Community based Adult Education: an exploration of the use of Open Learning Systems in a Greek Community in West Germany and the development of an Adult Education Centre in Southern Greece.

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In partial fulfilment of the requirements for the degree of Doctor of Philosophy, University of Surrey.

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ABSTRACT

The objective of the thesis as a whole is to analyse the present state of Adult Education in Greece with particular reference to the county of Tripolis, and, from that analysis, to identify the possibilities of introducing into it open learning practices in the light of relevant experiences in other countries.

With this objective in mind the Greek Educational System is described and two Case Studies undertaken, the one dealing with the use of Open Learning Systems in a community based project, and the other exploring alternatives for the development of an Adult Education Centre.

The function of Open Learning Systems from several countries is analysed with the aim of showing how such systems are already working successfully on a wide scale.

The first case study draws on experiences gathered from different countries and uses them as a starting point for the particular case of the Greek community in West Germany.

The development of the Adult Education Centre in Southern Greece was based on a different set of criteria, since the study involved not only developing an existing institution vis à vis its educational needs, but also in finding ways of changing attitudes and convincing bureaucracies of the validity of such proposed changes.
A substantial amount of documentary evidence including questionnaires, work-sheets, posters and interviews, are presented as they form an intrinsic and indeed vital part of the thesis. As a result of the case studies several concrete proposals for future models for Adult Education and its development emerge and their implications are examined and assessed.
You are a nanny goat, I frequently told my soul, trying to laugh lest I begin to wail. Yes, a nanny goat, poor old soul. You feel hungry, but instead of drinking wine and eating meat and bread, you take a sheet of white paper, inscribe the words wine, meat, bread on it, and then eat the paper.

Nikos Kazantzakis
"Report to Greco"
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And the journey begins; and you, a contemporary Odysseus, question, seek, and create a new world which will lead you back to Ithaca one day.

This journey through the different layers of inquiry unearths a new world and gives shape and structure where there had only been confusion and limitation. Thus you, the researcher, have to seek to find the path amidst the web of contradictions and so give shape to the creation you desire.

Thus any research undertaken in the field of Adult Education necessarily brings the researcher face to face with a series of challenges.

Such challenges demand a variety of solutions in order to enable the data to be gathered explored and put into practice, so that the solutions can be assessed and evaluated.

Following this pattern then, this triptych, the first step in the research was the gathering of information and data. The initial steps followed three related lines of inquiry: firstly an examination of the structure of Open Learning Systems (Chapter One), secondly the analysis of these systems and the way they operate in representative countries (Chapter Two), and thirdly the definition of the Greek Educational System as a whole (Chapter Three). The aim of these initial steps was to find
out how the framework of such systems was created. How this framework functioned in practical terms, and how the information gathered was evaluated by those who initiated the ideas.

The second panel of the triptych was the process of bringing the structural framework to life: to test out its practical application. The methodology of this procedure would define its success and determine its future (Chapter Four). This stage would be the longest, the most creative, and the most critical.

These concrete efforts would transform other people's data into a new experience, a new achievement. The first place selected was in West Germany in a Greek community of guest workers (Chapter Five), and the second in a semi-urban town in Southern Greece, Tripolis (Chapter Six).

In Kassel, the first place selected, the aim was to practice the principles of Open Learning Systems in the Greek community there, and at the same time to bring together and familiarize the members of the community with an unfamiliar approach to life: the educational one. The human factor in this procedure should be the criterion and paramount in any further involvement in the community.

And the journey continues.

The third panel of the triptych, created in Tripolis, underlined the fact that only a sensitive relationship with the people could determine the pattern the research should follow and its approach to the community. Here, was a different scenario where the play was waiting for a director; the stage was set:
Adult Education Centre existed, as did a community composed of all the contradictions of a provincial town, a county composed of hundreds of tiny remote communities, and the local people some of whom would watch the play unfurl before their eyes with sympathy and participation, others with hostility and suspicion.

The role of the director was to attune all these contradictory forces, not to impose them, but rather to harmonize them so that they could flourish as they desired in what a poet would call 'creative genesis' and an expert would see as 'community development'.

The third panel of the triptych was completed. All the wealth of information was gathered in and awaited evaluation (Chapter Seven). As the human being is always, in the final analysis, the one who distinguishes between theory and practice, good and evil, love and hate, so now each individual once more has to distinguish and make the choice between present and future. What emerged from the creation and exploration of the triptych could elucidate the future.

And so the journey ends; and you, a contemporary Odysseus, question, seek, and create a new world which has led you back again to Ithaca.
CHAPTER ONE

OPEN LEARNING SYSTEMS

INTRODUCTION

Anyone entering the field of non-formal education finds themselves in some considerable difficulty with the words 'open', 'distance', 'independent', 'correspondence' when followed by the word 'learning' or 'teaching'. Any attempt to define in detail these terms raises complex issues; my intention here is to outline the most common of these terms and explain my choice for choosing the term 'open'.

Distance learning in general is a system where the student learns at some distance from the institution responsible for organizing his/her learning. Sometimes it is taken to imply that there is no local tutorial help available.

Independent learning is generally understood to be independent of the teacher, but there is no suggestion of physical remoteness and indeed the term is often used for methods which are used in integral parts of normal college courses (Spencer D.C., 1980).

Correspondence learning is a system where the student learns only by correspondence from an educational institution.
Institutions offering courses exclusively by correspondence are few in number and such a definition hardly differentiates 'correspondence' from 'distance'.

However according to Keegan (1982), distance education is a generic term that includes the range of teaching/learning strategies referred to as 'correspondence education/study' at the further education level in the United Kingdom; 'home study' at the further education level and 'independent study' at the higher education level in the United States; 'external studies' at all levels in Australia; and 'distance teaching' or 'teaching at a distance' by the Open University of the United Kingdom.

The word 'open' seems to be used where it is wished to emphasize that the system being described is more readily accessible than courses with the same learning objectives (Spencer D.C., 1980). However Davies (1977), points out that the aim of an Open Learning System is to increase educational opportunity for those who are excluded, for administrative or educational reasons, from taking advantage of the present teacher-centred systems.

In this study when referring to different institutions I use the equivalent terms used by the institutions themselves to describe their organizational structure.

In the description of educational theory and practice in this chapter as well as in the suggestions for the future in the last chapter of the study, I use the term 'open' to describe the system of learning and teaching methods which differentiate it from the traditional educational system.

This choice is based on two of the meanings of the word 'open':
firstly, it is used to characterize any educational method which attempts to develop the full potential of distance methods, and secondly, it serves to describe the accessibility and the openness that such an educational institution provides. Therefore, the word 'open' is used here to emphasize that the learning system used is more accessible than the traditional one or indeed sometimes more so than the distance courses with the same learning objectives.

**WHAT IS AN OPEN LEARNING SYSTEM**

The comparative and theoretical investigation of Peters in the 1960s and 1970s led to the identification of two forms of education: "conventional face to face education" and "distance education" (Peters, 1973).

The term "Open Learning", which was introduced by the UKOU, "is the recent buzz phrase to encompass the combination of old and new methods of learning (By printed material, written assignments, face to face, broadcasts, telephones and computers) to meet the growing needs of adults in the UK (Thorpe M., Grugeon D., 1987). The term is now widely used by several
institutions all over the world, and identifies the accessibility and the openness of such institution which serve people who have not attained any level of education because of lack of qualifications, isolation from any educational institution, or lack of time.

In the case of the UKOU the original inspiration for the term 'open university' stemmed from four sources (Rumble G., Harry K., 1982): the openness of the university in respect of 1. people, since it would not debar applicants on account of their lack of educational qualifications; 2. place, in the sense that learning would be home based and not restricted to classrooms or a campus; 3. the use of new methods of teaching and 4. ideas. However, not all of these features are to be found in other 'open' universities apart from the UKOU.

At the Conference of the European Home Study Council held in Bled, Yugoslavia in May 1980, Pagney (1980) advanced the theory that there are two forms of 'normal' education: conventional education and distance education.

The OLS serve relatively dispersed student populations and involve either a minimal reliance on, or a significant change in the role of face to face teaching. They liberate the student from the constraints of space, time, age, permitting him/her a degree of flexibility as to the regularity, timing and location of his/her study activities (Kaye A., Rumble G., 1981). Many of the features listed below contribute to the overall notion of a generalized Open Learning System.

1. Students: an enlargement or 'opening' of educational opportunity to new target populations, previously deprived either
through geographical isolation, lack of formal academic requirements or employment conditions. The identification of particular target groups and their key characteristics (needs, age, distribution, time available for study, local facilities) so as to enable appropriate courses, learning methods and delivery systems to be designed on a systematic basis.

2. The learning materials used in the teaching methods which characterize the courses:

   a. A flexibility in the curriculum and content of the learning materials through, for example, modular structures or credit systems.

   b. The conscious and systematic design of learning materials for independent study, incorporating, for example, clearly formulated learning objectives, self assessment devices, student activities and the provision of feedback from students to learning system staff and vice versa.

   c. The planned use of a wide range of media and other resources selected from those available in the context of the system and suited to the needs of the students. These media may include specially prepared correspondence texts, books, newspaper supplements, posters, radio and TV broadcasts, audio and video cassettes, films, computer - assisted learning, kits, local tuition and counselling student self - help groups, lending library facilities.

3. The economic features:

   a. Great potential flexibility is offered compared to conventional provision in implementation, in teaching methods,
and in student groups covered; centralized, mass production of standardized learning materials such as texts, broadcasts, kits and so on in an almost industrialized manner implying clear division of labour in the creation and production procedures.

b. A systematic use of existing infrastructure and facilities as part of the system: e.g. libraries, postal and other distribution services, printers, publishers, broadcasting organizations and manufactures.

c. Potentially a significant lower recurrent unit cost per student than that obtainable through conventional teaching arrangements and also potentially a considerably lower capital cost per student (Perraton, Young, Jenkins, Dodds, 1980, Rumble, Harry, 1982, Holmberg, 1986).

Keegan (1980), suggests six basic characteristics of Distance Education programmes: 1. The separation of teacher and learner. 2. The influence of an educational organization that distinguishes it from private study. 3. The use of technical media, usually printed material to unite teacher and learner. 4. The provision of two-way communication so that the student may benefit from or initiate dialogue, which distinguishes it from other uses of educational technology. 5. The teaching of people mainly as individuals and rarely in groups, with the possibility of occasional meetings for both didactic and socialization purposes. 6. The elements of a more industrialized form of education in which activities like job scheduling, warehousing, postal and media dispatch are characteristic functions.
LEARNING METHODS

Media have often been used in both formal and non formal education to attack problems of quantity, quality and access. Their use can enable countries with a shortage of teachers to extend schooling to greater numbers of students. In several countries television or radio together with printed material have been used to teach children in schools where trained teachers are not available, or to train the teachers themselves.

Media can also be used to enhance the quality of teaching. The best teachers can be selected to teach a class of thousands through the media, and they can introduce new teaching methods and new curricula to the classroom. Since Adult Education services are usually considerably less developed than schools and universities, the contribution of the media is all the more important.

Broadcasts have proved particularly effective in attracting people to adult education. Audio-visual media linked with printed material can also train at a physical distance those adults who require either vocational, technical and professional training or general education but who cannot attend classes.

Schramm (1972) suggests that "given a reasonably favourable situation, any student in an OLS will learn from any medium - television, radio, programmed instruction, film or others. This has been demonstrated by hundreds of studies. In general, the same things that control the amount of learning from a teacher face to face also controls the amount of learning from educational media; among others the relevance and clarity of the
content, individual abilities, motivation to learn, attention, interest in the subject, respect and affection for the teacher, emphasis and reiteration of the central points to be learnt, and rehearsal by the learner”.

How then do we decide on which teaching method to use for a project in an OLS? First and most important it is necessary to identify the media to which the student will have access. This involves checking on the structural data and where necessary, establishing the potential student's familiarity with and experience of learning from the media available to the student, as well as his/her attitude towards them.

Secondly, it is necessary to identify what resources the project will have available, in the widest sense of the term. Even if students have access to television receivers, at the right time of day, at home or in local viewing centres, and have experience of using television as a learning resource, this is no guarantee that the distance institution will have access to production and broadcasting facilities and to skilled staff.

The question of media choice is only relevant when a project has the good fortune to be able to use several different media, each relevant and accessible to the students, and within the project's budget. The question then arises as to which learning objectives to associate with which medium, since each has a particular pedagogical and motivational characteristic which can be optimally exploited (Kaye A., Rumble G., 1981).

The following figure (Figure 1) summarizes the minimum considerations that need to be taken into account in deciding whether or not an open learning solution might be adopted to cope
TAKING A DECISION ON USING AN OPEN LEARNING SYSTEM

INDICATORS OF FAILURE OF EXISTING SYSTEM

CRITERIA FOR ADOPTING AN OPEN LEARNING SYSTEM

FACTORS AFFECTING LEVELS OF COMPLEXITY

PLANNING IMPLICATIONS

Define Key Educational Needs

Does Existing System Meet these needs?

YES

NO

Will it be able to meet them?

YES

NO

Investigate Alternative Options (Including and OLS)

Is an OLS a Viable Solution?

YES

NO

Decide on Level of Complexity and Preferred Forms of OLS

Consider Planning Implications of Preferred Form

Is an OLS a Viable Solution?

YES

NO

Start Planning an OLS

OUT
with a given educational need or problem (Kaye A., Rumble G., 1981).

**MULTI-MEDIA METHODS**

Having access to more than one media enables the teacher to present the same point in different ways with different emphases. Moreover, students are more likely to remember if they are given the chance to put into practice what they have just learned.

Teaching should, therefore, be alternated with exercises and activities, and the integrated use of more than one medium can usually offer the teacher a wider and more varied choice of options for activities. Using more than one medium will generally satisfy both those with preferences for verbal instructions and those who prefer visual instruction.

Multi-media teaching offers students various ways of learning, and this variety entails certain advantages. One is that a student who misses a class or broadcast can usually catch up by other means, such as by using the relevant printed material. Another is that multi-media teaching also increases the more disadvantaged students' chances of equal participation. In school all students can listen to and discuss broadcasts, even if the weaker ones cannot cope well with all the follow-up activities. Out-of-school adults, be they illiterate or literate, can benefit equally from broadcasts and discussions.

Multi-media teaching also treats many subjects more effectively than single-medium or conventional teaching does. For practical scientific work, an experimental procedure can be
described in print with words and diagrams. A television demonstration to support the print will, however, eliminate the need for a detailed description and dispel ambiguities in the presentation. Alternatively, the curriculum may be arranged so that only simple practical work is taught using media. In the humanities or social sciences, most teaching can be print-based, but broadcasts can be used to stimulate imagination or debate, often more effectively than the printed material can.

In correspondence study, 50 per cent of the students who enroll normally drop out before completing their courses (Jenkins J., 1981). Those who study at home with broadcast support or attend occasional seminars are more likely to complete their courses than are those who learn from printed lessons and correspondence alone.

**RADIO**

Radio is usually accessible, even to the poor and the illiterate. While personal radio ownership in rural areas is still tenuous, a receiver is available in most communities. Illiterate people are at no disadvantage with radio: the medium is cheap enough to use on a relatively small scale, which can extend access to those who need programmes in a minority language or need information suited to local needs (Harry K., Kaye T., Wilson K., 1981), (Jenkins J., 1981), (Boorsma J.P., 1977).

Radio is perceived as being both authoritative and friendly. Most topics can be taught using radio alone. If the same lesson is taught by radio, television and the printed word, learners are likely to remember just as much from each type of
presentation. Radio is also particularly useful when the need is to present up to date or local information. In teaching agriculture, for example, programmes can include items on new products, outbreaks of disease, or the effects of unusual weather conditions. Similarly, radio is also important when there is a need to attract a wide or scattered audience. It can also provide excellent publicity for educational projects using other media, or valuable support to students especially to those who have no teacher (Hawkridge D., Robinson J., 1982).

**AUDIO CASSETTE TAPES**

Unlike radio, cassettes can be used at the listener's convenience - replayed as often as it needed, wound back to repeat a point, or temporarily stopped so the learner can make a note, repeat something aloud, or hold a discussion. Recorded discussions can also be circulated among different study groups or submitted to a radio station for open broadcast.

The greatest difference between cassettes and radio concerns scale. Each cassette must be distributed to each listener or group, and distribution can be costly. Cassettes are more appropriate for small numbers of learners than for large numbers. They do have a role in training trainers and in piloting radio series. They are also valuable when used in conjunction with radio, and enable educators to provide recordings of broadcasts to small numbers of learners outside the compass of a radio signal (Jenkins J., 1981).
TELEVISION

Television can teach most subjects well, though such teaching is more effective if followed by discussion or other activities. But while television can actually replace the teacher who presents material, it cannot answer questions and respond to a class as a teacher can. Television, like radio, comes across as both authoritative and friendly.

The most crucial differences between these two media are not educational. The high costs of television set it apart from radio. Television programmes are expensive to make and transmit. Because of high costs and other production and distribution difficulties, television must either be used on a large scale to provide much of a nation's education or else be used selectively and at great expense, where the audience or the subject matter specifically demands it.

Television is particularly useful for explaining past events. It can show objects that are too small to see with the naked eye or are normally hidden from view, and it can demonstrate processes that take place over a long period of time. It makes it easy to give a rounded picture of a complete process or of an object and its relationship to other subjects.

STILL PICTURES

Still pictures may take the form of slides, filmstrips, charts, photographs, or drawings printed in any collective form of booklet. They are instrumental to good teaching because of their value in illustrating concepts or adding life to a description, stimulating questions or exercises or serving as a reminder of a
STUDENT PROBLEMS

Students in OLS face not only the problems of conventional students, but also those generated by the system itself. We may categorise the problems as follows (Robinson B., 1981):

a. Those relating to study techniques and learning difficulties, which may well increase in complexity with the range of media being used;

b. Those arising from an individual trying to interact with a distant and sometimes impersonal institution;

c. Personal problems which affect the student's work.

a. Problems Relating to Study Techniques and Learning Difficulties. All distance students at some time experience problems in managing their own learning effectively, for example in scheduling and using time efficiently, in expressing their thoughts in written work, and in developing adequate reading and comprehension skills to enable them to make use of what they read and to cope with the volume of reading required. All students also experience difficulty in understanding particular concepts or texts.

b. Problems Arising from an Individual Trying to Interact with a Distant and Sometimes Impersonal Institution. In most conventional institutions students have access to their lecturers and tutors or to their fellow students for help, advice or information. In an OLS the student is more likely to experience
isolation, even alienation from the institution. He/she may be geographically remote from the central institution or the local centre, and either living at some distance from fellow students or aware of their existence. The system may appear to him too complex or remote to allow him easy access to its services. If the student is an adult who has been out of touch with formal education for some time, or who has limited experience of it, he/she is often lacking in confidence in his/her own ability to learn, and may attribute to his/her own inadequacies almost any problem which occurs.

c. Personal Problems. In addition, the student may have difficulties arising from his personal circumstances. He/she may have no suitable place to study at home, no access to libraries, or the working hours may prevent attendance at meetings or local centre events. The student may have domestic problems of one kind or another, including those arising from the conflicting demands on his/her time of full-time employment, family commitments and study requirements.

A study of 'problem areas' as reported by a sample of over 1,000 students in the UKOU (Murgatroyd, 1978) produced the following list in decreasing order of frequency: lack of time, difficulties in concentration, family commitments, organization of time and planning, low levels of motivation, study skills, resources, anxiety, isolation.

STUDENT NEEDS

From the descriptions of student problems, we are able to identify some particular needs. Where students are finding
difficulty in relating to a remote institution and understanding its system, there is a need for both information and contact, perhaps provided by locally organized induction meetings, by local or central advisory services, by radio or by local access to a member of the institution who has the responsibility for handling student queries.

Problems of isolation and lack of direct communication with the course designers point to the need for contact: human contact with a tutor in the system to help the student maintain motivation and overcome particular learning problems; and personal contact, either written or verbal which provides the student with feedback on his written work and his progress generally. The difficulties students have in managing their own learning indicates the need for advice, materials and activities to develop effective study skills.

Ways of Meeting Students' Needs.

Student enquiries and problems will inevitably arise and decisions need to be taken by the institution as to how it will deal with a variety of approaches by students for information and advice. The ways in which OLS provide contact between the student and the institution include the following (Robinson B., 1981).

Face to face meetings:
- class teaching at day or weekend schools;
- individual tutorials at local centres;
- group seminars with a tutor or counsellor;
- study groups or self-help groups;
- annual residential schools usually lasting 1 or 2 weeks
compulsory for particular courses or more generally optional;
- individual or group information and advisory meetings;
- occasional meetings with a tutor or counsellor at the request of either tutor, counsellor or student;
- social events or 'open day' visits to the central institution;
- access to tutors or counsellors at their homes or places of work.

Alternative forms of contact:
- correspondence with a tutor or adviser or counsellor;
- individual telephone contact with a tutor or adviser or counsellor;
- group telephone contact (teleconference calls) for either tutoring or advisory sessions;
- radio tutorials;
- audio - cassette 'correspondence';
- student newspapers;
- access to course designers by telephone or letter;

TUTORS AND TUTORING
A key figure in most support systems is the tutor. Tutoring appears to mean different things in different Open and Distance Learning Systems. The term tutor is used to refer not only to the person who has close contact with a student throughout a particular course, engaging in a detailed dialogue through the medium of written assignments and face to face and telephone discussions, but also to the assignment or response - sheet
marker who grades the written work of large numbers of students as one of a pool of markers without having other contact with the student.

The tutor's function includes some of the following activities: (Robinson B., 1981).
- commenting on students' written work;
- marking/assigning grades to students' written work;
- helping students understand course materials through discussion;
- answering student queries about the system;
- helping students plan their work;
- organizing self-help groups or study circles;
- conducting face to face or telephone discussions;
- supervising practical or project work;
- teaching at a residential course or on a personal contact programme;
- keeping records of students' progress;
- giving lectures;
- giving feedback on course materials and student problems to the local centre coordinator, or counsellor, or course designers;
- negotiating with the institution on the students' behalf when certain problems occur.

**SUMMARY**

Open and Distance Education today is the outcome of a continuing process that begun well over a century ago. The overall characteristics of today's Open and Distance Education is that it is based on non-continuous communication, which,
however, does not exclude supplementary face to face sessions.

For this communication the written word is the most commonly used medium; telephone communication is becoming more and more important, however, and so is computerized feedback (Holmberg B., 1986). With the exception of supervised correspondence study and some support courses for school pupils, open and distance education is almost exclusively a form of teaching and learning for adults.

The economics of open and distance education is strongly influenced by its potential for mass education and what has been called 'industrial working methods', (with large course editions, automation, rationalizing procedures and division of labour) (Holmberg B., 1986). Whatever its relationship to other subject areas, distance education has de facto been established as a discipline for research and university study.
CHAPTER TWO

OPEN LEARNING

INSTITUTIONS AT UNIVERSITY AND NON-UNIVERSITY LEVEL

INTRODUCTION

In this chapter, as well as in the thesis as a whole, the terms 'open', 'distance', 'correspondence', 'open university', 'open learning system', 'distance learning', 'distance university', determine the structure of the educational institution to which the term refers. In this chapter each institution will be referred to in the way it chooses: if there is no specific reference, the term 'open' will be used. Thus re-definition of terms is not necessary.

The terms 'distance learning' or 'distance teaching' are commonly used, but in this thesis the term 'open' will be used to define equal opportunity of access and greater flexibility vis a vis the educational system, so that people who might need a second chance are not restricted in any way. At the same time the term 'open' is used throughout the thesis to emphasize that the system being described is more readily accessible than the traditional teaching/learning methods which have the same
OBJECTIVES.

TYPOLOGY OF OPEN LEARNING INSTITUTIONS AT UNIVERSITY AND NON-UNIVERSITY LEVEL.

There have been many attempts at defining the typology of the Open Learning Institutions at University level. A first attempt to group them is implied in Peters' 1971 classification of the institutions he presents into western and eastern models of open learning systems at university level.

Peters' division reflects the fundamental differences in administration and didactic structures between a study programme based on printed materials plus correspondence or media communication based on western models, and the eastern models based on printed materials plus face to face consultations (Peters O., 1971).

Another attempt is by El-Bushra; he identified six categories of institution providing for the educational needs of external students at university level:

1. Institutions dealing exclusively with external students (e.g. the UKOU).

2. Institutions which offer facilities for external examinations but provide no actual teaching (e.g. the External Degrees Service of the University of London).

3. Institutions where the correspondence unit operates under a single department (e.g. the School of Education at the University of the South Pacific).

4. Institutions which accept both internal and external
students in the same teaching department and in which the correspondence unit is an administrative and supervisory body (e.g. the University of New England in Australia).

5. Institutions where the correspondence department takes responsibility not only for administering the courses, but also for teaching them (e.g. the University of Queensland in Australia).

6. Institutions which offer correspondence courses in cooperation with other bodies (e.g. Massey University in New Zealand), (El-Bushra, 1973).

Neil (1981) has developed a classification in which he distinguishes between autonomous open learning systems operating as institutions in their own right and those which operate as the open learning 'wing' of a conventional educational institution (Neil, 1981). He identifies five types of open learning systems:

1. 'Centre-periphery' models in which a central headquarters has total control over the activities of its local centres (e.g. UKOU).
2. Associated centre models in which the headquarters do not have control over their centres in one or more areas, (e.g. UNED, Spain).
3. Dispersed centre models in which the institution is 'embedded' throughout the community (e.g. Coastline Community College, California).
4. 'Switchboard' institutional models which have enabling, coordinating, initiating and approving roles in the development of open learning programmes but do not themselves teach (e.g. the
5. Service institution models which work in co-operation with other institutions on open learning projects, but which neither teach nor have students (e.g. the Deutsches Institut für Fernstudien an der Universität Tubingen).

In 1980 Keegan worked out a simplified typology of open learning institutions. He omitted institutions that did not both enrol and teach students and suggested as the criterion of his typology the fact that the institution has been established solely for distance education or was a mixed or hybrid institution using both distance and conventional students (Keegan, 1980).

Potter (1982) has suggested four basic types of open learning institutions worldwide:

1. Autonomous open learning institutions such as Britain's Open University, British Columbia's Open Learning Institute, Alberta's Athabasca University, and Israel's Everyman's University.

2. Institutions in which classroom and distance education have equal status and are in fact integrated. New Zealand's Massey University, and Australia's Murdoch University are two examples.

3. Extension services within traditional institutions. This is the most common type of system used. Such extension services fall into three categories:

   a. The strongest are those with the authority to decide what distance education activities will be undertaken, and to control the design, production and delivery of these activities.
b. The most common extension services are those that lack the authority to define the nature of the distance education programmes, but work closely with an on-campus faculty when preparing such programmes.

c. The least powerful extension service is the one that may only respond to faculty requests for distance education programmes, and has neither the mandate nor the budget to initiate programmes on its own.

The first category is on the increase as the third category declines.

4. Graduate - studies - only distance - education programme. Such programmes appear to emerge directly from institutions that prefer to have undergraduates on campus, and to deliver only advanced courses via a telecommunications medium (Potter, 1982).

Holmberg (1986), has attempted to give a general typology of open learning institutions at university and non-university level which includes all types of institutions. In his typology he identifies, broadly speaking, three models of institutions.

In this chapter, his typology will be followed to analyse a number of representative open learning institutions at university and non-university level:

1. Correspondence schools and other public and private organisations outside the educational services normally provided by society; their 'ultima ratio' is teaching at distance 'per se' and their basic characteristic is the distance - teaching mode irrespective of types of target groups or aims, formal or informal
education or training; they may meet the demands in their field of a whole nation or of a large or small segment of a state or community.

2. Distance - teaching universities and schools which are part of the educational establishment, but differ from other educational organisations by teaching at a distance and by offering special facilities for part-time study and further education beside students' other commitments; these normally work on a national basis.

3. Extension departments of traditional universities and other educational institutions which offer 'extra-mural' study facilities for formal or informal distance study beside their basic activity; usually no attempt is made to cover whole countries or serve large populations (Holmberg, 1986).

CORRESPONDENCE SCHOOLS - PUBLIC AND PRIVATE ORGANISATIONS

Organisations of this type tend mainly to engage external subject specialists, and they work with what can be described as only a skeleton organisation as far as academic staff are concerned. In formal education, particularly for university degrees, organisations of this type sometimes function as service institutions for governmental authorities or for universities.

ORIGINS

The last 30 years have seen the most important development of distance education worldwide. Each decade has its own characteristics. In the 50s, the changes in post-war society were marked by new initiatives in the field of education. In the
60s, a decade of social and educational upheaval new institutions were born which defined the part of education in the 80s.

The 80s, after many years of experience and experiments, is the era of higher education. New open universities were founded and the idea of open and distance education spread.

In Algeria, the 'Centre National d'Enseignement Generalise' (CNEG) has been teaching adults at a distance since 1963. (M. Young, H. Perraton, 1980). Since 1972 in Argentina the 'Instituto de Cultura Popular' (INCUPO) has been serving a rural area in the North of the country. From the start the 'Instituto' had 400,000 listeners daily, while 30,000 copies of a monthly news bulletin were distributed (Young M., Perraton H., 1980).

In China distance education has been important since the 1950s. There was a large scale literacy campaign, as well as, health education backed up by radio and low cost teaching aids (Rumble G., Harry K., 1982).

In Denmark, the folk high schools have influenced education not only within that country, but also over many years had an effect on the systems used in Scandinavia, Poland, West Germany and Holland. In the last decade the number of short courses offered throughout folk high schools has risen from 109 to 330 and the number of participants in them from 2,862 in 1969-70 to an estimated 25,000 in 1977-78 (Titmus C., 1981).

In Ecuador two projects were founded in 1972: the 'Escuelas Radiofonicas Populares' and the 'Nonschool Rural Education'. The main aim of these projects was to develop a variety of cheap, easily reproduced materials which could stimulate learning and
community activity amongst rural people (Young M., Perraton H., 1980).

In 1976, a Distance Study System started functioning in the Philippines, offering education to people who were separated from the mainstream of development by geographical conditions - rivers, mountains, seas and the added complication of 7,100 islands (Fineza A.O., 1981).

In Thailand three projects were initiated to provide education at a distance. In 1957 the "Schools Radio" for primary school children, in 1970 the "Functional Literacy and Family-Life Planning Programme" for adults, and in 1975 the "Radio Farm Forums" linked with a FAO project to improve irrigated agriculture in Northeast Thailand (Young M., Perraton H., 1980).

In March 1974, in Turkey, an "Educational Technology Strategy and Methods Committee" was established which came to the conclusion that an experimental centre would be necessary for the development of new curricula and methods. As a result the "Experimental Teachers Training College" was established. One year later, in 1975, the "Institute for the Diffusion of Higher Education" was founded in order to minimize the time needed to transform this Institute into an "Open University" with a network of regional offices and sub-units (Ozdil I., 1981).

EDUCATIONAL PROGRAMMES

The 'Centre National d'Enseignement Generalise' in Algeria offered courses in arithmetic and functional French which were offered to interested workers in factories.

Since 1972, the 'Instituto de Cultura Popular' in Argentina has
been using three modes of operation: firstly, 'open' broadcasts to encourage people to take part in educational activities; secondly, groups are organized for local basic literacy and numeracy, health and nutrition, and Christian education. Special themes are included in the course booklets and in the monthly news bulletin. Thirdly, groups are formed which may move into an area of practical action for development purposes (Young M., Perraton H., 1980).

In Denmark, the folk high schools have concentrated on arithmetic - mathematics, foreign languages, social sciences including psychology, sociology, world affairs, and natural sciences. In addition there have been optional activities concentrating on crafts and practical skills (Titmus C., 1981).

In Ecuador the 'Escuelas Radiofonicas Populares' provide functional education for children and adults in Spanish and the local Indian language. They also broadcasts general cultural programmes of local interest. Similarly the 'Nonschool Rural Education' project aimed to develop a variety of cheap, easily produced materials which could stimulate learning and participation amongst rural people. The plan was that use of the materials could multiply steadily so as to create a stable non-formal education system (Young M., Perraton H., 1980).

In the Philippines a Distance Study System was tried out on a pilot basis to reach the students in the remotest areas. The main educational content in the project was a Nutrition campaign. It was an experiment to assess how great an impact radio advertising alone could have on behaviour. The topic chosen concerned the nutrition content of supplements to breast milk: mothers were to
be taught to enrich the babies' diet, and some traditional misplaced beliefs about food were to be challenged.

After preliminary research, six one-minute dramatized messages were recorded and these were broadcast twice daily for a year (Fineza A.O., 1981).

The Educational Radio Technical Assistance Project in the Philippines was a three-year pilot scheme for the education of teachers in the remote areas of the country on malnutrition (Fineza A.O., 1981).

In Thailand the 'schools radio' was organized in order to teach English, music, and social studies to primary school children. Two more projects were developed in the country for adult education: the Functional Literacy and family-Life Programme, and the Radio Farm Forums (Young M., Perraton H., 1980).

In Turkey the 'Correspondence Teaching Centre' is co-operating with the State and private institutions, in order to set up training courses by correspondence in the fields needed by other distance teaching institutions. Apart from this, the 'Institute for Diffusion of Higher Education' provides education and training for those graduates of the secondary education schools who have not been able to make their way into university (Ozdil I., 1981).

MEDIA AND METHODS

In Algeria, since 1963, the 'Centre National d' Enseignement Generalise' has been offering correspondence courses for teacher training, published in newspapers and with radio support. At the same time, it created secondary-level courses for adults (Young M., Perraton H., 1980).
In Argentina, the 'Instituto de Cultura Popular' had 400,000 listeners daily in 1972, while 30,000 copies of a monthly news bulletin were distributed (Young M., Perraton H., 1980).

In the Danish folk high schools teaching is informal using study circles, working groups and lectures. In 1975 the Danish government took the initiative of offering Danish classes for adults for people suffering social and educational deprivation. The Ministry of Education, the Education Authorities and Further Education Centres in three counties, and the Education Broadcasting Department of the Danish Radio organised three main types of optional courses:

a. A course based on classroom instruction supported by course books and radio and television programmes in the classroom.

b. A course combining classroom instruction and distance learning. Outside the classroom sessions students worked with the course books and the radio and television programmes at home or at the local further education centre.

c. A 'self-service' distance learning course. This combined distance learning and tutorials.

The folk high schools worked out a Danish language project for the 'forgotten groups'. This project spanned a five-year period (1975-1980). For its implementation television, using an introduction to the project, drama documentaries and instructional TV programme, radio, written materials, including five course books, a grammar book and a user's guide, and personal/local support with pre-course counselling, local groups/classes and tuition television and audio-cassettes were
copied and distributed by the county educational media centres (Harry K., Kaye T., Wilson K., 1982), (Titmus C., 1981).

The 'Escuelas Radiofonicas Populares' in Ecuador offer a variety of courses using radio, printed matter group meetings and seminars for both country and town, including training courses for group leaders. Besides a periodical, the use of local wall-newspapers is encouraged. The schools work closely with cooperatives, trade unions and other similar organizations, encouraging membership and personal development.

The 'Nonschool Rural Education' used materials including fluency games, such as cards with letters or numbers; simulation games using a board game on the social and economic structure of an Andean village; media-based materials with comic books for easy reading with photos; expressive materials like puppets and community newspapers so as to encourage the expression of ideas (Young M., Perraton H., 1980).

In the Philippines the decision to use Nutrition Education as a pilot course was based on the following statistical data:

a. More than three million of the almost nine million Filipino children aged six months to six years are moderately or never undernourished.

b. Three out of four children aged one to six are anemic. About the same number are deficient in Vitamin A.

c. Less than one-third of all the pre-school children attain optimum growth and development.

d. Fifty per cent of all deaths registered annually are among children under five years.

e. One out of every two deaths among these children is
attributed to diseases aggravated by malnutrition.

The campaign for the pilot course was an experiment to assess how great an impact radio advertising alone could have on behaviour. Radio tapes were sent to local stations and broadcast on prime time free of charge. Back-up information was circulated to health centres and available on request from radio stations, but no further effort was made to encourage health workers to work with the campaign.

The teacher in the Philippines is a vital multiplier factor in the effort to combat malnutrition. The 350,000 teachers are working every corner of the country so the entire population could be reached through them. But to reach 350,000 teachers based in some 7,100 islands in the archipelago is not an easy task. The 'Educational Radio Technical Assistance Project' offered a solution to this problem as an alternative whenever the established formal system with its limited capabilities needed to be supplemented.

The courses are carefully designed by curriculum teams consisting of subject-matter experts and media technologists. They are provided in the form of self-learning modules supported by radio and television programmes.

In contrast to the traditional system, this is essentially a home study facility where teacher or employed students may study without leaving their place of work (Fineza A.O., 1981).

In Thailand, the 'Schools Radio' for the primary school children concentrated on English, music and social studies. The teachers had printed notes on the lessons and class activities, a
weekly radio programme of advice and a small amount of training on the use of radio in class.

The 'Functional Literacy and Family-Life Planning Programme' aimed to improve the teaching in adult classes. Classes are now discussion-centred, under the guidance of trained leaders. Learners use lesson cards, each containing picture and text on a topic of local importance.

For newly literate people, libraries and village newspaper reading centres are provided, as well as government-sponsored radio and correspondence courses. The scheme now operates in over 40 of Thailand's 72 provinces (Young M., Perraton H., 1980).

In Turkey, the 'Correspondence Teaching Centre' involved itself in the preparation of teaching/learning materials for 65 different subjects, to be used by over 50,000 students affiliated to 21 different Teachers Training Colleges throughout the country. The Centre is also responsible both for education by correspondence and for technical publications, information and translation.

The objectives defined for the Centre are as follows:

a. To prepare the students of school age who cannot attend schools because of the lack of schools in their district or some other reason, for promotion and graduation examinations.

b. To prepare those who went to work after finishing a vocational school and want to advance in their profession or prepare for the graduation examinations of a higher vocational school.

c. By means of correspondence courses, to improve the educational standards of those beyond school age who wish to
continue their studies or learn a skill or profession.

d. To set up vocational courses by correspondence for those who work in the industrial and economic sectors, at any level or in any subject in response to demand by these sectors and thus to increase the productivity of these same sectors.

e. By co-operating with the State and private institutions, to set up training courses by correspondence in the specific fields needed by those sectors.

As far as the 'distance teaching and learning' is concerned, the objective of the Ministry of National Education is to introduce and establish an 'open education' approach as an integral part of the educational system. The major steps were: first, to integrate the formal vocational post-secondary schools with the existing technical education system, and, to apply distance teaching first for an on-the-job up-grading of elementary school teachers (Ozdil I., 1981).

DISTANCE - TEACHING UNIVERSITIES AND SCHOOLS WHICH ARE PART OF THE FORMAL EDUCATIONAL SYSTEM

Distance teaching institutions/universities of this type are part of the educational establishment, but differ from other educational organisations by teaching at a distance and by offering special facilities for part-time study and further education beside students' other commitments. The distance teaching universities normally claim national coverage (Holmberg B., 1986).
ORIGINS

In 1971, the 'Mauritius College of the Air' was set up in the small island in the Indian Ocean. Within the Ministry of Education and Cultural Affairs, the Audio-Visual Service has been responsible for some years for much of Mauritian educational broadcasting (Hawkridge D., Robinson J., 1982).

The College aims to be a service agency providing support to the existing educational activities of various ministries rather than taking these activities away from them.

In 1981, permission was granted for the establishment of the Open University of the Netherlands, and at the end of 1984 the Dutch Parliament passed the Open University Act. The Open University had concentrated on ideals such as lifelong education, the development of innovative programmes and methodological improvements in higher education, and the democratization of education (Enckevort G.V., Leibbrandt G., 1988).

The Dutch OU has the following distinctive features:

1. As well as offering freedom of choice in place and time of study, the primary characteristics of distance education, the DOU offers open access; there are no formal entry requirements. In addition, the students have a high degree of freedom in pacing their studies and in combining relevant courses into study packages or particular official certificates.

2. The official aims of the DOU include the provision of higher education for adults, either as a second chance for those who, for social, cultural or economic reasons, were unable to avail themselves fully of higher education when they were young, or as a second route, for those who prefer to combine a paying job or
household work with study;

3. The DOU is an autonomous university. This was a deliberate choice, based on intensive discussion, because it was feared that its fundamental educational characteristics, as well as its focus on adults and its innovative potential, would be insufficiently guaranteed if the DOU was linked to one or more of the 13 other Dutch universities (Enckevort G.V., Leibbrandt G., 1988).

In 1977, the Norwegian Parliament introduced a measure supported by all parties initiating a state institution for distance education. The Parliament decided that instead of building up a large organization with many other institutions, a small institution should be established with a small staff entrusted with the task of coordinating planning, development and implementation of various distance education projects (Rande H., 1981).

The 'Allama Iqbal Open University' of Pakistan was established in 1974. Its origins lay in the Education Policy document, which stated: "A people's Open University will therefore be established to provide part time educational facilities through correspondence courses, tutorials, seminars, workshops, laboratories, television and radio broadcasts and other mass communication media..." (Fleming A., 1982).

The specific functions of the Allama Iqbal OU, were to provide 'educational facilities for people who could not leave their homes and jobs', 'facilities for the training of teachers' and 'provision for instruction in such branches of learning, technology, or vocations as it may deem fit'. The first course
was presented in 1975 (Raggatt P., Harry K., 1984).

The 'Universidad Nacional Abierta' in Venezuela was established in 1977, supporting the need for expansion and democratization for educational opportunities in the country. The response to this need was viewed by the Government as an educational revolution. Luis Manuel Penalver, argued that "the main purposes and objectives justifying and orientating the educational revolution can be synthesized, in their essential aspects, in three broad principles: a. Education for Democratization, b. Education for Innovation, c. Education for Autonomous Development", (Penalver, -Minister of Education-, cited in the Organising Committee Report, 1976).

In 1975, the government established a Planning Committee for the proposed Universidad Nacional Abierta. The planning Committee hoped that the use of distance teaching methods would enable UNA to achieve the following aims: 1. To offer real educational opportunities at the higher education level to students from different socio-economic classes, 2. To meet in part the social demand for higher education at a standard not inferior to those of the best higher educational institutions in the country, 3. To contribute to the autonomous development of the country, 4. to establish institutional structures and processes capable of continuous development, 5. To develop a teaching-learning system relevant to the conditions, needs and aspirations of its students, 6. To contribute to a significant diminution of unit costs in higher education, 7. To provide educational programmes throughout Venezuela, 8. To optimise the productive use of free time by persons following its programmes (Rumble G., Harry K.,
The Open University of the United Kingdom was established by Royal Charter in 1969 as "an independent and autonomous institution" authorised to confer its own degrees. It provides a second chance to adults who have not received higher education, and has also developed an extensive continuing education programme. The Open University filled a need in a country which had only 6 to 7 percent of its high school graduates going on to further education (Bonham G., 1980).

Now it is widely recognized by British academics as being qualitatively on a par with the best that British education has to offer. One out of every ten British graduates now comes out of what the founder-president Sir Walter Perry refers to as his 'distance-learning' university (Perry W., 1976).

EDUCATIONAL PROGRAMMES

In 1979, the Mauritius College of the Air staff recorded fifty-one programmes for radio and seventy for television. These included series for non-formal education as well as those for secondary school students now out of school. For instance, "English for Business" was a course in modern letter writing, consisting of a course handbook, exercises to be sent to a tutor for correction, a weekly radio programme and occasional face to face sessions between students and tutors. The College broadcasted 390 television programmes in 1978-79, including repeats, and about 200 of these were within its non-formal activities (Hawkridge D., Robinson J., 1982).

At the Open University of the Netherlands, course development
is planned with a number of complementary layers around a nucleus. One, or several courses constitute the nucleus, with a total study load of 200 to 500 hours.

Around this nucleus, there are a number of basic courses from which the students can choose. This will lead to the first short-cycle higher education programme of 800 to 1,000 hours. The next layer will contain several courses that allow the students to gain more in-depth knowledge or help them to extend their skills. This results in a few short basic curricula of about 2,000 hours, each for more specialised professions or jobs.

Finally, there is the option of further extension to a full certificate of university education by a horizontal extension of the short programmes and more in-depth knowledge through more specialist courses. This brings the total study load to 5,400 hours (Enckevort G.V., Leibbrandt G., 1988).

In the autumn of 1979 the Norwegian State Institution began planning. The pilot project selected was a course dealing with the rights of handicapped persons in the community. The Norwegian Parliament decided that instead of building up a large organisation, a small institution should be established with a small staff entrusted with the task of coordinating planning, development and implementation of various distance education projects (Rande H., 1981).

During the first four years of the Allama Iqbal Open University, five distance-learning courses were presented; four of these were very successful and continue still in amended form: PTOC (Primary Teachers' Orientation Course), Elementary Arabic,
Vegetable Growing, and the M.A. courses in Education Planning and Management (Fleming A., 1982).

The Orientation Course for Primary Teachers resulted from a direct request from Provincial Education Ministers for assistance in introducing a new primary school curriculum. The teachers total 160,000 in more than 58,000 primary schools. And by 1982 nearly 60,000 teachers had taken the course.

The aims of the Functional Education project are to help individuals to acquire and extend their knowledge and skills for direct use in their work and their homes, with the associated aim of assisting with community development.

In 1977 five courses were offered in Urdu, English, Basic Sciences, Social Sciences and Mathematics on a pilot scale, with an enrolment of two hundred for each course. The actual enrolments ranged from 51 for Social Science to 173 for English (Fleming A., 1982).

The 'Universidad Nacional Abierta' in Venezuela initially underlined the development of formal academic programmes at degree level. Students had to take a defined number of courses at General Studies level before taking any courses at a Professional level over a period of six to ten semesters.

General Studies courses are intended to provide an interdisciplinary foundation that will facilitate their subsequent studies at the higher level (Rumble G., Harry K., 1982).

Since 1969 the Open University of the United Kingdom has developed a range of courses and programmes of study to meet a variety of needs. These are as follows:
1. An undergraduate programme of modular courses across a range of disciplines in humanities, social sciences, education, mathematics, science and technology. The vast majority of courses can also be taken by students on a 'one-off' basis as well as being part of a full degree course. They constitute a major source of updating and continuing education to those who wish to take them on this basis.

Many of them are vocational in content or orientation. The following disciplines or subject areas are covered: Art History, History, Literature, Music, Philosophy, Classics and Religious Studies, History of Science, Economics, Geography, Government, Psychology, Sociology, Curriculum and Professional Studies, Educational Policy and Management, Human Development and Learning, Sociology and Social Research in Education, Language and Communication, Youth and Adult Education and Training, Biology, Chemistry, Earth Sciences, Physics, Design, Electronics, Applied and Pure Mathematics, Mathematics Education.

2. A non-first-degree continuing education programme with a range of courses in various 'sub-programmes' including:

   a. short management studies courses which can stand alone but which will eventually form part of a modular management diploma qualification.

   b. scientific and technological updating courses including: a modular programme of courses on Manufacturing at postgraduate level which can be taken alone for updating or as a part of a postgraduate diploma.

   c. modular courses in agricultural subjects.
d. modular courses in health and social welfare topics.
e. courses and packs of materials aimed at the professional development of those in education.
f. a range of community education study packs and courses including work area of parent education, racism, health and diatery issues.
g. packs which meet individuals' needs for personal and cultural education.

3. A series of advanced diplomas spanning final year undergraduate and postgraduate levels in Education Management, Curriculum and Teaching, Special Needs in Education, and some limited taught masters degree programmes in Advanced Education and Social Research Methods, Mathematics and Literature.

4. Opportunities for study for research degrees either full-time or part-time (Rumble G., Harry K., 1982).

MEDIA AND METHODS
In the Mauritius College of the Air, production was carried out by subject tutors who worked in course teams with part-time authors or advisers to develop courses in their own or related subjects. Before 1980, MCA had no studio. Now it has a small recording studio, suitable for radio and some video.

To overcome the problem of lack of television sets in private secondary schools, Mauritius College of the Air lent a number of receivers. Students in these schools study through the MCA broadcasts and printed materials with their teachers present.
Teachers' involvement has been secured partly through the activities of the MCA liaison officer, who visits schools, partly through teachers' notes and partly through occasional seminars for teachers to introduce them to materials used in the courses. (Hawkridge D., Robinson J., 1982).

Proper use of the media -written materials as well as computers and other means of communication- enables tutors of the Open University of the Netherlands to become what university teachers should be: not people who transmit other people's knowledge to others, but who engage with the students in a critical assessment of knowledge to establish its truthfulness and applicability (Enckevort G.V., Leibbrandt G., 1988).

The Parliamentary Bill for the establishment of the Norwegian State Institution, specifically names three partners. The first is the National Broadcasting Organization, with whom a cooperative agreement has been made based on commitment to a certain level of programme production, distribution of resources and transmission time. The second institution is the National Film Unit, with whom a similar agreement to that proposed between NSI and NBO is proposed. The third is a leading educational publisher.

In the autumn of 1979 the first six members of the Norwegian State Institution staff began planning. The pilot project selected, was a course dealing with the rights of handicapped persons in the community. Special radio and TV programmes have been produced, as well as a textbook including a correspondence section and tutor training material.

In planning the interplay between radio, television, different
teaching aids and two-way communication the emphasis is on flexibility so that those participating can as far as possible adapt the method to their special needs. In this way each participant can decide whether he or she would benefit from taking the correspondence portion, making use of local study facilities associated with the course (Rande H., 1981).

At the Allama Iqbal Open University of Pakistan, the teaching units or materials consist of printed books using diagrams and supplementary material where required, plus radio and television broadcasts where appropriate.

Courses in the General Education programme consist of 5 or 10 radio programmes, including an introductory one, plus 2-6 television programmes, where appropriate. General Education courses have 1-2 hour evening tutorials provided fortnightly. Functional Education courses consist of one or two printed and heavily illustrated books, 10 radio programmes, and 2-5 television programmes, but generally exclude tutorials.

Radio programmes are transmitted by the Pakistan Broadcasting Corporation. Television programmes are transmitted by the Pakistan Television Corporation. Access to television is in fact estimated to be very low: 6 per cent nationally and only 1,2 per cent in rural areas and small towns (Fleming A., 1982).

Courses at the 'Universidad Nacional Abierta' in Venezuela are multi-media. The most important medium is print which may consist of specially designed texts for self-instructional learning, reprints of books and articles, together with commercially published books. The long-term expectation is that highly
structured texts will be the exception rather that the rule, being used predominately in lower level courses.

Texts will be printed initially for two semesters and then reprinted as a second edition incorporating modifications made as a result of evaluation and feedback obtained during the teaching of the course in its first semester.

Television programmes, various supplementary printed and audio-visual materials and tutorial assistance support the main texts. Planning is based on the assumption that no course will have more than four television programmes, each lasting 25 minutes. Radio is used for making public announcements to students about, for example, examination timetables. It is not used for teaching purposes.

The television programmes may be bought 'ready made' or be produced by external production units on behalf of UNA. The television and radio programmes are broadcast free of charge on national channels. Video-cassettes of all programmes are provided for student use in each of the University's local centres (Rumble G., Harry K., 1982).

The 1966 Advisory Committee report for the Open University of the United Kingdom had indicated that the presentation of courses would variously involve a combination of television, tutorials and practicals, short residential courses, and study and discussions at community viewing or study centres (Perry W., 1976).

1. Text-books: the correspondence course texts are normally the core of the system. These are specially written and designed paperback text-books in large format (A4) called course units.
Students on most courses are given a list of set books which they are recommended to buy rather than borrow from libraries. Students are also provided with a list of recommended books for optional extra reading, which they are not expected to buy. In general the set books support the course.

2. Broadcast and other audio-visual materials: the majority of courses have a number of broadcasts associated with both radio and television programmes. The television programmes are of 25 minutes and the radio programmes of 20 minutes duration. The total national networked transmission time in 1982 was 35 hours (television) and 19 hours 40 minutes (radio) per week.

The University has always insisted that its programmes should be integrated with the course texts, and that they fulfill teaching functions which cannot be achieved as well through other media.

In 1977, an audio cassette library service was introduced by which students could request taped copies of radio programmes for their own use. By 1981, too, a limited video cassette library-based service was available, whereby students on courses which had less than 400 students nationally, and whose television programmes were broadcast only once, could borrow a video cassette copy of the programme.

3. Tuition and counselling: one of the major functions which had to be undertaken in any correspondence teaching system is the need to correct students' assignments. The planning Committee proposed the provision of limited face to face tutorial contact and also a student counselling service to provide general
educational support to the students.

4. Regions and study centres: the overall organization of tuition and counselling services takes place within the framework of the University's regional system. Study centres are usually based in local colleges or schools, and are open on weekend evenings.

5. Residential Schools: they are normally one week residential programmes which students on certain courses are required to attend. They are generally held at conventional university campuses, parts of which the OU hires for the purpose.

6. Home Experiment Kits: the University's solution to teaching science and technology adequately to home-based students, is partly to demonstrate experiments in television programmes, and partly to provide students with kits which they can use in their own home (Raggatt P., Harry K., 1984).

EXTENSION DEPARTMENTS OF TRADITIONAL UNIVERSITIES AND OTHER EDUCATIONAL INSTITUTIONS

Extension departments of traditional universities of this type, offer 'extra - mural' study facilities for formal or informal distance study beside their basic activity; usually no attempt is made to cover whole countries or serve large populations.

ORIGINS

The Open University at the University of Joensuu in Finland was launched in autumn 1972. It was one of the first institutions in that country to begin to develop an open university. Due to the geographical circumstances, it had to rely on education at a
The university of Joensuu began its courses in the eastern most province of Finland, North Karelia, which is economically the most underdeveloped and sparsely populated. By the end of 1979, there were 270 adult education centres with about 545,000 students enrolled. In addition, there were 86 folk high schools with about 6,500 students.

Summer Universities are the oldest form of the open university system in Finland. The first was established in 1912, but open university activities did not develop rapidly until the 1960s and 1970s. Today, universities cooperate with summer universities in open university teaching so that open university students can include summer courses in their curriculum and take examinations (Kirkinen H., 1981).

Massey University is the sole provider of university level correspondence teaching in New Zealand. Internal and extra mural courses are taught by the same staff. There are 4,500 internal and 6,000 extramural students.

Massey University's extra mural programme has, since its conception twenty years ago, extended beyond New Zealand into the South-West Pacific. For many years expatriate New Zealanders worked as teachers, public servants, and technical staff in Island territories that had political or economic association with New Zealand. These countries included Fiji, Tonga, Western Samoa, Tokelau, The Cook Islands and Niue (Bewley D., 1981).

The experimental project of Canal-Emploi in Belgium was organized from the University of Liege, and it was set up in 1977. The project was primarily aimed at unemployed adults in the
Liege area, reaching this group through two principal elements:

a. weekly television programmes on cable TV
b. face to face workshops with specific groups.

The experimental phase of Canal-Emploi's activities was organized with the following principal objectives:

a. to develop a consciousness amongst the unemployed of their particular situation and problems.

b. to re-establish channels of communication between the unemployed with the public in general, and with employers in particular.

c. to develop both the individual capacities and the collective resources of the population.

d. to help the unemployed to resolve certain of their own problems themselves, by converting attitudes of resignation and defeat to ones of positive action, particularly through the formation of cultural and social action groups (Harry K., Kaye A., Wilson K., 1981).

The department of University Correspondence Courses in Burma came into existence in March 1975, initially as an institution affiliated to the Rangoon Arts and Science University. The innovative measures for correspondence programmes as a method of extending educational opportunities, were taken as early as 1968 when the Institute of Education introduced its correspondence programme of one year's duration leading to the B.Ed. (Myint U.K., 1981).
The University of Joensuu was one of the first institutions in Finland that began to develop an open university. The administration and the teachers organised and supervised the studies, gave lectures at certain times of the year and organised examinations.

The experiment was carried out in collaboration with the Finnish Broadcasting Company so that the Broadcasting Company provided a nation-wide series of lectures on social politics and published some general study material for this purpose.

The radio course lasted throughout the autumn term, after which it was possible to take an examination. In the spring term teaching and counselling were organised by the university. In 1974 open university instruction was provided in four subjects which were education, social politics, geography, and ecology (Kirkinen H., 1981).

When the Massey University of New Zealand developed its own extension services programme in 1970, the Massey programme extended and enlarged the resources of external courses which the University of the South Pacific had been deploying. In particular, this has been helpful to students who had completed a Diploma in Education, and were serving out a period of bonded teaching service, and who aspired to a full degree, the Bachelor of Education, as their next step (Bewley D., 1981).

The project of Canal-Emploi in Belgium employs about 40 staff, more or less equally divided between production of TV programmes and the planning and running of the courses. There are nine main areas of activity:

A series of up-dating courses, in basic education and in
social and economic awareness.

Literacy and socialization classes for immigrants.

The cable TV information 'magazine'.

A series of television training programmes for cable distribution.

The overall planning and development of the use of cable TV in conjunction with other interested parties.

The training of trainers and presenters.

The building up of a media library of video-cassettes for general use.

The development of local activities in the form of discussion groups with presenters, using, for example, video-cassettes on specific relevant themes.


In the Department of University Correspondence Courses at the Rangoon Arts and Science University in Burma, there are four major fields of study: a. Department of Arts embracing: Burmese, History, Geography, Psychology, Philosophy. b. Department of Science: Mathematics, Chemistry, Physics, Zoology and Botany. c. Department of Economics and d. Department of Law (Myint U.K., 1981).

MEDIA AND METHODS

The most common forms of teaching at the Open University of the University of Joensuu are lectures, discussions and group work, homework, the studying of set books and other materials, as well as preparing for examinations, and the examinations
At the Massey University of New Zealand when a student wishes to continue a degree but cannot attend classes, he is exempted from lectures but is required to 'register for tuition' in a comparable Massey extramural, i.e. correspondence, course.

The student follows the Massey syllabus, receives Massey study material and submits assignments to them and is eventually examined and assessed by Massey, which then reports his grade to his home university where he receives credit with that grade for the course from which he was originally exempted (Bewley D., 1981).

For the experimental project of Canal-Emploi in Belgium, a small studio is housed on the University of Liege premises, with equipment including a viewing room and editing facilities. Most of this equipment is for black and white programmes, but recently a colour camera has been acquired.

The creation and production of programmes is a team responsibility, and efforts were made from the start to provide in service training in video-production methods and related matters for all team members. A newsletter/poster, summarising forthcoming TV programmes and courses is produced monthly; it is distributed via a mailing list, and is also available on demand (Harry K., Kaye A., Wilson K., 1981).

The services at the Department of University Correspondence Courses in Burma is carried out with the cooperation of the Ministry of Culture and Information. The radio lessons based on the DUCC programmes are broadcast periodically with cooperation
of the Burma Broadcasting Service.

The University Press plays an important role in the production of the DUCC programmes by providing the necessary facilities for the printing of learning materials (Myint U.K., 1981).

SUMMARY

The above pages cover the tendencies and present a typology of the Open Learning institutions at both university and non-university levels worldwide. They represent a large cross section of the varied educational institutions which exist and which have in common the fact that they use different elements of Open Learning Systems when dealing with Adult Education.

Although when selecting a specific system each country must bear in mind its own particular society and institutions, such documentary evidence from other countries can provide invaluable ideas and a basis for creating new approaches to Adult Education.
CHAPTER THREE

THE EDUCATIONAL SYSTEM

OF GREECE

INTRODUCTION

This chapter tries to present the framework of the Greek Educational System and its origins since the creation of the new Greek State in the last century.

The overall view of the Greek Educational System gives a picture of a system which for the last centuries has suffered from different forces; these forces have defined its character.

In Greece all educational decisions were political in nature, and in each period reflected the corresponding political situation of the time.

There has never been taken any initiative from political parties or governments for creation of an alternative scheme of education which could cover any underprivileged socially and educationally group.

Greece is one of the few countries in Europe that has no educational institution based on methods of Open Learning Systems or Distance Education. As we shall see particularly in this
chapter, the organization of Adult Education and the Educational Television which could play an initial role for such an alternative, are not functioning as proper Educational Institutions. These Institutions are vital for any future project concerning methods based on Open Learning Systems or even for the creation of a Greek Open University.

THE COUNTRY AND THE PEOPLE

With a total area of 131,990 square kilometres, Greece is quite a small country but it offers remarkable geographical variety. What other country can boast of a constellation of more than 2,000 islands and such a contrasting landscape of high mountains, valleys and seas?

Although some communities inhabit remote areas, communications by land and sea are good and Greeks like to feel that from ancient times they have been a close-knit people. Their homogeneity rests on three pillars: of an ancient culture, a cohesive religion and a deep attachment to family life.

Greeks are aware of their Hellenic and Byzantine origins. The outsider may wonder whether there is not a sharp discontinuity between the civilization of the sixth to fourth centuries B.C. and the present, but many modern Greeks speak with apparent conviction of the continuity between themselves and the world of Homer, Plato, Aristotle and Sophocles.

Despite their uneven fortunes since the Golden Age of Periclean Athens, despite the four centuries of Ottoman occupation between the fall of Constantinople in 1453 and the
emergence of the moderns State in 1829, they consider themselves to be the descendants of the Greeks of antiquity.

This helps to explain why they have adhered so strongly to teaching ancient Greek literature in schools and why classical texts have played so prominent role in the school curriculum. At the same time, modern Greek literature is flourishing as illustrated by the fact that the Nobel prizes were awarded to George Seferis (1963) and Odysseus Elytis (1979).

Religion, which symbolizes the Byzantine tradition, also plays an important part in the life of Greece. The power of the Greek Orthodox Church is great. It stems from the critical role played by the Church during the centuries of occupation when the monasteries and the village priests were the focus of independence and the torch bearers of traditional culture and values. The Church is constitutionally privileged by the State and, though exercising no direct political power, it has considerable moral and legal influence not least within the education system, and in addition to compulsory religious instruction in schools. Significantly, the public education system is controlled by the Ministry of National Education and Religions.

Family solidarity is a remarkable feature of Greek society especially when contrasted with so many advanced industrialized countries where family ties are becoming weaker. To a very large extent young people respect their elders and accept their values. The problem of an inter-generational conflict so highly publicized in many other countries is only now beginning to emerge. Parents devote themselves to the upbringing of their
children and are all the more able to fulfill their parental duties because in general they have smaller families.

Despite the richness of its culture, Greece is neither chauvinist nor insular in its outlook. On the contrary, it cannot but be affected by its geographical position in the Eastern Mediterranean lying as it does between East and West. In modern times, Greeks have emigrated in large numbers to the United States where it is estimated today there are at least 2 million, and to Australia where there are almost 500,000.

Expatriate Greeks represent about 30 per cent of the Greek population all over the world. In addition, a large number of Greeks are working temporarily in Western Europe, most commonly in Western Germany, and many post-secondary level students are attending foreign colleges and universities. Emigration continued apace until 1974 but since then has declined to a trickle.

Greece has had remarkable success during the last three decades in building up its economy and raising the standard of living, despite the ravages of the Second World War and the bitter civil conflict that followed it.

From providing the major part of production, agriculture now only accounts for 20 per cent, though it should be noted that the volume of agricultural production has steadily increased. The annual increase in the GNP has been at a steady high of around 6 per cent since the midfifties. Despite its small population, Greece commands the largest merchant fleet in the world.

Economic success has inevitably brought with its social problems, some of which are acute. There are disparities in
regional income. Inflation is difficult to control and affects some social groups more severely than others. As in all countries experiencing rapid growth there has been a mass flight from the land and a corresponding surge in urban population. Some rural areas are weakened by the effects of depopulation and at the same time the main urban areas are struggling to cope with the effects of too sudden an expansion.

Seventy per cent of the total population of 9.5 million now live in urban or semi-urban areas, 40 per cent of them being concentrated in the three conurbations of Athens, Patras and Salonika. The region around Athens now has a population of almost 3 million, which has been absorbed only at the cost of overcrowding and much disfigurement of its traditional beauty. The unemployment figures are very low but may mask some seasonal unemployment and underemployment in agriculture, as well as more serious employment problems particularly for young people.

This short summary of facts about Greece are all relevant to its approach to education. Consideration of the past and respect for tradition account for a certain rigidity which only now shows signs of collapse. Its religious faith is reflected in the Orthodox Church's influence over education. Its desire to make economic progress within the European Economic Community has led to a determined commitment to vocational and technical education. Its esteem for education as intrinsically good comes from its admiration for the intellectual achievements by the ancient Greeks. An entry in the official handbook on Greece for foreigners highlights the national regard for education: "The starting point for and the basis of the future for the Greek
nation is education. It is on education on which our economic progress and the raising of cultural and spiritual standards depends".

But the critical question is: What kind of education?

**A SHORT HISTORICAL BACKGROUND TO GREEK EDUCATION**

Education and training both in prehistoric and Homeric Greek society are synonyms with academic work and manual skills. They presuppose physical, mental and psychological maturity and characterize the action and attitude of man at every stage in life.

In prehistoric times human education means: the application and improvement of knowledge gained from experience which was need to deal with the environment and so create the best conditions for living.

Ancient Athens and Sparta, the two separate city states, reflect two separate approaches to the education of young people. In ancient Athens the family decided on the education of the young dependent on their financial and social position. On the contrary, in ancient Sparta, the education of the young was a matter for the state from a very early age.

From the eighth century B.C. the family ties begin to slacken. The economy is no longer continued within the boundaries of family: it becomes urban, while the "city" is gradually transformed into the "state". Education started to obtain defined characteristics and to train citizens for their participation in public affairs. By the end of the sixth century the shape of
education for the young has become clear. It was aimed only the boys who went to school and palaestra to study the arts, music and gymnastics. The education was private and aimed to train and prepare the young for public life. The education of the girls was based on activities which would prepare them for the life of mature, responsible woman and involved activities related to religious life.

During the Byzantine Empire (330 BC - 1453) it appears that the public schools functioned continuously. Undoubtedly "the Byzantines inherited from the classical world a deep respect for learning and a deep appreciation of the based spiritually civilization of the ancient Greeks" (Louvi-Kisi A., 1987).

The theocratic character of the political, cultural, social and ideological structure and thought of the Byzantine Empire fails to deal in detail with the secular life in Byzantium. It is not simply a coincidence that most of the information on education, available so far, refers to the advanced studies related to the life and work of eminent Church figures.

Elementary schools were operating not only in the capital but also in the provinces. Classical education was fundamental and it is significant that the classical works have been preserved in the Byzantine scriptoria where educated scribes reproduced manuscripts of ancient texts.

The University of Constantinople was under the auspices of the Emperors and continued to play an active role in education from the fourth to the fifteenth centuries. The major topics taught were classical literature, science and philosophy, but not theology. The latter was included in the curriculum of the
Patriarchical School, probably founded in the seventh century in the Byzantine capital.

After the fall of Constantinople in 1453, the few existing schools were closed down. From 1453 until 1821 (the beginning of the movement for Independence), education was run by the church.

In 1593 the church decided to organize education in the occupied territories using the priests. In the non-occupied territories the middle class and the merchants initially created schools and academies. When the modern Greek state was born in 1823, education was in its initial stages, and existed only in the primary sector.

The recent Greek view on education finds its real form by 1880, under the Bavarian influence. It is formulated in detail in 1899. In 1913 it is updated in new reform bills. Since 1917 the efforts to readjust these bills were undertaken. But the reformers of the educational system will face, for more than half century a blank wall. At first the economic changes put into effect created a situation characterized by a period of ideological and political crisis.

The academics considered that in order to achieve a society which might lead to industrial development and the principles of a healthy parliamentarianism, the political power should pass into the hands of progressive leaders. The education of the people too is of vast political and social importance.

By 1899 the Government believed that "the educational system must be reformed in order to avoid a national disaster" (National Documents, 1899). The bills of 1899 were not passed. As the
Minister of Education who proposed them to parliament pointed out: "they caused many protests and adverse reactions" (Eftaxiou, 1900). The main reason they were not accepted was the crisis within post independence Greek society. A crisis which remained for many years and continued to answer the question: Why was there no real reform in the Greek education system?

After they gained their independence from the Ottoman Empire, the Greeks hoped that the schools would play an important role in the transformation of individuals from oppressed victims into citizens. The Greeks won their independence and became enslaved once again, this time to schools, which were characterized by "inflexibility, conservativism and mediocrity" (Dimaras A., 1974).

"The root of the problem of Greek education is that it has no content. Its methods are anti-educational and thus the whole system is lifeless and so content static. It is simply a dead weight of information which the students try to learn and in the end all they gain is a lack of critical awareness" (Delivorias, 1974).

Mrs Antonakaki points out that the sole function of state education was to teach writing and reading; that is to say the teaching of the basic elements of culture for the masses and higher academic education only for the few. This is a very old academic syllabus which produces very poor academic results (Antonakaki, 1955).

Vugiukas (1974), indicates that the encyclopaedic and linguistical nature of the academic system used in schools had a catastrophic result on the students. A great number of them will
suffer and fail continuously as a result of such a system. Chaos in the Greek language created psychological and spiritual problems for the majority of Greek students. However, yet basically has nothing changed in Greek schools for the last fifty years, because the basic aims of the educational system have not changed.

Referring to secondary education, Kazamias comments that "Schools, instead of creating complete individuals equipped for learning and further education, are producing half-educated 'amateurs'. They may well know by heart the first few verses of the Iliad or the Odyssey, but without understanding what it means. At school they spent endless hours learning ancient Greek, but then later on they prefer to discover the Ancients through translations. Polyglottism -ie Ancient Greek, Arhaic Greek, Formal Greek, Popular Greek, the Greek of the Old and New Testaments, Latin, English and French simply resulted in a superficial knowledge of everything. The entrance examinations for the universities revealed very elementary and basic mistakes by the students. After twelve years at school -six of them in harsh gymnasia- many needed to take special courses in private schools or evening classes in order to be able to enter the labour market. Many of them were unemployed. Some went back to villages and became farmers" (Kazamias A., 1968).

These are some of the consequences of the Greek education system in general (Figure 2), and they give some idea of the very real problems that exist in the state education system. They demonstrate too the need for a systematic and wide ranging study
of the whole Greek educational system.

The educational bills of 1899 constitute the starting point of an educational policy in Greece because for the first time a state concept of education was legally and coherently set out.

After many years studying these bills, Delmuzos states that "in 1899 the educational problems as a whole were faced for the first time. The legislators were trying to satisfy the practical needs of the Greek population by modernizing education, concentrating on a positive approach to further education and increasing national awareness" (Delmuzos A., 1950).

The bills of 1899 provided for an independent school system whose objectives were not only to prepare the pupils for secondary or university education, but which could provide the students with knowledge for life. At a time when illiteracy was high the demand for schools for everyone was widespread.

These Bills proposed schools open to all as opposed to the selective aristocratic ones whose purpose was simply to prepare students for university. These new Bills called for the abolition of the teaching of Ancient Greek in primary education. As already mentioned, the education Bills of 1899 were never passed, due to social and political pressure. The contents of these Bills reappeared in the Bills of 1913.

In November 1913, when the new Bills were put before Parliament, social conditions had changed. An important outcome of the Balkan Wars had been a doubling of Greek territory. The basic content of the new Bills was as follows: compulsory education, modern methods of teaching, education for women, the adaptation of the educational system to suit the social and
economic needs of the country as a whole, and a new attitude to science teaching and education for the professions.

These Bills also provided for a growth in school buildings, better training for teachers and a solution to the problem of illiterate women in particular. The Bills of 1913 were never passed either. They were criticized because "by abolishing the teaching of Ancient Greek, they would have damaged the nation".

The educational reforms of 1917 stressed the need for measures to improve education by providing in-service training for teachers and looking into their financial situation. It also stated that demotiki (the language of the people) would be the language used during the first four years of schooling.

The educational Bills of 1917 come under critical attack and became a focal point of the political events of the time. Those who were against them claimed that they were "in direct confrontation with religion and katharevousa" (the traditional-conservative language).

The judges, both pro-royalist and conservative, demanded that the legislators and proposers of the Bills be thrown into prison and all the atheistic books be burnt.

In November 1920, all demands for educational reforms came to an end as the pro-royalist parties won the election.

The educational reforms of 1929 constitutes the most important step in the history of education in Greece before the Second World War. These reforms provide the legal basis for the education system until 1964. Technical secondary schools were founded whose aim was to offer good standards of education in
practical fields for those who did not wish to continue into higher education but who had chosen to work in the fields of agriculture, business or craft related jobs.

In these schools the pupils were not required to take entrance examinations and they study for two or three years. The main aim in establishing such technical-based schools was twofold: firstly to reduce numbers in schools as a whole and secondly to prepare some young people to enter the labour market at the legal age of fourteen. The new law also proposed that all primary schools should be mixed, in order to decrease illiteracy among women.

It is very important to point out that during the period from 1920 until 1928 the Ministers of Education changed 25 times! Each one was determined to alter the rules and regulations proposed by his predecessor! (Fraguthaki A., 1977).

In 1936 the conservative and royalist parties established a dictatorship which put a stop to any educational progress. Following the example of Italian and German Fascism, they blocked any progress or change in the educational field.

Throughout both the Second World War (1940-44) and the Civil War (1944-49), this situation remained unchanged. In the fifties any proposal for "democratic reform" or "change" or "freedom", was equated with an attempt to overthrow the state.

The first glimmer of hope for a different and perhaps more democratic, social and educational approach emerged during the elections of 1964. The Centre Party (Social-Democrats), and in particular the two leading figures, G.Papandreu the Prime Minister and E.Papanutsos the Minister of Education, laid down the ground rules for an improved education system. The reforms of 1964 aimed
at achieving an "improvement in the social and every day life of each individual Greek" (Papanutsos E., 1964).

The basic changes included free education for all at all levels, the setting up of a new university as well as a Pedagogical Institute for educational research. The "demotiki, everyday popular language, became the official language for schools and universities. These educational reforms were the most substantial democratic educational changes made post war, but they lasted only three years. The military coup d'etat put a stop to educational progress. During the years of dictatorship (1967-1974), any chances of change in education had vanished (Polyhronopoulos P., 1978).

In 1974, Greece returned to a more democratic political life, and in 1976 the Conservative Party proposed new reforms in education similar to those it had opposed twelve years ago.

Educational change is always directly affected by the policy of the Party in power.

However there was little research or study done on the content of these reforms and above all no forward planning to deal with future educational needs (Kazamias A., 1978).

Thus the vital and well overdue educational reforms came into being, but they were already largely redundant.

PRE-PRIMARY AND PRIMARY EDUCATION

In the past, pre-primary education was very largely provided in private schools. Since the mid-sixties, however, public provision has expanded at such a rate that today it represents about 90 per
cent of the total. At the same time the Ministry of Education has largely assumed responsibility for it in place of other social services.

The number of infants in kindergartens was 110,000 in 1973-74, 130,000 in 1977-78 and about 180,000 by the end of 1980. The percentage of infants in the age group participating in the pre-school year has increased from 29.9 in 1970 to approximately 50 in 1980. There is, as yet, neither a public nor professional sentiment that pre-primary education may have a decisive effect on the personal development of the child and that children who experience it start primary education with a distinct advantage over those who do not.

The egalitarian argument that the sooner children from disadvantaged cultural backgrounds start to learn alongside other children, the better will be their prospects for making good progress in the primary school, it's not yet widespread among the education policy-makers and the people.

As the number of enrolments rises, however, this sentiment bound to make itself felt. When it does, the anomaly will become evident that the pre-primary facilities are unevenly distributed on a geographical basis. In view of this, the authorities might well consider the adoption of a phased plan of development for pre-primary education. This could include attention to: disseminating information about its value as a developmental and socialization process; the resource implications of providing facilities for the majority of five-year-olds in all rural and urban areas; modernizing the training programme for pre-primary teachers; strengthening the links between pre-primary and primary
education.

**PRIMARY EDUCATION**

Primary education begins at about the age of six and lasts for six years. Before the recent reform it was exactly parallel with compulsory schooling, which now additionally includes the first three-year cycle of secondary education. It is free, although pupils are usually expected to provide their own writing materials. Primary education has been much less affected by the reform than secondary education. Relations within schools and between parents and teachers are warm. Social differentiations are not pronounced; few children experience language problems. Many mothers are not in paid work and concentrate on caring for their children which is all the easier since families are small. Few children are emotionally unstable. Almost all parents encourage their children at school and most try actively to help them; older children assist the younger ones.

There are several problems in the schooling system of primary education. Nevertheless, we can identify four matters which call for attention: one- and two-teacher schools; the problem of repeaters; treatment of children with special learning needs, including low achievers and the physically and mentally handicapped; the opportunity to reconsider the aims and practices of the primary school in view of the extension of compulsory schooling.
ONE- AND TWO- TEACHER SCHOOLS

78 per cent of rural primary schools and 59 per cent of all primary schools are staffed by only one or two teachers. However, whereas in 1976 there were no fewer than 3,498 one-teacher schools they catered for no more than 7.6 of the primary school population and enrolments never exceeded twenty.

Nevertheless, there are some advantages and disadvantages of this situation. The advantages are that pupils can work in a secure environment and learn from one another, and that the teacher, or teachers, if there are two, can get to know intimately the strengths and weaknesses of each pupil, always provided, of course, that they have the requisite skills and motivation.

The disadvantages are that the teacher is obliged to cover too wide a curriculum and to leave pupils in a given age group to their own devices for long periods of time. Moreover, the forming which tasks are set during these periods is as a rule very restrictive.

REPEATING

The situation until the beginning of the school year 1980-81 was that by no means all pupils completed primary school in the normal period of six years. Some 20 per cent took between seven and nine years because of the custom of requiring pupils who failed to reach a given standard at the end of any year to repeat that year.

An OECD report recorded that between 10 and 15 per cent of the first year entry were required to repeat (OECD, 1962).
Two obvious consequences followed. First, simply as a statistical fact, the total enrolments in primary education exceeded the total number of children in the 6 to 12 years age group. Secondly, on a pedagogical reckoning, the age range of pupils in a given class was likely to vary considerably, especially in the upper forms; for example, the sixth year might well contain 13, 14 and 15 year-olds alongside 11 and 12 year-olds. (Girls showed a tendency to repeat less than boys).

Nevertheless, prior to the recent reform 95 per cent of the initial intake to primary education eventually obtained a leaving certificate. It could be claimed, therefore, that whatever the drawbacks of repeating, justice was seen to be done in terms of eventual certified achievement. Against this had to be set the often irreparable loss to the pupil of opportunities for further study beyond the compulsory period.

Much of the failure in the very first year may be due to pupils being unprepared for school. Counter measures might include the spread of pre-primary education, very early diagnosis of and assistance to pupils who seem likely to fail and, in general early identification of groups of pupils with mental or physical handicaps or learning disabilities and more differentiation of learning tasks so as to ensure that each pupil can make adequate progress.

**GROUPS WITH SPECIAL EDUCATIONAL NEEDS**

A proportion of repeaters, probably a high one, have been children with special educational needs arising from
physical, mental or sensory disabilities or mental or behavioural problems. A considerable number of children have problems in mastering reading and writing skills.

According to the new educational policy, those children with special educational needs must be integrated in the ordinary schools, unless those handicaps are so severe as to necessitate physical separation. At the same time, it is important that the problems of such pupils should be identified at the earliest possible stage through diagnosis by trained professionals — pediatricians, psychologists and social workers as well as teachers — and that suitable educational treatment should be applied.

Slow learners probably need the help of teachers specially trained to deal with pupils who face literacy and numeracy problems, although the training of all teachers should include some reference to the differential learning needs of children.

**CONSEQUENCES OF EXTENDING COMPULSORY SCHOOLING**

One of the invaluable consequences of the extension of compulsory schooling is that the entrance examination to the gymnasium has been abolished, thereby obviously relieving the pressure both on teachers and pupils.

Hopefully, full attention will be given to the variety of ways in which the rigidity of the primary school curriculum may now be modified and teachers and pupils encouraged to turn more to individualized work. Instead of having to memorise so many facts the children should be helped to develop learning skills and the ability to think critically for themselves.
A first step has been taken by introducing questions at the end of each unit in the new textbooks but more needs to be done to ensure that memorization does not loom too large.

The articulation of the primary school with the gymnasium are treated as quite separate institutions, although there are some overlap of arithmetic textbooks for the sixth and seventh years.

Leader members of KEME (Centre for Educational Research and Inservice Training of Teachers), know the need to articulate the two levels in deliberate ways. It is necessary that plans for articulation should be worked out and put into practice as soon as possible. The links between school years have to be real ones so that, for example, a profile of each child's performance goes with him or her from one level to another.
SECONDARY EDUCATION AND ITS REFORM

The educational reform has affected secondary education more than any other sector of the entire system, giving rise to resource, qualitative and equity issues.

Before the reform, secondary education was divided into two branches: general secondary education (the six-year gymnasium); lower and middle technical and vocational education.

General secondary education covered six years, divided into two cycles of three years but not requiring pupils to pass a transitional examination. The great majority of the secondary school population attended this most prestigious branch of schooling—the gymnasium—the only avenue to the universities.

The curriculum for the first cycle was intended to be general and for the second more specialized. At the end of the first cycle pupils could choose between proceeding to the second cycle—the track to higher education—or entering a technical school. Nearly all took the former option. In both cycles there were many dropouts.

Technical education was also divided, in principle, into two cycles of three years—lower and middle—but in practice most of the intake into the second cycle came from one of the two cycles of general education. Moreover, many students followed evening courses which, consisting of fewer hours than day courses, necessitated attendance for at least one additional year, that is, seven rather than the normal six years.

Vocational education was unsystematised. Its duration might be from a few months to several years. Control was by other
ministries in addition to the Ministry of Education.

In 1974-75, 67 per cent of students in technical and vocational education were in private institutions. Graduates from these institutions were not eligible for university admission.

As a result of the reform, secondary education remains divided into two cycles of three years, but the first cycle has become compulsory for all pupils. In other words, Greece has extended the length of compulsory schooling from six to nine years and opened up the first cycle of secondary education to the whole age group. The term "gymnasium" that used to apply to the six-year general secondary school now applies only to that first cycle.

The compulsory attendance at the gymnasium lasts for three years. There are 1478 daytime gymnasia and 42 which operate in the evenings only (these latter are for older students who finished their education before lower cycle secondary education became compulsory).

All pupils throughout the country follow a common course of tuition. The teaching year is divided into three periods of three months each. Every three months all pupils are assessed orally and on the basis of written exercises.

Progression from class to class is dependent on the marks gained in each subject for each of the three-month periods. Final decisions on the progression of pupils from class to class, and on their ultimate graduation if they have completed three years, are taken by the teachers in a school acting as a single body. Pupils must attain a mark of at least 10 (the maximum mark is 20) in each subject. However, a pupil may be allowed to progress to the next class if, despite having a mark of less than 10 in up to
four subjects, he or she has an overall mark in all subjects of
13 or above. There are no special end-of-year written
examinations for each class.

Primary school leavers now proceed automatically to the
gymnasium without having to pass an entrance examination. At the
end of the gymnasium students may:

a. seek a job;

b. enter a technical/vocational lyceum without passing an
examination;

c. enter a general lyceum without passing an examination.

The second cycle (now called the "lyceum") is divided into two
types of school:

a. the technical/vocational lyceum

b. the general lyceum

The technical/vocational lyceum retains general subjects, but
offers a number of job oriented subjects. The general lyceum
permits a preference between a humanities or sciences oriented
curriculum. Parallel to the technical/vocational lyceum, but at a
lower academic level, there is established the
technical/vocational school.

Lyceum studies last for three years except at the few evening
lyceums for students in employment where studies extend over four
years. Books are provided free, except for foreign language
textbooks. Pupils at the general lyceums follow common courses
for each of the first two years of attendance.

In their final year pupils receive 10 hours of tuition each
week in a common core of general education subjects and 20 hours
of tuition in the subjects of one of four option streams which are designed to prepare them for entry to specific areas of study at university-level or higher institutions.

Commencing in the 1983/84 school year a fifth option stream, designed to cater for the needs of pupils who wish to enter working life rather than graduate to tertiary studies, has been added to the other four. This latest option stream is made up of general liberal subjects.

The teaching year at the lyceums, as in the case of the gymnasium, is divided into three periods of three months each. Every three months all pupils are assessed orally and on the basis of written tests.

Whereas at the gymnasium there are no end-of-year examinations, pupils at the lyceums, in addition to the oral assessment of their work in all subjects over each three month period, have to sit official class progression or final graduation written examinations in each subject during June.

The final assessment of a pupil's performance over the year in each subject is based on the average of the oral assessment mark and the end-of-year written examination mark.

Under the new selection system for entry to university-level and higher institutions the following marks are taken into account when assessing candidates:

a. The general marks attained by the candidate when progressing from the first year to the second and from the second to the third.

b. The general graduation mark attained at the end of the third year.
The marks attained by the candidate in the national written examinations in the preparatory option stream subjects.

These latter written marks serve two purposes: they are used, together with the oral marks in each of the corresponding subjects to assess pupils for the award of the graduation certificate, and on their own, they are used to assess the suitability of applicants for places at university-level and higher institutions.

Young people who do not gain admission to tertiary education at the first attempt have the right to seek - without any limitation on the number of attempts - to improve their marks in order to satisfy the entrance requirements of the particular institutions of their choice. To assist them in this Post-lyceum Preparatory Centres have been set up in all parts of the country. These began functioning in January 1983.

These Post-Lyceum Preparatory Centres were established in order to help neutralize the enormous geographical, social, class and other inequalities which, over the country as a whole, affect the level of educational opportunity open to young people, to breathe life into the regions and to do away with "parallel education methods" or private cramming institutes (I shall refer to this in details farther down).

IMPLICATIONS OF RAISING THE SCHOOL-LEAVING AGE

It has to be a bold government indeed that extends the duration of compulsory schooling by three years -i.e. 50 per cent- at a single stroke, especially in a country with already limited
educational resources. Why did the government take such a seemingly audacious leap forwards? First, there was a popular head of steam behind educational expansion and a favourable political climate. Second, it fitted in with the strategy of immediate rather than gradual implementation of the whole set of reforms. Third, the government was aware that the impact of the prolongation was likely to be less shattering than might appear at first glance to an external observer.

For one thing, by 1976, 67 per cent of primary school-leavers (or 63 per cent of those who had started primary school) were already proceeding to the gymnasium. If it were trye that about 50 per cent of these did not complete the full six years and that attendance was higher in urban than in rural areas, the intake to secondary education, nevertheless, already constituted two-thirds of the age group.

The raising of the school leaving age by three years entailed finding some 114000 new places for what amounted to 36 per cent of the age group. For another reason, the government could count upon an administrative service, a teaching force and a generation of parents already accustomed to scant resources.

The fact remains that the problems to be faced were-and remain- daunting; significantly, the reform plan of 1964 had called for gradual phasing of the three extra years of schooling over ten years. There was no time for more than contingency planning; there was the necessity of producing a new curriculum and new textbooks in haste; there was a critical shortage of buildings, teaching aids and equipment; the teachers were unprepared and to teach some new subjects there were no trained
teachers; there were obviously going to be some incalculable consequences for the functioning of the rest of the education system as well as for the labour market.

THE LANGUAGE REFORM

Somebody can only applaud the momentous decision to replace the Katharevousa (formal language of the few) by the demotiki (popular language) as the medium of instruction throughout the entire education system. Some critics, including a few politicians and certain members of the Greek Academy and the university professoriate, have strongly protested against the change on the grounds that it represents the betrayal of a noble tradition and will lead to a decline in academic standards.

In the other hand, the majority of teachers and the population believe that the advantages of the change far outweigh the disadvantages. Now pupils do not have to struggle to master the grammar, syntax and vocabulary of what for most of them is a second language.

At the same time, it is very important of not allowing the written form of the demotiki to become so rigid as to distance it from the spoken language. (Papanoutsos E., 1978). For this would have essentially the same alienating effect on children from families with poor linguistic ability as the former use of katharevousa.

TEXTBOOKS

In Greece all textbooks - one for each subject and for each
year-are prescribed and published by the Ministry of Education. Teachers are required to stick closely to the order and subject matter of the text, which is organized as an instruction manual. They find this all the more necessary in that examination questions are also directly related to the text. In private schools there is no freedom in choosing textbooks but the better ones do use other books as well.

The authorities were in no doubt that the reforms could not be successfully carried through without new textbooks to replace the existing ones, many of which were obsolescent. In any case, most of them were written in the Katharevousa and had to be rewritten in the Demotiki.

At great expense, therefore, hundreds of new textbooks had to be prepared and issued as rapidly as possible. This task occupies much of the time and resources of KEME. Textbooks are prepared with meticulous care and in accordance with the best pedagogical principles. But teachers should be encouraged to organize their own lesson plans and material, drawing only on textbooks when they find it pertinent to do so, always provided, of course, that they are properly trained for the task. This would entail departing from the one textbook-one subject tradition. It would also benefit from the availability of well-stocked libraries.

PRIVATE EDUCATION

A significant eight per cent of the secondary level age group attends private schools, which are mostly located in the towns and cities and often managed for commercial gain.
About these schools it is dangerous to generalize because they vary enormously in their efficiency and influence. All must by law follow the public school curriculum and indeed are subjected to state inspection so as to maintain minimum standards.

Some maintain impeccably high academic standards and confer an undoubted advantage on their students in competing for university admission. Many admit all comers, including those who cannot keep up the pace in the public schools. A few are highly selective. A few accept mainly pupils whose families have long connections with the school.

Law 576/1977 "concerning the organization and administration of middle and higher technical and vocational education" prohibits the establishment of new middle technical and vocational schools.

Law 1268/1982 "concerning the structure and operations of university-level institutions" (article 48) abolished the private higher technical and vocational schools which had been run under Ministry of Education supervision.

Article 16 (paragraph 8) of the Greek Constitution prohibits the setting up of university-level institutions by private citizens or bodies.

Private secondary general education schools belonging to non-profitmaking legal entities may be supported financially via appropriations entered in the general budget of the Ministry of Education. The level of this support is decided by the Minister (Law 682/1977).

The private technical and vocational schools currently in existence are funded by their students' fees which are fixed by
the Minister of Finance. Students attending these establishments may be given financial assistance subject to ministerial decision (Law 576/1977, article 54).

The certificates awarded by private lower cycle general secondary schools (gymnasium for pupils aged 12-15) rank equally with those of the state-run gymnasium, without any special procedure having to be followed. However, at the upper cycle (private general lyceums) pupils in all three classes have to sit written class progression (or graduation) examinations in all subjects at the end of each school year under the supervision of a mixed committee made up of private and state school teachers. Private general lyceums are not permitted to award leaving certificates to any of their pupils who have not sat the examination supervised by the mixed examining committee.

But why do parents send their children to private schools? It is certainly not, as in many countries, to protect the interests of dissenting religions. Broadly, there are two explanations. The first is that some parents believe their children will be taught better under more favourable conditions than in the public schools, for example, a lower teacher/pupil ratio, more books, more space and better equipment. The second reason is that some parents, seeing that their children perform badly in the public schools, hope that private schools will lift their achievement to an acceptable level.

There is, on the face of it, one very curious fact about the influence of the private schools: "Surprisingly enough, pupils from the public school aspire to continue at a proportion of 84.8 per cent (of all those at public schools) as against an 80 per
cent proportion of pupils from private schools" (Soumelis C., 1979).

But it may be that there is no cause for surprise for two reasons. First, a considerable percentage of those in private schools are there because they have done badly in the public schools. Secondly, it appears that the proportion of academically limited pupils in private schools are realistic about their inability to cope with university level work. It may also be that a good number of the academically limited pupils in private schools are able to enter directly into family businesses.

However, the last years the number of private schools is diminishing. But the State should become concerned when their pupils secure a disproportionate number of places in the universities and when they flourish on private fees while the State has to stretch its own resources to try to ensure equal inputs to all its schools, rural as well as urban.

**Cramming Schools**

No commentary on private schools in Greece would be complete without some reference to the ubiquitous "frontisteria" (literal meaning: taking care of). These are in fact cramming schools which set out to prepare pupils for the national examination at end of the lyceum.

Before the reform the frontisteria played an indispensable role in preparing pupils for passing the university entrance examination. One of the main intentions of the reform was to eliminate them or, at least, to reduce their importance by making
their tuition irrelevant.

However, so great is the competition to pass the lyceum into university, that pupils are continuing to make efforts throughout the second and third grades of the lyceum to master the full range of subjects in depth.

Parents no longer deem it sufficient for their children to learn only in school. They also think it necessary for them to obtain private tuition in the evenings or at week-ends. This is not just a question of a few seeking additional help, but the great majority of the school population.

Private tuition plus school has become the competitive norm. The frontisteria have come to be a de facto parallel school system.

Many educationists and administrators bemoan the pernicious influence of the frontisteria. Young people really cannot learn effectively for nine hours or so a day. They absorb endless facts without real understanding. Their personal development is stunted. They have no time for "out-of-school" activities.

Moreover, there is the irony that some of the frontisteria teachers are regular lyceum teachers "illegally" wearing another hat, who cannot give of their best in school when trying to do what amounts to two jobs. And how much better it would be if all the skilled teachers in the frontisteria were to teach in the public school system and if all the money now spent by parents on fees, often at great family sacrifice, were to be spent instead on raising the quality of that system!

The authorities should adopt an active policy for eliminating the need for the frontisteria. This might involve in the first
instance conducting a critical survey of their aims and practices and their effects upon the all-round learning needs of secondary age pupils. From such a survey it might emerge that the solution to their disappearance lies in reform of the curriculum, and teaching methods as well as, in due course, a reappraisal of the examination system.

SCHOOL BUILDINGS

The transition from six to nine years of compulsory schooling and the setting up of technical/vocational lyceae have imposed a further strain upon already overcrowded schools.

The shortage of space is particularly acute in the major conurbations of Athens, Salonika and Patras which all have to cope with a great influx of population from rural areas. It is usually an essential practice to organize school attendance in two shifts. Thus, one half of the classes will attend for three days of the week in the mornings and two days in the afternoons while the other half do exactly the opposite.

This alternation is disconcerting for the pupils and teachers and poses problems for many parents, especially for working mothers. Some parents seek an escape from the problem by sending their children to private schools.

To improve space standards is far from easy for it is a question not only of mounting and sustaining an intensive school building programme in urban areas but of acquiring the very land on which to build. In Athens, for example, twice as many school buildings would be required in order to obviate the need for the
two-shift system and to put an end to overcrowded schools.

Schools vary considerably in size and in the quantity and quality of the facilities that they provide. Rural schools are said to suffer from a greater lack of learning materials than urban schools.

On the other hand, rural schools have not only more space but better teacher/pupil ratios than urban schools. The national average rate of 1/30 does not sound alarming but hides a glaring discrepancy since the ratio varies in practice from about 1/7 to 1/50.

It must be emphasized, however, that whatever the variations in space and equipment provision and in teacher/pupil ratios attendance and dropout rates scarcely vary from one community to another. Greek children of all ages go to school no matter what the discomforts.
THE EDUCATION OF TEACHERS (PRIMARY & SECONDARY)

As in other European countries, there are significant differences of education, professional training, social status and earnings between primary (elementary) and secondary school teachers in Greece.

The latter carry the title of "professors"; they are university graduates with degrees in academic disciplines. On the other hand, primary teachers are known by the less pretentious title of "teachers"; they are graduates of non-university level Pedagogical Academies (PAs), which provide a motley of general, special and professional subjects; the duration of their studies is two rather than four years; and their starting salary in 1982-83 was 28000 drachmas per month (for the secondary school teachers was 38000 drachmas per month).

Such inequalities have historically been institutionalized by detailed regulations and legislative decrees, and have been legitimized on the basis of certain principles, theories and ideologies.

It was not until 1982 that serious efforts were made to reform the system. In that year, a comprehensive Law (Law 1268/1982) was enacted affecting, among other things, the organization and governance of the universities (AEIs). (Theofilactos H., 1982).

But the law also provided for the establishment of autonomous university schools of education whose sole function would be the training of elementary and kindergarten teachers. This, in essence, means the abolition of the two-year Pedagogical Academies and the elevation of elementary teacher training to
university status. The new schools of education progressively were scheduled to admit the first students and begin to provide the necessary instruction in 1986-1987 while the Pedagogical Academies would be phased out shortly thereafter.

THE EDUCATION OF PRIMARY SCHOOL TEACHERS IN THE PEDAGOGICAL ACADEMIES (PAs).

The Pedagogical Academies (PAs) were established in 1933. They were two year non-university level higher educational institutions, and their purpose was the theoretical and practical education of teachers of six-year primary schools. The PAs admitted graduates of the six-year classical secondary schools (gymnasia), after the passing of entrance examinations.

The setting up of the PAs aimed at unifying the modernizing the pre-service training of elementary school teachers and, by implication, the raising of the standards and efficiency of the system.

The lawmakers of the time had the West European models in mind, especially the French and the German, in the conceptualization of this institution in terms of its structure, curriculum (subjects and level of studies) and orientation.

These new educational establishments, as they subsequently developed and functioned, displayed similar characteristics to the "classic" Western European model of the "ecole normale". It was also the case that such institutions were congruent with the interests and political ideology of the dominant conservative social forces.

As post-secondary institutions, the PAs, were separate from the
universities, which trained secondary school teachers. The differentiation in primary and secondary teacher education extended into other areas, e.g. number of years of study (two for Primary and four for Secondary teachers), and curriculum (more "professional") preparation for Primary teachers and more subject-matter specialization for secondary teachers.

The nature and orientation of the PAs, as well as the policies of the state concerning Elementary teacher training, remained substantially unaltered until the recent reforms of the present government. (Kazamias A., 1985).

At times (for example in 1937 and 1964) certain changes of the system were attempted, such as the extension of the course to three years, the addition or subtraction of certain subjects, and the increase or decrease in the hours of teaching of certain subjects. Basically, however, such "reforms" either remained on paper or merely complemented the existing system.

THE EDUCATION OF SECONDARY SCHOOL TEACHERS FOR THE GYMNASIUM
AND THE LYCEUM

The education of secondary school teachers takes place in the universities, and specifically in the schools of philosophy, physics and mathematics, and theology. Teachers of ancient and modern Greek, Latin, foreign languages, philosophy, psychology, civics and sociology are trained in the schools of philosophy, while the schools of physics and mathematics train teachers of physics, chemistry, mathematics, cosmography, biology, mineralogy, etc. Teachers of religion are educated in the schools
of theology. Physical education teachers are trained in the National Academy of Physical Education, and teachers of Fine Arts are trained in the School of Fine Arts, of music in the conservatories and of home economics in the Schools of home economics.

There is no special system for the selection of prospective secondary school teachers apart from the entrance examination in the universities, which are the same for all university candidates, and the acquisition of a university degree, which is also the same for all university graduates.

All graduates of the schools mentioned above have a right to be appointed as secondary school teachers. Such appointment is automatic and is made from a catalogue of university graduates kept by the Ministry of Education. All graduates who submit the necessary credentials (e.g. the university diploma) are registered in this catalogue.

As with the primary school teachers, secondary school teachers are not subjected to special tests (examinations, evaluations, etc.) in order to assess whether they have the personal or the professional qualifications (other than the degree) to exercise their profession.

In the respective university schools, where secondary school teachers are trained, the programme consists of subjects in the special academic disciplines (e.g. Greek language and literature, physics and mathematics), related subjects and in psychology and pedagogy.

There are required subjects, compulsory electives and free electives. Certain hours in education and related fields such as
psychology and philosophy are required in the Schools of Philosophy but not in the Schools of Physics and Mathematics. Thus in Greece it is possible for someone to become a secondary school teacher in certain fields without having any prior preparation in any branch of pedagogy or psychology.

The theoretical pedagogical training of secondary school teachers lacks uniformity, unlike that of the primary school teachers. This is, of course, congruent with university autonomy. Each programme has certain unique features and in recent years attempts have been made to introduce new branches of pedagogy and psychology and new subjects, e.g. sociology of education, comparative education, curriculum, evaluation, etc., as well as models of analysis of education which are based on radical paradigms (e.g. neo-marxist) and on empirico-statistical methods.

In the schools of philosophy, the respective departments award degrees which correspond to their area of specialization. All degrees, however, are equivalent for purposes of secondary teacher appointments.

Thus a person who has been awarded a degree in archaeology can teach any secondary school subject that corresponds to the academic disciplines included in the schools of philosophy.

It is relevant to point out here that the 1982 law for the reorganization of university-level institutions does not alter this aspect of the system. In Greece one finds, uniquely, the phenomenon of the "philologist", the polymath graduate of the schools of philosophy who is believed to possess all the necessary knowledge and skills to teach all historical, social
and humanistic subjects of the secondary schools basically without any substantial professional-pedagogical preparation.

**POST - SECONDARY EDUCATION**

Every graduate of upper cycle secondary education (including middle technical and vocational education) is entitled to seek admission to a post-secondary or tertiary institution. He or she must have pursued a set of option stream subjects which correspond to the area of study in post-secondary education for which application is made. There are four preparatory option stream subject areas, and each of these corresponds to an area of study in post-secondary education.

Candidates are admitted on the basis of their overall mark and subject to a place being available in the department and school for which they have stated a preference. The number of entrants is decided upon each year.

A candidate's overall mark is calculated, to the extent of 75%, on his or her performance in the option stream subjects, and, to the extent of 25%, on the basis of the progression and graduation marks he or she achieved at the lyceum. As has already been stated, young people wishing to enter post-secondary education have the right to retake examinations in any subject and, if they wish, to change to another set of preparatory option stream subjects.

Post-secondary education in Greece is free as to tuition fees and the cost of books. Social origin or the level of parental education is not a formal bar to entry although it is evident that all those who are too poor either to take advantage of the
tuition provided by the "frontisteria" or to pay for room and board once accepted are disadvantaged.

It is also evident that educated parents do provide significant stimulus to their children as a study points out: "Among all factors used to explain further study plans there was a single one that dominated all others: the average level of grade in secondary school". The authors went on to inquire: "What is likely to determine these grades?" and discovered, that "parents education is a very important factor in this respect" (Psacharopoulos and Soumelis, 1979). That is to say, well-educated parents are more effective than other parents in helping their children to attain higher grades.

EXPANSION OF THE NON-UNIVERSITY SECTOR

Traditionally, the non-university sector of post-secondary education has been much smaller than the university sector and has enjoyed much lower prestige. The failure of the authorities in the past to expand this sector was surprising in view of the fact that its potential value for the economy in training middle and higher level scientific and technical personnel was fully recognized (OECD, 1981).

Now the logic of the reform of secondary education requires that it must expand for it would be irrational to promote the development of technical and vocational education at the secondary level without promoting a corresponding development at the post-secondary level.

Of course, the issue of prestige and of parental and student
attitudes has to be dealt with. It is not without significance that non-university post-secondary education is commonly designated as "higher" and the universities as "highest".

But there are a few encouraging signs. Applicants for non-university post-secondary education —excluding teacher training—have considerably exceeded the supply of places for almost a decade, which seems to suggest that, even allowing for the fact that a majority of the applicants are frustrated would be university entrants, its prestige cannot be all that low. Second, a time must come when a critical mass of parents and their children recognize that it is more prudent to move into a career through the non-university sector than to struggle in vain to gain a university place which may not in the event lead to a good job.

**HIGHER TECHNICAL AND VOCATIONAL EDUCATION**

Centres for Higher Technical and Vocational Education (now Technological Training Establishments) began to be set up after 1970 and the first of them began operating after 1973.

The function of the Technological Training Establishments (TEI), is to provide adequate theoretical and practical tuition in scientific, technological, artistic and other fields so as to equip students with the professional skills and expertise which will enable them to play a leading role in the country's economic, social and cultural development.

The most notable educational features at the TEI are:

a. The small number of students per class.
b. The provision of specialized training.

c. The emphasis placed on workshop and tutorial training in conjunction with the theoretical teaching provided.

d. Students have to spend a four- or six-month period (depending on the length of their course) outside the institution acquiring practical experience in their chosen profession.

e. The provision of foreign language tuition with emphasis on the students' future professional needs in this respect.

f. Studies are divided up on a semester basis. This makes it possible to cover a greater number of subjects, but also imposes a strict limit on their content and range.

In the same time, the academic standard of the entrants is rising sharply and the students themselves wish to see an upgrading of TEI standards. It is hoped that this rising standard will lead to the gap between the non-university and the university sectors eventually disappearing.

Graduates have no difficulty in securing jobs. Indeed, in some occupational sectors there is an acute labour shortage. (Sideri A., 1980)

Four problems can be identified facing the TEIs that need to be resolved:

a. How to establish a convincing status in the public eye.

b. A storage of full-time staff and too much reliance on part-time staff.

c. Shortages of laboratory and other equipment.

d. The imposition of external regulations and prescriptions
about what constitutes suitable qualifications for entry into many occupations, for example tourism, or for promotion within the public services.

**STUDENTS ABROAD**

Some students decide while still at the lyceum that they cannot possibly pass all the necessary examinations and opt for post-secondary studies abroad without more ado. Then a large number of those who try for university entrance and fail also do the same thing.

Thus, apart from a small but significant number of academically gifted people who attend prestigious universities abroad, especially at the post-graduate level, there are many thousands of young Greeks studying for first degrees in other countries.

Many eventually settle abroad for good; others return to Greece in search of employment. But all take funds out of the country which aggregate $100 million per annum. (Ministry of National Education and Cults, 1983).

Not only does this affect the country's external balance of payments but it also takes away money which might be used instead to improve the quality of post-secondary education.

This is not to suggest that there should be private universities in Greece but that students might contribute towards tuition costs according to their family means.

At any rate, a large percentage of the "external" students might prefer to stay in Greece if more places, geared to recognizable careers, were made available in the non-university sector.
UNIVERSITY - LEVEL EDUCATION

Greece has a long tradition in the fields of philosophical and scientific thinking and education, initiated by the famous philosophical schools of the classical period, such as the Academy of Plato, the lyceum of Aristotle, etc. Therefore, it is not surprising that soon after the constitution of the new free Greek State, the first Greek Institution of Higher Education (AEI), the University of Athens was founded (1837).

The development of the Greek system of higher education was rather slow in the beginning. Two other AEIs, the National Technical University and the School of Fine Arts were founded in Athens, almost simultaneously with the University of Athens.

In 1920, two other AEIs, the Athens School of Economics and Business Science and the Agricultural College of Athens were established.

After the liberation of northern Greece in 1923, the first Greek university outside Athens, the University of Thessaloniki (Salonika), was founded in 1925 and subsequently another AEI, the Pantelios School of Political Sciences, was established in Athens in 1930. Finally, the Piraeus and Thessaloniki Schools of Industrial Studies were founded in 1938 and were granted university-level status in 1958.

Thus, in the 1960s the Greek system of higher education included three universities and six university-level schools, all of which were located either in the Athens/Piraeus or in the Thessaloniki urban centres.
Five new universities, the University of Patras, the University of Ioannina, the University of Thrace, the University of Crete and the Technical University of Crete have been established in the last twenty years.

According to the new reforms in higher education and the policy of decentralization and regional development, additionally, another four universities were set up the last three years. These are:

The University of the Aegean, based in Lesbos,
The Ionian University, based in Corfu,
The University of Thessaly, based in Volos, and

The University of Attica which also incorporates the untouched university-level Schools operating in Athens and Piraeus,

At the same time, a number of legislative measures have been taken or are in the progress of being taken, aiming at a better adaptation of the Greek higher educational system to the ever-growing scientific, technological and social demands of the country. As the first of these measures, Article 16 of the new Greek Constitution should be mentioned, according to which higher education is provided solely by self-governed state institutions. These institutions are supervised and financed by the state and operate according to the Laws concerning their charters.

Another measure which should be cited, is Law 587/1977, permitting the participation of representatives of the students and the junior staff members to the Faculty and Senate meetings.
EDUCATIONAL AND RESEARCH ACTIVITIES

The following three degrees are granted by the AEIs:

a. The first degree or "diploma". The duration of studies for the diploma varies from School to School. It is equal to (a) four years for the School of Theology, Philosophy, Law, Law and Economics, Sciences, Economics and Business Science, Political Sciences and Industrial Studies, (b) five years for the School of Agriculture and Forestry, Veterinary Medicine, Dentistry and Engineering and (c) six years for the Schools of Medicine.

b. The second degree or "diploma of graduate studies". Numerous Schools have organized graduate programmes of one or two years duration, consisting mainly of a series of advanced courses. The admission to these programmes is made on the basis of qualifying examinations. Students who have completed successfully the requirements of a programme receive the corresponding "diploma of graduate studies".

c. The third degree or Ph.D degree. Graduate courses leading to the Ph.D degree have not, as yet, been organized in Greece. Therefore, the preparation of the Ph.D degree is made on a tutorial basis. This means that a recipient of a first degree, wishing to obtain the Ph.D degree, prepares a thesis under the supervision of either a senior staff member in an AEI or of a senior researcher in a research institution and then submits it for approval to the School of his or her speciality.
THE POLITICS OF EDUCATION IN GREECE

If we look at Greek education in the last twenty years we note there have been several attempts at reform. During this period there were certain continuities in the reform movement; namely, the push to expand education and strengthen technical and vocational schooling; the attempt to reorganize the structure of the educational system; and the effort to reform the curriculum, particularly to resolve the very thorny languages problem.

During this period there was consensus on the developmental value of education, namely, the role of education with respect to cultural, social, political and economic development. In its assumptions and policy implications this developmental goal was within the Western liberal-democratic ideology. This was true of the rightist regime of the conservative administration from 1956 to 1963, the centrist liberal regime of George Papandreou 1964-1965 and the liberal-conservative government of Karamanlis's New Democracy from 1974 to 1981.

Indeed, in educational policy and ideology there is hardly any difference between the liberal centrist Papandreou of the mid-1960s and the liberal conservative "New Democracy" of today. The significance of schooling, particularly technical and vocational, in economic development is especially noteworthy. This view represented an important change from traditional thinking about education and found expression in all the reform plans and policies (Papandreou Ap., 1985).

The Greek case fits quite well into the Western framework and the liberal-progressive ideology of Western, more developed
societies. For the most part this approach came from outside the educational system, that is, from foreign experts, the Centre for Economic Planning (KEPE) which was established in the 1960s, and from the intelligentsia, from the press and from political groups.

Another characteristic of the development perspective was concerned with making the educational system more efficient by improving the quality and meeting the economic needs of society. Much less emphasis was placed on equity, that is, making the system fairer.

Basically the efficiency doctrine in education, as applied to developing economies, postulates that development and economic growth are possible if the quality of the system and the inadequate human resources are improved. No radical structural changes are needed in the political, economic and social systems.

Educational policy in Greece was based on this thesis. However, there is a difference between the Greek case and that of the more developed liberal economies (Iliou M., 1984).

The doctrine of fair or equal distribution of opportunities in education and its bearing on efficiency is only now entering the educational vocabulary and official thinking in Greece whereas the doctrine of equity is a major concern in other democracies.

Apart from the extension of compulsory education, the reform policies of the last twenty years in Greece paid little attention to the reduction of inequalities in educational opportunity based on sex, geographic origin and socio-economic or ethnic background.
Another point related to the economic efficiency principle was the view that the educational system must differentiate and sort out students on the basis of achievement in knowledge assessed through examinations at different stages on the educational ladder.

This would make the system more "educationally efficient". From this orientation a hierarchical view of knowledge was assumed, with greater emphasis placed on theoretical rather than practical knowledge.

THE PERIOD AFTER THE MILITARY DICTATORSHIP

After the fall of the dictatorship in 1974, strident demands for changes in the educational system came from several political, social and student groups. In Greece, as in other countries, educational reform often becomes a salient issue after periods of crisis.

The restoration of democracy was accompanied by optimism. Change in all sectors was expected and educational reform became major issue. In the case of Greece most of these demands came from groups outside the educational system, particularly from the press, the intellectuals and the political parties.

Both the government of national unity, which was set up after the restoration of democracy in July 1974, and the elected government of the conservative party in November 1974, gave educational reform top priority.

In December 1974, a special committee was set up to prepare a legislative plan on the organization and administration of general education. In the spring of 1975 another committee was
set up to evaluate the system and to propose changes. In the autumn of 1975 the draft of a Bill was distributed to the public, to the teachers and to the unions. In January and February 1976, at a much-publicised conference chaired by the Premier himself, government plans were fully discussed. At about the same time the draft Bill was discussed by a parliamentary committee consisting of representatives from various parliamentary parties. In the meantime government officials discussed features of the reform in the press, on television and at special round-table discussions. In April of 1976 the final draft was introduced into Parliament and voted upon. Similar procedures were followed in the case of the Technical and Vocational Educational Bill, which was a little more controversial than the general one (Gavroglou, 1986).

At first glance these procedures in policy formulation display characteristics similar to those in other democracies. Upon closer examination, however, the Greek case is rather idiosyncratic. For example, the Reform Bills were drafted mostly on the basis of hastily prepared reports or information on conventional wisdom and ideological preconceptions.

There was no research on education and its relationship to society that could inform policy decisions.

Educational research in Greece is, for all meaningful purposes, non-existent. Hence needs are often postulated from anecdotal evidence, from common sense, from superficial comparisons with other countries, or from ideologies.

A second characteristic of the policy-making process relates to the composition and role of the committees that are set up to
study education and to make recommendations for change. For example, the committee charged with drafting the General Education Bill in December 1974 consisted of three educationists who were former school inspectors and members of a previous administrative educational council, the presidents of the two teachers' unions, the special adviser to the Minister of Education, and the Deputy Minister of Education, himself a theologian, as the chairman of the committee.

There were no economists, no sociologists, no representatives from business, or from a wider spectrum of political opinion, no students, or scholars of education.

Another interesting observation about the decision-making process in Greece, is the role of macro-system forces such as the international organizations, for example, the OECD, the World Bank and Unesco.

The policy proposal for changes came from a very small group of educational experts or bureaucrats commissioned for the task by the Minister of Education acting on behalf of the central administration and the party in power (Iliou M., 1984).

The proposals were based more on common sense, a brand of liberal educational progressivism, and a vague international ideology about the relationship, between education, the needs of the economy and development, rather than on knowledge derived from any empirical research. The proposals were within the political framework of the government and hence they were adopted, with minor revisions, pushed through Parliament and made law. The whole decision-making process in education reflected basic features of the Greek political system, its
structure and its culture.

The decision-makers are few. There is no tradition of national consultation and responsiveness to the views of a wide stratum of the population. It is perhaps not surprising that participation in the decision-making process by the national community was limited and that the benefits of policy change might be restricted to some groups.
ADULT EDUCATION

It was only after the War of Independence that the idea of Adult Education was actively and officially promoted. During the Turkish occupation (1453 to 1821), organized educational projects including schools were forbidden and punishable by torture or death in the occupied territories.

However, people used to meet secretly in caves and churches to retain their knowledge and culture and to pass it on the children. After the war, the earliest official attempts to give ordinary people the chance to educate themselves in later life came from private enterprises in the form of cultural associations.

The Society of Friends of Education was founded in 1836. The middle years of the 19th century saw the formation of numerous associations and societies, such as the Parnassus Literacy Society and the Women's Educational Association.

The private sector dominated the scene until 1929 when the government enacted legislation which introduced courses in agriculture, commerce, handicrafts and domestic science, and night schools for the illiterate.

In 1943 a separate Directorate of Adult Education was established in the Ministry of Education and Religions; after 1945, similar sections were formed in other ministries with the object of promoting adult education in specific fields. The Ministry of Education was given the responsibility for coordinating and organizing services and activities throughout
the country.

Under the general principle of the lifelong education system, a functional structure had been established: General Education, Specialized Education and Adult Education. The importance of the first 17 or 18 years of a person's life means that general education should be compulsory and that at least two or three years should be devoted to arming an individual with the knowledge and skills to gain a livelihood and to play an active part in society. (In Greece, as mentioned before, compulsory education was increased from six to nine years in 1976).

In 1981 a major reorganization of the adult education system was undertaken and legislation passed which recognized Adult Education as vital at all levels of society.

OPERATIONAL COMPONENTS

The adult education system operates on three levels: central, regional and local government. The regional/district and local levels are autonomous in the way they carry out adult education based on the needs of each area, but are linked officially with the national ministerial level. The duties of the latter are to lay down general guidelines, coordinate activities overall and formulate the regulations for the operation of adult education centres.

Thus, ministerial leadership concentrates on policy-making coordination and on the holding of periodic symposia for the ongoing development of adult educators.

District and local personnel are responsible for decisions and activities relating to specific programmes and courses of study.
This practice does not lead to isolation since all adult educators meet regularly in various parts of the country (Iliou Maria, 1985).

The two departments responsible at central government level are the Central Secretariat of Adult Education and its subsector, the Directorate of Adult Education of the Ministry of Culture and Sciences (Until 1985, Adult Education was under the Ministry of Education).

The involvement of other ministries in the process of Adult Education is co-ordinated and developed by collaboration with the Department of Adult Education (Figure 3).

For example, the Ministry of Industry and Technology provides training for its employees as well as education for potential employees and for the unemployed.

At a regional level the practical implementation of adult education programmes is effected by the County Committees of Adult Education (CCAE), the Boards of Adult Education (BAE), and the Adult Education Centres (AEC).

Each of the 51 counties of the country has a CCAE. It has a 15 member administrative board whose members include representatives from the municipal councils, the social services, the primary and secondary schools, and agricultural and private cultural organizations. Each CCAE is responsible for establishing adult education centres, for administering the budget, and recruiting principals for the centres (Vergidis D., 1984).

The Board of Adult Education is a 5 member board whose members
are employed by the General Secretariat of Adult Education. This board is responsible for the operation of Adult Education Centres, the education of the Directors of the centres as well as for the educators. In addition it is responsible for organizing seminars at least twice a year at county level or in cooperation with educational boards of other counties.

The Adult Education Centres are self-governing and have a free hand in planning their programmes and selecting the teaching staff. Each is run by a director and a management committee of three to five local people.

Each county has from 3 to 15 centres depending upon its size and population, and a centre may serve up to ten surrounding towns and villages.

However, not all the courses are run at the main Centre. Often the staff organizes and holds classes in mountain villages where both the terrain and the lack of transport may prevent people from coming to the Centre.

The learning activities are developed to reflect the needs and interests of local people and are identified by them. Those attending courses come from all walks of life, whether professional or peasant (Boucouvalas M., 1982).

The programmes cover a wide range of subjects from the philosophical and theoretical to those concerned with occupations, self-enrichment or leisure activities (Figures 4 and 5).

**THE IMPASSE OF ADULT EDUCATION**

But what is Adult Education in Greece?
FIGURE 4

Hours of teaching per subject at the ADULT EDUCATION CENTRES in 1977-78

<table>
<thead>
<tr>
<th>Subject</th>
<th>Hours (Thousands)</th>
</tr>
</thead>
<tbody>
<tr>
<td>RELIGION</td>
<td>2,141</td>
</tr>
<tr>
<td>PHILOSOPHY</td>
<td>830</td>
</tr>
<tr>
<td>SOCIAL STUDIES</td>
<td>5,790</td>
</tr>
<tr>
<td>PLASTIC ARTS</td>
<td>21,932</td>
</tr>
<tr>
<td>LITERATURE</td>
<td>1,235</td>
</tr>
<tr>
<td>HISTORY</td>
<td>1,202</td>
</tr>
<tr>
<td>GEOGRAPHY-FOLKLORE</td>
<td>1,510</td>
</tr>
<tr>
<td>GREEK</td>
<td>1,164</td>
</tr>
<tr>
<td>LANGUAGES</td>
<td>18,437</td>
</tr>
<tr>
<td>MATHS-PHYSICS-CHEMISTRY</td>
<td>3,252</td>
</tr>
<tr>
<td>HEALTH</td>
<td>3,265</td>
</tr>
<tr>
<td>TOURISM-ECONOMICS</td>
<td>2,692</td>
</tr>
<tr>
<td>AGRICULTURE</td>
<td>4,807</td>
</tr>
<tr>
<td>DRESS MAKING</td>
<td>42,179</td>
</tr>
<tr>
<td>SPORT</td>
<td>4,461</td>
</tr>
<tr>
<td>OTHERS</td>
<td>2,369</td>
</tr>
</tbody>
</table>
FIGURE 5

Hours of teaching per subject at the
ADULT EDUCATION CENTRES in 1981-82

1. RELIGION 5,273
2. PHILOSOPHY 1,463
3. SOCIAL STUDIES 8,837
4. PLASTIC ART 117,223
5. LITERATURE 3,498
6. HISTORY 1,125
7. GEOGRAPHY-FOLKLORE 8,017
8. GREEK 12,637
9. LANGUAGES 90,850
10. MATHS-PHYSICS-CHEMISTRY 26,545
11. HEALTH 15,080
12. TOURISM-ECONOMICS 4,421
13. AGRICULTURE 19,315
14. DRESS MAKING 401,809
15. SPORT 35,628
16. OTHERS 13,761
The term in Greek is "Laiki Epiforosi" which literally means: "popular retraining". This title was used originally to define the campaign against illiteracy (1944).

Neither illiteracy nor even functional illiteracy have been solved in Greece and in another part of this chapter we shall examine more closely the dilemma of illiteracy.

The General Guidelines of the Standing Regulations on Adult Education (Ministry of Education, 1980) stated that Adult Education is based on and governed by the following principles (Boucouvalas M., 1982):

1. That man is self-sufficient and independent and is the agent of his own development.
2. That the needs, interests, ability and experience of those must be considered.
3. That priority must be given to those with a lower level of education, with a view to making evenly balanced collective progress.
4. That growth of self-confidence and self-motivated action of every participant at every stage of the educative process must be encouraged.
5. That there must be a flexible attitude to the participants' actual living conditions and background.
6. That it must be recognized that every individual possesses a store of experiences that enables him to play the roles of both student and teacher in the educational process.
7. That it is vital to contribute to the social and economic development of the community as a whole.
8. That the education system should function within the social, cultural, economic and institutional framework of the participants' local community, and not be used for any form of indoctrination or propaganda.

9. That adult education be recognized as an essential part of the integrated overall educational system, which consists of school education and further studies, and a permanent factor for man's social, cultural and economic development.

10. That adult education does not take the place of school education but backs it up and makes knowledge more widely accessible to the population by making use of all the educative forces available outside the school system.

11. That cooperation and mutual support are an integral part of education.

12. That one can make profitable use of leisure time.

Boucouvalas (1982), also underlines the fact that "the guidelines for content state that adult education, as the vehicle for the greater part of lifelong education and instruction, covers every aspect of life and every area of knowledge and is directed at all human beings, irrespective of their existing level of knowledge, their experience and their position. General and theoretical knowledge is to be supplemented by specialized instruction and technical training so as to facilitate professional advancement or change of career and to develop a critical understanding of the conditions and problems of an employee's working life".

These guidelines refer specifically to certain groups, such as
young adults, the farming population, the illiterate, the educationally or economically underprivileged, the physically handicapped and the mentally retarded, those who failed to acquire formal qualifications in their earlier life, and retired persons (Boucouvalas M., 1982).

Boucouvalas (1982) goes on to state that, "women also receive attention: Adult Education for women should be consistent with modern thinking on the subject of creating opportunities for women to make a dynamic contribution to social life on an equal footing with men".

Her statement raises a critical question: were all these aims which mark an important stage in the definition of Adult Education achieved over the past ten years?

The answer must be negative. Experience showed that the social groups mentioned above did not participate in adult education nor join any other instructional institution. The vast majority of the adult education students were either those already involved in education, such as students and pupils, or housewives involved in the traditional occupations of women. The achievement of any one of the aims of Adult Education was the exception rather than the rule.

Boucouvalas (1982) also refers to the function of the local 'cafeneio' (coffee shop) as an important social centre for local people. She points out that a variety of ways are used to identify specific needs and interests; these include a close study of popular meeting places: the church, school local organizations, and as mentioned already the 'cafeneio'.

Such 'cafeneio' form an integral part of Greek culture as the
meeting place, especially in villages, where people gather at least once a week, even daily to talk about politics and local issues.

In an interview made by Boucouvalas (1982) with G. Bathoulis, the man in charge of AE in the area of Tripolis, he states that "the 'cafeneio' is a valuable place to learn what is going on in any community. That is where the real problems and concerns of people tend to come out in the open". And indeed, the 'cafeneio' plays this role for the socialization of the local people, but only in small communities. In places where the population exceeds 1,000 the 'cafeneio' can no longer fulfill this function, it simply functions like any other meeting place.

According to the new regulations of Adult Education, Adult Education is "any form of organized education outside the school system, whose aim is the free development of everyone's personality regardless of educational level, age, sex, and his or her role in the social, economic or cultural life of the country" (General Secretariat of Adult Education, 1985).

Such fine words do not reflect the reality of Greek society, and in fact do not reflect the concepts of the Boards of Adult Education in the majority of the 51 counties of the country.

The magazine "AUTOMORFOSI" (Selflearning), writes that: "The main aim of A.E. is not to provide professional skill and training or else it would turn into a technocratic mechanism" (Vergidis D., 1983). In other words Adult Education should not provide technical or professional courses in its curriculum. So
we must look elsewhere to discover the real role of Adult Education.

"The main aim of Adult Education -and here lies its now role- is to provide people with the awareness and ability to learn for oneself and so have sufficient learning skills to chose one's own future (Kokos A., 1983).

The new teaching methods, the new "pedagogial system" of adult education is the "pedagogy of self-learning". As Mr. Kokos points out: "...such anti-authoritarian teaching methods, of necessity innovative, are perfectly suited to the specialised demands of Adult Education" (Kokos A., 1983).

But what is this pedagogy of self-learning?

"The pedagogy of self-learning has no scientifically researched basis. It is above all an approach to the learning process which leads to a distortion of the formal critical and creative aspects of learning, and impairs one's ability to control and direct the personal and social sides of life " (A self-portrait, 1983).

These statements which are as irrational as they are lacking purpose, as realistic as the theories of the utopian socialists of centuries past. Those who are able to perceive the essence of such claims, will discover the reality of Greek society. But the vast majority of adult teachers and administrators, will need to interpret the new theories and pedagogical methods, with the help of manuals that do not exist.

The pompous use of the phrase "pedagogy of self-learning" has a two fold effect: it is both seemingly very clear yet full of complicated implications.

Of course it is vital to fully understand the ideas that
underpin such new theories, but understanding is not enough to enable them to be put into practice (Papamihail G., 1984).

Indeed if one were to apply such ideas both in theory and in practice, the whole institution of Adult Education would already been in to ossify. So, in the big cities particularly, Adult Education will before long face the dilemma: either to apply its new concepts by dismissing its present methods of education, or to leave unchanged its whole role and continue to be a dead weight.

The problem remains unchaned: the attitude that implies "we'll do it because we have to", has to be replaced by the attitude that implies: "we need it, therefore we must do it correctly" (Lionarakis A. 1982).

ILLITERACY IN GREECE

According to the National Greek Statistics Service, those who are in alphabet (ie who do not know how to read and write), are illiterates. But this interpretation is oversimplified.

Illiterates in Greece (as in other parts of the world), are divided into two categories: fundamental and functional. The fundamental is the one who has no writing skills. On the other hand, the functional is the one who perhaps used to have writing skills, has lost them.

Of course the meaning of illiteracy from place to place has different dimensions; it also has a dynamic sense which is directly related to the evolution of the society.

In Europe, for instance, there are a large number of
illiterates even though the official figures do not reflect this. The official figures record the numbers of illiterates in Europe at 1 to 5 per cent (with few exceptions). But the real numbers are very different.

According to a team at Lancaster University: "up to 13 per cent of British people could be validly classed as illiterate" (Vulliamy Ed., 1987). In Western Germany the number goes up to 15 per cent (Dahrendorf R., 1984).

In Greece there is little data about illiterates. In general, they can be put into three categories: fundamental or absolute illiterates, functional illiterates, and immigrants and minority ethnic groups.

a. Fundamental (absolute) Illiterates

After the National Statistical Service in Greece there were 706,721 absolute illiterates in 1981 (Appendices 5 and 6). It is very important to mention that out of these, 143,226 were men and 643,555 were women. In 1971, there were some 280,644 (3.9%) people who failed to declare any level of education, and in 1981 this number was reduced to 51,537 (0.6%). We can conclude that these people are illiterates and for some reason do not wish to admit it.

b. The Functional Illiterates

For functional illiterates we have less data. In this group we can include those who left school early, between the ages of 8 to 12. Also, those who did complete primary school and yet never learnt to read or write. Out of the Greek population, there are 1,281,839 people who never completed primary education. Of these, 577,183 were men, and 704,656 were
When one examines the figures published by the National Statistical Service, one can somewhat suggest that included among the functional illiterates are those people who completed primary school but not secondary school (i.e., they left school before the age of fifteen) (Figure 6). In 1981 there were 3,604,317 (43.9%) in this category. If we presume that those people never developed any writing or reading skills, then the number of functional illiterates would increase by 5,644,414 or 68.1% percent of the Greek population.

If one accepts this statistic then illiteracy becomes the most serious problem for Greek society and of course for the Greek education system. "The reality underlying such cold facts is indeed terrifying. With such numbers of illiterates there can be no national, economic or cultural policy for development of any kind. (Fotiadis Th. 1984).

c. Immigrants and Minority Ethnic Groups

The immigrant illiterates fall into two categories: the foreign immigrants coming to Greece from different parts of the world (mainly North Africa, the Middle East countries, Pakistan, India etc) in search of work, and Greek expatriates and their children (second generation immigrants), who are returning to Greece.

The ethnic groups like the gypsies all over the country, and the Moslems in the North-East of the country, might account to some extent for the high rates of illiteracy in certain areas of the country.
FIGURE 6

LEVELS OF EDUCATION IN THE GREEK POPULATION

(Millions)
CHARACTERISTICS OF THE GREEK ILLITERACY

Illiteracy in Greek society is characterized by certain specific features which we need to examine in more detail.

Women make up the majority of illiterates, quite disproportionate to male illiteracy. Greece has one of the highest rates of female illiteracy (Figure 7).

If we consider the previous numbers of illiterates in Greece, the number for men is 2,573,747, and for women 3,150,729.

Another feature is illiteracy in urban areas. There is where we find the majority of illiterates: In 1971 amongst the urban population, 21.7 per cent were absolute illiterates, this figure includes one in every three women.

Illiteracy is also unevenly divided geographically. There are regions in the country with a much higher percentage than others.

The solution of the problem of illiteracy in Greece is not a matter for Adult Education alone. The problem is vast and only a national programme of education and help even supported by governmental and educational bodies, would not solve the problem, but merely reduce the numbers of illiterates (Conference for the solution of illiteracy, 1984).
FIGURE 7

ILLITERACY RATES IN GREECE

WOMEN

ILLITERATE
643,555 or 11.3%

PRIMARY EDUCATION UNCOMPLETED
704,656 or 12.4%

PRIMARY EDUCATION COMPLETED
1,777,752 or 31.3%

MEN

ILLITERATE
143,226 or 2.5%

PRIMARY EDUCATION UNCOMPLETED
577,183 or 10.2%

PRIMARY EDUCATION COMPLETED
1,826,565 or 32.2%
THE EDUCATIONAL TELEVISION IN GREECE

"In October Educational Television will broadcast for the first time. The first educational programme will be used to complement school lessons". These were the first words published in the Greek press to mark the beginning of Educational Television. (Stagos A., 1976).

Everything happened fast: the decision was made, some information was published, the plans were put rapidly into operation.

As early as August it was announced that "the General Director of Greek Radio-Television (ERT) has declared that Educational Television will begin to work in schools in September" (Stagos A., 1976). But, "it is not yet clear at which stage the preparations are, and what kind of form the programme will take" (Stagos A., 1976).

It seems, everything was done very fast as the general election was not far off. This improvised start to E.T. was to affect its future development.

Mr. Stagos describes the state of affairs at that time as follows: "In Greece, it seems, the responsibility for promoting Educational Television was to be undertaken by the ERT. Naturally the ERT will co-operate closely with educationalists and the Ministry of Education. At the present time there is a department of Educational Television in the ERT, but it is still only in the early stages of organization and lacks trained middle management. However, a pilot project has been given to the General Director of ERT. The pilot project backs up the theory that the
aim of Greek Educational Television must be to provide basic functional education. The project claims that this aim can be achieved with 300 television sets distributed in schools all over Greece (Stagos A., 1976).

One of the basic characteristics that marks this whole experience is the way everything was done backwards. First it was decided to start ET, and only then were specialists in the subject sought.

The Director of Educational Television ironically describes the situation: "They placed me in a non-existent and mysterious department which they called 'educational television'" (Karzis Th., 1983).

Greek Radio-Television is characterized by very different status from those accorded to other institutions in the country. Every government since 1974 created a kind of "mafia" which controlled the workings of radio and television. But the television was and still is the mainspring of such operations.

Between 1974 and 1984: "five presidents, eight general directors, about the same number of news directors and more than 200 advisers were sacked and replaced. Ten years of so called democratic life." (Deligiannis A., 1984).

Most people were resigned because of the direct involvement of the government. The reason for this is summed up thus: "the ERT is totally reliant on the government". The same situation continued after the socialist party came to power in 1981.

In 1980, when in opposition, the S.P. had promised "the
setting up of a different TV service, one that would be freer and more democratic. But the situation remained unchanged.

Under such circumstances Educational Television was born. As the director pointed out: "Greece is a country of miracles. It falls asleep with democracy and wakes up with dictatorship. It uses its prosperity to make life worse. It asks for changes in television and its reward is educational television (Karzis Th.,1979).

In October 1982, those in charge at the Ministry of Education and at the ERT, decided to breathe life into Educational Television. E.T. was no longer an ET service for schools, it was designed for adult groups of all ages.

The main sources of supply for films were two American companies. Later, the market was expanded to Western and Eastern Europe (Kaimaki-Archondaki E.,1985)

Educational TV always fell back on the languages. From 1982 onwards five languages courses were shown and these received a positive response from viewers in urban centres. (See interviews with: Karzis, Mandouvalou, Kaimaki-Archondaki, appendices 2, 3, and 4).

No survey of viewers opinions has ever been conducted, either at the beginning on Educational Television for schools or more recently on the more broad based E.T.

A very interesting survey in 1983 on "Children and Television" raises the point that: "children over 10 years old never watch Educational programmes. The only friends of E.T. are children under 10" (Theologidou R.,1983).

But even so, Educational Television is not the corner stone of
the system. This relatively small department has a greater possibility of becoming more flexible in the future than any other branch of the Education System.

SUMMARY

The intention of this chapter was to give a general overview of the Greek Educational System as a whole. As mentioned in the introduction, the Institutions which could play a role for projects based on Open Learning Systems and the establishment of a Greek Open University, are the organization of Adult Education and the Department of Educational Television.

The recent history of Greek Education shows that the time is not ready for such initiatives, unless the state takes the responsibility of an experimental project.

The two Case Studies which are examined in the chapters 5 and 6 show that short time projects could contribute firstly to the experience, and secondly to the creation of an alternative Institution of Education based on the principles of Open Learning Systems and the structure of an Open University.
CHAPTER FOUR

RESEARCH METHODOLOGY

INTRODUCTION

This chapter deals with the procedures undertaken when conducting the case studies. The two case studies under examination were carried out in separate places and at different times.

The description of the methods used and general considerations about how they were initiated, as well as the identification of a "subject" for such an evaluation are included. The stages of implementation of these evaluation studies are analyzed with special reference to the case studies.

The research methods and techniques used during the studies are considered, including different forms of opinion gathering. Then the phase of analyzing the information gathered is dealt with.

These studies were framed within an 'applied qualified' educational action research paradigm.

APPLIED QUALITATIVE RESEARCH

The term "qualitative research" has been used to cover approaches that are claimed to be "soft" and "non-rigorous"
compared with the "hard", "objective", "rigorous" approaches that are referred to as quantitative research (Halfpenny P., 1979).

However, qualitative research refers to a range of activities with the result that researchers engaged in educational studies who utilize this approach might sit at the back of classrooms with notebook and pencil, might interview teachers and students, might collect documents that are held in a school office or might produce a video recording of classroom activities.

All these investigations have much in common and to a greater or lesser degree share the following features:

a. The researcher works in a natural setting.

For many qualitative researchers the main objective involves studying individuals in their natural settings to see the way in which they attribute meanings in social situations. In this context the main research instrument is the researcher who attempts to obtain a participant's account of the situation under study. Much of the investigation is devoted to obtaining some understanding of the social, cultural and historical setting.

b. Studies may be designed and redesigned.

All the methods associated with qualitative research are characterized by their flexibility. Researchers can, therefore, formulate and reformulate their work, may be less committed to perspectives which may have been misconceptualized at the beginning of a project and may modify concepts as the collection and analysis of data proceeds.

The advantage to this approach is that the researcher has little reason to terminate a study through lack of commitment to a set of standardized methods of data collection.
c. The research is concerned with social processes and with meaning.

Qualitative studies are conducted within a theoretical framework that focuses upon social processes and the meanings which participants attribute to social situations. The kind of studies that are conducted using this perspective involve focusing on how definitions are established by teachers and students, and how teacher and student perspectives have particular implications for patterns of schooling (Burgess R.G., 1984).

d. Data collection and data analysis.

Just as researchers are able to formulate and reformulate their studies on the basis of a flexible research design, so the element of flexibility occurs throughout the collection and analysis of data.

Qualitative research is, therefore, not based upon a fixed set of rigid procedures, but nevertheless the researcher does need to develop a set of strategies and tactics in order to organize, manage and evaluate. Such strategies involve the researcher in considering how to plan, organize, collect and analyze data.

The following four methods are among the most important in a large and growing repertoire of qualitative techniques: depth interviews, group interviews, participant observation and projective techniques. While observation is commonly considered to be the archetypal qualitative method, it contrasts with the other three approaches in that the research subjects are studied in their own social and natural environments.
The four methods differ in another respect. Observation is usually employed in conjunction with other methods such as social surveys and interviews, but this is not necessarily the case with group and depth interviews. Extended creativity groups are a development of the group interviews or discussion approach making extensive use of projective techniques. Projective techniques can be administered in many contexts including relatively structured interviews, although they are probably used most frequently in group settings (Walker R., 1985).

Testing the policy relevance of conclusions is often an integral part of qualitative research. This procedure may be extended to include people responsible for implementing policy and groups of individuals likely to be most affected by it.

The results may then be systematically incorporated into the final recommendations.

EDUCATIONAL ACTION RESEARCH

The specific techniques of action research are very similar to those of qualitative research. An important part of the action research process is the clarification of the problem by making the practitioner's 'theory in action' explicit, and showing how the situation in which it operates cannot accommodate it.

Elliott (1985) points out that action research "is an activity engaged in by groups or communities with the aim of changing their circumstances in ways which are consistent with a shared conception of human values. As a means of realizing 'the common good' - rather than a merely individual good - it strengthens and sustains a sense of community".
He continues underlying that "Action research is a reflexive social practice in which there is no distinction to be drawn between the practice being researched and the process of researching it. Social practices are viewed as 'research acts'; as 'theories - in - action' or 'hypothetical probes' to be reflectively assessed in terms of their potential for realizing worthwhile change. From this perspective, teaching is not one activity and research - into - teaching another. Teaching strategies embody practical situations, and when they are reflectively implemented they constitute a form of action research".

At the same time Lewin (1946) designed a process of action research which has parallels with scientific method in other disciplines. His model specifies a spiral of activities:

a. clarifying and diagnosing a problem situation for practice;
b. formulating action strategies for resolving the problem;
c. implementing and evaluating the action strategies;
d. further clarification and diagnosis of the problem situation.

Whereas the natural and behavioural scientist will begin with a theoretical problem defined by his/her discipline, the action researcher begins with a practical one. Action research also may move from reflection on pedagogical strategies into reflection on political strategies undertaken to change 'the system' in ways which make educative action possible.
THE INITIAL PHASES

One of the major reasons for concentrating on the use of different methods of Open Learning Systems in Adult and Community Education, was that whilst great attention had been paid to the organization and development of Adult Education, little had been paid to the teaching methods and even less to the substructure of the educational pyramid in the provinces of Greece and in small communities abroad.

It did not take long to identify the differences between the two "groups" of Greeks, those in Greece and those abroad. West Germany is a very good example of the second group.

Although both groups are communities with a similar background, the circumstances and their structure vary widely, and so therefore as a result do their assumptions and activities.

For the same reasons that the basic aim for each case study was different of necessity, it follows that the implementation and execution of the evaluation of each case study would also be different and so they are examined separately.

THE IMPLEMENTATION OF CASE STUDY 1

"Case-studies in education are typically concerned with the evaluation of enterprises such as curriculum development, cross-cultural comparisons (including studies of education in specific cultural groups), mixed ability teaching, language learning, multicultural education, and educational innovation" (Bromley D.B., 1986).

Case Study One follows Bromley's words closely. As mentioned above, a Greek community in West Germany, in Kassel to be
precise, is a typical microcosm and a cross section of the Greek population abroad. The Greeks abroad make up a third of the whole population of Greece. It is important to take into consideration the social, educational and cultural differences between the various generations of Greeks, although in northern Europe there are only two generations.

The time spent on the case study in the Greek community in Kassel can be divided into three stages:

a. Familiarization with and integration into the community, arrangements with the community leaders on the courses to be taught, the distribution of information to all the members of the community about the whole teaching procedure.

b. Planning and carrying out the project over the six month period already decided upon, using the teaching principles established by traditional and open learning methods.

c. Designing a questionnaire and interviewing the members of one of the groups.

After a letter of invitation to all the members of the community, we held a meeting attended by relatively few people, to decide on the nature of the courses and their development (APPENDIX 5).

During the next few days, two learning groups were set up, one for learning Greek, writing and other aspects of the Greek language, and the other one for the learning of basic English. After three months, another class for basic English language teaching was formed. This third group, to be called Group "B",
was created using the same teaching materials as the first group, to be called Group "A".

The Greek language course only lasted five months; my main attention was focused on the other two groups. Group "A" consisted of six young people and lasted for six months. Group "B" comprised three adults and the course continued for three months.

From the very beginning I used pre-communicative and communicative language teaching in both groups with equal progress being made. By means of the pre-communicative language teaching I tried to isolate the specific elements of knowledge and skills which make up communicative abilities, and as a result of this method of teaching the students were provided with opportunities to practice such elements separately.

The use of communicative language teaching meant that the students were able to increase their language skills; starting from an intended meaning, they could, by selecting suitable language forms from their total repertoire, communicate more fluently.

The teaching methods used with the two groups were different. With Group "A", I used traditional classroom teaching methods such as face to face tuition and group discussion.

With Group "B", I applied several elements of open learning teaching as well as the face to face method. The methods used with this group over a period of three months were telephone tuition and correspondence (APPENDIX 5).

The questionnaire designed was not intended to be subjected to statistical analysis. The type of questions I posed were
intended to reveal individual attitudes and perceptions. All members of the Greek community in Kassel received a copy of the questionnaire (APPENDIX 6).

At the end of the course I conducted a group interview. During this interview there were no guidelines. The students were free to express their own thoughts and opinions (APPENDIX 7). Group "B" was helped and stimulated by interaction with other group members and by watching and listening to each other.

TECHNIQUES AND METHODS OF THE CASE STUDY 1

Three essential techniques were used during Case Study One: observation, survey of opinions and attitudes, and group interview. In practice these were not used in isolation, but were interlinked and sometimes served as a way of crosschecking information from different sources.

The teaching methods used during the experimental period of three months with Group "B", were face to face teaching; telephone tuition, guidance by correspondence, and instructional audio-cassette tapes. With Group "A", during the same period, I followed the traditional face to face method to teach the same subjects.

CHOICE OF TECHNIQUES

The main objective in Case Study 1, was to study individuals in their everyday environment, in order to observe how they interpret different social situations.

In pursuit of this objective the methods used right from
the start were those of continuous observation and the drawing up of a questionnaire to survey opinions and attitudes.

At the end of the Case Study, a group interview of the people who had taken part in Group "B" gave an overall view of the way the course had proceeded and recorded the comments of the students on the different methods which had been followed.

**OBSERVATION**

Participant observation was used throughout Case Study One; it had three stages of development: the first was for the members of the community to accept such observation, the second was to discover attitudes and views held by the community and the third to evaluate such attitudes. This method continued to be used throughout the studies, but to a lesser extent, in order to gain a more sensitive understanding of issues identified or suspected earlier and to corroborate such facts. For example, in the early stages of the teaching procedure with Group "B", I tried to use several flexible teaching methods without knowing if they would be acceptable to the students. Very soon we found out that the use of audio-cassette tapes would not work because it required time and an organized environment for study which did not exist.

The subjects of the field work were completely an unknown factor and my involvement in the community and with the learning groups had to be on their terms and had to take into consideration their attitudes. I was unaware of their specific language problems and indeed of their attitude vis-à-vis my presence there. There were those who felt I could solve all their problems and others who eyed me with suspicion as a possible
political propagandist. Such suspicions led in some cases to provocative and ironic reactions from certain members of the community.

THE QUESTIONNAIRE SURVEY

The main intention of the questionnaire survey was to discover and so subsequently to be able to understand the people's attitudes and as a result to design the teaching policy and educational approach to fit in with the needs of the community members (APPENDIX 6).

The questionnaire was given personally to the majority of the community (300 members), and sent to the rest during the early stages of the study. Although the questions were asked in a very simple way, I found it necessary to explain them and give help with writing the answers to those who received the questionnaire personally. It was also necessary to overcome the distrust shown towards me and the questionnaire. As a result of all these difficulties I received only 20 completed questionnaires, some of which contained no doubt incorrect answers. The conclusions of the analysis of the information from the survey are presented in chapter 5.

THE GROUP INTERVIEW

At the end of the three months teaching period the students of Group "B" were interviewed informally, but certain guidelines were laid down in order not to miss the most vital issues. The interview was conducted in a flexible way so as to
allow the interviewees to develop their own thoughts and to expand their opinions about the teaching methods used on the course, as well as to increase their involvement in the way the course was run (APPENDIX 7).

During the interview, the students had the chance to exchange ideas and so to create a more stimulating atmosphere. A relaxed environment encouraged them to express their opinions freely.

**CHOICE OF METHODS**

The first and most important step towards the choice of methods to be used with both Groups "A" and "B", was to identify the various possibilities available to the students. The main differences between the two groups lay in age and occupations. Group "A" consisted of young adults aged 15 to 18. Group "B" consisted of adults from 45 to 58 years old. With Group "A" I started by giving face to face tuition, and later on, when Group "B" was formed, I organized a teaching plan based on face to face classes involving the use of media such as the telephone, audio-cassette tapes, and correspondence (APPENDIX 5).

The teaching methods used included the following three components:

<table>
<thead>
<tr>
<th>AUDIO-VISUAL</th>
<th>PRINTED</th>
<th>FACE TO FACE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Audio-cassette tapes</td>
<td>language text</td>
<td>residential courses</td>
</tr>
<tr>
<td>Telephone</td>
<td>Correspondence (including exercises)</td>
<td>Student/ teacher meetings</td>
</tr>
</tbody>
</table>
 AUDIO-VISUAL

The Audio-cassette tapes played a role quite different to the one than had initially anticipated. In contrast to international experience (Bates A.W., 1981), they were not so much used by the students from Group "B". They were given only twice to the group and the students themselves announced that they were not using them in their studies.

As a result, I decided to rely on more flexible methods which would be more readily accepted by the members of Group "B".

The telephone tutorial proved to be one of the most acceptable methods. It is an inexpensive way of communication, and the students showed an interest in it as a "new" way of learning. The telephone tutorial had two advantages: students were able to repeat what they had learnt on the course, and were forced indirectly to study and answer questions.

I believe that in some aspects the telephone tuition with Group "B" played a more vital and substantial role than all the other teaching methods, although this would certainly not have been the case with the Group "A". The reasons for this can be found in the special characteristics relating to the students in Group "B" that is to say their age, profession, family life, and limited time available for study.

 PRINTED MATERIAL

From the beginning of the course I created two kinds of printed material for both Groups "A" and "B". One of them, the language text was handed out during the classes to Group "A" and was
posted to group "B" some days before the class.

This was a text I had written myself tailored to the needs of the Groups (APPENDICES 8, 9, 10, 11, 12, 13, 14, 15). The only difference was that in the class with Group "A", we also made use of an English text book used in German Secondary Schools.

The texts I had written were designed to be attractive, especially for Group "B", offering some general guidelines about the language itself, including motivational signs for the adult students.

At the same time, for Group "B" only, I produced a special text which was posted to the students 2 days before the class, thus enabling them prepare the course more fully and answer questions based on the study material used (APPENDICES 16, 17, 18).

FACE TO FACE COURSES

As mentioned before, the face to face tuition was based on pre-communicative and communicative language teaching in both groups. At the beginning the students were trained in the part-skills of communication rather than practicing the total skill.

The pro-communicative activities aimed above all to provide students with a fluent command of the language system, without actually requiring them to use this system for communication purposes.

After the first month, I started using elements of communication activities more systematically. These required the students to activate and integrate their pro-communicative
knowledge and skills, in order to use them for the communication of meanings.

They were therefore gradually involved in practicing the total skill of communication. These teaching methods allowed me to become more flexible in teaching procedure and presentation of language, and also to minimize my dominance as a teacher in the groups. The policy of pro-communicative and communicative activities confirmed that "foreign language teaching must be concerned with reality: with the reality of communication as it takes place outside the classroom and with the reality of learners as they exist outside and inside the classroom" (Littlewood W., 1981).

During the three months teaching period, there were several times when we held group meetings not only for learning purposes, but also for students to develop their learning motivation and to give them the opportunity to express their own identity and to relate to the people around them. This also allowed them to create a learning atmosphere which gave them a sense of security and greater value as individuals.

Under the communicative teaching methods there were several categories in the learning groups:

The teacher's role in the learning process was recognized as less dominant. More emphasis was placed on the learner's contribution through independent learning.

The emphasis on communicative interaction provided more opportunities for cooperative relationships to emerge, both among those learning and between teacher and student.

Communicative interaction gave more opportunities to the
individual student to express and develop his or her own individuality in the classroom. It also helped them to integrate the foreign language with their own personality and thus to feel more emotionally secure with it.

The teacher's role as "co-communicator" placed him on an equal basis with those learning. This helped to break down tension and barriers.

Learners were not being constantly corrected. Errors were regarded with greater tolerance, as a completely normal phenomenon in the development of communicative skills.

SUMMARY OF CASE STUDY 1

Case Study One which took place in Kassel, West Germany, was conducted in three overlapping stages: familiarization and integration within the Greek community, planning and materialization of the courses, and gathering of information combined with feedback and analysis of the information gathered.

Techniques for gathering information were developed to suit the situations in which they were applied. The teaching methods too were designed and executed to suit the needs of the specific environment.

The main aim of observation was to increase knowledge about daily events and relationships in the community and with the members of the teaching groups. It also helped me to meet and understand a special social group with particular characteristics and exceptional needs.

To a certain extent the questionnaire helped to understand
the people's opinions and attitudes. Whereas the group interview gave a clear picture of the students' perceptions of the teaching methods.

THE IMPLEMENTATION OF CASE STUDY 2

The psychologist Herbert Gerjuoy asserts "the new education must teach the individual how to classify and reclassify information, how to evaluate its veracity, how to change categories when necessary, how to move from the concrete to the abstract and back, how to look at problems from a new direction - how to teach himself. Tomorrow's illiterate will not be the man who cannot read - he will be the man who has not learned how to learn" (Gerjuoy H., 1980). Gerjuoy was certainly not referring to the Adult Education Centre in Southern Greece, but that institution could well use his words as a basis for reform.

Until October 1985, the Adult Education Centre (AEC) in Tripolis numbered 72 students and eight courses. This was the result of a long term educational policy for adults in the county of Arcadia. Before I got involved in the AEC, I conducted several interviews with leading figures of Adult Education and Educational Television. Both departments were relatively recently developed, Adult Education in 1982 and Educational Television in 1977.

The main aim of the interviews was firstly the need to become familiar with the frame work of the two departments, and secondly to find out the points of view of the influential figures of alternative teaching methods, forms of administration and curriculum, and overall strategy for the future.
The implementation of Case Study Two is divided into four different phases:

a. The first phase of the case study began in October 1984; this phase was necessary to prepare the background by discovering more about the way Adult Education and Educational Television work. In this phase the initial interviews were conducted with the heads of both departments, and at the same time I had informal discussions with other members of both these departments (APPENDICES 1, 2, 3, 19, and 20).

b. From March 1985 to October 1985, when I organized English lessons for several groups in remote mountain villages in the county of Arcadia. At the same time I designed a poster (APPENDIX 21), and advertising material for the local radio station and the local press for the illiterate population of the area.

A questionnaire was produced and sent out to all the authorities of communities, villages and towns in the county concerning the different problems facing illiterates (APPENDIX 22).

At the weekends during this same period, I visited more than twenty villages giving talks about Adult Education and trying to convince people about the advantages of AE and its aims and functions.

At the Adult Education Centre of Tripolis I formed a group of women who examined and analyzed matters relevant to everyday social life.

c. From October 1985 to February 1986, I worked as director
of the AEC in Tripolis and during this time drew up a questionnaire which was intended to reveal the attitudes and perceptions of the people towards Adult Education.

I organized a library at the AEC of about 1,000 volumes covering a wide selection of topics.

I designed several posters promoting new learning groups, seminars, exhibitions, as well as the library and at the same time I set up 3 information stands in the town of Tripolis (APPENDICES 23., 24, 25, 26, 27, 28, 29, 30, 31, and 32). At the end of November, I instigated several new learning groups which until that time had not been allowed.

Later on, I coordinated a pan-hellenic conference of two days on Local Authorities and their involvement in Adult Education. By the end of January the building where the AEC was situated was restored and two new rooms were added.

During the period from October 1985 to February 1986, several social events took place in the AEC: exhibitions of paintings and photography, Christmas parties, and special seminars using films and slides.

Two of the most important projects undertaken during this period by the AEC, increasing its involvement in the life of the community, were the foundation of a working group of specialists in the Mental Hospital, and the education and training of more than 2,000 children in mountaineering and skiing by cooperation with an existing local group.

An attempt by the AEC to set up a series of courses for prisoners in the local prison failed, because the required space was not available, in addition legal problems arose.
The teaching of basic English mentioned previously which started on March 1985 in remote mountain villages, lasted until February 1986. During my term as director of the AEC in Tripolis the number of courses increased from 8 to 30 covering a wide variety of fields and the number of students jumped from 72 to 2,465 over a period of 5 months ending in February 1986. I conducted and taught the subjects in six of the courses which used a variety of different methods adapted to the subject matter.

d. At the end of the case study in March 1986 I interviewed leading figures in Adult Education in Tripolis with the intention of reviewing and summarizing the results of the work achieved over the previous 12 months (APPENDICES 33, 34).

TECHNIQUES AND METHODS OF CASE STUDY 2

Three fundamental techniques were used during Case Study Two: observation, survey of opinions and attitudes, and interviews with leading figures in A.E. All three methods were used in conjunction so as to achieve the maximum development of the Adult Education Centre and an improvement in the educational policy in the area.

As a teaching method, I used the traditional face to face tutoring involving basic elements of communicative activities.

CHOICE OF TECHNIQUES

The main objective of Case Study Two, was to examine the global development of the adult education centre in the town of
Tripolis, its involvement in community life, the expansion of the educational possibilities it offered to the local people and its growth and availability to the needs of the community (APPENDIX 35).

The first phase of interviews gave me a clear picture of the situation existing at the top level of Adult Education in the Ministry of Education, as well as in the Department of Educational Television.

From the beginning participant observation allowed me to estimate the existing state of the organization of adult education within the county, and to understand the framework and structure of the local community.

At this same point in time, the questionnaire survey revealed the attitudes and views of the local people.

The questionnaire sent out to the villages and communities of the area bore witness to the lack of relevance of Adult Education to the needs and demands of every day life, and the additional lack of organization within the villages and communities themselves (APPENDIX 22).

**INTERVIEWS**

The first two series of interviews were conducted before Case Study 2 was undertaken. The first of these aimed at discovering the points of view and attitudes of leading figures in the Ministry of Education on Open Learning Systems and Media methods in Adult Education (APPENDICES 19, 20). In the second series of interviews, I tried to find out about the structure of Educational Television and the possibilities of using the Mass
As a conclusion to Case Study 2, I conducted three interviews in an attempt to define individual reactions to the work achieved by the AEC of Tripolis. These interviews helped me to assess and clarify the work I had organized in Adult Education in the area from March 1985 to February 1986 (APPENDICES 33, 34, 36).

**OBSERVATION**

Participant observation was used during all phases of Case Study 2. Thus I was able to observe the function of Adult Education, and to understand the organizational framework of the community and how the AEC was working within it.

The Greek community in West Germany and the community of Tripolis had some characteristics in common but at the same time there were differences which had to be defined.

**THE QUESTIONNAIRE SURVEY**

As a result of the National Statistics of 1981, Arcadia emerged as one of the poorest areas in the country with one of the highest rates of illiteracy.

My first questionnaire was an attempt to compare and thus draw conclusions from the statistical information published nationally and the data issued by local authorities and community leaders; although the latter was only minimal some general truths emerged (APPENDIX 22). The interview survey was sent to the 245 communities, villages and towns of the county, but only 17 answers were received by the AEC. There were several reasons why
the local authorities did not reply. These reasons were, I believe, based to a great extent on the mistrust of community leaders of the AE, accentuated by a lack of local interest in any kind of educational or cultural project or change. A second questionnaire was distributed and answered by 270 people in Tripolis. The aim of this survey was to try and identify peoples' opinions on Adult Education and their attitudes towards learning procedures (APPENDIX 37).

CHOICE OF METHODS

Different teaching and learning methods were followed during the courses I ran in Tripolis. The nature of the courses varied and so as a result did the teaching procedures.

I was directly involved in the following courses: English language, photography, pantomime-puppet theatre, self-analysis, ecology, environment and community studies, teacher training courses with the teachers of the AEC, and the retraining of primary school teachers at the Pedagogical Academy of Tripolis.

The courses in English Language were backed up by communicative learning activities. The main objective during the English Language Course was for the students to actively participate and practice their knowledge orally. The students were encouraged to increase their learning skills by selecting language structures already learnt and by producing them in conversation.

Another factor used in their language development was feedback. Feedback in the classroom confirmed the students successful
performance. It also illustrated to the student how the criteria for success operated during a specific activity and thus enabled them to clarify their own aims and general approach.

The photography and pantomime-puppet theatre courses were based more on demonstrations than lectures. The demonstrations provided the students with a series of visual and practical clues which were much easier to remember than words alone.

The groups worked on an equal basis, tutor and students playing an equally important role; their aim was to learn creative as well as practical skills. Thus the emphasis of the courses was on doing, not on being told.

The so-called groups for 'self-analysis and 'ecology, environment and community' courses produced a far more varied and stimulating range of ideas than any other group. There was also a constant exchange of ideas and a high degree of individual activity and cooperation among the students. The tutor's role was to encourage individual members of the group to develop a high degree of sensitivity and yet at the same time to be considered as someone working in co-operation with the students rather than setting himself up as a subject expert or even a teacher.

The teachers at the AEC were not trained teachers. They were competent in their own subjects, without having any specialist training as teachers. In these weekly seminars, I tried to lay down some general guidelines on adult learning as well as motivating them to produce a specific curriculum for their courses.

My role in the seminars was not that of instructor, but that of
collaborator. My aim was not to influence them in what they taught but rather to demonstrate to them the importance of teaching and learning methods to their courses, and also the need for a structure in their curriculum. The need to exchange experiences was a further reason for providing seminars for the teachers, as well as to enable me to learn from the students' experiences.

The retraining of primary education teachers took part at the Pedagogical Academy and not at the AEC. But the trainees were also encouraged to participate in many Adult Education courses and events.

My aim with this group was to present the learning procedure as one of participation and the exchange of ideas. The tutor's role was defined as that of a coordinator. The students in this group older and much more experienced in the teaching field were thus different from all the other groups.

**SUMMARY OF CASE STUDY 2**

Case Study Two which took place in Tripolis, in Greece, was organized and conducted in three different stages: the first stage lasted from March 1985 to October 1985 and comprised the teaching of English language courses in the remote villages of the county, the second ran from October 1985 to February 1986 when I administrated the AEC of Tripolis, and the third lasted from March 1985 to February 1986 when I organized several courses within the AEC.

The objective of the case study was to examine the
comprehensive development of the Adult Education Centre, to consider its involvement in community life, and the growth of the opportunities offered to the local people as well as answering the educational needs of the local community.

Several improvements were made during this period, and much more could be done, perhaps under different circumstances.

A list of initiatives to be taken was drawn up before I left the AEC of Tripolis, to be carried out with support of the local authorities, independent institutions and specific individuals.

As it turned out, several of those pilot projects were criticized as well as parts of my case study, as both too radical and revolutionary for the conservative views of the people of Tripolis. My case study too was found to be too radical in part.

**SUMMARY COMMENT**

Although the two Case Studies were very different in nature, they did have some features in common.

Both of them took place in communities with dissimilar structures and social frameworks.

The techniques and teaching methods were tailored and developed to suit the demands of each Case Study. Various methods for assessing views, opinions, attitudes and reactions were used, such as observation, questionnaires and interviews.

The essential aim of the teaching methods used within the groups dealt with in both Case Studies was not to examine the teacher's role but to concentrate on the way the students learnt.

Each Case is elaborated in the following two chapters.
CHAPTER FIVE

CASE STUDY ONE

OR

A CONTRIBUTION TO THE EDUCATIONAL DEVELOPMENT OF A GREEK COMMUNITY IN WEST GERMANY

INTRODUCTION

This chapter gives details of the context of a Greek community in West Germany and describes the way in which Case Study One was carried out. This study took place in Kassel, where a small community of Greek guest workers had settled in the early sixties. The case study lasted for seven months and it is divided into three stages:

The first stage involved the process of familiarization followed by integration into the community. Then came the stage
of distributing the information about the form the courses would take, making arrangements for the courses and finally designing a questionnaire.

The second stage was the detailed planning and teaching of the courses themselves when both traditional and open learning methods were used. In this chapter, as well as in the whole thesis, the term 'open learning' is used to characterize the educational methods which attempt to develop the full potential of distance methods, plus face to face. It is also used to differentiate the above learning system from the traditional face to face. Although only some of the elements of the Open Learning Systems were used in Case Study One, the term underlines the 'combination of old and new methods of learning (by printed material, written assignments, face to face, broadcasts, telephones and computers)' (Thorpe M., Grugeon D., 1987).

The third stage was to evaluate the way in which the course was working in practice: this evaluation was followed up by an interview with members of one of the groups.

The chapter begins with an introductory report on Greek immigration in general, and then deals with some concrete problems faced by Greek immigrants in Northern Europe.

In conclusion, the study itself is analysed and all the data is assembled and presented so as to evaluate and conclude the research.

**GREEK IMMIGRATION OR THE GENESIS OF A NEW DEMOGRAPHY**

The Greek Minister of Education in a conference on immigrants and adult education indicated that: "from the beginning of the
20th century, one million Greeks immigrated to other continents. During the last 30 years only, 800,000 people emigrated to Northern Europe. Today more than four million 'Greeks' of first, second, and third generation live abroad. 80 per cent of them came from rural areas. Another 80 per cent (of immigrants) were aged 14 to 45 years" (GCAE, 1985).

In 1830 the urban population of Greece was 404,000, and the number of people born in Greece but living abroad was 180,000 (Bikford - Smith, 1897).

So, the number of emigrants in 1890 equaled the growing urban population. The overall growth in urban population due to internal immigration did not exceed 100,000. Thus, those who emigrated outnumbered those who immigrated to urban areas: i.e. the demographical movement within the country was less slighter than the movement abroad.

In other words, more rural population preferred to leave the country and go abroad, rather than to move to urban centres. At the same time there was a parallel demographic movement from the Greek communities abroad back to Athens from communities in Northern Egypt, Southern Russia, Asia Minor, and Central Europe.

GREEK IMMIGRANTS IN USA

Immigration into the United States of America is characterized by the number of Greeks, proportionally greater than those from any other country.

TABLE 2

IMMIGRATION TO THE USA (1880 - 1920)
<table>
<thead>
<tr>
<th>Number of immigrants (thousands)</th>
<th>Population in 1910 (thousands)</th>
<th>Per cent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>GREECE</td>
<td>370</td>
<td>2,800</td>
</tr>
<tr>
<td>ITALY</td>
<td>4,776</td>
<td>34,700</td>
</tr>
<tr>
<td>SPAIN</td>
<td>109</td>
<td>20,000</td>
</tr>
<tr>
<td>PORTUGAL</td>
<td>203</td>
<td>5,500</td>
</tr>
<tr>
<td>RUMANIA</td>
<td>85</td>
<td>7,200</td>
</tr>
<tr>
<td>BULGARIA</td>
<td>65</td>
<td>4,300</td>
</tr>
</tbody>
</table>


Over the last hundred years those who made up the ranks of Greek immigrants was changing. Many well defined features distinguish the immigrants from the postwar period and those of the beginning of the century.

Within the Greek immigrant groups six fundamental differentiating characteristics can be distinguished. The differing attitudes of other (immigrant) nations are also worth noting.

1. During the period 1908 to 1930, 61 per cent of Greek immigrants returned to their birth place. The main reasons for this were strong feelings of nationalism. Greek immigrants left their country with the aim of going back to Greece as soon as they could. Perhaps on account of this attitude most of them were not assimilated into the New World.

Such strong feelings of nationalism provided the basis maintaining the family as a basic unity factor in their life.
It is a striking feature of Greek immigrant life that at the beginning of the century each Greek was sending 50 dollars annually to his home town or village, while every Englishman and Irishman 28.1 dollars and every German 4.05 dollars (Fairchild H.P., 1911).

2. The vast majority of Greek immigrants in the USA were men. Ration of women to men in 1922 was 10.6 per cent. If we consider those immigrants who never returned to Greece, then in 1920 there were 443 men to every 100 women, while the ratio for other nationals was 121 men to every 100 women (Vlachos E., 1968).

Almost all Greek men who had families, arrived in the USA without their dependants, wives and children. This fact illustrates the fact that very few intended to stay and live in their new country.

3. Another characteristic of Greek immigration was its geographical distribution. Greeks were the least concentrated of all immigrant groups. (Vlachos E., 1968).

4. Greek immigrants showed a special preference for urban areas. They lived in cities more than any other national unit. In 1920 87.5 per cent of the first generation Greek population was defined as urban. Ten years later this number had increased to 91.3 per cent (Vlachos E., 1968).

5. As to their professional occupations, the majority were in services and small businesses

6. Another distinguished feature of Greek immigrants was their relatively high level of education.

TABLE 3
PERCENTAGE OF ILLITERATE IMMIGRANTS IN USA
(MALES OVER TEN YEARS)

A. Countries of mass immigration

<table>
<thead>
<tr>
<th>Country</th>
<th>1895</th>
<th>1897</th>
<th>1898</th>
<th>1900-1914</th>
</tr>
</thead>
<tbody>
<tr>
<td>GREECE</td>
<td>28</td>
<td>13</td>
<td>20</td>
<td>25</td>
</tr>
<tr>
<td>ITALY</td>
<td>53</td>
<td>51</td>
<td>53</td>
<td>52</td>
</tr>
<tr>
<td>POLAND</td>
<td>36</td>
<td>39</td>
<td>32</td>
<td>36</td>
</tr>
<tr>
<td>AUSTRO-HUNGARY</td>
<td>37</td>
<td>29</td>
<td>25</td>
<td>-</td>
</tr>
<tr>
<td>IRELAND</td>
<td>9</td>
<td>6</td>
<td>5</td>
<td>2</td>
</tr>
</tbody>
</table>

B. Countries of reduced immigration

<table>
<thead>
<tr>
<th>Country</th>
<th>1895</th>
<th>1897</th>
<th>1898</th>
<th>1900-1914</th>
</tr>
</thead>
<tbody>
<tr>
<td>PORTUGAL</td>
<td>62</td>
<td>57</td>
<td>61</td>
<td>65</td>
</tr>
<tr>
<td>ITALY (NORTHERN)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>11</td>
</tr>
<tr>
<td>LITHUANIA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>54</td>
</tr>
<tr>
<td>SLOVENIA-CROATIA</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>33</td>
</tr>
</tbody>
</table>

C. Countries of "chosen" immigration

<table>
<thead>
<tr>
<th>Country</th>
<th>1895</th>
<th>1897</th>
<th>1898</th>
<th>1900-1914</th>
</tr>
</thead>
<tbody>
<tr>
<td>TURKEY</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>60</td>
</tr>
<tr>
<td>SPAIN</td>
<td>14</td>
<td>7</td>
<td>13</td>
<td>17</td>
</tr>
<tr>
<td>BELGIUM</td>
<td>14</td>
<td>15</td>
<td>13</td>
<td>-</td>
</tr>
<tr>
<td>FRANCE</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>ENGLAND</td>
<td>7</td>
<td>6</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

From the above tables it can be seen that the illiteracy rates for Greeks when compared with those for other countries with mass immigration (with exception of Ireland), are the lowest and in fact below the average of illiteracy rates within the population of Greece itself. In 1870 the illiteracy rate in Greece was 60 per cent and in 1920 was 37 per cent (Tsoukalas K., 1985).

On the other hand, Greek immigrants of the post war period who settled in Northern Europe had nothing in common with those who had gone to the USA.

There are many reasons for this. Economic, political, and social factors had changed dramatically after the Second World War as had the demographical situation thus the motives for populations to seek to resettle were totally different.

**GREEK "IMMIGRANTS" IN WEST GERMANY**

In the late 50s there was a growing need for a new labour force in the countries of Northern Europe. Particularly in the newly developing West Germany: here a wave of 'immigrants' or guest workers from the south of Europe established a new social group which played a vital role in the later so called economic miracle. Those who made up this new social group were and still are known as the "gastarbeiten"; the guest workers.

The 'guest workers', fundamentally different from the immigrants to the English speaking countries, had a rural background. Most of them came from remote areas in the North East
of Greece.

The first generation had a very low educational level and at the same time unable to speak the language of their new homeland. This, as we shall see, labeled them as second class citizens and classed them socially.

Today there are about 300,000 Greek guest workers living in a variety of countries all over Europe. Of these, 140,000 are under 25 and most of them are second generation Greeks. 35,000 are aged one to six, 66,000 six to fifteen, and 40,000 fifteen to twenty five.

Of those in the age group fifteen to twenty five, 40,000 in all, 7,000 are studying at professional schools, 6,000 are unemployed, 4,500 attend German schools, 4,500 are pupils in Greek schools, 4,500 are students, and 13,500 are employed.

Today, 160,000 Greeks are living in West Germany. Only the last twenty years, several thousand families returned to Greece. Families remaining abroad have a very strong desire to return home.

"99 per cent of first and second generation Greeks intend to go home to Greece, but only 58 per cent have a clear idea of precisely when" (Papadopoulos, 1982). The young people under 25 who make up the second generation, were born in West Germany and naturally are more integrated into West German society.

The Case Study carried out in the Greek community in Kassel dealt with men and women aged 15 upwards. Of the three studied, two were composed of adults and one of young people. The age difference played an important role in both learning procedure and the running of the course. This factor will be clearly
examined.

**THE FIRST GENERATION**

The first generation of Greek guest workers developed certain attitudes which mark both their personal and social behaviour: this is characterized by a strong streak of conservativism which is not found among the young adults of the second generation.

The vast majority of Greeks who moved to West Germany came from the poor areas of Northern Greece, from in particular Macedonia. They came from a traditionally farming community, and as such they had to change the whole structure of their lives on arriving in a new country and a totally different environment. Not only did their work patterns change but of necessity their whole lifestyle and outlook. Papadopoulos sums it up as follows: "They alienated themselves from their native country yet had no identity in their new one" (Papadopoulos N., 1982).

At the same time, they were illiterate in both languages, Greek and German. Although no specific research has been done in the field of education vis a vis this group of immigrants, there are various sources of information that indicate that the vast majority of them left Greece illiterate.

Once they reached Germany they had to face learning a new language in order to cope with everyday life. Very few of them managed this.

The Greek communities in industrial cities form a closed and isolated society even now and do not encourage any of their group to mix with or to be assimilated into the wider community.

Thus, this microcosm, this small community remained apart cut
off from the rest of society. This whole situation created a psychological climate which did not help them to find any identity in their new environment. Quite the contrary, they continued to be outsiders for years, clinging to their traditional ways and beliefs.

Such communities by their very nature are conservative (Simpson A., 1980), and the Greek community in Kassel is no exception. The social conditions mentioned above created an atmosphere of 'cultural conservativism' which meant that the Greek community stagnated unchanging following traditional patterns of living. Their dream of returning home meant that any integration into a new society was almost impossible.

THE SECOND GENERATION

Uncertainties as basic as the length of stay in West Germany only serve to increase the difficulties of adapting and integrating into a new society: such factors affect second generation Greeks too.

Concern over education and social integration is the main preoccupation of young adults in such a community. Some second generation Greeks born of mixed marriages are unable to speak Greek and their native tongue is German. Naturally this generation considers itself German, but in the home they are still brought up as Greeks, and as such expected to speak Greek in the home.

A number of solutions to this conflict of languages were introduced: special primary school classes, bilingual classes, Greek schools as well as the normal German courses. But the
conflict remained and the pressure from both sides remained: parental pressure for the Greek language, pressure from the German school system for the German language.

Thus the dilemma for second generation Greeks remains: whether to risk illiteracy or semi illiteracy in one or other language by emphasizing one or other too greatly. Uncertainty about the future leads to psychological insecurity and instability which in their turn affect the early stages of their education.
RESEARCH QUESTIONS

Before undertaking Case Study One, several research questions had to be clearly defined. These determined the shape the case study would take and its implementation. The questions fall into 2 clearly defined categories. They are as follows:

A. Planning and establishing the project:
1. What were the motives for the project?
2. Why choose a case study?
3. Why choose the Federal Republic of Germany and the Greek community in Kassel?
4. Why select these particular individuals to form the groups for English and Greek Language teaching?
5. Why select these particular teaching methods?

B. Research questions seeking to assess the effectiveness of the project:
1. Why people did not respond to the questionnaire?
2. Why was there such a poor response if there was a demand for education and my initiative was welcomed?
3. What were the reasons that the students on the Greek language course decided to abolish it?
4. Why were some teaching methods more successful than others?
5. How did the results differ between the groups and to what extent can such differences, if any, be related to the methods used?

A case study dealing with an on going education project by its very nature raises many questions. I have tried to encapsulate
the most vital and basic ones in the above list, and I will deal in more detail with the points that arise in the answers below:

A. Planning and establishing the project:

1. What were the motives for the project?

When I decided to undertake a project on the Open Learning Systems in Adult and Community Education, it was clear that the best way to come to a real understanding of both the theoretical and practical aspects of the subject would be to undertake a project. Firstly I had to explore and analyse the known practices of Open Learning Systems in different parts of the world, and the ways in which they were used and how they functioned in practice in respective educational institutions. Secondly, I had to put the theory into practice by designing a specific project in a relevant place. Thirdly, I had to analyse and evaluate the practical knowledge gained from this experience.

2. Why choose a case study?

A case study enables you to conduct a specific, all embracing, systematic project. It is also relevant to the kind of discoveries, to the kind of knowledge you want to explore.

It is possible by means of a case study to move from the theoretical to the practical: viz, to put into practice different teaching methods and to experience such methods personally; it is possible not only to observe how people react, feel or function, but actually to be part of, to participate actively in such experiments.

Thus, the case study is a authentic, direct and more relevant research method, especially when dealing with such matters such
as education, where the implications of, for example, illiteracy can lead to barriers, deception and confusion and therefore the researcher is often unable to identify the actual situation.

As a Greek, it was an obvious choice to examine a Greek community, as someone interested in education it was also clear that the two should be combined.

3. Why choose the Federal Republic of Germany and the Greek community in Kassel?

The majority of the Greek guest workers who live in Northern Europe, are found in West Germany. Thus it is a place representative of Greek communities abroad. The Greek community is well organized in West Germany, but the educational field is a notable exception. Apart from primary education, this community has no support from either the Greek state or another educational institution.

The advantage of the community in Kassel, that it is small and in such a community it would be easier to set up educational courses and groups.

Since there are only some 85 families (300 people in all) in the Greek community in Kassel, contact on a personal basis was easier.

4. Why select these particular individuals to form the groups for English and Greek language teaching?

When I first met the people interested in taking the English language course, they all turned out to be young people aged 13-18. Group "A" therefore was made up of these 6 teenagers. It was
2 months before I was able to establish contact with the 3 adults who were to make up Group "B". As there was such a poor response to the questionnaire I had no choice of students; indeed even the few who came forward had to be persuaded to enrol.

At first only 8 people enrolled for the Greek language course. It seemed to be more advantageous to keep the 8 students in a single group so as to promote discussion and to enable the students to encourage each other.

5. Why select these particular teaching methods?

Group discussion was the only method used with the group following the Greek language course. Group discussion and interpersonal activities serve to create closer links between teacher and student. First of all it was vital to close the gap that existed between the so called 'educated' outsider and the students who had only one or two years experience of school. Next it was important to stress that the aim of the course was not simply to learn Greek, but to do so by participating, with the students contributing their own experiences and making their own decisions about the course.

The only method of learning used was group discussion and even the decision to terminate the class was made by the students themselves after 5 months of studying the Greek language.

The teaching methods used with Groups "A" and "B" were different because their aims and objectives were different. I planned to use the same teaching materials with each group but to apply them in different ways. At the end of the course I would study the results and assess the relative value of the methods
used for the specific social group involved.

With Group "A" I used face to face teaching because the members of the group were already in school and were familiar with such methods and teacher/student relationships.

With Group "B" I applied distance methods as well as face to face because the students did not have the same flexible approach as the students in Group "A". Not only were they in full time employment, but they had family ties and responsibilities in addition to the fact that they had left school a long time before.

B. Research questions seeking to assess the effectiveness of the project:

1. Why people did not respond to the questionnaire?

Since the Greeks in Kassel, as in other Greek communities in West Germany, had been neglected by all state institutions, they were naturally very suspicious of my presence and motives. They assumed I was a state official and so approached me with great reserve.

Firstly I had to convince them that the questionnaire would not be prejudicial to them in any way and thus I undertook to keep their names anonymous.

Even when they discovered the motives for my questionnaire, they remained unconvinced. Secondly, it was virtually impossible to meet the women in the community as only men attended the community centre. The women only emerged during the three annual national festivals or for the Greek and English classes.
Finally however I begun to visit shops, restaurants and cafes in order to interview the women in their work place. It was possible to meet a few of them in their own homes.

2. Why was there such a poor response if there was a demand for education and my initiative was welcomed?

Not more than 21 people attended the first meeting I held in the community, despite the fact that the whole community had received advance information. Having introduced myself and explained the aims of the course, the response was enthusiastic. Comments such as: "at last somebody has remembered us" and "it all sounds like a good idea, it should have been done years ago" were made, but nevertheless the word "children" dominated the discussion.

It was very hard for them to admit that they might learn something from this project themselves, they thought only children can learn. They could only think of education in terms of children and young people. This explains why, whilst rejected the education project themselves, the majority of those present welcomed the initiative.

3. What were the reasons that the students on the Greek language course decided to abolish it?

The Greek language group consisted of six people who had only attended school for one or two years. In this sense, they were illiterate.

The group was made up of three men and three women between the ages of 33 and 65 who had had negative experiences due largely to the fact that they had difficulty with reading and were unable to
write correctly.

At the beginning of the course the students were enthusiastic at the idea of a course on Greek language. But soon they were faced with problems that they had not anticipated. They could not see any progress as they had expected after the first few weeks of the course. Added to this several members of the community made fun of their efforts and their social problems did not go away as they had imagined as a result of the course. In short the whole learning procedure seemed negative.

They did not give themselves the time to adapt their outlook to accepting the fact that their course would not lead to immediate concrete results. Their approach was unrealistic as their whole experience of school and the learning process was minimal.

Apart from the fact that I failed to prepare them psychologically for the course played its part in their decision to terminate the class.

4. Why were some teaching methods more successful than others?

From the start I undertook the planning of the teaching courses in the Greek community in Kassel. At my criteria were to adapt the structure of the teaching methods to be used to the demands and specific needs to the students.

In Group "B" I used all the available methods for teaching. One fact emerged clearly: they found the telephone tuition very useful but rejected completely the cassette tapes as a method of learning. The students from Group "B" were adults with very limited time available for studying. By using both the telephone and correspondence methods the students did not have to face
educational techniques which were alien to them. The whole procedure was more like a game than actual learning method.

The telephone tuition was one way which forced them indirectly to do some individual preparation if they wished to keep up with the course. The correspondence exercises and texts imposed the same need for private study and homework. The students were given the tapes on two occasions. The new texts were recorded with some guidance with vocabulary and grammar. But the use of the cassette tapes required considerable time to be spent studying at home, and this was not available. The students of Group "B" could not afford to spend time on studying.

Thus it seemed pointless to make the use of tapes obligatory: they had always been of importance merely to supplement other methods. So the fact that the students did not find them useful was the deciding factor.

5. How did the results differ between the groups and to what extent can such differences, if any, be related to the methods used?

Group "A" consisted of six young people between the ages of 13 and 18. Although they had spent vastly differing lengths of time actually studying English previously, their actual command and knowledge of the language was almost the same. One for example had spent 8 years studying English and another only one. I shall not examine the reasons for this discrepancy here but the fact is interesting to note.

The students in Group "B" had never studied English except for three months of this case study. For the members of both groups,
English was the third language.

There are two ways to assess the results achieved over this teaching period and the level of knowledge attained by the students. Firstly, from my personal experience gained during the courses, and secondly from 20 questions test which they sat at the end of the case study (APPENDIX 38).

The students of Group "A" had a broader vocabulary than the students of Group "B". This was because they had had a longer period learning the language and had experienced the language in other ways: through music for example or through meeting English speaking people.

Their ability to express themselves in English was limited. They had little chance of experiencing the language, and when they did this was only through lyrics of songs and odd expressions which were usually American or English slang.

The students from Group "B" had a poorer vocabulary, but they were able to use all the words they knew in conversation.

They were more flexible at creating sentences and they had a better knowledge of grammar. In my estimation, the students in Group "B" had a better knowledge of the language, were better equipped to use it.

At the end of the course I gave the same test of 20 questions to both Groups (APPENDIX 38). The questions consisted of material taught during the course.

The students in Group "B" although they were taught over such a short period of time, had less mistakes than the students in Group "A". The results in the two groups were as follows: in
Group "A" the students gave 7, 8, 8, 9, 19, 9 wrong answers respectively: in Group "B" 9, 3, 6. The marks were out of 20.

The results accurately reflect the respective levels and abilities of each group. I believe that the different teaching methods selected and the way they were used in practice with the students as part of the learning process played a vital role as reflected in the results.

The methods did not determine the level of knowledge, but they did help to crystallize the learning differences between the groups.

THE GREEK COMMUNITY IN KASSEL

All Greek communities in the Federal Republic of Germany have the same basic organizational structure, but they each have their own individual character and style. The Kassel community is small compared to many of the Greek communities in other large cities where numbers reach the thousands. The community itself lives in a self-contained area of the city, well away from the highly industrialized zones. The vast majority of Greeks who have settled in Kassel come from the same area of North Eastern Greece, and the level of education for the majority of first generation Greeks is uniform.

When I arrived in Kassel, my first step was to make contact with the Greek community and its committee. The president of the community was a second generation student who was interested in educational matters and enthusiastic about the project.

Having pointed out to me the difficulties I would encounter when trying to approach members of the community, he then
suggested possible ways of dealing with the problem of communication.

We sent a letter to all the members of the community inviting them to attend a meeting, so that we could discuss the project with a cross section of people. Very few people (20-30) were present at this meeting which took place a few days later with the aim of putting forwards suggestions as to new courses.

Of those present some just happened to be in the centre at the time and their only contributions to the meeting were ironic remarks. With the exception of five women only men attended the meeting. It did not take long for me to realize that some people had misinterpreted my motives and thought I was an official representative of the Greek Government. As such would be able to solve all their problems.

Once I had dealt with the misunderstandings I was able to explain the project and its aims in detail and then turn to the question of the low percentage of women and young people present.

Indeed to try to discover why there were so few people at the meeting. The answers I received were emotional and illogical, with no clear reasons for the poor response. It was obvious that those present would have to be convinced that my project was a good one so that they would persuade others to join in too.

People appeared to be enthusiastic at the end of the meeting and many promised to attend the courses suggesting we concentrate on the Greek language (both written and spoken), German and English.

The Greek language courses would be for those who had been to school for one or two years, and the English language course for
the young people who were already at school. The German course would be offered to those who had spent several years in the country but who did not know to write it and often had difficulties in speaking too.

As a result of both meetings in the Greek Community Centre in Kassel I made the following observations:

a. The percentage of women present compared to men was very low. When I spoke to a male member of the centre he said that his wife was too shy to attend meetings. In fact even those who did come were very reserved. Living in a male dominated community, the women often had nothing to say, and in addition to this the fact that they could not cope with the community as a whole and the mens' behaviour in particular meant that they avoided social gatherings of any kind.

The Greek community in Kassel is male dominated, and the social codes of behaviour were laid down by men, and these codes decided who was acceptable within their circle.

The women had no place in such a society, and were excluded from all activities, being confined to their traditional role of 'housewife'. Both at weekends and in the evenings it is exclusively men who go to the community Centre and the talk is purely sexist. Such sexist language is virtually banned in the home. The only women present at the Centre were the few young girls and women attending the courses during the period the project lasted. In fact women were almost totally absent from the social life of the Centre in Kassel apart from the rare occasions when there were celebrations to make a political or national
holiday.

b. The percentage of people in the community in the age group 18 to 35 is minimal. Overall this age group is very small within the whole Greek community in Kassel. People in the age group are either Greeks born in West Germany or young people who have come to Kassel recently as guest workers. They often live separate lives isolated from the other adults, and they have no interest in going to the community Centre.

c. The young people aged 12 to 18 have quite a different social status to anyone else since they were born in West Germany. The young adults from the second generation of guest workers have to divide their lives between two very different worlds: on the one hand the mythical world of tradition, old fashioned morals and emotional relationships with a country which they hardly know, and on the other the real every day world of harsh reality which has nothing to do with tradition, and demands a totally different set of values and life style. A life style they are familiar with.

The conservative attitudes of their parents arise from their isolation and consequently narrow community life, and very often this conservative approach offers no solution to the problems of every day living in society.

Naturally these young adults reject the world offered by their parents which is based on tradition and emotion and which is almost totally alien to them.

d. The regular 'customers' at the Community Centre were those over 35 and the numbers rarely exceeded 40 either in the evenings or at the weekends: when the meeting was held several of the
regulars happened to be in Centre. Their lack of interest and indeed total indifference to the project were expressed by their attempts to break up the discussions and spoil the proceedings by their ironic comments.

Others came to the meeting just out of curiosity. The majority did not even consider the meeting worth attending. But even some of those who did attend and even showed an interest, very soon became apathetic and forgot their good intentions.

The following example is a perfect illustration of the general attitude of the community: it took place a few weeks after the public meeting. I managed to find a native German speaker interested in running the German language course which had appeared to be a popular option at the public meeting.

The first meeting of the German language course was widely publicized in the Centre, but when we arrived to meet the group, there was nobody present. We tried to arrange a further meeting, but we failed completely to arouse any interest at all. Quite naturally the German teacher was unwilling to continue such a negative exercise which was compounded by the fact that none of those who had promised to attend apologized for or explained their sudden loss of interest.

**THE GREEK LANGUAGE COURSE**

The Greek language course started a few weeks after the public meeting at the community Centre. It consisted of six people, three men and three women between the ages of 33 and 65. This course lasted only three months because the students themselves chose to bring the class to an end.
The students faced problems specific to their particular group. They were as follows:

a. The ironic attitude of other community members who often made fun of their efforts.

b. Their varying levels of understanding.

c. Shyness in class.

d. Psychological difficulties with their own children.

e. Failure to achieve concrete progress.

Members of the Greek community not attending the language courses tended to regard those who did with a certain amount of scepticism and ironic comments. The implication was that attending classes was an admission of a lack of education. Those who did attend classes had made a brave decision in the face of community criticism and they seemed determined not to give up.

But community life is very closely knit and it is hard to ignore remarks made by others. The people in the language group left that they were being discriminated against and rejected by the community as a whole. They themselves never identified this problem for their decision to bring the class to a close, but it was clear that the comments made by others played a very important role.

The level of understanding within the learning group varied widely. The students on the Greek language course were of mixed ability and age range, from 33 to 65. They each had a very different background and so their self confidence varied accordingly.

Their reasons for coming to the class differed too as did their
expectations. As a result some of them were willing to take part in group discussions whilst others said nothing. Some had the facility and skill to talk and express their opinions, others did not. Some of them did have the courage to ask for help with tasks as simple as writing one's name correctly, but some of them never even admitted that they were unable to write a paragraph.

Some of them expressed their desire to be able to read and understand a book, but others could see no reason why reading a book was of any importance.

My role as class tutor was to consolidate all these different attitudes and backgrounds in order to create a positive desire to learn within the group. Above all I saw my role vis a vis the students as one of encouraging and stimulating them to accept themselves as they were in a positive way, so as to increase their self confidence and optimism and not undermine it.

The ironic comments made by members of the community and their own lack of self confidence soon led to a situation when the students became too self conscious to attend classes. They progressively lost any desire to learn and so came to the conclusion that it was the course that had nothing to offer them.

Their lack of self confidence and self conscious attitude even affected negatively the relationships between their children and themselves. Some of them found it impossible to admit to their own children that they did not even know how to write their own name. As parents who wished to set an example for their children it would have been difficult to admit that they were illiterate, or even that they had encountered problems with
During the Greek language course we did not use any set books or texts or even follow any set pattern of learning. The course was orientated towards discussion on subjects chosen by everybody in the group, and sometimes dealt with reading and writing subjects of their own choice.

The course clearly had no concrete goals or objectives to attain in the educational field, and no set level which had to be reached, which would signal the end of the course. The course functioned as an on going discussion group but often the contribution was limited to the asking of specific questions.

The final decision to end the course was based on all these considerations. It took the course members sometime to realize that the course offered no tangible results, no concrete goals and this factor plus the fact that they discovered that the course was not a panacea for all their everyday problems, led to its closure.

My own failure to prepare the students to face such disappointment factors contributed to the demise of the course. If a similar project were to be undertaken in a Greek community in Germany or elsewhere, it would be vital to provide detailed induction courses and to study in great detail the factors that affect such courses in addition to the educational input and demands.

THE ENGLISH LANGUAGE COURSES

When in April 1977 people took to the streets in Milan to demand more education, Martin Yarnit stated that: "When people
demonstrate for the right to learn, then it is obvious that education is beginning to mean something to them" (Yarnit M., 1981).

The Greeks in Kassel did not demonstrate, but they did show a positive interest in learning the English language. When the idea of a course of some kind arose the first suggestion was for an English language course. Initially several young people showed an interest in this course and very soon a group of six young adults was formed. This was Group "A". The course lasted for six months, from January to June 1984.

Group "B" was formed four months later in April and lasted until June. It took four months for the people in Group "B" to make up their minds to enrol on the course. This delay shows the difficulties I encountered and how much encouragement people needed to persuade them to join the group. The three adults who finally did enrol were aged 45 to 58.

THE ENGLISH LANGUAGE COURSE WITH THE GROUP "A"

The six students in Group "A", three boys and three girls aged 15 to 18, had been learning English for several years. Although the actual time they had spent studying English in school varied from 2 to 7 years, they had all attained more or less the same level. The main differences between Group "A" and "B", which started at a later date, were their knowledge of English and their age range.

Group "A" we held regular meetings once a week over the whole six months. The class lasted anything from seventy minutes to an hour and a half. The students were at various stages of
secondary education and so they had the statutory English language classes in school. Our course was therefore an addition to their normal studies.

Our meetings took place in the Greek community centre in a small rarely used room. The students occasionally expressed their dislike of the Centre since in their eyes it represented parental pressure. The students were born in West Germany, and for reasons already mentioned, did not identify with either Germans or Greeks, and therefore as they pointed out they felt totally detached from the Centre and all its activities. Often they did not even understand the language spoken in the centre, and they shared no common experience with those who frequented it on a daily basis.

Their motives for signing on for the course varied. Of course on the one hand it was obviously a great help in backing up their English course at school, but there was also an element of parental pressure encouraging them to attend the course. So their level of motivation was low and their involvement in the course reflected this as did their lack of enthusiasm.

TEACHING METHODS USED WITH GROUP "A"

When I first organized Group "A", I decided to use the traditional teaching methods. The reason for this choice was that I wanted to use the open learning methods with an adult group because they were less flexible and had no other access to the learning of English or for that matter to any other subject.

With Group "A" I started by giving face to face tuition and this method was used until the end of the course, which was
organized into units based on important communicative functions. The students then progressed from function to function rather than from structural pattern to structural pattern.

L. Jones mentions that "with a functional-structural form of organization, the teacher can re-cycle functions, each time with more complex language to suit the learners' developing linguistic competence" (Jones L., 1980). However, the students of Group "A" had already acquired the basic structures of the English language and so the teaching procedure reflected directly the potential communicative uses of the language.

The lessons were based on a group of communicative functions (e.g. Offering, asking, explaining). Each function was represented by a range of linguistic forms, chosen on the grounds of their communicative usefulness and social relevance. For example, the expressions which were suggested for asking permission included the simple "I'd like to leave early" together with the more complex "I hope you don't mind, but would it be at all possible for me to leave early"?

Another aspect of the communicative teaching was the selection of topics that the students needed to be prepared to cope with. As Littlewood W. points out on topic-based organization: "The teacher can take an important area of meanings such as sport or politics and within this area, he can present useful language and engage the learners in a variety of practice activities" (Littlewood W., 1981).

The teaching procedure with Group "A" was based on different topics which were of interest to the students (holidays, food,
accommodation, jobs, sport, music, fashion). Each unit presented language functions and included various activities related to its topic area. These activities included reading, listening, discussion and role-play.

The pre-communicative activities used with the students of Group "A" aimed at giving them the basis for communicating at a later stage. Although they had been learning the language for several years, I found that they needed to start by practicing certain language forms and functions.

These pre-communicative activities led the course into communicative work, at which point I tried to monitor their progress. At a later stage the course procedure was transformed from "'controlled' practice" to "creative language use".

THE ENGLISH LANGUAGE COURSE WITH GROUP "B"

Five months after the public meeting at the Greek community centre, three adults decided to form a second group to study English. As soon as they discovered that they would not have to participate in Group "A", the young adults group, their decision to start studying became easier. They decided where and when the course would take place.

The teaching procedure with Group "B" was divided in several stages; this was necessary in order to organize a special curriculum, to prepare a relevant time-table, to outline a pilot scheme of teaching methods, and to prepare the students specifically for the course.

STAGE A

1. Meeting the students to explain the project, and
to get to know each other; introducing myself to the students so that a warm and friendly atmosphere was created.

STAGE B
1. Preparation of a course curriculum, organization of a time table, and the creation of part of the teaching material.
2. Decision on a course of 3 months duration.
3. Decision on the choice of teaching methods to be used: face to face, audio-cassette tapes, telephone tuition, and correspondence.

STAGE C
1. Interview with the students about the course procedure, listening to their point of view, and their criticisms on the planning of the programme.
2. Evaluation of the course.
3. The need for symbolic "diploma" at the end of the course.

There were certain specific features that were to affect the students in Group "B" as the course progressed. They were older than "normal" students and only one of them had any experience of secondary education (in fact the only Greek in Kassel of first generation to have attended secondary school). The other two had had only three and six years schooling. The English language would be their third language since they already spoke Greek and German. Their free time was minimal and it was divided between their work in the factory (car industry) and their family. Thus, it was quite clear that they were going to have problems dealing with the course and the educational experience would not be without setbacks.
My aim was to absorb any such difficulties into the course, by using flexible relevant methods and material and on a practical level arranging a mutually convenient time-table. In addition as it was vital to minimize the homework load I decided to adopt the Open Learning methods as being the most appropriate in this case.

TEACHING METHODS WITH GROUP "B"

The course would last for three months. So, the course curriculum and learning development had to be adapted to the time available. This meant that the use of grammar, syntax, and other detailed aspects of language learning, should be kept to a minimum and only be used in a flexible combination to promote direct learning and speaking of English.

THE CHOICE OF METHODS


Rogers however points out when dealing with adult students that: "Adult learners, particularly older adults, are prone to nervousness anyway but in face to face teaching this can quickly be diminished both by sensitive teaching and by being with other students" (Rogers J., 1986).

My aim was precisely to avoid such problems as isolation and nervousness by involving the students in Group "B" in any decisions concerning time and course planning.
At our first meeting, I explained to them how I intended to adopt a distance teaching project involving face to face lessons. The reason for this was to assess their reactions and to discuss any misunderstandings or disagreements that may arise. But all of them were willing to try something quite new and strange to them. Following this first meeting in April 1984, I organized the teaching plan based on face to face classes and involving the use of media such as the telephone, audio-cassette tapes, and correspondence. The teaching methods to be used were comprised of the following three components:

a. AUDIO-VISUAL: Audio-cassette tapes and telephone.

b. PRINTED MATTER: Language texts and Correspondence,

c. FACE TO FACE: residential courses and meetings.

The choice of teaching methods was a deliberate one, not just selected haphazardly. Distance teaching systems vary enormously in their structure, size, methods and clientele. All distance Institutions are adapted to the needs and possibilities existing and available in their specific environment (Holmberg B., 1986).

The teaching methods selected for Group "B" were relatively easy to achieve in material terms: they were cost effective and non time consuming for both students and tutor.

THE LANGUAGE TEXT LEAFLETS

The most important initial step was the creation of a learning text. Few tutors will ever have the opportunity of writing a correspondence text (Rogers J. 1986), but many tutors will be on the receiving end, as teachers of other people's material.

The students in Group "B", given the standards of the course to
be undertaken, would require a special text book. A text "book" which would be easy to understand, pleasant to read, and flexible to learn from. The English text books in the Kassel "Adult Education Centre" were designed for people who were used to studying, and had a broader educational background and basis for learning. But this was not the case with the Greek adult students.

Two weeks before the course started, I began to design a text "leaflet" tailored specifically to the needs of the students. (APPENDICES 8, 9, 10, 11, 12, 13, 14, 15).

There are few specific practical examples to follow when writing a correspondence text, but some general guidelines are offered by Jennifer Rogers: "What distinguishes the good from the bad? First, as with all teaching objectives will have been thought out systematically, and will also be conveyed to the student. He should know exactly what he should have accomplished after finishing each piece of work. The material itself will be firmly linked to a careful analysis of student need. Sophisticated presentation is important: the days have gone when people were content to plod dutifully through spirit-duplicated notes. Correspondence texts, like every other kind of printed page, are usually enhanced by professional design. Illustrations are expensive, sometimes unnecessary, but they certainly make a page look more enticing, a crucial factor when the text has to be the main means of keeping up a student's interest. The ideal text aims to be clearer, more interesting and better written than the books and other sources it may be guiding the student through. It
starts at the right level of simplicity and ends at the right level of complexity in a step-by-step progression. Most important, it should involve the student in activity, and that not just the conventional essay" (Rogers J., 1986).

The designed texts for Group "B" were not copies of other text books. They were made specially for this group and I do not think they could be used in any other way or on any other course.

These leaflets were designed specifically for Greeks who were learning English without any particular background or knowledge. I designed eight of these texts for Group "B", which were used over period of the three months of the course. Each leaflet contained 'pointers' which were aimed at helping them start a discussion on various topics (APPENDICES 8, 9, 10, 11, 12, 13, 14, 15).

These 'pointers' also played the role of encouraging the students to face some of their psychological problems. During the discussions particularly and immediately afterwards they felt more self confident. Starting from these 'pointers', our discussions helped them to think of the English language course in a relaxing and friendly way. The pointers served too to initiate discussions about problems that had never occurred to them before, such as: "what is the use of 'studying' and 'learning'", or "bilingual and trilingual problems", or even "why do I learn a language"?

The students in Group "B" treated these 'pointers' like a game, and they enjoyed the discussions which followed. 'Pointers' such as: "No school, or university provides sufficient knowledge. All they offer is a method for acquiring knowledge; and this method
can be discovered by anyone who can organize this time and life style", provided the stimuli for some creative discussions.

The leaflets also aimed at looking attractive and being easy to understand. Each time a leaflet was completed I sent photocopies to the students two or three days before the lesson so they could have some to do some course preparation if they wished. At the same time several leaflets of exercises were drawn up and posted to the students in Group "B", to be completed and returned within two days. (APPENDICES I6, I7, I8).

During the three months of the course, the students received printed material by post fourteen times. Eight of the enclosures were the main text leaflets, and six were the exercise leaflets which were sent back to me. The course leaflets would be used during the next course meeting, and the exercise sheets would be delivered to me and practiced in the next telephone tutorial.

THE TELEPHONE TUTORIAL

The telephone tutorial became one of the most acceptable methods used. As the students said at the end of the course in the group interview: "You can practice what you have learnt. It helps you to go over what you have been taught", or "The telephone was like a second lesson. It was a private lesson between you and me", and "It helped me a lot with vocabulary and pronunciation" (APPENDIX 7).

The students in Group "B" had to phone at a pre arranged time and be prepared for a tutorial of about 15 minutes. During the three months period they phoned me 26 times and I spent 15 hours in total tutoring by phone. (APPENDIX 5).
The telephone tutoring proved to be an inexpensive way of communication, and an attractive way of learning for the students. During the call, the students had to repeat what they had learnt last time in the meeting, and had to do the exercises drawn up in the texts. Another important aspect of the telephone tutorial was the fact that the students did not have to leave their homes and so by communicating in their own environment they felt more relaxed and comfortable.

This is why I believe that telephone tuition played a very positive role in the course. Although in the face to face sessions the students were sometimes unprepared, when it came to the telephone sessions they had prepared the work and could answer the questions and complete the exercises, largely due, I suspect, to the more related atmosphere.
THE AUDIO - CASSETTE TAPES

The use of the audio - cassette tapes did not turn out as expected and their role as an intrinsic part of the course was unsuccessful. It had been decided to use the tapes right from the start and so initially they were given to the students as part of the materials relating to the course. The first tape distributed carried the same text as the printed material given out at the same time. It was intended to give additional help when dealing with the written text and of course to indicate pronunciation.

At the next meeting the students were not very enthusiastic about the idea and they asked me not to prepare a further tape. They said that they had not used it because of a lack of time and interest. They were able to follow the printed text as it stood without any further guidelines; and they did not see pronunciation as a major problem.

As a result of this, I decided to stop giving them audio - cassettes and to concentrate solely on the other teaching methods.

THE FACE TO FACE TUTORIAL

During the first month the lesson concentrated on dealing with the individual component skills of communication rather than practicing communication per se as a complete learnt technique. At this stage by using pro - communicative activities, I aimed to provide the students eventually with a fluent command of the language system. At a later stage the students were expected to put into practice and use their pro - communicative knowledge for
communication purposes.

During the last two months of the course the main aim was to motivate the students to use the language that they had acquired in order to convey meanings as effectively as possible. Therefore, success was measured primarily according to whether they could cope with the communicative demands of an immediate specific situation. Over the three months of the course, we had fourteen classes based on the use of face to face tutorials which lasted a total of 26 hours overall.

In addition to these classes we held at least five other group meetings aimed not solely at dealing with the learning process but rather to discuss motivation for learning and to develop self confidence. These meetings helped to create a more friendly environment in which the students would feel more at ease and so more secure. Although the students in Group "B" did not have much to do with the Greek community centre and its members, the meetings and discussions we held on more the personal subjects of confidence and motivation did help them feel more able to cope with and face up to the ironic comments from other community members.

RESULTS OF THE ENGLISH LANGUAGE COURSES AND THE USE OF THE TEST

The English language course with group "A" lasted for six months, while the course with Group "B" lasted only three. The students in Group "A" had studied English over periods varying from one to eight years, although their actual level of knowledge was similar. The students in Group "B" had never been taught English before.
The students in Group "A" were in full time secondary education, while the students in Group "B" had had a minimal amount of schooling and that a very long time previously.

The students in Group "A" had relatively more free time and were studying, while the students in Group "B" had very limited free time with and many responsibilities vis a vis family, home and work.

The students in Group "A" were more familiar with the sound of English both because of listening to music and meeting English speaking people. The students in Group "B" were not familiar with English at all since all English and American films on German Television are dubbed.

English was a third language for both groups. As mentioned in research question ten, there are two ways of assessing the results attained and the level of knowledge reached by the students from both groups during the course. One is from my personal assessment based on the experience of organizing and running the course, and the other is the evidence produced by studying the results of the test completed at the end of the course (APPENDIX 38).

The students in Group "A" although they had a broader vocabulary, and much longer experience of the English language, had difficulties in creating sentences and in communicating on a basic level. The students in Group "B" had spent only three months learning the language, and yet they could use it on the level of basic communication. They did not have such a wide vocabulary as the students in Group "A", but they did have the
ability and self confidence to use it backed up by an ability to manipulate basic grammar skills.

At the end of the courses, I both groups sat the same test (APPENDIX 3). There were 20 questions composed of material which had been taught over the period of the courses.

The results for both groups were as follows: out of a total of twenty possible marks the students in Group "A" had 7, 8, 8, 9, 19, 9 points deducted and in Group "B" 9, 3, 6 points respectively. On the surface to someone unfamiliar with the differing methods adopted in the teaching of the two courses the results may seem at odds with the facts. That is to say that those students who had already been studying English over varying periods of time (1 to 8 years) showed record worse scores than those who had little or no experience in the language field and whose course lasted half the time.

All the odds were against the students in Group "B": their course was shorter, the social and psychological pressures on them were greater, their responsibilities outside the course were time consuming and tiring, they had had little or not contact with the education system and learning procedures, and finally had rarely even experienced listening to the English language before.

Personally I feel that the students in Group "B" were more able to use the language than the students in Group "A". They had a less rigid approach to the language, and so their ability to communicate in English were more developed.

The flexibility of the teaching methods adopted, and the opportunities for feedback and so adaptation offered by distance
learning, in my opinion, account to a large extent for the progress made by Group "B". The teaching methods used in Group "B" were effective therefore not only because of their intrinsically flexible structure, and ability to create continuous feedback between student and teacher, but also since they served as a psychological tool for facing the practical problems of everyday life. Another factor that emerged from examining the overall workings of the course was the fact that the students in Group "B" never needed any motivation. They were motivated already and that is why they were able to make better use of the language than the students in Group "A".

The contribution of the teaching methods was to convert their motivation into creative work.

THE INTERVIEW WITH THE STUDENTS IN GROUP "B"

The interview with the students in Group "B" was very stimulating. It helped them to express their own attitudes and ideas and even more vividly than they could have done on a one to one basis with the interviewer. In a group setting people can be helped and stimulated both by their own interaction with other group members, and by watching and listening to other people interacting (Walker R., 1985).

The interview helped the students to formulate and develop their own opinions on course procedure and teaching methods, and also to widen the discussion into the field of other more personal topics which are not relevant to this study. In other circumstances it would be more difficult to induce the students to talk openly about such personal matters.
Perhaps it is best to let the students describe the experience gained from the course in their own words: as Mr. A.K. commented: "We learnt lots of useful words, not like the ones in school - words like: food, bread, water. With this method we learnt a lot" (APPENDIX 7).

During the discussion about the teaching methods Mr. A.K. said: "Sometimes I did have time, and I was not in the mood to study. Luckily we had to answer the phone. I used to say to myself: 'now I'll have to do something, I must answer the phone and the letters. You used to write: 'answer by return'. I knew I had to produce something". Mrs. Ch.G. made this comment on the use of the telephone tutorial that: "You can practice what you have learnt. It helps you to go over what you were taught", and Mr. D.P. added "It helped me a lot with vocabulary and pronunciation". While Mr. A.K. pointed out that "it helped a lot with oral work, with language practice and conversation. The letters helped us write correctly, and made me look things up and that is why it was a good method: the way you wrote a letter so that we had to answer: and we did".

The students opinions reflected the different ways in which the teaching methods used had affected them and to what extent they had influenced their progress during the course.

Their comments on the Greeks living in Kassel gave a clear picture of the reality they lived through every day. Mrs. Ch.G. pointed out that "most people, ie the Greeks in Kassel have a big car and thousands of Marks in the bank and they think they are somebody. How could such people ever admit at this stage in
their lives that they do not know how to read and write”?

By the end of the interview the students formed a more homogeneous group, not only as students, but as human beings sharing a common lifestyle and experience and one which they could share more closely in the future. Their desire for more learning and the efforts they had made to gain it had been justified not only in the eyes of their own circle and those of their tutor, but to themselves.

The group interview helped them to identify and clarify different attitudes and to distinguish between their own outlook and experiences and those of others.

THE QUESTIONNAIRE SURVEY

It was essential to have a clear, well-defined understanding of the attitudes and the lifestyle of the Greeks living in Kassel. It was also vital to have an overall picture of this attitude towards education and learning. I felt that simply to observe the members of the community in Kassel from a personal standpoint without basing my conclusions on any concrete opinions expressed by the members themselves would be a useless exercise.

I wanted to discover from their evidence the things that really affected their lives. This was why I decided to draw up a questionnaire survey with open ended questions which would allow the individuals taking part in the survey the maximum amount of freedom to express their own personal views (APPENDIX 6).

The questionnaire was handed out to the majority of the community members in person, the others received it by post. The questions of the survey were put in a simple basic way so as to
facilitate understanding. The sequence in which the questions appeared was also calculated so as to reduce to a minimum any possible feelings of embarrassment and to avoid as much as possible a negative response. At the end, out of the 300 questionnaires distributed only 20 were completed and returned.

This poor response was in part due to a basic misconception on my part: I had not taken into account the limitations of the community members and I had overestimated their capacity to deal with such a questionnaire. This was the very first such questionnaire the Greeks in Kassel had ever been asked for their opinion on any matter, and so did not feel confident or that their opinions were of interest or value to anyone.

Inevitably any questionnaire, therefore would be received with suspicions and so their negative reaction and response to my questions was not surprising.

RESPONSES TO THE SURVEY

Although few questionnaires were completed, comparatively did give a consistent overall picture of the reality of life for Greeks living in Germany, and in Kassel in particular.

Even if all questionnaires had been answered, I believe that there would not have been much discrepancy in the overall result and that the attitudes that emerged would in general have been the same. Bearing this fact in mind, I feel it is possible to draw certain conclusions from the completed questionnaires received.

The table below gives us a picture of the identity of those who completed the survey:
Three points emerge that are worth noting. Firstly the ratio of women to men. Such a difference exists not because there were less women in the Greek community in Kassel, but rather reflects a male dominated society. Women do not participate in public life, not because it is not allowed, but because they are not conscious of their social role, and of course the men would not encourage such awareness.

The majority of Greeks in Kassel come from the north of Greece and only a small number come from large urban centres. Their level of education is also worth noting and typical of the
overall picture: most people only attended primary school for one or two years. Those who had a come on to secondary education came from the large towns, and those who had been to university were second generation Greeks born in West Germany.

The following questions were asked with the intention of discovering behavioural patterns and preferences:

Table 5 : BEHAVIOURAL PATTERNS

Q: Do you think you become more educated by:

- talking to people  13
- reading  7
- watching television  0

Q: Which of the following do you consider to be the most satisfying aspects of your life?

- your work  7
- your family life  14
- your free time and hobbies  4
- your religious activities  0
- your political activities  2
- your relationships with friends  7
- your education  5

These answers throw an interesting light on their behavioural patterns. Only seven of the 20 people questioned felt that reading improved their educational level, whereas 13 of these indicated talking to other people as the most influential factor. It must be made clear that reading applies to all kinds of printed matter, not specifically books.
In the section dealing with the most satisfying aspects of everyday life, those questioned could select two alternatives. It is interesting to note that not one chose religion, despite the deeply religious views of the community as a whole. Family life emerged as by far the most vital element, followed by friendship.

The next section of questions was aimed at identifying their experience of education in general:

Table 6: EDUCATION

Q: Did you drop out of school, if so, why?

- lack of interest: 3
- need to work: 9
- parental pressure: 2
- desire for greater freedom: 1
- world war II (not included in the questions): 2
- did not drop out (not included in the questions): 3

Q: Do you remember anything about your schooldays?

- everything: 0
- very little: 18
- nothing: 2

Q: Was the knowledge gained at school ever

- it was useful: 12
- it was vital: 5
- never: 3
Most people had dropped out of school because they had to go out to work. This reflects their background and the difficulties they had faced in their childhood. Since most of them were from villages, they had few opportunities of enjoying education of any kind.

The answer given by 18 of 20 that they remembered very little about school, does not simply reflect the fact that they had left school years before, but also the poor quality of the education they did receive when they were at school. Twelve people had found the time spent at school useful.

The following questions dealt with learning related problems and pastimes.

| Q: Would you like your children to attain a higher level of education than you did? |
|-------------------------------|----------------|
| YES                           | 19             |
| NO                            | 1              |

Q: Have you ever been to a library in West Germany?

<table>
<thead>
<tr>
<th>YES</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>NO</td>
<td>13</td>
</tr>
</tbody>
</table>

Q: Did you ever use a library in Greece?

<table>
<thead>
<tr>
<th>YES</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>NO</td>
<td>18</td>
</tr>
</tbody>
</table>

Q: Do you read newspapers? (Chose two options)

<p>| In German | 14 |
| In Greek  | 14 |</p>
<table>
<thead>
<tr>
<th>None</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q: Which articles do you chose to read in the newspapers, if any? (Chose two options)</td>
<td></td>
</tr>
<tr>
<td>Political</td>
<td>6</td>
</tr>
<tr>
<td>Sporting</td>
<td>1</td>
</tr>
<tr>
<td>Gossip</td>
<td>0</td>
</tr>
<tr>
<td>Crime reports</td>
<td>0</td>
</tr>
<tr>
<td>Social</td>
<td>8</td>
</tr>
<tr>
<td>News</td>
<td>3</td>
</tr>
<tr>
<td>Educational</td>
<td>6</td>
</tr>
<tr>
<td>Q: How often do you read newspapers?</td>
<td></td>
</tr>
<tr>
<td>Every day</td>
<td>8</td>
</tr>
<tr>
<td>2-3 times a week</td>
<td>9</td>
</tr>
<tr>
<td>anytime</td>
<td>3</td>
</tr>
<tr>
<td>Q: Do you read magazines? (Chose two options)</td>
<td></td>
</tr>
<tr>
<td>In German</td>
<td>14</td>
</tr>
<tr>
<td>In Greek</td>
<td>6</td>
</tr>
<tr>
<td>None</td>
<td>6</td>
</tr>
<tr>
<td>Q: How often do you read magazines?</td>
<td></td>
</tr>
<tr>
<td>Once or twice a week</td>
<td>7</td>
</tr>
<tr>
<td>Once or twice a month</td>
<td>5</td>
</tr>
<tr>
<td>Never</td>
<td>6</td>
</tr>
<tr>
<td>Q: If you read, which articles do you prefer? (Please chose two options)</td>
<td></td>
</tr>
<tr>
<td>Political</td>
<td>9</td>
</tr>
<tr>
<td>Sporting</td>
<td>4</td>
</tr>
<tr>
<td>Gossip</td>
<td>0</td>
</tr>
<tr>
<td>Crime reports</td>
<td>0</td>
</tr>
</tbody>
</table>
Q: Do you watch television?

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Every day</td>
<td>6</td>
</tr>
<tr>
<td>Three or four times a week</td>
<td>9</td>
</tr>
<tr>
<td>Three or four times a month</td>
<td>4</td>
</tr>
<tr>
<td>Never</td>
<td>1</td>
</tr>
</tbody>
</table>

Q: Do you listen to Greek broadcasts on the radio?

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sometimes</td>
<td>17</td>
</tr>
<tr>
<td>Never</td>
<td>3</td>
</tr>
</tbody>
</table>

Q: Which programmes do you watch on the television? (Chose two options)

<table>
<thead>
<tr>
<th>Programme</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>News</td>
<td>13</td>
</tr>
<tr>
<td>Political</td>
<td>4</td>
</tr>
<tr>
<td>Sporting</td>
<td>5</td>
</tr>
<tr>
<td>Films</td>
<td>8</td>
</tr>
<tr>
<td>Music</td>
<td>3</td>
</tr>
<tr>
<td>Educational</td>
<td>2</td>
</tr>
<tr>
<td>Social</td>
<td>2</td>
</tr>
</tbody>
</table>

Q: Do you read books?

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>One every 6 months</td>
<td>9</td>
</tr>
<tr>
<td>One a year</td>
<td>5</td>
</tr>
<tr>
<td>Never</td>
<td>6</td>
</tr>
</tbody>
</table>

Q: If you read, what kind of book do you prefer? (Chose two options)

<table>
<thead>
<tr>
<th>Type</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political</td>
<td>6</td>
</tr>
</tbody>
</table>
Adventure 5
Detective stories 0
Romance 3
Social 9
Others 0

Q: Do you know anything about the "Volkshochschule"? (Adult Education in FRG)
YES 12
NO 8

Q: If YES, did you ever think of taking a course?
YES 7
NO 13

The answers given do show an overall interest in learning, particularly when it concerns their children. They are most concerned that their children should attain a higher educational level than they did and to this end they are prepared to sacrifice anything.

Politics, social matters and news emerged as the most popular topics for reading whether in newspapers or magazines which were less popular than newspapers. Few had used a library, only seven in West Germany and two in Greece.

Television played an important role with the news the most popular viewing choice. Greek broadcasts on the radio were also popular because of the obvious connection with Greece and the desire to keep up to date with news of their homeland and so keep in touch.

Reading came low on the list of priorities with nine reading
one book every six months and six who never read at all a book.

Although 12 of them had heard of the local adult education service, only 7 of them showed any interest in enrolling for a course.

Thus from the above data there emerges an overall picture of the lifestyle of the Greeks in Kassel which is by no means an entirely negative one. They keep themselves informed by reading newspapers and watching television, and they spend a certain amount of time on reading. Overall they appear to have a favourable attitude to learning and education in general.

The last group of questions were hypothetical ones which were aimed at uncovering any alternative and unvoiced ambitions those questioned may have.

Table 8: HYPOTHETICAL QUESTIONS

Q: Do you have any hobbies?

Q: If you could choose a profession, which one would it be?

Q: Would you like to start studying again if you had the opportunity?

YES 17

NO 3

Q: If you found an education centre that suited you, would you enrol for a course?

YES 18

NO 2

Q: Is there any subject or hobby which you would like to learn?

Q: Do you believe that learning comes to an end when you leave
The hobbies of the Greeks in Kassel are hobbies which are strictly related to the traditional and clearly defined male and female roles in the family. Only one woman said that the home was her hobby, five other people including three women claimed to have no hobbies at all.

It is of interest to note that several of those questioned classed the Greek and English language courses as a hobby: this may be due to a miss interpretation of the word 'hobby', or simply that they did regard the classes as no more than a pastime.

The remaining group listed music, electronics, the Greek community, sport, football, crafts, and gardening among their hobbies.

In answer to the hypothetical question of choosing an alternative profession, the answers the men gave were somewhat predictable and stereotyped: 4 of them would have liked to be doctors, 1 a politician, 3 lawyers, 1 an economist, 1 a civil engineer, and 1 a football player. Five failed to give any answer at all and the women chose the rather stereotyped options of dress maker, beautician and teacher.

The response to the question about resuming studies, if offered the chance, was very positive: seventeen of the group answered yes, whilst affirming that they would be willing to enrol for an adult education course. The irony of these answers
is that the opportunities did exist to select and complete a course either at the Adult Education itself or at the Greek community Centre. So despite the availability of courses and the positive answers, very few people took up the available learning alternatives.

**GENERAL COMMENTS**

The final section of the questionnaire survey included open ended and hypothetical questions aimed at eliciting additional and more personal information from those completing the survey. This section was intended to serve as a basis for comparison with the initial section of questions. The paradoxical nature of the answers emerges when you examine the factual answers (I do such and such a thing) with the conditional answers (I would like to do ...).

For example most people expressed a desire to enrol for a course yet given the opportunity failed to do so. Although, as mentioned before, it proved extremely difficult both to have contact with and so receive answers from the majority of the Greek community, I think it would be fair to assume that proportionately, with certain minor adjustments, the overall picture would have been the same.

In other words the questionnaire survey is a representative cross-section in the sense that gives a general idea of the attitudes of the Greeks in Kassel, and reveals the adverse conditions in which this case study was carried out.
SUMMARY

Case Study One, which took place in Kassel, West Germany, lasted from November 1983 to June 1984. Various difficulties arose which I attempted to solve to the best of my ability and judgement. There is no doubt in my mind however that on another occasion I should tackle the problem in a totally different way finding other solutions. The experience gained during the course of the Case Study would help to avoid repeating the same mistakes, and would ensure a different approach to planning and execution.

It is also important to underline the role of Case Study One to the evolution of the second Case Study, as well as to the final recommendations. Case Study One played a largely experiential role and in no way proposes guidelines for system of Adult Education in Greece. The media and teaching methods used in the Greek community in Kassel, were selected because of the circumstances pertaining within that community. The choice of media was very limited; that is why Case Study One had to be adapted to fit such restrictions. The procedure and structure of similar research in Greece would necessarily be very different, due to the composition of the community.

Case Study One was an introduction to the Second Case Study which took place in Greece. It was not intended to analyse the status of the Greek communities, or any other ethnic community in West Germany; the case had its own experiential role for the introduction of Open Learning Systems, as well as to examine the local Greek community and its educational limits. It was thus a tool used to prepare Case Study Two. Although the similarities
between the two communities, the one in Kassel and the other in Tripolis, were not so clear, the research in Kassel opened the way for the realization of Case Study Two.

At the same time, the research in the Greek community in Kassel had to start from basics because of a complete lack of information on Greek communities in West Germany.

When working on such a personal and innovative level with an 'isolated' community far more time is needed to prepare the ground and to establish firm interpersonal relationships.

Working with groups, particularly with minority groups in the social and ethnic sense, is a major responsibility. Such projects should help to solve the problems of isolation and separation, not add to them.

Case Study Two which follows, despite the fact that it took place in Greece under different social and educational conditions, has several features in common with Case Study One: both were conducted in communities with dissimilar structures. The approaches and the teaching methods in Case Study Two were developed and tailored to fit the demands of the community and the local Adult Education Centre.
CHAPTER SIX

CASE STUDY TWO

OR

"HOW CAN YOU BE A REALIST BY ATTEMPTING THE IMPOSSIBLE"?

INTRODUCTION

This chapter will analyse Case Study Two and the way it worked in practice. The case study took place in the town of Tripolis, capital of the Prefecture of Arcadia which lies in the middle of the Peloponnesus, in Southern Greece. The case study lasted from March 1985 to March 1986.

Preparation for the research of Case Study Two started six months before in October 1984, and included several interviews
with some of the leading figures from the Adult Education Institutes in Athens and with those organizing the Department of Educational Television. These interviews were followed by three further interviews with key people in Tripolis who were directly involved in the local Adult Education organization.

Therefore, the first stage of the case study which started in October 1984 was mainly one of preparation and involved generally finding my way about in the world of Adult Education and Educational Television in Athens. This stage includes the initial interviews with the heads of both departments (APPENDICES I, 2, 3, I9, 20) as well as informal discussions held with other members of these departments on subjects related to Adult Education and Educational Television.

The essential work on the case study which made up the second stage, began when I organized and taught English courses to several groups living in remote villages in Arcadia: this was in the period March to October 1985. While running these courses I also set up a literacy campaign and set about publicizing the policy and possibilities offered by the Adult Education Service at a series of public meetings held in the villages in the Tripolis area. In conjunction with these activities I also produced and distributed a questionnaire to all the local authorities concerning the problems of illiteracy (APPENDIX 22).

During the same period I ran a women's group at the Adult Education Centre in Tripolis when we discussed the kind of influences that affected their every day life and social interaction.
The third stage of the case study which lasted from October 1985 to February 1986 was marked by my taking over as director of the Adult Education Centre in Tripolis. As director, I collected a library of over five hundred volumes at the AEC. The second questionnaire (APPENDIX 37) which I drew up was aimed at examining the perceptions local people had of Adult Education. During this period I designed several posters, to promote the many new courses offered (APPENDICES 21, 23, 24, 25, 26, 27, 28, 29, 30, 32); during the six month period October to March these were increased from 8 to 30, and as a result the numbers of students jumped from 72 to 2,465.

Public demand by November 1985 had led to the formation of several language groups, hitherto not allowed on the curriculum. Among the new 22 courses there were two which determined the role for the AEC within the community: one was the foundation of several working groups at the local Mental Hospital, and the other was the involvement of about 2,000 local children in a series of courses on mountaineering and skiing. Three months later in February 1986 a two day conference on the role of Local Authorities and Adult Education was organized by the AEC in Tripolis (APPENDIX 31).

The fourth stage of the case study began in March 1986 and involved making a final personal overall review of all the work undertaken over the previous 12 months. At this point I interviewed three leading local figures in the field of Adult Education.

The aim of this chapter is to analyse the overall working of the system following a strictly chronological order divided into
four stages. The study reveals all the data with interviews, questionnaires and posters presented in the appendices.

My overall aim in analysing the feeling and reactions of the community and the background against which the Adult Education Service had to work, is to try to explain to the reader the difficult circumstances in which Case Study Two was conducted.

THE INTERVIEWS AT THE BEGINNING OF CASE STUDY TWO

The first stage of the case study was comprised firstly of interviews with some of the leading figures from Adult Education Institutes in Athens and secondly with those organizing the Department of Educational Television. The first interviews were aimed at discovering the attitude of the controlling bodies of Adult Education to the use of mass media in adult education and what their approach was to Open Learning Systems and distance education in connection with the overall development of adult education in Greece.

The thinking behind the second set of interviews was that of finding out exactly how the Department of Educational Television worked, and what, if any, were the chances of working in conjunction with the General Secretariat of Adult Education.

The first interview was with Mr. Alekos Kokos, one of the leaders of the General Secretariat of Adult Education (APPENDIX I9), and the second with Mr. Lefteris Anagnostou, director of the new Centre for Research and Self-learning (APPENDIX 20).

Mr. Kokos' views on the use of the mass media in education were clear: "I would reject outright any form of education that
did not include a human presence. The only models which I am prepared to discuss must involve people directly (APPENDIX I9). In the Greek state education system there is no use made of the mass media for educational purposes. Mr. Kokos' reservations with regard to the use of mass media and distance education are quite understandable as he has nothing to measure such methods by.

The use of distance education in Greece in the future would mean a radical change of views and attitudes. Mr. Kokos went on to say that: "People here do not know how to work methodically. They do not know how to work in a disciplined way or how to enjoy learning. People who watch television for example have no guidelines to follow and therefore form their own opinions and ideas. It is a pity but even if we do hand out books to students, teachers or even members of the governing body with some guidelines, they rarely bother to use them". (APPENDIX I9).

Mr. Kokos's words appear pessimistic, but he was simply describing the reality of the Greek educational system. Although he is aware of the pressures and the need for exploring alternatives within the Greek Educational System, indeed he said, "the most obvious place for an Open Learning Project would be within AE. However he went on to point out the main hurdles such a project would face, all of these linked to the human factor as he said: "You are talking about the future, about what will happen in 50 years time, (here he was referring to the implementation of a basic Open Learning System which I had just explained to him). We have to be patient and wait if we want to achieve this goal, which is a very ambitious one. Bear in mind
that we have no specialists to undertake such a project, which would raise many problems. When you started your project it was feasible because you were working independently and you were doing research on a small scale. If you were to attempt it on a large scale, you would be faced with a lot of problems. It is very difficult to find even ten people willing or able to put such a method into practice" (APPENDIX 19).

Naturally things have changed over the last few years, and peoples' attitudes of several people, including those of Mr. Kokos, are being adapted to the needs of the Greek society. Mr. Kokos was not against any project which might include elements of distance education, but he stressed some of his objections and the adaptations he would need to make by emphasizing the fact that "I would insist on a degree of personal contact and on long term preparation" (APPENDIX 19).

The second and most controversial interview was with the Director of the Centre for Research and Self-learning Mr. L. Anagnostou (APPENDIX 20). This interview turned into a debate with both sides presenting different arguments. It seemed to me that Mr. Anagnostou was confusing reality with dreams, or "what really exists" with "what should exist". He based his argument on the radical philosophy of adult education (Freire, Illich), by arguing that "we disagree with the basic statement that learning goes back to simple information. This is a technical concept of learning where the student absorbs information as fast as possible, and this leads to rapid learning. This method cannot be called either learning or education." I too agree with
Freire's view, but my disagreement with Mr. Anagnostou arose from his almost deliberate misinterpretation of my description of the working of the Open Learning System.

Mr. Anagnostou went on to say that "This is an education system which excludes human relationships; here he was referring to the 'bank method in education' as developed by Paulo Freire. Education means the learning of fundamentals, the formation of the whole human being. The driving force of this system of yours, here he was referring to the Open Learning Systems, is something which will lead to the spread of computers and television. This is a system based on the existence of 'centres', in it the system dominates everything and has total control of the students. It would appear to imply that students are limited to one place, in other words tied to the so called 'Centres' which pass on the so called 'information'. All a student has to do is follow the correct instructions which enable him or her to have access to the information, then sit an examination and so obtain a degree. It's simply a way of gaining social status. This is a real 'banking conception', the most anti-educational concept that exists" (APPENDIX 20).

In principal I agree with Mr. Anagnostou if he means his comments to be directed strictly at the present education system in Greece and in certain other countries. But he should be aware that these comments do not necessarily apply to a system as yet not properly structured or even in existence.

Mr. Anagnostou went on to give his analysis of this as yet largely theoretical system: "The criteria for your learning methods seem to be the end product. You adapt your teaching to
the machine you are promoting, so you are quite simply just advertising electronic goods. You base your concept of education on these criteria and so it ends up more like an advertisement of goods for sale issued by a multinational company" (APPENDIX 20). It is quite clear that Mr. Anagnostou is diametrically opposed to the use of mass media in any form for educational purposes from the way he dismisses out of hand any initiatives in this direction.

The interview could quite simply end at this point if we had no further knowledge of the way the Centre for Research and Self-Learning had been functioning. But there is some updated and relevant information available now, four years after the original interview. An article in the Greek press stated that: "The centre for Research and Self-Learning working in co-operation with the General Secretariat of the New Generation, a department of the Ministry of Culture and Science, are setting up a radio station which will serve as a Free Open University specializing in workshops on all aspects of radio. It will be called 'Centre of Free Radio Creativity and Education. In the future it will become a radio school working in co-operation with different universities all over the country" (VIMA, 1988).

It seems a strange coincidence that the very methods we discussed so heatedly Mr. Anagnostou now seems to be adopting so happily.

The next series of interviews were those conducted with people involved in Educational Television in Greece. My aim was firstly to gather as much information as possible on the nature of work
and secondly to find out how they would deal with an initiative aimed at using the mass media, particularly television, in education.

The first interview was with the Director of Educational Television (ET) Mr. Th. Karzis (APPENDIX I). The basic point under discussion in the interview was that of the name of the organization itself. It is called Educational Television, but perhaps more honestly and aptly should be called 'School Television' as up until now it only offered programmes for schools and there was no change of policy planned for the foreseeable future.

A secondary point raised in the interview was the role of radio. As Mr. Karzis pointed out: "Our department and the corresponding department in the Ministry of Education are both known as the 'Department of Educational Radio-Television', and yet only television has developed in the field of education. I hope we can start producing educational radio programmes next year" (APPENDIX I).

Four years later there has been no progress made and radio still plays no role in the educational field.

In the next two interviews (APPENDICES 3, 2), M/s E. Archondaki and M/s S. Mandouvalou both who are employed by the Department of Educational Television at the Ministry of Education, described the situation in the department. M/s Archondaki was forthright in her opinions: "Everything is very casual and we make no programmes of our own" at all (APPENDIX 3).

M/s Mandouvalou pointed out that: "our main work is to translate foreign films". But she was also convinced that "it is
possible to do anything you want if you find the right kind of open minded people and put forward a realistic plan. If you start with a pilot programme, as well as having a long term strategy, then it is possible I am sure that if you put forward a realistic proposal to any education department sponsored by the government or by the EEC, it would be in theory feasible to put it into operation" (APPENDIX 2).

This description of the functioning (or rather non functioning!) of Educational Television in Greece was very significant and the people who were interviewed gave a very clear picture of how their department worked in reality. There is a separate chapter in this thesis on the Greek Educational System which includes a reference to the Educational Television Service (Chapter 3).

RESEARCH QUESTIONS

The questions for Case Study Two were drawn up to cover all three phases of the Case Study. These questions outlined and defined the framework of the case study as a whole and so enabled me the present in practical terms certain aspects which up until then had been purely theoretical.

Because of the nature of Case Study Two the questions are of a different type to those of Case Study One and fall into 2 clearly defined categories. They are as follows:

A. Planning and establishing the project:

1. What were the motives for the project as a whole?
2. Why choose a case study?
3. Why choose this particular province in Greece, and more specifically why the town of Tripolis?

4. Why did the Local Authorities in Arcadia not respond to the questionnaire?

5. Why did the literacy campaign in the Prefecture of Arcadia not work?

6. Why were the visits to several villages in the Prefecture necessary?

7. Why did I choose to start teaching English courses in remote villages in Arcadia?

8. Why did I become director of the Adult Education Centre in Tripolis?

9. What was the AEC in Tripolis like when I took over?

10. Why did I start a library at the AEC?

11. Why did I not use the same teaching methods for all the courses?

12. Why did I decide to teach courses although I was not qualified to do so?

B. Research questions seeking to assess the effectiveness of the project:

1. How did the public meetings in these villages influence both the locals and those responsible for Adult Education?

2. What was the attitude to the AEC in Tripolis?

3. Why did the people request specific courses from the Adult Education service?

4. Why were certain courses not allowed to be taught despite public demand?

5. Why were the students at the AEC in Tripolis not
representative of the local population as a whole?

6. Why did members of the Council for Adult Education boycott my initiatives at the AEC?

7. Why were several of the initiatives taken at the AEC regarded as revolutionary?

8. How has the AEC progressed since the end of the Case Study?

The detailed study that follows examines the 2 categories of questions in chronological order. It seems logical to examine and analyse the points in this way and such questions showed help to clarify the key points of the Case Study and distinguish it from any other case studies conducted in other countries.

A. Planning and establishing the project:

1. What were the motives for the project as a whole?

Since I was already involved in educational research and thus both interested and involved in the field of Adult Education, it seemed obvious that on my arrival in Tripolis I should explore the possibilities offered by the Adult Education Service there.

The fact that I had recently returned from Kassel in West Germany where I had conducted a case study on courses that I had run in the Greek community there, plus the interviews that I had conducted in Athens with those involved in adult and media education, made me even more determined to see how education was functioning in Southern Greece. Therefore I was motivated on the one hand by the interviews I had held in Athens, and on the other hand by the opportunities offered by the recently
reorganized Adult Education service in Tripolis: Adult Education throughout Greece was reorganized in 1982; see also chapter 3.

2. Why choose a case study?

Starting from the premise that the best way to carry out a relevant study and a detailed analysis of a given organization is to actually see how it works in practice, I decided that a case study was the best method to use when dealing with Adult Education in Greece. The fact that Adult Education had recently been reorganized plus the fact that no bibliography or theoretical works exist on this subject in Greece, meant that the only way to explore and research the workings of Adult Education in Greece.

Case study researchers seek to learn a great deal about a single case, examining events and measurements, trying to fit them all together (Stake R., 1985). Thus a detailed case study on adult education in a specific Greek town could reveal the social and political forces which determine its modus operandi. It could lead from the explanation of underlying forces to the description of cases (von Wright, 1971).

3. Why choose this particular province in Greece, and more specifically why the town of Tripolis?

Greece is divided into 51 counties. With the exception of the large urban centres, the rest of the country has varying levels of development in both industry and agriculture. The county Arcadia with its capital Tripolis lies in the middle of the Peloponnese. It has a high rate of emigration to the United States of America, Canada and Australia. Tripolis is a typical
provincial Greek town. In contrast to the metropolis of Athens, it has a community based adult education service. The decision to do the case study in the provinces was twofold: firstly the different educational environment from that of the Greek community in West Germany, and secondly the community structure that differed from that in Athens.

The problems facing an Adult Education Service in a provincial town are diametrically opposed to those in a large city. Such a town has all the characteristics of an integrated community, which do not exist in a large urban centre.

Arcadia is a typical Greek Prefecture: one small county town centre with hundreds of smaller villages and communities.

4. Why did the local authorities in Arcadia not respond to the questionnaire?

On April 5th 1985, I designed a questionnaire which was sent out to all 250 Local Authorities in Arcadia (APPENDIX 22). The purpose of the questionnaire was to explore the level of illiteracy and learning attitudes of the people in Arcadia. The County Committee of Adult Education had given me a free hand to conduct any research projects I chose.

Only seventeen replies to the questionnaire were received. This leaves to a total of 233 local authorities who failed to reply. The reason for such a poor response are hand to pinpoint, but indifference to adult education seems to emerge as the underlying motive. Several of these local councils imagined that the Adult Education Service was simply a means of spreading political propaganda on behalf of the socialist government,
bearing in mind it was this government that was responsible for the reorganization of Adult Education in 1982 along more rational lines.

There is too of course a large amount of ignorance about adult education in general, the majority of people simply equating Adult Education with dress making and sewing.

5. Why did the literacy campaign in the Prefecture of Arcadia not work?

One of the first proposals I made to the County Committee of Adult Education was for an illiteracy campaign. According to the National Institute of Statistics, there are 9,131 or 9.7 per cent illiterates and 15,061 or 16 per cent of the population in Arcadia who never completed primary education (G.S.A.E., 1985).

The accuracy of the national official statistics has often called into question, however there are other official figures issued by the County Council in Arcadia which are at variance with the national totals. By comparing the two different sets of figures, the overall average number of functional illiterates in Arcadia amounts to 20,437 out of a population of about 100,000.

When I put forward the proposal to the County Committee of Adult Education vis a vis an illiteracy campaign, I failed to take into consideration the difficulties which can arise when dealing with those who are illiterate. These people had never been approached by any institution before, and in fact they never faced any basic practical difficulties in day to day living due to their illiteracy. It is vital I now realize to do
detailed and careful research before attempting to undertake such a campaign in this field. Problems arose which I had not envisaged such as the fact that most illiterates would never acknowledge their difficulties, therefore on a future occasion I should adopt a totally different approach.

6. Why were the visits to several villages in the Prefecture necessary?

As is shown in the study, the people of Arcadia had the wrong impression of the Adult Education Service and its role in community. Many of them believed that it was part of a government propaganda campaign, and others that it was for women who wanted to learn dressmaking (APPENDIX 37).

Both the members of the Council of Adult Education and I, we believed that it was vital to inform people in the outlying villages about the role of Adult Education. Because of the remoteness of many of these villages, there were those who had never heard of Adult Education.

The visits to villages helped greatly to clarify the overall impression that many people had about Adult Education.

7. Why did I choose to start teaching English courses in remote villages in Arcadia?

During the second stage of the project which lasted from March 1985 - October 1985, I run several English language courses in two remote villages. There was a total of 150 children in both villages and very well organized schools. One village had a particularly luxurious English school, paid for by a returning
Greek immigrant, but sadly there was no teacher willing to travel the 160 km a day to Tripolis for such a poor salary.

The second village, 80 km from Tripolis had a similar problem and as a result I was able to offer English classes in both villages.

8. How did I become director of the Adult Education Centre in Tripolis?

In October 1985 a three day conference on Adult Education was organized by two County Councils of Southern Greece (Arcadia and Argolida). I was invited to speak at the conference on the subject of "Alternatives in Adult Education". My one and half hour speech became 3 and half hours, using a mixture of singing, guitar playing and audience participation. As a result of this speech the Director of the local Teacher Training College offered me a part time teaching post involving lectures to both undergraduates and postgraduates, and I was also offered the post of director of the Adult Education Centre in Tripolis, which had been vacant for sometime.

9. What was the Adult Education Centre in Tripolis like when I took over?

The AEC in Tripolis is an attractive building in the middle of Tripolis. It comprises of 3 small and one large room for classes and a small office for the director. Run on the lines of a traditional school, the students simply came to the Centre to attend the relevant class and then went home. There was no interaction between students in different groups and the director was an anonymous bureaucrat merely an administrator for the 75
students attending the 8 available courses, all that was available in March 1985.

10. Why did I start a library at the AEC?

There was a public library in Tripolis, but since its opening hours were erratic, it offered little to the general public, who rarely found it open. When they did its ancient volumes undisturbed for decades hardly attracted many readers.

The library at the Teacher Training College was equally superannuated and even the Director admitted in private that it was totally valueless.

My decision to open a library at the AEC related to the fact that in reality Tripolis had no such public service. I started on a small scale gradually building up a collection of several hundred volumes.

11. Why did I not use the same teaching methods for all the courses?

The courses which begun after October 1985 were totally different from those that had preceded them, not only in the way they were structured but also in the way in which the groups interacted and related. Different methods were used to suit the individual courses I taught: thus the language courses were on a more traditional teaching-learning pattern, the puppet theatre and photography courses needed group interaction and others such as the ecology course demanded an awareness of socio-economic issues; yet others, the womens' group and personal relationship group needed close co-operation and understanding between teacher
and student.

12. Why did I decide to teach courses although I was not qualified to do so?

The meaning of the word 'qualification' in the educational sense is open to a number of interpretations. It is used here in its basic form to mean having a good working knowledge of a specific subject without necessarily having studied for a diploma or followed a recognized course.

Therefore when I organized and taught photography or raw a self-analysis group they worked on a co-operative basis as did all the courses which I was not 'qualified' to run in the strict sense of the word. It seemed preferable to run courses following such co-operative criteria rather than not have them at all, and the students always understood in advance the way the courses were to be organized.

B. Research questions seeking to assess the effectiveness of the project:

1. How did the public meetings in these villages influence both the locals and those responsible for Adult Education?

For the first time at these meetings those involved in Adult Education came into personal contact with the villagers and actually discussed their personal educational needs. A different picture of Adult Education emerged from these meetings than the one commonly given in the press.

For the first time the local people came face to face with a group of Prefecture Education officials who were interested in
their specific learning requirements, and willing to clarify previous misunderstandings. The meetings were of mutual advantage as the AE representatives gained a more accurate picture of the real needs and demands of local people.

2. What was the attitude to the AEG in Tripolis?

The Adult Education Service in Tripolis which had started in the mid '70s was reorganized by the new government in 1982. Most people were aware of its existence, although in Tripolis as in Greece in general most people thought that it's role was to deal with illiteracy and provide dress making classes (G.S.A.E., 1985, Fotiadis Th., 1984).

In short there is no tradition of Adult Education in Greece and the preconceived image of AE will only change if AE itself undergoes some radical restructuring.

3. Why did people request specific courses from the Adult Education service?

As already mentioned the existing courses at the AEC had remained largely unchanged: dress making, painting, music, copperplate engraving and typing. There were people who were interested in these courses, were many others which people had been demanding for years: for example languages (see question 4). Basically people requested courses on subjects they had heard of before: for instance, people in the villages usually wanted to learn languages or music, and more recently in Tripolis they had been request photography, sociology and computer studies among others.

4. Why were certain courses not allowed to be taught despite
When I took over in Tripolis I was amazed to discover language courses could not be offered by the AEC. Despite growing public demand the authorities response to request was negative. According to the rules laid down by the Ministry of Education, no language courses could be offered unless the town was a touristic centre. But this ruling was totally against the principles of State Adult Education, since in practice the people who wanted to learn languages had to go to privately run courses.

This seemed very unfair and as a result at the first meeting of the County Committee of Adult Education I demanded the right to run language courses. After some considerable and heated argument the only concession I gained was that they did not specifically forbid the running of such language courses, although the Committee was careful not to actually give permission either.

As a result, I took the initiative and the responsibility and advertised language courses at the Centre, and a month later 130 students had already enrolled.

5. Why were the students at the AEC of Tripolis not representative of the population as a whole?

There are no relevant statistics on the make up of student population at the AEC. But the majority of them were young adults and students from all over the county who were studying at the Teacher Training College.

The student population consisted largely of young adults and women and with the exception of the language courses there was a marked absence of men over 20.
6. Why did the members of the Council for Adult Education boycott my initiatives at the AEC?

Personal relationships between colleagues can create problems which affect the nature of the work being done, this was sadly the case in Tripolis and significantly influenced the role the AEC played within the community.

Although the town itself is not small there are about 15,000 inhabitants in all, it does have all the characteristics of a small, close knit community, and as such it is rather a closed society, suspicious of outsiders. From the moment I undertook the case study I was an outsider, someone who was just passing through, a temporary member of the community. This fact perhaps enabled me to take more risks in the policy I adopted vis a vis the AEC, and ironically the growing success of the AEC in the field of offering this wider choice of classes and possibilities led to jealousies and even gossip.

Sadly such petty conflicts meant some courses were affected, occasionally boycotted, sometimes prevented from even appearing on the curriculum.

7. Why were several of the initiatives taken at the AEC regarded as revolutionary?

From a political and social point of view the town of Tripolis is a conservative town. The people are quite slow to adapt to modernization and to accept new ideas. The open attitude and approach adopted by the AEC and the new style of directing the centre were not welcomed in some circles.
These were those who believed that the new life style in the AEC would create both moral and educational problems. For instance, whenever social gatherings were organized at the AEC for both students and tutors, there were those who were critical, afraid that the good conservative reputation of the AEC might be in danger.

The suggestion that there should be a social club in the AEC met with much criticism and was totally rejected by the County Adult Education Committee.

8. How has the AEC progressed since the end of the Case Study?

The point of view expressed here is that of Mr. Sotirakis, the teacher of mountaineering and skiing at the AEC, and comes from an interview he gave me in August 1986 (APPENDIX 36), after I had left the Centre.

"Over the last year" he pointed out "the AEC was a friendly place, you could always find someone to talk to, it was not cold and impersonal. But the thing that really impressed me was the way the AEC was no longer run like a school where some teach and others just learn. There was a real explosion of ideas even though many people found it hard to understand and come to terms with". His comments on the courses themselves showed how everything had collapsed again.

"I think" he added, "that AE in Tripolis has lost its personality again, it is faceless: even though the language courses, for example, are going on they had very few members. When you left people somehow felt lost and so the AEC just slowed down and stopped" (APPENDIX 36).
THE STRUCTURE OF ADULT EDUCATION IN ARCADIA

Before my initial meetings with the heads of the Adult Education Service in Arcadia I did not know what shape the project would take in the future nor that I would become director of the Adult Education Centre. At this stage of the case study, between March 1985 and October 1985, I began my approach to the Adult Education Service in Tripolis by presenting two completed plans for the development of AE to the Prefect of Arcadia who was both the political leader of the county and the president of the County Committee of Adult Education (CCAE), (APPENDIX 39).

The CCAE is responsible for all decisions concerning Adult Education in the county. According to the regulations governing Adult Education as set out in the Official Government Newspaper (Official Government Newspaper, 1982), the CCAE is a committee which is chaired by the Prefect until such a time as a committee is a set up within the Local Authorities to deal with AE affairs and then they become responsible. Here I should point out the differences between the County Committee chaired by the Prefect and the Local Authorities. The County Committee is not an elected body, it is appointed by the Greek government as is the Prefect who has responsibility for political affairs throughout the County (APPENDIX 40).

The Local Authorities are elected and are merely responsible for making decision within their local town or village. Government policy is to transfer responsibility for Adult Education in the future to the elected Local Authorities.
The CCAE has a committee of 15 members drawn from different bodies and associations all over the county. They are responsible for all the activities of the Adult Education Service and as such they distribute Central Government grants according to the needs of the AE within the county.

The Council of Adult Education (CAE) is usually made up of 5 members responsible for drawing up the policy on Adult Education over the whole area. They work full time in AE and are employed by the General Secretariat of Adult Education which is in charge overall of Adult Education nationally.

Each individual Adult Education Centre has its own director and a committee made up of 3 to 5 members drawn from local organizations (APPENDIX 40). During my period at the AEC in Tripolis there was no committee.

THE ILLITERACY CAMPAIGN

The one plan submitted to the Prefect of Arcadia was only accepted, and he agreed to support it at the CCAE meeting. This included the literacy campaign, and the second (which was not accepted) a programme of the 'third age' (APPENDIX 39). In detail the plan for the illiteracy campaign was organized as follows:

SUBJECT: Illiteracy
a. Basic illiteracy: difficulties with reading and writing.
b. Functional illiteracy: General knowledge needed for every day living.
GENERAL AIM: An improvement in reading and writing and a programme of basic information to help people acquire the knowledge required to be able to participate in community life.

THIS APPLIES: to people over 18 who for various reasons had never had the chance to acquire basic education,
to people of any age who wanted to complete their basic education.
to people who had a basic education but who wanted to refresh and develop it further,
to those who want to improve their language skills.

CONCRETE PROPOSALS: To teach reading, writing and general basic facts
To teach general subjects to be chosen by the students themselves.

METHODS OF ORGANIZATION: To organize an information campaign using the press and radio all over the county for the benefit of the Prefecture, the local authorities and CCAE.
To gain the support of the local authorities and teachers for the project and then to seek their cooperation.
To make a radio programme to be broadcast throughout Arcadia and even other counties to advertise the progress of the new AE programme in Tripolis.

To organize the teaching on flexible lines using the media.

The advantage of using these teaching methods involving mixed media use is based on the fact that large number of students can achieve by the use of such methods similar results as would normally only be attained in small groups. The effectiveness of such methods is a result of the rational structure and flexibility of the system itself. The teaching methods used include: the telephone, the radio, the local press, printed matter, and on occasion the television. In addition courses run locally are also needed for psychological reasons. The preparation of the courses together with the use of these teaching methods would be organized and prepared by a working group in cooperation with the existing staff.

DURATION: The project will run for an experimental period of three months.

COST: The cost of the project will depend on the cooperation of other services.

In April 1985, in cooperation with the AEC we started to broadcast programmes for illiterates on the local radio. The
first one went out on the 12th of April and was repeated several times; at the same time I designed a poster about illiteracy (APPENDIX 21) and used several spaces in the local newspapers for advertising the campaign. At this point we were trying to tackle the basic problem of how to make contact with illiterates both in Tripolis and the county as a whole.

It must be pointed out that the members of the AEC had withdrawn from the project due to other commitments. It seemed to me that initially the best place to begin the campaign was in the villages with a series of public meetings which would lead to personal contact, as public meetings with the locals was out of the question. The novelty of a public meeting plus the promise of a change in life style made the village setting a far more positive choice than the town.

As a result I began by visiting two villages where I was prepared to talk about Adult Education and illiteracy, the results of these meetings were unexpected. People did ask for courses to be set up, but not a word was mentioned about illiteracy, as if the problem did not exist. These meetings will be dealt with in detail later in the Chapter.

The impression left by these meetings to confirm the view that the problem of establishing contact with illiterates is a very complex one and many new avenues need to be explored. Originally, I hoped that a solution might be to first involve such people in general discussions on topics such as "the relationship between parents and children", or "between the 2 sexes", but this too proved to be a major step.

The problem of illiteracy is ironically that he or she is
unable to admit that they are illiterate as such a confession would categorize them as a second class citizen: their whole identity and position in the community is involved and they feel that being illiterate marks them out as an oddity. Thus they reject the label of illiterate and with it their chances of changing it.

The only way to approach illiterates is therefore to see them as parents, grandparents or farmers for example, as individuals within society.

Given these considerations it is clear that in order to minimize the guilt of illiteracy to see themselves as part of the community in order to be able to deal with their needs a much more complex and long term strategy is needed: this was impossible at this stage of the campaign.

The reasons for the failure of the illiteracy campaign in Arcadia should be taken into consideration when initiating further efforts to tackle illiteracy, bearing in mind that the vital need is to obliterate the stigma attached to the label "illiterate", and see people as individuals, part of a community.

THE FIRST QUESTIONNAIRE SURVEY

At the beginning of stage two, running parallel with the illiteracy campaign a questionnaire was sent to the Local Authorities in Arcadia asking for their estimate of the numbers of illiterates and their basic attitudes, and how the community and villages leaders in general regarded this issue (APPENDIX 22).
The questionnaire was the only way to make contact with the local authorities since there are so many communities, villages and towns within the county. The remoteness and distances often create problems of communication common not only to Arcadia but to the whole of Greece.

Of the 245 communities, villages and towns in Arcadia:
57 have less than 100 inhabitants
79 have less than 200
38 have less than 300
25 have less than 400
13 have less than 500
9 have less than 600
6 have less than 700
5 have less than 800
3 have less than 900
2 have less than 1,000
4 have less than 1,200
2 have less than 2,500
1 has 4,875
1 has 3,557
1 has 21,337

As a result the 245 local councils received the questionnaire on the 5th of April asking them not only for statistics but also for possible solutions and suggestions.

Over the next few weeks seventeen completed questionnaire were received. This was a measure of local interest in Adult Education. The discrepancies that emerged between the official
numbers of illiterates and the council figures were striking: one
council gave figure of 20 illiterates whereas the official figure
is 94 out of 180 inhabitants. Another gave 55 as opposed to the
official 103 out of 225 and a third council stated 10 whereas the
official figure is 55 out of 100.

On closer examination it emerged that only three of the
seventeen completed questionnaires had been treated with any
degree of seriousness. These three put forward proposals that a
meeting should be held in the future to further their suggestions
on how they thought the Adult Education Service could work in
their area.

The remaining fourteen councils rejected the idea of trying to
run a literacy campaign as unworkable, and further were totally
negative on their response to all the other suggestions put
forward in the questionnaire.

The overall impression given by the survey is the negative
nature of the councils to Adult Education in their area and this
leads to the conclusion that the whole problem of education and
illiteracy would have to be tackled in a more systematic indeed
diplomatic way. This was confirmed by the few public meetings
that did take place.

PROMOTING ADULT EDUCATION IN THE VILLAGES IN ARCADIA

The two main reasons for going to public meetings in the
villages in Arcadia were as follows: firstly to make personal
contact with people so as to tell them about Adult Education and
secondly those who were illiterate to take part in the
illiteracy campaign.

Such visits often had an element of surprise. One never knew if the reception on the part of the villagers would be friendly or not, as they had the wrong impression of Adult Education and the way it worked. Arcadia is politically conservative and so any official initiative made after 1982 was regarded as socialist propaganda.

The majority of those who attended, even though the numbers were often low, were men, young adults or children. The reactions to the mention of illiteracy were always on the same lines: if it was ever admitted that there were illiterates in the village people stressed that they were only the old and so courses were not needed.

The following example sums up a typical reaction to our arrival in villages often provoked. Firstly the locals in the 'cafe' tried to discourage us from even starting to discuss the problem of education, dismissing our visit as propaganda. As more people gathered and the argument became more animated, some people decided they would like to hear what we had to say especially when we proposed a free open discussion. The church bells summoned the village and about 60 people gathered in the village school and although many of the older people were simply there for the pure joy of arguing, about 20 of the young adults declared an interest in enrolling for the courses in music, typing and English language. It was their first encounter with adult education and so opened new perspectives for them.

This pattern proved typical throughout the villages, with young adults emerging as the most enthusiastic, and the women opting
only for dress making and sewing courses. Thus the public meetings had considerable success.

**THE ENGLISH LANGUAGE COURSES IN THE PROVINCE**

Valtesiniko, with a population of 1,500 approximately, is the highest village in Southern Greece at an altitude of 1,300 m., it is 60 km. from Tripolis.

The public meeting held there led to a united and insistent demand for a teacher of English even if they, the villagers, had to pay the salary. The English school in Valtesiniko is a three storey house renovated through the generosity of a returning Greek emigrant, and although the school is housed in a building with the most modern facilities and equipment available in any provincial school - a library, tape recorders, audio cassette tapes of English courses, modern desks and well designed class rooms –, it is unable to function due to an absence of staff.

Two weeks later I started the English courses with about 100 children, this in itself shows the flexibility of so called Adult Education; it can cater for a wide spectrum of educational needs, and the demand for it was clear cut. These courses continued throughout the time I was director of the AEC until the end of the case study in March 1986. Language ability not age dictated the five groups ranging in age from seven to seventeen.

The second place, 40 km. from Tripolis where English lessons were started was in a village which although well provided for in terms of facilities, lacked a teacher of English. Many of the emigrants returning from the USA and Canada had paid for the
changes in the village and it was their children who often spoke mainly English, who desperately needed a teacher. Greek language classes were provided of course in the local state school which they attended.

The result of several public meetings was the start of English classes involving 50 children divided into four groups. These classes too continued throughout the period of the case study.

All these villages had the same educational problem in common: low salaries did not encourage teachers to go to places so remote from town. As the demand for language teachers grew, I begun the difficult task of trying to locate teachers willing to teach in the more remote villages, despite the problems already mentioned.

Sadly many places in Arcadia were unable to have access to language courses due to a lack of teachers. The only solution was to find a private school but this was a minority one and most children, as is the case with many other subjects, will remain deprived of the chance to learn.

**THE WOMEN'S GROUP IN THE AEC IN TRIPOLIS**

The women's group in Tripolis was formed from an existing dress making course composed of women aged 18 to 32, some married with families who had asked for a weekly discussion group following a series of talks we had had on different topics at the request of a member of the Council of Adult Education.

With a brief stop when I took over the AEC in Tripolis, these weekly group discussions lasted until the end of the Case study and my departure from Tripolis. The topics varied widely; they were chosen by the women themselves and ranged from politics to
personal relationships, family matters and home economy and stimulated lively discussions.

THE ADULT EDUCATION CENTRE IN TRIPOLIS

Becoming director of the AEC in Tripolis meant that I had to concentrate my efforts more on the organization and expansion of courses in the town than out in the villages. There was also a time factor as the setting up of new courses and the reorganization process demand concentration and time; but as I could find no one to replace me teaching the English courses I continued to go out to the villages as well. Thus the case study in the third stage took on wider dimensions as the work changed perspective.

My first impression of the AEC was one of disappointment as it appeared to be functioning in a very limited way. The reasons for this appeared to be the following:

a. The apparent lack of commitment on the part of the previous director.

b. No real involvement with the community.

c. Courses which were largely directed at women and restricted to dress making.

Having studied the existing services offered by the AEC, I made up my mind to increase not only the number of courses, but the level and quality and to ensure that the AEC played a role in the life of the community by adapting it to meet the educational needs of the local people. It was important that the AEC should be seen as relevant to the needs of the community, and as such
its image should be less formal and detached and more dynamic and involved actively as a centre for the day to day life of the community.

Not only did the educational services need updating and reforming, but also the whole attitude of those involved in the work of the Centre: such changes are not always popular with everyone and the price paid can be high.

THE EXISTING COURSES AT THE AEC

Up until October 1985 the AEC in Tripolis comprised of 72 students enrolled on 8 courses. The overall picture of AEC's (FIGURE 4) throughout Greece is a homogeneous one, with the main impression being that of home craft centres specializing in dress making. Courage would be needed to change such an image and make a positive set forward in the positive and quality based educational services.

The reputation of the AEC in Tripolis rested on the following subjects: machine embroidery, dress making, typing, painting, music and copper plating. There were 2 dress making courses and 2 copper plating and the majority of the course members overall were women aged 15 to 60.

Table 9

COURSES AND STUDENTS IN THE AEC UNTIL OCTOBER 1985

<table>
<thead>
<tr>
<th>Course</th>
<th>Group</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Typing</td>
<td>A</td>
<td>15</td>
</tr>
<tr>
<td>Dress making</td>
<td>A</td>
<td>12</td>
</tr>
</tbody>
</table>
The fact that almost all the students were women, naturally created the impression in the population as a whole that Adult Education was reserved for women and young adults. Neither the government nation wide, nor the AEC's locally have made any attempt to promote Adult Education or to explain it's aims, it's raison d'etre or what it can offer in terms of education.

It will take time to change the image of Adult Education and a far reaching and intensive publicity campaign would be needed.

**DIRECTING THE AEC IN TRIPOLIS**

Since the limited literacy campaign had failed to make an impact in Arcadia, I decided to concentrate on the AEC and its development. In addition since the County Committee of Adult Education and the Council of Adult Education in Tripolis itself showed no apparent in the rest in the whole project, it would have been virtually impossible to carry on single handed with such a far reaching important and complicate campaign.

A further plan I had submitted to the Prefect concerning the involvement of those of the 'third age' in community life had been rejected as not of sufficient importance (APPENDIX 39).
Thus the functioning of the AEC became my major preoccupation, whilst continuing with the courses in outlying villages. Apart from the every day running of courses I aimed to achieve two interrelated goals: to attract a complete cross section of the community to the Centre which would mean making the Centre an attractive place to come to. It was after all their Centre and this should be made clear to them: as a result of making the Centre reflect the needs and demands of the local people it would automatically mean changing to a different approach to adult learning both more welcoming and creative.

The AEC in Tripolis should become a multi-purpose centre which would benefit all members of the community, individuals or groups, a place where school children would be able to participate in adult classes and adults learn side by side with children.

In fact the AEC should continue to appeal to specific groups of adults as before, but widen it's perspectives as a wide ranging community centre open to all: young adults, school children, soldiers, students of the Teachers Training College, the 'third age', gipsies, prisoners, people from the mental hospital and others.

To do this it should call on the skills knowledge and resources available locally, not necessarily only qualified teachers, but those with something to share for the mutual benefit of the community in the broad field of education.

THE POSTERS

Some local Adult Education services in different parts of the
world might have solved the problem of publicizing their courses, but this is not the case in the Greek Adult Education service. In Tripolis there had never ever been any attempt to publicize the activities of the AEC, and people only discovered the existence of courses by visiting the Centre personally or by word of mouth. It must be clearly stated that AE is still in its infancy: and as a service provided by the state which has only been functioning for the past six years its reputation is still almost non existent, and at the very least, a negative one.

At this stage of its development the AEC must be responsible for establishing its service reputation and publicizing its facilities whilst correcting its rather negative image with active and positive tactics.

For these reasons I made up my mind to conduct a poster campaign promoting the new courses at the AEC using drawings done by various people to create eye catching posters which would both inform and attract. The posters were used to for telling people of any new policies or facilities available, as for example, the addition of the library at the AEC. (APPENDIX 24).

Since the local newspapers had a very low circulation, the only way to make people aware of the existence of the courses was the posters and so they played a role liaising between student and Centre. (APPENDICES 25, 26, 27, 29, 30, 32). With the exception of the poster for the painting exhibition they are my own designs.
THE LIBRARY

The library facilities in Tripolis were almost non existent. The public library contained an aging stock of books, rarely updated and the library at the Teachers Training College was so bad that the students ignored it.

A request for funds to start a small library at the AEC was granted and with the cooperation of the local bookshop books were selected which it was hoped would appeal to the taste of the local people. After a poster campaign people began to use this library situated in the main corridor of the AEC itself, and within a few weeks an average of 4 books a day was borrowed. It must be stressed that the fact that the Adult Education Office supplied monthly sums for the purchase of new books this was kept secret from the County Committee of Adult Education lest they reject the whole idea of a library in the AEC.

THE NEW COURSES AT THE AEC

During the period October 1985 to March 1986 many new and varying courses set up at the AEC in Tripolis. They will be classified into two separate groups during this study: the first consisting of the courses I conducted personally, and the second those offered and taught by other tutors.

The first group of courses were as follows:

English language courses in Tripolis, a photography course, a pantomime - puppet theatre course, the self analysis group, the ecology - environment - community group, the AEC course for adult teachers, and the teachers' re-training course which took place at the Teacher Training College.
The second group of new courses included the following:

Typing (two groups), Music (one group), English language (three groups), Italian language (two groups), French language (two groups), Preventative medicine and healthy eating, theatrical movement, psychoanalysis and group therapy.

Concurrent with the above courses three different groups of tutors helped to involve many hundreds of people in a special pioneer scheme which was being tried out for the first time in the country. This scheme concentrated on three groups of people offering 3 special educational schemes. The first group was made up of people specialized in working with disable children of whom there was currently a group involved in an experimental course at the local Teachers Training College. The second group included experienced adult education teachers who worked in the mental hospital on several creative projects including a theatrical group. The third group could offer instruction in skiing and mountaineering open to all the children from schools in Tripolis and the surrounding villages. This course functioned of course only during the winter months, but attracted some 2,000 school children (APPENDICES 32, 36).

TEACHING METHODS AND THE NEW COURSES

The scope and range of the new courses offered at the AEC in Tripolis changed the whole image of Adult Education. The way these courses were taught demanded that the students adapt to a new way of learning and this is a complex matter, especially for those used to traditional patterns of teaching when the student
simply listens as the teacher talks.

Different teaching methods were needed in order to adapt the courses to the varied educational backgrounds of the students and the wide age range involved. I took great care and put in careful planning in the way the courses were presented trying to respond to the specific needs of each student.

A wide range of people aged 13 to 40 attended the English courses: they included school children and students, housewives, teachers and manual workers, salesmen, civil servants, farmers and shop assistants. Communication was the keystone of the teaching method used and thus involved participation in class discussion on the part of the students who were encouraged to increase their language skills by using them in conversation.

When using this teaching procedure Jarvis (1983) suggests that "the teacher has a carefully prepared sequence of questions that are directed towards the end of drawing from the learners the knowledge that they have implicitly but which they may not have articulated, crystallized or related to a wider theoretical perspective".

With the exception of the course at the Teacher Training College, all the other new courses in the AEC followed the same basic pattern: the exchange of ideas, group work when students and teachers all cooperated, and an element of individual private study.

The procedures used in the courses involving teachers returning for re-training were essentially based on lectures on a specific topic followed by group discussion. Provocative and controversial topics were introduced to stimulate more lively
discussion and to hold the continuing interest of the group as a whole.

THE ENGLISH LANGUAGE COURSES AT THE AEC

November 1985 saw the first language courses to be taught by the Adult Education Service in Tripolis. The poster (APPENDIX 27) attracted people's attention to the courses and some 130 students soon enrolled of varying ages and backgrounds whose only common factor was a desire to learn.

Four groups were formed: two for beginners, one for those with a limited knowledge and the last group for students at an advanced level. By March 1986 no one had dropped out which must reflect the success of the courses.

The fact that an initiative had been taken in undertaking the teaching of language courses at the AEC in Tripolis had considerable political significance not only for the fact that it changed the impression people had of Adult Education, but also underlined the educational role the AEC should play and which had been missing until now.

Socially the new courses brought influx of different people the Centre and so the whole atmosphere changed: thus the language courses were responsible for initiating the changing reputation of the Adult Education in the community.

THE PHOTOGRAPHY AND PUPPET THEATRE COURSES

These two courses were set up during the last months of my time at the AEC. The groups functioned as a team and the 18 people
involved in these two groups did have the chance to do the ground work but not sadly to achieve any concrete results.

THE SELF ANALYSIS GROUP

The idea for a self analysis group arose following requests for courses on subjects related to sociology and psychology. The eight students needed to form the core of such a class enrolled for the proposed self analysis group and it ran for six months using discussion as the basic method.

The students themselves chose the topic to be discussed in detail the following week and there was lively participation from the university students and workers who made up the group, and who functioned well as a team as they formed closer relationships and greater understanding of each others' views.

THE ECOLOGY - ENVIRONMENT - COMMUNITY GROUP

This was the only political group in the AEC started in December 1985, and the only one whose fifteen members included people from all parts of Arcadia. Theoretical discussions on various aspects of ecology and its role in the community took up the initial meetings. But this particular group had the chance to become a force in local politics due to the relevance of ecology to the local community and their interest in it, but this raised a legal problem as it is against the law for a political grouping to the part of a government body such as Adult Education.

Thus it was decided that the group would no longer meet in the AEC from the moment it presented its first manifesto at a public political gathering.
The first stage would be to organize a press conference and the second to hold a political conference to discuss the problems facing not only Tripolis, but Arcadia as a whole. Both these events were scheduled to take place in the second half of 1986.

**THE SEMINARS OF THE AEC TEACHERS**

The teachers at the Adult Education Centre in Tripolis were not qualified teachers. They were people trained in their own specific subject and some of them had long time experience. They had never met each other before on a friendly informal basis to talk and exchange opinions on problems which faced them when teaching course at the AEC.

The aim of these seminars was not purely educational; the lack of communication between the teachers and the ignorance of each others subjects, methods and teaching problems provided the motives for beginning these seminars which were held 3 times a month.

As director of the AEC I had the opportunity to listen to their points of view about the running of the centre and at the same time to give general guidelines on teaching and learning methods and approaches.

**THE TEACHERS' COURSES AT THE TEACHER TRAINING COLLEGE**

The course for teachers who were re-training at the Teacher Training College lasted for three months from October 1985 to December 1985 and was attended by about 30 primary school teachers, aged 30 to 50, on a sabbatical year updating their
educational expertise. They came from three different Prefectures in Southern Greece.

The format of the lectures was as follows: a short talk on a introduced pre-selected topic with the aim of leading into group discussion and close analysis. At this stage of the discussion I was careful to try and involve the more reticent group members and so avoid the common pitfall of all discussion groups when the more confident and opinionated members always dominate.

The choice of controversial and provocative topics was also a means of stimulating the less forthcoming members of the group to participate. Such topics as the role of the teacher in the community, sexism in education and language, and alternative methods of teaching music, politics and education.

As a result of the discussions held at the Teacher Training College particularly those concerning the potential role of Adult Education in the community, several of the teachers showed their genuine interest by enrolling for painting and language courses at the Adult Education Centre.

OTHER EVENTS AT THE AEC

A series of events was held between October 1985 and March 1986 aimed at creating a closer bond between the community and the AEC and at changing attitudes towards Adult Education. These events stressed the fact that the AEC is not just an institute of education on a local level, but a cultural centre which should be the focus of the cultural and intellectual life of the whole area.
Physical changes were made to the AE building in Tripolis as part of the programme of growth and change. A disused room doubled as exhibition gallery and class room, the old staff room was transformed into an additional class room and the staff were housed in a new room.

In March 1986 a large common room was ready for the students, staff and local people to use as a meeting place. The later could be used as a bar which was a further attraction although the Council of Adult Education in Tripolis did not consider such facilities as relevant to Adult Education.

Concurrently to the developments mentioned above two painting exhibitions were organized in the Centre and they attracted hundreds of visitors, both adults and children, from all over the region for several days. The first was of old photographs from a village in Arcadia (APPENDIX 29) and the second consisted of the work produced by the teachers and students involved in the painting classes. (APPENDIX 41).

Additional events included an open seminar on mountaineering, a most unusual topic (APPENDIX 32), and in February 1982 a 2 day Conference organized by the AEC on the subject of Adult Education and the Local Authorities, brought speakers from all over the country as well as local councils from Arcadia (APPENDIX 31).

At this conference many topics were covered, not only on the theoretical matters related to Local Authorities, but also more practical and relevant problems were dealt with by specialists who gave practical and specific suggestions on matters related to
Arcadia and its environment. The National radio station covered this last event.

AN ATTEMPT TO ESTABLISH TWO LOCAL MUSEUMS

The archaeological remains to be found in Arcadia span centuries of history, thus the area contains ancient either cities and theatres, early Christian churches and monasteries and medieval towns and fortresses: yet only museum to be found in Arcadia is housed in Tripolis and offers little to either local people or tourists.

Bearing this in mind, when I discovered the wealth of treasures from the past existing in the medieval village of Valtesiniko, where the first Adult Education language courses had been started, I put forward a proposal to the local village council about the establishing of a local museum to display the artifacts and works of art recording their past.

These included the wood carvings for which the village is famous and even an chemist shop preserved as it was 100 years ago, as well as churches and houses which simply needed renovation. Although the local council appreciated the possible tourist attraction of such an idea they felt the responsibility for funding and carrying out such a project was beyond their means. However difficult such an undertaking, it would, with help from government, local authorities and even specific individual benefactors, such as returning emigrant Greeks be possible to achieve. Sadly the project collapsed and it is obvious it will be a long time before such a museum exists.

A further proposal made in February 1986 for the setting up of
a museum failed too from lack of interest on the part of local council and a failure to appreciate the value and relevance of such institutions. For example, the idea of a folklore museum in Tripolis failed even through an existing collection of Arcadian artifacts was offered complete to the town of Tripolis.

This private collection owned and housed by a certain lady in Athens contained among other objects d'art, local costumes and pictures from Arcadia. The only condition laid down by the owner of this private collection was that it should be housed in a renovated house in Tripolis yet the County Committee of Adult Education and the Council of Adult Education showed no interest in my proposal and it was decided to drop it due to total lack of cooperation and interest.

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THE SECOND QUESTIONNAIRE SURVEY

In January 1986 I designed a new questionnaire aimed at contacting as many local people as possible to discover their views regarding Adult Education in Tripolis. Some 20 high school students were taught how to carry out the survey and deal with the interviews. From the questionnaire containing 14 questions and completed by 270 people, there emerged an overall picture of how people viewed Adult Education and how well informed they were about it in general (APPENDIX 37).

Of the 270 people who completed the questionnaire, 58 were housewives, 4 manual workers, 5 farmers, 25 schoolchildren, 21 university students, 62 clerks, 35 professionals, 4 artists, 24 unemployed, 27 shop owners and 4 pensioners.
55 had attended primary school, 69 gymnasium (lower secondary school), 89 lyceum (upper secondary school), 38 technical middle schools, and 19 university.

The replies to the question about how many books they read in a year were as follows: 32 read 10 books a year, 54 read 3 to 10, 65 read 3, and 117 never read at all.

The next questions related to Adult Education:

1. If you found a suitable educational institute, would you enrol for a course?

   YES 228
   NO 38

2. Have you ever heard of the County Committee of Adult Education?

   YES 219
   NO 53

3. Have you ever heard of Adult Education?

   YES 221
   NO 49

4. If YES, are you aware that Adult Education offers different courses free of charge?

   YES 224
   NO 46

5. Do you know what the County Committee of Adult Education is? (In Greek Adult Education is rather known as CCAE)

   YES 213
   NO 57

6. If you did know about Adult Education and its work, do you consider it to be of help to the community?

   YES 250
   NO 20

7. Do you think that Adult Education is part of the propaganda
machine of a particular political party?

YES 53       NO 217

8. Do you think it is the propaganda machine of any other organization?

YES 37       NO 233

9. If you have heard of Adult Education, why did you not wish to enrol for a course? (the variety of answers stems from the fact that no categories were given, each interviewee found his/her own category).

I have 29
No time 116
I have done so in the past 26
Not interest 24
I did not know it existed 11
Family problems 4
Do not know 43

10. Do you think that Adult Education in Tripolis serves any purpose?

YES 255       NO 15

11. Do you know that Adult Education is a Public Service and belongs to the Ministry of Culture and Science?

YES 215       NO 55

12. If you were to enrol NOW for an AE course, which one would it be?

There was a wide range of courses selected, some practical
skills, some theoretical ones including some involving group participation some listening to lectures: for example, car maintenance, typing, languages, music, theatre, dance, medicine, mathematics, painting, photography, general education, psychology, religious studies, sociology, home decorating, child psychology, economics, computer studies, chess, political science, poetry, family related questions.

The overall picture that emerged from answers to the questionnaire, shows that few people were unaware of the existence of Adult Education and the services it offered, whilst there were those who thought it to be part of some propaganda machine and even some who considered it to be of no service to the community at all.

Although attitudes may have changed very recently, it emerges very clearly from the survey that much still remain to be done to inform people about the role and advantages of Adult Education to the community as a whole.

THE FINAL INTERVIEWS IN CASE STUDY TWO

At the end of Case Study Two (February 1986) I interviewed the Prefect of Arcadia (APPENDIX 33.), and the Director of the Teacher Training College in Tripolis (APPENDIX 34.) in order to get a general overall impression on the work of Adult Education in the community as a whole and to find out how they viewed the role of the AEC.

Several months after the completion of Case Study Two in the summer of 1986 a second interview was conducted with the
instructor for mountaineering and skiing in order to record his impression of the way the AEC was working at that time (APPENDIX 36).

Mr. Niotis, the Prefect, underlined the time factor which he felt had limited the AE project: "I think" he said "that we must look on the programme at the AEC as a pilot project as there was very little time available for it. But I do believe we could achieve some very positive results if you stayed on another year as this would define the shape and character of our AEC more clearly" (APPENDIX 33).

As to the role of the AEC, Mr. Niotis concluded by saying: "in my opinion your work in Tripolis proved the following points: firstly that it is not enough just to have aims. One must have character, determination and certain standards in order to create the right background and conditions in which to carry out these aims" (APPENDIX 33).

Mr. Haralabopoulos, Director of the Teacher Training College in his interview analysed the TTC's role within the community and its level of involvement in local affairs. He went on to discuss the need for special training for AE tutors, something which is not existent. Talking about the AEC and the role it should play, Mr. Haralabopoulos pointed out that: "the success of an AEC does not depend on how many courses it runs: it's success lies in the way such courses are organized. In my opinion the results of the lectures reflect their organization; this in it's turn depends on the director and the tutors" (APPENDIX 34).

The purpose of the interview with Mr. Sotirakis in August 1986 was to discover his point of view on the way the AEC in Tripolis
had been working since the end of Case Study Two (APPENDIX 36).

He made the point that the emphasis on a more personal approach to AE, which the Centre has stressed, had shocked many local people. Certain innovations in the Centre's activities took people by surprise; as an example of one initiative taken he quoted the following example: "the exhibition of painting held in the AEC in Tripolis was something people had never experienced before". He summed up his comment with the conclusion that: "Adult Education in Tripolis has lost its personality and became impersonal again" (APPENDIX 36).

PROPOSALS FOR THE FUTURE AND GENERAL OUTLOOK

Case Study Two in Arcadia lasted 12 months; almost 6 of these spent at the AEC in Tripolis, when the Centre was run along radically different lines with an approach to education that had nor previously been used in that area.

The results of this new approach to Adult Education are described in the study and as the Prefect of Arcadia pointed out, a second year working on similar lines would have led to a very different outcome in the educational field at the AEC. Indeed changes were already very noticeable after only 6 months but the long term development of Adult Education in Tripolis would demand a much longer commitment, far in excess of 6 months.

The development of Adult Education cannot be separated from the overall development of the community as a whole; the two are interlinked and the relationship between the two plays a crucial role in the way AE is first defined then developed. Such a
relationship is not created by the number or quality of courses, but by undertaking broader and more far reaching educational projects relevant to the community as a whole.

Six months is far too short a time to establish and build up such links between AE and the local people. Bearing this fact in mind I drew up a plan with detailed suggestions as to how the AEC could consolidate its new approach and broaden and strengthen its role as a force in the community. These suggestions which are listed below were handed to the Prefect of Arcadia just prior to the completion of the case study.

It was proposed that:

1. A monthly magazine be published listing the courses being run and the opportunities on offer at the AEC's throughout Arcadia.

2. A play area be built at the AEC where parents could safely leave their children in a well equipped and safe environment, while they attended course. This play ground would be available all day to all local people who wished to use it not only the AEC's students.

3. An information bureau, along the lines of the Citizens Advice Bureau should be set up to provide any help or advice needed.

4. A tourist bureau both promoting tourism in Arcadia and working in conjunction with a network of bureau throughout the county would be set up providing in addition all information relevant to tourists and visitors.

5. A brochure or leaflet should be made for tourists telling them all the relevant information on places of interest in
Arcadia. In this way many places until now undiscovered by visitors as a whole, could be promoted both locally and nationally. These include: churches, monasteries, ancient theatres, historical villages, caves of archaeological interest; in addition the facilities for camping and mountaineering could be listed as well as places of outstanding natural beauty.

6. Improvements could be made to the library at the AEC by the addition of a new section with video tapes and audio cassette tapes; a publicity should be conducted to inform the general public about the library and the services it offered.

7. An exhibition of books should be mounted with the cooperation of the local bookshops.

8. A new course should be offered at the AEC in wood carving, thus helping to maintain a skill long practiced in the area plus a more specialized course on wood carving in churches.

9. The task of creating a folklore museum in Tripolis should be begun (see section: AN ATTEMPT TO ESTABLISH TWO LOCAL MUSEUMS), plus the setting up of other local museums of special interest in the villages.

10. A regular programme on the local radio about Adult Education.

11. The creation of a childrens' library in Tripolis with the cooperation of local bookshops and other publishing houses throughout the country.

12. The formation of a collection of old photographs of Tripolis and Arcadia with the aim of putting together a local history in pictures; at the same time local amateur photographers
could be encouraged to put an exhibition based on subjects of local interest.

13. The AEC should offer a variety of sporting programmes for all ages, to be organized in the existing local swimming pool and stadium.

14. A specialist course on all aspects of cycling should be offered at the AEC, particularly as the bicycle is widely used locally in Tripolis.

15. Two groups should be formed to explore and teach computer technology and the making of videos, the latter could be used in conjunction with the local tourist information service and so have an immediate and highly relevant role.

16. A project for the 'third age' and the integration of this group into community life (APPENDIX 39).

17. Special courses in the Greek language for foreigners living in this area, and also for second generation Greeks who return home from abroad.

18. A programme on the local radio for those who are involved in tourism and who need relevant and specific training, as well as, general information covering all aspects of this particular subject.

19. Well informed speakers from the AE service should visit local schools to inform the pupils of the aims and facilities of Adult Education.

20. A pilot project on 'educational tourism' which would involve people from Greece and abroad who want to spend their holiday in the area, either by the sea or in the mountains, and who would like to have an educational element in their holiday
programme.

It must be added in this point that sadly there was no effort made to implement any of the above suggestions either in Tripolis or Arcadia as a whole. For such ideas the work total commitment and involvement would be vital on the part not only of the AEC, but also from other local organizations. Basically what is needed is a change of attitude on the part of both individuals and institutions vis a vis Adult Education if ever any real progress or change is to come about on a permanent basis.

SUMMARY

Case Study Two, which started in Athens and which carried out in Arcadia and Tripolis, lasted from October 1984 to March 1986. This study which focused on the role and function of the Adult Education Centre in Tripolis produced some very interesting facts about the working of AE in a small town in Southern Greece.

Although time was short and it was impossible to develop AE full potential, certain projects did materialize which served to underline the vast range of possibilities which a well run Adult Education System could undertake successfully.

The difficulties which emerged in the course of the Case Study were those facing a provincial town, and quite unlike those which would arise in a large urban area.

To judge the overall effects of the changes in approach and policies that had taken place during the Case Study from March 1985 to March 1986 one cannot just take into consideration numbers of students or courses.
The real effect that so radical a change in outlook had on the community was reflected in the informal interview held with the Prefect when he stressed his belief that the AEC had played a significant role and such changes had left a lasting impression in the community as a whole.
CHAPTER SEVEN

CONCLUSION

AND

CONCRETE PROPOSALS FOR

A CHANGE APPROACH TO

ADULT EDUCATION

INTRODUCTION

The thesis proposes, using the concrete examples of case studies, to put forward models for community based education programmes in both Kassel and Tripolis, two apparently disparate communities, geographically and socially. Both models to a certain extent suffered the same fate, since they were faced not only with educational resistance but also resistance from the community structures themselves, from the human factor.

When I made my initial decision to carry out two case studies it would have been impossible to predict the difficulties and indeed even the occasional impasse I would face. The obstacles I encountered in fact defined the final ways the case studies
could be carried out and in practice as a result of this decision the overall shape emerged. Naturally the difficulties encountered varied from case study to case study but overall they had certain elements in common.

Another factor which determined the way the two case studies developed and indeed the thesis as a whole, was the continuing lack of a relevant bibliography in Greece. There is a complete absence of information on specific topics such as, 'open learning systems' or 'distance teaching and learning', and indeed on adult education as a whole. Adult Education, which remains an unknown quantity to a large section of the Greek population, is still searching for a theoretical identity.

One would assume, when seeking to become involved in an immigrant community in West Germany or in a semi-urban one in Southern Greece that the members of such communities would be at the very least aware of their own special needs and the disadvantages they face in society as a whole. One might even go so far as to assume that the local people would have made concrete demands for the development and improvement of their own community for their own personal benefit. But such an assumption is far from the truth as will be discovered on detailed examination of the completed Case Studies.

CONCLUSION AND SUGGESTIONS DRAWN FROM CASE STUDY ONE

The main objectives of Case Study One were the exploration and the implementation of specific, selected elements of Open Learning Systems within the Greek community in West Germany. The first case study played an important role too in the planning
and implementation of Case Study Two. Without having any previous experience in Adult Education and Open Learning Systems as a whole, it gave me a first tool to organise and develop the second Case Study.

This involved establishing contact with the members of the community and discovering both their life style and general attitudes to society and as a result of such knowledge designing a specific project to fulfil their educational needs.

In the letter sent to the members of the community (APPENDIX 5) I suggested subjects which might be taught. Although these covered a large range of topics, the demand for two particular subjects, English language and Greek language was overwhelming. The English language courses held in two groups followed an experimental pattern and these produced some very interesting results. The Greek language course had a different fate than the English one; after three months the students themselves decided to bring the course to an end.

The students on the Greek course faced a series of psychological problems concerning their fellow community members and these prevented them from completing the course. Other community members regarded those following the language course with irony and so gradually they lost any desire to learn; soon they came to the conclusion that it was the course itself that had nothing to offer them. Another factor for their decision to end the course was the lack of concrete and visible results as the course progressed. There efforts had no apparent feedback and it would take time to register any real progress. At this
stage, as a tutor my reassurances as their tutor that in the long run they would achieve results served no purpose, and they were not prepared to face disappointment and disillusionment so they came to the conclusion that the course should be terminated.

Group "A", consisting of six young adults, who had already been studying English for several years, began the English course which was to run for six months using traditional face to face teaching methods.

Four months later another group ("B") was formed with three adults who had no previous knowledge of English: this course ran for three months using teaching methods based on certain elements drawn from Open Learning Systems: telephone, printed materials, face to face, and cassette tapes (APPENDIX 5).

As each teaching period came to an end, I designed a test of 20 questions (APPENDIX 38) so as to assess not only knowledge of English but also the effectiveness of the teaching methods used. The overall results of the test and my personal assessment during the experimental period showed that the students in Group "B" had a better knowledge of English than the students in Group "A". Although these results run contrary to what would be expected, it was a fact that those who never learnt English before had a better knowledge than those who had learnt English for several years. It emerged too that those who had the greater individual responsibilities, such as work, family commitments and limited time, proved that they had learnt more than those who had a more flexible less responsible lifestyle.

There were several reasons for these unexpected results; the main one being the choice of teaching method and the resulting
flexibility in the case of the students in Group "B". Distance teaching methods enabled students to have a swift feedback from their learning activities and continuous contact and interaction with the tutor. Such teaching methods allowed them to continue uninterrupted their usual life style, without causing any disruption either within the family circle or in the work context.

The following comment made during the end of course interview summed up the overall reaction and confirms the above conclusions (APPENDIX 7): "We liked the method you used very much and it worked. We learnt a lot although we didn't have much time". Another member of the group added: "It's a good way of teaching and communicating".

Another reason for the results recorded at the end of the courses was the motivation of the students in Group "B". Although English was a third language for both groups, the students in Group "B" were more motivated to learn than the students in Group "A": a reason for this motivation was the teaching method used with Group "B" which did not force them to spend time studying. Both the telephone tuition and the correspondence materials which were sent by mail, served in fact as a second lesson, or even a private second lesson which helped them to repeat and revise what they had learnt during the face to face class.

The above results of the English language courses which concentrated on Group "B" since the methods used in Group "A" demand no such analysis, run in the Greek community in Kassel, showed that the teaching methods adopted played a very important
role in the learning procedure and in the success of the individual course. Open Learning Systems and adapted elements of distance learning were more effective than the traditional face to face teaching method.

The members of Group "B" who had never studied English before produced better results in 3 months than Group "A" who had been studying English for several years. The OLS used with Group "B" in the Greek community were adapted to their needs and to their every day life and proved to be very effective. Used within the context of a small community, they enabled the students to be flexible and respond to the learning procedure in a way that meant that they dispensed with long hours of private study and right from the start gave them the encouragement of feedback to measure their progress.

The situation in the Greek community in Kassel is obviously not unique one. Every community, not only an immigrant one, faces similar problems. But the conclusion this case study teaches varies considerably from those which can be found in journals and magazines, official statements and statistics.

The members of the Greek community in Kassel have created their own rules and if one wants to come closer to such a community these rules must be understood in order to open the lines of communication. Such rules have a logical basis; they were made to create protective barriers round the community, to give its members a common language and so to form a legal self contained, self sufficient 'society' which could cope with the outside world.

Accepting the fact that every community is, by its very nature,
a conservative 'society' the members of such a community encounter considerable difficulties in adapting it to the demands of society. In many cases an official state system wherever it may be, not only in West Germany as in this case, does not create opportunities for such communities to develop. Thus, the social forces which exist and work within the community face problems of identification, which reflect their lack of educational, social, political and economic development.

In the case of the Greek community in West Germany, people never had the chance to improve their educational possibilities; this in fact relates particularly to the first generation of guest workers. It is an accepted fact that this is true not only for the Greek community in West Germany, other national communities too never take advantage of any of the educational systems available whether it be Adult Education or any other educational institute.

There are many causes for this fact. The case study looks closely at some of these and although it is outside the brief of this thesis, the most important cause of educational neglect in such minority groups is the official state system itself.

It would be no use enumerating a series of proposals for the future development of such communities, if I were to omit the major role played by the state and its educational institutions.

The limitations implied do not apply to the educational institutions themselves, but to the way they are administered and the way they function in practice within the community. Not only in West Germany and Europe, but world wide, Adult Education fails
to concentrate on those who most need it. Official departments of education distance themselves from the social groups which most need their services. For a variety of reasons which are not analyzed here, social groups involving large numbers of people are left outside the system and so remain backward by being excluded from such institutions.

Thus it is necessary for such communities as the Greek community in Kassel to make the effort themselves to come out of isolation and segregation in order to take advantage of any possibilities that state institutions can offer. Such efforts on the part of an excluded community need support and encouragement from external powers such as: the adult education services, the mass media, national and international groups, and indeed all social services which should relate to their specific problems.

Another factor which will define such demands and shape further developments in communities such as the Greek community in Kassel, is the factor of illiteracy. Illiteracy in the widest sense of the word, so-called functional illiteracy, which prevents social groups or national minority communities from making claims on state services and indeed isolates such communities and curtails any possible future development.

It is a sad fact that the numbers of people whether from minority groups or not, who face the problem of illiteracy and all that it entails within society are so high that only a well co-ordinated national campaign could begin to tackle the problem. Both national and international statistics of illiteracy fail to estimate correctly the extent of the problem, indeed such statistics underestimate the size of the problem.
The fact is that the data offered by the statistics (APPENDIX 43) in most cases fails to represent the reality of the problem. At the same time, the meaning illiteracy takes on different interpretations from one part of the world to another, and varies from one social group to another.

The levels of illiteracy make the problem more complex than it at first appears. The type of illiteracy found among many members of the Greek community in Kassel is completely different from that of students in the United States, or even of a British people in different areas of the country. The illiteracy of the Greeks in Kassel prevents them from participating in their society as equals and so is a root cause of their status as second class citizens.

Other kinds of illiteracy as mentioned by Norris (1987): "50 per cent of US students cannot locate Japan on a map, and that just 5 per cent of the nation's teachers have taken a course in global education or a related subject", or by Vulliamy (1987): "in Rochdale, 52 per cent of teenagers and 44 per cent of adults could not understand the instructions on a fire notice, and 44 per cent of teenagers and adults could not understand a basic timetable", do not have much in common with the kind of illiteracy which is found among the Greeks in Kassel.

Taking into consideration these specific facts about the Greek community in Kassel, any proposals made, should bear in mind the specific circumstances and special needs of this particular community. Therefore, three kinds of proposals for immediate action can be recommended which might provide a basis for general
solutions to the problem of educational exclusion.

A. The West German state should create and actively carry out a programme designed specifically for national minority groups and especially for guest workers, to inform, motivate and ensure their participation in local Adult Education Centres, and in any other educational institutions which provide training for adults.

B. The Greek state should support any West German programme designed for the Greek guest workers, and it should set up its own pilot projects for the education and training of the Greeks in West Germany. The Federation of Greek Communities in West Germany, the Greek Orthodox Church, the association of Greek teachers for secondary education in West Germany, have all a vital role to play by supporting and taking part in this project.

The Greek Ministry of Education and the Greek Ministry of Culture could simultaneously support such a project with both staff and teaching materials. It is important to mention here that such proposals have been put forward by several departments involved with Greeks abroad, but no specific project has ever been drawn up.

For the realization of such future projects a system incorporating selected elements of Open Learning Systems could be created and adopted for use in both West Germany and in Greece, covering a wide spectrum of training schemes and general education.

C. The members of the Greek community in Kassel and in other Greek communities, but more especially the community leaders
should insist on the vital need to inform the members of their communities and encourage their involvement in educational and training programmes. At the same time they should liaise with other federal and local minority national groups in order to coordinate and co-operate on projects of mutual interest.

Different previously uninvolved educational institutions should called upon to design new projects or expand already existing ones specifically catering for the needs of the different national groups of guest workers in West Germany.

If any of the above proposals are to come to fruition, the overriding factor must be the human one, the individual member of each community and the demands of their personal and social development.

CONCLUSION AND SUGGESTIONS DRAWN FROM CASE STUDY TWO

The aim of Case Study Two was the global development of Adult Education in the town Tripolis in Southern Greece and the expansion of all the possibilities offered by an Adult Education Centre for the involvement of the local people in a community based educational project. The long duration of Case Study Two, which took one year gave me the chance of forming an overall view of the local structure of society and the different forces which influenced and determined the local and regional educational establishment.

A. THE FIRST PHASE

The initial steps with regard to the second Case Study, which
was carried out in the Southern Greek town of Tripolis, were the defining of objectives and the basic strategy for achieving them. The first concrete step in Case Study Two was to interview leading figures in both Adult Education and Educational Television in Athens in order to discover and define their policies. From these interviews (APPENDICES 1, 2, 3, 19, 20) a clear picture of the background to Greek education emerges.

Thus, there are two facts to be borne in mind when discussing Adult Education in Greece; the first is that the Greek educational system has never played any active role whatsoever in the field of Adult Education; the second is that before any proposal for future alternative developments in this field is considered, the hidden factors behind both the Greek Educational system and Greek society have to be elucidated.

In Greece, as in any country in the world, educational changes depend essentially on political decisions, and such changes can never be detached from the whole spectrum of political, social or economic change within the country. Democracy in Greece is still very new, as political stability only returned in 1974, and so the bureaucracy (Civil Service) and a conservative and centralized administrative system dominates all sectors and aspects of society.

All educational change in Greek history follows major political change which serves to underline the powerful state forces which are at work behind any public administration and which control and indeed engineer and influence any attempts at reform within Greek society and as a result within the Greek educational system. Greek educational history of the last century
is marked by the fact that all attempts at reform made up the strong centralized administration were labelled de facto as revolutionary, atheistic, or 'communist', and hence regarded with suspicion.

This reaction on the part of the public sector created an attitude which was completely hostile to educational reforms. In contrast to the above, when the socialist government took power in 1981, a number of the newly appointed heads of Adult Education found themselves introducing an educational policy based not on a reformist structure, but on a leftist, so-called 'gauchiste' policy which bore little relationship to the realities of Greek society (APPENDIX 20). The Adult Education system is still suffering from the results of these policies.

Educational Television or the non-existent Educational Radio could have played a crucial role in the educational reforms of 1976 and 1983, but they were basically unaffected by any of the changes made.

So-called Educational Television is basically and essentially only Information Television, and although in 1988 radio stations all over Greece underwent enormous changes, the 'education' factor is still unknown.

Adult Education in Greece is only six years old and it needs time to mature. It is still learning its role and still drawing on the experience of other Adult Education systems throughout the world; which initiatives will be taken and how they will proceed will depend very much on the political, social and economic factors which prevail under a given government.
B. THE SECOND PHASE

Tripolis in Southern Greece is a typical Greek semi-urban community reflecting all the elements common to the Greek provinces: it has a relatively high number of immigrants to English speaking countries, and a work force involved in farming, shop keeping and administration of various kinds.

Due to the high rate of illiteracy in the area, a literacy campaign was planned and a questionnaire sent to all the local authorities in the county (prefecture) (APPENDIX 22). Out of the 245 questionnaires distributed only 17 replies were received: the remainder preferred not to get involved in any dialogue or commitment with the Adult Education service. Such a lack of interest and unwillingness any effort to become involved was symptomatic of the overall attitude of the community leaders and indicated the fate of any attempts and co-operation on a wider scale between Adult Education and the community.

Such an attitude on the part of the local authorities put a stop to any progress towards a literacy campaign in the county. Given these attitudes even the answers to the questionnaire were predictable: they maintained that those who are illiterate have no interest in enrolling for any course or taking part in any education campaign.

This action on the part of the local authorities was also proof of the extent of ignorance on the part of local people regarding the opportunities offered by Adult Education to the community as a whole. For this reason the decision was taken to go out to the villages and communities of the area with the aim of making
contact with the local people and so discover their specific needs.

The visits uncovered another aspect of Greek provincial life which is very often ignored by those in charge of Ministries. Either people were very unreceptive to any official approach or they were totally ignorant of the services such as adult education which were on offer. The root of this problem can in part be found in the history of the past decades, and in part in the lack of any attempt on the part of the adult education services to make contact with people in outlying districts and a failure to appreciate the local needs and the realities of everyday life.

The lack of information and publicity is typical of Adult Education in the Greek provinces and an essential part of any future Adult Education policy must be to give a key role to the production and distribution of information on the services provided by the Adult Education Service in each province.

When deciding on educational policy each Adult Education Centre should bear in mind local needs and adapt their policy to suit their particular area.

The situation in the larger towns is largely similar. In October 1985 the Adult Education Centre in Tripolis only had a total of 72 students in all enrolled largely for courses in dress making, typing, machine embroidery, music and copper plating. The vast majority of these students were women and so the local people had the impression that the AEC was essentially a women's Centre.

On becoming director of the AEC, my main preoccupation was to
ensure that the AEC would play a real role in the life of the community. Yet already a plan I had submitted to the Prefect of the county and President of the local Adult Education Committee for the 'Third Age' had been rejected as not of sufficient importance (APPENDIX 39). This shows the extent of the problem to be faced in order to make Adult Education representative of the local community.

The development of the AEC became the major preoccupation and central to the project. The next five months an innovative policy was drawn up aiming at the involvement of the AEC in the community and as a result the number of courses rose from 8 to 30, and the number of students involved from 72 to 2,465. This was a major change in the small conservative town of Tripolis which could not go unnoticed or fail to arouse adverse criticism. The events in Tripolis during these five months did not only affect the educational process, but also the whole structure of society in the area and the personal relationships which dictated the community dynamic.

After a series of innovations people discovered a totally unexpected AEC where a much more friendly environment attracted both young people from the community and teachers from the local Training College. New courses were set up offering courses on topics up until this time unavailable to the local people.

The language courses were initially banned to protect the private interests of the local profit making schools. After putting on some pressure they start to function and some 130 people enrolled and many more expressed interest.
The social gathering at the AEC, the friendly environment and the new activities revealed a more human face to the local people, instead of yet another grey impersonal faceless government institution. In an interview in August 1986 a teacher at the AEC underlined the fact that: "You could always find friends at the AEC; it was not an impersonal place and everyone knew that they would meet their friends there waiting to go to lectures or to talk, to go to a pub or cafe-bar. What really impressed me at that time was the fact that Adult Education was not like school: nobody said: I'll show you and you'll learn" (APPENDIX 36).

But this wide variety of innovations also led to adverse reactions from some people. The same teacher describes the situation in the following words: "I believe there was an intellectual boom, and most people found it hard to accept apart from a few who could see and really understand what was happening", and he continues "What Adult Education did before was purely bureaucratic. They were shocked because they saw Adult Education working better with people who did not know each other before. The puritans and conservatives were upset when they saw friendly meetings and discussions on ecology, psychology and so on" (APPENDIX 36).

Indeed, a number of people reacted to the progressive and fresh way the AEC was running by writing letters to the press, complaining to the local authorities and even spreading personal rumours about those involved in the AEC. But the majority of local people welcomed the initiatives taken by the Centre and showed their satisfaction by taking part in many of the AEC
activities and courses.

Boucouvalas (1982) also stresses the function of the AE Centre in the provinces, particularly in the county of Arcadia: "A particular characteristic of the centres is that each presents what one could call a 'process unit' more than a physical facility. Although some are accommodated in premises identified as 'The Centre', more often the programmes are conducted on a variety of premises such as those of churches, libraries, voluntary associations, local councils, clubs, societies, and in private homes. There appears to be excellent cooperation among organizations and institutions in accommodating classes and in making learning opportunities available. Anyone may attend courses and programmes; all are free of charge" (Boucouvalas M., 1982).

The experience in the Prefecture (County) of Arcadia and my involvement at the AEC in Tripolis enabled me to form a global view of how Adult Education works or rather how it does not work in some cases; thus I could put forward proposals as to how Adult Education should work in order to forge closer links with the community and play a positive and relevant role in its development.

Boucouvalas (1982) also refers to the possibilities for action on the part of Adult Education in the provinces, and to a centralized system of policy and guidance: "A sound philosophical, theoretical and conceptual foundation supports its operational components. A unique feature is its blend of centralization and decentralization: centralized policy and
guidance and decentralized decision-making and autonomy over adult education matters and activities" (Boucouvalas M., 1982).

Before the completion of Case Study Two using my first hand experiences and the success of the activities at the AEC in Tripolis, I drew up a plan making detailed suggestions on topics related to the AEC and its role in the community. By following these proposals the AEC could become a driving force in the community fulfilling the needs of every day life in Tripolis and a focal point of harmonious and positive interaction between Adult Education and the community.

Several of these suggestions could be adopted and implemented by other AEC throughout the country in areas which have similar educational and social structures as the town of Tripolis. The proposals that follow are not in order of priority:

1. A monthly magazine could be published by the AE Service in the prefecture listing courses being run and educational opportunities on offer at the AEC's throughout Arcadia. Such a magazine could also serve as the place to conduct an open dialogue between the local people and Adult Education. It could publish articles concerning Adult Education, events and courses at the AEC, activities which take place in the community and also serve as a link between the AE Service in the prefecture of Arcadia and other parts of Greece.

2. A play area should be built at the AEC where parents could safely leave their children in a well - equipped environment while they are attending courses. At the present AEC in Tripolis there is such a space which could be adapted for this purpose.
The playground could be open all day for the local people and not exclusively for students at the AEC.

3. In the Prefecture of Arcadia there is no equivalent of the 'Citizens Advice Bureau', no information centre to help local people cope with the problems of daily life. Such bureau should be set up to provide any help or advice needed.

4. Arcadia is a developing tourist region in Southern Greece, but has no organized tourist information service. Such a service should be provided promoting tourism in Arcadia itself as well as working in conjunction with a network of bureau throughout the prefecture. This bureau could be set up within the network of the Adult Education Service providing in addition all information relevant to tourists and visitors to the region.

5. Arcadia is an archaeological paradise with a range of sites of historical interest some dating from the Ancient world, others belonging to the Byzantine period such as churches and monasteries and even including the spot where the Greek war for independence started in 1821.

Brochure, leaflets and guide books should be published for tourists telling them all the relevant information on places of interest in the prefecture. This would enable places of interest to the visitor and as yet undiscoverable to be promoted both locally and nationally; thus the many churches, monasteries, ancient towns and theatres as well as local villages of historic interest and prehistoric caves would be open to a wide cross section of
visitors and not just connoisseurs as is now the case. Facilities for camping and mountaineering could be included as well as places of outstanding natural beauty.

6. Improvements could be made to the library of the AEC by the addition of a new section with video tapes and audio cassette tapes. The library of the AEC in Tripolis although very small is the only library in the area where books can be borrowed, and these books cover a wide range of interests. A publicity campaign should be conducted to inform the general public about the library and the services it offers.

7. In the questionnaire conducted in Tripolis in January 1986, 117 people out of 270 stated that they had never read a single book. The reason for this could be traced back to their schooling, family background and upbringing. But the AEC could offer to such people a fresh approach to reading not only through publicity about the library itself, but also by putting on specialist book exhibitions. Many people are not familiar with books and cooperation between Adult Education and the local bookshops could introduce books to a wider reading public.

8. Many places in the prefecture of Arcadia have a long tradition of wood carving and wood work; but the numbers of people involved in apprenticeships for such skills are declining. Courses in such crafts should be offered at the AEC thus helping to keep the skills alive and flourishing: the traditional craft of religious wood carving could be taught as part of the above course.
9. The task of creating a folklore museum in Tripolis should be begun (see section: 'An attempt to establish two local museums' in chapter 6), plus the setting up of other local museums of special interest in the villages.

10. During the first few months of 1988 the regulations controlling the administration and setting up of Radio Stations in Greece have been altered and as a result there has been a mushrooming of local Radio Stations all over the country. Adult Education should seize this opportunity to broadcast regular programmes on the local radio promoting the work of the AEC to the widest possible audience both locally and nationally.

11. The AEC in Tripolis could take the initiative and establish a children's library in the town. The existing small library at the AEC proved very successful and a children's library, a completely new venture for Tripolis would open new horizons for the local young children and establish the habit of reading.

Such a library could easily be housed within the AEC if there were any difficulties finding a suitable building elsewhere. Support for such a venture should come from local bookshops and publishers to make the whole undertaking a co-operative one.

12. A collection of old photographs of Tripolis and Arcadia should made so as to present local history through pictures, whilst encouraging local amateur photographers to put an exhibition based on subjects of local interest. Such a collection would be an attractive way of interesting both visitors and tourists in the past of the town.
13. The AEC should provide a variety of courses on sport for all ages, to be organized in the existing local swimming pool and stadium. These courses should be aimed at attracting older people and encouraging them to take up a new and healthy pursuit.

14. The bicycle is widely used locally both in Tripolis itself and in the surrounding villages as the area is very suitable for cycling. The AEC should take advantage of the existing interest and encourage road safety by offering courses on cycle maintenance and proficiency as well as running courses on ecology and the environment to stimulate both interest and concern.

15. Two groups should be formed, the first to teach computer technology and explore new developments in this field, and the second to be involved with the making of videos: the later could be made immediately relevant to local needs and function as part of an overall regeneration of the town and its services to be led by the AEC, by making videos for the local tourist information service.

16. A specific programme for the 'Third Age' should be undertaken and this group should be integrated into community life as a whole (APPENDIX 39).

17. There are a number of foreigners who have been living for sometime in Arcadia working on the land, in teaching or doing craft work. The AEC could provide special courses in the Greek language for these people as well as for the large number of
second generation Greeks who are returning from abroad and who have no access to special courses in the Greek language. Thus the AEC could consolidate its work of integrating various disparate groups into the local community.

18. Experts in tourism working in conjunction with the AEC should broadcast series of training programmes for those interested in working in the growth industry of tourism.

19. Both young and old are equally ill informed about Adult Education and its services. Representatives of AE should start talking this problem by regularly visiting local schools.

20. A long term pilot project on 'educational tourism' should be launched. This would involve people from Greece and abroad who want to spend their holidays in the area, either by the sea or in the mountains, and who would like to include an educational element in their holiday programme. This education/vacation Centre based in Arcadia could be run on a co-operative basis thus involving both the local authorities and the prefecture, and would have to incorporate a purely commercial section (see below A) which would be used to finance the 3 (see below B, C, D) vital parts of the pilot project. Without such funds the project would be unthinkable.

A. THE MAIN HOLIDAY COMPLEX

This could be a residential centre offering not only the usual seaside or mountain holiday facilities, but also an education centre where courses covering a wide field of interests could be available. The wide range of historical sites in the area could
be the basis for courses on history, archaeology, ancient Greek and art history. Further courses run on more general lines on a wide variety of subjects from sport to languages, music to archaeology could be made an integral part of the holiday without excluding the purely recreational.

B. A YOUTH VILLAGE

An organized community could be set up for young people from Greece and other countries where both educational/training and supervised holiday facilities could be available. The costs of this 'youth village' could be based on the income of the Main Holiday Complex which should have a commercial character.

The educational/training component of this community holiday would be based on the studying of subjects chosen by the young person from a wide range of skills from languages and music, art and history, to the practical skill and crafts of woodwork, forestry or fish farming. Such courses would involve young people in village life as part of their holiday and so would again help involve the community.

The young people involved in this project should be drawn from the less financially privilege groups in both Greece and abroad, and could be selected through schools and local educational authorities.

C. A "FREE" CENTRE

A centre should exist within the main holiday centre where it is hoped to be able to offer the opportunity to enjoy the peace and beauty of the centre to those prisoners of conscience from
different parts of the world who have suffered and been tortured.

D. A COMMUNITY PROJECT

A community based project would be set up within the complex to work in close cooperation with the local education authorities. This would operate on the lines of an Adult Education Centre and as such would offer both language and other appropriate courses to comply with local and national educational and recreational needs. The facilities offered by the Centre would of course be open to all local communities in the area.

FURTHER SUGGESTIONS

In 1985 the recently formed institute of Adult Education in Greece moved from the supervision of the Ministry of Education to the Ministry of Culture and Sciences. In 1987 the local Adult Education Services ceased to be administrated by the Local Government representative (the Prefecture) and became a part of the local authorities. The advantages of these changes will emerge in the near future. But the basic question still remains the same: do the Adult Education Services fulfill the needs of the population as a whole? If the answer is no, then the next question to be asked must be: how can the Adult Education Services first identify and then solve the problems posed by Adult Education?

In reply to the first question based on the experience gained as a result of this study, the answer is twofold: firstly the nation wide Adult Education Service deals only with one tiny section of the population. For instance in 1986 in Athens, which has a population of 3,5 million people, there were only 15 Adult
Education Centres. And secondly there are vast numbers of the population who do not even know of the existence of Adult Education.

Thus it is a nation wide phenomenon that only a small percentage of the population is involved in Adult Education. From the statistics available (FIGURES 3, 4) only a quarter of a million Greeks out of a total population of 9,5 million enrolled on adult education courses in 1982.

But such statistics are unreliable as they do not reflect the real situation as we know for example that of the total number of students enrolled on courses the vast majority were women following dress making classes (a total of 401,809), and thus in Adult Education reality is far from the theoretical claims.

But even if one did rely on the statistics, we know for a fact that the majority of Greeks are demanding a wider range of educational courses which until now the Adult Education Service has failed to provide. Therefore the key question remains as before: How can this be achieved?

Adult Education, working in co-operation with other Educational Institutions, could play a vital role in the education, training and re-training of large sections of the population.

Countries which resemble to Greece in many ways have developed different approaches and learning methods which in the future Greece could draw on and use positively for the expansion of AE and Education in general in Greece.

When Boucouvalas (1982) talks about the role of the local coffee shop (cafeneio) in Greece, she is stressing its specific
relevance to the local community. Although such 'cafeneio' is essentially a feature of the Greek society, similar institutions are bound to exist elsewhere. Such social centres for local people could play a very important role in any adult education approach to the members of a given community.

Therefore, bearing in mind the local characteristics of the country, and educational initiatives which took place in other parts of the world, those who are involved in policy making could combine innovations for the development of adult education in Greece.

By means of such educational innovations the state adult education system could embrace not only the existing educational demands of the population, but also provide for the more specialized needs of other underprivileged groups in society such as: the disable, the prisoners, seamen, minority groups, foreign workers, housewives, and the 'Third Age' among others.

The combined use of carefully selected and relevant elements of Open Learning Systems plus the mass media could offer a new dimension to Greek education and equip the educational system of the country as a whole to face the demands of the next decade.

Thus the traditional concept of schooling whereby the student goes to the school will be superseded by a new concept of education whereby the school will go to the student.


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GLOSSARY OF TERMS AND CONCEPTS COMMONLY USED

ABBREVIATIONS
Da., Danish
Eng., English
Fr., French
Ger., German
Gr., Greek
Nor., Norwegian
Sp., Spanish
Sw., Swedish
USA, American/English

Acadimaiko Apolytirio (Gr.)
Greek diploma equivalent to 'baccalaureat' or "A" levels, achieved at the end of the lyceum.

Adult Education (Gr.)
See Laiki Epimorfosi

Adviser (Eng.)
Person who assists learners by helping to build self confidence, improve study methods, set up work schedules, guide course choice, and establish career goals.
Andragogy (Eng.)
Theory of the design of instruction for adults. It identifies areas where instructional principles applicable to children (pedagogy) need modification. The term itself is criticized as sexist.

Animation Socio-culturelle (Fr.)
Term which came into current use in the late 1950s. Synonymous with 'education populaire' (popular education), a 19th century name and concept. For political reasons the term 'education populaire' was replaced in general and official usage by Animation Socio-culturelle. (See also 'education populaire')

Anotato Ekpedeftiko Edrima (Gr.)
University level Institution known in Greek as AEI.

Arbeit und Leben (Ger.)
Means "Work and Life". This is the name of an organization formed by the collaboration of the Folk High School Association and the German Trade Union Federation. Founded in 1945 in the occupied zones of West Germany concentrating on education for personal development and responsible citizenship. It functioned until 1953, when at Federal level the German High Schools Association (Deutscher Volkshochschul - Verband) was set up in its place.

Arbeitskreis Deutscher Bildungsstaten (Ger.)
Working Group of German Educational Centres. The ADB does not direct any educational work. It advises its members on educational, organizational and administrative questions. It also
participates at Federal level in the Working Committee for Education in Citizenship which was until 1962 the "Working Group of Educational Centres for Youth". Today, nearly ninety institutions with differing political or religious allegiances are members of the ADB.

**Audio/Video**

A teaching method relying on the distribution by mail or other means of prepared cassettes which can be played by students in their own homes, or in study centres and schools.

**Broadcasting**

Transmission of radio/television to a geographically dispersed audience via terrestrial airwaves or satellites. Sometimes also used of cable television systems.

**Canal-Emploi (Belgium)**

Experimental education project used by the University of Liege for unemployed adults in the Liege area.

**Centre National de Tele-Enseignement (Fr.)**

National Centre for Distance Education. A state institution providing learning at a distance.

**Community Education (Eng.),(USA)**

Courses for adults taken after a break from school and NOT leading to any certification.

**Consumer Education**

CE aims at helping people to learn for themselves how to go about
getting the 'best buy' of goods and services which they require; the problem here is to make relevant consumer information available to the poor and disadvantaged groups who are often the most easily exploited.

Continuing Education (Eng.)
Courses for adults taken after a break from school which DO lead to certification.

Correspondence Courses (Eng.)
A form of distance education that emphasizes independent study without extensive support systems. It features an almost exclusive use of printed material and postal communications.

Curso de Orientación Universitaria (Sp.)
Pre-university orientation course for people intending to go to university.

Course Design (Eng.)
Process of choosing and sequencing course content and activities. The aim is to organize material in a form most learners find understandable, compatible with their learning style, and the time available.

Defterovathmia Ekpedefsi (Gr.)
Means secondary education. It includes lower and upper secondary education.

Department of Education (Gr.)
The Department of Education (former Pedagogical Academy) offers a four years course which was set up by the Greek Universities
since 1982. See also Pedagogical Academy.

Deutscher Volkshochschul-Verband (Ger.)

German Folk High Schools Association. In 1953 the folk high schools became the dominant form of adult education institution in the Federal Republic of Germany. They are sponsored by the State, local authorities, church organizations and private associations.

Deutsches Institut für Fernstudien an der Universität Tübingen (DIFF), (Ger.)

German Institute of Distance Education at the University of Tübingen.

Diplom (Ger.)

The German basic university degree programme.

Distance Education (Eng.)

Teaching - learning techniques which make use of communication technologies and which do not, therefore, depend upon traditional face to face encounters between student and teacher. Where any face to face element is included it is usually restricted to a remedial role rather than being part of the routine programme. It implies that the students themselves are responsible for the pace and completion of their studies.

Educacion a Distancia or Enseñanza a Distancia (Spa.)

Distance Education
Education des Adultes (Fr.)
Adult Education; France was one of the first European states which provided adult education. From the 1848 revolution and the 1870 Paris Commune working class adult education played a radical role in France. The first People's University was founded in 1898. Since 1918 the main source of adult education has been provided by the trade unions.

Education permanente (Fr.)
Lifelong Education; the first systematic approach to lifelong education (popular education) was made in 1936.

Education Populaire (Fr.)
Popular Education; since 1881 popular education or education for the people was established for compulsory primary schooling for children, for primary school evening classes, people's universities and trade union education.

Erwachsenenbildung (Ger.)
Adult Education

Extension Movement (Eng.)
EM is the idea that a university or other educational institution should offer courses to students who are not attending regular classes on campus.

Family and Parental Education (Eng.)
Aimed at helping parents understand and participate in the educational, physical and psychological development of their children.
Fernstudium in Medienverbund (Ger.)
Multi-media distance education

Fernstudium or Fernunterricht (Ger.)
Distance education

Folke Hojskole (Da.)
Folk high school; the Danish folk-high schools have been imitated throughout Scandinavia, in Poland, Germany and Holland, in Africa, Asia and North America. Since 1844 they have worked as private institutions, free from State control. The folk-high schools offer both short and long courses and the students may receive grants from the State.

Folkuniversitetet (Sw.)
Folk University.

Further Education (Eng.)
Courses for 16-19 year olds, normally taken immediately after leaving school.

Frontisteria (Gr.)
Private tutorial schools, "crammers", which prepare pupils for the national examination at the end of the lyceum and for the university entrance examinations.

Gymnasium (Gr.)
This is the first cycle of secondary education or lower secondary education for 13-15 year olds.
Home study (USA)
see: independent study.

Independent study (USA)
IS consists of various forms of teaching-learning arrangements in which teachers and learners separately carry out their essential tasks communicating in a variety of ways for the purpose of freeing students from the restrictions of inappropriate methods and of providing them with opportunities to continue learning in their own environment and at their own speed.

International Extension College (Eng.)
This is an international consultancy agency in distance education.

KEME (Gr.)
Centre for Educational Research and In-service Training of teachers.

KEMEA (Gr.)
Centre for Research and Self-education

Kentro Laikis Epimorfosis (Gr.)
Adult Education Centre, equal A.E.I. in Great Britain.

Kits (Eng.)
As a teaching method it means the distribution to students by mail or other means of the equipment necessary to carry out specified experiments or other practical activities in their own homes or in study centres and schools.
Laiki Epimorfosi (Gr.)
Adult Education; literally it means "popular retraining".

Likio Epagelmatiko (Gr.)
Vocational School

Likio Geniko or Likio Genikis Katefthinsis (Gr.)
General Lyceum

Likio Techniko (Gr.)
Technical Lyceum

Lvceum or Lykeio (Gr.)
The second cycle of secondary education in Greece or upper secondary education for 15 - 18 year olds. It is divided into two types of school: the general and the technical vocational lyceum.

Mediendidaktik (Ger.)
"Media didactics" is the field of educational research which deals with the use of media in teaching - learning processes.

Metalikiako Proparaskevastiko Kentro (Gr.)
State Post Lyceum Preparatory Centre for the preparation of the university entrance examinations.

Mobile Learning Unit (Eng.)
Mobile Learning Units are custom - built mobile homes specially equipped for traveling over rough or rural areas containing sleeping accommodation for the tutor - operators and fitted with
a variety of equipment such as videos, televisions, audio-tape recorders, slide-tape units, film-strip projectors, microscopes, lab equipment, home experiment kits, computer terminals, radio-telephone, and filing cabinets.

**Norsk Fiernundervisning** *(Nor.)*
The Norwegian State Institution for Distance Education.

**Norsk Korrespondanseskol** *(Nor.)*
The NKS was founded in 1914. It has a considerable number of courses varying from courses on popular hobbies to more advanced courses.

**Pedagogical Academy** *(Gr.)*
Teachers' Training College: the Pedagogical Academies were established in 1933. Until 1982 they offered two year non-university level higher education courses, and their purpose was the theoretical and practical training of teachers for the elementary schools. There were 14 Pedagogical Academies. See: Department of Education

**Pedieia** *(Gr.)*
Education in the sense of culture.

**Permanent Education** *(Eng.)*
The notion of permanent education is used as a synonym for general adult education. It rejects any domination of school systems over educational, social and cultural life. Permanent education does not mean permanent schooling.
Popular retraining (Gr.)
See: Laiki Epimorfosi

Practical Work (Eng.)
As a teaching method this means that the student must complete laboratory or other practical work as a required part of a course.

Protovathmia or Dimotiki Ekpedeфи or Dimotiko (Gr.)
Elementary or primary education.

Radio/Television
As teaching - learning methods means broadcast programmes that can be received by students by radio or television.

Recurrent Education (Eng.)
RE is the system of education which its arrangements enable formal studies to be pursued at more or less regular intervals. Recurrent Education is the development of adult education and of various study - leave arrangements, all of which enable training and education to be undertaken for varying lengths of time without loss of pay. This system is being used increasingly.

Regional Services (Eng.)
The provision of teaching - learning aids to various regions, adapted to the specific needs of the region concerned.

Residential Courses (Eng.)
The student may at some stage during the course, spend a period of time in residence, learning in a face to face situation and in company with other students.
Sistema de Universidad Abierta (Sp.)
Open University System.

Studieforbundet Medborgarskolan (Sw.)
Educational Association of the Citizens' School.

Study Centres (Eng.)
Provide places in different parts of the country where students can meet, gain access to teaching-learning aids such as TV sets, video-recorders, computer terminals and libraries, and when they require remedial help, meet teachers face to face. Study centres may provide one or more of the facilities mentioned.
APPENDICES
Interview with Mr. Th. Karzis
Director of the Educational Television of Greece (ET)

I: I am doing research on Open Learning Systems in relation to the Open University of Great Britain, and with similar international Institutions. Would you like to tell me what exists already and what perspectives there are for Educational Television (ET) in Greece?

Mr. Th. K: We started in 1977, when the law relating to ET was passed. Previously there was nothing except the period of the Junta when they experimented with "something" they called "Educational Television", and it lasted just 55 days.

Because I don't know exactly what happened and due to the fact that it was soon over, it cannot be considered as a real start. Besides, when we begun ET in 1977, it had no connection with all the old business. We started from scratch in 1977 with television for schools. Because, as you know, ET has the following branches: Television for Schools, Adult Education, and Vocational Training. These three branches are separate, their output is different, they function differently and their method of broadcasting varies.

We started with ET for schools in the following way: with the Ministry of Education working in cooperation with the Television. The Ministry recruited the people who in theory would be in charge of the pedagogical content and selection of the texts, and the ERT (National Radio-Television), a department of its own
which would be responsible for the screening and presentation of the programmes.

As time went on, we both made equally important contributions to the programmes. Even though the Ministry of Education might have the final say on the content. This is because the department of ERT is not a technical one and it is only small. It consists of 12 people including philologists, stage-managers and administrators. Since there are no technicians, we, that is the Ministry and the ERT, work together in pursuit of a common policy. We both decide the topics and the way that these are presented. Then we start on the concrete form the programme will take. This is a matter for the ERT. In other words the adaptation of the material for television presentation.

This is the way we worked and still work up to a point, but not entirely. Because since 1981, when the political situation changed, the Ministry of Education was taken over by the new government and it was decided that it would no longer be just television for schools. It would be expanded into educational television, in which television for schools would have its place. For this reason our programme covers a wide field. We sent out a programme to schools, pointing out which films are suitable for which classes and it is up to the teacher to make the choice. The use of television in schools is not compulsory.

After the political changes, ET in Greece no longer concerned only school programmes, but became much more widely based covering the whole educational field. As for the content of the programmes, they cover a wide field and this year we reached the
point where we are on a par with the other European countries. We broadcast in five languages simultaneously. I know how other Educational Television channels work, and I don't think that one can find simultaneous broadcasting in five languages anywhere else, except in exceptional circumstances.

In the field of foreign languages we are one of the most advanced Educational Television services. Greeks are very interested in foreign languages because Greek is a minority language. If one wants to survive in the educational field one must know at least two foreign languages. That is why we are broadcasting this year in: English, French, Italian, German, and Russian.

I: Do you have any figures for the number of people who listen to these broadcasts or who have listened to them?

Mr. Th.K: We don't have any precise figures. I think that if a state controlled body wants to have a poll it should create its own organization to do so, so it can be sure what is going on. Foreign languages started on the first of October 1984.

The texts are published in the ERT's magazine "Radio-television". If the student wants to follow the course, he or she is obliged to buy the "Radio-television" and keeps the texts. They are in all five languages. In the first week of October "Radio-television" sold 20,000 copies in Athens and Piraeus. The circulation of "Radio-television" is stable and we know for a fact, independently of the circulation figures that the programme booklets are not always read. Anyway, we believe that now there are 20,000 students in Athens and Piraeus and as we know the number is similar in the provinces.
So we presume that in Greece as a whole we have about 40,000 students. These are the results of the statistics, but we receive many phone calls, visitors and letters.

I: Do you have any long term plans for the future? Do you hope to extend your programmes and cover a wider field apart from the foreign languages output? One could broadcast certain lessons through television or other media? Do you hope to do this by implementing a complete educational system?

Mr. Th.K: If you want my opinion on a complete system or programme and its prospects in the future, I believe that it should have been working from the very outset. But the problems with such a programme have always been both economic and organizational. We have two weak points. As you know of course, we are in Greece and when one or even two institutions are weak economically, especially in the case of a new body which has not yet shown any results and they don't know what profits it may bring in.

We started with a very limited budget, and this year I can tell you is the first year we have had a really sound financial basis in comparison with previous years, both for the ERT and for the Ministry of Education.

As you know, economics is always the key to the problem, and from this year on, and assuming that this state of affairs will be continued in future budgets, ET in Greece should equal that of the more developed ET in other countries. UK with the Open University operating in a higher level is one of the more advanced countries.
I: Has the Open University been an example for many countries in the world?

Mr. Th.K: I can tell you right now about an important gap we have, and which should have been filled in before now, and that is in the field of school television. As we know from international experiences it can only work if we supply every school with Video and TV.

I: The thing that all educationalists are always stressing as I am sure you know better than me, is that the educational institution is the pivot between them. In other words, it brings together the giver and the receiver.

Mr. Th.K: This is the point at which the teacher becomes involved and this adds an unknown factor. This is when ET is included in the curriculum and the teacher is therefore obliged to use it.

But if you say ET is not compulsory, then it just serves as a general framework which teachers are free to follow if they chose. But if they do not wish to use the system there is no way of making them. Added to this is the economic factor as many videos and TVs are required as well as video library.

I: Apart from school television, do you believe there is a need for education for other groups of the population? For example, illiterates, functional illiterates, housewives, minority groups both national and social and prisoners? Are there any plans for offering programmes for such social groups?

Mr. Th.K: Of course there are plans. Because as I told you there are so many options open to ET, that it can be used to reach wide sections of the population. For example, last years
programme included a series for the disabled and we will repeat it this year. It dealt with the role of the disabled in society. I must be honest with you and tell you that the series was Norwegian, not Greek. A large number of our programmes are foreign. Greek ones make up the lowest percentage of all our programmes. So we can get the best out of all available programmes. We bought a series about nuclear war or rather about the results of such a war. We would never have had the resources to produce such a programme with the means at our disposal. We adapted it for the Greek public and then broadcasted.

I: Are there any plans for the development of Educational Radio?

Mr. Th.K: I will tell you something which may answer your question. Our department and the corresponding department in the Ministry of Education are both called "Department of Educational Radio-televisiion", and yet only television has been developed. At the beginning we intended to develop both television and radio at the same time. It is one of our failures that as yet we have not done any educational radio, but it is still a priority, and as a director of this department I hope we can start producing radio programmes next year.

I would like to tell you something, so that you won't think that the radio has no role to play. The radio does broadcast a significant number of educational programmes. It also broadcast in two foreign languages. We are exploring the possibilities of having a common educational radio-televisiion output, with common
aims and goals. This is what we hope to do next year.

I: Do you have any plans for involving the student more closely where he or she can have some feedback, for example: Supposed I am a student and I get information via the radio on History. If I don't have any feedback on my work what will happen?

Mr. Th.K: Feedback is a subject we have not dealt with yet. First we must ask, are they listening to our broadcast? Then, are our broadcasts relevant? We had thought about it but we didn't put it into action from the beginning as we ought to have done. We hope not to make the same mistake again with the radio. This time we will begin as we intend to go on.
Interview with Mrs. Sophia Mandouvalou October 10, 1984
Educational Specialist from the Ministry of Education working in the Greek Television (ERT), department of Educational Television

I: Could you tell me how Educational Television is organized?

Mrs. S.M: There is a department of Educational Television at the Ministry of Education and a sub-department at the ERT. I am employed by the Ministry of Education but I work in the ERT. There are 15 of us, and most of them are teachers. Most of them came here because they didn't want to teach in schools. Some for personal reasons, some didn't want to go to the provinces. It doesn't mean they are not good at the job. Some people have already left because they didn't think that Educational Television took the work seriously.

I: Did they all chose to leave?

Mrs. S.M: Some of them, yes. But some left as a result of the political changes in 1981, and I think it was fair. They did nothing. They could offer more in schools. For the last two years we have organized ourselves, we had no director, only a committee which organized the department. Now, our main work is to translate foreign films.

I: Don't you think is a waste of time?

Mrs. S.M: No, it isn't, because the right translation is difficult and needs a lot of work. We would like to produce our own films, but we have no money. The people in the Ministry are uncertain what to do, they don't really know what sort of things
we should be doing.

I: Maybe I am an idealist, but why don't you make a project, an organized proposal...

Mrs. S.M: We have already made proposals. The most important thing is to have a single united department drawn from the Ministry of Education and the ERT. But the organization is inefficient.

I: Why is this?

Mrs. S.M: The Ministry of Education has not sorted out what equality means. We are all equal but we can all do different things, and so far we have not been able to, so human resources are not exploited to advantage.

I: Do you think that these problems could be solved under a different management or administration?

Mrs. S.M: This depends on the General Secretary of the Ministry of Education. They haven't yet decided on the role of Educational Television.

I: This is what I was talking about to Mr. Karzis, and he told me his dream: to organize it on the lines of the British Open University.

Mrs. S.M: How can it be done? If we don't define the role of Educational Television? It won't work.

I: I have stated in my research paper that Educational Television plays an important role but not the most important. The Open Learning System is the practical philosophy of open education, at any level: primary, secondary, tertiary and lifelong education.

Mrs. S.M: From basic education to continuing education.
I: And you can use many methods based on the traditional face-to-face.

Mrs. S.M: Sometimes the two systems are the same and it depends on the subject.

I: In many cases Open Learning Systems have better results than traditional systems.

Mrs. S.M: If the teacher is good, because it depends on the teacher's planning too.

... I TOLD HER ABOUT MY RESEARCH ...

I: Do you think a model on these lines adapted to Greek conditions would work?

Mrs. S.M: I believe you can do anything if you find the right kind of open mind people and put forward a realistic plan. If you start with a pilot programme, as well as a long term plan, then it's possible I am sure if you make a realistic proposal to any educational department sponsored by the government or the EEC, your plan could be put into operation.

I: Do you believe there is any area of education where you could exclude the use of Educational Television?

Mrs. S.M: No. The use of TV is possible throughout education. At the Pedagogical Institute of the University of Athens they have a closed-circuit television system which has never been used. You often find people in the wrong jobs and places and so they do not want to discover anything now.
Interview with Mrs. Eleni Arhondaki  
October 1, 1984

Department of Educational Television
of the Ministry of Education

Mrs. E.A: I started working for Educational Television in Munich ten years ago. Students could obtain a degree. It was aimed at working people and we were very successful like a small Open University. In Greece, Educational Television is made up of two separate departments. One is the Educational Television Department of the Ministry of Education and the other the Educational Television of the ERT (National Radio-Television).

Educational Television started as a sub-department of the ERT working in co-operation with a group of teachers from the Ministry of Education. These teachers were specialized in different subjects.

I: When did it start?

Mrs. E.A: It started in 1977. Mr. Karzis initiated the whole thing. It began as experimental Educational Television in 73 schools all over Greece. There had never been anything like it before, no plans in this field for Television in schools had ever been made before. It was just before the elections. They started to show people that they were doing something. The Minister of Education -Mr. Rallis- was more open minded than all the other Conservatives. He tried to modernize the Ministry. The efforts he made in this direction were a step forward for Greece. In spring of 1977 they decided to launch the programme to coincide with the opening of the schools. How did it get under way? A group of people including Mr. Karzis went abroad to collect material and
films. At the same time they organized agents to supply Educational films. This is how Educational Television began in Greece. Some teachers translated the films and they worked out which school age groups they would suit best. It was difficult to find films which fitted into the Greek school curriculum. A committee was set up to begin research on how exactly this Educational Television experiment would work. They chose the schools, sent TV sets and selected material for their curriculum. They decided to broadcast morning and afternoon. The programme was first put in the morning and the repeat broadcast in the afternoon to enable every school to see it.

These films were available for all to see, but the problem was that only 73 schools had TV. Teachers from these 73 schools had to answer a questionnaire sent by the Ministry of Education evaluating this new project. At first they broadcasted 2 or 3 programmes a day.

I: How long were these programmes?

Mrs. E.A: Usually quite short. They lasted anything from 5 to 30 minutes. The first year went well. They organized a 3 day seminar to which the teachers from the 73 schools were invited. They explained the project to them and how they should relate their teaching to it. The results of the survey carried out at the end of the first year were encouraging. But these comments were dishonest. Teachers received orders from the Ministry of Education and they didn't dare express their opinion honestly. All the programmes filled in with the school curriculum. Biology, Mathematics, Zoology, Chemistry and so on. When they
discovered that the school curriculum was limiting their output, it was decided to launch a series with the title "General knowledge" with subjects which were not in the curriculum.

I: Was this programme assessed in any way?

Mrs. E.A: Someone from our team did start to do this, but a colleague of ours took over our assessment.

I: This is very selfish.

Mrs. E.A: Yes it is. These schools were in the provinces. And they have no problems of space but they do have problems with communications and keeping informed. As most of the teachers in the provinces are young they found it hard to cope and reacted badly to the new projects.

I: In practical terms or in principle?

Mrs. E.A: Only in practical terms. They have not learnt to criticize and recently have tried to get them to be critical.

I: Are there any assessments going on now? And if not, is there any plans to initiate some?

Mrs. E.A: No. If you want an assessment, you must first set out your aims. As yet there is nothing. Every year it gets worse. In what way? We started with a clear view of our aims. We wanted television in schools. Nothing else. The conservatives and democrats disagreed on the subject matter. But this is no longer true. I make the programmes and I choose the films, and I can choose anything I like. I am free to do as I like.

I: Are there no guide lines? no overall policy?

Mrs. E.A: Nothing and everything. We try to find a balance in the programmes, to alternate films and factual topics. The languages for instance. They chose the languages blindly and if
they are good so much the better, if not we use them just the same. Last year we had very dated films for French language. This year we found better ones for the beginner.

I: Does any body know how many people watch these programmes?

Mrs. E.A: No.

I: Are you saying there is no fundamental philosophy on which the programmes are based?

Mrs. E.A: None. All we have to do is put out programmes. Suddenly they decided not to call it "Educational Television" but to retitle in "Languages-Places-Knowledge", because some people in the Ministry thought that the title "Educational Television" is not enough attractive. They believe it is only a question of title.

I: How many people work in the E.T. department of the ERT and how many in the Ministry of Education?

Mrs. E.A: The Ministry of Education has 16 teachers and the ERT has 11. Our department exists but not officially. Everything happens as it "by chance", nothing is even planned.

I: Do you believe there are any prospects for more serious work? Of course I know it is a political problem.

Mrs. E.A: All departments of the Ministry were asked to state their aims. Other people answered for us and we were kept in the dark. We -as a department- belong to the General Secretary of the Ministry. One moment he lets us do what we like, and the next he interferes and does what he wants. We have a very obscure relationship. Whenever anything goes wrong we are in the wrong, and whenever everything goes right it is due to him.
Recently the government asked to see what we have done up to now. And I saw statistics relating to Educational Television which are quite incorrect. They indicate that ten per cent of the viewers watch Educational Television. But we know for a fact that it is no more than one per cent. What kind of role are we playing in Education if only one per cent of the viewers watch our programmes? Neither our department, nor our programmes are properly organized so we cannot hope for real participation. This one per cent might just be children who watch television for hours anyway.

Most of the films we broadcast are repeated in any case. For example you have a documentary film on the Soviet Union from the 1960s. Viewers are immediately aware that it is irrelevant to the present day. The language programmes are our alibi - languages, languages, and more languages. Actually five languages.

I: What you need is an overall plan. Couldn't you see to this? And if not, why not?

Mrs. E.A: First of all we make no programmes of our own. And if you want Educational Television you must start with your own programmes. And then you have to clear about your aims, administration, statistics, assessments and so on. If you produce a film, you must know why you are making it, and for whom, especially when you must bear in mind that schools have only TV sets and not videos. Often the TV set is in the headmaster's room so that teachers can watch football. In one class there may be six groups and only one TV. Everything started on the wrong foot, continues to go badly and the outlook is no better. The teachers are not trained in this field.
I: The usual must be linked to the oral and must be remembered that E.T. gives only a stimulus to learn, it is not the sole provider of knowledge.

Mrs. E.A: We produce one film a year. This year the government will give us 20,000,000 dr. and the ERT 19,000,000 dr. which is a lot of money. But with this money we have to buy films from abroad. We will buy films for languages which deal with German or French for English people. And we have to use the same films for Greeks. We have a wonderful film from the BBC on Economics, but it is not relevant to Greece. Everything is casual. If we could spend all this money on making our own programmes in stead of on films from abroad, we should be able to make them relevant to the Greek situation.
Greek Community of Kassel

December 2, 1983

The Greek Community of Kassel has decided to organize lectures for the improved organization and development of the needs of its members. These lectures will be organized and run by a university researcher. Those who are interested will be able to arrange their own timetable for the series of lectures, without any cost, on the following subjects:

- Greek language (writing, reading, and grammar)
- New Greek literature
- Philosophy - History (Greek, General)
- Arithmetics
- Political Geography
- English language (grammar, writing, reading, speaking)
- Music
- Practical Psychology

Even if your interests are not among those subjects listed, with your cooperation and help we could organize work-groups where people with common interests could develop initiatives for creative occupation and learning within the community. It is your efforts which will make a success of the project. We want to stress that this effort is for all those who are interested, regardless of age and sex. It will be very important if women and
older people would attend.

If you believe that: knowledge and schooling do not stop in the childhood, but goes on for the whole life, then come along to our first meeting at the community to talk about the arrangements, on Sunday, December 18, at 3.00 p.m..

We look forward to seeing you all at the meeting.

The president of the community
APPENDIX 5

CASE STUDY ONE
TEACHING METHODS WITH THE GROUP "B"
FROM APRIL TO JUNE 1984

FACE TO FACE
14 TIMES - 26 HOURS

TUTOR

AUDIO CASSETTE TAPES TWICE

CORRESPONDENCE 14 TIMES

TELEPHONE TUTORIALS
26 TIMES - 15 HOURS

Mrs. Ch. G. 5 HOURS
Mr. A. K. 5 HOURS
Mr. D. P. 5 HOURS
APPENDIX 6.1

QUESTIONNAIRE SENT TO THE MEMBERS OF THE GREEK COMMUNITY IN KASSEL - WEST GERMANY

You do not have to put your name on this questionnaire if you do not want so. It is vital that you feel free to answer the questions in your own way and that you should realize that will be used to assess general not personal opinions.

NAME:

AGE:

PROFESSION:

LENGTH OF STAY IN WEST GERMANY:

PLACE OF BIRTH:
1. Do you think you become more educated by:
   talking to people
   reading
   watching television

2. Which of the following do you consider to be the most satisfying factor in your life:
   your work
   your family life
   your free time and hobbies
   your religious activities
   your political activities
   your relationships with friends
   your education

3. School qualifications:
   none
   primary education
   secondary education
   others

4. If you dropped out of school, what was the reason?
   lack of interest
   need to work
   parental pressure
   desire for greater freedom

5. What do you remember from the years spent at school?
   everything
   little
   nothing
6. Did the knowledge gained at school ever help you and was it ever useful?
   - it was useful
   - it was necessary
   - never

7. Would you like your children to attain a higher level of education than you?
   - YES
   - NO

8. Did you ever go to a library in West Germany?
   - YES
   - NO

9. Did you ever use a library in Greece?
   - YES
   - NO

10. Do you read newspapers?
    - in German
    - in Greek
    - none

11. Which articles do you choose to read in the newspapers, if any?
    - political
    - sporting
    - gossip
    - crime reports
    - social
    - news
12. How often do you read newspapers?
   every day
   2-3 times a week
   anytime

13. Do you read magazines?
   in German
   in Greek
   none

14. How often do you read magazines?
   once or twice a week
   once or twice a month
   never

15. If you read, what subject matter do you prefer?
   political
   sporting
   gossip
   crime reports
   educational
   social
   news

16. Do you watch television?
   three or four times a week
   three or four times a month
   every day
   never

17. Do you listen to Greek Broadcasts on the radio?
   every day
sometimes
never
18. What programmes do you watch in the television?

news
political
sporting
films
music
educational
social
19. Do you read books?

one every 6 months
one a year
never
20. If you read, what subject do you prefer?

political
adventure
detective stories
romance
social
others
21. Do you have any hobbies?

a. .................................................................
b. .................................................................
22. If you had to choose a profession, which one would you choose? (this is a hypothetical question)
23. If you had the opportunity, would you like to start studying again?
   YES
   NO

24. If you found an education centre that suited you, would you enrol for a course?
   YES
   NO

25. Do you know anything about the "Volkshochschule"?
   YES
   NO

26. If YES, did you ever of taking a course?
   YES
   NO

27. Is there any subject or hobby which you would like to learn?
   Which one
   NO

28. Do you believe that learning comes to an end when you leave school?
   YES
   NO
Interview with the students June 27, 1984 of the Case Study One.

MATERIAL REDACTED AT REQUEST OF UNIVERSITY

I: First of all I would like to ask you what you think about the English lessons?

Mrs. Ch.G: Very good.

Mr. A.K: We learnt a lot, although we didn't have much free time, and really did not try too hard. If we'd tried harder we would have got much farther because the way we were taught meant that it was easy to understand, but we didn't bother to learn it.

I: Why do you think this was?

Mr. A.K: The method.

Mrs. Ch.G: The method was very good, but personally I did not study much.

I: Would you like to tell me what you think of this method?

Mrs. Ch.G: Effective.

Mr. A.K: It's a good way of teaching and communicating.

Mrs. Ch.G: Your method was simple, good and very effective.

Mr. A.K: We learnt many words which are useful, not like the ones in school-books like: food, bread, water. With this method, we learnt a lot. I looked at my son's English book (he is twelve), and I could understand more than half. There were only a few words I didn't understand. He has been studying English for a year, three hours a week. English is one of his main subjects.
I: But our class is only once a week for one hour.

Mr. D.P: We must remember this, and not try to compare what children do at school with us.

Mr. A.K: Of course.

Mr. D.P: Don't forget either that during this time many things have happened to us which have made studying more difficult. We were on strike, we had money problems wondering when we would be paid.

Mr. A.K: But if anybody sees how we work they will say: "you are right". Pressure atmosphere, lack of time, family, all these things affect our homework.

Mrs. Ch.G: We have many problems and very little time.

Mr. A.K: Sometimes I did have time, but I was not in the mood to study. Luckily we had to answer the phone. I used to say to myself: "now I must do something, I must answer the phone and the letters". You used to write: "back straightway". I knew I had to produce something. I had all the work next to me in the car and whenever I had to stop the car, I looked at it. (laughter).

I: What did you think about the letters I sent you? You must know I did it to force you into action, to make you do something which perhaps you would no do by yourself.

Mr. A.K: It did have positive results.

Mrs. Ch.G: I didn't answer all your letters. I had no time. Because I work from 8 in the morning until late at night. You could ask: "why not do it late at night?" But when you are tired and exhausted can you study? If I had more time I would have learnt more. I would have looked up more words in the dictionary.
I: What about the phone calls? Do you think they helped much?

Mrs. Ch.G: It was all right. You can practice what you have learnt. It helps you go over what you were taught.

Mr. A.K: The telephone was a second lesson. It was a private lesson between you and me.

I: What do you think about the phone calls Mr. D.P?

Mr. D.P: It helped me a lot with vocabulary and pronunciation.

Mr. A.K: It helped a lot with the oral work, with language practice, and conversation. While the letters helped us write correctly, made me look up things and that is why it was a good method: the way you used a letter which made us answer. And we had to.

Mr. D.P: I would have preferred more written work.

I: Would you like to say anything else, was there something you didn't like, something you would have liked and that didn't happen? Did I do things that you didn't like?

Mr. A.K: We liked your method very much and it worked. I have the impression that we learnt a lot. I will tell you again: we learnt a lot, although we didn't have much time.

I: The 18th of November 1983, I sent letters to every one in the community to try and find out if there was any interest in forming groups to learn English, Greek, History, Geography...

While all of them were enthusiastic at the beginning, in the end only 7-8 people caused. Why do you think this was?

Mr. D.P: I would say motives. But also habits. When somebody hears that Mr. D.P. is learning English and Greek, they say: "what does he need to learn that for?" He's too old for that. People often have very set ideas about things.
Mrs. Ch.G: Lots of us never went to school. People may know how to do addition or multiplication, but basically they are illiterate. Of course there were reasons why they didn't go to school, but living in a modern society in Europe all these years, they should have shown an interest for education. There are opportunities to learn. They could have learnt how to read and write.

I: Somebody comes to Kassel and offers them the chance to learn. Why don't they take this opportunity?

Mrs. Ch.G: Because they are totally illiterate. They are also set in their ways. They must learn how to behave, how to have self respect... But I enjoy learning, however old I am.

Mr. D.P: Of course age has nothing to do with it. I like learning too, that's why I came here; it was a very rare opportunity.

Mrs. Ch.G: Greeks here in Kassel are very conservative.

I: Don't you think that maybe people didn't come because they were shy?

Mrs. Ch.G: When I said to people: "I'm going to learn English", they said: "at your age?" I don't mind if I'm 50 or a 100. If I come to learn, I shall learn.

Mr. D.P: When I first came to Germany, I didn't know a word of German. When I was in Munich some young people from high school taught us German. When I came to Kassel I went to the "Folkshochschule" (Adult Education) to learn German. The others kept asking me: "Why do you want to learn German?" But later they came to ask me to translate for them.
Mrs. Ch.G: Here there are Greeks who don't know how to phone the hospital. People have no desire to learn.

I: Why do you think they have no desire to learn? The other day I was talking to a man whose wife doesn't know how to read and write. When I asked him "why doesn't she come to our classes", he said "she's shy".

Mrs. Ch.G: Most of people have a big car and thousands of Marks in the Bank and they think they are somebody. How could these people admit at this stage in their lives that they don't know how to read and write?

I: Why did you decide to learn English?

Mrs. Ch.G: Once I went to England and I couldn't say anything. And when you came and asked about learning English, I decided to learn, even for while. To make a start at least.

I: You Mr. A.K., why did you decide to learn English?

Mr. A.K: Because I like learning. Anything at all. Shoemaking, woodwork. And my son learns English at school and I'd like to help him.

Mr. D.P: I didn't have any special reason. I just like learning.

Mrs. Ch.G: If human beings have the will power to learn, they can learn anything.

I: The whole problem seems to be coming down to a question of will power and motivation. Suppose you were Prime Minister. What would you do to help people with their learning problem?

Mrs. Ch.G: You can't do anything about it.

I: Mr. A.K., what would you do?

Mr. A.K: I'd leave them to their fate. I wouldn't do anything.
Mrs. Ch.G: You can't get anywhere with people like this.

Mr. A.K: I'd do nothing for them, but I'd do something for their children.

I: Mr. D.P., what would you do?

Mr. D.P: I'd try everything I could to change the education system. I'd try to teach them.

Mrs. Ch.G: I think we'd all try to do something, but it wouldn't get anywhere. It would make no difference at all.
Κανένα σχέδιο, κανένα πανεπιστήμιο 
δεν δίνει τα τέλη γνώσης. Αυτό που 
δίνει είναι η μέθοδος 
για τη γνώση. 
Κι αυτή η μέθοδος 
μπορεί να βρεθεί από τόν 
καθένα, αν οργανώσει 
στον έναν χρόνο και 
τις ανάρκτες που έχει 
στο μέλετο.

Τι κρίνεται πίσω από μία 
ΓΛΑΣΣΑ

ΙΣΤΟΡΙΑ - ΠΟΛΙΤΙΣΜΟΣ 
ΠΑΡΑΔΟΣΗ - ΕΘΙΚΗ

Και ποιός το δημιουργεί αυτά?

ΑΝΘΡΩΠΟΙ

ΚΟΙΝΩΝΙΑ

γνωρίζοντας μία γλώσσα,
γνωρίζουμε συν ανθρώπους,
γνωρίζουμε την ιστορία,
τον πολιτισμό, την παράδοση.
Ta Αγγλικά είναι στείρες είδα με τα Γερμανικά. Και πολλές λέξεις είναι ιδίες. Η γραφή τους δεν είναι ίσια. Δηλαδή:

Για ολόκληρο τον κόσμο (ο, το, τοί, τα, τον) τα Αγγλικά έχουμε μενο ενα: the (δε)
- man (μεν) = ανέρας

there (χαρ) = εδώ

friend (φίλες) = φίλος

bus (μπας) = λεωφορείο

English (ινγλές) = Αγγλικά

learn (λέρν) = μαθαίνω

in (ν) = μέσα

car (κάρ) = αυτοκίνητο

Yes (γι) = ναι

---

Μπορείτε να απαντήσετε:

I am the friend. Who are you? ________________________________

Who is in the car? ________________________________

Where is the man? ________________________________

Is she in the bus? ________________________________

Am I in the car? ________________________________

---

Μπορείτε να μεταφράσετε:

Πες είσαι εδώ; πώς είσαι εδώ; ποιός είναι στο αυτοκίνητο;

μας είσαι στο λεωφορείο; Ποιός είναι ο φίλος;

είσαι καλά φίλα. Είναι καλά φίλα. Ναι, είμαι είσαι εδώ.

Γιατί είναι ανέρας στο αυτοκίνητο; Πού είναι ανέρας;

Πού είναι αυτή και ο ανέρας; Πως είσαι; Ποιός είναι εδώ;

Πού είναι οι φίλοι; Είμαι στο αυτοκίνητο και είσαι στο

λεωφορείο. Σήμαινε Αγγλικά.
this: αυτός-αυτή-αυτό
that: εκείνος-εκείνη-εκείνο
those: εκείνοι-εκείνες-εκείνα

ΠΑΡΑΤΗΡΗΣΕΙΣ
Γιά συνεχία, αντι να πούμε `what is', δέμε: what's
Και, αντι 'that is', δέμε: that's

Good morning
= καλη μέρα
How are you?
= πώς είσαι;
I am fine, thank you.
= είμαι υγιές, ευχαριστώ
I learn English = μαθαίνω Αγγλικά.
I speak German = μιλώ Γερμανικά.

Γιά να πούμε σεν πανευγενέω
εστω ουρανοσεινα, δισευμε ένα
πέντε: ενα "5."

table = τραπέζι
tables = τραπεζια
window = παράθυρο
windows = παράθυρα
door = πόρτα
doors = πόρτες
NEES

boy - apori
girl - kopeni
also - enions
because - die
dog - otrasp
woman - rukina
on - nau, eni
out - eju
play - naiJu
room - despatiio
round - eprophdós
small - mikrōs
big - megalos
then - tōce
to - πros
with - με
armchair - potherīn
cat - ματ
wonder - aporias
large - eupos
floor - patina
do - nai
have - eju
time - xoros, ūra
clock - potei epiko
come - xoropai

ΠΡΟΣΟΧΗ

Exercise. Diaprosis.
Exerçuzite ten με το βουδισκό 'I am...' kai en me togi kai tou piriaphos '. . .ing'. Δυνατός:
I sit
I learn
I fall

porei eina eiëm, rīset, μia eμf!}

I am sitting
I am learning
I am falling

porei eina diapris, rīset, sonoxēa.

Deu porei kri ni tēlo, oni, patei paisei, rīset, μia na tem eμf, da eisagogi.
Η κληρονομική έκθεση στην έγγραφη έδωσε το πρώτο πρόσωπο της έννοιας περίπου μόνο ενα "ο".

Δηλαδή:

1 look korádés
2 look korádés
3 look korádés (autós)
4 look korádés (autoi)
5 look korádés (autoi)
6 look korádés (autoi)
we look korádés
you look korádés
they look korádés

Πάντα θα κλίνετε επάνω:

read (píne): διαβάζω
fall (φταί): πέφτω
walk (σωκό): περπατώ (σέκα)
sit (σιέ): κάθομαι
know (γνώριμο): γνωρίζω (ζέρω)
hope (£xéontai): ελπίζω (ελπίζω)

Αναφέρεται η μεταφράση:

* Απείκ., η γραμματέας. Απείκ., η γραμματέας. Απείκ., η γραμματέας. Απείκ., η γραμματέας. Απείκ., η γραμματέας. Απείκ., η γραμματέας.

* Είμαι περίφημος, ευχαριστώ (εσω). * Καθήκω, πώς είσαι; * Το βιβλίο δεν είναι εδώ. * Πώς είναι; * Πώς είναι το βιβλίο; * Καθήκω και εξίσωσε. * Περπατάς και περπατε. * Καταβάς και κατακάθισε. * Σάλις κατάδων. είναι αυτό ελπίδα; * Σάλις είσαι ρίφος; * Πώς είσαι; * Δεν είμαι εκεί. Αυτό αυτόν και αυτόν κινήτο.
Appendix 10.1

BY MAIL...

my → μου
your → σου
his → του
her → της
its → του
our → μας
your → σας
their → τους

mine → δικός-ν.ο μου
yours → δικός-ν.ο σου
his → δικός-ν.ο του
hers → δικός-ν.ο της
its → δικός-ν.ο του
ours → δικός-ν.ο μας
yours → δικός-ν.ο σας
their → δικός-ν.ο τους

me → εμένα
you → εσένα
him → αυτόν
her → αυτήν
it → αυτό
us → εμάς
you → εσάς
them → αυτούς

To Βοονικο τηρη: I have = ἔχω

I have ἔχω
you have ἔχεις
he has ἔχει
she has ἔχει
it has ἔχει
we have ἔχομεν
you have ἔχετε
they have ἔχουν

have I? = ἔχω;
have you? = ἔχεις;

I have not = δεν ἔχω
you have not = δεν ἔχεις

...that... = ...ὅτι...
A10.2

NEES
ΛΕΞΕΙΣ

explain = εξηγώ
for = για
from = από
Greece = Ελλάδα
Greek = Ελληνικά
have = έχω
letter = γράμμα
much = πολύ
night = νύχτα

after = μεσά, στις
afternoon = απόγευμα
again = ξανά, ξανά
all = όλος
about = έρχομαι, περίπου
dark = σκοτάδι - ευκολο

shop = μαγαζί
Office = γραφείο
pity = κρίμα
so = έτσι, έτσι
say = λέω
something = κάτι
time = ώρα, ώρα
work = δουλειά
world = κόσμος

ΤΙΣ ΝΕΕΣ ΛΕΞΕΙΣ ΠΡΕΠΕΙ ΠΑΝΤΑ ΝΑ ΤΙΣ ΕΡΕΤΕ ΟΛΕΣ, ΓΙΑ ΝΑ ΜΠΟΡΟΥΜΕ ΝΑ ΣΥΝΕΧΙΖΟΥΜΕ ΤΙΟ ΚΑΤΩ

Μήπως Έρεθες ζι οποίουν να παρακάβω, λέεις:
apologize  alphabet  antibiotic
atomic    amnesia    antipathy
academy   amnesty    antithesis
aeroplane  anachronism  apathy
aesthetic  analogy    apathetic
agony     analyse    archaeology
air        analysis   archipelago
algebra   anonymous  aristocracy
allergic   antagonism athlete
automatic
Καθ'ήμερα, ἦς εἰστε φίλοι μου.
Εἰρήνη τοις ἐν τῇ ἡμέρᾳ καὶ σάλῳ τοῦ θεοῦ. Τὸ ἱερόν ἐν τῷ ἱερῷ τῶν θεών τῆς Ῥώμης πρὸς τοὺς ἱεραπότατους θεοὺς μετῶπος ἔχετε καὶ ἐν ψυχῇ καὶ ἐν σώματι.

Μετὰ τὸ ἀφείλανσιν, ἔστω τὰ πάντα ἀμέτρητα, ἀμέτρητα τὰ πάντα. Τὸ ἱερὸν ἐν τῷ ἱερῷ τῶν θεών τῆς Ῥώμης ἐν οἷς ἐστίν καὶ ἐν οἷς ἐν οἷς ἐστὶν καὶ ἐν οἷς ἐστὶν καὶ ἐν οἷς ἐστὶν.

Σὺς ὑμᾶς ὀφθήκαμεν. Τὸ μέτωπον τοῦ ἱεροῦ ἐν τῷ ἱερῷ τῶν θεών τῆς Ῥώμης εὐφράτεια ἐν οἷς ἐστιν καὶ ἐν οἷς ἐστιν καὶ ἐν οἷς ἐστιν καὶ ἐν οἷς ἐστιν.
APPENDIX 11.1

Στο βοηθητικό ρήμα 'do', μας βοηθάει να σχηματίσουμε ερωτηματικές και αρνητικές προτάσεις.

**I do**
- κάνω
- you do κάνεις
- he does κάνει
- we do κάνομε
- you do κάνειτε
- they do κάνουν

**I do not**
- δεν κάνω
- you do not δεν κάνεις
- he does not δεν κάνει
- we do not δεν κάνομε
- you do not δεν κάνειτε
- they do not δεν κάνουν

'Δεν ρωτάμε ή όταν απαντάμε αρνητικά, ΠΑΝΤΑ χρησιμοποιούμε το βοηθητικό ρήμα 'do'... Αντίθετα:

**Do you speak English?**
- I do not speak English

Στο επίσης ενικό χρησιμοποιούμε το 'does, μας κάνοντας ερώτηση ή να δώσουμε αρνητική απάντηση, χωρίς το ρήμα να αλλάζει. Αντίθετα:

**Does he know English?**
- He does not know English.
Επισης, χρησιμοποιούμε το 'do, για περισσότερο έμφαση σε μία αυτοματική προεξέλευση. Δηλάτον:

I do know English — Σέων πράγματι Αγγλικά
He does hope to learn English — ελπίζει σε'άνθεια οι να μάθει Αγγλικά.

O άριστος του πρήματος 'do, είναι πολύ εύκολος:

I did ευάνα
you did ευάνες
he did ευάνες
she did ευάνες
it did ευάνες
we did ευάνες
you did ευάνες
they did ευάνες

Did you come from Greece?
Did you know him?
He did not (didn't) come here.
Did I explain it to her?
No, you did not (didn't) explain it.
Did you learn to speak English?
No, I did not (didn't) learn to speak English.
Yes, I do speak English.

ΝΕΕΣ ΛΕΞΕΙΣ

build = οικία
building = οικία
bank = τράπεζα
city = πόλη
expensive = ακριβός
cheap = φερνός
excuse = ευγέρα
good bye = χαιρέτη
hotel = ξενοδοχείο
luck = τύχη
only = μόνο
right = εσωτερικά, δεξιά
thing = πράγμα

next = επόμενος
last = τελευταίος
think = ενδείκνυται, νομιζώ
try = προσπαθεί
understand = ανακαλύπτω
want = θέλω
difficult = δύσκολος
easy = εύκολο
every = κάθε
day = ημέρα
today = σήμερα
yesterday = προηγούμενη
tomorrow = αύριο
week = ημέρας
month = μήνας
year = χρόνος
This is my friend. This is my dog. These are my books. Where are yours? Her books are under the table. Is this our car? No, this is not ours, this is theirs. Do you know a good hotel that is not very expensive? Do you want a big or a small hotel? This is a good hotel, because it is big and very cheap. I hope they have a room for me. Where do you come from? I come from Greece. I am a Greek. Where are you from? Are you German or English? I come from a big city in England. Excuse me, do you know where the bank is? I try to understand him, but it isn't easy. It is very difficult, because he does not understand me. Yesterday I did not do anything, but today I am going to. Do you know them? No, I only know him, not her. But you know her. She is a good friend of yours. Try to think of something. What are you thinking of? Next week I have to work with them. Do you know them? Do they speak German? No, they do not speak German; they only speak English, and they understand Greek.

Do you know something about her? Everyone knows about her. Have you time for me? I have not today, only tomorrow. Every day he comes home from work. Good morning. Good day. Good night. Do you know how to build a house? What did you see in Greece? Do you understand English? Did you learn to speak English? No, I did not. This is a very cheap car but there is a very expensive bus. My friend is there. Is this car yours? No, this car is not mine, it is hers. And his car is not here. This is our car.
APPENDIX 12.1

BY MAIL...

Το ρήμα "Can" → μπορώ

- I can → μπορώ
- You can → μπορείς
- He can → μπορεί (αντών)
- She can → μπορεί (αντί)
- It can → μπορεί (αυτό)
- We can → μπορούμε
- You can → μπορείτε
- They can → μπορούν

Γιά να σχηματίσουμε ερώτηση ή δράση έχουμε το ρήμα "Can" δεν μεταφέρουμε το ρήμα "do".

Δηλαδή, όπου έχουμε τα ρήματα "I am", "I have" και "I can", δεν χρησιμοποιούμε το ρήμα "do" (σε ερώτηση ή δράση).

Can I go for a walk? Yes, I can.
Can you see it? No, I can not (cannot) ή (can't)
Can they explain us? Yes, they can.

O μήλον έχει δούλει τη σχηματίζει με "Can"

έτσι "will" → "θα".

I will be → θα είμαι
you will be
he will be
she will be
it will be
we will be
you will be
they will be

I will have → θα είμω
you will have
he will have
she will have
it will have
we will have
you will have
they will have
NEW WORDS

- sister = ἵδρα
- brother = ἰδρά
- mother = μητέρα
- father = πατέρα
- buy (μπέι) = αγοράζω
- finish = τελείωσ
- half = μισός
- long = μακρύς
- minute = μέτρο
- more = περισσότερο
- people = άνθρωπος
- town = πόλις
- take = φέρω
- use = χρησιμοποιώ
- = είσοδος
- when = χρόνο
- ask = προσέχω

BEFORE = πριν
LIVE = ζών, ζειν
LIFE = ζωή
OTHER = άλλο
STREET = δρόμος
STOP = σταμάτω
LIKE = χαίρε
MONEY = χρήματα
NIGHT = νύχτα
SOMETHING = πράγμα
SOMEBODY = κάποιο
SOMETHING = κάποιο
SOMETHING = κανένα
THERE IS = υπάρχει
THERE ARE = υπάρχου
WELL = καλά
OTHER = κάποιο
ANOTHER = άλλο
Tomorrow we will be there. Next week they will have a car. Could you explain to me? We were with our friends. When I see him, I will ask. Did you catch the bus? No, I did not. Where do you live? Could you ask them? Do you like to walk sometimes? Can you take it? He had a lot of money. How was she? She was very well. Are there many hotels in your town? He likes learning Greek, but it is very difficult. Did they stop you? Where is the next town? Where were you yesterday? Some day they will understand me. Will you try to speak to him? There are many cars in the street. But he will buy an expensive car. Do you know something? Where did you see the book? Somewhere in the other room. Did you finish your work? Yes, I did. How do you know about it? This is my mother. Where is yours? Where is his? Where are your brother and sister? Do you live in the town? I live with some friends of mine. Where does he live? I think he lives in this house. Do you have much money? No, I don't. But he does. Did you ask him where he wants to live? He doesn't want to live here. Next week he will be in another town. Where will they be? I don't know. Tomorrow we will come to your house. This is my father. Can I ask you something? I can not live here. Could you take the book off the table? Did somebody ask for me? Next year he will build a house. Today there are more people in the town. There is a long building next to ours. Did they ever have a brother? Some men are fathers and some women are mothers. They do not know how to get there.
**ΜΕΤΑΦΡΑΣΤΕ**

Ο αδερφός σε γνωρίζει τον αδερφό σου. 
Η μητέρα μας δεν ήρθε στον πατέρα μου. 
Πέσε στο σέντερο, δεν να σεν ρωσιών μας, θα σετελλόμαστε. 
Μητέρες να επομακιέψετε, λίγα να ορας εσύ. 
Τιν επομένη άφησα να έσης ενα αυτούντος. 
Τις αραβές μπορείς να μην με ιδούς; 
Μητέρα να δείς. 
Κάθε μέρα οι ομάδες μεν νοτιά. 
Μητέρες για επαρακάτα τον φόρο. 
Θα σε τρισκελήσεις σε σερένιο μήνα. 
Ο ήρωας είναι μανιά. 
Το κείμενο ξέρεις; 
Μητέρες να επομακιέψετε γάμους του ερωτήματος. 
Θα τις οίκωνες, είσε σε Ολόκληροι χώρους.
Μητέρες, να μην μου αυτούς; 
Κάθες είσαι εδώ! 
Μητέρας μπορείς να μην ντόσες; 
Ως και στη σέτερα. 
Μητέρας να χωράεις περανάμες. 
Οι ελεύθεροι μπορείς. 
Τις αραβές μπορείς να αφάνιζες. 
Κάθες μέρα να δείτες. 
Μητέρας να πάρεις μια δόση; 
Μητέρας να το δος. 
Ως, δεν μπορείς να το δος. 
Μητέρας να μης είσαι αν παίζεις, 
Κάθε πρώτη παίς με το διαράχοντα από τον σειράν 
καλεί. 
Τις αραβές μπορείς να περάσεις. 
Δεν είσαι ενα μούλα αυτούντος. 
Φτιάξο την την την εμπειρία. 
Τις αραβές μπορείς να περάσεις. 
Εισάγεις ενα μούλα αυτούντος.
ΔΣ ΔΟΥΜΈ
ΑΥΤΆ ΠΟΥ
ΞΕΡΟΜΈ

* Θα μπορείτε αύριο να είστε μαζί μας;
* Αύριο θα έρθουμε μερικώς φίλους.
* Όταν είσαι εκείνη, μου αρέσει να αγοράσω τολά πράγματα.
* Νεριές φρέσκοι ρυζίας να μας θυσίας και τα μαγούλια.
* Επιστεύει και ρυπαρός φίλως σαν Βλαβές.
* Καλημέρα, αντί για σας φρέσκο φιλέ.
* Ποιά είσατε γεύμα το βράδυ; Εμίς δεν επιστεύει αύριο.
* Δώ κι εσείς να προτρέπεις να αυτονιμήσεις μόνη.
* Καλημέρα ευνούχω να ορίσουμε το δελφίνι στα τέλη.
* Παρότι, αυτό είναι σαν άλλο αυτονιμήτο.
* Οια είναι οι δις, δεν έχεις κάθι.
* Μρήγους έναν φαβά, να τέμα αυτονιμήτο, αύριο.
* Θα προσβλέπω να προτρέπω να αυτονιμήσεις μόνη.
* Μπορώ να είμαι ρυπαρός αύριο.
Are you happy? I think that this young man is unhappy. I like to drink a cup of coffee. What do you like to drink? When the weather is good we go for a walk. Could you show me the way to bank please? This is a very beautiful park. How many parks do you have in the town? Athens has got parks. I think you enjoy to spending your money. Does he like children? They have only one child. The weather in summer is very warm. But in winter it is very cold. Are you ready? Yes, I am ready. Why do you ask? Today it is a nice day. Somewhere I have my ticket. I think your ticket is on the table. We need many things when we go camping. Perhaps we need a new car. What do you think? Do we need one or not? I don't think we do. Do you have a problem? My wife likes to drink her coffee hot. Do you like it with milk? No, thank you, I don't take milk. Next summer we will go to the seaside. Our children like the sea very much.

We will find a nice place and we will stay there. I hope that the weather will be nice. Your son is a young man. And your daughter is a young woman. What do you think of my husband? Isn't he a handsome man? Your husband is a good looking man. How many children do you have? We have only one child. A little girl. But we want to have another child.
ΑΣ ΜΕΤΑΦΡΑΣΟΜΕ

- Είμαι πως θυμήνος.
- Νομίζω ότι αυτή είναι πράγμα πρώτο και ευώνυμον νέο.

- Αυτό είναι το εύρος που μας επέβλεψε.
- Βρέθηκα ότι η ρώσια του είναι ετήριο, είναι πρώτο καλύτερο.
- Σας ευχαριστώ για το μικτό πράγμα, είναι πρώτο μακρά.
- Επεε είναι πρώ το εύρος οπίνη, με πρώτο ευτυχία.
- Εξεύρεσι έναν προπόστα με το κροκόδιλο παραμικρατική.
- Η Ελλάδα είναι μια πολύ ισχυρή γάμπα με τον και Ελλάδα.
- Τα από τον Ελλάδα, τον και τον γάμπα.
- Το αντίκρητο, με πρώτο είναι ευρέσης (αραίοι).
- Έπεε ευχαριστώ με ευρέσης, έπεε είναι ευρέσης μακρά.
- Μαν πράξει και μικτό ένα πράγμα με μακρά.
- Νομίζω ότι και τον θυμήνο, ας χαρακτηρίσε.
- Έπεε αύριο θα επιστρέψει εν ευτυχία με το πράγμα.
- Ο πατέρας μου είναι πρώτο εύρος και μακρά ευτυχία.
- Είπε έτσι: Από θα επιστρέψει το πατέραμου.
Για να φράσουμε την γενική, τοποθετούμε το "of" πριν από την λέξη που ξεκινάει:
the street → ο δρόμος
of the street → στο δρόμο

Η γενική για συγκεκριμένους εκφρασιές με μία απόστροφα χρησιμοποιεί το γράμμα "ο":
George's mother → η μητέρα του Γεώργη
My wife's car → το αυτοκίνητο της σύζυγου μου

Ο αόριστος προσανατολισμός των εκφρασιών εκφρασιές με την μετάτρηση "do" ή "d'":

I ask → ρωσύ
I move → κινώ
I walk → περπατώ
I asked → ρώτησα
I moved → κίνησα
I walked → περπάτησα

Η μεταχείριση των βραδινών εκφρασιών συνδέονται με την μετάτρηση "-ing" στα ρήματα:
go → going → πηγαίνοντας
see → seeing → δείκνυε
walk → walking → περπατούσα
NEW WORDS

end = Τέλος, αυτη
feel = αισθάνομαι
health = υγεία
healthy = υγιής
market = αγορά
pound = λίρα
product = προϊόν
practical = πρακτικός
silk = μεταξί
wool = κάλυ
woollen = μεταξίνο
wash = πλένω
wear = φορώ
shirt = πουκάμισο
arrive = φτάνω
bath = μπάνιο
lunch = μεσαίο
pleasant = ευχαρίστως
bring = φέρω
holiday = χόρτος
rest = χαλαρώνω
corner = γωνία
lose = χάω
meat = βόειο
put = βάλω, επεξεργάζομαι
remember = θυμάμαι
leave = αφύω, φεύγω
plan = εξεδίδω
plan = εξεδίδω
travel = ταξιδεύω
trip = ταξίδι

every = πάντα
everybody = όλοι, ολόκληροι
everyone = πάντα, εκατάρκη
everything = πάντα, άλλα παρά
everywhere = παντού
give = δίνω
soon = σύντομα
eat = τρώω
worry = ανησυχώ
I must go → πρέπει να πηγαίνω
It's time to go → είναι ώρα να φύγω
I have to .... → πρέπει να, εχω να
How much? → πόσο πολύ, πόσο
How long? → πόσο μακρύ, πόσο (χρόνο)
How much does it cost? ποσο στοι 
Το πήγα μπορεί (πρέπει) παρακαλεί έστω

--- ★ --- METERFOZETE PARAUKALE
- Πηγαίνοντας στην πόλη, πέρατσα πάρα πολύ.
- Πόσο χρόνο στο πάρο;
- Νομίζω, 2 ωρες περίπου.
- Την επόμενη φορά, δεν να σε συναντήσω.
- Τι δείχνει; ραλί σου;
- Όσω θα σε συναντήσω, δεν δείχνει ποιαφόσο του 
  γιώργου.
- Θα σου δώσω το μαλάνι ποιαφόσο
- Αλλά κιόρα πρέπει να φύγω. Θα σε δώ ως επόμενη
  βδομάδα,
- Επιθυμώ ότι κιόρα να γευστείς: έχεις χρόνο σε (μαρο)
- Τι δυσάσαι απ' κι' διαμονής σου;
- Τα ξέρεις και περάτσα σε κιόρα.
- Σε βλέπω πολύ χρόνο,
- Γιατί εχες; Τα κάθε, είσαι πολύ ευχαριστεί.
  Θυμάσαι τα πάντα. Θα σε κάνω πάλι, οταν
  δε εχω του χρόνου.
How do you feel today? I have been shopping in the market. You can find many new products there. What did you ask him? I asked him about his journey to Greece. He will be there very soon, and he will rest for several weeks. What can you see when you go to town? I have to do the washing once a week. Next month I will travel to Germany. Don't worry; my health is good. How many books did you put on the table? I put seven books there. What time did you arrive home? Tomorrow I will bring you my money. Do you eat much? The colour of the house is black. What colour is your room? Do you remember anything about George's mother? I don't remember her. I only remember his father. We have to meet our friends. And then we'll go on our trip. How much can you pay for this? How much does it cost? It is very cheap. But if you pay 8 pounds, you can have it. First, I have to go shopping, and then we will go to the cinema. Do you like meeting people? Yes, I do. But sometimes I do not know what to say. You are wearing a very nice shirt. Is it woolen? No, it is silk. It is a very modern product. You can find lots of them in the market. I think you are a practical man. But he is not. When the weather is nice, they will go on holiday. How long do you plan to live there? Not long. Only a few weeks. What do you want to bring back from Greece? I asked them if they remember me. What are his plans for the summer? What do you need? Did you meet him? We will leave the country. We travel. Do you like eating? This is very practical.
APPENDIX 15.1

BY MAIL

ΑΝΩΜΑΛΑ ΡΗΜΑΤΑ

got = πήραινε went = πήγα
begin = άρχισε began = άρχισε
buy = αγόρασε bought = αγόρασε
bring = έφέσε brought = έφέσε
come = άρρητος came = κέρδη
do = κάνω did = κεφάλα
drink = πίνω drank = πείνα
eat = τρώω ate = ετρούσα
find = βρέθηκε found = βρήκε
forget = συνέβη forgot = συνέβη
give = δίνω gave = διδάσκω
know = θάνω knew = θύμησα
leave = φεύγω left = εφέρα
lose = χάνω lost = εχόσα
make = κατασκεύασε made = κατασκεύασε
meet = συνάντησε met = συνάντησε
see = βλέπω saw = είδα
say = λέω said = είπα

Αυτά τα βιβλία διαβάζει το ξενάγημα μετά μέρος ό,τι ο μαθητής:

76 βιβλία o Ολλανδός
59 βιβλία o Γαλλός
58 βιβλία o Βέλγος
44 βιβλία o Βρετανός
43 βιβλία o Δανός
24 βιβλία o Ιταλός
3 βιβλία o Ελλήνας
2 βιβλία o Τούρκος

sleep = κοιμάται sleep = κοιμάται
took = πήρε took = πήρε
think = σκέφτομαι thought = σκέφτεσαι
understand = καταλαβαίνω understand = καταλαβαίνω
Hello, how are you? I am very well, thank you. Nice to see you.

Which way do I have to go to find Oxford street? Tonight I am going to meet her husband for the first time. And what are your plans for tonight? We plan to have dinner somewhere in Soho and then go to a theatre or a cinema. The last time we had lunch here it was raining.

I think it was last October. Yes, it was. I like the place because it is very quiet. You are right. After lunch we can go for a walk if you like. Do you want cold beer or wine with your lunch? Nothing, thank you. Monday, Tuesday, Wednesday, Thursday and Friday are working days. Some people do not work on Saturdays. Sunday is a holiday.
- Μου αρέσει να πίνω
- Μου αρέσει να πίνω
- Τους αρέσει κατώντας
- Συμπέφτω κάποιον. Εγώ ξέρω κάποιον;
- Εφτά η μαθητή κοίτη σε κάποιο.
- Πηγαίνω μαθητή μερα το πρωί.
- Χείρα πρώτη στην πόλη.
- Εντού πώς κάποι μερα το πρωί;
- Πηγαίνω ξέρω καλά όλων;
- Εμνεί να πάμε αναχαι το πόλη.
- Αυτό, πώς πάνε σε τον πόλη.
- Εμνεί να πάρει και να πάρει έναν.
- Μια στιγμή να γελάσεις και να πάμε.
- Μου αρέσει να πορτοκαλί, αλλά ξέρως
  πήρε, πώς με εαυτούντας.
ΑΣ ΔΟΥΜΕ
ΤΗΣ
ΑΣΚΗΣΕΙΣ

ΜΕΤΑΦΡΑΣΤΕ

* Είδε επανά: Όχι, είμαι Αγγέλος. Μηδένε
Γερμανία; Όχι, δεν μιλάω Γερμανία, μηδέ
μόνο Αγγέλοι χωρίς, μπορούμε να μιλάμε ελληνικά.
Θα μας εμπιστεύεσαι; Όχι, δεν είμαι
επανά. Προς το πρεσβευτή, βρίσκω καλό.
Θεός είναι πάντα αδιάκριτος. Με αφήνωσα,
δεν είμαι ο αρχηγός. Ναι, είναι αυτό το μεράκ
νεοί κατα. Δεχόμαι πάντα μέρα.
Θα, δεν δούμε μέρα. Θα πάμε
να βοηθήσεις σε έργο. Θα τώρα
να σε ανηφορύξω. Δεν ήρω να
μάις.

ΑΠΑΝΤΕΙΣΤΕ ΓΡΑΠΤΑ

* Do you speak English? Yes.
Do you want to walk tomorrow? No.
Do we learn German? No.
Don't we know him? Yes.
Does he know Greek? No.
Do they know our friend? No.
Does she read English books? No.
Did you see him yesterday? No.
Do we know them? Yes.
Do you understand? Yes/No.
Did you understand? Yes/No.
Have they a room for me? Yes.
Do they work tomorrow? No.
Did you look there? Yes.
Do they want to come here? No.
Did you come from Greece? No.
Do you see your friends? No/Yes.
Do they explain you? No/Yes.
Does she work today? Yes/No.
This is my friend. This is my dog. These are my books. Where are yours? Her books are under the table. Is this our car? No, this is not ours, this is theirs. Do you know a good hotel that is not very expensive? Do you want a big or a small hotel? This is a good hotel, because it is big and very cheap. I hope they have a room for me. Where do you come from? I come from Greece. I am a Greek. Where are you from? Are you German or English? I come from a big city in England. Excuse me, do you know where the bank is? I try to understand him, but it isn't easy. It is very difficult, because he does not understand me. Yesterday I did no do anything, but today I am going to. Do you know them? No, I only know him, not her. But you know her. She is a good friend of yours. Try to think of something. What are you thinking of? Next week I have to work with them. Do you know them? Do they speak German? No, they do not speak German; they only speak English, and they understand Greek.

Do you know something about her? Everyone knows about her. Have you time for me? I have not time today, only tomorrow. Every day he comes home from work. Good morning. Good day. Good night. Do you know how to build a house? What did you see in Greece? Do you understand English? Did you learn to speak English? No, I did not. This is a very cheap car but there is a very expensive bus. My friend is there. Is this car yours? No, this car is not mine, it is hers. And his car is not here. This is our car.
APPENDIX 17

Tomorrow we will be there. Next week they will have a car. Could you explain to me? We were with our friends. When I see him, I will ask. Did you catch the bus? No, I did not. Where do you live? Could you ask them? Do you like to walk sometimes? Can you take it? He had a lot of money. How was she? She was very well. Are there many hotels in your town? He likes learning Greek, but it is very difficult. Did they stop you? Where is the next town? Where were you yesterday? Some day they will understand me. Will you try to speak to him? There are many cars in the street. But he will buy an expensive car. Do you know something? Where did you see the book? Somewhere in the other room. Did you finish your work? Yes, I did. How do you know about it? This is my mother. Where is yours? Where is his? Where are your brother and sister? Do you live in the town? I live with some friends of mine. Where does he live? I think he lives in this house. Do you have much money? No, I don't. But he does. Did you ask him where he wants to live? He doesn't want to live here. Next week he will be in another town. Where will they be? I don't know. Tomorrow we will come to your house. This is my father. Can I ask you something? I can not live here. Could you take the book off the table? Did somebody ask for me? Next year he will build a house Today there are more people in the town. There is a long building next to ours. Did they ever have a brother? Some men are fathers and some women are mothers. They do not know how to get there.
Are you happy? I think that this young man is unhappy. I like to drink a cup of coffee. What do you like to drink? When the weather is good we go for a walk. Could you show me the way to bank please? This is a very beautiful park. How many parks do you have in the town? Athens has got parks. I think you enjoy to spending your money. Does he like children? They have only one child. The weather in summer is very warm. But in winter it is very cold. Are you ready? Yes, I am ready. Why do you ask? Today it is a nice day. Somewhere I have my ticket. I think your ticket is on the table. We need many things when we go camping. Perhaps we need a new car. What do you think? Do we need one or not? I don't think we do. Do you have a problem? My wife likes to drink her coffee hot. Do you like it with milk? No, thank you, I don't take milk. Next summer we will go to the seaside. Our children like the sea very much.

We will find a nice place and we will stay there. I hope that the weather will be nice. Your son is a young man. And your daughter is a young woman. What do you think of my husband? Isn't he a handsome man? Your husband is a good looking man. How many children do you have? We have only one child. A little girl. But we want to have another child.
How do you feel today? I have been shopping in the market. You can find many new products there. What did you ask him? I asked him about his journey to Greece. He will be there very soon, and he will rest for several weeks. What can you see when you go to town? I have to do the washing once a week. Next month I will travel to Germany. Don't worry; my health is good. How many books did you put on the table? I put seven books there. What time did you arrive home? Tomorrow I will bring you my money. Do you eat much? The colour of the house is black. What colour is your room? Do you remember anything about George's mother? I don't remember her. I only remember his father. We have to meet our friends. And then we'll go on our trip. How much can you pay for this? How much does it cost? It is very cheap. But if you pay 8 pounds, you can have it. First, I have to go shopping, and then we will go to the cinema. Do you like meeting people? Yes, I do. But sometimes I do not know what to say. You are wearing a very nice shirt. Is it woolen? No, it is silk. It is a very modern product. You can find lots of them in the market. I think you are a practical man. But he is not. When the weather is nice, they will go on holiday. How long do you plan to live there? Not long. Only a few weeks. What do you want to bring back from Greece? I asked them if they remember me. What are his plans for the summer? What do you need? Did you meet him? We will leave the country. We travel. Do you like eating? This is very practical.
1) Do you know anything about her?

2) What did you see in Greece?

3) Where are you from?

4) How many towns do you know in Germany?

5) Did you buy books from the bookshop?

6) Where do you live?

7) Are there many cars in your city?

8) How many brothers and sisters have you?

9) How many buses do you take to go to work?

10) Do you go to Greece by plane or by car?

11) Do you like to go camping?

12) Could you speak German to an English person?

13) How many books do you use for learning English?
Interview with Mr. A.Kokos

Member of the General Committee of
Adult Education (Ministry of Education)

I: Have you ever heard of Educational Television or Educational Radio? In theory it exists in Greece, but there is no organized structure, therefore there is no feedback from any student to the "teacher".

Mr.A.K: Do you mean that people watch the programme on TV and then have the chance to criticize it?

I: Let me give you an example. Suppose I teach a group of ten people. An Educational Institution can administer the organization of the teaching and I broadcast the lectures on the TV or radio, I can post them the rest of the course. This will work just like a normal class but without a teacher in the room with them. In Greece this system is used by some private colleges of further education.

Mr.A.K: Before we do anything at all, we have to consult communicators and behaviorists. We are thinking of starting a research to find out if and how we can make use of the TV and radio. I think that there is another way of doing things, a compromise between your system and the traditional one (where the teacher speaks and the student listens) and it is a very important alternative. Yes, we do need teachers, but not playing the role they do at the moment. We need teachers to be co-ordinators and animators. But I do have some reservations when it comes to the mass media. In my opinion the most important thing is real personal contact, where the teacher is not just the giver
but rather the one who provides the stimulation. Knowledge is worthless if you do not discover it by yourself.

I: That's what we're saying; we must stimulate and show them how to learn for themselves.

Mr.A.K: ... he gives them the stimulation and soon they all begin to interact and work together and the teacher can provide the general guidelines and information. Their stimulation must be broad based and explore all ways of looking at the subject so that the student acquires the knowledge to be able to make critical and comparative judgments. This way there will come a point when the student can have an overall knowledge of the subject.

I: I agree with you. I'm not saying that "my" model is better than any one else's. But this model can improve the existing educational models used in Adult Education or even University Education. If you want to make the system you described beforewards, don't you think you need long-term training for the teachers?

Mr.A.K: That's right. It'll take a long time and it's difficult. But on the other hand it's better for people to wait some time so that they can see how this process of learning works.

I: In other words you've trying to say that it's better to do something slowly and thoroughly than fast and superficially.

Mr. A.K: Oh, of course. Now what about the mass media? Personally, I would reject any form of education that dispensed with a human presence. I want to discuss models which include a
human presence. But I mean tuition by telephone or correspondence where there is a human presence through the cable...

**I:** Different systems involve using different means.

**Mr. A.K:** I believe that the human presence is unreplaceable. It is not only what you are learning, but how you are learning it. Tuition by telephone alone is impersonal. This is what is happening in Greece; because of an educational system which is based on learning by heart, or obtaining a degree for degrees sake and not for interest in the subject studied, the majority of people see school as a means of eventually obtaining a degree. Not knowledge for knowledge sake, but knowledge which you have to have to obtain a degree and find a job.

**I:** Do you believe that it is any difference in other countries?

**Mr. A.K:** People here don't know how to work methodically. They don't know how to be disciplined or how to enjoy learning. If you imagine somebody watching television he will probably start to try and form his own ideas and opinions about it; it is a pity that he didn't learn some guidelines on how to do this. However many lists of books we give and whether to students or those in charge, even General Committee members, they rarely use them. Traditional schools destroyed peoples' techniques of studying on their own.

**I:** Do you think that the teaching method you mentioned just now would work at all levels of Adult Education? Don't you think that there are subjects which could be taught using different methods?

**Mr. A.K:** Good question: I believe that subjects like: parent-
children relationships, problems between the sexes and environmental-ecological issues for example could be taught using the method you mentioned.

I: Who is organizing the training of Adult Education teachers?

Mr.A.K: The KEMEA (Centre for research and self-education). This is the only institution which specializes in the study of Adult Education reaching methods. The basis of KEMEA's research is community work and not individual. Something we often ask ourselves is: "Of all the things you know now, how much did you learn at school"? This is a question which we ask when we hold seminars of Adult Education teachers. In such seminars it is not easy to start working on different theories of learning. We try to create a climate of trust which is the basis of our method. Teachers are not all-knowing, they are coordinators. We believe that the experience of life gives everybody some knowledge which can be shared with the rest of the people in the group. The teacher's duty is to bind the group together. You may start off by asking the question "do all of you know how the school works" or "Why does it work like this"?

You open another door for discussion. By the end of this discussion the others begin to be aware from their own experience that there are problems in education. Then each individual begins to glimpse the alternatives, for example to see that anti-authoritarian systems can exist or to understand why he or she is only half-educated. The door is then open for the second step: the students can begin to talk about how one could set up such an
alternative anti-authoritarian teaching schemes. So they will get results from their own experience and gain self confidence.

I: Will they exchange and discuss their own experiences?

Mr.A.K: Yes. As the group progresses, the teacher will introduce more and more theory. If you want to discuss more scientific subjects you cannot start like this. Most of the time the student has no experience in this field. Therefore somebody has to start off by saying something. But the way he says it, is very important.

I: What happens when you want to convey your interpretation of something?

Mr.A.K: If you send a box of slides or films for example, you must be there to show them.

I: There is a method whereby you can send the box of slides and films to one group and to the other the book or the textbook, and by using both of these together you will have the outcome you want.

Mr.A.K: People are used to receiving stimuli and absolving them. But they are not used to learning.

I: This is a matter of administration on the part of the educational body. If the administration is organized in such a way as to enable TV, slides, books and personal contact to be combined, then you can provide knowledge in the right way.

Mr.A.K: You're talking about the future, about what will happen in 50 years time. We have to be patient to wait if we want to achieve this. This is a very ambitious plan. Don't forget that we have no specialists to undertake such work. I don't think it will be easy.
When you started your project it was possible because you were alone and you were doing research on a small scale. If you were to do it on a larger scale, you would face a lot of problems. It is very difficult to find even ten people willing or able to put such a method into practice.

I: Do you believe there is an educational demand for such methods?

Mr.A.K: Yes. The best and most obvious place for it, is in Adult Education. But I would insist on personal contact and on long term preparation.
Interview with Mr. L. Anagnostou

September 30, 1984

Director of the Centre for Research and Self-learning

I: Would you like to tell me about the Centre for Research and Self-learning? What are your plans and how do you work?

Mr. L.A: We are a private, non-profit making organization. We have different departments, for example, a department which sets up programmes for representatives from the General Union of Greek Workers, the Teachers' Union and others.

These people present the problems that arise in their workplace. We work with the General Secretariat of Adult Education from the Ministry of Education, we have organized seminars for instructors (read "teachers").

We can work with any institution as well with individuals, although this doesn't happen very often. We have our own programmes leading to professional qualifications for about 20 young people. But if we want to succeed we have to have our work on the development of a pedagogy (method) of teaching which is relevant to the education of adults.

Before we got involved in Adult Education, we worked to develop such a teaching method, which we call: "pedagogy of self-learning" (the self learning method). Self-learning means that people have taken their learning into their own hands. They reject the giver-receiver relationship, in other words the student/teacher relationship where the teacher knows and the student doesn't. They ask and learn, they analyze and criticize.
using their own results which means that the results are not the same for everybody. Everybody achieves their own results according to their own experiences. Everybody according to their own experiences, social position and education, find their own balance. With all these stimuli at their finger tips everybody can make judgements on their own and these leads to the making of personal decisions.

1: Freire's concept is a new concept in the Greek context. Sometimes you must give the student knowledge which is purely information. For instance: When teaching a foreign language either to groups or to individuals, you must select the information. Do you think that in this case the learning process will be the same as it is for so-called self-learning?

Mr. L.A: We are not interested in creating a method for all subjects. This doesn't mean that we cannot offer a foreign language, but the idea or the philosophy behind self-learning has to do with the choice of subjects and we are against the oneway transfer of information.

We disagree with the basic statement that learning goes back to simple information. This is a technical concept of learning where the student absorbs information as fast as possible, and this leads to rapid learning. You can never call this method either learning or education. One may know technically much more than before, but we doubt whether this leads to someone being educated, his character and personality developed as a human being and citizen. This can certainly never result from simply transferring information. This would mean that it would be more
profitable to let the most skilful and able people take over education.

I: I think it is rather dogmatic to say that the only way to work with students is by self-learning. Perhaps these two methods could be combined: for example, we will provide information which must be supplied in any case making sure that there is a democratic relationship between teacher and student and finally when the students have absorbed the information they must use it on their own, in their own way.

So, isn't it rather dogmatic to insist that there is only one way to teach?

Mr. L. A: We aren't saying that there is only one way. In schools, for instance, the so called "bank method" or "bank perception" is used where the relationship between giver and receiver are not isolated. They belong in a larger educational system. The self-learning method doesn't mean you have to form and create good teachers or good judges. Self-learning is related to its content.

I: I would like to tell you about my work now, and ask you for your opinion. The Open Learning Systems exist and they are involved in different ways of learning just as the TV could be too and the radio, computers, telephone tuition, cassettes, correspondence distance learning and face-to-face tuition. I want to create some sort of model for Greece to see how it would work.

Mr. L. A: You want to work out a model without taking into consideration the opinion of the people who are involved directly in it?

I: Of course not.
Mr. L.A: If you think something is right, it doesn't mean that the rest of the world will agree. It doesn't mean that people are aware of their own needs.

I: There is a problem with education world wide, and this is the problem of motivation, or quite simply of marketing. People have no motivation to learn. That is why the drop-outs rate is high. There are countries with 70 per cent drop-out rate in Adult Education. In Greece, because of geographical, social, and demographical problems, the state faces real difficulties of organization in the education system. That is why I believe the concept of an Open Learning System model could fill this gap.

Mr. L.A: First of all, this is not the system in Greece, but it does work in similar way. There is no formal school system. Students read the teachers' books and do exams. This is a system of gaining certificates where the student remembers what has to remember.

I: In other words, a degree "production".

Mr. L.A: Yes, but why do you want to look at this side of it, and not the content of the system? This is the educational system which neutralizes relationships. Education is not somebody memorizing what the teacher wrote in a textbook. Education means the learning of fundamentals, the formation of the human being. I imagine that the driving force of this system of yours is something which will end up with the speed of computers or television.

This is a system based on "centres", it dominates everything and has total control of the students. It means that people are
limited and attached to one place, in other words tied to the Centres which pass on so called "information". Somebody follows instructions absorbs the information, sits an exam and gets a degree. It's a way of gaining social status. This is a real "banking conception", the most anti-education concept that exists.

I: For the method you have described it, your analysis is right. But it does not work in the way you described. Personal contact between giver and receiver is needed in every educational system, but the way it is used is not always the same.

Mr. L.A: What are these different ways?

I: I was making a general comment but, for example, face-to-face tuition is widely used.

Mr. L.A: How often is this really used?

I: It depends on the level the "messages" are sent, and on the level the educational system works.

Mr. L.A: This is just a production line, just like in a factory, increasing the output of goods. People are not taught to be critical. You can have face-to-face teaching at schools too. But you haven't explained what kind of contact this is. All you are doing is promoting a series of products.

I: What you say is right. I agree with you, but we are not talking about this side of things. These are just examples.

Mr. L.A: But they are important. The criteria for your learning methods seems to be the end product. You adapt your teaching to the machine you are promoting. You are just advertising electronic goods. You base your list (of educational concepts) on these criteria and so it ends up looking like an
advertisement of goods for sale issued by a multinational company.

I: Every educational organization uses different means to approach the students. Even face-to-face tuition varies from one country to the other.

Mr. L.A.: It cannot play a basic role since there are so many means of using it.

I: It does depend on how each individual uses it.

Mr. L.A.: Then this is not tele-studies or distance studies. If learning is based more in face-to-face tuition then it's not tele-studies.

I: I believe it is. The two aren't mutually exclusive. If only television or radio and nothing else was used then you would be right, but the face-to-face system is used.

Mr. L.A.: Somebody must know how often this face-to-face system is used.

I: Don't forget we are generalizing. If you were to ask me how visualize a similar model for Greece, I could not tell you precisely as at the moment we are simply discussing the different models other countries use.

Mr. L.A.: I understand. But this looks to me as if there is one man sitting alone communicating. There is a circle with the giver and the receiver sitting inside it communicating with each other. The relationship between the giver and the receiver is only as wide as the radius of a circle. There is no real relationship between the two.

They are in a straight line, no room for development, this is
the method fascism used. There are no horizontal relationships, this is the society of "1984". They don't report to each other, they all report to the centre.

I: I would say there is a danger of this happening.

Mr. L.A: It cannot happen in another way, because the aligning with the circle are fundamental elements.
'First of all, literacy'
Poster designed for the literacy campaign in Tripolis, Greece
APPENDIX 22.1

QUESTIONNAIRE SENT OUT TO ALL THE COMMUNITIES AND TO THE VILLAGE AND TOWN COUNCILS IN THE COUNTY OF ARCADIA

ADULT EDUCATION
COUNTY OF ARADIA

Dear friends,

The County Committee of the Adult Education (CCAE) in the county of Arcadia is planning to begin a programme aimed at helping to solve the problem of illiteracy. This programme will start in April 1985 and men and women of all ages are eligible.

People who did not have the chance to learn how to read and write, and who did not have the chance to go to school and acquire basic knowledge or who need some help from the state which the CCAE as an educational institution can offer, are welcome to apply.

There are no political or party strings attached to this new learning programme. It is part of a national attempt to improve literacy. It is in the interest of all Greeks and serves the national interest if our fellow learn the basic skills of reading and writing, and acquire a basis of general knowledge.

We need your help and cooperation in solving this vast problem. Your support will be invaluable. Please complete the questionnaire enclosed if you want to be part of this new and vital programme.

Even if you are not sure of the facts, express your personal view.
1. Name of Community/Village/Town.................................
2. Number of inhabitants........................................
3. Number of literates...........................................
4. Would there be any support for such a programme of basic
   skills?...................................................................
5. Has this subject ever been discussed?  ......................
                                           ...........................................
6. Are there people who already have basic skills (reading and
   writing) and who would like to pursue a course of general
   knowledge? ...........................................................
7. Do you have any suggestions as to subjects of general
   interest? ............................................................
                                           ...........................................
We are really looking forward to receiving your answers and
opinions on the questions above.

Hoping that we shall be able to cooperate further in the
future.

Yours sincerely

Board of Adult Education in the county of Arcadia

*   *   *   *
APPENDIX 23

Poster designed for the literacy campaign in Tripolis, Greece.

Nomarchiakh

Prósokh

An dén pírate
kátholou skoléio,
án pírate móno se
ligés ta-xeis, án pírate
se ligés ta-xeis kai
thélete na "frêska-rete"
ta palía, h laýkí
Eπimorfósih ar-kadías
Dhmiouríhse t mímatá
Gí'auto to skópo gia
En-hli-kes, andré-nes kai
Gy-nai-kes, se olo to nómo
Ela-te na para-te
Píhrofo-ries sth N.E.L.E.
Tri-polí-s: Byróno 5
H thl. 232300
"Our library is open at last"
Poster advertising the library at the Adult Education Centre in Tripolis, Greece.

Α' ΚΕΝΤΡΟ ΛΑΤΙΚΗΣ ΕΠΙΜΟΡΦΩΣΗΣ ΤΡΙΠΟΛΗΣ

28ο ΟΚΤΩΒΡΙΟΥ 20 (απογευματινές ώρες)
APPENDIX 25

Poster for the Puppet Theatre Course at the Adult Education Centre in Tripolis, Greece.

Φτιάχνουμε Ομάδα Υονυλοθέατρου. Αν σας ενδιαφέρει στα σοβαρά, ελατε στη λαϊκή Επιμόρφωση (28ος Οκτωβρίου 20) απογευματινές ώρες, να τα πούμε.
APPENDIX 26

Poster for the Photography Course at the Adult Education Centre in Tripolis, Greece.
APPENDIX 27

Poster for the English course at the Adult Education Centre in Tripolis, Greece.
"Start 1986 with a good book"
Poster from the Adult Education Centre in Tripolis, Greece.

ΑΡΧΙΣΤΕ ΤΟ 1986
Μ' ΕΝΑ ΚΑΛΟ ΒΙΒΛΙΟ
APPENDIX 29

Poster for the exhibition of old pictures from a traditional village in the county of Arcadia at the Adult Education Centre in Tripolis, Greece.
APPENDIX 30

Poster advertising several courses available at the Adult Education Centre of Tripolis, Greece.
"A two days conference with speakers from all over Greece on: new development in local government".
Poster for the Pan-Hellenic conference at the Adult Education Centre in Tripolis, Greece.
APPENDIX 32

Poster advertising a seminar on mountaineering at the Adult Education Centre in Tripolis, Greece.

ΔΙΑΛΕΞΗ - ΠΡΟΒΟΛΗ ΔΙΑΦΑΝΕΙΩΝ (SLIDES)
ΜΕ ΘΕΜΑ: "ΠΕΖΟΠΟΡΙΑ ΚΑΙ ΑΝΑΡΡΙΧΗΣΗ, ΕΜΠΕΙΡΙΕΣ ΑΠΟ: ΤΑΥΓΕΤΟ ΒΑΡΔΟΥΣΙΑ, ΟΛΥΜΠΟ, ΜΕΤΕΩΡΑ ΓΑΛΛΙΚΕΣ ΑΛΠΕΙΣ"

ΚΕΝΤΡΟ ΛΑΪΚΗΣ ΕΠΙΜΟΡΦΩΣΗΣ ΤΡΙΠΟΛΗΣ
Τετάρτη 29 Ιανουαρίου '86
Ορα 8 μ.μ.
APPENDIX 33.1

Interview with Mr. Grigoris Niotis

Prefect of Arcadia (Tripolis)
President of the Adult Education Committee of Arcadia

I: Do you believe that Adult Education in Arcadia and Tripolis has any influence on the area, and if not, are there any plans for trying to make succeed in having some impact?

Mr. G. N.: Adult Education is a new institution in Greek society and as such has taken some initiatives. It changed the impression people had that Adult Education was only for "sewing and dressmaking". I believe that it will play a very important role in the future. What we have discovered up until now is that people cannot govern if they are not educated. We cannot talk about democracy if knowledge is only a tool for the few. If we want everybody from all levels of society to participate in the political, cultural and educational fields, then they must be given the means to do so. The Adult Education is the means. How will these people change from ordinary class members into champion or leader? Only by learning in such a place as the Adult Education Institute. The government has made many changes, but Adult Education could carry them out. Specially when it comes to the second and third age. We had a reactionary education system and these people didn't get the right education.

I: All over Greece Adult Education faces different problems, sometimes subjective, sometimes objective. Here in Arcadia what do you think were the greatest difficulties?

Mr. G. N.: First of all I think that the bureaucracy should
recognize the important role Adult Education can play and build on it. About seventy per cent of development initiatives are taken by the State. I think that those development initiatives need to be encouraged in the interest of the future pattern of co-operation between the local authorities and Adult Education. At the same time the state has to inform and instruct the bureaucracy regarding their co-operation with Adult Education. There can be no development without Adult Education. Public administration employees have to be trained, to understand the role of A.E. in taking development initiatives. They should never say "these young people came to tell us what to do".

**I:** This will also depend on the young people from A.E.

**Mr. G.N.:** Both sides need to find a special way of co-operation and understanding each other.

**I:** Another problem we faced here in Arcadia in the field of A.E. is the problem of motivation. How can we convince people that A.E. is for them. A vast number of A.E. students are students from the Teachers College (Pedagogical Academy). How can we involve more local people in A.E?

**Mr. G.N.:** This is a very good question. I think we have a role to play in schools as the pupils must learn about Adult Education. Adult Education and school are not the same. Some pupils may say to themselves: we do not need A.E. because we have been educated already. From school you acquire general or even special knowledge, but A.E. provides you with the social synthesis which is the basis. A.E. provides the human dimension. School makes you dependent on the productive forces of society.

**I:** I believe that your point of view is very radical. Other
centres for A.E. in Greece never thought of going into schools.

Mr. G.N.: I know. That is why I believe that pupils should be
told about A.E. in schools. Schools should have links with A.E.
Centres and take initiatives to use free time for things like
theatre, painting or music. I remember when I was at school, I
never liked art or music lessons. But as soon as I left school I
started to really enjoy theatre, music and art. So pilot
programmes linking schools and A.E. Centres must be compiled.
These initiatives we have taken in Arcadia and especially at the
Centre in Tripolis, are the basis for creating such pilot
programmes.

I: On the one hand we say that A.E. should work as an
educational establishment and on the other hand that it should be
as a cultural stimulation. We all know that for such a project to
work it would need the support of other institutions both public
and private. Do you think that we are ready for cooperation on
such a scale?

Mr. G.N.: We're certainly not ready. It's not possible for
somebody to take such a step, if one is not really prepared. We
need pilot programmes, stated aims and assessments.

I: What do you think of the efforts being made in the A.E.
Centre in Tripolis? When we started we said: "the centre must
become a local point for people". So we put on exhibitions of
painting and photography, held seminars and open public
discussions (debates); we had a more human and personal
relationship with the people and the students. The fact that
there was a library in the Centre made new people come for books
and magazines. Do you think this shows a new, more logical way of thinking about A.E?

Mr.G.N: I think what started in the Centre in Tripolis could been seen as a pilot programme. Of course there was not enough time and it's a shame you are leaving as we have already said. I believe we could achieve some very positive results if you stayed on another year and this would define the shape and character of our A.E. Centre. I believe that your work in Tripolis proved the following points: firstly that it is not enough just to have aims. One must have style, character and morals to create the right atmosphere and conditions to fulfill these aims. Adult Education is a human process. And if we want to succeed we have to learn how to make human contact. We must develop the right atmosphere for people when they seek human contacts. And this means painting, photography exhibitions, talks and discussions; it also means that the Prefect will come and learn Italian and French.

I: Summarizing what we have discussed, would you like to tell me how you see the future of Adult Education?

Mr.G.N: Efforts must be made towards continuity and results. Continuity depends on political choice and I hope that for the next 20 years the Greek people will help achieve the results. I am optimistic. The government has not tried to hold back A.E. We have to work to achieve the results. The most important factor is to create awareness especially among young people. Only in this way will Adult Education be able to make the whole of society more aware.
Interview with Mr. V. Haralabopoulos  
Director of SELDE (School of Teachers Formation of Primary Education) in Tripolis.  
Director of the Pedagogical Academy of Tripolis.

I: Could you please tell me your opinion about your experience with Adult Education and the Pedagogical Academy (PA)? Do you believe that there is any place for University Education in rural areas, excluding Athens and other urban communities? Do you believe that it has an influence socially in development of education? Even if in theory the answer is "yes", in your experience and with your knowledge, how do you think such schemes could be put into practice?

Mr. V.H: I really do believe that the role of a higher educational institution in the provinces is to take into consideration the needs of a wide cross section of people and this works better if education is well organized within the institution.

The inclusion of all kinds of people does not depend on the way the institution works, but how it is organized, so that is in permanent contact with the working classes.

Such organization would mean that an Educational Institution could work well in both large city and small town, depending on how well it is organized and how easily people get in contact with the learning procedure which could lead to professional qualifications, so that they are equipped to deal with the
demands of tomorrow's world.

I: Should they necessarily be professional qualifications?

Mr. V.H: If not, then we are talking about something else, a permanent education system which involves everybody, regardless of sex, age, class. This would be an extension of the University Community able to satisfy the educational needs of everybody in the area where the University or Institute of Higher Education is found. And we must emphasize the fact that the University should not provide only professional qualifications, but develop courses to suit specific needs.

I: As you mentioned at the beginning, this could offer a second or even a third chance to people, but it could also include courses giving theoretical background to peoples' hobbies.

Mr. V.H: We must show some signs of moving in this direction. Firstly, we must organize ourselves into guiding people who are trying to educate themselves, trying to gain professional qualifications or simply wanting the chance to find out things that would help them with their everyday life.

Secondly, we must above all be open, open to everybody, so that we can offer education of some kind to suit all needs. Thirdly, we must deal with a "democratic approach to life". I don't mean the chances that any higher educational institution offers to people, and nobody is pushing me in this direction, but personally I feel the need to discover information and knowledge which are relevant to living.

Every day we have to face new problems because the conditions of life change very fast. And so new problems arise daily and we need information about how to deal with them and sometimes we
aren't ready for them and so we live permanently under stress.

I: I would like to ask you something which is relevant to all Educational Institutions: the most typical problem which all these institutions face, is the problem of Motivation. The problem arises when we realize that sections of the population don't take up our offers of educational help.

Mr. V.H: Why? Maybe there has been no research into these people needs. The underlying philosophy based on the idea of permanent education, is that learning or education doesn't finish with a university degree; it is an ongoing process. Just as mans' horizons need to have fresh information and more knowledge. And through this information he grows and develops new concepts about life. As Papanoutsos says: "It is not very sensible to ask to find our fulfillment or our identity in a moment".

Mans' relationship with his fellowmen and his faith in himself are both permanent. And to discover himself he needs permanent spiritual, sentimental and social stimulation. Also the day to day demands of life are changing rapidly and very often we need to ask for information and knowledge, to back us up in our profession.

What we learnt at school is not enough, we must keep in touch with science, so that we can know something about everything and everything for some reason. Otherwise we can not adapt to changing circumstances.

Now we come to motives: motives are always the needs which give rise to interests and specialities and so all these must be satisfied within the system of permanent education.
I: A little while ago you talked about discovering peoples' needs and perhaps this is more a theoretical matter. Because our educational practice is based on intuition and this is not enough. It is a way of doing it, but not good enough. In theory the question is the following: does the search to find out what people need mean that we really satisfy their needs, or that we satisfy the needs which we think they need?

Mr. V.H: This is a very good question. When you look at the world, you must look at yourself too. When you look at yourself you will find the things you need. But when you look at the world you will find that some of the needs of this world are different to yours. Because satisfaction needs to be aimed at giving balance to the individual person.

We must put ourselves in someone else's place to see how they feel. What problems do they face? And that is where we can help them. But first they have to come and ask and then we can give them the appropriate information. If they come to follow a course which doesn't interest them, they will listen but never come back again. And we have to attract people not lose them.

I: Intuition poses a problem I think. Intuition is made up of the two driving forces we have.

Mr. V.H: I call it, look in at oneself or intuition. I must look at every point of view and not just at one. Because if I do, I may miss some ways of looking at life.

I: Let us come now to the field of adult education. In your experience has there been a lot of progress over the last few months in Tripolis since there have been these new initiatives at
the Centre of Adult Education? These changes are not only numerical: the fact that we increased the number of groups from 8 to 30 and the students from 72 to 2,465. How can this be explained? When I took over the A.E.C. of Tripolis, I thought that changing 8 groups to 30 was a cosmetic change.

The real question was how to make the A.E.C. attractive to people, how could it attract ordinary people. So, we organized a small library, and now after four months we lend out three books a day. We transformed a large empty dead room into a permanent exhibition space for paintings and photos; we held seminars and discussion groups. As far as possible we abandoned the closed formula for lessons and we opened them up as much as possible so as to include the whole community.

We don't expect the "A" person or the "B" person to come just to learn typewriting and borrow books, to see an exhibition of painting or photos, and to come to a seminar or a lecture on psychology or interpersonal relationships.

Mr. V.H: Mr. Lionarakis, you have asked me so many questions that we must separate them. Firstly, the success of an A.E.C. does not depend on how many groups it has. The success lies in the organization of those groups. Do they have a syllabus? And if they do, is it only a course for professional skills? I believe that the results of the lectures reflect their organization. The organization will depend on the director of the A.E.C. and on the teachers. Of course you asked a key question relating to adult education: the question of the extension.

People come and they want to obtain a professional skill as well as learn how to weave or work a typewriter. Initially this
is why they came. But when people come to the A.E.C. they must have the chance of expanding their knowledge. And what I mean by this: they must be offered more than the original course they came for. They should be involved in interpersonal relations, be made to understand that they have a role to play in society. That they are not dependent but responsible for themselves. Only then will they play a truly active role in society. Up until now people did not participate in this way, but now we want them to. But we don't have an educated public that can participate in this way. People must be taught how to participate in learning.

They used to be tied down to something. They were dependent either politically or socially, and somebody made the decisions for them. They could relax while somebody else made up their minds for them. We should not forget that permanent education has two sides. On the one hand we must satisfy the demands of those who seek professional skills. And I believe that we do deal with this satisfaction.

On the other hand we should deal with cultural needs. What we call cultural development. What kind of habits do I have and how these habits influence my life.

I: Do you mean "culture" in the general sense?

Mr. V.H: Yes, because culture or civilization is only a name for the struggle that the human being has with nature and with himself. Human beings have many passions and negative elements. Civilization means the way we are brought up, the way we behave, the way we fall in love.

I: Philosophically speaking, a system of axioms or code of
beliefs.

Mr. V.H: How will you obtain this system of axioms or code of beliefs if you don't form your own framework of human values (good and evil)? I believe that adult education should offer people the opportunity of learning about sensitivity manners, literature and medicine. Man today must know a lot if he wants to be called human being. Otherwise they will be living in the present but will really belong in the past. Imagine that in a few years time, we will be paid not to work. What shall we do then? How shall we fill our time? All of us complain that we are isolated and that this makes us feel anguish. Why? Because we do not relate to and communicate with other people. And we feel lonely so we try to find a way out. How? Where to? Sometimes towards drugs and sometimes towards cheap entertainment.

We try to escape because something is missing. And this "something" can be offered by an A.E.C. The human being can find fulfillment in the library, in Music, in Painting. All these things can occupy our free time.

I: You mean that man must be at one with himself and with his surroundings. And this will create a wider perception of learning, not one that is limited to one subject.

Mr. V.H: You are right when you say human beings are both individuals and part of a group. As individuals they relate to themselves, and as part of a group they need to relate to their fellow men. Very often we are asking the same question but in different words. For example, why do we need adult education if we have the mass-media? All our information in this modern age comes to us through radio and television. All this information
lacks over all unity and it is not put into categories. There is no dialogue either. You can't discuss with yourself the information from the mass-media, and so you don't bother. You don't explore it or take it any further. You don't try to form a personal opinion about it.

The opposite can take place if you are in a group at the A.E.C. Different points of view are expressed and ideas can be confirmed or rejected and new ones considered.

Sometimes other objections are raised: that adult education is not needed because if the school system is functioning properly, it makes adult education redundant. But I see it in this way: the better the school system works the more we need adult education. The schooling system has a job to do. It is organized on a formal basis, with examinations, conditions of admission, while adult education is open to all. It is not connected with examinations, nor with a set curriculum. So the basis of AE is one that suits the spirit of human beings.

But we have a vast problem. The problem of teachers and instructors. What kind of people do we use? How do they fulfill the demands of Adult learning? We must have people with an educational background, people with some knowledge of the elements of psychology and sociology to enable them to behave in such a way as to attract people.

**I:** In other words, they must be educated specifically for adult education.

**Mr. V.H:** They need education constant updating and training. Adult education as an educational career needs an organization
which as yet we haven't manage to get in Greece. We are trying to define this organization and give it a learning-educational basis, so that it is not just a casual part time activity.

I: I think you have defined the real problem of AE: the training of the teachers. With a small amount of money and resources we must educate a large number of people in Greece. We must be prepared to answer the educational needs of thousands of people. Here in Arcadia we must answer the needs despite numerous geographical obstacles, the problem of many scattered small communities divided by high mountains which make transport a real problem. There is a concrete approach to the problem; that if the mass-media could be used for educational purposes they could fill these gaps to great advantage. Firstly to provide education and training for people, and secondly to cut down on expenses. Don't you think a well organized system of education using mass-media could help solve this problem?

Mr. V.H: I wouldn't say no, even if I have many reservations. Don't forget that the mass-media are controlled. If you want to create an educational programme, you must convince those who control the mass-media. And I don't know if they think about human liberation from any sort of their dependence.

As a result I foresee that the human being will become independent. Is this profitable politically? Do we want the human being independent? Is there a political cost for this? Apart from all this you will have no form of dialogue or interpersonal contacts and exchanges between teacher and student.

I: You don't need them.

Mr. V.H: Often you don't, but sometimes they are needed. And do
you know why? Because the basic problem is not what you say to people, but how you say it. The problems are on a purely personal level and there must be time tutor people on such problems.

People are fed up with words. They need to come face-to-face with the problems on interpersonal relationships.

I: If you are going to use the mass-media as a means of transmitting education on a world-wide basis, there are two vital elements. Firstly, face-to-face contacts which must be an essential part of learning, and secondly feedback. I pass on the information in such a way that the student is motivated to work on it and then send it back.

Mr. V.H: Both these elements are necessary to the learning process. We can't get results if we don't have feedback. You're just lecturing not teaching. The student must experience the enjoyment of the learning process. When they leave the A.E.C. people must feel they have learnt anything. There must be a group feeling of "giving" and "receiving".

You may ask the question: "what is a state"? and the other one has no idea what you are talking about. So teacher and student need to be in constant touch with each other. If students listen to a lecture and can't ask questions then they remain in the dark. So, we'll have active participation, we'll find out peoples' requirements. Very often we want to ask a question but we are shy, maybe because of social taboos or different conceptions of how to behave. If you use ways of communicating which have negative results, then people will try to get out of answering and they will not ask questions.
I: I think that all these requirements are found in the interpersonal communications between receiver and sender. The sender has to stop being a passive. His role must become an active one.

Mr. V.H: That's right. If we are more aware and sensitive we will be able to try and make sure that young people do not reach in such a rebellious way for instance. They don't rebel against individual people. They rebel against the ways used to communicate.

I: We haven't found any alternatives to communication. Perhaps we don't know to analyse and define what we call "communication", communication between human beings.

Mr. V.H: I think that adults must accept a large part of the blame for this. While we keep saying that we want to form responsible citizens, while people are going through the learning process, we don't allow them to express their own opinions. How will you form responsible citizens when you don't allow them to have their own opinions, or to come up with their own arguments during the learning process? Young people today are well informed. They know a lot of things because there are many more sources of information available to them. They come to a A.E.C. for something more essential. They come to discuss the information they have acquired to find out more about it.

The whole system is overpowering. And within the family this problem is even more oppressive. The father announces: "I know everything". And so we have a network of power-dominated relationships. And society is made up of individuals. Individuals are the forces of society. How will you change society if you don't change each individual? And how will you change the
individual without using the powers of society? The one
influences the other all the time.

I: As a result of these facts we have a vital role to play in
the community in the process of continuing education for all
groups in society. We have to organize this community which is
full of contradictions and disappointments; these are the facts
of everyday life. Our role is to unify them, to give an overall
sense of unity and this is very difficult to do.

Mr. V.H: It is difficult but not impossible. If we want this
harmony, we must clarify certain points. The first point we must
clarify is the following: is life long education or
adult education only the fight against illiteracy? Illiteracy
concerns only sections of the population. But Adult Education
involves the whole population.

The understanding of information is a basic problem for the
receivers. The receivers will tell us if they have understood
this information. How will they decide if what they have learnt
is useful for their work and if it is helping them improve their
situation and life. Only when they decide this, they will accept
the spirit of adult education. We must give people the chance to
be progressive. And one of the ways to achieve this is through
adult education. But we must give an educational character to
the opportunities we offer. If we want to achieve this, then it
must be organized and directed by people who have the knowledge
and the experience to do it.

I: If we want to summarize all we have been talking about,
perhaps we can say that the main policy of adult education in the
community is to relate to all the forces that operate within the community and exploit them. For instance in Tripolis. We have the Pedagogical Academy, the agricultural co-operatives, teachers and specialists teachers. Adult education could have exploited all these sources and vice versa. This does not happen. We have failed to evaluate our experiences. We must define our failings and then formulate our aims.

Mr. V.H: You have stated the problem correctly. We must use all these forces in the community. But there is also something for the Academy to do. We were never in touch with the former graduates. The people who graduated in the years 1980, 81, 82; what academic level did they reach? What sort of problems do they face? Five years ago there was a different policy, they were taught different subjects. Conditions have changed.
APPENDIX 35

THE STAGES OF CASE STUDY TWO

STAGE ONE

September 1984 - October 1984
Interviews in Athens with some leading figures from the General Secretariat of Adult Education and Department of Educational Television

STAGE TWO

March 1985 - October 1985
English courses, literacy campaign, Questionnaire, Women's Group

STAGE THREE

October 1985 - March 1986
Director of the A.E.C. in Tripolis

Library, Questionnaire, Posters, New Courses

Working Group at the Mental Hospital

Conference

Course at the Teacher Training College

Course in Mountaineering and Skiing

STAGE FOUR

February 1986 - March 1986
Final interviews, Overall Evaluation of Case Study Two
APPENDIX 36.1

Interview with Mr. D. Sotirakis
Teacher of mountaineering and skiing
at the Adult Education Centre of Tripolis

August 20, 1986

I: Could you tell me about the work of the Adult Education Centre (AEC) in Tripolis the past few months?

Mr. D.S: When I first set up the programme on skiing and mountaineering, I didn't expect any response from the first meetings. The most important thing was that we were giving the chance to children who would never otherwise go to the mountain to ski or to do mountaineering. They were poor children from the villages, who never have the chance to see the mountains as an inspiration, something beautiful or to buy a pair of skis. They had never heard of ecology before. You could see how keen they were to come to our meetings.

I: Were there about 2,000 people attending?

Mr. D.S: Exactly. Not only for skiing. They were very happy about the mountaineering too. They had never been to the top of a mountain before.

I: They live in the mountains but they don't really know them.

Mr. D.S: The peasants do know their mountains very well. But their work here is quite different from the childrens' "work" in our mountaineering teams.

I: How did you find the work when you started going to schools? Do you think that your lessons helped the children to understand?
Mr. D.S: It is very important. I had contact with all the schools in Tripolis for three months. All of them had the chance to see me more than once and talk. The gap between the children with whom I had talk and those with whom I didn't was vast. I visited the same classes three or four times and I think that if we work in the same way next year, all the children in Arcadia will join skiing and mountaineering groups. There will be 5,000 to 6,000 children.

I: Could you tell me how you started the work?

Mr. D.S: At the beginning I used to go into schools to talk about mountaineering, skiing and mountain life. I did this for two months, from February '86 to March '86. We didn't have much time because it was already late for the snow. 2,000 children had the chance to go to the mountains to explore and discover ecology, to walk and see mountain life in a new way. Some teachers were not very happy about me and it was hard for them to trust and accept me, because I am young and not a qualified teacher.

I: How do you see the work at the Adult Education Centre in Tripolis over the last ten months?

Mr. D.S: There has been a big change since you left. In the AEC before you could always find friends. It was not impersonal, they knew they would meet their friends there waiting to go to lectures or to talk, to go to a pub or to a cafe/bar. What really impressed me then was that Adult Education was not like school: nobody said:"I'll show you and you'll learn". I believe there was an intellectual boom, and most people found it hard to accept apart from a few who could see and really understand what was
A36.3

happening.

I: Do you think it was something new?

Mr. D.S: Of course. There was an exhibition of paintings in Tripolis, something people had never seen before. The photography exhibition was a great success. There were films, parties, musical evenings.

I: Do you think that the idea of "more human contact" shocked some people?

Mr. D.S: Of course it shocked them. What Adult Education did before was purely bureaucratic. They were shocked because they saw Adult Education working better with people who did not know each other before. The puritans and conservatives were upset when they saw friendly meetings and discussions on ecology, psychology and so on.

I think Adult Education in Tripolis has lost its personality and became impersonal again. Friends don't meet each other there any more and this is the saddest thing.

I: Do you think that other people share your opinions?

Mr. D.S: All of them, except some of those who administer Adult Education.

I: What happened to the courses since I left?

Mr. D.S: The foreign language courses were continued but with very few students. I know that there were people who came to the courses only because of you. When they stopped seeing Antonis Lionarakis in the AEC, they were disappointed. When you left, everything stopped working. They didn't know what to do, so Adult Education no longer worked.
APPENDIX 37.1

QUESTIONNAIRE TO 270 PEOPLE OF TRIPOLIS

1. School qualifications...........................................

2. How many books do you read per year? ....................

3. If you felt the right educational institution suited your needs, would you enrol for a course?
   YES
   NO

4. Have you ever heard of the County Committee of Adult Education?
   YES
   NO

5. Have you ever heard of Adult Education?
   YES
   NO

6. If YES, did you know that Adult Education offers a variety of courses free of charge?
   YES
   NO

7. Do you know what the County Committee of Adult Education is?
   YES
   NO

8. If you have heard of Adult Education, do you think that it is an asset to the community?
   YES
   NO

9. Do you think that Adult Education is simply a propaganda machine for some political party?
   YES
   NO

10. Do you think it is the propaganda machine for some other organization?
    YES
    NO
11. If you have heard of Adult Education, what prevented you enrolling for a course? ...........................................................
........................................................................................................
........................................................................................................
12. If you would like to enrol for a course NOW, which one would you chose? .................................................................
........................................................................................................
........................................................................................................
13. What do you think is the aim of the Adult Education in Tripolis? .................................................................
........................................................................................................
........................................................................................................
14. Did you know that Adult Education is a public service and is part of the Ministry of Culture and Science?

YES

NO

SEX PROFESSION AGE

*   *   *   *
<table>
<thead>
<tr>
<th>Question</th>
<th>Option A</th>
<th>Option B</th>
<th>Option C</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Do you speak English?</td>
<td>a. No, I speak English</td>
<td>b. No, I don't speak English</td>
<td>c. No, I speak English</td>
</tr>
<tr>
<td>2. Good morning; how are you?</td>
<td>a. Good morning</td>
<td>b. I am fine, thank you</td>
<td>c. I am good, thank you</td>
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<tr>
<td>3. Do you like to read books?</td>
<td>a. Yes, you like books</td>
<td>b. Yes, I like it</td>
<td>c. Yes, I do</td>
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<td>4. Is she your friend?</td>
<td>a. Yes, she is</td>
<td>b. Yes, we are</td>
<td>c. Yes, she is yours</td>
</tr>
<tr>
<td>5. Do you understand?</td>
<td>a. Not, she does not</td>
<td>b. No, I understand</td>
<td>c. No, I don't</td>
</tr>
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<td>6. Did you see him yesterday?</td>
<td>a. No, I see him yesterday</td>
<td>b. No, I not yesterday</td>
<td>c. No, I did not</td>
</tr>
<tr>
<td>7. Can they explain to us?</td>
<td>a. Yes, they can</td>
<td>b. Yes, they do</td>
<td>c. Yes, they explain can</td>
</tr>
<tr>
<td>8. Do you know how to use it?</td>
<td>a. No, I not</td>
<td>b. No, I use it</td>
<td>c. No, I don't</td>
</tr>
<tr>
<td>9. Where were you last night?</td>
<td>a. I were with my friends</td>
<td>b. I were with theirs</td>
<td>c. I was at home</td>
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<tr>
<td>10. What do you think of their children?</td>
<td>a. They are nice</td>
<td>b. I think their children</td>
<td>c. I think not about them</td>
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<td>12. When do you leave Germany?</td>
<td>a. I leave Germany next month</td>
<td></td>
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<td></td>
<td>b. I leave Germany</td>
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<td></td>
<td>c. I can leave Germany</td>
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<td>13. How much does it cost?</td>
<td>a. It does cost</td>
<td></td>
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<td></td>
<td>b. It cost many money</td>
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<td></td>
<td>c. It costs a lot</td>
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<td>14. What do we need for our trip?</td>
<td>a. We must go</td>
<td></td>
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<td></td>
<td>b. We need our trip</td>
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<td></td>
<td>c. We need tickets</td>
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<td>15. How will you move?</td>
<td>a. I don't know</td>
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<td></td>
<td>b. We can move</td>
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<td></td>
<td>c. We will move</td>
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<td>16. Can you give my shirt to somebody?</td>
<td>a. Yes, I give them</td>
<td></td>
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<td></td>
<td>b. Yes, I can</td>
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<td></td>
<td>c. No, I give it not</td>
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<td>17. Could you make some coffee please?</td>
<td>a. Yes, I like coffee</td>
<td></td>
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<td></td>
<td>b. Yes, I could coffee</td>
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<td></td>
<td>c. Yes, I can</td>
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<td>18. Can you come and bring my car?</td>
<td>a. Yes, I can</td>
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<td></td>
<td>b. No, I cannot</td>
<td></td>
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<td></td>
<td>c. No, I will not bring you</td>
<td></td>
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<tr>
<td>19. How many children have they got?</td>
<td>a. Yes, they have</td>
<td></td>
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<td></td>
<td>b. They have children</td>
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<td></td>
<td>c. They have two children</td>
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<td>20. Do you like cooking?</td>
<td>a. Yes, I do</td>
<td></td>
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<td></td>
<td>b. Yes, I make to eat</td>
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<td></td>
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<td></td>
<td>c. Yes, I like to eat</td>
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PROPOSED PROGRAMME FOR THE THIRD AGE AS SUBMITTED TO THE
PREFECT OF ARCADIA

SUBJECT: The 'Third Age'

GENERAL AIM: Direct community participation in subjects such as: the environment, childhood, creative arts such as painting, writing, knitting, picture collecting. Participation in town affairs so as to play an active role as members of the community.

THIS APPLIES: to men and women over 60.

CONCRETE PROPOSALS:

a. Participation of the 'third age' in organizing play areas for children. b. gathering of information and artefacts related to the past of Tripolis: photographs, artefacts, legends, traditions and customs and any relevant matters. c. workshops for creative arts such as: pottery, painting, weaving, gardening, music. d. Voluntary work in the community; for example at the hospital for old people working in cooperation with the doctors.
<table>
<thead>
<tr>
<th><strong>METHODS OF ORGANISATION:</strong></th>
<th>Launch a campaign on the local radio and in the press publishing the project and stressing the vital role the 'third age' can play in the community.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INFORMATION AND PUBLICITY:</strong></td>
<td>Using the Prefecture, County Committee of Adult Education, women's organisations, posters, bookshops, Unions, Local press and radio.</td>
</tr>
<tr>
<td><strong>STAFF:</strong></td>
<td>Composed of members of the Adult Education Service plus volunteers.</td>
</tr>
<tr>
<td><strong>COST:</strong></td>
<td>If the project were to be approved then a detail analytical report would be drawn up and from this one could begin to cost the programme and lay it out in more concrete terms.</td>
</tr>
</tbody>
</table>
APPENDIX 40

STRUCTURE OF THE ADULT EDUCATIONAL SERVICE
IN A PREFECTURE (COUNTY) LEVEL IN GREECE

County Committee of Adult Education (CCAЕ) 15 Members

Council of Adult Education (CAE) 3 to 5 Members

Adult Education Office

Adult Education Centre
  Director
  Committee of the AEC 3 to 5 Members
  Teachers
  Students

Adult Education Centre
  Director
  Committee of the AEC 3 to 5 Members
  Teachers
  Students
ζωγραφικής κεντρού λαϊκής επιμορφώσης

απ' τους ζωγράφους:

γιαννιτσόπουλο κωστα
καραγγέλη σταυρο
κοντο - παναγιωτη
και

εκθεσή σπουδών του
εργαστηρίου απ' τους
σπουδαστές του

24/2 - 10/3/1986
Δευτέρα, Τετάρτη, Παρασκευή και
Σάββατο 5-8

στο κέντρο
λαϊκής επιμορφώσης
(28ο Οκτωβρίου ωρ 20)

αφιερώμα

λαϊκής επιμορφώσεις, Οκαδίας