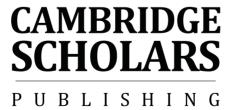# From Formal to Non–Formal

From Formal to Non–Formal: Education, Learning and Knowledge

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INTRODUCTION

IGOR Ž. ŽAGAR AND POLONA KELAVA

Non–formal learning? Non–formal education? Non–formal (non–formally acquired) knowledge? The authors of the monograph *From Formal to Non–Formal: Education, Learning and Knowledge* are anthropologists, sociologists, philosophers, political scientists, education scientists and historians of education, and therefore the subject covered is a broad one whose contents reach into fields that at first glance appear to be very distant from each other. It is precisely this diversity of approaches that offers the best promise of new findings regarding non–formal learning, education and knowledge and that represents a fruitful basis for further reflection on these topics.

Generally speaking, we define learning as

"a process by which an individual assimilates information, ideas and values and thus acquires knowledge, know–how, skills and/or competences. Learning occurs through personal reflection, reconstruction and social interaction. Learning may take place in formal, non–formal or informal settings." (Terminology… 2008, 111; source: Cedefop, 2004; European Commission, 2006a).

Knowledge, as one of the results of learning, may be defined in the most general terms as:

"The outcome of the assimilation of information through learning. Knowledge is the body of facts, principles, theories and practices that is related to a field of study or work." (Terminology… 2008, 105; source: Cedefop 2004; European Commission 2006a).

But is knowledge really simple to define? (cf. Sosa 1970) How are the principles and theories of knowledge and about knowledge developed? Is it possible that formal education is sufficient to construct something as complex as knowledge? If it is true that learning may be divided into formal, non–formal and informal learning depending on the circumstances in which it takes place, this cannot be said of knowledge.

Knowledge cannot be divided and it is difficult or impossible to break it down in terms of its origin. To a certain extent we can define the context in which knowledge is produced, which may be formal, non–formal or informal,[1] but knowledge as a product of a combination of all types and circumstances of learning cannot be artificially divided, since it is stored in the individual as an indivisible whole, which, though it may consist of several components, nevertheless remains indivisible. Non–formal learning – the principal subject of this monograph – is just one of the processes that produce knowledge (if it is even possible to isolate it). We recognise non–formal learning in a wide variety of forms, formats and contexts, and it takes different appearances; this is also the subject of the present monograph, in which the following question is asked: are the outcomes of non–formal learning equivalent to, subordinate to or perhaps even superior to the outcomes of formal learning?

Thinking about knowledge and learning, and in particular about non–formal learning, raises many questions and prompts us to re–examine these concepts. Is knowledge always an advantage? What is the value of knowledge? Can knowledge also represent an obstacle to the individual? Can one have too much knowledge? Knowledge acquired by non–formal routes can be unsuitable in terms of content and may even hinder the individual on the path to desired (employment–related) positions and (social) status. Can knowledge that is acquired non–formally be a disadvantage for the individual? Knowledge does not always fit into the framework of the present time and does not always coincide with direct or broader circumstances. Can there be a moment in which we possess certain knowledge but society is not ready for it? History tells us of many (too many?) such moments. The present monograph will show that such unexpected, sometimes surprising and unpleasant situations and destinies are not only the domain of the past.

Knowledge acquired by a non–formal route can become the motive power of personal and personality development, and it can become a driving force in the development of society. "Non–formal" knowledge can be the basis for "formal" knowledge. Or vice versa. Non–formal knowledge can be a trigger of development. The non–formal learning of *some* (nursery school teachers, school teachers, university professors, researchers) can lay the foundations for the formal education of *others*. Research, curiosity and the connection and integration of knowledge lead to new knowledge. Is this the consequence of formal or non–formal

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[1] The difference between these terms or concepts and how we can define and substantiate them is discussed in the present monograph.

education and learning? Can we really draw a boundary between them? Formal knowledge and formal education would be different from how they are if non–formal elements had not been integrated in them (over the course of history). Can non–formal knowledge actually exist at all without a basis in formal knowledge? And what is the difference between knowledge and knowing? (cf. Hetherington 2012)

The validation of knowledge acquired non–formally can be conditioned by cultural, social, historical and political conditions. Is knowledge therefore something objective or is it subjectivised? (cf. Autor 2013, 31) Can we connect the knowledge acquired by someone who learns with the circumstances in which it is formed, and if so how? Is knowledge "merely" part of competences (alongside skills and practices)?

It is commonly said that learning produces knowledge. Now, however, we invert the question. Can knowledge also "produce" learning? Can more knowledge lead to more learning? What kind of learning is selected in this case by the learner?

Over the course of history, and even today, formal education has been more easily accessible to the wealthier classes and/or the children of the better educated (cf. Eurostat 2013). Is non–formal (adult) education therefore the type of education that is more accessible to individuals with a lower level of educational attainment? Statistics show that individuals with higher levels of educational attainment more frequently appear among participants of non–formal education (ibid.). Do learners then actually choose what, where and in what way they are going to learn?

Does knowledge have its own limitations? All phenomena have their limits. Does knowledge have them too?

The question that has been asked by many people in past decades – and is being asked with greater insistence in the age of global neoliberal governance – is as follows: can we assign a value to knowledge? Can we evaluate it, describe it or define it with sufficient accuracy? (cf. Billet 2001; Colley, Hodkinson, Malcolm 2002) Individuals learn non–formally in a wide variety of contexts: public, private, professional, amateur, etc. Does knowledge only have value for the individual, only for society, or (necessarily) for both? A very general answer to this question could perhaps be: knowledge is a value and has its own changeable (social) value.

But, can non–formal knowledge (also) be an obstacle for society? Can a situation occur in which we possess certain non–formal knowledge, in which individuals help to create it and transmit it to society, but society is not ready for it? Can non–formal learning and education therefore represent competition for formal education? Can they hinder it, or perhaps

substitute it or even prevail over it? Non–formal learning draws on broader resources than formal education, including its surroundings. Is this an advantage of non–formal learning, or is it perhaps a disadvantage?

The authors of this monograph have set out their views on these topics and the questions raised from three different perspectives: 1) non–formal knowledge and learning in academic contexts, 2) non–formal knowledge and learning in connection with entry to and mobility within the labour market, and 3) non–formal knowledge and learning in the family environment.

The authors have undertaken a review of selected aspects of non–formal education and learning. In the introductory chapter Tadej Vidmar illustrates selected aspects of non–formal education in Ancient Greece, the Middle Ages and the period of the Reformation. Drago B. Rotar writes about the informal acquisition of knowledge in various circumstances and contexts, including socialisation, assimilation, enculturation (the social process of the formation of individuals), and acculturation (cultural adaptation). Tihomir Žiljak discusses professional accountability and personal responsibility in the context of non–formal adult education and policies relating to this. Taja Kramberger highlights the importance of non–formal and informal methods of acquiring knowledge in the case of resistance to anti–intellectualism, and analyses anti–intellectualism itself. Nives Ličen considers learning in family transitions (with the birth of children and when children leave home) via the theories of biographical learning and transitional learning. António Fragoso uses participatory research to look at non–formal and informal learning in a community in southern Portugal. Petra Javrh illustrates the importance of teachers' professional excellence, something that is very important in non–formal education too. Later on, the authors address a group of topics relating to recognition of the outcomes of non–formally and informally acquired knowledge, from three different perspectives; Marko Radovan offers an international comparison of the recognition of non–formally and informally acquired knowledge and underlines the importance of suitably developed procedures and instruments for the recognition of such knowledge; Klara Skubic Ermenc considers whether national qualifications frameworks can and should support the evaluation of the results of non–formal and informal learning; and Polona Kelava proposes a view of the recognition of non–formally and informally acquired knowledge as something which can (also) lead to an alternative arrangement of society from that which is consolidated by formal education. In the concluding article Sabina Ž. Žnidaršič shows how acquiring, developing and maintaining employability most frequently derives from non–formal and

informal forms of learning, and considers the role played in this process by university careers centres.

The monograph thus offers (possible) answers to some of the questions listed above, as well as starting points for reflection on the (increasingly) varied dimensions and possibilities of formal, non–formal and informal knowledge and learning.

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CHAPTER ONE

SELECTED ASPECTS OF NON–FORMAL EDUCATION IN ANCIENT GREECE, MIDDLE AGES AND THE REFORMATION

TADEJ VIDMAR

Abstract

Different methods of non–formal education which go beyond traditional approaches and classifications are becoming increasingly popular; new trends are taking shape, particularly in the field of adult education, and understanding of the importance of lifelong learning is growing. Alongside non–formal learning, emphasis is also being placed on informal ways of acquiring knowledge. According to modern definitions there are two aspects to the acquisition of knowledge: professional development and the development of the personality of the individual. Even in antiquity, primarily in Ancient Greece, a number of prominent theoreticians and practitioners of education emphasised the importance of obtaining knowledge after the conclusion of "formal" schooling. During the Middle Ages the necessity of advancement in professional knowledge and skills, along with the development of the personality of the individual, were repeatedly emphasised, always taking into account the distinct structure of education for each of the three "orders". A new paradigm of the understanding of learning in non–formal education, which demanded the individualised contact of the faithful with God and their individual reading of the Bible in their mother tongues, was developed during the Reformation. The idea of acquiring knowledge through non–formal education and its methods was adopted and further improved by the most important Slovene Protestant, Primož Trubar, whose spelling–books and catechisms were designed to enable everyone to learn to read, irrespective of their age. Also significant was his call for constant reading of the Bible

throughout the life of an individual, thereby placing the emphasis on personal development and progress.

Keywords: formal education, non–formal education, non–formal learning, informal learning, lifelong learning, Ancient Greece, Middle Ages, Reformation, Primož Trubar, professional development, personal development

Introduction

Towards the end of the twentieth century, new focuses and requirements began to develop with increasing intensity in the field of education. Much of the interest in this field is centred on adult education, training and learning. As a result, the understanding of learning and education is also changing, and there is a clear shift of emphasis from formal modes and methods of acquiring knowledge and skills to more informal ones. An important role is also beginning to be played by knowledge which the individual acquires informally, but which nevertheless influences the individual's development and personality (cf. Knowles et al. 2005).

The concept of lifelong learning began to gain a foothold in the second half of the twentieth century. According to this concept, the individual learns and acquires a variety of knowledge even after the completion of his or her formal education, regardless of the level and scope of formal education; in this way, the individual effectively continues to acquire and develop knowledge and skills until the end of his or her life (cf. Jarvis 2004, 2007, Smith 2001). Although the concept of lifelong learning is a relatively modern idea, this does not mean that learning, irrespective of its form, was not present at all stages of life even before this, or that individual authors in the past have not called for something of this kind (e.g. Dewey 1916/1948) or even elaborated a detailed concept in this regard (e.g. Comenius 1966).

The concept of lifelong education/learning

The end of the 1970s saw one of the first influential definitions of lifelong education, in accordance with which lifelong education should be understood as a process of personal, social and professional development over the course of the life of the individual, for the purpose of improving quality of life (cf. Jarvis 2004, 64). Towards the middle of the 1990s a shift from continuing education towards lifelong learning may be observed (cf. Tight 2002, 39–42). In the opinion of Jarvis (2004, 47), lifelong

education should go beyond the distinction between initial and continuing education, where in the EU context a certain amount of confusion occurs in the field of terminology.

The requirement of learning throughout life was defined and, to a certain extent, globalised by UNESCO in the 1970s (cf. Jarvis 2004, Watterston 2006). Learning throughout life was supposed to

> "open up opportunities for learning for all, for many different purposes – offering [adults] a second or third chance, satisfying their desire for knowledge and beauty or their desire to surpass themselves" (Delors 1996, 103).

No one should understand efforts to acquire knowledge simply as a means for the realisation of a specific purpose. Quite the opposite, knowledge should be understood as an end in itself (ibid, 133). On this basis the four "pillars" on which the concept of lifelong education/learning needs to be established and developed were defined (ibid, 78–89):

- Learning to know: a sufficiently broad general education and the possibility of in–depth work on a selected number of subjects.
- Learning to do: learning to do a job of work and broader competences.
- Learning to live together: developing an understanding of others, respecting the values of pluralism, mutual understanding and peace.
- Learning to be: development of personality and the ability to act independently, sensibly and responsibly.

Quite a number of definitions exist of formal, non–formal and informal education or learning (cf. Colley et al. 2002). As Rogers reminds us, in 1968 Coombs defined the concept of non–formal education in the context of the widespread feeling that education was failing [...], not just in developing countries but also in so–called Western (or Northern) societies as well. [...] In the West, the reform movement took different forms, but in all planning and policy–making in relation to education in developing countries from 1968 until about 1986, non–formal education was seen as the panacea for all the ills of education in those societies. [...] Most aid agencies included non–formal education in their portfolio of interventions, and the sums spent on it [...] were substantial. By many non–formal education was seen as the "ideal" form of education, far better in all respects than formal education. (Rogers 2004)

The tripartite categorisation of education from 1974 looked like this (cf. Smith 2012, Tight 2002, 70–71):

- Formal education: the hierarchically structured "education system" running from primary school to university and including specialised programmes and institutions for technical and professional training.
- Non–formal education: any organised educational activity outside the established formal system that is intended to serve identifiable learning clienteles and learning objectives.
- Informal education: the truly lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment (from family and neighbours, from work and play, from the marketplace, the library and the mass media).

The problem with this categorisation was that it used the term "informal education" and not "informal learning", where education was understood as "planned and purposeful learning" while at the same time informal education was defined as "all that learning that goes on outside of any planned learning situation – such as cultural events" (Rogers 2004).

The European Union began to define lifelong learning, one of its important functions, in various documents at the end of the twentieth century (cf. Jarvis 2007, 69–70). It was not, however, conceptualised until the publication of a document entitled *A Memorandum on Lifelong Learning* in 2000. In the context of the European Union, the guidelines presented in the *Memorandum* became the foundation for the understanding and conception of activities relating to education and learning throughout life.

The *Memorandum* sets out two tasks/aims for lifelong education or learning: the promotion of active citizenship (i.e. participation in all spheres of social and economic life and the extent to which people feel they belong to and have a say in the society in which they live) and the promotion of employability (i.e. the capacity to secure and keep employment as a condition that underpins independence, self–respect and well–being) (ibid, 5). The guiding principle for the designers of the European concept of lifelong learning is that lifelong learning "sees all learning as a seamless continuum 'from cradle to grave'" (ibid, 8). The concept of lifelong learning can only be realised if individuals are motivated to learn. Similarly, everyone should be able to follow open learning pathways of their own choice, which means a redefinition of our understanding of education and training systems, since these should adapt to individual needs and demands rather than the other way round (cf. ibid, 7–8). Special attention is devoted to active citizenship and professional

development, i.e. employability, while the personal development and growth of the individual are not mentioned. Very broadly speaking, active citizenship could be characterised as a component that partially encourages the development of the individual's personality (cf. Jarvis 2007, 71). Nevertheless, the objective of the concept of lifelong learning as conceived by the European Union is perhaps somewhat questionable; for while the two aims mentioned may coincide and even support one another, the possibility nevertheless exists that a component or function which is pragmatic, utilitarian and interested only in economic aspects may prevail. The possibility of the reduction of goals relating to the development and personal growth of the individual is a considerable one in the present age. The efforts of countries are unfortunately oriented above all towards increasing economic growth, the economisation of society and the reduction of those segments of education that are oriented towards the formation and further development of the human being as a human being and as an individual.

Lifelong learning should not exist merely to increase the possibility of employment and career development. It should either give relatively equal consideration to both components, or it should place greater emphasis on the development of the personality as defined by the three points of the UNESCO programme, i.e. for knowledge (general and specialist education), for respect for the values of pluralism, mutual understanding and peace, and for autonomous and responsible behaviour. A personality which develops these characteristics will also be more employable than a personality in which the focus of education and development is on employability and professional competences. Below we shall look at the informal acquisition of knowledge, and the importance of such knowledge, in Classical antiquity (in ancient Greece and Rome), in the Middle Ages and during the Reformation.

Greece

In ancient Greece the understanding of education derived from two functions which can be traced back to the Archaic period, namely education as the personal, moral development of the individual and education as preparation for a career or practical work. In questions of the education and moral development of the individual, consideration of the formation or shaping of the "higher" person was present (cf. Schwenk 1996, 182). The expression they used for this, the equivalent of the phrase "upbringing and education" in modern terminology, was *paideía.* Over time *paideía* ceased to refer only to the education of children and

increasingly began to be used to denote the process of development and "formation" of the individual in the broadest sense (both informative and formative and as personal growth and spiritual development), as the result of educational endeavours that last throughout an individual's life (cf. Marrou 1965, Schwenk 1996). The Romans would later adopt from the Greeks this conception of the importance of education for human life, and of the aim of education.

The aim of education in the Classical period was to raise the individual to be a "complete" human being. It endeavoured to shape body and soul, emotions and intellect, character and spirit. People in the ancient world were, however, aware of the antinomy between demands for education of the body to the exclusion of all else and, on the other hand, demands for education of the spirit (cf. Vidmar 2009, 37). A balance between these two components was never fully achieved in practice. It always remained an ideal which, however, was never renounced (cf. Juvenal and Persius 1928, 218).

In the Archaic, Homeric period, preparation for an occupation was the fundamental principle of education both for the common people and for the nobility, while the development and formation of moral characteristics or virtues was only "envisaged" for the nobility. The principal goal or ideal to the achievement of which an individual's entire life was directed, was *areté* (virtue). For Homer's heroes *areté* was what made a man courageous, a hero. The objective criterion by which virtue was measured was glory, which however had to be retained, not merely acquired (cf. Vidmar 1995, 43–44).

The ancient idea disdained the technical, vocational orientation – this was a deliberate rejection, not ignorance, since both Greek and Roman education required the formation of the individual as a person who would one day be capable of doing any kind of work and exercising whatever function he (or she) chose. "Classical" education endeavoured to develop every aspect of the essence of a human being, to enable the individual to meet every demand placed on him or her by life or society, or arising as a consequence of free choice (cf. Marrou 1965, 329).

The ancient Greeks did not – or were not supposed to – learn to read and write and partake of musical and physical education in order to master a skill (*téchne*), in order to become experts and use that skill for gain, but in order to be enriched and shaped by the process, as Plato defines it in his *Protagoras*:

> "[F]or when you took your lessons from each of these it was not in the technical way, with a view to becoming a professional, but for education (*paideía*)" (Plato 1952, 103).

Those who worked hardest to achieve this ideal were those who had time to do so, in other words those who were not burdened by worrying about earning a living. In Ancient Greek, the "creative" free time that was devoted to education, self–improvement and moral development was called *scholé*, and this term could also be used to denote the place where these activities took place.

Plato was one of the first to incorporate into his concept of pedagogy the idea that learning, study and systematic development of the personality should also continue after completion of the process of education. In his vision of the ideal state he envisaged and elaborated, among other things, a precisely defined upbringing and educational path for the individual. He devoted particular attention to the highest classes of the population, i.e. the "guardians" and, in particular, the rulers or "philosopher–kings". He believed that the highest positions in the state should not be occupied by people who were not "able", by which he meant both the uneducated and those who had done nothing but educate themselves and therefore had no contact with reality, with practical life:

> "[N]either could men who are uneducated and inexperienced in truth ever adequately preside over a state, nor could those who had been permitted to linger on to the end in the pursuit of culture – the one because they have no single aim and purpose in life to which all their actions, public and private, must be directed, and the others, because they will not voluntarily engage in action, believing that while still living they have been transported to the Islands of the Blest" (Plato 1942, 139).

In accordance with Plato's concept of education, both boys and girls should be educated; he believes that men and women are equally entitled to perform the highest functions in the state, since the differences between them are merely physical and not intellectual (Plato 1937, 447–448). For this reason men and women should undergo the same education and training. If men are given the art of the Muses (*mousiké*) – a term which corresponds to "the arts" in the modern sense of the word and which also includes some elements of what later began to be designated *enkýklios paideía* or well–rounded education – and physical training (*gymnastiké*), then, as Plato says: "Then we must assign these two arts to the women also and the offices of war and employ them in the same way [as the men]" (ibid, 435).

Plato strongly advocates the civic virtues of political life, which should be cultivated and preserved throughout the individual's life. A properly educated individual is one whose education aims at virtue (*areté*) and awakens in the child the desire to become "a perfect citizen, understanding

how both to rule and be ruled righteously" (Plato 1961, 65). He believes that good people are almost certainly the product or result of a correct education, while as he himself says "education [*paideía*] […] stands first among the finest gifts that are given to the best men" (ibid, 65–67). It is also possible for a person to stray from the true path, or for education to be unsuitable. Both these circumstances can be corrected; but each individual must strive for this "so long as he lives, […] with all his might" (ibid, 67). The art of music and physical training are both intended for the development of the human personality, for personal growth (Plato 1937, 287–289).

One of the first thinkers besides Plato to ask himself whether the aim of education was the development of the personality or, rather, the preparation of the individual for work or a profession was Aristotle; whether education should be oriented towards the more realistic, towards life, as he himself says, or be more humanistically oriented, in the direction of virtue (Aristotle, 1959: 637) and therefore reject everything that prevents the attainment of excellence and every form of physical or intellectual specialisation:

> "Also it makes much difference what object one has in view in a pursuit or study; if one follows it for the sake of oneself or one's friends, or on moral grounds [*areté*], it is not illiberal, but the man who follows the same pursuit because of other people would often appear to be acting in a menial and servile manner" (ibid, 639).

Aristotle believes that it is only possible to reach happiness, the highest possible state, or self–fulfilment when at leisure (*scholé*) (Aristotle 2004, 194–196). All work and all occupations, all a man's activities must be directed towards enabling him to enjoy the highest level of life that is possible for him when he is at leisure (Aristotle 1959, 639–641); this exists in pure intellectual activity (*theoría*), which actually means the disinterested search for wisdom and knowledge and does not only contain study and research but also creative endeavours in the field of art and literature and the pleasure that follows consideration of the perfect and the beautiful (cf. Curtis and Boultwood 1970, 42). Education exists simultaneously in the form of shaping (developing) the moral and the spiritual, where it is necessary to observe the following principles (Aristotle 1959, 637–639):

- Of useful things it is necessary to learn the (vitally) necessary.
- Some liberal arts and sciences can also be learnt to a certain extent.

- Nothing should be done either in theory or in practice for the sake of profit or payment, since this deprives the spirit of leisure and demeans it.

Rome

In keeping with their pragmatic, utilitarian philosophy, the Romans had from the earliest days placed preparation for life, i.e. an occupation, ahead of personal development (cf. Marrou 1965, Reble 2004). It was not until the second century BC that Rome began to adopt Greek knowledge and the Greek concept of education, along with the related terminology. Thus it was that the Romans translated *enkýklios paideía* as *artes liberales*, or "liberal arts"; the first to use this expression in the sense of a programme of general education was Cicero (for more on this see Vidmar 2009).

The celebrated orator and rhetorician Quintilian was the first Roman to mention the importance of non–formal education and learning when he stated that "free time" was just as important for the formation of a young man as the hours spent at school in the company of a *paedagogus* (Quintilian 1922, 7–21). At school,

> "where there are many pupils, a youth will not only learn what is taught to himself, he will learn what is taught others as well. He will hear many merits praised and many faults corrected" (ibid.).

Quintilian identified the *artes* characteristic of general education of the secondary level with the Greek *paideía*, finally defining the meaning of *enkýklios* as "rounded", and called them "*orbis doctrinae*":

> "I will now proceed briefly to discuss the remaining arts in which I think boys ought to be instructed before being handed over to the teacher of rhetoric, for it is by such studies that the circle of education [*orbis doctrinae*] described by the Greeks as ἐγκύκλιος παιδεία will be brought to its full completion" (ibid, 56).

He understood them as the content of those disciplines that are combined in the circle or whole of general, common education, in the sense that they serve no vocational purpose but as "pure" disciplines enable "applied" science and are the basis for the highest science – i.e. rhetoric.

The Middle Ages

One of the characteristics of the Middle Ages was the division of society into three classes, estates or orders (*ordines*), within the framework of which each of these social groups had its own internal structure and was strictly limited in its relationship to the next group (cf. Duby 1985, Riché 1979). The individual order was the centre of specific views and customs, and also of social institutions and institutions of education, which gave a unique character both to clerical education and to the education imparted to the noble or commoner classes. Each of the three estates typically had its own organisation of education or training, which derived from the needs ascribed to the order/estate. We can only really talk about education in the modern sense of the word in the case of education within the order of the clergy. Both the clergy – in particular monks – and the nobility provided, in a specific way, either at the formal level or informally, something that would be defined today as a form of lifelong education/learning.

Education within the order of "those who pray", i.e. the clergy, was devoted above all to satisfying vocational needs, while at the same time it also represented the acquisition of a general education (the Greek *enkýklios paideía* or the Latin *artes liberales*). After completion of the envisaged schooling it is possible to identify, particularly in the case of members of monastic orders, a desire for education or learning to continue. There is also an evident change in the function of learning or education, in that its role should be above all that of personal development and no longer professional development. The foundations for this began to be established in the fifth and sixth centuries, when the founders of monastic orders in Western Europe called for the daily reading of various texts.

The Rule of St Pachomius, written in the fourth century by the founder of cenobitic monasticism, says that an illiterate candidate wishing to enter the monastery should spend three hours a day being taught to read by an older, educated monk:

> "Whoever enters the monastery uninstructed [*rudis*] shall be taught first what he shall observe. [...] And if he is illiterate he shall go [...] to the teacher so delegated and [...] learn with the greatest of eagerness and gratitude. [...] Even if unwilling, he shall be compelled to read! No one whosoever shall be in the monastery who does not learn to read [*discat litteras*]" (Pachomius 1846, 291–292).

With St Benedict of Nursia, the founder of the Benedictine order, the above requirement that monks should devote themselves every day to reading, which actually means that they should learn (and in this way see to their own "personal development"), reaches its apogee. The Rule of St Benedict envisages reading, i.e. learning, as one of the foundations of the monastic life:

"Idleness is the enemy of the soul. Therefore, the brothers should have specified periods for manual labour as well as for prayerful reading" (Benedictus 1847, 703A).

At that time the same rules that applied to monks also applied to nuns (cf. Caesarius Arelatensis 1865, 1109C–D). Centuries later Abbot Smaragdus was of a similar opinion and taught that reading (i.e. learning, education) was what helped a person develop his or her own self:

"All progress is the result of reading [*lectio*] and reflection [*meditatio*]. [...] Reading the Holy Scriptures is a twofold gift. It educates the understanding of the mind [*intellectum mentis*] [...]. In a certain way the Bible grows with its readers. Unlearned readers [*rudes lectores*] come to know it, while the learned [*docti*] constantly discover it anew" (Smaragdus 1851, 597C–598A).

Writers in later centuries repeated these ideas and maintained them.

The sons of the nobility, the order of "those who make war" were rarely sent to school if they were able–bodied and suitable for a military career. One of the reasons for this is the fact that from their earliest youth these children had to be educated and trained in a manner entirely different from that which was customary in existing schools (which were organised and conducted by the clergy) (cf. Odo Cluniacensis 1853, 645A). During their training these youths frequently tested their strength and knowledge against those of their peers. During the course of his "education" or training, a young nobleman had to complete three stages (cf. Good and Teller 1969, Müller–Freienfels 1932, Specht 1895, 232): the page (roughly seven years old; he learned to serve the table, hunt game and play chess); the squire (roughly 14 years old; care of a knight's weapons and horse, continuation of training in the skills of a page); and the knight (roughly 20 years old; the young man becomes a knight in a special ceremony and receives a sword and spurs, the symbols of knightly rank). The members of the order of "those who make war", i.e. the nobility, the knights, were required to train constantly in order to maintain their condition and their

skill at handling their weapons. They did this right up until old age, or for as long as they were capable.

In the Middle Ages the daughters of noble families for the most part acquired essential knowledge at home, where they were taught by tutors. Although knowledge of Latin was still important, their attention increasingly began to be drawn by love songs and chivalric romances in vernacular languages. A typical example of the education of a noblewoman can be found in *Tristan* by Gottfried von Strassburg, where the author describes the education of Isolde. As a child she began to be educated by the family chaplain in reading, writing, French and Latin; the court minstrel taught her courteous behaviour, the harp, singing, letter–writing and the writing of *chansons* (Strassburg 1873, 7965–8145, Specht 1895).

Even within the order of "those who work", i.e. ordinary working people or commoners, there were differences between the individual subgroups into which this order was divided. Generally speaking peasants had the lowest status. In the case of the peasant population, education in the broadest sense of the word was limited to two functions: practical preparation for life, which was the responsibility of parents or guardians; and the moral formation of individuals, which was the responsibility of the clergy (cf. Limmer 1958, Riché 1979). For a long time the fear of idolatry meant that there were no statues in churches. Over time, however, the Church began to accept painted and carved images, which were also known as the Poor Man's Bible or "mute sermon". Their purpose was to help the simple faithful better understand biblical themes (cf. Dhondt 1968, Grundmann 1958, Riché 1979, Specht 1895). All clerics, who knew the importance of rhetoric, saw the sermon as the most effective means of recruiting people to the Christian cause. Sermons in the vernacular have for the most part not been preserved; in their instructions to priests regarding preaching, bishops ordered that those priests who "knew" the Bible should explain it, while the others should persuade the people to reject evil, do good and strive for peace (cf. Riché 1979, 323–324).

The Reformation

By calling for the establishing of individualised contact with God and the reading of the Bible by the faithful themselves in their own mother tongues, the Reformation established a new paradigm for the understanding of learning throughout life which also implies specific components of the modern concept of lifelong education/learning. German Protestant teachers devoted most of their attention to the secondary stage of education while

also giving some regard to the tertiary stage, above all because of the great shortage of educated people, i.e. teachers and clergy, and involved themselves very little or hardly at all with teaching literacy and other forms of adult education and learning.

Martin Luther, the father and leading representative of the Reformation, realised relatively early on that in order to spread the faith and preserve the various ecclesiastical and secular professions a reorganisation of schooling and education in general was urgently necessary. He believed that upbringing and education were a matter for the three fundamental institutions of society, namely family, school and church, each of which had its own mission and its own tasks, duties and rights (cf. Bertin 1961, Roth 1898). Luther publicly intervened in the field of education with his own authority when it became clear that despite all the good intentions and the possibilities of individualisation of religion, people would not of their own impulse enable the education of their children and send them to school, while at the same time nobody would voluntarily maintain schools.

In 1520, in an open letter to the German nobility entitled To the Christian Nobility of the German Nation concerning the Reform of the Christian Estate, Luther expressed the desire that boys and girls should study the Bible for at least one hour every day (cf. Luther 1520/1975). Four years later, in 1524, he wrote a circular entitled To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools, in which he places the responsibility for schooling and education in the broadest sense on the civic authorities (cf. Luther 1524/1975). One of the most important tasks of the secular authorities should be that wherever possible they establish schools for boys and girls in which they can be educated for an hour or two each day. Luther believes that unfortunately most parents are unfitted for this work and do not know how to train and teach their children themselves. On the other hand, even if parents were able and willing to teach their children themselves, they have neither the time nor the opportunity for it, what with their other duties and housework. Necessity therefore compels them, at least the more wealthy among them, to engage simple teachers. He goes on to say that although everyone may wish to train and instruct his daughters and sons himself, it is very likely that the result of this process would be a blockhead. But if children were instructed and trained in schools where there were learned and well–trained schoolmasters and schoolmistresses to teach the languages, "the other arts", where they would hear the history and the sayings of all the world, they could form their own opinions and adapt themselves to the course of this outward life in the "fear of God". Luther believes that

"the training which is undertaken at home, apart from such schools, attempts to make us wise through our own experience; before that comes to pass we shall be dead a hundred times over; for much time is needed to acquire one's own experience" (ibid, 172–174).

During the Reformation the prevailing conditions in what is today Slovenia differed from those in Germany. The provincial rulers (who had legislative and administrative power) were Habsburgs, who had remained Catholic, while the nobility was predominantly Protestant or at least favourably disposed towards Protestantism. As a result, the provincial nobility had great difficulties enforcing certain demands which, in places where the provincial ruler or national sovereign was a Protestant, were almost self–evident or lay within the competence of the local ruler or *Landesfürst* (ecclesiastical matters, the organisation of education, financial matters, etc.).

The establishing of Protestantism in Carniola also faced problems of a linguistic nature on quite a large scale, particularly among the broader classes of the population, since the mainly rural population mostly spoke Slovene, the language of the educated classes and schools was still humanistic Latin, and the ruling classes generally communicated amongst themselves in German. For this reason, the work of Slovene Protestants in the field of establishing the Slovene language as the language of books, of education and of culture was all the more important. Particular mention should be made here of Primož Trubar, who justified his calls for the organisation of education with reasons that were different from, or additional to, those used by Protestants in Germany. German was already established in Germany as a mother tongue and as a written language. It had its own linguistic norms and the Germans already had educated individuals who were also active in their mother tongue. This is actually one of the more important reasons why Luther himself wanted people to be able to read the Bible in their mother tongue and in this way establish an individual contact with God. His desire for both boys and girls to attend school for an hour or two each day for the purposes of elementary literacy was in order to enable this. Besides the desire for direct communication between every individual and the Holy Scriptures and God in their mother tongue, Trubar at the same time had to strive to establish Slovene as a written norm and to raise the general level of culture of the inhabitants of the Slovene lands. Here we can state without doubt that in the case of Trubar and his intense commitment to the establishing of schools and the education of children, and also of adults, something he shared with other Slovene Protestants, there was, in addition to the prevailing religious

impulse, a sincere desire to raise "simple Slovenes" from their cultural backwardness (cf. Rupel 1951. 112, Schmidt 1986, 206).

Trubar's efforts to teach as many "dear Slovenes" as possible to read and write, an endeavour which included not only children and youths but adults as well, were among the most notable not only in Carniola or Slovenia but in the Protestant countries in general. The foreword to his 1550 *Abecedarium* contained the following explanation:

> "Therefore I, who have placed myself before you Slovenes as a spiritual leader, have transcribed into this little book some of the more important teachings of our true faith. In them I have also wished to show an easy and brief route *by which anyone can soon learn to read*" [author's emphasis] (Trubar 1555/2002a, 285).

He continued this desire to educate all people in his *Catechism* of 1555, which for the sake of easier comprehension and legibility he had printed in the Latin alphabet. Trubar believed that both young and old could quickly and without difficulty learn to read and write:

> "And it also seems to us that our Slovene language may be written more beautifully and read more easily with these Latin letters. For these reasons we have allowed our Abecedarium and this brief catechism to be printed a second time with Latin letters. From this Abecedarium many of your dear little children, and also older people, can easily and quickly learn to read and write" [author's emphasis] (Trubar 1555/2002a, 331).

In this context it is also necessary to mention the development of his educational ambitions, when he noted on the title page of the *Abecedarium* of 1555 that it could be used to quickly learn to read and write: "Abecedarium. A little book from which young and simple Slovenes can easily and quickly learn to read and write" [author's emphasis] (Trubar 1555/2002b, 311), while in the *Abecedarium* of 1550 he only emphasised learning to read (cf. Trubar 1550/2002a, 311 and 281).

In the case of Trubar we can also identify the non–formal learning of a "foreign" language by adults, which is also one of the components of adult education. In his work *Svetiga Pavla listuvi* [Letters of St Paul] he addressed the ladies of Carniola, Lower Styria, Carinthia and Gorizia with the following words:

> "Your castles, courts and houses contain Bibles and other devotional works in German and Slovene. [...] Some of you, born in Austria, Upper Styria and Tyrol have also learnt Slovene from them [author's emphasis] and taught others to read it" (Trubar in Rupel 1966, 195).

In the context of understanding the purpose, aims and role of education, Slovene Protestants did not differ in principle from their German counterparts, which means that the chief emphasis and attention were devoted to the secondary stage of education, above all in order to satisfy the needs for personnel, in other words to provide suitably educated ecclesiastical and secular officials. Primary education, such as it was, therefore remained at the level of the most basic literacy, designed to enable the individual to have an individual contact with God. With the exception of Trubar, Slovene Protestant pedagogical writers and other theoreticians did not deal particularly with questions of education and learning after the completion of formal schooling, which is nothing unusual given that the norms of written Slovene and written expression were only just being established at that time.

In Trubar's case we can identify both components of adult education, i.e. literacy, and components of the modern concept of lifelong learning. As he himself says, he designed his own works so that everyone could learn from them, regardless of age, young and old alike.

Conclusion

It was not until the twentieth century that adult learning began to be the object of more widespread and in–depth consideration on the part of theoreticians and practitioners of education. In past periods the acquisition of knowledge and understanding in adults was, for the most part, an issue that regarded those who had already completed formal education, and was less connected to the question of basic literacy. Even so, it is possible to identify individual components of lifelong learning in every period of history. In ancient Greece moral education was pre–eminent. The Greeks did not strive to educate and form writers, artists, scholars, but human beings, individuals who conformed to a prescribed norm. The Classical Greek concept regarded above all the human being as such, not the technician or expert trained for a specific yet partial function. The aim was to educate or form an individual who would be able, if and when this was necessary, to acquire specific specialist knowledge. In some periods one component or function would predominate; in others it would be the turn of another. The importance of the development of the individual's personality, as it is today understood by the theory of lifelong learning, was particularly emphasised by Plato and Aristotle, who actually shaped the Classical concept and ideal of upbringing and education and its subsequent development in the Hellenistic period.