

Popular (Adult) Education in Movement

Proposal for the Research Programme of
Popular Education 2004 - 2008

Contents

| | |
|---|-----------|
| 1. Background to and Objectives of the Research Programme..... | 3 |
| 1.1 The crisis of popular adult education? | 3 |
| 1.2 Research in service of canonisation or promotion of markets or critically historicizing research? | 3 |
| 2. People and citizens, education, and movement as the targets of the research programme | 4 |
| 2.1 People/citizens (in relation to popular education and movements) | 6 |
| 2.2 Popular (adult) education (in relation to people and movements)..... | 6 |
| 2.3 Movement (in relation to people and popular education)..... | 7 |
| 2.4 A multi-methodical research programme | 8 |
| 3. Starting point for the implementation of the Popular Adult Education in Movement – research programme | 9 |
| 3.1. A nationwide, multidisciplinary programme connected to research school and popular education practice..... | 10 |
| 3.2. A programme based on and strengthening existing institutions, networks, and research | 10 |
| 3.3. An internationally oriented programme in cross-cultural cooperation..... | 10 |
| 3.5 Schedule for the progress of the research programme | 11 |
| 4. PEM - the Popular (Adult) Education in Movement – opening the research field, 2004 – 2007..... | 11 |
| 4.1 Research questions and methodology | 11 |
| 4.2 Research partnership..... | 12 |
| 4.3 Research collaboration and networks | 13 |
| 4.4 Research outcomes..... | 13 |
| 4.5 Financial plan..... | 13 |
| Bibliography..... | 15 |
| Appendix. Ideas for research themes in the Popular Adult Education in Movement – research programme | 18 |

1. Background to and Objectives of the Research Programme

1.1 The crisis of popular adult education?

During the recession in the beginning of the 1990s and the subsequent period, Finnish popular education has experienced its perhaps greatest transition since the gain of independence and the years of the Civil War. The background of the transition consisted of international developmental features such as the neopopularistic and market-oriented financial policy, the opportunities offered by new technology for even faster innovations and real-time operations, and the globalisation development. The impact of these “great” changes became visible also in Finland in the tightening of economy and the weakening of state aid in all fields of education, also in popular education. Popular education was liberated from restrictive factors (age limits, restrictions on contents), the state aid based on expenditure changed into performance based aid, the traditional humanist philosophy of values of education weakened due to market-oriented planning that aimed at financial profitability, collaboration between other organisation forms was replaced with everyone’s competing against everyone, evaluation became statutory, and all popular education organisations were placed under the same law for the first time. Popular education organisations have become in Finland perhaps even more than in the other Nordic countries the subcontractor of the whole educational system – or of lifelong learning and the promotional system of the national innovation activities – that is controlled and resourced within the national and regional framework called adult education. Autonomic popular education of citizens and organisations of citizens has turned into – or is at least in danger of turning into – much of a “tool” for the wheels of national social and innovation activities.

1.2 Research in service of canonisation or promotion of markets or critically historicizing research?

One has adopted in Finnish adult education discourse the term liberal adult education (*vapaa sivistystyö*), contrary to the other Nordic countries, which in part complicates the defining of the nature and starting points for the education form in question for the basis of the research programme. Terms used in the other Nordic countries illustrate more clearly their relation to the tradition of promoting public enlightenment and popular education and the civil society. (Korsgaard 1997, Gustavsson 1991) This has, in turn, strengthened the institute-based self-understanding of popular education, where the connections to various sociological – economic, political, religious, cultural – movements have remained weakly recognisable or unrecognised.

The defenders of the liberal adult education area have considered it important, on the one hand, to maintain a certain type of a **canonizing interpretation** of their own speciality, and, on the other hand, to search from contemporary discourse new arguments that can be incorporated into the interpretation, in other words, to mobilise moral and emotional significances that are historically connected to popular education in order to secure the continuity of institutions and implementers. In the ideological core of canonizing interpretation one can find the romanticizing identification with the *Bildung* ideology of German idealistic humanism. The idealizing accounts of the institutions dedicated to equality of nation-state and engagement are included in the political practical core. The accounts often appear with no proportion to each other. (Toiviainen 2003, Kovero 2001, Sallila & Niemelä 2000, cf. Salmela 1998, Hansson 1999, Bollenbeck 1996) During the past years this tradition seems rather easily to be linked to the **market-serving interpretation** of popular education,

where its vocabulary is reformed according to the current labour, social and educational policies and discourses. The new tasks of popular education organisations are justified with theories and models of active labour policy and citizenship, social inclusion, concentration of capital and economic competitiveness. (Memorandum 2000, cf. Niemelä 2002)

A research that supports canonizing interpretations poorly recognises the popular education context of socio-historical change or the lived and experienced entirety of adult lives – people's reality of the lived world. A research that serves the market reduces them to issues of promoting market economy and (state) control. In history and social sciences research has, in any case, been and is performed on the study of various institutions, their work, self-understanding and changes from the perspective of Finnish people's lives and activities. For example, Alapuro etc. (1989), Sulkunen (1989), Siltala (1999), Virtanen (2001) and Silvennoinen (2002) have studied the changing criteria for qualifying as a people and citizens. Although their issues on the significance and position in people's lives of enlightenment, civilisation, education, or learning often remain unspecified, no complementing research on popular education has emerged. If researchers viewed the idealistic self-definition of popular education seriously, they could contemporize the contents of its basic categories and significance with regard to people's lives and their challenges. With reason these could consist of the people/citizen, education, and movement phenomena and categories that are linked and form each other. They enable the holistic examination of the central and obvious changes in people's lives – such as the globalisation and localisation of economy, supranationalisation of politics and administration, the growth of insecurity of working life and living conditions of families and residential communities, and the intervention of the media and information and communication technology in the formation of the modes of life and identities.

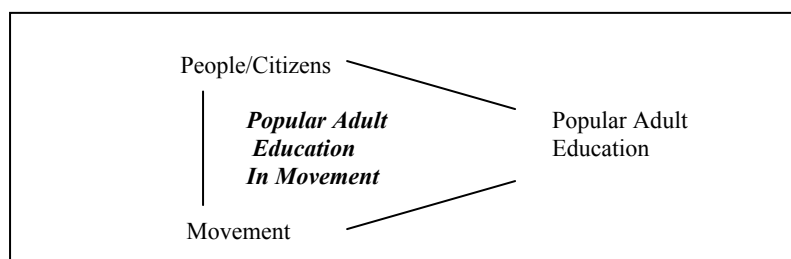
As an alternative to the canonizing and market-serving research, the Popular Adult Education in Movement – research programme aims to apply the **critically historicizing** approach, for the defining of the topical tasks and challenges of the education interpreted as popular education is impossible without the identification of their changes and continuity. To historicize does not refer to restricting the programme to or even founding it on historical research, the subject of which would be the people/citizen, education and movement and the popular education "pedagogy" and "didactics" (refers to the working title for the educational phenomenon that is analysed and interpreted in this research). It is central to question the self-evident facts and irrevocability of modern interpretations and visions of adult education, and to make their development visible. With regard to the wants and defects of the historical research, the research programme, however, requires also certain basic historical research on adult education.

2. People and citizens, education, and movement as the targets of the research programme

It can be claimed that research on Finnish popular education has, at least since Zachris Castrén, strongly concentrated on the development of operations and management. The identification with the construction of the nation-state has, however, marginalized the research of its upper and lower level changes or of actual practices of popular education. The research programme Popular Education in Movement differs from the disconnected and random research on popular education that has so far been performed in at least two ways. *Firstly*, its objective is to identify topical challenges of popular education by examining the

people/citizens, education, and movement together, in relation to each other. *Secondly*, the programme's aim is to bring forward their significances and relations as historically developing, internally tensed, and diversified. One objective of the programme is to compile the existing research and restructuring it. It is especially important to chart and construct multidisciplinary collaboration with pedagogy, history and social sciences. It is equally important to reinterpret the administrative political tradition of popular education and its research, as it will possibly receive new variations within the EU framework, for instance, with regard to the policy of promoting lifelong learning. If popular education is also examined socio-historically from the perspective of the people/citizens, the continuity and transitions of topical challenges can be more easily identified. Already due to the disciplinary differences between conceptual theories and the supervisors of earlier research, there is need to structure the research programme thematically in the suggested manner as presented in the following figure. As the programme, furthermore, is designed to examine the *multiple levels* of the people/citizens, education, and movement both geographically and with reference to the organising of popular education, the national, supranational, and regional-local levels must be united in the studies.

Figure 1. The conceptual frame of reference of the research programme



On the supranational level of the research, the discourse of the themes and approaches of Finnish and Nordic popular education with the (European) interpretations of the nature and development of education is emphasized, where they greatly have been ignored or the impact has been seen only as the dissemination of certain ideology-pedagogical mainstreams to the European periphery. This is especially important in a uniting Europe, where the significance and power of both (education) policy programmes influencing the future of all Europeans and those researchers and analysts who form these programmes. Especially the proportioning of the relations of the people/citizens, education and movement to regional-local relations requires new research. The participation of the implementers is fundamentally significant to the research: the representatives of the central organisations of popular education and the field organisations could actively collect and produce research material, where the significance of popular education parallel to other forms of education (vocational education, doctrinal education) and organisations should be brought into sight. This would enable a dialogic research process, the objectives and significances of which would be constructed from the needs and expectations of the implementers.

The following themes are intended for the structuring of the theoretical and conceptual approaches of the research programme, to define the acquisition of research literature and material, and to direct the defining of the topical challenges. Through the core of all themes runs the historicizing theme, with the help of which they can be proportioned to each other on levels in their national, supranational, and regional-local relations. The aim of

thematization is also to support the development of more detailed research questions and single studies, so that they can be proportioned to each other.

2.1 People/citizens (in relation to popular education and movements)

When researching the position of the people and citizens with the critically historicizing approach, on the one hand, the *sociological approach* is emphasized, on the other hand, it is the *political approach* that is emphasized, depending on whether the emphasis is on people or on the administrative-political entities.

In the canonizing interpretation of Finnish popular education, its beginning phase (at the end of the 19th century) concentrated on the people as the peasantry, whom the reformatory education wanted to awaken to both a national and individual self-awareness. When various popular movements and organizations began to organise themselves, one could see the education that was directed from above transforming into a more autonomic education, where "the people" and various socio-political groups representing them gained decision right over the contents of the education. Later it was understood that the target of the education was "the whole population" instead of only the working people. In new interpretations of popular education one speaks of active labour policy, active citizenship, etc. In active citizenship the participation in societal activities seems to concentrate on working and consumption, to secure peace in society and the functioning of market economy. Paradoxically, while the interest in citizenship and civil society has grown among both sociologists and researchers of adult education (see Bron & Schemman 2002, 9), many organizations of popular education have abandoned the vocabulary of civil society and citizenship in their names and activities.

The central objective of the early folk enlightenment has been interpreted as the creating of a civil society, which required the establishment of civil education (e.g. Gustavsson 1991). Bron considers civil society as the condition of a healthy and well functioning democracy. (Bron 2001, 17) It supports the maintaining and developing of democracy both as a well-functioning state and by maintaining the democratic relations between people. On the other hand, Welton believes in the future of the civil society within the worldwide adult education movement. (Welton 1998, 187-188) When civil society was earlier examined mainly as the relation of the people to the state, presently the researchers emphasize the relation of active citizenship to the market more, since it has become a more central factor in influencing the private citizen's life and identity. (e.g. Kuronen 2000)

In the Popular Adult Education in Movement –programme the people and citizenship will be examined especially from the perspective of the people: what has it signified for them and what does it signify to be the target and subject of enlightenment / education? How versatile and uniform (age, gender, language, class, ethnicity etc.) has the people of popular education been and is, what lower and upper nation-state positions has it produced for people and citizens? What kind of transformation of the people is concerned in the programmes and theories of "social capital"? (Putnam 2000, Field 2001) In the supranationalizing circumstances, does one find in these the substance to critically contemporize the civic tradition of popular education?

2.2 Popular (adult) education (in relation to people and movements)

The critically historicizing examination of education requires ideological- and conceptual historical, cultural and pedagogical-philosophical approaches. What movements and what

kind of ideologies have been accepted as the basis of popular education, and what have not? How has the thematization of the civilized people and educated citizen changed historically?

In Finland and Sweden the vocabulary of education has been more central in popular education than in the other Nordic countries. Its traditional interpretation comprehends the students as active and spontaneous subjects, who learn, develop, and educate themselves through their own active operations. When persons become educated, they themselves form and define themselves and their world. (Siljander 2000, 64). Earlier philosophers of adult education (Liakka, Castrén, Harva etc.; cf. critically Hansson 1999) considered an educated person one who knows his own nation – and even more broadly – its history, has adopted a certain cultural heritage and is, in addition, able to maintain and develop it in practice. Gustavsson (1991) has discovered in the education conceptions of the Swedish labour movements three education ideals, namely, the rebellious-enlightenment idea of civil education, the idea emphasizing the comprehensiveness of self-education's educating process, and the idea of neohumanistic personality education.

In the present "user interface society", where the majority of people are expected to connect to the Internet, the speed and amount of information grows, but locally (from an educational logos searching for a descriptive discourse) coherent and functioning dispositions of knowledge cannot be created any longer. (cf. Castells 2000) The understanding of the present challenges of popular education requires the analysis of the formation of the reflection concepts of its practice: interpreting how various implementing types have comprehended their activities historically and locally. (Koselleck, Giddens, Bourdieu) During certain periods of time, as in Finland during the context of the first republic, different states of experience and horizons of expectations can be organized in a transitional way. To examine them historically can be especially fruitful in the user interface society resembling that period and in the interpretations of popular education visions constructed in it. In order to open the culture – specific construction of canonizing interpretations of popular education, the analysis of concepts requires a cross – cultural comparison.

When researching education (educated people and citizen) as the objective and content of popular education, its education-institutional and policy-based division into phases of enlightenment, civilization, education, and teaching does not necessarily have to be apprehended as self-evident. In the practice of popular education, who has gained or had to take the right and responsibility for it, and where, and why? What have been the pedagogical principles and practice of popular education, have the popular educational and civic societal pedagogies recognised each other? What kind of ideological and conceptual transformation regarding popular education is now in question, when learning – as lifelong, formal, non-formal, informal, experiential, etc. – vocabularies have been adopted to all educational activities? Can a contemporary educational alternative be found to promote learning?

2.3 Movement (in relation to people and popular education)

In the research programme, movement has a dual significance: on the one hand, it refers to the historicizing of the research and the dynamic, programmatic nature of popular education, on the other hand, it refers to the collective implementers, in relation to whom the development of popular education has derived. With regard to the latter significance, the theme demands the sociological and political approach.

Finnish popular education and popular movements have been interpreted to have cooperated closely since the 1880s, when, for instance, the youth association movement, labour

movement, temperance movement, and women's rights movement became mobilized. (Alapuro etc. 1989). Also the folk high school established by N.F.S. Grundtvig as also the worker's institute in Stockholm established by Anton Nyström in the spirit of positivism were movements of their own time period. It has often been noted that Nordic democracy is very much based on various movements and organizations and local activities, the part of which it has been, and it has supported various organizations and movements. Sweden has often been referred to as the "study circle democracy." According to Ilmonen (1998, 15-16) "movement" as a concept refers to such forms of collective activities that strive to promote or slow down social change and, by so doing, cause societal conflicts that divide the rather united view of how to achieve the objectives, and that awaken and maintain solidary feelings and temporal continuity. In the course of history, part of the bodies which began as movements has integrated as a part of the changing society (e.g. labour union movement), part has changed with time, and part has died as unnecessary after they have accomplished their tasks. (Arvidson 1989) Parallel to movements, new movements have developed, such as peace activism, opposition to nuclear power, environmental protection, various movements connected to gender and sexuality, ecological and environmental movements, animal protection movements, etc. from which new thoughts will be disseminated into society.

When the relations of the levels of the national activities and of the activities under it and above it are in transition, one cannot any longer consider the nation-state nature of movements and educational movements self-evident. Also the economical, political, and educational elite are being reorganized, which requires reevaluation regarding them and movements. (Touraine 2001, Kangas 2001) The impact of earlier movements can seem different in a transitional situation, and the participation of popular education as enabling and limiting them can demand new interpretations. What unions, conflicts, and negotiations have arisen on various levels? What has one wanted to remember, what to forget, what has been permitted to be realized, what not? Are the imprints of the movements visible in popular education and with what consequences? (see Virtanen 2001) What collective projects are in question in the European programmes of active citizenship and is it in these where the contemporary connection between popular education and movements materialize? Could the connection between popular education and movements be interpreted in another way?


2.4 A multi-methodical research programme

The Popular Adult Education in Movement research programme is required to be multi-methodical due to its historicizing, multiple levels, cross-culturality and multidisciplinary.

- multiple levels: integration of perspectives of individuals, groups / collectives, nation-states and levels below and above them
- basic theme of examination of comparativeness / cross-cultural examination, its essentiality and necessity in this supranational "period of time"
- multidisciplinary: the combined approach of historical, social, political sciences, economics, pedagogy
- the linking and integrating of the phenomenological-hermeneutic, critical-emancipatory, and deconstructivistic analyses and interpretations

3. Starting point for the implementation of the Popular Adult Education in Movement – research programme

The structure of the research programme consists of two programme parts that are connected to each other and in dialogue with each other. With regard to the first programme part, the following table illustrates potential themes which combine the foundational research and contemporary challenges; also, to awaken discourse, certain ideas have been listed in appendix 1 of the proposal for the research programme.

| 1. RESEARCH CONNECTED TO CONTEMPORARY CHALLENGES OF POPULAR EDUCATION | | |
|--|--|---|
| Sociological, political, economical approaches | Educational theoretical, philosophical, cultural approaches | Sociological, political, economical approaches |
| <ul style="list-style-type: none"> • organisations and parties as educators • new collective implementers • relations between administration of people/citizen and education and the market – the EU and supranational networks • local and global "nature policy" | <ul style="list-style-type: none"> • lifelong learning and the alternatives of education • practice and implementers of popular education and the justification of operations • the changing role of science and research | <ul style="list-style-type: none"> • active or educated citizen (people/citizens) • work receiving and consuming people/citizen • to a supranational people/citizen • social capital and networks |
| Movement | Education | People/Citizen |
| |  | |
| Movement | Education | People/Citizen |
| <ul style="list-style-type: none"> • themes to be specified | <ul style="list-style-type: none"> • themes to be specified | <ul style="list-style-type: none"> • themes to be specified |
| Social- and political- historical | Ideological and pedagogical-historical | Political-social- historical |
| 2. HISTORICIZING FOUNDATIONAL RESEARCH | | |

The research programme is primarily intended to be carried out 1) with regard to the first part of the programme, with the aid of those interested in developing popular education – educational, labour, and welfare administration, political and civic organisations, and institutions of popular education and FAEA (the Finnish Adult Education Association) – and 2) with regard to the second part, on research funding from the Academy of Finland, foundations and on universities' own research funding.

The research programme will be thematically specified and carried out in cooperation with 1) organisations of popular education (study organisations and institutes – "moving and learning citizens"), 2) interest groups of the above named, and 3) international research networks.

3.1. A nationwide, multidisciplinary programme connected to research school and popular education practice

- the departments of education and their contact persons for popular education as well as researchers / postgraduate students at these departments will be functioning as bases
- contacts, according to departments, to other university departments (history, social sciences, education) and their researchers
- based on popular education's own organisation, study organisations and study circles of worker's institutes and open colleges, among others: to mobilize the field into examining local and regional development

3.2. A programme based on and strengthening existing institutions, networks, and research

- popular education expert body as nationwide coordinator (research programme will have its own homepages)
- the networks of Aikuiskasvatuksen Tutkimusseura and researchers, research- and research school events etc.
- the networks of the Finnish Adult Education Association (FAEA) and its programme (VSOP), popular education organisations
- study organisations, parties and civic organisations
- representatives of educational, labour and welfare administration

3.3. An internationally oriented programme in cross-cultural cooperation

- activities into the international networks (e.g. Nordic Folk Academy NFA, Mimer-network [Sweden], ESREA, PEN [Popular Education Network]): compilation of research made by researchers working with the same themes

3.4. A programme which produces learning material strengthening research and education, interpretations supporting the practice and planning of popular education, recommendations and plans

- there are no research-based systematic presentations on the historical development of popular education so far → text books, e-material etc.
- series of research reports
- operations models, reports, study material for the promotion of practice

3.5 Schedule for the progress of the research programme

| | 2003 | 2004-2005 | 2006-2007 | 2008 |
|--|---|--|--|--|
| 1. contemporary challenges research | applications: FAEA; administration; organisations | getting organised, collection of material, cooperation with implementers | analyses and interpretations cooperation continues | results new operation models learning material |
| 2. foundational research | applications: SA, foundations | organising collection of material | analyses and interpretations | results dissemination publications |
| 3. international cooperation | | organising collection of material | analysis and interpretation work in cooperation | international results etc. |

4. PEM - the Popular (Adult) Education in Movement – opening the research field, 2004 – 2007

4.1 Research questions and methodology

Universities of Jyväskylä, Tampere and Joensuu will start collaborative research together with FAEA and its member organisations, focusing on a few aspects of the three research themes of the programme PEM.

RQ. Follow up of implementation of governmental programmes (PAT) for promoting adult education: how are the ideas of nation/citizenship, popular adult education and movement realised in developmental activities?

- in Tampere, Jyväskylä and Joensuu region – in collaboration with FAEA and institutions of adult education - critical-emansipatory, collaborative action research approach

RQP. What has it meant and means for *nation and citizens* to be objects and subjects of different forms of popular adult education? How do age, gender, language, social class, ethnicity etc. differentiate nation and citizenship? What are nation and citizenship in programmes and theories of social capital and could they provide a starting point for critical revitalising of heritage of popular adult education in globalising world?

- regional economical and social mobilisation of women in North-Carelia - life-historical and socio-historical approach Leena Koski, XX
- social exclusion/inclusion in vocational and adult education as a challenge for regional collaboration Eeva Lamminpää, Anja Heikkinen
- masculinities in popular adult education Kai Kiviranta

RQE. Who, where and why has been obliged to take the responsibility for popular adult education? What *kinds of pedagogical principles and practices* has been adopted, how have

they related to each other, e.g. in their popular and academic forms? How does the hegemony of discourse on learning in educational policy – as formal, non-formal, informal, experiential, lifelong etc. – relate to transforming ideas and conceptions of popular adult education?

- pedagogical ideas and principles in education of rural youngsters in Finland: co-operative movement (e.g. Pellervo, H.Gebhard) and proponents of education for citizenship (e.g. Johnsson/Soininen) Merja Luoma, Anja Heikkinen
- transformation of the Finnish concept of popular adult education in the context of European history of Bildung Kari Kantasalmi
- hermeneutic and deconstructive historical and philosophical approach
- ??

RQM. Through which kinds of negotiations, struggles and coalitions popular adult education has been transforming? Which programmes have been victorious, which have been forgotten? How does the history of *movements* show in popular adult education? What kinds of sub-national, national and trans-national collective projects are materialising in European programmes of active citizenship? Should this make the connection of popular adult education to movements or should it locate somewhere else?

- relations of livelihood, work and citizenship in the collective educational projects of working life and of proponents of education for citizenship (unions, associations, political leaders) – hermeneutic & deconstructive historical and socio-political approach Anja Heikkinen, Jukka Tuomisto?
- transforming profile of folk high school Murikka (metal workers' union) – critical-emansipatory approach Aki Ojakangas
- transforming governance of popular adult education in Jyväskylä district – critical-emansipatory action research approach Kati Soanjärvi
- ??

4.2 Research partnership

- University of Jyväskylä, Department of Education:
 Prof. Anja Heikkinen – RQ, RQP, RQE, RQM;
 Doctoral student Eeva Lamminpää – RQP;
 Doctoral student Merja Luoma – RQE;
 Doctoral student/project-coordinator Katariina Soanjärvi – RQM;
 Researcher Kari Kantasalmi – RQE

- University of Tampere, Department of Education:
Prof. Jukka Tuomisto – RQ, RQE;
Doctoral student/Director of Murikka Institute Aki Ojakangas - RQ, RQM;
Kai Kiviranta – RQP
- University of Joensuu, Department of Sociology and Education:
Prof. Leena Koski – RQ, RQP;
Doctoral student XX – RQP
- FAEA:
Secretary General Seppo Niemelä – RQ,
Co-ordinator & research assistant – mainly RQ, but also RQP, E, M

4.3 Research collaboration and networks

For getting support during the project and in order to develop partnerships for future, each partner will establish links to researchers in history, sociology or political sciences and education working on themes related to PEM.

Through FAEA and participating universities, researchers will develop collaboration network with regional institutes and practitioners of adult education (civic colleges, folk high schools & Humak, study associations, institutes of vocational education)

National doctoral school Kasva – doctoral programme Education, Knowledge and Culture.

Finnish association for research on adult education (Aikuiskasvatuksen tutkimusseura)

ESREA, NFA, PEN

4.4 Research outcomes

- theoretical suggestions about the transformation of conceptions of nation and citizenship, of programmes, pedagogical ideas and practices in popular adult education
- reports and study materials about development of popular adult education
- interpretative models, reports and materials for evaluation and development of popular adult education policies and practices

4.5 Financial plan

The funds applied from Finnish Academy provides basic resources for establishing the research partnership. The rest of funding will come from universities, popular adult education institutes, Board and Ministry of Education, foundations and the Finnish Adult Education Association. Senior researchers will also apply separate funding from Finnish Academy.

The funds applied from Finnish Academy are targeted to

- Researchers
 - Merja Luoma, A 19, 48 months, 2004 - 2007
 - Kari Kantasalmi, A 24, 24 months, 2004 - 2005
 - Aki Ojakangas, A 19, 24 months, 2004, 2006
 - Kai Kiviranta, A 19, 24 months, 2004 - 05
 - XX (Joensuu), A 19, 48 months, 2004 - 2007

- Co-ordinator & research-assistant
 - XX (FAEA), A17, 4 x 6 months, 2004 - 2007 (4 x 6 months from FAEA)

- Travel costs
 - collecting research materials
 - national collaboration – meetings etc.
 - dissemination (conferences, seminars) and international collaboration

- Other costs
 - research literature
 - office materials and costs: printing, copies, ITC
 - publishing

Bibliography

- Alanen, A. 1970. Vapaus ja sidonnaisuus vapaassa sivistystyössä. In Karjalainen, E. (ed.). Vapaan sivistystyön tavoitteet. Helsinki: Weilin+Göös.
- Alanen, A. 1986. Sivistysjärjestöjen tehtäväkuvan muuttuminen. Tampereen yliopisto. Aikuis- ja nuorisokasvatuksen laitoksen julkaisuja 23. Tampere.
- Alapuro, R., Liikanen, I., Smeds, K. & Stenius, H. (eds.) 1989. Kansa liikkeessä. Helsinki: Kirjayhtymä.
- Arvidson, L. 1989. Popular education and educational ideology. In Ball, S. & Larsson, L. (eds.). The struggle for democratic education. Equality and Participation in Sweden. New York: Falmer Press.
- Arvidson, L. 1991. Folkbildning och självuppföstran. En analys av Oscar Olssons idéer och bildningssyn. Stockholm: Tidens förlag.
- Arvidson, L. 1993. Adult Education and Democracy. The Role of Swedish Social Movements. Teoksessa Gam, P. et al. (ed.). Social Change and Adult Education Research. Adult Education Research in Nordic Countries 1991/92. Copenhagen.
- Bollenbeck, G. 1996. Bildung und Kultur. Glanz und Elend eines deutschen Deutungsmusters. Frankfurt am Main: Suhrkamp
- Bron A., Field, J. & Kurantowics, E. (eds.) 1998. Adult education and democratic citizenship II. ESREA & IPWU. Krakow: Impuls Publisher Krakow.
- Bron M. & Field, J. (eds.) Adult education and democratic Citizenship III. ESREA & AMU. Wroclaw: Lower Silesian University College of Education.
- Bron, A. & Schemmann, M. (eds.). 2002. Social Science Theories in Adult Education Research. Münster: LIT VERLAG.
- Castells, M. 2000. The Information Age: Economy, Society and Culture, volume III. End of Millenium. 2nd edition. Cornwall: Blackwell.
- Castrén, Z. 1929. Valtio ja vapaa kansansivistystyö. Valtioneuvostolle 24.p. heinäk. 1929 annettu mietintö. Kansanvalistus ja Kirjastolehti 5-6/1929.
- Dekeyser, L. 2000. Adult Education and Social Movements: a Century of (informal) Learning in Social Movements. In Németh, B. & Pöggeler, F. (eds.) Ethics, Ideals and Idelogies in the History of Adult Education. Studies in Pedagogy, Andragogy, and Gerontogogy 53. Frankfurt am Main: Peter Lang.
- Field, J. 1998. Globalization, Social Capital and Lifelong Learning: Connections for our times? In Bron, A. & Field, J. & Kurantowics, E. (eds.) 1998. Adult education and democratic citizenship II. ESREA & IPWU. Krakow: Impuls Publisher Krakow.
- Field, J. 2001. Life long learning and the new educational order. Stoke on Trent: Trentham Books.
- Gustavsson, Bernt 1991. Bildningens väg. Tre bildningsideal i svensk arbetarrörelse 1880-1930. Helsingborg: Wahlström & Widstrand.

- Habermas, J. 1987. *The Theory of Communicative Action. Volume 2. Lifeworld and System: A critique of functionalist reason.* Cambridge: Polity Press.
- Hansson, J. 1999. *Humanismens Kris.* Eslöv: Brutus Östlings Bokförlag.
- Harva, U. 1981. *Aikuiskasvattajan arvofilosofia.* In *Aikuiskasvattaja. Vapaan sivistystyön XXIV vuosikirja.* Porvoo:WSOY.
- Ilmonen, K. & Siisiäinen, M. 1998. *Uudet ja vanhat liikkeet.* Tampere: Vastapaino.
- Johnston, R. 2001. *Exploring Risks, Questioning Lifelong Learning Orthodoxies, Learning for Active Democratic Citizenship.* In Bron M. & Field J, (eds.) *Adult education and democratic Citizenship III.* ESREA & AMU. Wroclaw: Lower Silesian University College of Education.
- Kangas, R. 2001. *Yhteiskunta.* Tampere: Vastapaino.
- Karjalainen, E. 1970. *Suomen vapaan kansansivistystyön vaiheet.* Helsinki: Weilin+Göös.
- Karjalainen, E. (ed.) 1970. *Vapaan sivistystyön tavoitteet.* Helsinki: Weilin+Göös.
- Kivelä, A. 2000. *Sivistys, kasvatus ja pedagoginen toiminta: Subjektifilosofiasta pedagogisen toiminnan teoriaan.* In Siljander, P. (ed.). *Kasvatus ja sivistys.* Helsinki: Gaudeamus.
- Korsgaard, O. 1997. *Kampen om lyset.* Gyldendahl.
- Kovero, C. 2001. *Vuxenpedagogik i brytningsskede? Aktuella historiska och moderna vuxenpedagogiska frågor i Finland.* *Aikuiskasvatus* 3/2001, 215-228.
- Kuronen, Timo 2000. *Kansalaiskeskustelun edellytykset ja mahdollisuudet tietoverkkojen aikakaudella.* *Acta Universitatis Tamperensis* 745. Tampere: Tampereen yliopistopaino.
- Memorandum on Lifelong Learning. 2000. Commission of the European Communities. Brussels, 30.10.2000. Commission staff working paper.
- Niemelä, S. 2002. *Kansansivistyksen kadottaminen.* *Aikuiskasvatus* 2/2002, 84-91.
- Putnam, R. 2000. *Bowling alone. The Collapse and Revival of American Community.* New York: Simon & Shuster.
- Rubenson, K. 1996. *Studieförbundens roll i vuxenutbildningen. I tre rapporter om studiecirklar.* *Statens offentliga utredningar* 1996:154. Utbildningsdepartementet. Betänkande av Utredningen för statlig utvärdering av folkbildningen. Stockholm: Norstedts Tryckeri AB.
- Sallila, P. & Niemelä, S. (eds.). 1999. *Sivistystyö osaamisyhteiskunnassa.* *Aikuiskasvatuksen* 40. vuosikirja. Helsinki: BTJ Kirjastopalvelu Oy.
- Salmela, M. 1998. *Suomalaisen kulttuurihistorian vuosisata.* Helsinki: Otava.

Schuller, T. & Field, J. 1998. Social capital, human capital and the learning society. *International Journal of Lifelong Education*. Vol. 17, No. 4, 226-235.

Sihvonen, J. 1989. Murtuvatko opistotyön "myytit"? Teoksessa *Kriittinen ajattelu aikuiskasvatuksessa*. Vapaan sivistystyön XXXI vuosikirja. Helsinki: Kirjastopalvelu Oy.

Sihvonen, J. 1996. Sivistystä kaikille vai valituille? *Acta Universitatis Tamperensis ser. A*, vol. 519. Tampere.

Siljander, P. (ed.) 2000. *Kasvatus ja sivistys*. Helsinki: Gaudeamus.

Siltala, J. 1999. Valkoisen äidin pojat. Siveellisyys ja sen varjot kansallisessa projektissa. Helsinki: Otava.

Silvennoinen, H. 2002. *Koulutus marginalisaation hallintana*. Turun yliopisto: RUSE.

Sulkunen, I. 1989. Naisten järjestäytyminen ja kaksijakoinen kansalaisuus. In Alapuro & al. *Kansa liikkeessä*.

Toiviainen, T. 2001. Voimme arvostaa teoretikkojamme perehtymällä heidän näkemyksiinsä ja arvioimalla niitä. *Aikuiskasvatus* 4/2001, 380-386.

Toiviainen, T. 2003. Vapaan sivistystyön visiot. Castrénilaista laatuviiniä tammitynnyreissä. Helsingin suomenkielinen työväenopisto.

Touraine, A. 2000. *Can we live together. Equality and Difference*. Cambridge: Polity Press.

Tuomisto, J. 1999. Vapaa sivistystyö 2000 –luvun kynnyksellä – uudet tehtävät ja vaatimukset. In Sallila & Niemelä (eds.) *Sivistystyö osaamisyhteiskunnassa*. Kansanvalistusseura ja Aikuiskasvatuksen Tutkimusseura. *Aikuiskasvatuksen* 40. vuosikirja. Helsinki: BTJ Kirjastopalvelu.

Tuomisto, J. 1989. Aikuiskasvatuksen suuri linja - sivistyksellisen tasa-arvoisuuden edistäminen. In Tuomisto & Putkonen (eds.) *Kriittinen ajattelu aikuiskasvauksessa*. Vapaan sivistystyön XXXI vuosikirja. Helsinki: Kirjastopalvelu Oy.

Welton, M. (ed.) 1995. *In Defense of the Lifeworld*. Albany: State University of New York Press.

Welton, M. 1998. People/citizen as theory and project. Adult education and renewal of global citizenship. In Wildemeersch, D. et al. *Adult Education and Social Responsibility. Reconciling the Irreconcilable ? Studies in Pedagogy, Andragogy and Gerontology*, nr. 36. Frankfurt am Main: Peter Lang.

Wildemeersch, D. & Finger, M. & Jansen, T. (eds) 1998. *Adult Education and Social Responsibility. Reconciling the Irreconcilable ? Studies in Pedagogy, Andragogy and Gerontology*, nr. 36. Frankfurt am Main: Peter Lang.

Virtanen, M. 2001. *Fennomanian perilliset*. Tampere: Vastapaino.

Appendix. Ideas for research themes in the Popular Adult Education in Movement –research programme

1. Contemporary challenges – themes must be worked on in cooperation with the interest groups mentioned below.

1.1. Educational, labour and social administration

research assignments arising from the PAT–memorandum: what are the special assignments presented in the memorandum to popular education, their share can cover only 15-20% at the most of the operations of popular education:

- civic studies
- civil skills in information society
- to activate the unemployed
- immigrant education
- possible educational rehabilitation as part of the Nosto-programme

The societal status of popular education: the new relation of popular education to the state and market, and to ponder what the principles and criteria of these relations should be, e.g. regarding state aid in a modern market society, Europe and the globalizing world.

1.2. FAEA, VSOP, education organisations and educators

The ideo-historical background of popular education: how the different ideologies were adopted in Finland, their impact on practice, and international comparison. Individualism and communality in popular education; non-alignment and autonomy of popular education: “recognition of studies” or self-steering of own studies and freedom: what factors support / disagree with the present instrumental orientation.

The personal impact / impressiveness: previously mentioned biographical and life history research that has been somewhat used in popular education research. The regional (lower to nation-state) impact of popular education. In both, one could, for instance, interview regional influential persons, students of different ages at open colleges, folk high schools, and study centres and inquiring what significance studying and learning have in their lives.

The impact of the change happened in the 1990s on the various fields of popular education: how the decrease in state aid and its division on municipality basis, the abolition of restrictions, change in management style, change in teacher training, rise of teaching costs, etc. have influenced different study forms. There are no studies of this kind at all regarding folk high schools and study centres.

The development of teaching contents and methods.

1.3. Study organisations, parties and civic organisations

Popular education and civic movements (past and present): the societal influence channel for the members and activating to societal activity, counter movements or alternative society movements with regard to democracy

Prevention of estrangement from politics and the activation of citizens: the position, tasks and possibilities of popular education to promote active citizenship?

- 2. Plan for foundational research** – the themes to be worked on in cooperation with the network of future researchers from various fields at universities.

People/citizens – adult education, social and political history, social sciences

Education – (adult) education philosophy and history, history of ideologies, sociology of knowledge

Movement – adult education, social and political history, social sciences