

Assumptions Made by Mezirow, Noyé – Piveteau and Freire Concerning Adult Education

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ABSTRACT

Mezirow, Noyé - Piveteau, Freire developed their thoughts on adult education based on some assumptions. When these assumptions are not obvious or not clearly stated, we will retract them through oblique meanings and formalities or even assume them. We will attempt to list thinkers' assumptions separately, based on their texts.

Keywords: *Adult education, Andragogy, Transformative learning*

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1. ASSUMPTIONS

• Mezirow: Mezirow (2007)

1. The first basic assumption of Mezirow makes its appearance in the first two paragraphs of page 1: The autonomy of thought of adult educators is neither a given goal to be achieved nor an arbitrary norm but a continuous movement within the process of transforming learning.
2. Second paragraph of page 1: There are no universal interpretations of concepts such as autonomy, emancipation, rationality, education, and democracy. They all have controversial meanings, which requires constant critical reflection through continuous dialogue.
3. First paragraph of page 2: The interpretation of an experience and the feelings it causes is not the same for every human being. It depends on the perceptual framework that gives birth to the various perspectives a person utilizes to examine his/hers experiences.
4. Third paragraph of page 3: Adult trainers are never neutral, without being dogmatic in their views and rules. That is why they encourage trainees to participate as freely as possible in the dialogue and transfer their "power" to the traineeship itself.
5. First paragraph of page 4: What is important is what every trainee wants to learn. Based on this assumption the trainer forms the training program, training methods, materials and assessment procedures.
6. Through dialogue a critical reflection is developed on controversial concepts that are considered to have "universal power". Moreover, the interpretation of each experience has a given subjectivity, as it depends on the perceptual context of each individual.

• Noyé – Piveteau: Noye and Piveteau (2002)

1. Section "What type of trainer are you?" The good trainer is not the one who adheres to a theoretical tendency in pedagogy, but the one who knows how to analyze a situation and choose the appropriate procedures.
2. Section "What's important for a trainer?" "Every trainer can distinguish his/her profile in one of the five teacher groups. Whichever group he/she belongs to, he/she may change depending on the circumstances.
3. Section "Interim conclusion: The trainer's" strabismus " A good trainer should play the role of an external observer or even better of the trainee, in order to judge and criticize his/her performance as those whom he/she may be directed to may also do.
4. The trainer who responds to his role effectively analyzes each situation as a unique one, chooses the appropriate procedures for the specific case, does not adhere to a theoretical trend, and most importantly: does not generalize situations, as each trainee is unique and the circumstances of each incident are different.

• Freire: Freire (2006)

1. The qualifications of the good trainer are not congenital and cannot be given by decree or gift. They are acquired gradually through daily practice.
2. "We are political fighters because we are teachers." The role of the instructor presupposes the struggle to defend his/her rights, affected by governmental contempt and the arbitrariness of undemocratic authorities. That is why the instructor is not limited to teaching a subject but is devoted to the struggle to defeat social injustice.
3. "The joy of life" is a fundamental virtue for a democratic educational practice. The trainer has to contribute in every way to create a happy, cheerful school that says yes to life.
4. No one is born an ideal adult trainer or nominated as one. To make an adult trainer effective a continuous educational process is required.

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