ADULT EDUCATION

A JOURNAL OF RESEARCH AND THEORY IN ADULT EDUCATION

EDITOR
Gordon G. Darkenwald
Rutgers University

ASSISTANT EDITOR
Pauline MacNeil Frazer
Rutgers University

REVIEW EDITOR
John Peters
University of Tennessee

ASSISTANT REVIEW EDITOR
K. Owen McCullough
University of Tennessee

REPORTS EDITOR
Marla Peterson
Ohio State University

EDITORIAL ASSISTANT
Mary Ann Takash
Rutgers University

PRODUCTION EDITOR
Arlene R. Epstein
Adult Education Association

Adult Education is devoted to research and theory in the field of adult education. The emphasis of *Adult Education* is on research, formal philosophy and history of adult education, theoretical formulations, comparative adult education, and interpretive reviews of the literature. The Journal also publishes critiques of articles, a continuing forum on the profession, and book reviews.

Articles primarily concerned with the implementation of the arts and techniques of practice are included within the scope of *Lifelong Learning: The Adult Years*, published monthly by the Adult Education Association of the U.S.A.

Adult Education is an official publication of the Adult Education Association of the United States of America, 810 Eighteenth Street, N.W., Washington, D. C. 20006. Copyright © 1978, Adult Education Association of the United States of America. All rights reserved.

* * *

The original and two copies of the manuscript should be submitted. Manuscripts must be double-spaced and accompanied by an abstract of 100-125 words typed on a separate sheet of paper. Authors are requested to retain an extra copy of their manuscript to aid them in proofreading, should their paper be accepted by *Adult Education*. The Editor suggests that people interested in submitting a manuscript to the Journal should write to him, *Adult Education*, Center for Adult Development, Graduate School of Education, Rutgers University, 10 Seminary Place, New Brunswick, New Jersey 08903, to request the *Guidelines for Contributors to Adult Education*. The *Guidelines* set forth the specific style requirements of the Journal.

ADULT EDUCATION

CONTENTS Volume XXVIII, No. 2, Winter, 1978

ARTICLES

Success and Failure in Adult Education: The Immigrant Experience 1914-1924
Maxine S. Seller 83

Perspective Transformation
Jack Mezirow 100

Effects of Sentence-Combining Practice on Linguistic Maturity Level of Adult Students
Joan E. M. Mulder, Carl Braun and William G. Holliday 111

FORUM

Patient Teaching: Implications for University Based Adult Educators
Richard L. Bunning 121

BOOK REVIEWS

Boshier: Knox, *Adult Development and Learning* 127

Yarosz: Astin, *Some Action of Her Own* 130

Boshier: Dave, *Foundations of Lifelong Education* 132

Adult Education is published quarterly at Chapel Hill, North Carolina, by the Adult Education Association of the United States of America. Second class postage is paid at Washington, D. C., and at additional entry office.

Adult Education and *Lifelong Learning: The Adult Years* are published by the Adult Education Association of the U.S.A. The annual fee for professional membership is $35.00, which includes subscriptions to both journals. Subscription price to non-members: Domestic, $15.00 annually; Canada, $19.00; Foreign, $19.00. All correspondence concerning membership, change of address, circulation or advertising should be addressed to Circulation and Advertising Manager, 810 Eighteenth Street, N.W., Washington, D. C. 20006.

CONSULTING EDITORS

HAROLD W. BEDER
Rutgers University

ROGER BOSHIER
University of British Columbia

ROBERT A. CARLSON
University of Saskatchewan

STANLEY M. GRABOWSKI
Boston University

VIRGINIA GRIFFIN
Ontario Institute for Studies in Education

WILLIAM S. GRIFFITH
University of British Columbia

ROGER HIEMSTRA
Iowa State University

ALAN B. KNOX
University of Illinois

BURTON KREITLOW
University of Wisconsin

HUEY B. LONG
University of Georgia

JACK MEZIROW
Columbia University

LEONARD NADLER
George Washington University

KATHLEEN ROCKHILL
University of California—Los Angeles

WAYNE L. SCHROEDER
Florida State University

EUGENE WATSON
University of North Carolina

PUBLICATIONS COMMITTEE

ALAN B. MOORE (Chairperson)
PAT BORICH
BETTY J. BRANNON
JAMES A. FARMER
WAYNE GILES
MARY A. GREFE
MALCOLM KNOWLES
WES MIERHENRY
JOHN NIEMI
THURMAN WHITE

The editors of *Lifelong Learning: The Adult Years* and *Adult Education* and the Executive Director of A.E.A. are ex officio members of the Committee.

A.E.A. OFFICERS

President
HUEY B. LONG
University of Georgia

President-Elect
DONNIE DUTTON
University of Arkansas

Vice President for Programs
VIOLET M. MALONE
University of Illinois

Vice President for Field Services
WILLIAM W. METCALFE
University of Minnesota

Past President
ROSALIND K. LORING
University of Southern California

Secretary
BARBARA P. WESLEY
Tacoma Public Schools

Fiscal Policies
JEANNE LEA
University of the District of Columbia

A.E.A. Executive Director
LINDA S. HARTSOCK

ADULT EDUCATION
Volume XXVIII, No. 2, 1978, 100-110

PERSPECTIVE TRANSFORMATION

JACK MEZIROW

ABSTRACT

A cardinal dimension of adult development and the learning most uniquely adult pertains to becoming aware that one is caught in one's own history and is reliving it. This leads to a process of perspective transformation involving a structural change in the way we see ourselves and our relationships. If the culture permits, we move toward perspectives which are more inclusive, discriminating and integrative of experience. We move away from uncritical, organic relationships toward contractual relationships with others, institutions and society. Perspective transformation reformulates the criteria for valuing and for taking action. Behavior change is often a function of such transformation. In this emerging transformation theory, adult education finds its own inherent goals and functions.

INTRODUCTION

Among the fascinating word games of the psychologist R. D. Laing (4:5), one of the most provocative for understanding the adult as learner and the dilemma of the adult educator goes like this:

> He does not think there is anything the matter with him
> because
> one of the things that is
> the matter with him
> is that he does not think that there is anything
> the matter with him
> therefore
> we have to help him realize that,
> the fact that he does not think there is anything
> the matter with him
> is one of the things that is
> the matter with him

As I review my own experience, it seems to me that I can identify several different kinds of learning in which I have engaged. One is learning how to do something. Another is learning about the way something works, relates to

JACK MEZIROW is Professor of Adult Education and Director of the Center for Adult Education, Teachers College, Columbia University.

something else, how the pieces fit together. A third has to do with learning what others expect of me, how to anticipate their reactions and how to cope with other people. A fourth kind of learning is to form an evolving concept of myself as a person with certain values which seem important to me. Normal development in adulthood may be understood by educators as responses to problems for which each of these different kinds of learning will be more or less central or relevant.

There is yet another kind of learning, and one I believe to be cardinal for adult development. This involves learning how we are caught in our own history and are reliving it. We learn to become critically aware of the cultural and psychological assumptions that have influenced the way we see ourselves and our relationships and the way we pattern our lives. Let me refer to this as learning about "meaning perspectives." A meaning perspective refers to the structure of cultural assumptions within which new experience is assimilated to—and transformed by—one's past experience. It is a personal paradigm for understanding ourselves and our relationships.[1] This essay posits a theory of adult development and a derivation concept of adult education that elucidates this kind of learning.

The fate of Sysyphus was to be damned by the gods to push a boulder to the top of a mountain only to have it come crashing down again and again. In *The Myth of Sysyphus,* Camus (2) created a metaphor to illuminate the capacity of all of us to become critically aware of the absurdity of living out our lives without challenging the roles we play in completing our assigned tasks and in meeting social expectations. It is to this neglected and crucial dimension of adult development and its implications for education that I invite your attention.

There are certain challenges or dilemmas of adult life that cannot be resolved by the usual way we handle problems—that is, by simply learning more about them or learning how to cope with them more effectively. Life becomes untenable, and we undergo significant phases of reassessment and growth in which familiar assumptions are challenged and new directions and commitments are charted.

Such dilemmas are commonplace in adult lives, but some are more dramatic than others. Examples are found in what popular writers have referred to as "life crises." The sudden loss of a mate or a job, a change of residence, graduation from college, betrayal or rejection, and scores of less significant interpersonal encounters as well as rapidly changing behavioral norms can create social or personal problems for which there are no ready-made answers. Resolving these anomalies through critical analysis of the assumptions behind the roles we play can lead to successive levels of self development. This generic process has profound implications for adult education.

CONSCIOUSNESS RAISING

An example of relevance is found in consciousness raising in the women's movement.[2] It is ironic that this educational development which has transformed the perspectives of hundreds of thousands of women has never found its way into the literature of adult education. Through small groups fostering intensive self-examination, often without a formal leader, women have come to see themselves as products of previously unchallenged and oppressive cultural expectations and prescribed sex roles. In making these assumptions explicit, whole new perspectives of themselves and their relationships become visible—often with dramatic consequences in terms of setting new personal and social action priorities. By becoming aware of hitherto unquestioned cultural myths which they have internalized, women come to find a new sense of identity within a new meaning perspective which can lead to greater autonomy, control and responsibility for their own lives.

Over the past few years more than 300 colleges and universities in the United States have initiated re-entry programs for women returning to college or work. Many re-entry programs are designed to foster just this sort of transformation of perspective and to provide collateral opportunities to explore new life options. These especially-designed programs foster self-confidence through counseling by professionals and other women in the program, organized group support and a program ideology that stresses mutual self-help and assuming responsibility for one's life. Classes emphasize self-exploration, sharing personal experiences, modeling by instructors and other successful women who "begin again," exploring options in careers and life styles and planning a course of personal action. The curriculum involves courses scheduled at the convenience of the women, and some programs encourage them as a group to enter a sequence of classes designed especially for them. Admission requirements are simplified and class assignments recognize the overwhelming fear of failure and embarrassment which many re-entry women must overcome before they can fulfill their academic potentialities. Programs often provide remedial instruction not only in academic skill areas but also in skills of assertiveness, decision making and interpersonal relationships. Child care is commonly provided and is often coordinated with parent education. Some colleges provide job placement services as well. For women who have been limited to homemaking, these programs provide a protected staging area in which to gain confidence in an academic role as a needed first step toward assuming new career and interpersonal roles upon completing the program.

Evidence of the pervasiveness of the process of perspective transformation for social action is apparent, to cite a few instances, in our recent experiences in the United States with the civil rights movement, the Black awareness movement, the student movement, and the anti-war movement.

CONSCIENTIZATION IN VILLAGES

A valuable example of how education has been used to help illiterate peasants arrive at a new perspective from which to see themselves and familiar relationships is found in the seminal writing of Paulo Freire (3). Freire's approach in rural Brazil and Chile involved collaboration with villagers to identify major areas in which they perceived problems, and to help them identify incongruities and contradictions inherent in their situation. These provided content for constructing projective instructional materials with which to engage a group in a "problem-posing" dialogue. For example, an educator might help villagers think through the economic and philosophical assumptions of two pictures, one of a villager's mud hut and another of the magnificent *hacienda* on a nearby hill, or one of a desperately poor woman making shoes and another of a prosperous merchant selling them. Out of the resulting educational experiences Freire encountered a fundamental shift in the perspective of the learners in the way they came to see themselves and their relationships—of the cultural and economic roles they had taken as given and of the attitudes and values predicated on these assumptions.

"Conscientization" is the name Freire gave this movement to a new level of awareness which occurred as villagers became conscious of their old perspectives for the first time, came to see themselves as having options for controlling their own lives and dealing with constraints which had before been perceived as given and beyond their control.[3]

This major reordering of reality and redefinition of one's own possibilities within it mandates action decisions. Personal problems can be seen as having their counterpart in public issues, and these call for both individual and collective action. Action might involve forming a marketing cooperative or joining a peasant organization or a land reform movement. Villagers soon learned to read when materials and vocabulary were geared to their accelerating involvement in this transformation of their perspectives.

Freire saw the limitations of attempting to develop an educational enterprise solely upon the expressed needs of learners. Felt needs were seen only as points of departure. The needs of learners were defined to include the causes of these needs, and the educational task was designed to respond to this extended definition.

Freire not only identifies the development of a critical consciousness as prerequisite for liberating personal development and social action, but he casts adult education in the role of catalyst. Freire has extended the possibilities of using education to transform one's frame of reference—what is here called meaning perspective—in fostering personal and social change.

TRANSFORMATION IN EVERYDAY LIFE

Examples of the process of perspective transformation are commonplace.

The New York press recently reported the story of a young man who had graduated from high school but was functionally illiterate. After a series of humiliating frustrations in attempting to make his way in the adult world, he joined with others to bring legal charges against the school system for failing to prepare him to function as a high school graduate.

A woman I know returned to college and enjoyed great success until she encountered an excessively demanding and hostile woman instructor. Upon graduation she found a job in which she experienced great difficulty working for another woman with a similar personality. She was about to move into still a third working relationship with a demanding and hostile person when a friend asked how she could place herself in the same situation of trying to please still another demanding tyrant after her previous experience. Intelligent and psychologically aware, the woman began to see the pattern of her behavior. She was able to understand that she was acting out a script written long ago when as a rejected child she sought desperately to please a hostile mother. In adulthood she continued to seek out and attempt to win the approval of such demanding and unresponsive personalities. Recognition of the psychological assumptions of the role she was playing made possible a transformation in perspective within which new and more functional modes of behavior were possible, and the woman was able to exercise greater control over her life.

Our unexamined cultural assumptions may be reflections of economic, political, social, religious, occupational or educational systems. All have psychological dimensions. As in the example above, psychological assumptions may sometimes be less directly traced to these systems. Psychoanalytic theory provides substantial reinforcement for the idea of perspective transformation.[4]

THE DYNAMICS OF TRANSFORMATION

It is suggested here that, to the degree our culture permits, we tend to move through adulthood along a maturity gradient that involves a sequential restructuring of one's frame of reference for making and understanding meanings. We move through successive transformations toward analyzing things from a perspective increasingly removed from one's personal or local perspective, a process Jerome Bruner (1) calls "decentration."

When a meaning perspective can no longer confortably deal with anomalies in a new situation, a transformation can occur. Adding knowledge, skills, or increasing competencies within the present perspective is no longer functional; creative integration of new experience into one's frame of reference no longer resolves the conflict. One not only is made to react to one's own reactions, but to do so critically.

"Perspective taking"—taking the perspective of others—is the mechanism by which transformation occurs. But this is not simply role taking for it also

implies a conscious recognition of the difference between one's old viewpoint and the new one and a decision to appropriate the newer perspective as being of more value. Of course, there are wide variations in individual personality that influence one's ability to experience such growth. When serious internal inhibitions impair normal development, an adult may require therapy rather than education. Conceptualizing one's self concept in the process of perspective taking is developmentally a function of maturity.

Making a critical appraisal of the assumptions underlying our roles, priorities and beliefs is usually tension producing and can be acutely threatening. We defend our social roles with the armor of our strongest emotions, for it is often through these roles that we have acquired our very concept of ourselves and achieved our greatest satisfactions. Usually a dilemma must generate pressure and anxiety to effect a change in perspective.

A new meaning perspective has dimensions of thought, feeling and will. It involves seeing one's self and one's roles and relationships in a consistent, coherent way, a way which will dictate action priorities. Meaning perspectives are more than a way of seeing; they are proposals to experience one's life which involve a decision to take action. Feelings and events are interpreted existentially, not intellectually as by an observer.

Even after restructuring one's reality and seeing the need for action, the will or determination to persevere in carrying out one's plans may require special support and assistance. Implementing needed action may require trials, role testing, compromises, competencies to be learned and the willingness to accept, at least temporarily, a less satisfying solution while making way for the solution of one's choice. One may also decide not to act; it is the choosing, the deciding, that is crucial for personal development.

Moving to a new perspective and sustaining the actions which it requires is dependent upon an association with others who share the new perspective. Not only do you take their way of seeing for your own, but you must have their support and reinforcement to enable you to take action the new viewpoint reveals is in your interest. This sustaining relationship can be provided by others in a political party, a women's movement, a religion, a learning group or by a friend, therapist or educational mentor.

Contemporary existential thinkers find agreement with Hegel and Marx in the recognition that the full transformation cycle involves three phases.[5] First is *alienation* from prescribed social roles. Then there is a stage of *reframing*, restructuring one's conception of reality and one's place in it. This involves a redefinition of problems and the need for action and new criteria for assigning values and making judgments. One recognizes the possibility of effecting change through one's own initiative. Finally, there is a stage that Singer (5) describes as contractual solidarity within which it becomes possible to participate again in society—or in its reconstruction—but on one's own inner-directed terms as defined by the new meaning perspective.

Maturity may be seen as a developmental process of movement through the adult years toward meaning perspectives that are progressively more inclusive, discriminating and more integrative of experience. In ascending this gradient toward fuller maturity, we move, if we can, toward perspectives that are more universal and better able to deal with abstract relationships, that more clearly identify psychocultural assumptions shaping our actions and causing our needs, that provide criteria for more principled value judgments, enhance our sense of agency or control and give us a clearer meaning and sense of direction in our lives.

As we move forward to new perspectives, we can never return to those in our past. Indeed, we are continually reconstructing the reality of the past by reinterpreting it from each successive vantage point as we move from one perspective to the next. Maturity holds the promise that becoming older may indeed mean becoming wiser because wisdom can mean interpreting reality from a higher perspective. One can arrive at that vantage point only by living through the full range of challenges encountered in the different seasons of one's life and through the successive transformations experienced in responding to them.

Culture facilitates or inhibits movement toward maturity by dictating the tempo of change and by providing or denying the opportunity for people to take the meaning perspectives of others. In cultures characterized by traditional *(Gemeinschaft)* social relationships, life is lived deeply embedded within the organic unities of family, class or caste, and local community; the individual is psychologically assimilated by the values, rules, customs and expectations of the community. In some cultures social relationships *(Gesellschaft)* place greater emphasis on the individual rather than the primary group and on *contractual* rather than *organic* relationships. Sociologists have argued that it is in societies in the process of transition from organic to contractual that the individual is most likely to come into possession of consciousness of self and to be exposed to a variety of communities and perspectives.[6] It should be understood that both modes of social relationship exist side by side in every culture. One must become dissociated from an organic relationship with society to move along the gradient of perspective transformation.

Consequently, pluralism must be highly valued for it assures us of the availability of alternative ways of seeing, of multiple realities from which to choose. Moreover, the closer the social distance among groups, the greater the likelihood of perspective taking. However, physical proximity of peoples with different perspectives is in itself no guarantor of perspective transformation. They may choose to kill each other instead.

Society mythifies popular meaning perspectives and defends them through organized interest groups. Modern mass communication has the potentiality for reinforcing these myths and perspectives or for sensitizing people to the

anomalies and cultural incongruities and contradictions in their lives. The media can help people see the relationship of their personal problems to public issues—and this, as the Marxists remind us, is an important element in many significant perspective transformations.

EDUCATION FOR TRANSFORMATION

The process of perspective transformation has far reaching implications for the education of adults. An unexplored educational goal of enormous significance is to identify, and to facilitate the transformation of, the meaning perspectives of learners. Education cannot be defined by a simplistic preoccupation with fostering direct behavior change, which in many cases exemplifies the fallacy of misplaced concreteness. The most significant behavior changes may be functions of perspective transformation, and such transformation is often an essential precondition for meaningful behavior changes.

Within a new meaning perspective, people will still require educational assistance in acquiring the skills and knowledge they come to see as relevant. Self confidence needed for perspective transformation is often gained through an increased sense of competency and through a supportive social climate in which provisional tries are encouraged with minimum risk. But the egregious error of adult educators is to define our function solely as one of fostering behavior change and to act as though we believe our principal tasks are to do needs assessment surveys, to communicate ideas and to design exercises to develop specific knowledge, skills or attitudes for prescribed behavior change. Not only does this effort often become indoctrination to engineer consent, but it frequently addresses the wrong reality to begin with. Concepts such as behavioral objectives, needs assessment, competency-based education, skill training, accountability and criterion-referenced evaluation need to be reassessed from a perspective transformation viewpoint.

In the dominant model of adult education, educational objectives are set in terms of specific behaviors to be acquired, usually as dictated by a task to be accomplished or a role to be played. The current performance level of learners is ascertained, and this is compared with the level of performance established as necessary. The shortfall—in terms of required competencies—is divided into a number of educational exercises reduced to their component elements. These are to be mastered in sequence and with instant feedback on the adequacy of learner performance. Finally, education is evaluated by subtracting measured learning gains in competencies from the behavioral objectives.

If learning involved in perspective transformation is important in adult development, and we have evidence of how education is being used to facilitate it everywhere from villagers in traditional societies to middle-class women in university classrooms, this constricted conception of the function of adult education requires fundamental revision.

We need to study the ways of identifying meaning perspectives and the transformation process to identify its phases and the factors that precipitate, facilitate, inhibit and reinforce movement. The so-called human potential movement has already developed a variety of educational program designs and exercises, some of which may be useful once we more clearly understand the developmental process we hope to facilitate through educational intervention.

Educational research should follow the lead of those sociologists and anthropologists who have provided us with our rich literature on the perspectives of ghetto dwellers, medical workers, Mexican families, and other groups. Phenomenological and ethnomethodological research methods are of special interest for perspective analysis.

At my institution we have spent several years attempting to apply "grounded theory" approaches to the study of adult education. Observation and interviews are used to identify key patterns of interaction. We attempt to understand the perspectives of students and program staff which explain interaction patterns.[7]

SUMMARY

Let me briefly summarize what I have been attempting to say. I have suggested that a crucial dimension of adult development involves a structural reorganization in the way a person looks at himself and his relationships. This perspective is important because it dictates criteria for identifying problems seen as relevant to him, for attitude formation, for making value judgments, for setting priorities for action and for feeling that he can change his situation through his own initiative.

A meaning perspective is an integrated psychological structure with dimensions of thought, feeling and will. What one wants to learn, his readiness to learn, the problems he chooses to act upon, his receptivity to attempts to inform or communicate with him, the source of legitimization he requires before he will try out new ideas, his conception of what is bad and good and his determination to persevere in taking individual and collective action—all depend upon his meaning perspective.

We all require the meaning perspectives prescribed by our culture, but we have the potentiality of becoming critically aware of our perspectives and of changing them. By doing so, we move from an uncritical organic relationship to a self-consciously contractual relationship with individuals, institutions and ideologies. This is a crucial developmental task of maturity.

Transformation in meaning perspective is precipitated by life's dilemmas which cannot be resolved by simply acquiring more information, enhancing problem solving skills or adding to one's competencies. Resolution of these dilemmas and transforming our meaning perspectives require that we become critically aware of the fact that we are caught in our own history and are re-

living it and of the cultural and psychological assumptions which structure the way we see ourselves and others. Cultures vary in terms of the frequency with which one is confronted with these problems.

Transformation in meaning perspective can happen only through taking the perspective of others who have a more critical awareness of the psychocultural assumptions which shape our histories and experience. Cultures vary greatly in the opportunities they provide for perspective taking.

Adult education can be used to precipitate, facilitate and reinforce perspective transformation as well as to implement resulting action plans. It is possible to delineate and study the process, methods and product of this kind of education and to evaluate perspective transformation and its effects. Finally, I have said that I believe that there is no higher priority for adult education than to develop its potentialities for perspective transformation. This will involve a redefinition of our priorities—in terms of goals, functions, methods and modes of research and evaluation.

FOOTNOTES

1. In his celebrated *The Structure of Scientific Revolutions* (2nd Ed., University of Chicago Press, 1970), Thomas S. Kuhn suggests, but does not develop, the implications of his theory of the transformation of science through changing paradigms for a theory of adult development.
2. These observations are based in part upon a field study of women participants in college reentry programs and consciousness raising groups which I recently directed. A monograph describing the research is currently in preparation.
3. "Conscientization is the process by which movement of the development of consciousness as existence is reflectively reproduced." Ernani Fliore, "Education and Conscientization." In *Conscientization for Liberation.* Edited by Louise M. Colonnese. Washington, D. C.: United States Catholic Conference, 1971, p. 123.
4. See especially Herbert Fingarette's concept of "meaning scheme" in his *The Self and Transformation.* New York: Harper Torchbook, 1963, Ch. I, II; and Roger Gould's "The Evolution of Adult Consciousness and Implications for Adult Education." Unpublished paper presented to the Bicentennial Adult Continuing Education Congress, New York, November 20, 1976.
5. Useful secondary sources summarizing relevant material from Hegel's *Phenomenology of the Spirit* and Marx's early writings are Richard Schacht's *Alienation.* New York: Doubleday Anchor Book, 1971, and Richard Bernstein's *Praxis and Action.* Philadelphia: University of Pennsylvania, 1971. For another existentialist psychologist's interpretation, see Salvatore Maddi, "The Existential Neurosis" in *Psychopathology Today.* Edited by R. S. Shakian. New York: Peacock Press, 1970.
6. Ferdinand Toennies. *Community and Society—Gemeinschaft and Gesellschaft.* Translated and edited by Charles Loomis. East Lansing: Michigan State University Press, 1957; Robert Nisbet, "The Sociology of Golden Ages," *Seminar Report,* Vol. 2, No. 8 (May 14, 1975). New York: Seminar on General and Continuing Education in the Humanities, Columbia University.
7. See, for example, Mezirow, Jack, Gordon Darkenwald and Alan Knox. *Last Gamble on Education.* Washington, D. C.: Adult Education Association, 1975.

REFERENCES

1. Bruner, Jerome S. *The Relevance of Education.* New York: W. W. Norton, 1973.
2. Camus, Albert. *The Myth of Sysyphus.* New York: Random Vintage Books, 1955.
3. Freire, Paulo. *Pedagogy of the Oppressed.* New York: Herder and Herder, 1970.
4. Laing, R. D. *Knots.* New York: Random Vintage Books, 1969.
5. Singer, Irwin, "Identity vs Identification: a Thorny Psychological Issue." *Review of Existential Psychology and Psychiatry* 5 (Spring, 1965): 140-148.