while statistics are always open to interpretation, the said survey was carried out with such rigour that this percentage can be regarded as reliable.

### **Official initiatives**

During the last ten years, the Belgian government has taken far-reaching measures to promote the mass-practice of sports :

In 1956, the Minister of Public Health set up a State-sponsored organism called 'The National Institute for Physical Training and Sports', to which

was assigned the task of promoting the practice of sports and outdoor life. For this purpose, it was invested with the powers previously exercised by the General Directorate for Physical Education, Sports and Outdoor Activities, a department of the Ministry of Public Health which was then suppressed. In 1964, the National Institute was attached to the Ministry of National Education and Culture where it now functions under the name of 'Bestuur voor de Lichamelijke Opvoeding, de Sport en het Openlucht-leven'. The funds put at its disposal are provided partly by the Ministry and partly by a special tax on football pools. During the course of its existence, this organization has constantly endeavoured to promote physical training and sports amongst all layers of the population, and this by the following means :

### **1. The free provision of a series of facilities**

— if information and assistance are required in connection with a particular technique or a series of technical problems, a demonstration can be arranged on behalf of the organization (school, club) requesting that assistance. Special initiation courses can also be organized, under the supervision of qualified instructors belonging to the Department for Physical Education, Sports and Outdoor Activities.

— the Department's specialized instructors are available both for the supervision of sports activities at summer camps, holiday homes and playing fields, and for training the future leaders of youth movements and sports federations.

— films and slides can be obtained for the illustration of lessons and lectures, as well as slide and film projectors. The Department possesses a number of films on sports and an extensive series of colour slides about the history of physical education and sports. Pedagogically competent lecturers are put at the disposal of organizers, for lectures on particular subjects concerned with physical education and sports.

— lending of

a) books from the Department's Library, which comprises more than 5.000 volumes dealing with the most varied aspects of physical education and sports ;

b) all kinds of physical education and sports gear for a limited period;

— for the organization of competitive events, the Department can also provide the necessary material and technical personnel.

### **2. The granting of special subsidies**

— at the request of a group, or of a society, the Department can provide sports gear for an unlimited period. The applicant has only to pay 50 p.c. of the value of the said gear. Payment can be made in five

instalments over a period of five years. In 1966, the Department laid out 10 million B.Fr., for this purpose ;

- special subsidies can be obtained for the organization of sports camps. In 1966, this item cost the Department 4,97 million Fr.

- for sports meetings of all kinds, medals and cups can be provided by the Department. Awards and trophies accounted for 600.000 Fr. in 1966 ;

- playing grounds conforming to the standards required by the Department obtain subsidies proportionally to the importance of their activity. In 1966, 27 million Fr. were devoted to such subsidies ;

- national sports federations, recognized by the Department, enjoy operational subsidies, which enable them to cover the expenses of their sports activities. The subsidies granted for this purpose in 1966 amounted to 19 million Fr ;

- propaganda grants are also provided, aimed at covering the cost of major efforts to promote the practice of sports (meetings, publications, etc...); these represented a grand total of 7,174 million F in 1966 ;

- in order to stimulate the practice of sports by the masses, the Department has been provided with means enabling it to grant special subsidies for new developments. In 1967, these subsidies were not however distributed under that form. The credits involved amounted to 4 million Fr in 1966.

**3. The organization of sports camps, permanent initiation centres, proficiency tests and championships.** Every year, during the school holidays (Easter, Summer, Christmas), the Department organizes sports camps for children in various places (Blankenberge, Nieuwpoort, Hofstade, Mechelen, Hasselt, Antwerp) and for various sports (athletics, volleyball, basketball, canoeing, tennis, swimming, etc.). These sports camps are essentially concerned with elementary training and specialization. The whole year round, the Department organizes, at various places (Hofstade, Gent, Brussels, etc...) week-end elementary training camps which enable the children to get acquainted with a new sport (tennis, canoeing, boating, rowing, swimming, etc...). For the benefit of all those interested in sports, the Department organizes every year, in cooperation with the sports federations, proficiency tests for physical fitness, tests for athletics, school championships (swimming, athletics, rowing, tennis, volleyball).

For the building of sports grounds, swimming pools, sports complexes, gymnasia, etc..., the Ministry of Public Health allots subsidies which can attain 60 % of the total costs. This facility has been widely resorted to during recent years, and in several Flemish towns, the building of new sports

installations is under way. But as the available credits are limited, many requests have remained unanswered. The credits granted for this purpose by the said Ministry amounted to 52,525 million F in 1966.

The Ministry for Tourism also allots credits for the construction of recreation centres in touristic areas. A constantly demand for these allocations has been evidenced during recent years.

At the prompting of the central authorities, local organizations specially concerned with physical training and sports have been — or are being — set up in many provinces and towns. And over the years, several provinces have devoted particular attention to the establishment of recreation centres (Bokrijk in the province of Limburg, Zilvermeer in the province of Antwerp, for instance). These centres attract many visitors during the holiday periods and particularly during summer months.

Furthermore, many local authorities have provided — or are providing camping-sites in order to cope with the public's growing taste for outdoor activities.

In spite of the aforementioned measures and of the efforts already made — and still being made — by the various sports federations and by other private organizations, much remains to be done in order to promote the practice of sports by all members of the 'after-school' generation under consideration. On the basis of not quite recent statistics, it can be claimed that between 150.000 and 200.000 people go in for some form of regular physical exercise within the framework of the gymnastics and sports associations existing in Flanders. This figure includes both 'top-class performers' and the rank-and-file. Special attention has been paid of late to these top-class performers by the federations, by the Department for Physical Education, Sports and Outdoor Activities and by the Belgian Olympic Committee. That the fame of these top-rankers has popularized certain sports is an undeniable fact. That the attraction they exert on the masses will increase the number of sports adepts is more than probable. In view of preparing competitors for major international events (the Olympic Games, for instance), the Department has created a unit concerned exclusively with training champion performers. This move was made in cooperation with the Belgian Olympic Committee, which now groups 51 sports federation. The unit in question provides constant medical attention for the crack athletes under its care. It also supplies, conjointly with the sports federations, the detailed information they require in order to work out a programme for their training and to enable them to reach and maintain maximum physical fitness under



optimum conditions, it has set up local training centres in Mechelen, Antwerp, Leuven, Gent and Brugge.

Since 1966, when it underwent an internal reorganization, the Belgian Olympic Committee has also taken action in favour of the practice of sports by both crack performers and the general public. In order to deal with all aspects of physical education and sports, ten standing committees have been set up ; planning — calendar of events — finances — social work — medical care and related research — sports for women — Olympic selection — propaganda and public relations — legal questions — sports and cultural activities during leisure hours. In 1967, the Belgian Olympic Committee organized a highly successful National Convention.

The training of crack athletes as pursued by the Department and by the Belgian Olympic Committee has given excellent results : this is evidenced notably by the remarkable performances of a number of athletes in various sports and against internationally renowned competitors.

Apart from the sports federations, which are concerned essentially with sports, there are a whole series of other organizations which encourage the practice of sports and outdoor activities. Some are permanent, others represent 'Services' and others are incidental.

Youth organizations are very popular. They pursue their own aims, which generally have a political, philosophical or religious background. Alongside theoretical instruction, they offer such attractions as creative activities, lectures, debates, songs, folk-dances, games, walks and recreative sports. Some of these organizations have devoted a special place in their programme to open-air activities. They are admirably run, as a rule, and will certainly play an increasingly important part in the promotion of physical training and sports. The competent authorities — in this case the 'Nationale Dienst voor de Jeugd' of the Ministry of Culture — recently took steps to encourage the creation of youth centres in a whole series of towns and villages. At these centres, young people are able to take part in such varied activities as reading, acting, music, games, and sports. The latter (i.e. judo, ping-pong and volleyball) having proved a tremendous success, it can be expected that the authorities will make a special effort to provide these centres with competent personnel and adequate sports equipment.

Playing grounds are a social necessity and this, more especially in the Flemish regions, on account of the density of the population and the intensity of traffic. Outdoor games constitute the main activity. Provided official grants for the purchase of equipment are

forthcoming, these playing grounds would offer the youngsters a chance of developing a taste for sports and gymnastics. It can be stated in a general way that the number of playing grounds is constantly on the increase.

Belgium's coastal area, with its magnificent downs and beaches, offers countless holiday homes for children. The purpose of these homes is to give the children unlimited fresh air amidst happy surroundings. The method employed — namely physical exercise based on active games — stimulates the action of the lungs and consequently makes the cure far more effective. These holiday centres are organized by voluntary associations, usually youth movements and mutual insurance societies. The Department for Physical Training, Sports and Open-Air Life assists the organizers by providing adequate sports material and specialized instructors. The opening-up of many new camping grounds has greatly stimulated social tourism. These occasional gatherings of holiday-makers are ideally suited to the practice and the tuition of physical training and sports. Provided these holiday centres are given adequate personnel and satisfactory sports equipment, they can no doubt be used for the encouragement of active living habits. The Department also helps, in this respect, by providing instructors and material during the summer months. A very recent development is the organization of multi-sports week-ends in various centres (at Houthalen in the province of Limburg, at De Haan in the province of West-Flanders). Intended for entire families, these are placed under the slogan of 'Keep young'. The idea is to start a movement similar to the German 'Zweiter Weg'.

'Zweiter Weg' is the name given by the leaders of the German Sports Federation to a plan aimed at promoting the regular practice of sports by all layers of the population. It started in 1959 and, increasingly successful over the years, it is directly responsible for the steady increase in the membership of the German Sports Federation. Physical education is also gaining a foothold in factories and workshops. At the suggestion of the Department which has sponsored a number of debates on physical training and sports in places of work during recent years, many big organizations have introduced highly beneficial P.E. breaks. On the other hand, several companies have provided splendid recreation centres (that, for instance, of the Bell Telephone Cy at Hoboken, near Antwerp). But on the whole, the situation still leaves much to be desired: it must in fact be admitted that the Flemish regions have lagged behind in that regard.

**Training for members  
of the tutorial staff in  
the school and  
after-school sectors**

**1. The school sector**

'University level' : graduates in physical education study at the Higher Institutes for Physical Education annexed to the Faculties of Medicine of the Gent, Brussels and Leuven Universities. All three provide a 4-year curriculum and are accessible to candidates who have successfully completed their secondary education.

'Teachers' Training-School level' : teachers of physical education study at the Higher Teachers' Training-Schools. In all, there are ten schools of this type for boys and girls in the Flemish region (notably at Tongeren, Heverlee, Brugge, Gent...). They offer a two-year curriculum and are accessible to candidates possessing the following diplomas or qualifications : teacher's certificate, successful completion of secondary education, voucher certifying the possession of corresponding scholastic attainments, teachers' training-school diploma in some other branch, higher or secondary 'technical' diploma.

'Elementary and nursery school level' : special teachers of physical education are also appointed occasionally in elementary schools. In this case the degree is conferred by a central board of examiners. The examination for this degree is organized once a year by the Ministry of National Education and Culture. It is open to all, but the candidates must pass a medical test and be over 19 and under 35. The elementary school teacher is given, during his studies, some notions about the didactic and methodic aspects of physical education. Starting from these notions, he is personally responsible for the physical training of his class, since the number of special teachers is limited owing to the severe qualifications required. In nursery schools, the teacher is also responsible for the physical education lessons. She bases her instruction on the special lessons she was given during her own four-year training.

**2. The after-school sector**

'The sports federations' : before the National Institute for Physical Education, now incorporated in the Ministry of National Education and Culture under the name of 'Bestuur voor de Lichamelijke Opvoeding, de Sport en het Openluchtlevens' existed, the various sports federations organized their own yearly or regularly spaced-out staff training sessions. In 1960, and after studying all aspects of the question, the Department set up — in collaboration with the federations — a National School for Sports Instructors. This move was aimed at :

- a) coping with the shortage of competent coaches
- b) structurizing and planning of training.

The annual instruction sessions, which bore on no less than 21 different sports in 1967, lead to the following degrees : animator (30 hours instruction and 10 on the job), assistant-instructor (60 hours instruction and 20 on the job) and instructor (90 hours instruction and 30 on the job).

The degree of animator serves a twofold purpose. On the one hand, those holding it are already in a position to meet the requirements of the newly-joined adepts. On the other hand, it embraces the main elements of the assistant-instructor's training and thus constitutes preparatory introduction to the latter function.

The fully-trained assistant instructor has to provide leadership for beginners. He must be capable of training the younger members and the junior teams under the occasional supervision and according to the general directives of the instructor.

The instructor has to assume responsibility for the leadership of a club, and this notably as regards the technique and tactics adopted. His special task is to train the first team or the crack athletes.

'The Youth Movements' : it is hard to provide precise data about the present arrangement for training instructors in the youth movements, as the latter train their own instructors and have evolved, for that purpose, methods which meet their specific needs and requirements. The youth movements group hundreds of youngsters and have many young leaders. But as these leaders only stay in the movement for a relatively short time, a series of crash training-courses for instructors is held every year. The techniques used in the youth organizations have become so numerous during recent years that a tendency towards specialization is now noticeable. Grants from the Department for Physical Education, Sports and Outdoor Activities are available to the organization of lessons centred mainly on physical activities. After a 60 or 90-hours instruction period, of which 40 and 60 hours respectively must be devoted to strictly physical activities, the degree of assistant-instructor or of instructor is conferred on successful candidates.

Playing-grounds and holiday centres : the institutions responsible for playing-grounds and holiday-centres have to provide organized activities for countless children.

This means that they also have to make arrangements for the training of a vast number of instructors. This training takes place during week-ends, or in the evening; as laid down by a Royal Decree issued in 1961, it must include at least 120 hours of theory and practice. On the other hand, certain local authorities provide special training for the leaders of their own playing-grounds and holiday homes.



### **3. Measures taken in view of forging closer links between the school and after-school organizations**

In spite of the above-mentioned arrangements for providing adequate training, there is a severe shortage of instructors in the after-school organizations. In order to overcome this shortage to some extent and to bridge the gap between the two sectors, a number of interesting innovations have been introduced by various concerned parties. During the last five years, the Department has taken a series of measures aimed at inducing the school sector physical education to cooperate actively with the after-school organizations, and this notably by supervising and ordinating the physical and outdoor activities.

In addition, the graduates and training-school licentiates in physical education are given facilities for attending the special sports lessons organized by the Department, in collaboration with the sports federations.

The Higher Institutes for Physical Education of the Brussels, Leuven and Gent Universities have, in some respects, adjusted the education of physical training teachers to the demands of our present-day society and the requirements of the after-school sector.

The studies are concerned with the latter to a greater extent, and more time is devoted to instruction or initiation to various sports. Whilst at the University, training teachers can now specialize both in specific branches of sports and for specific categories of pupils. The following degrees are awarded ;

at Leuven : adviser for physical education during working hours (500 hours of tuition and three months on the job), physical education adviser, for a specific branch of sports (360 hours of tuition and 3 months on the job);

at Brussels (post-graduate courses) : special degree for leisure time activity, special degree for physical education in working environment, special degree for volleyball and athletics coach (one year) ;

at Gent : initiation courses for basketball, volleyball, and handball (50 hours).

Many physical education teachers occupying jobs as such are aware of deficiencies in their own training.

The professional association to which they belong have consequently taken suitable measures :

a) The National Federation of doctors and licentiates in physical education organized five week-end sessions devoted to modern training methods in 1966;

b) The Federation of Former Students of Leuven University (FOSILL) organized various cycles of initiation and improvement for basketball, swimming, volleyball and athletics in 1966 and 1967 ;

c) Many teachers have enrolled for the courses in sports-specialization organized by the Department for

**Physical Education, Sports and Outdoor Activities, in collaboration with the sports federations. The government is also anxious to promote cooperation between the school and after-school sectors ; by a Royal Decree (October 27, 1967), 50 members of the teaching staff have been put at the disposal of youth movements. In addition, the Minister responsible for Physical Education and Sports is developing, in collaboration with the leaders of the Department, a full-scale substructure for sports in the Flemish regions. That the result of these measures are already being felt is evidenced by the fact that quite a few graduates, 'training-school' licentiates and other teachers of physical education now occupy important posts in the sports clubs, youth movements, playing-grounds and holiday-centres.**

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## **General organizations**

**Boerenbond**  
(Belgian Farmers' Union)  
Minderbroedersstraat 8, Leuven

**Boerinnenbond**  
(League of Farmers' Wives)  
Minderbroedersstraat 8, Leuven

**Bond van Grote en van Jonge Gezinnen**  
(Union of Large and Young Households)  
Troonstraat 125, Brussel 5

**Centrale voor Arbeidersopvoeding**  
(Centre for Workers Education)  
Now : Centrale voor Socialistisch Cultuurbeleid  
(Centre for Socialist Cultural Policy)  
Keizerslaan 13, Brussel

**Christelijke Middenstands- en Burgervrouwen**  
(Christian Middle-Class Women's Society)  
Jozef II-straat 99, Brussel 4

**Davidfonds**  
(Davids Foundation)  
Blijde Inkomststraat 79, Leuven

**Humanistisch Verbond**  
(Belgian Humanist League)  
Postbus 450, Antwerpen

**Katholieke Werkliedenbonden**  
(Catholic Workers Union)  
Wetstraat 135, Brussel 4

**Kristelijke Arbeidersvrouwengilden**  
(League of Christian Working-class Women)  
Poststraat 111, Brussel 3

**Lodewijk Dosfelinstituut**  
(Lodewijk Dosfel Institute)  
Elshoutbaan 25, Schoten

**Nationaal Christelijk Middenstandsverbond**  
(National Christian Middle-Class Union)  
Spastraat 12, Brussel 4

**Nationale Coöperatieve Vrouwenbond**  
(National Women's Co-operative Society)  
Hoogstraat 26/28, Brussel 1

**Socialistische Vooruitziende Vrouwen**  
(Socialist Women's Movement)  
Galerij Agora, Grasmart 105, Brussel 1

**Verbond voor Heemkunde  
(Local Lore Union)  
Herkenrodeplein 1, Bokrijk-Genk**

**Vereniging voor Beschaafde Omgangstaal  
(Association for a Better Linguistic Usage)  
Kanselarijstraat 14, Brussel**

**Vermeylenfonds  
(Vermeylen Foundation)  
Mechelsesteenweg 3, Vilvoorde**

**Vervolmakingscentrum voor ouders en opvoeders  
(Finishing Centre for parents and educators)  
Slegerslaan 5, Brussel 15**

**Werk der ouden van dagen  
(Work of assistance to elderly people)  
Londenstraat 15, Brussel 5**

**Willemsfonds  
(Willems Foundation)  
Nederkouter 22, Gent**

**People's universities**

**Algemene Katholieke Vlaamse Hogeschooluitbreiding  
(General Catholic Flemish University Extension)  
P. Reypenslei 37, Mortsel-Antwerpen**

**Hoger Onderwijs voor het Volk  
(Higher Education for the People)  
Rozier 9, Gent**

**Katholieke Vlaamse Hogeschooluitbreiding  
(Flemish Catholic University Extension)  
Kasteelpleinstraat 31, Antwerpen**

**Vereniging der volkshogescholen ter popularisering  
van wetenschappen en kunsten  
(Society of People's Universities for the spread of  
sciences and the arts)  
Karel Mestdaghstraat 35, Brugge**

**Volkshogeschool Instituut E. Vandervelde  
(People's University - E. Vandervelde Institute)  
Lamorinièrestraat 233, Antwerpen**

**Volksuniversiteit Maurits Sabbe  
(Maurits Sabbe People's University)  
Prins Boudewijnlaan 107, Wilrijk-Antwerpen**

**Folk high schools**

176

**Centrum Rijckvelde  
(Rijckvelde Centre)  
Sijsele-Brugge**

**Stichting-Lodewijk de Raet  
(Lodewijk de Raet Foundation)  
Kanselarijstraat 4, Brussel 1**

**Universitaire Parochie  
(University Parish)  
Jan Stasstraat 2, Leuven**

**Volkshogeschool De Blankaart  
(De Blankaart Folk High School)  
Iepersesteenweg 34, Woumen**

**Amateur artistic activities**

**1. Theatre**

**Federatie van Vlaamse Socialistische Toneelverenigingen  
(Federation of Flemish Socialist Stage Societies)  
Bokslaarstraat 24A, Lokeren**

**Koninklijk Verbond van Vlaamse Toneelverenigingen van België  
(Royal Union of Flemish Stage Societies)  
Hanswijckstraat 62, Mechelen**

**Nationaal Vlaams Kristelijk Toneelverbond  
(National Flemish Christian Stage Union)  
Jacob van Arteveldestraat 37, Gentbrugge**

**2. Music**

**Algemeen Nederlands Zangverbond  
(General Dutch Singing Association)  
Oudaan 24, Antwerpen**

**Halewijnstichting  
(Halewijn Foundation)  
Van Putlei 33, Antwerpen**

**Jeugd en Muziek  
(Youth and Music)  
Baron Ortastraat 5, Brussel**

**Het Madrigaal  
(The Madrigal)  
Vrijheid 84, Hoogstraten**

**Musicerende Jeugd  
(Young Musicians)  
Noordzandstraat 63, Brugge**

**Muziekverbond van België  
(Belgian Musical Union)  
Aug. Ortsstraat 18, Brussel 1**

**Nationale Confederatie van Katholieke  
Muziekverenigingen van België**

**(National Confederation of Belgian Catholic Music Societies)**  
Stijn Streuvelsstraat 38, Brugge

**Vlaamse Federatie van Jonge Koren  
(Flemish Federation of Youth Choirs)**  
Leopold III-laan 86, Waregem

**Vlaamse Federatie van Socialistische Muziekkorpsen  
en Zangkringen  
(Flemish Federation of Socialist Music and Singing Societies)**  
Van Arteveldestraat 20-22, Antwerpen

### **3. Folk-dancing and folk arts**

**Federatie van Vlaamse Socialistische  
Volksdansgroepen  
(Federation of Flemish Socialist Folk dance Groups)**  
Ommeganckstraat 3, Antwerpen

**Vlaams Verbond voor het poppenspel  
(Flemish Puppet Theatre Union)**  
Auwegemvaart 87, Mechelen

**Vlaamse Volkskunstbeweging  
(Flemish Folk Art Movement)**  
Markgravesstraat 17, Antwerpen

**Volksdanscentrale voor Vlaanderen  
(Flemish Folk Dance Centre)**  
Otto Veniusstraat 25, Antwerpen

**Werkgemeenschap voor Volkskunst  
(Working Community for Art)**  
Prins van Luiklaan 67, Brussel 1

### **4. Photography and film clubs**

**Belgische Federatie van Fotokringen  
(Belgian Federation of Photographers' Clubs)**  
Kasterveldenstraat 29, Merksem

**Federatie der Amateur-cineasten van België  
(Federation of Belgian Amateur Movie-makers)**  
Ridder van Ranstlei 44, Mortsel

**Federatie van Arbeiders Foto- en Kinokringen  
(Federation of Workers Photography and Film Clubs)**  
Provinciestraat 53, Antwerpen

**Katholieke Filmactie  
(Catholic Film Action)**  
Olmstraat 10, Brussel 1

**Nationale Dienst voor Filmclubs  
(National Service of Film Clubs)**  
Ravensteinstraat 23, Brussel 1



**Socialistische Federatie van Ciné-clubs**  
(Socialist Federation of Film Clubs)  
Hoogstraat 42, Brussel

**Social Tourism**

**A.T.B. De Natuurvrienden**  
(Workers Travel Association 'De Natuurvrienden')  
Provinciestraat 53, Antwerpen

**Europese Volkshogeschoolreizen**  
(European Folk High School Travel Association)  
Kanselarijstraat 4, Brussel

**Touring Club van België**  
(Belgian Touring Club)  
Wetstraat 44, Brussel

**Vakantiegenoegens**  
(Happy Holidays)  
Wetstraat 177, Brussel

**Vlaamse Toeristenbond**  
(Flemish Travellers Association)  
St.-Jacobsmarkt 45, Antwerpen

**Community development**

**Opbouwwerk Heuvelland**  
(Community Development Heuvelland)  
Huis Malegijs, Kemmel

**Welvaartscomité Tienen**  
(Community Development Committee Tienen)  
Acacialaan 24, Tienen

**Werkgroep Westrand Brussel**  
(Working Group Western of Outskirts of Brussels)  
Broekstraat 12, Dilbeek

**Schools for life**

**Lenteleven**  
(Lenteleven)  
Molenblookstraat 1, Gent

**Lenteleven**  
(Lenteleven)  
Sasdreef 2, Lommel

**Levensschool Bekaert**  
(Bekaert School for Life)  
Bekaertstraat, Zwevegem

**Levensschool voor meisjes**  
(School for Life for Girls)  
Zandstraat 26, Kortrijk

**Staff training**

**Centrum voor Creatief Werk en Spel**  
(Centre for Creative Work and Play)  
Kanselarijstraat 4, Brussel

**Kadercentrum voor Cultureel Werk  
(Staff Training Centre for Cultural Work)  
Kanselarijstraat 4, Brussel**

**Public services**

**a) National**

**Algemene Directie Jeugd en Vrijtijdsbesteding  
(General Directorate for Youth and Leisure Activities)  
Kortenberglaan 158, Brussel 4**

**Bestuur voor Lichamelijke Opvoeding, de Sport en het  
Openluchtlevens  
(Department for Physical Education, Sports and  
Outdoor Activities)  
Minimenstraat 21, Brussel 1**

**Dienst voor Openbare Bibliotheken  
(Public Libraries Department)  
Kortenberglaan 158, Brussel 4**

**Dienst voor Volksontwikkeling  
(Adult Education Department)  
Kortenberglaan 158, Brussel 4**

**Nationale Dienst voor de Jeugd  
(National Youth Department)  
Kortenberglaan 158, Brussel 4**

**b) Provincial**

**Culturele Dienst Provincie Antwerpen  
(Cultural Service of the Province of Antwerp)  
Hooftvonderlei, Deurne-Antwerpen**

**Culturele Dienst Provincie Limburg  
(Cultural Service of the Province of Limburg)  
Dr. Willemsstraat 34, Hasselt**

**Dienst voor Culturele Aangelegenheden Provincie  
West-Vlaanderen  
(Department for Cultural Affairs of the Province of  
West-Flanders)  
Zilverstraat, Brugge**

**Dienst voor Culturele en Openbare Betrekkingen  
Provincie Brabant  
(Department of Cultural and Public Relations of the  
Province of Brabant)  
St.-Jansstraat 4, Brussel**

**Dienst voor Culturele, Sociale en Economische  
Aangelegenheden, Provincie Oost-Vlaanderen  
(Department of Cultural, Social and Economic  
Affairs of the Province of East-Flanders)  
Bisdomein 3, Gent**

**Consultative and  
advisory bodies**

**Openbaar Kunstbezit in Vlaanderen  
(Public Art Treasures in Flanders)  
Jan van Rijswijcklaan 28, Antwerpen**

**a) Public**

**Commissie voor advies inzake Nederlandstalige  
culturele centra  
(Advisory Board for Dutch-language Cultural Centres)  
Kortenberglaan 158, Brussel**

**Hoge Raad voor de Volksopleiding  
(Higher Council for Adult Education)  
Kortenberglaan 158, Brussel**

**Kultuurraad voor Vlaanderen  
(Cultural Council for Flanders)  
Jan van Rijswijcklaan 28, Antwerpen**

**Subcommissie Volksontwikkeling en Cultureel  
grensverkeer  
(Subcommittee for Adult Education and Borderland  
Cultural Exchanges)  
Kortenberglaan 158, Brussel**

**b) Private initiative**

**Centrale voor Socialistisch Cultuurbeleid  
(Centre for Socialist Cultural Policy)  
Keizerslaan 13, Brussel 1**

**Congres der Vlaamse Socialistische Cultuurwerken  
(Congress of Flemish Socialist Cultural Organizations)  
Now : Centrale voor Socialistisch Cultuurbeleid  
(Centre for Socialist Cultural Policy)  
Keizerslaan 13, Brussel 1**

**Federatie van centra voor levensvorming  
(Federation of Centres for Life Training)  
Loofstraat 70, Kortrijk**

**Federatie voor bijzonder volksontwikkelingswerk  
door buurtwerk  
(Federation for special adult education through  
neighbourhood work)  
Kortenberglaan 158, Brussel 4**

**Interfederaal Centrum voor Vlaams Amateurtoneel  
(Interfederal Centre for Flemish Amateur Theatre)  
Kortenberglaan 158, Brussel 4**

**Kontakgroep voor sociaal-cultureel vormingswerk  
(Catholic Contact Group for Socio-cultural  
Educational Work)  
Minderbroedersstraat 8, Leuven**

**Research**

**Stichting voor de Culturele Integratie van  
Noord en Zuid  
(Foundation for Cultural Integration of the Southern  
and Northern Netherlands)  
Jan van Rijswijcklaan 28, Antwerpen**

**Archief voor Jeugdwerk en Volksoopvoeding  
(Archives for Youth Work and Adult Education)  
Britselei 46, Antwerpen**

**Centrum voor Andragogisch Onderzoek  
(Centre for Andragogic Research)  
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