

イギリス U3A (The University of the Third Age) 関係者へのインタビュー記録

生津 知子

Interview Records to the Members of U3A
(The University of the Third Age) in UK

Tomoko NAMAZU

本調査報告は、2002年6月17日から7月4日までの13日間、筆者がイギリスで行った U3A (The University of the Third Age) 関係者へのインタビューの成果を研究資料として整理しようとする試みである。このため、詳細で包括的な調査報告というよりは、むしろインタビュー内容の文章化とそれにかかわる関連資料の提示を主とするものであり、事実の確定や分析は次の段階の作業となることをあらかじめ断っておきたい。本来ならば、この種の資料は、個人的に参照する程度にとどめておくべきであろうが、日本では、イギリス U3A の実態が十分に知られていない現状を考慮し、このような一次資料として提示することとした。

1 調査の概要

(1) 本調査の位置づけ

本調査は、筆者にとっての初めてのイギリス調査であり、かつ日程も非常に限られたものであったため、イギリス U3A の活動がどれほど進展しているのか、どのように進展しているのかという、その実態を知ることを第一の目的とした。また、U3A の活動を相対化できるよう、対象者を U3A 関係者に限ることなく、他の組織で高齢者の学習実践にかかわっている人々にも積極的にインタビューを行った。

(2) 本調査にいたる経緯

筆者は、イギリスの成人教育機関 National Institute of Adult Continuing Education (NIACE) のプロジェクト 'Older & Bolder' のプロジェクト・マネージャーである Ann Ankers 氏より、本調査に対するアドバイスをいただく機会を得た¹。'Older & Bolder' とは、50歳以上の人々、その中でも特に女性や民族的マイノリティなどへの学習機会を広げていくことを目的としたプロジェクトである。全国会議の開催、ニュースレターの発行、優れた実践を行っているシニア学習者や機関の表彰などを通じて、政府や教育機関、ボランティア組織などへの働きかけを積極的に行っている。

Ankers 氏は、本調査の趣旨をふまえて適切と思われる14名を筆者に紹介してくださった。その14名は、すべてが U3A 活動と直接的に関係しているわけではなく、'Older & Bolder' 関

係者、その他ボランティア組織の関係者、研究者などをも含むものであった。筆者が日程調整を行うための十分な時間を持てなかったことから、実際にインタビューできたのは、そのうちの4名にとどまったが、イギリスに到着した後、コンタクトを取った人々からさらに紹介を受け、最終的に13日間の日程で延べ11名にインタビューすることができた。

(3) 調査方法

本調査の中心は、筆者が対象者と1対1、もしくは1対2で行ったインタビュー調査である。インタビューは全体として、筆者の質問に回答してもらうという形で進行した。

筆者があらかじめ用意しておいた質問事項は、①U3A活動とのかかわり、②U3A活動における「セルフ・ヘルプ」の精神³、③U3Aと他の成人教育機関との相違・連携、④U3A活動における「サードエイジ」³「フォースエイジ」⁴という概念の位置づけ、の4つに大別される。

ただし、インタビューが筆者の固定観念や先入観に縛られたものにならないように、話が質問事項やU3Aと直接関係しない話題に発展していった場合も、それをさえぎることはせず、インタビュー対象者（以下、対象者）の自由な発言をできる限り尊重するよう心がけた。

(4) 調査地

本調査のために筆者が訪れた場所は、NIACEのオフィス（Leicester）、Audrey Cloet, Roger Cloet 邸（Bath）、Cambridge U3Aのオフィス（Cambridge）、The Third Age Trustのオフィス（London）、Jean Thompson 邸（Reading）、National Association for Providers of Activities for Older People (NAPA)のオフィス（London）である。いずれも、対象者の活動の拠点となっている場所である。

(5) 対象者のプロフィールおよびインタビュー結果から特筆される事項

本調査における対象者は、①U3A関係者、②‘Older & Bolder’関係者、③その他のボランティア組織関係者に大別できる。具体的には、①U3A関係者がAudrey Cloet氏、Roger Cloet氏、Keith Richards氏、Barbara Megson氏の計4名、②‘Older & Bolder’関係者がJim Soulsby氏（3回）、Shiela Carlton氏の延べ4名、③その他のボランティア組織関係者がMargaret Butterworth氏の1名である。

以下、U3A関係者に絞って、各々のプロフィール、インタビューに至った経緯およびインタビュー結果から特筆される事項を抽出しておく。その中でも特に、本報告では、歴史から具体的な活動の展開にいたるまで、U3Aの特徴が最も詳細かつ網羅的に示された記録として、Audrey Cloet氏とRoger Cloet氏のインタビュー記録を掲載することとする。

Audrey Cloet

[インタビュー日時：6月24日（月）12：00～18：30、場所：Cloet 邸（Bath）]

Audrey Cloet氏は、Ankers氏の作成したリストの第一に挙げられている人物であった。Ankers氏によれば、Audrey Cloet氏は、1980年代に始まるイギリスU3A運動の地域的展開

を中心的に担ってきた人物であるという。1986年に設立した Bath U3A をはじめ、彼女が設立を支援した U3A の数は全国で100にも上る。また、各地の U3A 活動を支援する全国機関 The Third Age Trust (以下、Trust) の委員や副会長 (Vice-Chairman) も歴任している⁵。現在は、Bath における年金受給者のための組織 The Action for the Pensioners の会長であり、'Older & Bolder' プロジェクトのアドバイザーでもある。

全国規模で U3A 運動を主導してきたこともあり、Audrey Cloet 氏の発言内容は、「セルフ・ヘルプ」という「イギリス型」⁶の U3A の根本的な理念を明確に貫くものであったといえる。それは特に、U3A 活動の基本単位である「学習グループ」(Interest/Study Group)⁷に関する発言から強く伺えた。具体的には、「学習グループ」は、ひとりのチューター (tutor) やティーチャー (teacher) によって運営されるものではないこと ('Class' と 'Group' の違いなど)、全員が同じ「メンバー」として助け合っていることなどである。また、U3A の活動が外部からのコントロールを受けないよう、金銭的援助を受け取らないといったボランティアの精神も特筆される。

Roger Cloet

[インタビュー日時、場所：Audrey Cloet に同じ]

Roger Cloet 氏と上述の Audrey Cloet 氏は夫婦である。Roger 氏は、退職後 U3A の活動に参加している。Ankers 氏のリストでは、特に高齢者の IT スキルの学習に強く関心を持った人物として挙げられていた。Audrey Cloet 氏同様、Trust の委員も歴任している。現在は、フランスを本部とした U3A の国際機関 AIUTA (Association Internationale des Universités du Troisième Age)⁸のイギリス代表であり、Trust が組織する学習分野別全国ネットワーク (National Subject Network) における科学・技術分野のメンバーである。また、地元 Bath U3A における学習活動にも活発に参加している。

Roger Cloet 氏は、「学習グループ」においていかに「教える」かということについて、確固たる哲学を持った人物であった。メンバーに学ぶことができるという自信をつけてもらうこと、どのように学ぶか (特に、分からない部分を質問する姿勢) を学んでもらうこと、そして、人生で得た経験を生かして自分も教えることができることを知ってもらうことである。

Keith Richards

[インタビュー日時：7月2日(火) 10:10~10:40、場所：The Third Age Trust のオフィス (London)]

Keith Richards 氏は現在、Trust の副会長 (Vice-Chairman) である。筆者は、上述の Cloet 夫妻の紹介により、6月27日(木)に North London U3A における読書会の活動に参加する機会を得たのであるが、そこで Richards 氏と出会った。Richards 氏が Trust の委員であることを知り、インタビューを申し込んだのである。

現在 Trust の委員として、全国規模で U3A の活動を支えている Richards 氏の発言の多くは、U3A が組織面・運営面において直面している現実問題を明らかにしてくれるものであ

た。今後の U3A の課題に関しては、①地域に偏りなく U3A を組織すること、②多民族国家として多くの民族を取り込むこと、③政府の金銭的援助を確保すること、④諸外国の U3A と連携することの 4 項目が挙げられた。地域的・民族的な問題を解決するための U3A の可能性、政府からの安定した金銭的援助に期待する Richards 氏の見解は特筆される。また、氏は、「フォースエイジ」を身体面での依存の時期と捉え、精神面での依存の時期ではないと考える。ゆえに、電話やインターネットを通じた学習活動など、U3A における彼らの学習活動の展開をより現実的に捉えている。

Jean Thompson

[インタビュー日時：7月2日(火) 16:20~17:00、場所：Thompson 邸 (Reading)]

Jean Thompson 氏も Ankers 氏の作成したリストに挙げられている人物であった。Ankers 氏によれば、Thompson 氏は、海外の U3A と交流している活動的な U3A メンバーの一人とされる。実際、Thompson 氏は、フランス語・ドイツ語・スペイン語などの数多くの言語を習得し、コンピュータを駆使して翻訳サービスを行っている。また、Trust の会長 (Chairman) も歴任しており、「イギリス型」が国際的に認められる基盤をつくり上げた。

Thompson 氏の発言において特長的なのは、U3A における「セルフ・ヘルプ」の精神、ボランティア精神の強調である。「困っている人がいたら、助け合う」、「やりたいことがあるのなら、誰かの助けを待つのではなく、自分たちでつくり上げる」という精神である。Thompson 氏は、これがイギリス特有の伝統的なものであり、「イギリス型」の U3A が発展したのも、この精神的土壌があったためであると考え。ゆえに、「イギリス型」U3A の活動理念を作り上げた設立者の一人 Peter Laslett 氏の見解は、イギリスにおいてはごく自然なものであったという。

Barbara Megson

[インタビュー日時：6月25日(火) 12:00~13:00、場所：Cambridge U3A のオフィス (Cambridge)]

Barbara Megson 氏は、Cambridge U3A の役員である⁹。Cambridge U3A は、イギリスで最初に設立された U3A、かつ Trust に属していない U3A¹⁰ として知られている。筆者は、Cambridge U3A オフィスとのメールのやりとりから、Megson 氏にインタビューする機会を得た。

Megson 氏の発言において注目すべきは、Cambridge U3A の独自性を強調している点である。Megson 氏によると、Cambridge U3A が Trust のメンバーから外れたのは、Trust から運営に関する指示が出されるのを回避するためであったという。また、Cambridge U3A は、メンバーが2,000人弱の大きな U3A であるが、その規模が大きくなるにつれて、Cambridge U3A の活動におけるボランティアの精神が必ずしもメンバー全員に理解されるわけではなくなった、とする氏の見解も非常に興味深いものであった。

2 インタビュー調査記録

インタビュー記録は、対象者の了解を得て録音したテープを再生し、インタビュー時の筆者のメモや記憶とつき合わせながら、聞き取れる範囲で文章化したものである。

(1) 記録作成にあたり留意した点

- ① すべてのテープ起こし原稿は、基本的に加筆・修正等を行わず掲載しているが、話の流れを遮らない範囲で、大まかな展開がつかみやすいよう、便宜上幾つかのまとまりに分けている。また、特に本記録については、対象者の回答が筆者の想定していた範囲を超え、異なる要素を含んで展開する場合が多々あったので、その場合は、筆者の質問事項ではなく、対象者の回答内容を考慮した上で区切っている。しかし、いずれもインタビューにおける話の流れをできる限り尊重するため、細かく区切り過ぎないように配慮した。
- ② 各々の記録本文の前には、その場面のインタビュー内容に対する筆者の理解を記している。記録内に解説が必要であると判断される語句、出来事等があった場合は脚注にて解説を行っている。
- ③ インタビュー記録の整理にあたっては、以下の点を考慮して順序を差し替えた部分がある。まず、対象者の属性が明確化されている部分が冒頭にくるよう調整した。次に、対象者特有の見解、対象者の現在の立場・経歴などとより強く関連した回答であると筆者が判断した部分を掲載した。さらに、今後の U3A についての見解を示す部分は最後にまわした。なお、本記録については、インタビュー時間も長く、話の内容も多岐にわたることから、回答順序を大幅に変更して掲載している。
- ④ インタビュー記録においては、テープ起こし原稿にある以下のような部分を省略した。
 - ・対象者が何らかの理由で話を中断し、別の話題に移った場合（特に、筆者にその話題転換の意図が汲み取れなかった場合）。
 - ・2人同時の発言や、話のスピードの速さなどから聞き取り困難であった場合。
 - ・全体的な話の流れに直接関わらないと判断された場合。
 - ・‘Yes’、‘Pardon?’ というような筆者の相槌や聞き返し。
 - ・‘say’、‘you know’、‘well’ などの対象者の言葉で、インタビュー内容に直接影響を与えていないと判断された場合。
- ⑤ 指示語の指し示す名詞は [] で補い、語句の省略などは、相当するであろう言葉を () で補った。
- ⑥ 記録本文中における発言者の名前の表記は、Cloet 夫妻の姓が同じであることから、ファーストネームの頭文字を用いている。ただし、筆者に関しては、姓の頭文字 (N) を用いている。

(2) インタビュー記録 — U3A の発展に貢献してきた夫妻

日時：2002年6月24日 場所：Cloet 邸 (Bath) 対象者：Audrey Cloet (1928年5月28日生まれ)、Roger Cloet (1924年4月23日生まれ)

① 全国機関 The Third Age Trust¹¹ とのかかわり：Audrey 氏、Roger 氏ともに、地元 Bath における U3A 活動だけでなく、全国的、国際的な規模で U3A の発展にかかわってきている。

N: How have you been concerned with U3A?

A: First, in Bath, I started the U3A. Second, Rank Foundation Fellowship which in the book¹², I'm in a development work in UK for 3 years. Third, National Committee¹³, then becoming National Vice-Chairman. Fourth, Then going on to Education Group¹⁴ which is National U3A, supporting the coordinators — that what we did mostly, again development work in the educational site, that's developing work supports for coordinators, that is, we help to Summer Schools, Regional Meetings, and Study Days. We got together study days in particularly areas and about particular topics. So those are the sort of things we did. That is my history. I started (U3A in Bath) in 1985 and this one [development work with Rank Foundation Fellowship] in 1990 to the end of 1992, so 3 years.

A: He [Roger] was working until the end of 1991, and then he joined U3A. He ran a Computer Classes and still does this. He did a lot of developing ideas, developing classes and so on, and he wrote instructions. And he was on a National Committee and also National U3A Science and Technology¹⁵. That's an exchange of ideas on particular topics we have group leaders who take particular topics, so they take part in Summer Schools, they do things with Summer Schools and so on. He has also done International Computer work linking with University of ULM in Germany. He is a representative of UK on AIUTA and he is now on the AIUTA Committee. And he still does his work locally and I'm still that. We are both involvement in U3A. I also represent U3A on 'Older and Bolder' project.

② Bath U3A とのかかわり：Roger 氏はインタビュー時点、3つの「学習グループ」に参加しており、そのひとつにおいてコンピュータを教えている。Audrey 氏は、「学習グループ」には参加しておらず、月に一度のレクチャーに参加するのみであるという¹⁶。このレクチャーは、各「学習グループ」の運営を管理するリーダー（必ずしもチューターと同一ではない）と話をする機会でもある。

N: What do you do in Bath U3A?

A: I don't do anything [any group learning] now. I just go to the Monthly Lecture¹⁷ (of Bath U3A) at the pavilion — big lecture, about 500 people go to the lecture every month. And then, that is the one where group leaders go and you

can go and talk to people at the meeting which is two weeks later. Each group has a leader, it's not necessarily a tutor, who organizes the group and links with the Diary in the Newsletter¹⁸. So that, everybody knows what is going on, knows what there are things happening.

A: Roger does quite a lot. He teaches Computing and also goes to European Studies II — meets on the Friday.

R: I also go to Science Group which is once a month on the Thursday.

A: So we have these more or less arranged in topics — Literature, Science, and so you can find what you want.

③ U3A の概要 (数・規模・割合) : The Third Age Trust によると、イギリスにおける U3A 数は、2002年11月13日時点で508、メンバー数は12万2,522人に上り¹⁹、両氏の言及した数からさらに発展していることが分かる。これは、1982年時点における U3A 数 8 からの発展である。Audrey 氏は、この多くの U3A 設立に貢献してきた。しかし Roger 氏は、いくら発展してきたといっても、そのメンバー数がイギリスにおける60歳以上の人口の「5 %程度に過ぎない」²⁰ ことには留意すべきだという。

また、各 U3A の規模は非常に多様であり、かなり少人数のところから、2,000人のメンバーを抱える U3A までであるという²¹。Bath U3A は約1,500人のメンバーを有するが、メンバーには Bath 市民のみではなく、近隣居住者も含まれるという²²。

A: How many did you say there are, Roger?

R: There are 420 U3As for 430 towns or districts where there is a U3A. There are 110,000 members in Great Britain or under 10,000 or maybe a bit more now.

A: There are 1,500 in Bath with a population of 84,000, maybe a 1/4 of those are old.

R: We have 19%. 1991, there were 19% people over 60, now a little bit more, of course.

A: So (there are) about 16,000 (people over 60).

R: But we do get some people belong who are not in Bath itself. These people are in the neighborhood.

A: The U3A in Great Britain started in 1981, 1982²³, started with a conference and 8 U3As. Then it spread around those places. Therefore the map was rather spotted. And then, to fill up the empty places on the map, I had a fellowship to go and start U3As in much more of the country. it's grown 420 U3As now. But they vary in size. Some U3As are very small, some are about 200, 250. The largest is 800, 2000.

R: Statistically speaking, there are about 20% of the people who are over 60, but depends which part of the country you go to, some place bit more, some place bit less. Of the people over 60, we have about 5% of the people over 60, a member of the U3A. So, very small proportion.

④ Bath U3A の組織と「学習グループ」の運営形態：各 U3A の活動は、U3A の全メンバーにかかわる活動と個々の「学習グループ」(Study Group/Interest Group) の活動とに大別される。Bath U3A の場合、前者は Monthly Meeting や Coffee Morning、旅行など、全メンバーの交流、特に「学習グループ」内だけでは交流できない人々との交流を促進する機会であり、特に新しい「学習グループ」を始めたい人や、新しく U3A のメンバーになった人(なりたい人) などにとって有意義な場となりうる。また、全メンバーを対象にほぼ毎月発行されるニュースレターも U3A の活動を把握するための重要な情報源となっている。後者の「学習グループ」については、Bath U3A の場合、100ほどの活動が存在し、活動内容や活動の頻度など非常に多様である。これらの活動はすべてメンバーによって決定されたものであり、メンバー自身の手によってのみ運営されている。各グループにはリーダーが存在し、学習グループの運営がスムーズに行われるための中心的役割を果たす。BathU3A において彼等は、必ずしもチューターやティーチャーと同一ではないという。

A: In a U3A, you have the central sort of activities. It isn't a place, but it's what you do. For this, you have Monthly Meetings, you have trips, visits, all can do this. Everyone, all members can do all these things.

N: Do all members attend that meetings?

R: They don't all have to go, but they are able to do this.

A: They can do this, yes. There is a Coffee Morning. That's where you learn what people do. You meet other (Group's) people, you start new groups. It's a useful morning, new people can come. There are also vacations. This year, they are going to Prague. We also all have the Newsletter which lets you know everything, every month.

R: Except in the summer we have one for two months because of holidays.

A: And in December we have one for two months because of Christmas. We have the Newsletter monthly. Then you have all sorts of Sub-Groups. These are Interest Groups. We have over 100 Interest Groups in Bath. And these might be on any thing, look at the Diary (in the Newsletter) — Sports, Languages, Literature, Science. These are the dates on which the Groups meet, these are things they do. They do all sorts of activities, Languages — Latin and Greek, for instance. But recreational things like — Dancing and Cinema — all sorts of things like that.

N: Do you have tutors?

A: Everything is always done by members, we have no paid people whatever, every one is a volunteer and everyone is an older person themselves, everyone is a member, members help each other.

N: Self-help?

A: Yes, yes, yes, it is. Now, the times when they meet — they might meet once a month, or twice, or weekly. Languages particularly very often meet every week and the Arts as well every week. It depends on what people want to do. Sometimes, Poetry is once a month, but Reading Group meets twice a month, Modern Novel once a month, Play Reading is twice a month, Creative Writing is only once a month. It depends on the people themselves, they choose, they make their own decisions. Each Group has a leader.

R: The leader only organizes the dates and keeps track of who attends and who does not attend. He is not necessarily the leader of the course.

A: They are not necessarily the teacher, the tutor. We don't have that kind of set up. The leader might be the person who only makes sure, does only looking after the Group, making sure where they meet, sending the notices if they needed, making sure that there is the contact with the Diary, and being the point of contact just for new people coming. Some of these (groups) take place in people's houses, or this is in a study center for a church actually, it's convenient place to meet. For Computing, they meet at a school because they have a computer room. We don't have a computer room. That's very difficult for us to find places with equipment.

R: You will notice that it gives the telephone number if you want to join the Group. Contact number [telephone number] is not necessarily the number of the house where the meeting is, this is where the person who organizes lives.

A: Sometimes, there is an overall contact, but someone who is responsible for all these groups, who will tell people more about these, because these are a lot of Groups. And this person will find out at what level the French is — sometimes they need to know whether they are a beginner. It's sometimes useful to have a leader who coordinates the whole set of Groups.

N: How much do you pay for that activities?

A: Its cost is £12 a year. And for two people sharing the Newsletter, so that might be husband and wife or two sisters live together, are £20 per year.

R: But you have to pay in addition to that.

A: Each Group pays for its own room [the place where they meet]. Some Groups meet in a house, some meet in a room — if you have to pay for the rent of that

room, that room meets its own cost. If you have got a meeting in which is someone's house, you are obliged to pay 30 or 50p for coffee, because the host of the house will provide it. And to avoid people having to pay for things which other people benefit from, it doesn't count whether their host is paid or not. You have to pay something, because that enables the people who can't afford much to still be a host.

- ⑤ 「学習グループ」の形成過程：学習グループにおいて「教える」役割を果たすのもメンバーなので、提供される学習内容は、メンバーの有するスキルと関連する。各メンバーのスキルをその運営に生かすことでU3Aの「学習グループ」は成り立っているのである。もし、メンバーが学びたいものを提供するグループがない場合は、Trustがネットワークを駆使して、その学習を始める際に役立つであろう情報を提供してくれる。さらにTrustでは、全国のU3Aメンバーの経験を学び取ることでできるリーフレットも多数用意されている²⁴。

N: Please tell me how to start an Interest Group.

R: In Bath, on the Language side, we do French, German, Italian, Russian, Spanish, Greek, Latin — in some other U3As, they will teach different languages, there are some would do Japanese, Chinese, Indian, Urdu, for instance, or Welsh — spoken in Wales, it's a minority language. So, we can only teach the subjects our members know. So, we always ask the people when they join, "is there anything you can do?" And if you can do it, we will help you to teach it.

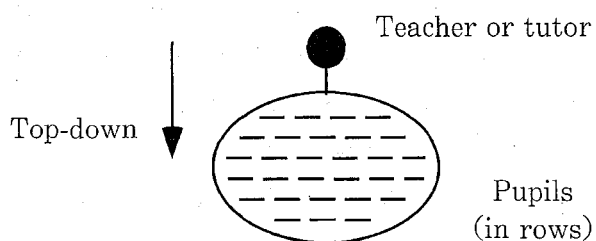
R: For instance, if I want to learn Japanese, there is no one in Bath who knows it, but I can go to the National Office, [The Third Age Trust] and I can say, "is there anyone and any U3A in the full country which can teach Japanese?" and I'm sure there is, I could look on the good list of all the activities in the whole country and I will then contact the person, I say, "how do I start learning it?" So we get help from another part of the country, and they tell how to know, what books to use, who to ask. So, we have a publication which is produced nationally, which is called 'Sources'²⁵. It's the publication which has the list of all the types of activities you can get help with from the National Office, and the National Office will send you the other material on paper, film, video²⁶, or they'll give you a contact who can help you. So, in practice, if there is anything you want to learn, we can find the way of the making sure that you can learn it.

A: (On) all sorts of the different (subject), you can latch onto people who already have done it, you can get the experience from other people elsewhere who have

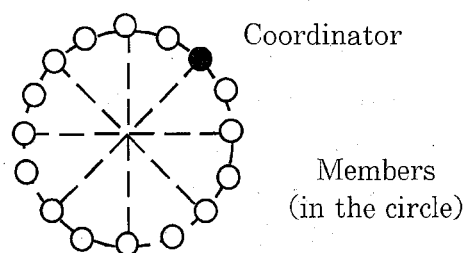
done it again. And we also start the whole lot of leaflets how to — how to lead the group, how to lead poetry, how to lead modern novel, courses not requiring tutor, starting a map group. And this one ['U3A Start-Up Leaflet: U3A Voices'²⁷], (is a leaflet about) 'Starting Interest Groups and Supporting Group Leaders and Co-ordinators', and that's what would give you experiences from guidelines. Just a practical terms of what to do. This is a leaflet about how to start Interest Groups, little Groups. This is from a particular U3A that there is experience. Various people have written up what they think is important in starting your Interest Groups, what problems are given in Groups. It's people's experience. It makes you understood.

A: That ['U3A Start-Up Leaflet: So You Think You Can't Run a U3A Group'²⁸] is quite useful. 'So You Think You Can't Run a U3A Group'. That's somebody who say, "yes, but you can't." I mean it gives you confidence. These are questions people might ask themselves, "I don't know enough, I couldn't face the group." It's too much of a commitment. Three ways of making it easier — co-leadership, sharing, delegation you could agree you take turns. You could opt to run it for a while and let somebody else do it. The ways of cooping, managing. That might give some ideas on how people can do.

⑥ Cambridge U3A²⁹ との違いにみる Bath U3A 活動の理念：筆者はインタビュー当時、多くの U3A は、イギリスにおいて最初に設立された Cambridge U3A の運営スタイルを踏襲しているのだと考えており、本インタビュー中においても、幾度か Cambridge U3A の名前を出した。しかし、その都度 Audrey 氏も Roger 氏も、Bath U3A と Cambridge U3A との違いを強調した。両氏が強調している違いは、「学習グループ」の運営形態である。Audrey 氏によると、Cambridge U3A は、一人のティーチャーやチューターによって主導される Class タイプであり（図 1 参照）、Bath U3A は、コーディネーターの役割を果たす人はいるが、グ



〈図 1〉 Class



〈図 2〉 Group

* Audrey 氏のメモ、発言を基に筆者作成

ループのメンバー全員が共に学習活動を行う Group タイプであるという (図 2 参照)。Group タイプの学習は、ある特定の人物が主導権を取りつづける学習スタイルではない。メンバー全員が、学習テーマについて考え、議論するのである。ゆえに、よりフレキシブルで、より親しみやすい学習スタイルであるとされる。

また、Audrey 氏は、地方 U3A という上部団体 (an umbrella group) の存在が、そのような Group タイプの活動をつくり上げるために重要であるという。それは、個々の学習活動を組織していくための機会 (メンバー集めなど) を提供してくれているのである。

(地方 U3A の規模は多様であり、大きいものだと2,000人ほどのメンバーを抱えているという話から……)

N: Is Cambridge U3A the biggest?

A, R: No, no.

A: Cambridge has remained much more with tutors and people, it did not develop in quite the same way. To some extent, they tend to have much more actual structure of 'Classes'. Their groups have people who volunteer to be teachers. They have a group around them [teachers]. Usually, university people who are into the old age go on teaching people. Whereas in other places where they aren't necessarily the university, there is different way of working, that is, the 'Groups' work much more together. So that you have methods of learning like they choose the topic and discuss it. They will all look at it and discuss it. Or perhaps, one person will prepare a dissertation, will prepare a presentation, and the others will discuss it. But that person need not be the same person next time, somebody else in the Group will choose another topic next time, and they do it. It doesn't always be the leadership, it doesn't stay like that with the same person. You work as a teacher in Computers, you work as part of 'Group' in European Studies, you take it in terms to consider a topic, and the others help. Sometimes, it might be that's you all do it absolutely together — you all do it as a 'Group' exploring something together. We wanted to do Oral History. But we didn't know how to do it. So we got some books, and we all read a bit and we talked about it. Some people felt they could build and they could interview. Somebody else could record it. Somebody else wrote it up from the recording. Then we wanted to give it to a museum. It was interviews about people who lived in Bath in the past. So it was the history of life and work in Bath. We did interviews of other people, not ourselves, other people who volunteer to felt their story to tell. We did all this together, it was a 'Group' effort. None of us was an expert, we had no teacher. No one person was more important than another. We all went and did this together. Someone else, he

wanted to look at the tapes, find it, then make it easy for people to find the right place from the tape for something. Supposing, it was the time when children were supposed to do some research into people, they had to learn about people from real people. So we were trying to make it easier for them. To give this to the museum, children could go and listen to the tapes. Then they had to know where on the tape to find a man talking about his job on the railway or somebody else talking about life in war time, whatever. So, he made a system of numbering, so they could find it. He cataloged it, he was acting as a kind of librarian, so you could listen to it. We all found something to do, We all work together to do that.

N: Is Bath U3A different from Cambridge U3A?

A: Yes, it is. Cambridge does not belong to the national network. Because they quarreled in 1987, they want to do it differently. They did not want to pay a national capitation fee — we pay 2 pounds per person³⁰. Because they were the biggest one that time, and they said, “we did not want to do that.”

N: Is Cambridge U3A independent?

A: Yes, very independent.

N: Is Cambridge U3A more systematic?

A: No, it's not systematic, although they have an office. It was run, until all I know, by 3 men who were very close to each other. It didn't work for my friends because they were so insistent on having tutor for groups. People did not want to take on that kind of tutor's jobs. They run their group much more as 'Classes' rather than 'Groups'. There are much more teacher. A 'Group' has all sorts of people in it, and the cross thing of this³¹, one person may be the coordinator. That's one of way of learning. This is a 'Group'. In a 'Class', you have one person who is very important, that is the tutor or teacher.

N: Is that top-down style?

A: Yes, yes. That's a different concept. It was like that [top-down style] and therefore they found it more difficult to get people to be teachers like that than in a Group where the expertise might be coming from more people within the circle and also there's a more friendly feeling about this.

N: Is this 'Class' Cambridge style? Is this 'Group' Bath style?

A: Yes. And in other places ('Group' style is adopted), too. It depends on what thing [the learning subject] is. And I mean sometimes it has to be a bit like this ['Class' style] for us, too. If it's a Language, if you are teaching a Language, it will be hard not to have a teacher. I mean in a Language you must have one per-

son who knows what to do. You can't just learn it like that ['Group' style], although we have done that, because we've actually got tapes of BBC classes, and you can learn it together, you can learn like that. It's much more open way of learning. I think it's flexible. Even this kind of learning is becoming more encouraged even for children now, where groups of children will explore for something. They can't always do it, because teacher must know a lot of thing, teacher has to be inputting that information. But if you can create an atmosphere where people are learning together, it is much more effective as a modern method. Even in placing how of days, in placing of the desks, in placing of the room, to work in the circle is often more friendly than working in rows. They have the teacher in the front, and you have the people sitting in the front, sitting in rows. Whereas, if you come in the circle even with a teacher, this is a friendlier way to work, isn't it?

A: You can learn all sorts of things together. We have people who play Hand Bells. People can already play together. If you want to do it, you can nearly always find someone else who can do it. If you want to do something, you can find other people who will do it, too. If you say, "I want to play hand bells," you can't do that by yourself. But if you have a group like U3A, you can say, "shall we do hand bells?" You must have a group to start with. This is an advantage about having a group of people — an umbrella group, if you have an umbrella group, you can do, (you can) start all kinds of things. Because you have the potential, you can start an idea. If you are in an umbrella group, you can put out notice, then you can do it. It has advantages to actually have a framework, to have a structure which enables you to do it. It is a huge enabling thing. It is not, "you lay down, you must do that," but it is a thing you can say "hey, let's!" It gives you opportunities. You couldn't do by yourself. You must make that the first step to make the Group. Once something is going, you can make more things go on — things will go. But the important thing is that structures like this — social structures give you this ability to do other thing, to invent things. The structure is so flexible, it allows you to do this. It gives you the opportunity to do things, because it is flexible.

⑦ 他の成人教育組織・活動との違いにみる U3A 活動の理念：Roger 氏によると、他の高齢者にかかわる組織は、U3A の活動がもっぱら教育活動であるのに対し、生活上のあらゆるニーズに対応するものであるという。また、Bath におけるそのような組織のメンバーは、同時に

U3A のメンバーでもあるという。両者が役割を補完しあっているのである。

Audrey 氏は、他の成人教育活動との違いとして、U3A は、コストがかからず、メンバー自身が自分にとって都合の良い時間・頻度で学べる点を指摘する。他の機関（ここでは主に大学について言及）は、運営効率という経済的な側面に左右され、学習者の学びを制約しているという。また、U3A の 'University' という名称については、中世における 'university'、つまり人々が興味関心のあることを学ぶために集う場を意味するのであるが、現在の「大学」は、より狭い領域での知識を深めることだけを目的としてしまっている、と両氏によって指摘されている。

N: In UK, there are many other organizations and programs of the education for older people. What do you think the difference is between them and U3A?

R: The differences of this kind, that is that we tend to deal with more academic style education. Although when I say academic education, we also have recreational like — you can learn to do Gardening, Chess, Bird Watching, Tennis, and you can do that [recreational subject] as well as those [academic subjects]. But there are also other organizations, like Age Concern³² which deals with help for people who live on their own, to help to go to shops, or to see the doctor, or to organize transport, for instance. Audrey is the chairman of the Action for Pensioners. That is not limited to education, that deals with anything people need, like, "how can I get to the hospital, if I can't drive the car?" for instance, "how do I get there?" and "(how do I) help people organize that?" And anything that people want to have a help for you. For that, we get support from the government. The government pays some money to allow us to have an office, we have a small office in Bath. It's also run entirely by volunteers, because it is some way we can bring people together, who may be infirm or in wheelchairs or not able to move easily. They give us help to bring those people in by special transport. For instance, some people are concerned about the pavement, some people worried that they are not very well maintained, they do something to do about that, to make local authorities repair those. Audrey is the chairman for the Action for the Pensioners that is not about the teaching, that is simply to keep people healthy and comfortable in their own home and those who can't be their own home, they are in care home to make sure that they are looked after properly.

N: Do you mean the Action for Pensioners do not only education, but also...?

R: No, no, no. This is not education. And of course, the town also organizes courses for people. Colleges give courses for people they can go to, if they want to. So they don't have to come to us. They can go somewhere else, if they prefer. It simply gives them a choice, maybe we meet at a place which is inconvenient for

them to go to, these places are of particularly outside the town, the village hole where they can go and somebody will go and teach them. And the whole thing is again, they largely base on what people are prepared to do for themselves.

N: Is there any relationship between other organizations and U3A?

R: In Bath, a lot of members of the Action for the Pensioners are also members of the U3A. So they come to the U3A, if they want education. If they go there, they want to make sure that the roads are kept clean, and safe, and the hospital works as it should, so that they're not kept waiting. If they need some help, they can get it. And the hospital, of course, tries to do everything for the patients. But any official organization doesn't necessarily do things as well as they should.

N: What do you think is the difference between the activities of other adult education and the activity of U3A?

A: Other adult education activities cost quite a lot of money. Other things are not always at a convenient time, we fix it in the day time and so on. The subject may not be done at the interval which you would want — monthly, weekly or something. When I learn poetry, if I was to do that in college, it would be 10 weeks, (it would be done) every week. Just 10 weeks the course. I don't know what to that, once a month for the rest of your life. Once a month is more what everyone wants to do. Poetry, once a month — that's enough. It's much better, because it can go on forever. Because your learning is interest, that interest can go on for a very long time. My interest in poetry will last forever. But I wouldn't do it once a week, not just for 10 weeks and then nothing. But I will do it once a month forever. That is more suitable.

R: The reason why colleges work in the way they work is cost effectiveness using the buildings and the tutors.

A: They couldn't afford to do it.

R: It would be uneconomic for colleges to do it in any other ways. But there is nothing in principle in learning that says you must do it at a particular interval. You learn when you feel like learning, which is what we do. If we decided, we want to do it once every 2 weeks, once every month.

A: You can choose to do that.

R: If you went to college, I want to do as I'm doing. I do Science once a month, I do other things as well. Because, you say, "it's not worthwhile for us to keep this building," — clean them, occupy them, tutor employ to give you a lesson once a month, not economic to do it. But I don't come to do science, because it is economic or not economic. I do it because I want to do something at the particular rate.

A: It's to get flexibility.

R: This is the way university has developed, they are developed into 'economic machines' rather than the learning places, not of pace of learning. They're an economic processing machine.

A: 'learning factory.'

R: They are 'learning factories', therefore, in order to make the economic to do it, you have to have it occupied for few many days in week, or the month, or the year. Otherwise it's not economic to do it.

N: I understand the phrase of 'university' of U3A does not mean 'systematic' or 'academic', but it is very misunderstanding phrase, I think. Why has such a phrase been used?

A: For some people, yes. It is always explained that in the medieval days, universities did not have exams. There were places where people came together to study something.

R: For the pleasure of learning.

A: For the interest. Therefore this is more like a medieval concept that people get in together for their interest to pursue topics, just because they want to do it.

R: A wide grouping together of people, come together, simply to improve their learning, their knowledge. That is what university is.

A: It is not 'degree factory'.

R: In Lausanne³³, we discussed that point. If you think of it, you think what the word of qualification means, making something suitable for particular purpose.

A: To qualify means you make it good for something.

R: The crucial part of that statement is what is the purpose, the qualification has a purpose in mind. A university has only one purpose, 'increasing knowledge'. A qualification is increasing knowledge in a particular subject. That's the difference. In university, you should learn more or learn how to understand things better. With qualification, you can be very, very narrow, and become very expert in that.

A: 'more and more about less and less'. The modern university is not good development, because the idea of knowledge and intellectual inquiry is more exciting than just getting a bit of papers on a particular subject. So the modern university is doing it wrong.

⑧ ボランティアの精神：Audrey 氏は、金銭的援助をしてもらおうとそのルールに従わなければならないと考える。また、一度金銭的援助に頼ってしまうと、それが途絶えてしまった場

合、何をしてよいかわからなくなる危険性も指摘される。だからU3Aはどこにも頼らず、すべて自分たちでやっているのだという。イギリスにおけるボランティアの精神を強く感じる場面であった。

(NIACE と U3A の間に協力関係があるかどうかを尋ねたところ……)

A: U3A is very independent, it doesn't depend on anybody. That's a good idea, because if you are closely funded, you would have to follow rules. If somebody funds you, you have to please that funder. If somebody gives you funding, you have to in return do whatever the funder wants you to do. U3A has no funding, it's independent. I mean people do themselves.

R: Besides some money from people for specific projects.

A: Oh, yes. For developing the Resource Center, that's been for Center, really.

R: But our quite a few members who object to that.

A: They do want independent, because nobody can then tell you what to do. Besides, if you are funded and you tend to rely on that funding, if you get to expect that funding, if it disappears, people fall apart, they don't know what to do — collapse. Therefore, if they need that funding from someone else, if it goes away, they are thinking collapse. If you have a project and need money to do it, if you don't get that money, it's the end of project. That's the danger of depending on other people.

N: When do you think the thought of self-help influenced U3A?

A: All the time from the beginning.

R: We had no help from anywhere.

A: Entirely self-help. That was an advantage, because that made it more fun.

⑨ U3A 活動にみられる最近の変化: Audrey 氏によると、アカデミックでなければならないと考えていた活動当初に比べ、より余暇的な活動を受け入れるようになったという。コミュニケーションを取り、お互いに支えあい、刺激しあうことの重要性が認識されるようになったのである。例えば、Bath U3A の場合、ウォーキンググループは、かつては植物や町の歴史を知るために、そして今は仲間をつくるためにも機能し、ただ歩く以上の意味を持ってきたという。

全国的に見られる変化は、まず U3A 間の交流、情報交換がより活発になった(なっている)ことだという。今では様々な地域でより多くのミーティングが開かれるようになっている。何かを学びたい時、誰かが来て助けてくれる。Audrey 氏は、U3A という大きな家族の中にいると例える。また、Roger 氏は、高齢者が若者に依存しがちであると見なされなくなって

きている点を指摘する。そして、このような U3A の全体的な変化は、より多くの人が団結して活動を展開するようになったために起こったと考える。

N: In U3A activity, has any change happened in 1980s, 1990s and now?

A: I think at first people felt perhaps it should be more academic or they should be those sorts of subjects, they weren't sure if they could endure physical activities, they weren't sure that it would be OK to do leisure activities, things like Gardening — is that sort of subject you want to. They appreciated that leisure activities were also important to older people and that it was important to be social as well. If you want to take this at the lowest level of learning, it means that people maintain their ability to communicate with each other. Because maintenance of linguistic skills is important to develop group psychology. Because that means that people are supportive to each other, they are social benefits in motivation, in communicating, in encouraging people to do more. Because once they are in the group people, they get stimulate to do more things and to extend that they get more confidence to do things and so on, they get encourage to do more.

A: When you get U3A going like that, it encourages people to experiment. I think almost every U3A has a Walking Group. That's very important for older people. We here in Bath started a Walking Group on three bases — we said we should be some kind of learning in it somewhere, one woman offered to do on botany work, so we will go out and she knew where plants grew and would show them, she was an enthusiast for that. We used to do botanical works. Someone else was keen on the industrial heritage. That is where old factories, old water mill, they used to have coal mines. They were all sorts of things like canals and little trains. They were the places to go where you could see the remains of those industries. Sometimes, it rained, there was one person who did town walks to explain the history of the town. We had a lot of very interesting buildings. So we had a Walking Group which had a reason. Now I think it doesn't have to have a reason, we go for walks and we end up in the pub. That's part of it, too. It's very useful, because something comes up when you are a lady and older, you don't go into the fields by yourself. It's seen as dangerous to go walking by yourself. Older people feel more vulnerable and also older person might have heart attack. It's safer to go out with people. Besides it's better to have a company. It's good. It's popular to go out in the group to walk. So almost every U3A has a Walking Group — it's good exercise, company, encouragement.

R: And also — being with people informally, talking casually.

A: So that's OK to do. You don't do that in the school or college. This is the part

of the very whole thing for U3As. It has changed those things have become more accepted. It's OK to do it now. At the beginning in the 80s, we would not be quite so accepted to go for walk and do always things as well, it was seen as more leisure.

R: Walks are now not just for A to B. People do thing, they do — bird watching or they look for particular sounds or for some geology.

A: We have always done that in this U3A. But in other U3As, just walking is good. And also, you explore the country around where you live. Sometimes, you haven't had time to explore around where you live, in your younger life.

R: Nationally, I would say that we become more conscious of what it been then and how it is then in other parts of country, and we exchange more views on how to help each other, how to do it. For the Computer, for instance, I simply talked in other parts of the country about how we did it here and since then, of course, they have altered the way they did it, sometimes adapted to how we did it, sometimes changed into something more suitable for themselves.

A: That's true. That's been much more exchange of information between U3As. Otherwise, most U3As had to work it out for themselves. Each U3A made its own patterns. Now, there is much more communication with a whole network of others. There is a more exchange of information, I think so. Because I used to find the Conferences [National Conference]³⁴ a great learning thing you were meeting from all over the country. Now, there are more meetings in different areas, sometimes in the area U3As come together for exchange — on a particular subject, you had a complete meeting on all sorts of things. I was only Committee for Education, for coordinating, for supporting work for the coordinator's group and so on³⁵. So that there would be a particular history — for example, we had some Geology Group, geology people from all over the country have gone on the trip somewhere (to attend the meetings). And then they go back to their U3A and have new idea, fresh idea and the idea of what other people are doing. That's been development of that's kind of exchange of information, I think so. Otherwise, it's still working out.

R: Still changing. If you want to learn something, there's somewhere that we can get information, someone will actually come on and help us.

A: It's more like being a part of family. I mean that I'm in there's a bigger family of U3A.

R: The other thing which I think is actually possibly more significant. People are feeling less isolated, there is more acceptance now that old people are not quite so dependent as they were thought to be at one time.

A: "Old is old." But now you can see that old is still young.

R: They are not as dependent as they were considered to be some years ago. Some years ago, older people were considered to be dependent on the younger people. That still appraises to some degree, but less so, because people say, "they are not sick and healthy, and they can do this for themselves, we don't need to worry about them." They say, "we are too busy, you have to look after yourself."

N: When do you think these changes happened?

R: I think it's becoming gradually over the last 20 years or so.

A: U3A has in itself been so rapidly developing during that time.

R: In 1987 there were less than 5,000 members in the whole country. In 1997 there were 80,000. You can't compare what you could do with 5,000 people with what you could do with 80,000 people. It changed totally, not because we do things differently, but there are more people to do it all together. The club has got bigger. So there is more knowledge within a large group than there is in small group.

⑩ 「学習グループ」における teaching の哲学：Roger 氏は、現在も Bath U3A においてコンピュータを教えている。また、コンピュータの「学習グループ」の発足を支援するため、地方 U3A を巡ったこともあり、「学習グループ」における一貫した teaching の哲学を持っている。

Roger 氏によると、学習者には、学ぶことができるという自信をつけてもらうこと、どのように学ぶかを学んでももらうこと（特に、質問する姿勢について）を示すことが重要とされる。そして、「学習グループ」において「教える」立場についている人（つこうとしている人）に関しては、人生で得た経験を生かして自分も教えることができるということを知ってもらい、それを他の人に説明できるよう自信をつけてもらうことが重視される。さらに、「学習者のためになるから」「知る必要があるから」学ぶのではなく、「学びたいから学ぶ」という考えが強調される。

このような Roger 氏の teaching を貫く考えは、人々はそれぞれが異なる多様な人生経験を有しているので、それを生かして互いに教え合うことができる、ということである。

また、Roger 氏は、「学習グループ」を組織する際、Trust ではなく、各人に責任があることを強調する。

R: Two years ago, because I am also the international representative (of UK on AIUTA), I was asked write to a paper on how we teach Information Technology. So I have produced paper now, which produces the argument which have been used why it is worthwhile for people to learn, but also as to it how we then teach.

Because I thought it was worth describing the methods.

R: You see, learning IT, the practical side. Everything before that is the medical evidence to show, to argue that older people are able to learn and that they benefit from learning, which we all know but I have said there are the evidences that people do mentally and physically benefits from learning. And I have also stated it which it is other important to do, is that people who are now more than 60 when they are younger, they didn't get the same quality of education, a lot of people did not get the same quality of education, but we get now. So what I'm arguing here is that then among the older people there are people who want to learn, because they feel they have missed something on the earlier years. So that, we have to teach them two things. One of that we have to teach some them, they have to be given the confidence that they can learn, because there are a lot of people, we say, "you're too old, you can't learn that anymore." That is not true, they can. We also have to show some people how to learn. And we then have to go on and encourage them to ask questions. She will say, "don't be too sort of a polite to us, if you don't understand, ask questions. Never be afraid to ask," because when I do my Computing, I say, "there is no such thing as stupid questions, it may not be correctly phrased, but if it is something that worries you, stops you from actually understanding, ask questions". Because there are a lot of old people who feel "I never manage to understand," so we encourage them to do that. But then also, we have to encourage other people who have members who have over their lives that they have gained their experience. But they don't think that they are able to teach other people, we say, "you can't teach other people as long as you don't explain things," we then have to tell, "you also have to explain what you do," because the problem is often that people think, "what I know everybody knows so you don't need to hear me anymore," we say, "that is not true, there are many things which you consider that the whole world knows in fact, you are the one who knows, and a lot of people do not know." So we encourage them to speak about what they know, but to do it, in a way that they explain it fully, so in other words, "don't try to assume that everybody will understand what you say immediately. You just start a little bit." And I say, "encourage them to ask you", for example, I say something on the Computing, of course, "you know how to do that." And if they don't ask question, "can you prove to me what you know?" If they can't, I say, "you should ask me. Should ask me. Because if you don't ask, you will go home, and you will not have understood." So it's very much two ways just to tell the people who are going to teach to explain fully. And you have to tell the people who are learning, if they don't understand, "ask questions. Never

be afraid to ask, you must ask.” But also, we then say to the ones who teach, “you can’t say the people, ‘You should know that is good for you.’ You should not assume the person who is learning, you can’t say, ‘you must learn that because you need to know that.’ You have to say, ‘you need to know because you can do that or you will understand something.’ You have to give them reasons for learning.” It’s not enough, because children at their school, they are often told, “you must learn that because you’re going to have to pass an exam.” You have to learn that because those are the questions they are going to be asked at the examination. You don’t have to pass an examination. If you are old, you don’t need that. So, the only reason that you have for learning is because you may be interested in it. So, I as a teacher have to make sure that you are not just learning because I say it, but because you want to know.

N: What do you think about the idea of lifelong learning? Does U3A activity link with it?

R: Lifelong learning, they are totally independent. They are the entirely managed by people themselves. Nobody can say, “you can go to that U3A, or that one”. You simply find out, you got their addresses. You find that “Is there a U3A near me?” If there isn’t U3A where you live, we usually say, “go to the National Office, and we will send someone to organize one for you.” Audrey has done this. There was a charity which gave a sum of money to allow her to travel around the entire country. Anywhere that someone said that, “I wish we could do, what you do.” We say, “fine, I’ll come and visit you and I’ll help you start it out.” She organized 100 U3As. She did this for 3 years.

R: And likewise, I then a few years later, was also a charity gave me some money to travel around existing U3As to help them to start up Computing, IT. So I went around with equipment which I had, and went to them and showed them what to teach, how to teach it. And to give them notes from which they could then give lessons, I’m sure you would know that. In order to give a course, you have to know what people need to know first, how to start, how to go on. If they make a mistake, how do you deal with it? So you make a course like the one which I’ve done. And then we say, “you don’t have to use what I gave you. But if you haven’t get anything at all, start with that, (and) then you will develop your own ideas on what you want to learn.” So we don’t tell anybody, “you must learn that.” This is what we have done, we found it interesting, try that. If you want to change, change it. So you don’t have to do particular course to get a qualification. You learn what is interesting to you. It’s very independent and some people find that a bit uncomfortable. Some people say, “I don’t know what to do. How can I

talk? I don't know anybody else in the town." So you go to the library, or you go to the officials of the town. We say, "we would like you to give you a room, and in the town we will put notices — in the libraries, or medical centers." And people then say, "someone is coming to talk about U3A," and they go on, "if you want to do this, we can start that for you, but you will have to do it yourself." So we always say, "you will be in charge, not the National Office. You are in charge. You are responsible to organize them." People do all over the country.

N: What principle do you work on in teaching?

R: We simply say, "if you like to meet people and discuss with them, you will find that they know something that you don't know, they can teach you and you can teach them." And "if you find that you have nothing in common with people, go and talk to someone else." We work on the principle that wherever you live, there are some people near you who have had an experience in their life which is worth listening to. If you live longer, you have more experiences. And it's very likely that you haven't got the same experience they have. We always find, we are fascinated with the sort of life that people have lived and what they have learned. We have an amazing number of people who have lived all over the world, here in Bath. I'm sure that applies in any part of the world.

⑪ U3A の今後：Audrey 氏は、人々がそれを必要とするので、U3A はより発展していくであろうと考える。地域において誰もが気軽に参加できる活動が少ない中で、U3A の活動は新しい仲間を作る機会を提供してくれるからである。Audrey 氏も Roger 氏も、特に退職後の男性にとってその意味は大きいと考えている。

N: What do you think U3A in UK will become from now on?

A: (U3A will become) bigger and bigger, it is so popular. I think people need it, because there are fewer institutions like church groups. Fewer people seem to be ready to run social groups, sometimes there are social groups for very frail people, they will have tea parties just to give very older people. I think some people would find it hard to find an acceptable thing to go to, it's place where you confine people with like-minds. In a way, it's a very comfortable thing to do. I think it's very good men for particularly, because when they finished work, they don't make friends in work, but they haven't made friends in their community. So therefore, this is the way of meeting people with the same interests in their community. So it makes new friends.

R: Men are conditioned to think of people who do this same kind of things they

themselves do, as being the only sort of person they can talk to. For instance, someone who is in profession, all they are working are that they only meet people who do the same kind of things they do — they have the same interests, they have the same problems. It is difficult for them to learn to accept that people who do something totally different can be equally interesting — interesting ideas themselves, too.

A: I have known men who have really not known what to do with themselves. They join in U3A, and find people they enjoy talking to. To their surprise! That's the kind of blossoming. That's interesting. He [Roger] has a little group just to meet for coffee themselves, for pleasure of meeting each other. On the Tuesday morning, boys go out and have coffee. They do make new friends. That's very important, because as you grow old, your friends die. So your circles runs the risk of getting smaller, but in U3A you make so many new friends. Some of them die but there are always a lot of people, and it is a great of source of a lot of new interesting friends. A lot of people think they won't make new friends when they become 60 or 70, but they do.

- 1 渡邊洋子助教授を通じて NIACE のディレクターである Alan Tuckett 氏を紹介していただいた。
- 2 イギリス U3A の活動を貫く理念として最も特徴的なものが、「セルフ・ヘルプ」(self-help) および「相互扶助」(mutual aid) の理念である。イギリス U3A の設立者の一人 Peter Laslett が作成した U3A の 'Objects and Principles' (1981) では、U3A のメンバーを「学ぼうとする意志、他者の学びを助けようとする意志のある人々」とみなした上で、「教える人は学びもし、学ぶ人は教えるもする」という原則を掲げている。つまり、U3A の活動の主体となる「サードエイジ」(the Third Age) の人々は、スキルや知識、経験を有した人々であるため、誰もが学習者であると同時に、「教える」立場にもなりうるというのである。
- 3 「サードエイジ」という概念は、フランスにおいて U3A が設立されるにあたり生まれた概念である。その「エイジ」とは、年齢や時代を意味するものではなく、人の一生をいくつかに分けた中の一時期を指す。人間が教育を受け社会化される時期である「ファーストエイジ」(the First Age)、家庭や社会において責任を担う時期である「セカンドエイジ」(the Second Age) の後に続く時期とされ、依存や老衰の時期とされる「フォースエイジ」(the Fourth Age) とも区別される。すなわち、まだアクティブに活動できる段階であるにもかかわらず、もはやフルタイムの仕事や子育てに従事しなくなった時期なのである。
このような「サードエイジ」をイギリス社会においてより積極的に意味づけたのがイギリス U3A の設立者の一人 Peter Laslett であった。Laslett は、自分自身の成熟のために最大限時間を費やせる時期という観点から、「サードエイジ」を「人生の絶頂期」(the crown of life) と位置づけたのである。そして、この「サードエイジ」の人々が主体となり、自分のやりたいことを自らの手で作り上げていくという、その行為自体の意義を追求した学習活動がイギリス U3A である。
- 4 筆者は、日本の高齢者をめぐる施策・実践において「要介護・要援護」の人々が学習主体者とみなされてこなかった現状を問題としてきた。ゆえに、「サードエイジ」の人々を主体とする U3A の活動において、この「フォースエイジ」という概念がどう位置づけられているかという問題には非常に関心が

あり、「フォースエイジ」に関する質問事項も用意した。

- 5 Trust は、全国の U3A メンバーの中から選出された委員を中心として運営される。彼らは、NEC (National Executive Committee) と呼ばれ、毎年一回開催される総会 (AGM: Annual General Meeting) において選出される。Chairman を筆頭に 2 名の Vice-Chairman、そして Treasurer、Secretary の 5 名に、各地の U3A の代表者 14 名を加えた計 19 名で構成される。
- 6 U3A の運動は国際的に展開されているが、1972 年、フランスで一人の大学教授が退職者向けのサマー・スクールを開いたのがその始まりである。これは、施設や教師など大学のリソースを活用する活動であった。すなわち、教える人はその分野の専門家であり、「教える」側と「教えられる」側の間の区別が明確に設定されていたのである。これに対し、イギリスの U3A では、地域のリソースを生かしつつ、すべてが学習者自身の手で行われている。学習者の誰もが学ぶ人であると同時に「教える人」にもなっているのである。国際的な U3A 運動の中で、前者は「フランス型」、後者は「イギリス型」として区別されている。「フランス型」は、フランスをはじめとしたヨーロッパ諸国やフランス語圏の国々で、「イギリス型」は、イギリスをはじめ、オーストラリアやニュージーランドで展開されている。
- 7 「学習グループ」は、各地域のリソースを活用し、地域のニーズを反映させ、各 U3A に多様に存在している。具体的な学習内容は、語学や自然科学からコンピュータ、絵画やウォーキングに至るまでさまざまであり、活動場所、活動頻度なども各々の参加メンバーの決定にゆだねられている。
- 8 1975 年に結成。
- 9 Trust 同様、各 U3A の運営も、メンバーの中から選ばれた人々によって行われる。
- 10 イギリスにおいて、ほとんどの U3A は全国機関である Trust に属している。その数は、2002 年 11 月 13 日時点で U3A 数 508、メンバー数 12 万 2,522 人である (The Third Age Trust ホームページ <http://www.u3a.org.uk/>)。
- 11 Trust は、各地の U3A と区別して、National U3A、National Office と呼ばれることもある。
- 12 1993 年に出版された 'University of the Third Age (U3A): The Rank Fellowship Report' を指す。同レポートは、1990 年から 1992 年までの 3 年間にわたる地方 U3A の調査報告書であり、各地方 U3A の設立の形態、他団体との連携状況などが報告されている。
- 13 Trust の運営委員である NEC (National Executive Committee) を指す。
- 14 NEC を取り巻くさまざまな Sub-Committee の一つであると思われるが、詳しいことはまだ確認していない。
- 15 学習分野別ネットワークである National Subject Network を指す。
- 16 Audrey 氏のように、U3A のメンバーには、学習グループに参加せず、総会 General Meeting にだけ参加する人、ニュースレターだけ受け取る人もいる (Eric Midwinter 'Thriving People' U3A, 1996, p. 41)。
- 17 各地方 U3A の活動の一環に、全メンバーを対象とした総会 (General Meeting) がある。形式は多様であるが、頻度としては月に一度であることが多く、Monthly Meeting と呼ばれる。また、場所や日時もあらかじめ決まっていおり、毎回、多彩なテーマで講演会を企画するところが多い。
- 18 各 U3A は、独自のニュースレターを発行しており、イベントの告知、決定事項の周知などの機能を果たす。Bath U3A の場合、ニュースレターの最後に 'U3A Diary' として全学習グループの活動日時・場所・連絡先が記されている。ニュースレターの詳細、リーダーの役割の詳細については、④を参照。
- 19 The Third Age Trust のホームページ (<http://www.u3a.org.uk/>) より。
- 20 イギリスにおける 60 歳以上の人口が 2000 年時点で 1,220 万人であることを考慮すると、実際は 5 % 以上の割合であると考えられる。(<http://www.statistics.gov.uk> より)
- 21 2002 年 2 月発行の 'Information Leaflet-Introduction to U3A' (The Third Age Trust) によると、その構成メンバー数は、7 人から 1,700 人にまで及ぶとされる。
- 22 U3A は、必ずしも地域ごとに存在するものではない。一地域の中にいくつかの U3A が存在する場合もあれば、ひとつの U3A がいくつかの地域にまたがって存在する場合もある。
- 23 1981 年 7 月に Cambridge において U3A に関する初のミーティングが開かれている。その後、1982

生津：イギリス U3A (The University of the Third Age) 関係者へのインタビュー記録

- 年3月のCambridgeにおけるEaster Schoolの活動がイギリスにおける最初のU3Aの活動とされる。
- 24 'Start Up Leaflet' と呼ばれる。「学習グループ」の形成やグループリーダーのサポートを行う際の留意点などを示したものの、また学習内容別にいかに「学習グループ」を組織・運営するかをテーマとしたものがある。現時点で40種類ほどの学習内容を扱ったリーフレットがあり、Trust から1部40ペニーで利用できるようになっている。
- 25 'Sources' は、Trust が The National Lottery Charity Board の援助を受けて発行している会報である。毎号1、2のsubjectが取り上げられ、新しい「学習グループ」の形成や維持のサポートを目的とした様々な情報やアイデアが載せられている。年に4回発行され、希望するメンバーは誰でも利用することができる。
- 26 これらの役割を果たすのは、Trust の Resource Center である。Resource Center では、地方 U3A では手に入れにくいスライド・ビデオのほか、Open University の教材などの貸し出しも行っている。
- 27 このリーフレットは、NEC の Sub-Committee である Standing Committee for Education (SCE) 主導の下、作成されている。学習グループを始める際の留意点、グループリーダー・コーディネーターをサポートする上でのノウハウが、5つの地方 U3A のメンバーの経験をもとに示されている。5名の見解は、グループリーダーの「トレーニング (training)」という言葉が自らの U3A の理念にはふさわしくないとするものから、明らかにグループリーダーを「養成するもの」として捉え、そのトレーニングコースについて言及するものまで非常に多様であり、興味深い。
- 28 このリーフレットは、グループリーダーとなることをためらう人々が直面しているであろう精神的・物理的問題に対し、解決の糸口を与え、自信をつけてもらうことを目的としている。留意すべきは、ここで言及されるグループリーダーとは、Audrey 氏や Roger 氏によって述べられた Bath U3A の「リーダー」(上記④参照) と違い、学習グループにおいて「教える立場」にある人だということである。
- 29 University of the Third Age in Cambridge は、イギリスで最初に設立された U3A として知られている。だが、U3AC は現在、Trust に属しておらず、Cambridge に自らのオフィスを構え、活動を展開している。
- 30 2002年4月に2.5ポンドへと変更されている。
- 31 図2を参照のこと。
- 32 Age Concernは、イギリスにおける高齢者にかかわるボランティア組織の中で最大のものである。全国に1,400の支部を持ち、600人を超える有給スタッフと約25万人のボランティアを有する。活動内容は多岐にわたり、高齢者向けの様々なサービスを提供するほか、年齢差別の廃止や高齢者の失業対策、高齢者虐待や住宅の基準改善などについての政治的キャンペーンなども行う。(少子高齢化と福祉環境に関する国際調査研究委員会『先進国における最新の高齢者対策』エイジング総合研究センター、2000年)
- 33 何らかの会議について言及していると思われるが、詳しいことはまだ確認していない。
- 34 毎年9月に開催される、全 U3A メンバーを対象とした全国会議。
- 35 Audrey 氏はかつて、Trust の Education Group (Sub-Committee のひとつであったと思われるが詳しいことはまだ確認していない) のメンバーであった。上記①を参照のこと。