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ABSTRACT

This paper explores the ideas of six adult educators from the 1920s to determine the relevance of their thinking to modern adult educators. Three were chose from Britain: Albert Mansbridge, Basil Yeaxlee, and Richard Tawney. From the United States, three influential theorists in the area were Edward Thorndike, John Dewey, and Eduard Lindeman. During the period in which they produced their most visionary work, Britain found itself in a time of major economic decline while the United States was experiencing prosperity with credit, consumption, and production escalating. In educational terms, it was a period when theorists, who were well ahead of their time, realized that education was not restricted to children. Several of these "greats" in adult education recognized the social implications of encouraging the development of adults through further education. Each of them addressed the problem of adult education and individually and collectively produced many insights. Most of the ideas of these theorists are as relevant today as they were when they were first written and bear evidence of the pervasiveness of good theory and practice regardless of the period. For adult educators of the 1990s, their ideas provide guidelines for effective practice. (Contains approximately 30 references.) (Author/LL)

THE RELEVANCE OF EARLY EDUCATORS' IDEAS FOR MODERN TEACHER EDUCATORS

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Abstract

This topic explores the ideas of six key adult educators from the 1920s in order to determine the relevance of their thinking to modern adult educators. Three are chosen from Britain: Albert Mansbridge, Basil Yeaxlee, and Richard Tawney. From the USA, the three influential theorists in the area were Edward Thorndike, John Dewey and Eduard Lindeman. The period in which they produced their most visionary work is interesting in itself in that Britain found itself in a time of major economic decline while the USA was experiencing prosperity with credit, consumption and production escalating. In educational terms, it was a period when theorists, who were well ahead of their time, realised that education was not restricted to children. Several of these 'greats' in adult education recognised the social implications of encouraging the development of adults through further education. Each of them addressed the problem of adult education and individually, and collectively, they produced many insights which were particularly valuable.

The thrust of this topic is that most of the ideas of these theorists are just as relevant today as they were when they were first written and bear evidence of the pervasiveness of good theory and practice regardless of the period. For adult educators of the 1990s, their ideas are not only interesting but also provide excellent guidelines for effective practice.

Introduction

The years from 1920 through to the late 1930s were dominated by an economic depression that troubled Europe for most of the time but did not affect the rest of the world, including the USA, until 1930. The immediate post-war years in Britain saw a boom in industrial production and living standards. However after 1922, trade and industrial activity declined, creating unemployment in the major heavy industries on which the British economy relied. The war had left the USA as the major creditor nation, supplanting the position Britain had once held in the world's prosperity. It had accumulated the greater proportion of the world's gold reserves allowing a surge in credit and consumption. Manufacturing escalated so that the 1920s saw a wave of prosperity in the USA.

This was a decade of significant development in adult education in both countries. Within the context just described, three people in each country had particularly important influences on the direction it was to take. It is frequently the case, where a modern theorist is credited with a particularly pertinent idea, concept or model in the field, to find that one of these early 'giants' in the area had presented it in a different form so many years earlier.

In attempting to describe the nature of each of their contributions, this paper deals with the three from Britain first, and then examines the contribution of those from the USA.

British Theorists

The three great thinkers in adult education in the UK in this period were Albert Mansbridge (1876-1952), Basil Yeaxlee (1883-1967) and Richard Tawney (1880-1962). Of the three, probably the most famous was Tawney but in the development of adult education, the most influential was Mansbridge. Mansbridge was the fourth son of a carpenter and left school at 14 and worked in a number of clerical positions. He was keen to of obtain a scholarship to study at Oxford for the ministry. His failure to obtain this undoubtedly led him down a path which was to have lasting impact on adult education ever afterwards. Basil Yeaxlee, on the other hand, was a distinguished academic who had achieved the highest university awards. He was employed in a number of positions throughout his life including teaching, secretary to a number of departments and committees and as a university academic. His employment reflected his interest in religion and adult education. Richard Tawney was born in India where his father was a scholar of Sanskrit. Tawney, himself, was educated at Rugby and subsequently at Oxford. He became a noted British historian and social philosopher but it is for his contribution to adult education that we are interested in him.

Development of the Adult Education Movement

As a starting point in the consideration of the development of adult education in Britain, it is perhaps best to consider the role that Mansbridge played in it. He was not alone in its development because progressive elements in the church, the Board of Education and amongst Oxford academics shared many of his aspirations. However, Albert Mansbridge had the advantage of a working class identity. The adult education movement grew out of two previously unrelated initiatives - the Co-operative Movement and university extension

programs. Mansbridge had long exposure to the philosophy and ideas of the co-operative. His mother was a member of the Women's Co-operative Movement and his father was a member of the Amalgamated Society of Carpenters and Joiners while he himself was employed in the office of the movement from when he was 20 until he was 30. He also had the good fortune to attend the university extension courses. This program opened up university experience to 60 000 adults, approximately 15 000 of whom were from the working class. This development partially redressed the situation where universities were unavailable to the group of labouring poor, the very group for which they had been originally created.

Mansbridge became extensively involved in the educational activity of the Co-operative including teaching, writing and participating in its conference. In 1903, he was instrumental in setting up the Association to Promote the Higher Education of Working Men. In 1905, this became the Workers' Educational Association, WEA. He was convinced that the working class people had as much right to education as anyone else, and indeed, badly needed it.

> A man who throughout his life will work with his hands needs a general education for the same reason that it is needed by a specialist like a lawyer or a doctor, in order that he may be a good citizen.
> (Mansbridge, 1908 in Lawson, 1979, 45)

A major breakthrough occurred in 1907 when the WEA and Oxford University held a conference on, 'What Oxford Can Do for the Work People.' The subsequent report, 'Oxford and Working-class Education', outlined a plan to raise university standards and to open up its recruitment. A joint committee was formed and workers began to access a program comprising three years of tutorial classes and annual summer schools.

A Concept of Adult Education

Yeaxlee and Tawney were both involved with the monumental developments that were occurring in the field of education at this time. The former undoubtedly made his greatest contribution in that he was able to bring his scholarship to bear in conceptualising the process of adult education.

In 1929, Basil Yeaxlee wrote his book, 'Lifelong Education', which was one of the earliest attempts to convey a vision of all of life's resources and experiences (personal, social, and work) playing a related and meaningful part in an individual's education and of education's being seen as truly lifelong.

> '... adult education must be more comprehensive than university education. It must teach many things which a university would not include...and by methods which (it) would never dream of adopting...and yet...must maintain the ideals...which we so naturally associate with university traditions.'
> (Yeaxlee, 1929, 152)

He expressed many ideas which the other two theorists would have accepted without challenge. Each of these theorists saw the central role of Christianity as being the key to the interpretation of the meaning of life. Yeaxlee perceived education as contributing to the development of individuals. He argued for education to be changed to make it the vehicle to prepare them for their lives. In this way, he saw the need for education to be lifelong. As a result of providing intellectual freedom, spiritual freedom would follow and individuals would be better acquainted with themselves, others, the world, and higher powers. He would have everyone develop their own individuality to the utmost so that separated and conflicting individuals would no longer exist and each would contribute to the whole.

> There all the distinctive notes of lifelong education are struck - knowledge, experience wisdom, harmony and the giving of self in service. All of them are rooted in the practical affairs of ordinary men and women. Each of them reaches out into the infinite. They are meaningless apart from the growth and the activities of the individual personality. They are impossible unless that personality is in perpetual living relationship to the whole - the whole of truth and the whole of life, immediate reality and ultimate.
> (Yeaxlee, 1929, 165)

Education is not able to be separated from everyday living where people are involved in political and social interactions, changes and re-interpretations. Consequently we all need continuous lifelong education. In today's world, there are those who advocate vocational education and those who, with equal enthusiasm, promote liberal education. To Yeaxlee, they were different but complementary. Educators have the responsibility to achieve a spirit of unity and purpose. He was adamant that humanistic studies formed the foundation of all education and were never completed.

Both Yeaxlee and Tawney had a commitment to the role of religion in the life of each person. Basil Yeaxlee believed that individuals immersed in a life of learning would be propelled towards Christian values - the social outcome would be a system that was harmonious and egalitarian.

> (The) relationship between education and religion is not only close, but organic... Either the relationship follows directly from the nature of personality, the meaning of spiritual values, and the necessities intrinsic to the educational process, or it is indeed negligible.
> (Yeaxlee, 1925, 60)

The origins of the WEA were equally spiritual. Education aims to equip the members of the human race to develop the appropriate intellectual and affective capacities to guide them to a truly democratic benevolent society. Education sets the sights: a lifelong education ensures continuous examination.

> We discover more and not less need of adult education as we make progress. It will not have a fair chance until better preparation is made for it during the years of adolescence. On the other hand, we are unlikely to achieve a thoroughly sound and complete system of primary and secondary

> education until the adult members of the community, by continuing their own education, realise how mischievous a thing it is to abbreviate or mishandle the school-education of boys and girls. But adult education rightly interpreted, is as inseparable from normal living as food and physical exercise.
> (Yeaxlee, 1929, 28)

Methods in Adult Education

Richard Tawney is perhaps the best of the three to choose in order to illustrate the methods which were favoured in the period. As has been stated, he came from a scholarly background and it is not surprising that he aimed for extremely high standards. He set himself a punishing workload and was accustomed, after a week of work in his own university, to travel to another town to conduct a Friday night class, stay overnight before travelling to yet another town to teach on Saturday and return home on Sunday. It is recorded that in one period of nine weeks he read and commented on, in depth, some 500 essays. Not surprisingly, he was regarded as the best tutor in England. A typical working session for him involved a lecture followed by a tutorial after which he would engage in informal discussion with his students. Mansbridge had advocated that education should involve discussion, private reading and essay writing. To these, Tawney contributed his own extraordinary scholarship and insistence on high standards. While formal lecturing was the norm for the period, it was well known that he liked questions from students and seized the opportunity to talk over ideas with them in an informal manner. He learnt from his students and acknowledged that he benefited from their knowledge and wisdom.

> Thanks to the fact that they (classes) are small, tutors and students can meet as friends, discover each others ideosyncracies, and break down that unintentional system of mutual deception which seems inseparable from any education that relies principally on the formal lecture. It is often before the classes begin, and after they end, in discussion round a student's fire, or in a walk to or from his home, that the root of the matter is reached both by student and tutor.
> (Tawney,1914 in Whitelock, 1974, 40)

His methods were based upon a conviction of the worth of each individual and the importance of developing self-esteem. His style, therefore was characterised by a great sense of mutual respect between tutor and student and he subscribed to the belief that learning was best encouraged by informal and friendly relations.

> '...adult teaching is a delicate balance between sympathetic empathy, the skills of the adult tutor in communicating knowledge and the capacity to enable students to learn.'
> (Jarvis,1987,70)

In the terms of methodology, Mansbridge was not in disagreement with Tawney and also believed that there was a need to unify what is learned in tutorials with what is

experienced in life. Here was an adult educator who demonstrated that education is more than knowledge; that learning is more than trained skills; and that teaching is very much about understanding individual people. While he valued humanistic studies, he also demanded that participants had a right to ask, 'How, why, what, or when they wished to study'. As with Mansbridge, Yeaxlee believed that much could be learned from real life and that education was not restricted to the tutorial situation.

Yeaxlee went on to state that children and adults should be encouraged to seek the meaning of life. The answer to this was not beyond the grasp of the ordinary person. It was his belief that humans have within themselves a spiritual force which is the explanation of their capacity to enter into interaction with other individuals and yet not lose their own identity. By placing itself at risk, this force becomes more than it previously was. This was the same idea that Dewey had for the process, but he called it growth. Yeaxlee further believed that we are not only spectators of reality but creators of it. When we act, we create an extension of reality. As a result, education in itself is a dynamic, creative and renewing process.

The Nature of Adult Education

Each of these theorists saw adult education as closely related to the real world so that life's resources and experiences were intimately interwoven with it. Education was not something that happened in parallel with real life - it was part of it. Because of this, it is a particularly personal experience and it is therefore very difficult to generalise about it. It is unique to each individual. While it takes different forms for different individuals, it also demands that no human experience can safely be excluded from its boundaries. This has very interesting implications for the current tendency in Australia to limit worthwhile adult education to the workplace and to restrict learning to easily stated competencies.

Each also realised that adult education went beyond the individual by developing each person at the same time as contributing to the good of society.

Commonalities and Disagreements

These three visionaries were in total harmony in almost all of their thinking. However, there were some elements on which they did not agree. At the same time, much of their thinking has been reiterated by subsequent theorists in the area. Tawney put his faith in the power of social action, as did Dewey in the USA. However, Yeaxlee favoured an emphasis on the development of the individual because he believed that by aiming at social service for the rest of humanity, education would ultimately lead to freedom and responsibility.

Yeaxlee also was in harmony with the ideas of Spearman and Thorndike (Jarvis, 1987, 45) in that he believed that everyone has the ability to grow intellectually. Hence adult education should not be regarded as compensating for earlier deficiencies, or as a rival to vocational education or as the poor cousin to university education because it has value in its own right. He also anticipated the ideas of Knowles (ibid) in terms of adult motivation to learn. Yeaxlee believed that the desire to learn results from the experiences of life.

Tawney and Mansbridge had a number of differences of opinion, which was probably to be expected when one considers the vast differences in their social circumstances. Mansbridge believed that the road to emancipation for the working class lay with the acquisition of knowledge while Tawney was of the firm opinion that it would result from political education. On the other hand, Tawney disagreed with Mansbridge in his criticisms of declining standards and demands for better facilities. He also believed that liberal education was worthless unless it advanced social purposes or personal development. It is unlikely that he would view recreational learning as having much to recommend it.

Overview

These three theorists operated at a time of enormous social hardship. The economy was in tatters; there was general dissatisfaction with the education provided in the schools; the Board of Education had agreed to separate liberal education from technical education formally; the society was fragmented by class divisions; and disillusionment had followed the disastrous war experience. In this context, they developed a remarkably ingenious approach to adult education, much of which was to lie dormant for fifty years before its universality was established because of its applicability in a different era. There are many worthwhile lessons in the ideas of these three men for the modern practitioner of adult education and consequently for teacher educators.

Curiously enough, when Tawney was describing the ideals which he felt should characterise the WEA, he could well have been making a comment about much of modern day education and particularly adult education.

> It is of the nature of a democratic society that the tasks of keeping it true to the educational and social ideals with which it started on its career should be the responsibility, not primarily of its officers but of the membership as a whole.
> (Tawney, 1964, 92)

American Theorists

Simultaneously, while these developments were occurring in Britain, other academics were working in the area in the USA. The three most influential were Edward Lee Thorndike (1874-1949), John Dewey (1859-1952) and Eduard Lindeman (1885-1953). Thorndike was born in Massachusetts. He underwent a typical education for the time culminating with a PhD from Columbia University. An interesting feature of his life is that he spent all but one of his 42 years of employment at the one institution, Teachers College, Columbia University. Two of his brothers were also professors at the same university although they were in quite unrelated faculties. His contribution to adult education resulted from his focus of applying scientific methods to understanding human behaviour, rather than applying philosophical or commonsense methods which had previously been used exclusively. Dewey was born in Vermont. In adulthood, he had a distinguished teaching career at Columbia University from 1904 until he retired in 1930. He was active in humanitarian and social causes as well as in education. His most influential publication in education was 'Democracy and Education' which was produced

in 1926.

Eduard Lindeman might well have been the most unlikely person to attain an influential role in the development of adult education. He was born in Michigan, one of ten children of Danish immigrant parents. Because he was orphaned early, his formal education was, at best, intermittent. He was admitted to Michigan Agricultural College on special entry and persevered in his studies in spite of poverty and near illiteracy. He was also unusual in attaining expert status in the field of education although he was never a university lecturer. While he wrote prodigiously in many other forms, he produced only one book, 'The Meaning of Adult Education', which was published in 1926.

A Scientific Approach to Adult Learning

To understand Thorndike's approach to learning, it helps to know that there are two popular approaches to the idea of learning - objective theories and relational theories. Objectivism perceives humans as passive organisms governed by stimuli which are products of the environment. Such an approach recognises nothing except observable behaviour. Relationists, on the other hand, believe that any explanation of behaviour must accept intrinsic or internal determinants within each individual. Thorndike subscribed to the former approach. In 1879, in Leipzig, there had been established the first laboratory for the scientific study of behaviour. Its founder, Wilhelm Wundt, trained many psychologists, among whom was James Cattell, Thorndike's professor at Columbia. Subsequently, Thorndike adopted the scientific method of inquiry and applied the methods of animal research to the study of human behaviour and to the field of education.

Basic to Thorndike's theory of learning was the belief that the aim of human life is the satisfaction of wants. Drawing upon this fundamental idea, he made applications to education and derived a set of the primary laws of learning.

> **The Law of Readiness** describes an organism's preparedness for learning. In this law, Thorndike used the term 'satisfaction' and also the term 'annoyance' to describe conditions which influence readiness or tendencies for action. Satisfying states predispose the organism to develop a 'conduction unit',(action tendency), while annoying states hinder the development.
>
> **The Law of Exercise** deals with the connection between the formation, strengthening and weakening of stimulus -response associations resulting from repetition - although Thorndike did emphasise that commitment and interest must accompany the practice.
>
> **The Law of Effect** focuses on the modifiability of human behaviour as a result of the effect of satisfiers and annoyers on a situation and response. The bonds or connections between a situation and response are strengthened when satisfaction follows. Conversely the connection is decreased if a situation-response is followed by annoyance.

Thorndike's model of education, 'connectionism', takes as its starting point the human organism in a particular situation. In an effort to satisfy its wants, the organism will be

motivated to respond. This response will result in both motor and mental activity. He applied this model of connectionism to adult learning and found that it was applicable.

The established modern authorities in adult education, for example, Maslow, Rogers, McClusky and Knowles favour the relationist approaches. Smith (in Jarvis,1987,115-6) suggests that both approaches are two ends of the one dichotomy and that either should be applied depending upon the circumstances. The learning tasks of children more often better utilise objective approaches while for adults the opposite is true. It does appear that for training, objective theories describe what is occurring; while for education, relational theories seem to be more applicable.

Anticipating the Concept of Lifelong Education

John Dewey, in his book,'Democracy and Education', which was published in 1916, carried out a thorough analysis of the nature, purpose and methodology of initial education, which led him to call for a thorough reform of initial education. Such was the thoroughness of his exposition of the nature of education that he succeeded in laying down the principles of what subsequently came to be known as 'Lifelong Education'. His ideas and principles for providing a quality initial education were so complete that they really embrace education as a totality and hence form the foundation of the principles of adult education.

Lifelong or recurrent education is a specific interpretation of adult education. While the definitions of other forms of adult education, for example continuing education or community or workplace education, focus on remediation of a deficit or on context of the learning, lifelong or recurrent education sees education as occurring through and alternating with normal life activities. As a result, it includes formal, informal, and non-formal learning situations; it acknowledges all stages of education; and it conceives of education as being an integral part of life. John Dewey's philosophy of education was synonymous with such an approach. In order for meaningfulness to develop in an educational situation, he strongly believed that two conditions had to be met. The first of these was continuity by which each activity quantifiably modifies further actions so that they become more expansive and developmental. The second is experience by means of which there is a transaction between learner and whatever constitutes the learning environment (Wilson & Burket, 1989, 2).

Dewey followed a pragmatic philosophy. This philosophical approach had emerged, a century earlier, in response to the social turmoil of a period which saw an agricultural economy being replaced by an industrial one; with an authority system which had relied upon an aristocracy moving towards democracy; and with explanations being derived from science instead of religion. Pragmatism is a philosophy which finds its answers to the most fundamental questions concerning the meaning of life in the social context. It is a philosophy which contends that what is successful is worthwhile and that knowledge of this can be arrived at through the collective wisdom of individuals. Consequently, discussion and consensus are vital elements in arriving at a knowledge of what is good. Such an approach places great importance on the worth of every individual and the important role education has to play in each person's development.

It was John Dewey who took this philosophy and applied it to education. He was committed to welding theory and practice, to a belief that problems could only be solved holistically, and that life and learning were inextricably linked.

> 'In a certain sense, every experience should do something to prepare a person for later experiences of a deeper and more expansive quality. That is the very meaning of growth, continuity, reconstruction of experience.'
> (Dewey, 1971,47)

Central to his thinking about education was the concept of growth. Growth is the result of an educative experience whereby an individual assimilates something new, thereby changing and improving. It is this process which constitutes lifelong education.

Such a vision of education has enormous relevance to adult education. It contains within it a view of the value and power of the individual. It adopts a pervasive approach to learning and it proposes that life and its experiences are themselves the very classroom. It demands equality of access to what becomes a fully horizontally and vertically integrated process of education throughout the whole of life.

> 'Its (education's) freshness and vitality may be restored by making it what it should be, the renaissance of the individual mind, the period of self-consciousness in the true sense of knowledge of self in relation to the larger meanings of life.'
> (Dewey, in Wirth, 1979,225)

An Integrated Approach to Adult Education

Eduard Lindeman is regarded as the earliest major philosopher of adult education in the United States. His theory combined humanistic philosophy and progressivism, which is not surprising since he worked under Dewey. While, as has been previously stated, he wrote only one book, he wrote prodigiously in other forms on this topic. He focused on four themes in his writing:

. a conceptualisation of adult education;
. an appropriate curriculum;
. methods of group learning; and
. adult learning as a social force.

In addition to these major themes, he also showed interest in two other areas:

. the influence of the capitalist system on education; and
. the concept of education as a lifelong process.

To Lindeman, adult education was about life experience. It used interpersonal exchange and exploration of these experiences and relied upon discussion methods. Small groups with facilitators rather than teachers were essential in such a process. Much of the adult education of the period was of a remedial nature and based upon a deficit model.

Lindeman found this approach repugnant.

He emphasised that education for adults is:

. a lifelong process;
. of a non-vocational character;
. where situations, not subjects form the focus; and
. where the emphasis is upon learners' experiences.

He wrote, 'All genuine education will keep doing and thinking together' (Lindeman, 1926, 7). The linking of learning to life experience gave to his theory a spirit of reconstructionism. (Reconstructionism is the creation of a new social system brought about by educating individuals so that they understand the inequities of the present arrangements and reconstruct a new social order.) Adult education works...'to change the social order so that vital personalities will be creating a new environment in which their aspirations may be properly expressed' (Lindeman, 1926, 9).

According to his theory, education is much more than imparting knowledge, and testing to see if it has been absorbed and retained. His idea was that education led to experience being re-evaluated. Consequently, a new life style, including habits and motivation, would result. This concept of education is quite familiar to us and is enshrined in the expression,'learning from experience'. We all practise it and it is deliberately used in discussion groups and counselling sessions. Individuals reflect on their behaviour, identify the mistakes, and resolve not to act in that way in future. But to Lindeman, this was the essence of adult education. A major portion of the process was then to discover preconceptions, values and beliefs which underlie behaviour.

For him, education is not about the past, it is about the future based upon a contemporary starting point. He saw life as being the adult's school. Between childhood and adulthood is action (i.e. experience). The educational process for adults, then, lay essentially in moving towards self-mastery, self-awareness, and responsible and meaningful choices. It was, therefore, concerned with unchallenged ideas, exploring alternatives, and dealing with conflict and opposition by using critical discussion.

The unique aspect of adult education was its method which he maintained was far more important than any content orientation. As has been already noted, this method relied upon the discussion group. He believed that by using this approach, the world would not only be understood, but that change would result.

Analytic skills were conceived to be particularly relevant in adult education. These were seen to be articulating, reflecting upon, and analysing experience. He wrote that, 'Education is a method for giving situations a setting for analysing complex wholes into manageable, understandable parts' (Lindeman, op.cit., 115).

As a result, he forecast that such methods would lead to understanding, a good peace and social rejuvenation. Similar sentiments underlie the chapter, 'Lifelong Education: Some philosophical aspects', by Bogdan Suchodolski (1976, 57-96), where it was argued that he challenge of education is to overcome alienation and reform contemporary civilisation by

developing a new model of existence based upon rational and responsible actions.

Lindeman's curriculum involved aspects which he considered would lead to the enlightenment and empowerment of the individual. Thus, he advocated the recognition of popular culture and populist art forms rather than the traditionalist European ideals. He felt that folk art would help people get in touch with their feelings. In addition, he advocated the advancement of a mixed economic model which incorporated elements of both the capitalist and socialist systems.

He firmly believed that through adult education enlightened adults would develop and a democratic system would be guaranteed.

While much of the content that Lindeman used to illustrate a worthwhile body of knowledge has become outdated, his methods and ideas have paved the way in the field, and have permeated the thinking of the theorists who have followed. In many ways, his theory was far ahead of the times in which he lived.

Contemporary Relevance

Each of these writers wrote for their own time, however many of the features of the 1920s are remarkably similar to our times. There are still many instances of social injustice, and for many people their best hope to improve the quality of their lives lies with further education. The majority of people have no hope of rising above their current class status. Vocational education is necessary but liberal education remains essential. Wisdom still integrates knowledge, understanding and action. Adult education requires mutual respect of its participants for one another, acceptance of the uncertainty of its outcomes, and freedom from constraints. Much of education, in practice, continues to be competitively individualistic, undemocratic, and socially discriminatory in recruitment and in its curriculum content.

While any individual educator may not be able to change the system, each is able to mould their own practice to these high ideals and not allow their visions to be lost. These are the sentiments which should inform the practices of teacher educators who, in every sense, are adult educators.

(Fuller reports of these theorists may be found in a variety of books, including Jarvis, 1987.)

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