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**THE MECHANISM OF CREATING EDUCATIONAL
EXPERIENCE AS THE INDICATOR
OF EDUCATIONAL COMPETENCE
IN THE NARRATIONS OF ADULT STUDENTS.
AN EXCERPT FROM A CASE STUDY**

Key words: educational competence, educational experience, narration, phenomenography

Abstract: This text is a result of qualitative investigation on the mechanism of creating educational competence in the light of adults' learning experience. The author presents three kinds of educational experience based on phenomenographic analysis of non – traditional students' narrations about their educational biographies. She names these phenomena as: (a) educational experience as a result of staying in an educational institution and as a result of knowledge absorption, (b) educational experience as a consequence of lack of education appropriate for the expectations of the subjects on every level of their learning process, (c) educational experience as being in the position of the sources exchange (material, intellectual, and social).

All these descriptions refer to students who decided to resume education at the age of 30 or 40 and they come from the families without educational traditions. It means that they come from working class environment and only now do they have the chance to study at university. It turned out that their institutional education was instrumental and adaptive and at the same time it was a barrier in creation competence as the cultural ability to understand, to learn, and to interpret the life in which they exist. They expressed a substantial amount of criticism in relation to learning at school, but they emphasised that educational competence only appeared – if ever – at university.

Introduction

The aim of this article is to introduce the results of the research on mechanisms of creating educational experience among adult students. On the

basis of the key question- where and when the personal experience is threatened as educational and learning I wanted to reach justifications governing their crucial learning decisions. In that sense the question about the meaning of learning at school and in real life in their educational biographies shows their attitudes to education and learning and reflects the meaning of educational competencies. This research is an example of qualitative approach to the learning of adults, methodologically rooted in phenomenography and qualitative approach (Marton 1986, Richardson 1999, Denzin 1990). It means that I concentrate on identification of the faces of educational experiences and the ways of understanding and perceiving them. In this way the crucial senses of educational competencies in their life are identified .

That is why this article is composed of three parts. First I present a brief overview of a methodological perspective. Secondly the results of research is shown. Finally I return to the main question what is the meaning of adult learning in the life of the participants.

Methodological perspective

The key assumption I referred to in my research says that the world is not just objectively given but its meaning depends on the perception and understanding of individuals – their experiences, roots, social backgrounds. Epistemologically, it shows that the acts of subjective perception are not culturally and socially free and the facts are not simply given- they don't speak for themselves. According to Jerome Bruner (1990), facts about the world are created in the individual narrations – we live in the world of narrations and we create our own stories. Ferenc Marton (1986) adds that everything we know about the world is constantly recreated. That is why our existence in the world depends on our interpretations and therefore our recognition of the experienced phenomenon results in new interpretations. Practically the main direction of the text analyses in this kind of research serves the purpose of identification of the contexts in which our understanding occurs. The basic question – how people understand their own world is equivalent to the question of how people experience it. The process of understanding, cognition and experience is threatened here as the same, and as F. Marton (1986) says, is not only intellectual in psychological sense but first of all social and cultural.

Adopting these assumptions to my research I can say that the main aim of presented exploration is to show how adult people think about their educational experiences created during their life and what kind of experiences they treat as learning (Olesen 2004, Tedder and Biesta 2009). The question – ‘what does it mean that experience is educational’ – directed my research.

Results of the research, presented here are findings based on 24 qualitative interviews among 6 men and 18 women. The subjects were in their 30s and 40s (while the research was being conducted the youngest was 30 and the oldest 49

years old). All of them benefited from adult education including vocational school, secondary school or technical college. After some time, all of them decided to continue their studies at universities, attending evening or extramural courses. They participated in classes, meeting friends and taking advantage of supplies and infrastructure.

Subjects formed a very unique case study. While talking about their life experience, subjects often used expressions such as: 'I grew up in a family with no tradition of acquiring university education', 'my parents didn't attend a secondary school, just a vocational school', 'in my family academic career needed to end with having a job', 'I only managed to get my secondary education in a school for working adults'.

The faces of educational experiences

(A) Educational experience as a result of staying in an educational institution and as a result of knowledge absorption

One of three concepts of educational experience identified in the research material is the concept of educational experience as an entity created at school and in the field of school expectations. Educational experience is seen *as a result of staying in an educational institution and as a result of knowledge absorption*. Descriptive criterion of this category is based on ability to function in the role of a pupil or a student (there is no differentiation between the roles). Assimilation of the role of the pupil or a student makes the main criterion of the description of this category, whereas the formal aspect, showing how the subjects understand educational experience was created in their consciousness through:

1/ clear division into two separate learning environments i.e. school and extracurricular as two separate worlds (independent of each other and disjunctive) and where the world of school education is the birth place of educational experience as they influence both career and status (see Merrill 2001). The following fragment of narration creates this separation:

*When I went to the adult secondary school my family and friend were supportive but skeptical. Now, when I am studying at the university they can see that everything is possible if you really want it. I read a lot and assimilate knowledge in small or bigger portions. **I cannot imagine different way to do it, than taking part in classes and follow my lecturers' instructions. In social studies the amount of knowledge to gain is extensive, but you need to do it. Just like a biologist needs to understand the process of photosynthesis, we need to know who Freud was or what developmental disorders are. This whole discussion about group learning makes me laugh. Who should I learn from? My peers, whose parents, like mine, lack education?! It's an absurd! What kind of experience should I gain when we are so similar? We even live in the same estate as our parents got housing allocation from the shipyard.***

2/ treating school and university as educational institutions not different from each other, whenever teaching methods are concerned. We are dealing here with orientating oneself towards didactics of training and memorizing which can guarantee educational success, like in the following narrations:

*I don't think that university is so much different from any other school. Its main aim is to transfer knowledge, which may be more profound in case of university. When I started my studies people were telling me that it would be difficult, that I would need to crack the books to learn everything, that it wouldn't be easy. But where in the world would it be easy? I have professional lecturers, a lot of chemistry textbooks. It is a difficult branch of science but I manage and that is what really counts. **For me, lectures are most beneficial, so I try to attend. Then I don't need to cram at home, it's enough to listen and take notes. It really works, trust me!***

*If we think about it, the whole idea of studies is based on lectures, some interesting, some not. But nobody cares. There is nothing complicated about it. **You need to absorb it, that's it! Later you can ask if it was really important. It's not so surprising. That's school, and it has always been this way. I complained that's not mine, strange, too much theory. But tough luck, you need to survive. Sit, listen and cram!***

3/ full identification with the studied discipline and the character of those studies as regulating the way of learning, which can be transferred into different life areas:

*If you are learning systematically and you go to school everything is a piece of cake. You just cannot leave anything for later. This is what my mum taught me **and it's my way to survive. If you sort it out that psychology requires learning by heart, it comes easily. Surviving the first year is the biggest challenge. There is lots of theory – difficult but interesting. It's easier for me because I graduated from social workers college, and before that vocational and secondary school. I became skilled at learning. The school teaches you that, later it's just memorizing.***

*Cultural Studies require learning a lot of names, dates, authors. You need to memorize everything. **When you absorb it, not only are you certain to pass your exams but you are also a professional. You read all the time and you train your memory. Otherwise, you will fail. Apart from that in school, like in life and work you need to memorize things all the time.***

This kind of conceptualization of learning experience requires dealing with compensatory character of adult education as special and appropriate for group of people it concerns. From this point of view compensating for the lack of knowledge, natural in case of clients with low level of cultural capital is seen as the most rational way to find better place in life and what is important on the job market. This easy access code to formal education based on non-problematic entrance into second chance education (both secondary and higher education)

locates adult competence skills in the area of effort and meeting requirements of educational institutions (see Preston 1999).

Due to this line of reasoning, the image of adult as a learner is created, who being a participant of this education is also subjected to formulated requirements, and in the equal treatment of all adults in the academy sees the manifestation of social justice. Easy access to education and safe passage from one stage to another is seen as a result of standardized requirements (regardless of status and previous experience resulting from the biography) and dealing with academic knowledge as socially decontextualized. In this way a belief is generated – as said by one of the subjects – ‘I also have the right to be here’.

Creation of educational experiences is strongly connected with internalization of behavior that belongs to the world of educational institutions, especially those connected with the culture of studying and concern new, academic didactics (tests, exams, library privileges, seminars), but also fixing in the language of studied discipline. Learning this language is a part of creating the image of adult as a learner and building his expectations for a school (including university) as an educating institution. This is why in analyzed research material, two ways of describing oneself as an adult student, are clearly visible. It is somebody who expects being well-informed or somebody who passing knowledge connects with attractiveness and pleasure to make the absorption easier. In this way expectation of the effect, which is gaining education is easier to get. Adapting to the new, institutionalized world is a part of becoming an adult student, and in this way it is also a part of gaining knowledge (see Anderson and Fejes 2005).

Category of description revealed here shows social demand for structural and functional image of school. It gives special meaning to instrumental learning and adopting a role of a student, treating them as a key to gaining educational experiences.

Understanding of educational experience as a result of staying in the educational institution and absorption of knowledge causes conceptualization of learning and knowledge but also determines the way we experience organization of the world in the social context. Although learning described in the context of increase in world’s knowledge and the necessity to meet expectations as a reaction to its obsolescence is not a new discovery, then the way we describe its acquisition as placed in the functioning model of didactic culture, not reflected upon but accepted as ‘obvious’ shows as a result its social origin. At the same time, it indicates a social demand for still present compensatory version of adult education as reduced to compensation of deficiencies in formal education and also deficiencies in knowledge and skills required for a given standard of education.

In this research material, learning appeared as a process of knowledge acquisition consisting of memorizing the content resulting from the studied discipline and its development. In this way subjects prove, that range and level

of their assimilation determines their educational success. This assimilation of ‘the form of being a pupil and a student’ results from a strong internalization of the role, which is proved by the fragments of biographies creating this category, so that the subjects cannot imagine a different form of education. Learning understood in this instrumental way, based on knowledge acquisition, mnemonic devices, meeting requirements set by the educational institution is understood widely as a pattern of social behavior required of a given person. On one hand, setting a person in a studied discipline is supposed to guarantee success in the professional life, on the other, the ability to satisfy the requirements provides efficient functioning at work. It means that the more you know as a student, the better worker you become, the more effort you make to gain knowledge, the more you deserve a promotion. This kind of social development – in accordance with technical didactics implemented at schools and universities – is clearly organized around the recreation of conformity relation and functional organization of the society, where everybody has its signed place, is considered by the scientists as the most ‘obvious’. It is not criticized because of its nature, but because of the lack of appropriate tools to adjust to it (see Biesta 2006, Biesta 2010).

Success in the creation of educational experiences as a derivative of acquisition of the educational/curriculum content and absorption of school and academic knowledge – for this particular case study – turned out to be a rational explanation for actions taken to boost their career. Problems that appear in adult education are shown here as results of flawed didactics, and have no social or cultural origin.

(B) Educational experience as a consequence of lack of education appropriate for the expectations of the subjects on every level of their learning process

This theory of educational experience is derivative of experienced in biographies education which is inadequate for the world in which adults live and will live. ‘Inadequacy’ of the present educational path was built on critical approach to school as an institution, which fails to meet customers’ expectations and is expressed in the language of ‘deficiencies’ or accusations against all that school does not do, and according to the subjects – should do. It also points to new places of gaining knowledge treated as sources of ready-made solutions such as: The Internet, workplaces, colleagues.

Educational experience as a consequence of lack of education appropriate for the expectations of the subjects on every level of their learning process was made of fragments of true-life stories and was shown in the research material in the context:

1/ an ‘unreal’ concept of education practiced at school and university, set primarily in the nature of a given subject, later in the nature of a studied discipline and applied didactics focused on recreation of the educational

content. This critical method of approaching the culture of learning and studying resulting from adults' belief that school excluded them from influencing the way of learning and studying appears clearly, whenever research materials deals with methods of conducting classes or lectures ('boring', 'no real-life stories', 'deliver outdated information, having no connection with everyday life'). But also when subjects build the image of university as a place, which main aim in the area of developing skills should be preparation for work:

At school I never understood what all that knowledge is for. I needed to cram and that's it. Nobody told me how to use it. I get the impression that it was all the same at the university! From time to time somebody remembered to throw in examples from the real life in the middle of the lecture. You try to translate what you hear from your lecturers into your life, you pick important things. I did that and I understand it was good experience, you mean something thanks to it. However, I do not expect a great deal from university.

As to the syllabus, I believe that we have a lot of subjects that are completely useless, which is why management is for people with practical experience. It's not for theoreticians who have read lots of books but didn't put it into action. Those people don't know what they are saying. They assume, but they are sure of nothing. People who work, experienced important things firsthand should create my syllabus. These are the people who know companies and understand how to run a business.

2/ emphasizing the meaning of everyday life as a source of practical learning, which means the source of creation of 'action-oriented' skills (in this sense school is outside this everyday life). Here every new learning environment is a substitute of the school one, not meeting the requirements of modern life and real as to the type of skills required by adults here and now. The example of important practical learning shows this narration:

For some time I have stopped caring about school. I know that paper is necessary but is also worthless. I learnt that when I set up my own business. Necessary skills are learnt in your everyday life, contacts and talks, not at school. When you start understanding that school can teach you nothing and your parents are unable to help you, you start to ponder how to survive. In a moment I will receive a diploma from a decent university but I believe that I learnt more about marketing and sales while working in my company than at the university. Skills and competences are built on the basis of things you do, not the things you listen to at lectures. Professors are unable to keep pace with changing reality; they teach from their notes or click slides being unaware of things behind the window. Sometimes we discuss something but it seems pointless. Only when I organized a learning group for my classmates who failed their exams, did I realize how much we can learn from each other. We didn't learn that at school! If you don't know something, you just search the Internet and you find it. You don't need to know its history. The same situation takes place at work, if you don't know how to carry out a task you ask somebody

with experience and that's it. You don't need to study the history of the company, but try to find somebody who can deal with it. I usually call my friends and get solution to my problems in several minutes. It should work like this at school, I mean, problems and their solutions, not made-up theories, the history of civilization and some abstract things.

The inaccuracy of education compared with adult expectations was built in the language of claims and around unfavorable for school and university assessment of the quality of applied didactics and the quality of syllabi taught. The language of criticism present here is a language of claims to institutions but also language of consent to yield to the situation of being a student, not the need to influence building of this role. We can say that adults criticizing education as inadequate for their life, implement a kind of adaptive criticism of education, requiring replacing old university with new, 'more practical one' In this case it means that it should focus on shaping skills essential in everyday life: how to set up a business, how to talk with a client, how to raise children, how to use a computer program to communicate with clients more efficiently etc. Putting didactics of assimilation of content behind and replacing it with the content reduced and transformed so that it regulates adjusting to the new reality is the foundation of the school revival. Simultaneously it proves usefulness of learning, which works perfectly in the world outside of school, becoming a condition to treat additional sources as school substitutes, but at the same time fundamental – according to the subjects – as being topical in the modern world (Cherrington and Ments 1994).

It can be claimed that this descriptive category of educational experience clearly shows tension between outdated image of school as an institution failing to keep up with changing reality and the expectation that it should precede social and economic growth – taking care of its students and their potential. Rationalization of extracurricular experience should, on one hand, raise the value of social and extracurricular education and on the other – stress non-economical character of school, functioning as an educational institution (as you can within minutes, find the same information on the Internet or learn from your friends), and especially its resistance to always changing market of skills and qualifications.

The concept of educational experience as a consequence of lack of education appropriate for the expectations of the subjects on every level of their learning process is based on the criticism of the didactics in the area connected with curriculum content and the way it is processed but also a belief that the key to success is based on **shaping practical skills by people**. It means that if school has never fulfilled subjects' expectations within this area, then they need to look for it outside of this institution. In this sense the world outside is the source of practical knowledge but it also shapes practical skills compensating for school deficiencies.

The ersatz world of learning as being a part of everyday life, naturalizes predisposition to learning and, at the same time, builds a belief on a unique character of adult education as created on the value of experiences accumulated outside of school. The school becomes unfamiliar because it sees knowledge as a subject to be taught, not a cognitive phenomenon. The school does not consider practical skills important but as an addition to education itself. In this way the outside world neither becomes the source of knowledge nor builds the map of references important for the syllabus.

It is hard not to see that stressing the meaning of educational experience gained outside of school as appropriate for real needs of the outside world is accompanied by granting oneself as an adult, the right of omniscient subject who knows what kind of knowledge and skills requires but also which world it needs to adjust to. As if learning could be limited to creation of a new production line, this time appropriate because providing better adaptive tools, whose effectiveness was guaranteed by the place of production and not by their real usefulness.

In the previous version, education of adults gained the compensatory status because of the necessity of compensation for gaps in students' knowledge and skills set by the standards of education on a given level. Here, it compensatory character was built on asking for, presently absent, practical aspect of education and supplementing it in the outside world. In the following criticism of school for its inadequacy, quoting Gert J. Biesta (2006), discourse prevails on organization of learning and providing knowledge in various forms; discourse on supplementing basic skills, production of qualifications and the necessity of adapting individuals to the world (even if it disappoints us with its quality). Except that there is a tendency to substitute old places and forms of learning with new ones. Instead of school, we have everyday life being the new place of gaining knowledge, teachers are being replaced with daily routines and new circumstances and requirements of the job market replace social expectations.

(C)Educational experience as being in the position of the sources exchange

This concept of educational experience, or rather educational experience is growing on perceiving learning as a process, which is based on the exchange of sources between people and the environment and within the environment. The character of those sources varies and includes the intellect, social involvement, practical actions, material goods, and the exchange process was based on understanding of learning as social, which means dynamic and processual attitude towards knowledge produced by individuals and its meaning in the context of the living world. This attitude towards educational experience was based on treating learning as being caught in the middle between the private and public world of an individual and on understanding subject's cognitive sensitivity as organizing its life, which can be shaped (Field 2001).

Treating learning as being caught in the middle between the private and public world can be observed when the research mentions:

1/ different learning environments (school environment and extracurricular one) as having the same status and influencing each other. Then the problem of 'practical aspects of learning' resolves itself and is derivative of actions undertaken by the individual and active learning and is not the end in itself. It results from the exchange process of skills shaped in different environments and for different purposes:

*I am happy to be an interior designer and my studies helped me a lot. I like my job and that's the yardstick of my success. To do what you like, to study what really interests you. **Then you don't bear grudges against your university, but what is important is the fact that you can translate school knowledge into practical one.** It works for me. I make my customers' wishes come true, I know the latest trends in design and it helps.*

Studies are not enough nowadays. I decided to do some voluntary work with the handicapped and it made me change my major. I wanted to study geography which changed into pedagogy. I believe that voluntary work changed my learning habits because I really wanted to concentrate on working with the handicapped, not history, a bit of biology and philosophy over and over again. Now I know how to work with difficult cases. Practice is crucial and the fact that you never give up and keep looking for people with experience and knowledge, and you learn from them but have also something to offer. At the university there are lots of professors who can teach you something or give valuable advice, if you ask. I was asking a lot. I also consult with my mentors and read as much as possible. I learnt that I need to take care of myself, and that's what I did. My friends were sitting and hoping for the miracle. Nothing happens without effort. And I have a nice job and can do lots of things.

2/ treating learning at school (and university) as an active process, requiring action from an adult teacher, with clear emphasis on the exchange of knowledge and experience as the essence of the learning process (not only staying at the institution and absorbing knowledge) like in this narration:

*Educational experience is studying and studying is discovering, searching and gaining knowledge, some kind of comparing and not only in the university building. It's important for people like me, who put studying off. I tried to enroll when my child was two, but I decided it was too early and waited ten more years. **Gaining experience is like living, if you want to learn, you don't think where but you take and share with others. When I was looking for a job I was also working as an intern. That what being an adult is all about, that you take action, never give up and I used to do it.***

Being active as a learner derives from cognitive sensitivity treated more as an issue of culturally created competences than determinedly connected with social origin and intellectual potential as anchored once and for all in the environment of primary socializing. Cognitive sensitivity may become active in

the process of the exchange of experience in the area of institutionalized education but also during different activities developing the prime mover of the individual:

*When I moved to Poznan I knew how difficult and, at the same time, interesting it would be to meet new people at work and at the university. Living and studying here is different. Nobody is asking if you can manage but I just know I need to and want to but in case something bad happens, I can count on my friends. Now, we are travelling and working together and I discovered my passion for photography which I may use in my line of work. I decided to join a Students' Interest Group and it turned out I know a lot. **It's great to create things.***

It means that the process of sources exchange is not only imbedded in the economic exchange of goods, made to survive competition and free market but it also shapes from the very beginning the condition of subject's development, orienting itself towards here and now. However, it's not a condition which ignores previous experiences in shaping the results of learning, especially if it concerns the power of conditions in which the process took place, but also showing that lack of such can be the driving force itself. To a large extent, it lets an adult search for understanding, engage in work for one's present and future, especially if those activities are against what obvious and socially accepted.

Educational experience created through active learning in different environments entails the way of thinking about adulthood in the context of specificity of adult learning. However, what is different in this descriptive category is that adults are not mentioned. Instead, the idea of **mature studying** appears which signifies deliberate participation in this process, seeing our past but also designing our future. It can be claimed that we construct our adulthood within our capabilities, being partly aware that if we want to achieve something, we need to be mature. Shaping of this maturity includes bringing up children, taking care of marriage, moving out, neighborly help, new job in a big city, but also professionalization of our occupation.

In this sense active learning is not a new teaching method and does not become a part of methodological disputes if situations arranged by the teacher are learning simulations or are they examples of active attitude towards learning, setting the direction of learning through experience. Here, active learning became an inherent part of subject's condition and is the type of activity resulting from certain attitude to life. At the same time it generates high scores in studying, but it is not free from teaching and learning culture. The descriptive category of the educational experience as being is the position of the exchange of sources shows the strength of dealing with learning as with the conduct of life, special attitude which influences the way we live. It creates the importance of identity capital shaped during lifetime and experience exchange, joining what is connected with human capital such as qualifications, knowledge, skills, motivation to what is naturally connected with social capital:

participation in the social life, social relationships or happiness. In this sense the process of experience exchange is not only doomed to thrive and be a success but there are also failures, drawbacks and turnarounds in its nature (Schuller 2004).

The meaning of adult learning in the life of the participants. From being a user of compensatory version of education to co-creating cultural experiences as educational

A cognitive question as to in what kind of situation do adult learners put themselves thinking about the construction of educational experiences throughout lifetime or being in the learning or teaching situation – based on analysis of the research material – provokes some thoughts.

Firstly, it turned out that the subjects are perfect users of compensatory version of education, both in the enlightened formula which highlights the necessity of compensation for gaps in skills and knowledge connected with raising qualifications and a promise of improving one's material and social status, and in the dictate of mastering skills for application of knowledge in the 'real life' with the hope of finding a job and adapting to free market reality. Descriptive categories of educational experience built around the absorption of knowledge in the institution (A) and inadequacy of school to subjects' expectations (B) growing from adaptive criticism of school – paradoxically strengthen the importance of institutionalized education as responsible for the type of transferred knowledge and its formal meaning for the change in the status of an adult, creating, at the same time, and confirming the assumption that institutionally formed educational experience is truly meaningful for the society (see Corrigan, Hayes, Joyce 1995).

Secondly, there are some people who stress the importance of the place of living, which gains significance connected with the possibility to transform and introduce changes into the subject's life, but also when the place of living becomes a reference for dealing with issues important for self-development. They are building the meaning of the educational experience around the exchange of sources (C). In this version, the value of education is measured by the widening of the learning context and addition of cultural experiences to biographies. Education cannot be described here, as having solely adaptive character, focused on assimilation of the outside world, but shows reflective potential of individual educational experiences, especially when adults trying to show people they became, think about the past as their capital building their present status, but also when this past becomes a reference for difficulties they needed to overcome.

Subjects' comparisons have cognitive importance for subjects themselves as they show social and economic changes against a background of different conditions which characterized their lives and lives of their parents, but they also become aware how the chance to shape their education and approach towards learning changed in their biographical perspective.

The importance placed on studying (in a formal aspect) is stressed as it changed both their attitude to life and causative capabilities. In this sense, as described by Peter Alheit (2011), biographical learning is a part of cultural and social structuralism, and the course of life reveals external structures entangled in human life. In correlation with the research material it may be claimed that institutionalized educational system is co-creating biographies. Not only does the biography itself mirror the variety of educational experiences but also the way they are recognized and placed again in the process of writing their own identity. In this case, **processual and sympathizing** character of educational experiments manifested itself with its potential which may be revealed at different times and in different ways, which was initialized through the change of social and economic conditions of shaping a biography, including institutionalized system of higher education, which became an internal part of those conditions (Alheit 2005).

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Mechanizm konstruowania doświadczenia edukacyjnego jako wskaźnik kompetencji edukacyjnych w narracjach studentów. Studium przypadku

Słowa kluczowe: kompetencja edukacyjna, doświadczenie edukacyjne, narracja, fenomenografia

Streszczenie: Niniejszy tekst jest rezultatem badań jakościowych autorki na temat konstruowania doświadczeń edukacyjnych dorosłych w ciągu ich życia jako implikujących pojawienie się kompetencji edukacyjnej. Autorka krytycznie prezentuje trzy typy doświadczeń edukacyjnych zrekonstruowanych w oparciu o fenomenograficzną analizę biografii edukacyjnych nietradycyjnych studentów. Nazywa je w następujący sposób: (a) doświadczenie edukacyjne jako rezultat przebywania w instytucji kształcącej i absorpcji wiedzy, (b) doświadczenie edukacyjne jako konsekwencja niedoświadczania edukacji adekwatnej do oczekiwań badanych na każdym etapie ich życia, (c) doświadczanie edukacyjne jako bycie w sytuacji wymiany zasobów intelektualnych, społecznych i materialnych. Wszystkie te opisy dotyczą dorosłych w wieku 30 i 40 lat, którzy zdecydowali się powrócić do systemu edukacyjnego, a pochodzą z rodzin, gdzie nie było tradycji zdobywania wykształcenia, to znaczy z rodzin o robotniczym statusie i dopiero teraz mają szansę uczestniczenia w edukacji na poziomie uniwersyteckim. Z narracji badanych wynika, że ich edukacja miała zawsze instrumentalny i adaptacyjny charakter – co

w rezultacie stało się barierą w kształtowaniu kompetencji edukacyjnej jako kulturowej związanej z tym, jak rozumieją oni i interpretują świat, w którym żyją. Badani są krytyczni wobec szkoły, ale trzeba przyznać, że kompetencja edukacyjna rozumiana jako sposób uczestnictwa w życiu kulturowym – jeśli się w ich narracjach w ogóle pojawiła – została usytuowana właśnie na poziomie edukacji uniwersyteckiej.

**Entwicklungsmechanismus der Bildungserfahrungen als Indikator
der Bildungskompetenz in narrativen Interviews mit Studenten.
Ein Auszug aus einer Fallstudie**

Schlüsselwörter: Bildungskompetenz, Bildungserfahrungen, Narration, Phänomenographie

Zusammenfassung: Der vorliegende Text ist ein Ergebnis der von der Autorin durchgeführten Forschungen zur Schaffung von Bildungserfahrungen der Erwachsenen im Laufe ihres Lebens. Diese verursachen, dass es zur Bildungskompetenz kommt. Die Autorin stellt kritisch drei Typen von Bildungserfahrungen dar, die auf Basis der phänomenographischen Analyse der Bildungsbiographien nicht-traditioneller Studenten wiederhergestellt wurden. Es wird Folgendes angeführt: a) Bildungserfahrung als Ergebnis des Aufenthaltes in einer Bildungseinrichtung, b) Bildungserfahrung als Folge dessen, dass man in jedem Lebensabschnitt eine die Erwartungen der Befragten erfüllende Bildung nicht erhält, c) Bildungserfahrung als Austausch von intellektuellen, gesellschaftlichen und materiellen Ressourcen. Alle diese Beschreibungen beziehen sich auf Erwachsene im Alter zwischen 30 und 40 Jahren, die sich entschieden, zum Bildungssystem zurückzukehren und dabei aus Familien kommen, in denen es keine Tradition gab, eine universitäre Ausbildung zu machen, d.h. aus Arbeiterfamilien. Sie erhalten somit erstmals in der Generationenfolge einen Zugang zur Universitätsbildung. Aus den Aussagen der Befragten geht hervor, dass ihre Bildung immer einen instrumentellen Charakter hatte und auf Anpassung abzielte, was im Endeffekt zum Hindernis bei Gestaltung der Bildungskompetenz als einer kulturellen Kompetenz wurde, verbunden damit, wie sie die Welt, in der sie leben, verstehen und interpretieren. Die Befragten stehen gegenüber der Schule kritisch. Man muss aber zugeben, dass die als die Art und Weise der Beteiligung am kulturellen Leben verstandene Bildungskompetenz, wenn sie in ihren Aussagen überhaupt erscheint, gerade mit der Universitätsbildung verbunden wird.

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