



**Gerontology and Social Education:
Senior universities in the world and the portuguese model of U3A**

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AUTHOR'S CURRICULUM



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MAIN ACRONYMS AND ABBREVIATION USED

AA	Active Ageing
LLL	Lifelong Learning
U3A	Third Age Universities
US	Senior Universities, same as U3A
UN	United Nations
IPSS	Private Social Solidarity Institutions
QOL	Quality of Life
RUTIS	Association Network of Portuguese Universities of the Third Age
UNATI	Open University to the Third Age, same as U3A
UTA	Universités du Troisième age, same as U3A
PUS	University Projects for Seniors
ILR	Institute for Learning in Retirement
USA	United States of America
AIUTA	International Association of Universities of the Third Age
RCM	Resolution of the Council of Ministers
USAL	Senior University of Almeirim / Portugal

PREFACE by Lisa Valéria

Professor at Pontifical Catholic University of Goiás (Brazil)

"Walking down the road, if there is one"

I have long been seduced by the verses of Cantares, by the poet Antônio Machado (1875-1939), one of the most expressive and significant modern poets of Spanish-speaking poetry. This excerpt from the poem can be read as the speech of a narrator - the poet - who is answering a question posed by a particular interlocutor: the walker.

The latter, faced with the need to start his journey, feels compelled to define it in advance, to establish a path that avoids in advance the doubts and uncertainties - the crossroads - that he would inevitably encounter. However, the poet does not respond to the walker's demand and does not formulate a route, a destination. It just states that in the way and offers, as an alternative, a dialectic of walking. It is she who, through her presence, makes the path walk.

That is exactly how I perceive Luis Jacob's academic trajectory. In my work, I recognize what I call responsible education. The one that privileges "the practice of freedom, universal in its character and fundamental to the complete democratization of learning, characterized by its flexibility and diversity of content, with activities, methodologies and purposes open to time and space" (Torres, Lisa V., 2018, p.43).

I believe that what makes possible the development of a study and its adequate applicability is the autonomy that the researcher acquires over time. It is built from the questions that the investigator himself is creating - if there is a path to walk - therefore not following a ritualized path, nor being determined by innate components that prescribe its direction.

In this sense, Luis walks with mastery. And the route began to be built decades ago. With a degree in Social Education, with a Master's in Human Resources, in 2002 he also opened a consulting and professional training company in the area of Social Economy. This time, it has the main social economy and ageing website in Portugal.

Perhaps the reader thinks (as I do) that the enterprise has been the driving force behind all the density of his investigations in the area of ageing. The fact is that when he looks at support services for the elderly and social action, Luís unveils the necessary social responses to the country, namely, in the economic sphere.

Hence, another walker's step: in 2005, perhaps by recognizing spaces that could be linked to the conception and development of models and programs that are socio-educational responses, created to create and organize social, educational, cultural, scientific, learning and social activities, introduces us to RUTIS (Association Network of Portuguese Universities of the Third Age). Headquartered in the city of Almeirim, it is a Private Institution of Social Solidarity and Public Utility that supports communities, seniors in Portugal and in other countries, both European and from other continents.

From this perspective, I would risk the record that Ideas for an Active Ageing (Jacob et al, 2011), marked the author's path through themes that imply old age, as well as his commitment to issues related to the ageing process, especially those involving the dialogue with the symbolic universe of Educational Gerontology, of thinking about Education and learning from life-long experiences.

In this way, he introduces us to the concept of Lifelong Learning - from the English “Lifelong Learning” and takes up the Aristotelian idea of education as permanent, integral that occurs throughout life. This is a basic principle of Pedagogy and exists in virtually all cultures.

Subsequently, in other theoretical paths, Luis Jacob begins the discussion about adult education in his country and already points out, with maturity, the need to think about education for seniors based on the cognitive and creative potential of this population and on functional capacity, preserving autonomy and identity. In a way, the considerations referred to in this book credit and legitimize the author's ideas, materialized in hundreds of articles published in magazines specialized in the subject of ageing in Portugal, Europe and Brazil.

It is certainly already established that population ageing has been the conquest and triumph of humanity since the last century, but it is necessary to recognize that there are still many challenges for it to happen with quality of life. In the field of social sciences and humanities and programs aimed at seniors, the challenge is to combat prejudice and stereotypes and, above all, to consider the radical change in the meaning of ageing and the condition of the elderly.

As life expectancy expands and the percentage of the elderly population increases, the notion of “elite of elders” disappears. Experience, legacy, memory or wisdom are no longer an attribute of that segment of the population, and their value in terms of “better age” is losing legitimacy and becoming self-irony. From this perspective, it is a proposal for interdisciplinary disciplines, the contemplation of rights, preferences and needs, for the maintenance and improvement of the functional capacity of the elderly, ensuring comprehensive care and assistance to all aspects of their lives.

From this angle, Luis Jacob, in this new work, resulting from his doctoral thesis, unravels Education in / of old age in Portugal when he proposes the characterization and development of Senior

Universities. Extensive research and exploration in different fields of knowledge. To this end, the author uses four research questionnaires, made available to senior Portuguese and Brazilian students, volunteer teachers and promoters of senior universities, making a total of 2,075 responses. To support the discussions involved in the results of his study, he appropriates a range of academic works, theses, in addition to revisiting basic concepts, listed in an interesting glossary, prior to the introduction of the work: to the avid eyes of a reader who intends to get started in Gerontology, it sounds like an invitation!

For all this and much more, for the bond of friendship and embrace of the common cause, I am very grateful for the invitation of this friend "walker" to preface this study that is a State of the Art, as it is based on a valuable and fruitful debate of ideas, important for researchers and all those interested in the issues of old age and the ageing process.

It is always a huge responsibility to present someone with a work and suggest it as a reading. In doing so, we become participants in the other's new adventures. However, it is with great pleasure that I encourage the reader to get to know a well-constructed text that moves through fluid paths, since the results of Luis's research are interspersed with much propriety by theoretical discussion.

At the same time, the author boldly brings to the debate a wide spectrum of facets that constitute the multiple ways of dealing with education for seniors in the scope of Universities, as their models of functioning from their origins, the exercise of Volunteering and its implications, as well as the 60+ public education landscape in Spain, China and Brazil. In addition to this list of content, it still had the strength to move further, due to the worldwide historical evolution of adult education and in Portugal for decades.

This way of weaving the text reveals to the reader a vast scenario, showing different paradigms, arguments and solutions that have mediated the area of ageing in recent times. Thus, I hope that the reader will accept the invitation and find in this book material for other research paths on the theme exposed in this work.

The teachings contained in the chapters that make up this work are vast and situate the challenge of ageing within its ideal and real dimension. We urgently need to absorb the benefits of learning from life-long experiences and cultivate the possibility of actively ageing, to make the last stage of our existence a ceremony of lucidity and well-being for the certainty that living the old age is worth it.

OPINIONS

Francois Vellas, Phd, President of AIUTA (The International Association of Universities of the Third Age) and professor of Universite of Toulouse (France)

This text analyses the development of senior universities in Portugal. Luis Jacob explains why Senior Universities are one of the most powerful tools to reach active ageing and life long learning and why Senior Universities could contribute to fight elderly marginalization. The author analyses the concepts of geragogy (“geronte” from the Greek géron (elder, old man) and “gogia” (from the Greek lead), gerontopedagogy or educational gerontology, depending on the authors, later appeared and the rapid demographic ageing of the Portuguese population providing relevant statistical informations.

This allows Luis Jacob to specify on the context of Third Age Universities (U3A/UTA) or Senior Universities (US) and explain de historical evolution since 1978 and after 2000 making them go from 20 in 1995 to 307 to December 2018. One of the key points is the the Association Network of Portuguese Universities of the Third Age implementation in 2005 to promote, unite and represent Senior Universities. Luis jacob analyse the two main models of senior universities in the world. The original french Toulouse model, the french with headquarters in formal universities and the english model based in informal groups, with different classes and with volunteer teachers.

He explains the Portuguese approach based on the english idea based non-profit organizations, volunteer teachers and a non-formal education model. The resaerch analyze the Senior Universities operating in five areas: Social to help seniors to have a reason to “leave home” and reduce their sense of isolation and loneliness, Psychological to increases the seniors' self-esteem and helps prevent the onset or worsening of some mental illnesses. Educational to provide new knowledge and increase the personal skills of seniors. Health: to improve the physical and mental health and reduce depression and anxiety rates. Cultural to increase the consumption of cultural goods and services by seniors to promote and disseminate artistic creation.

One of the main results from this analysis is the recognition of the importance of Senior Universities in Portugal by the Portuguese Government through the Resolution of the Council of Ministers (RCM) No. 76/2016. This thesis is well structured in four chapters, in addition to an introduction with the context of the investigation, distributed as follows: Theoretical body on ageing, lifelong education and senior universities - Methodological procedures: methods and material and Research results - Conclusions and general considerations.

One of the most important contribution come from the four surveys (to Senior Universities, to Senior students, to teachers and Experts) with special emphasis and attention to the analysis of the national

master's and doctoral theses and articles published from 2002 to December 2019 that are very relevant. Demonstration of results are significant to present a complete survey of Senior Universities in Portugal and the fact that the author was able to answer one of the objectives of the work, which was to know how many U3A exist exactly in Portugal and how many students and teachers are involved in this movement. International comparisons with some countries such as China, Slovenia, UK or Australia are relevant.

This provides three main contents to know the movement of Senior Universities in a structured way, to explain what senior students in Portugal know better about senior students' lives. Luis Jacob could be able to characterize the students who attend Senior Universities, to know their motivations, paths and characteristics most of them women with a high degree of loyalty and satisfaction. It would be good to develop more international comparison with non-European countries and to develop link with educational main theories to check how Senior Universities could be part of these theoretical approach. Finally, this thesis research is relevant and allows to provide a positive advice.

Marc Beutner, PhD, Professor in Universität Paderborn (Germany), Chair Business and Human Resource Education

The PhD- Thesis of Luis Manuel Jacob Jacinto deals with a focus on senior universities in Portugal. After an introduction in due core issues about the topic and its importance, it becomes obvious that it is necessary to get elderly people out of isolation and that university projects for seniors are crucial. This is emphasized by adequate literature and quoting. In addition to that, the heterogeneity of the objectives which are addressed with these projects become clear and focus on social, psychological, educational: Health and cultural issues. The study itself was conducted from 2017 to 2020 and addressed not at least lifelong learning aspects and digital literacy. Demographic facts and active ageing are taken into account as well. The methodological approach is fitting to scientific needs. It has a theoretical body and a specific focus on surveys at different target groups, such as the senior universities themselves, senior students, the teacher in the U3A and experts.

A specific focus was also on the analysis of master's and doctoral thesis. Elaborating the topic happened on the basis of U3A presences in the RUTIS database. Many results are provided in a descriptive way dealing with frequencies, percentages and ratios. At some points, additional methodological measures and statistical operations could be appropriate. A comparative approach would have been possible.

Nevertheless, the study comes to conclusions concerning the main objectives and is able to answer several important questions concerning senior universities, digital media and about different target

groups. In summary, it is a fascinating study in this highly important field, which offers a perspective of the interplay of research and development work, which is very appropriate and methodologically adequately processed. The book can be assigned a high relevance for work in adult education in the area of study programs and measures for senior people as well in the area of competence development, as an innovative approach is pursued here. I want to recommend this Thesis as a fitting scientific work on the topic, which also fits to the requirements of a doctoral thesis.

Margo Karnikowski, Phd, Professor at the University of Brasilia (Brazil) and coordinator of the U3A of Brasilia.

This is a study in the context of human ageing and lifelong education, whose objective was to know the development and characterize the Senior Universities in Portugal and the eventual impact they have on their regulars.

The research has the merit of scientific relevance because it proposes to study the Senior Universities, the which are one of the main lifelong education strategies, and the results may contribute to the improvement of pedagogical practice considering this stage of life.

The methodology is adequate for the purposes of the study, and when implemented, it will lead to the fulfilment of the goals.

Still, regarding the contributions resulting from this Thesis, it is emphasized the knowledge of the teachers' profile volunteers working at Senior Universities, the influence of education on seniors' lives, and participation of seniors in the digital area.

Diana Spulber, Phd, Professor of University of Genoa (Italy) and People's Friendship University of Russia (Russian Federation)

The theme of research is actual and useful as active ageing is a challenge for our society. Education for third Age people is an important aspect of Active ageing as it combines cognitive aspect psychological social and others. The international research permit to compare the different way of Third Age education. The sample, methodology of research is well described. The results of the research are well described.

Maria de Lurdes Martins, Phd, Professor of Portuguese Catholic University

The work presented has scientific evidence, and rigour on the subject studied. The author uses national and international sources to situate the theme. Develops research using different sources of data collection and analysis. He clearly identified the impact that these organizations have on the life of the senior citizen, as well as the results obtained enable the investigation to continue in order to understand the relevant role of U3A better today and looking for a structured intervention of

knowledge about them. Demonstrates scientific domain of the subject, capacity for research and knowledge translation.

Xosé Manuel Cid Fernández, Phd, Professor and Dean of the Educational Science Faculty of Vigo University (Spain).

It addresses a topic of great interest to get to know and improve the educational practice in working with the elderly, with methodological rigour that requires the work of these characteristics. It has a well-constituted conceptual framework based on relevant and updated bibliography. It provides a theoretical discussion and brings original reflections on the topic addressed. Formally, the work is well structured and formatted according to scientific, academic and methodological requirements that are expected from work of this level.

ABSTRACT

This book aims to learn about the development and characterization of the education for seniors, in particular the senior universities (U3A) and the possible impact they can have on their regulars. Senior universities are a lifelong education project, involving more than 100 countries, thousands of organizations and teachers and millions of students.

The positive influence of these organizations in the lives of seniors is well known. The data reveal an improvement in the perception of students' physical and mental health status; increase in the number of social contacts and consequently decrease in the feeling of loneliness; there was a reduction in the antidepressant medication taken; depression levels are substantially lower than in the general population; the level of knowledge has increased, practically in the digital area, self-esteem has risen, and students feel more active and better inserted in the community.

U3A worldwide have nearly two models, French and English, which does not prevent the emergence of hybrid models. In this book, we will address some issues related to ageing and lifelong education or life long learning, as well as making a short history of the emergence of U3A in the world and how they currently organized. In the end, we will discuss in more detail the U3A in Portugal.

Through this study, it concludes that the senior universities in Portugal which follow the English model were created essentially by associations, after the year 2000, on average have a paid employee and work mostly in assigned facilities.

Senior universities are attended mainly by women, aged 65-75, retired or domestic, married, from all socioeconomic backgrounds and with varying degrees of education. They attend an average of four subjects weekly and go three days a week.

Professors are of all ages, mostly with higher education, give 2 hours of classes per week, also represented by retired and active people, are very satisfied with their volunteering at senior universities and the main motivations presented are the joy of teaching and helping others. The Portuguese senior universities are present basically on the entire national territory, are born of civil society, are an example of volunteering and contribute to improving the quality of life of seniors.

Gerontology and social education:

Senior universities in the world and the Portuguese model of U3A

INTRODUCTION

Let us start by contextualizing the emergence of senior universities or Third Age Universities (U3A) or Senior Universities in the world and the reasons for their expansion and their already understood effects on older people and the relevance of the subject under study.

From all the revised literature, we began the presentation of this work with a phrase by Nelson Mandela "Education is the most powerful weapon you can use to change the world"¹ (2003). If we want to transpose this phrase to the senior universe, we can say that Senior Universities are probably one of the most potent weapons to enhance the full potential of seniors and increase their active ageing and lifelong learning.

With the progressive ageing of the population in western countries, to which Portugal is no exception, the need arose to go further in adult education and create a specific theoretical and pedagogical model for older adults, where the professional qualification was not the most crucial aspect.

In the absence of a specific training/education model for adults, Malcolm Knowles (1968) developed an academic program to teach this audience, which he called andragogy, that is, the science of adult education.

The concepts of genealogy ("geront" from the Greek géron (elder, old man) and "gogia" (from the Greek lead), gerontopedagogy or educational gerontology, depending on the authors, later appeared.

There are two main models of senior universities in the world. The original model, the french, started at the University of Toulouse in 1973 with headquarters in formal universities, with paid teachers and course structure; and the English model based in informal groups, with different classes and with volunteer teachers. The Portuguese U3A bases on the English idea and bases on non-profit organizations, volunteer teachers and a non-formal education model.

Senior Universities regularly provide classes, lectures, events and cultural itineraries, thematic workshops, gatherings, dissemination and information sessions, screenings, volunteer and solidarity actions, shows, floral games, contests, seminars, intergenerational days and visits to museums,

¹ Referred to in the "Lighting your way to a better future" conference at the planetarium of the University of Witwatersrand in Johannesburg, South Africa on July 16, 2003.

theatres and monuments to all interested seniors, regardless of their academic, economic or social level.

What leads seniors to join the U3A is the desire to learn, update and share their knowledge, to remain active and participative, to search for new forms of intellectual leisure, to live together and meet new people, to fight isolation, to create new life projects and to engage in playful and cultural activities.

Besides, being a student and going to a Senior University gives "status" and self-esteem, it gives people a renewed sense of importance and purpose, something to expect, even an additional strength to fight against a disease and a renewed breath.

In the words of the founder of the U3A movement, Pierre Vellas "taking the elderly out of isolation, providing them with health, energy and interest in life and changing their figure before society was, from the beginning, the objectives of the program [Toulouse U3A]. It is possible to compensate for all kinds of difficulties due to age and to obtain new possibilities for life and well-being, thanks to an appropriate action composed of social life, physical exercises, cultural activities and preventive medicine"(Vellas, by Cachioni, 1999, p . 145)."

Globally, the U3A serve several purposes and operate in five areas, figure 1:

1 - Social: The U3A provides its users with a more significant network of social contacts; they help seniors to have a reason to "leave home" and reduce their sense of isolation and loneliness.

2 - Psychological: the U3A increases the seniors' self-esteem, reduces the feeling of worthlessness they may develop and helps prevent the onset or worsening of some mental illnesses.

3 - Educational: the U3A provides new knowledge to its students; allows them to share their knowledge with others and elsewhere; increases the personal skills of seniors; contributes to digital inclusion and improves their literacy.

4 - Health: the U3A significantly improves the physical and mental health of its users; decreases drug use; promotes physical activity; improves overall health knowledge, and reduces depression and anxiety rates.

5 - Cultural: The U3A increases the consumption of cultural goods and services by seniors; promotes and disseminates artistic creation; raises cultural knowledge, and encourages the use of cultural spaces and services.



Figure 1 – Areas where U3A operate
Source: Luis Jacob

CHAPTER I.

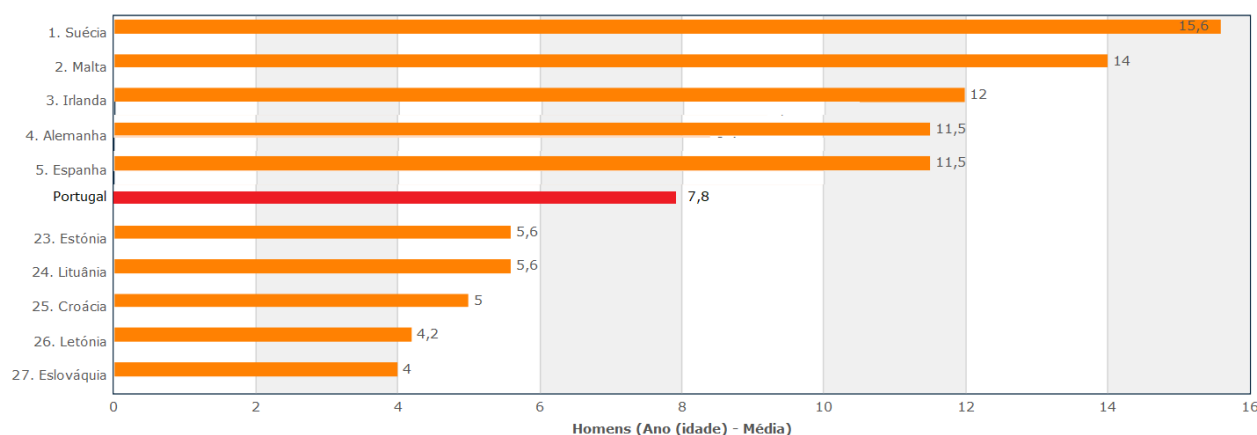
Ageing

1.1 - Demography

Population ageing is one of humanity's most outstanding achievements and, simultaneously, one of the most significant challenges (WHO, 2002, p. 6). Many countries in Europe have experienced profound demographic changes in the last few decades, characterized mainly by an increase in average life expectancy, an increase in the elderly population and a reduction in birth rates and the young population.

Ageing has been seen as one of the main challenges of the 21st century. In the last decades of the last century, there was an exponential and uninterrupted increase in the number of older people, which caused the more developed societies to transform into ageing societies (Cabral et al., 2013). In the '90s and 2000, a high population ageing confirms worldwide, a consequence, among others, of the increase in average life expectancy; and a substantial decrease in the birth rate, which will impose social, economic and health means, according to the reality that is already visible.

The number of years that it is expected to live in health after 65 years has been increasing substantially in Europe, with Sweden being the country in Europe with the highest value, 15.6 years, in our country instead it has been decreasing. In Portugal, it was 7.4 years old in 2018 (7.8 for men and 6.9 for women) and 8.3 in 1995, graph 1.



Graph 1 - Forecast of healthy life years after age 65, 2018
Source: Eurostat based on data from national entities

According to Eurostat, 2019 "As a result, the proportion of people of working age in the EU-28 is decreasing, while the relative number of pensioners is increasing. The ratio of older people in the total population will increase significantly over the next few decades, as a larger proportion of the baby boom generation reaches retirement age. This phenomenon, in turn, will lead to an increase in the burden on assets, which will have to bear the social expenses demanded by the ageing population for a series of services ". As of 1 January 2018, the population of the EU-28 was estimated at 512.4 million people.

Young people (0 to 14 years old) constituted 15.6% of the EU-28 population, while people considered to be of working age (15 to 64 years old) represented 64.7% of the population. Older people (aged 65 and over) represented a share of 19.7% (an increase of 0.3 percentage points over the previous year and 2.6 percentage points compared with ten years earlier). In the EU Member States, the highest percentage of young people in the total population in 2018 was observed in Ireland (20.8%), while the lowest percentages were found in Italy (13.4%) and Germany (13, 5%).

Regarding the percentage of people aged 65 and over, in the total population, Italy (22.6%) and Greece (21.8%) registered the highest percentages, while Ireland had the lowest percentage (13.8%).

The consequence of the constant decrease in mortality and birth rates over several decades has been transforming the demographic profile of the Portuguese population, in which the most relevant index is the increase in the ageing of society in general. The demographic ageing of societies is because there is an increasingly reduced fertility and mortality rate combined with a universal growth in the average life expectancy of human beings.

In the last decade, old age has been the object of analysis and interest, by the most diverse organizations worldwide, Organization for Economic Cooperation and Development, United Nations (UN), World Health Organization and the European Union, as well as by national organizations, such as the ministries of social security and health, local authorities, Private Social Solidarity Institutions (IPSS), foundations, universities, among others. This problem has advanced, with studies and action plans developed with the participation of the most diverse disciplinary backgrounds, and the social sciences.

1.2- Ageing

The ageing approach analyzes three fundamental pillars: health, safety and social participation, which today creates an urgent strategy, being indispensable for older individuals to have a primary role in the community and health promotion (Mendes, Marques & Gemito, 2014).

Individual ageing is a process conditioned by biological, social, economic, cultural, environmental and historical factors, which can define as a progressive process of biopsychosocial change of the person throughout the life cycle (WHO, 2015). Ageing is a personal, gradual and irrecoverable process of decline and loss (personal and collective), more generous or lesser depending on the individual's luck and knowledge. For some, ageing will be a path to death, peaceful and without great suffering, for others, it will be a path full of bitterness and pain. Since, if a part gives to the "gods" or the "destiny/luck" of each one, a good part of the preparation of this path is in the hand of each one.

This path is individual and unique, or as Fernandez-Ballesteros says, "Whoever saw an old man saw a single old man", the group of aged adults is the most heterogeneous of all because each individual has accumulated a more significant number of non-normative experiences that it distances and necessarily differentiates it from others (Fernández-Ballesteros, 2009) or Ajuriaguerra, "We age as we live" (J. Richard, personal communication, September 8, 1994), which refers to the continuous dynamic process of development/ageing, guided by normal ageing by consistency and consistency with what each one was in the past, for their personality, Silva, 2016, p. 4. Many "evils" are regularly associated with old age, such as loneliness, illness, isolation, poverty, disability, exclusion; so it is considered by many to be the beginning of the end, being, therefore, "(...) feared by those who have not yet arrived there and almost always badly lived by the elderly" (Minois, 1999, p. 13).

However, taking into account current knowledge of human development throughout the life cycle, we can say that the change in these different capacities is not unidirectional, nor universal, nor irreversible. Although several abilities have deteriorated, others remain and can even enrich. According to Rodrigues E. (2011, p.11), citing Fernández-Ballesteros (2004), the sciences that contribute to the study of ageing highlight a set of characteristics of this process:

- ✓ Age is not the only determining factor in the processes of development, stability and decrease, since age interacts with historical, social and personal circumstances.
- ✓ Throughout life, there are different patterns of growth, stability and decrease in the set of biomedical, psychological, behavioural and social conditions.
- ✓ Psychological ageing does not have the same pattern as biological ageing.

✓ These patterns of change have enormous inter-subject variability: while some individuals experience relative development, short stability and sharp decrease, others show patterns of overall development, prolonged stability and slight decrease.

✓ Individual evolutionary patterns do not occur randomly, as the individual and society can guide, promote and influence the ways of ageing. Ageing is a process that has no precise beginning, occurs throughout the individual's life and has to do with genetic, biological, social and psychological conditions. Ageing is, therefore, a unique phenomenon, since the person can do a lot to be an agent of his positive ageing.

✓ Environmental, economic, cultural and social conditions, in a given historical context, also influence the ways of ageing. Higher-income countries are more likely to increase life expectancy and disability-free life expectancy, as they invest more in health promotion and prevention programs. So, too, society and the socio-political context play an essential role in this process of active and quality ageing. We will consider in this book the age of 65 to define an older person and those over 50 to define a senior. In terms of terminology, according to the study "Age and attitudes", carried out by the European Commission, in 1992, which wanted to know how each one would like to call, the designation older people was the one that achieved the most significant consensus in the twelve countries that, at the time, were part of the EU (Mendes, 2013, p. 175).

This age of 65 is or has been in many countries the date of retirement and is also considered the initiatory age for old age. It should note that the limit of 65 years of age is used in developed countries, while, for developing countries, the milestone is at 60 years old. This difference is mainly because life expectancy is lower in these countries. However, in 2018 the Italian Society of Gerontology and Geriatrics (Società Italiana di Gerontologia e Geriatria) at its 63rd Congress in Rome, advised that the age for a person to be considered elderly [anziana] should be 75, due to the improvement of the physical and mental state of the current elderly.

"In Europe, today, it is said" that ageing begins at 55; longevity starts at around 70 and old age itself reaches only 80. " (Campos P., 2008, p. 20) Furthermore, completing Hamilton (2000) by Moura (2005, pp. 33-34) "... ageing is not exclusive to modern times; however, it was in the last hundred years that it became something familiar (...) it estimates that in prehistoric times old age was scarce and, even in the 17th century, probably only 1% of the population lived more than 65 years (...) and in the 19th century, this proportion rose to approximately 4 %."

According to Fontaine (2000), it is difficult to establish a rigorous framework that defines the entry of a person in the third age, since several factors contribute to ageing, which is very dependent on the surrounding social and historical context (Paúl, 2005). The name "senior citizens" was first proposed by Frenchman Huet in a magazine called "Informations Sociales" (1962) in a number dedicated to pensioners.

1.3 – Changes during ageing

It is essential to talk about the changes resulting from ageing. These changes can divide into biological, psychological and social changes. As has already been said, ageing is an inevitable biological process, inherent to all human beings and characterized by the decline of biological and physiological functions.

According to Robert (1995), the main biological changes to take into account the ageing process are the appearance of the main physiological changes. However, the same author states that these changes vary widely from person to person, taking into account the way they lived previously. Aspects such as addictions, food, the place where you live, and the people you live with can change or develop different biological aspects between people. It is, therefore, essential to know what are the regular changes that result from the ageing process, so that there is no confusion with health conditions derived from other stages of life (Robert, 1995). Mailloux (2005) states that in the ageing process all essential systems of our organism are affected, and the effect of these changes in specific environmental contexts modifies individual behaviours, being normal processes inherent to ageing and not signs of illness. Figure 2.

According to the Baltimore Longitudinal Study on Ageing, started in 1958 by the Gerontology Research Center in Baltimore, Maryland (United States of America (USA)), which involved more than 1,500 healthy people, aged volunteers between 17 and 96 years old, it was possible to find the following effects of age on the human body, which are still taken into account today, namely, fig:

1 - Regarding physical appearance (anthropometric measurements):

- There was a gradual reduction in height after 30 years of age (0.15 mm/year in both sexes)
- The thickest trunk and the thinnest extremities (diameters:> 40 years old - decrease in the soleus muscles in men and> 60 years old decrease in the forearm)

2 - Regarding the dental arch

- Change in chewing habits
- Increase in cavities
- Increase in periodontal diseases

3 - Regarding weight and metabolic changes:

- Weight increases until age 55 and then begins to decrease; this is due to the loss of lean tissue, muscle mass, water and bone mass (more in women)

- Number of calories at 30, needs 12 / cal per day less, at 40 needs less 120 / cal per day
- Body fat remains but changes its distribution, due to loss of muscle tone, there is a greater concentration in the thighs and abdomen

4 - Regarding the cardiovascular system

- Cholesterol increases in early adulthood up to 60/65 years and then decreases or stabilizes
- Coronary problems increase with age (smoking, high blood pressure, increased cholesterol, low-density lipoproteins, low vital capacity, obesity and diabetes are some of the risk factors that contribute to its evolution)
- Maximum cardiac function decreases with age
- Narrowing of the cardiac wall

5 - Change of reaction time

- Decreased ability to detect and report
- Increases the reaction time to noise after 60 years
- A decrease in responses to stimulus and sometimes with inaccurate responses

6 - Cognitive changes

- Decreased memory
- Decreased logic test performance (over 70 years)
- Decreased learning in oral subjects (over 70 years)
- Increase in the number of errors in verbal tasks (over 70 years)
- A decrease in visual memory between 50 - 60 years and markedly after 70 years
- Does not change performance related to vocabulary

7 - Personality Change

- There were no changes with age

9 - Changes in the senses

- Vision - decreases with age
- Hearing - decreases with age
- Taste - decreases with age for bitter or salty substances
- Odour - decreases with age

10 - Physiological changes

- Decreased kidney function
- Decreased lymphocyte and neutrophil capacity

11 - Changes in strength

- Decreased strength in the forearm and back muscles (over 65 years)
- Physical activity decreases
- Decreases maximum performance during exercise
- Decreases muscle strength in the hands due to decreased muscle mass

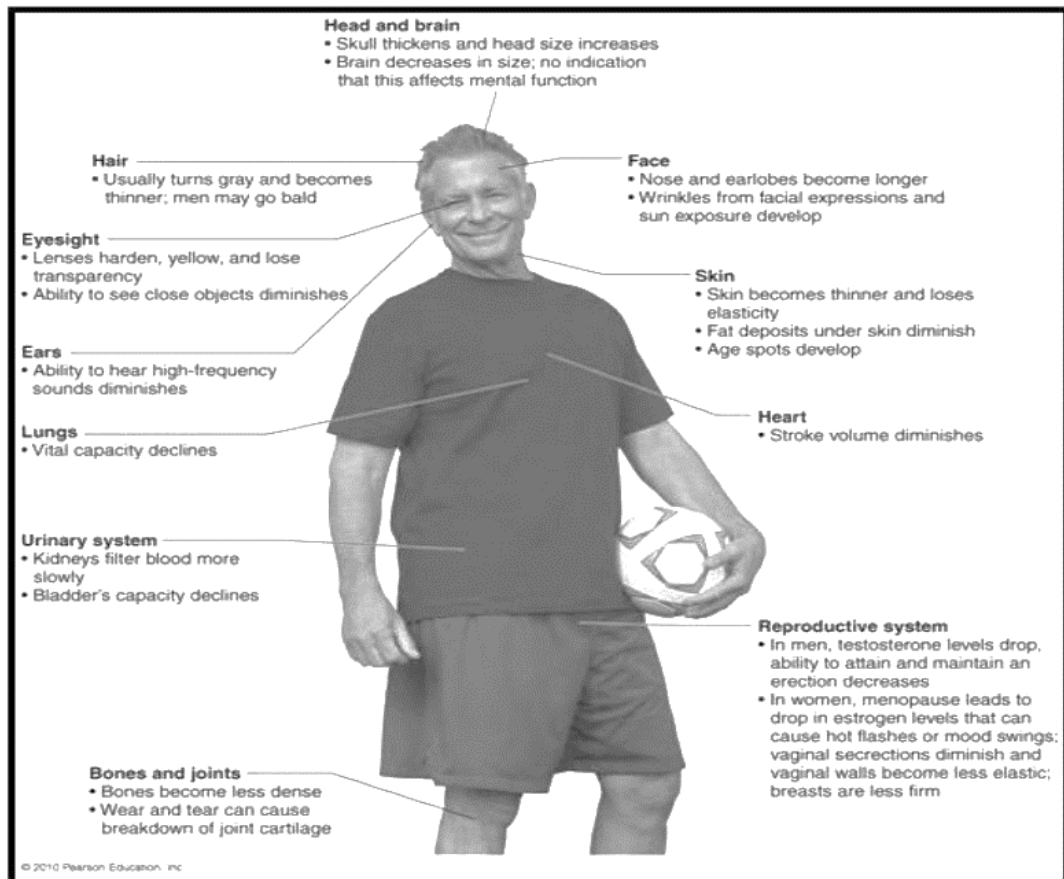


Figure 2: Normal change during ageing
Source: Pearson Educations, Inc, 2010

Differences between genders found in the survey:

- ✓ A more significant decrease in bone density after menopause (women)
- ✓ More white blood cells in men than in women
- ✓ Maximum oxygen consumption is 20% on average higher in men than in women, probably due to muscle mass
- ✓ Increased abdominal fat after menopause in women and men increases from early puberty to middle age
- ✓ Hearing loss two times greater in men than in women

- ✓ Decreased ability to identify odours is faster in men

Other conclusions of the study were, we do not only have a clock responsible for the ageing of all organs, and chronological age is not an effective agent to predict the evolution of ageing.

This physiological ageing, which includes changes at the organic level, is a particular process in which each element of the human body organs, tissues and cellular structures age differently and individually, in response to the lived lifestyle. These losses can summarize in table 1.

Capabilities	Effects of age
Taste	Very weak
Smell	Very weak
Kinesthesia	Very weak
Touch	Strong
Temperature sensitivity	Strong
Pain sensitivity	Strong
Balance	Very strong
Vision	Very strong
Hearing	Very strong
Cognitive abilities	From very weak to very strong, depending on diseases that may arise and the use or not of these abilities

Table 1 – Effects of age on different sensory modalities
Source:Based on Fontaine, 2000, cited by Cancela, 2007.

Talking about the ageing process is not just talking about changes at the biological and physical level. There are also many changes at the psychological level that result from advancing age, which is very diverse and with very felt consequences on the quality of life of the elderly. Rarely, the psychological problems related to this natural ageing process caused by the decrease in cognitive abilities, but rather, they are caused by stressful situations, the difficulty of adapting to new realities, the existence of physical illness or due to the loss of social roles (Fernandes, 2002).

The cognitive decline associated with the ageing process is generally characterized by several changes (Czaja; Sharit, 2013; Pak; McLaughlin, 2011; Vaz-Serra, 2006):

- ✓ Due to the increased difficulty in understanding long and complicated messages and in recovering specific terms;
- ✓ For difficulty in reasoning activities that involve the logical and organized analysis of abstract or unfamiliar material;

- ✓ For the most repetitive speech
- ✓ Moreover, for the difficulty in selecting information; by the decreased ability to perform psychomotor tasks.

Furthermore, the changes in motor skills resulting from ageing include slower response times; decreased ability to maintain continuous movements; coordination disorders; loss of flexibility; and more significant variability of movements. In general, seniors are 1.5 to 2 times slower than younger adults. The incidence of chronic conditions, such as arthritis, also affects movement.

1.4– Experiences related to ageing

We will describe four situations, which are not specific to ageing, are present in this process—loneliness, depression, poverty and intergenerationally.

- **Loneliness:** The specific circumstances of ageing often lead to experiences of loneliness. It is present in all ages of life, but its impact on old age can be different and more significant, and in Moody's perspective (2002 and 2005) it translates into a deep desire to feel understood and understood, even without words, in its specificity.

The statement "in old age, loneliness weighs, kills." (Barreto, 1992, p. 30) faithfully expresses the complaints of the elderly. For this author, in many circumstances, loneliness becomes a state, a way of being, exceeding the level of feeling. The absence of others, and the impossibility of reaching them, can cause intense pain, as well as looking at what has been lost, and admitting it as irrecoverable, all of which increases the feeling of loneliness. The elderly must not fall into a self-exclusion; they close themselves in a cycle of loneliness, which only aggravates their state of isolation and apathy.

Loneliness can have the same impact that chronic stress has on our brain health and can also affect our endocrine and immune systems, which can contribute to the onset of disease. There is no longer any doubt that loneliness erodes people's physical and mental health, but it is in the older age groups that this is even more significant. Researchers at Brigham Young University in the USA, in an article published in the journal *Perspectives on Psychological Science*, compared mortality statistics and found that loneliness is as harmful to health as smoking 15 cigarettes a day or being alcoholic and a review of 23 scientific articles carried out by researchers at York University in Canada in 2016, concluded that being isolated increases the risk of coronary heart disease by 29% and stroke risk by 32%.

This "epidemic of loneliness" (Vasconcellos, 2020), led the English government to create in 2018 the Ministry of Solitude to try to overcome this situation that the 1st minister at the time Theresa May called "the sad modern reality." A British commission discovered that almost nine million people

in the country often or always feel alone, a situation that can have severe repercussions for the population

- **Depression:** It is complicated to study the depression rates of the elderly, because the numbers available are very different, depending on the sample size, the selected group or the methodology used, what is consensual is that depression affects women more than men.

"The studies presented very different values of prevalence, varying between 6.4% and 34.0%, according to the methodology and classification used and also with the study population. Of these, the EURODEP study of 2004 stands out, which analyzed data from fifteen European countries, in the scope of Primary Health Care, and determined an average prevalence of 12.3% ", and" according to the results presented, it estimates that about 42% of elderly individuals have probable depression ". (Sousa, Nunes et al., 2010, p. 385 and 387), or according to the results obtained, it is found that 32.8% of the sample (321 individuals) have depressive symptoms and 59.4% (586 individuals) have anxiety symptoms. The data suggest that older people who negatively assess their health, who have visual and mobility difficulties (walking or climbing stairs), who live isolated, who are more frequently contacted by family members other than children and grandchildren, those who do not have a confidant and those with higher than average loneliness values are more likely to develop depressive symptoms. The elderly who are most likely to have anxious symptoms are women, of younger age groups, with a negative evaluation of their health and with higher than average solitude values " Venâncio da Silva, 2018.

- **Poverty.** Cohabiting with old age we have in many countries the phenomenon of poverty, according to the INE (2019) in Portugal "The intensity and severity of poverty among elderly households is more than double that recorded among households without elderly people, clearly translating that their income is well below the established value for the poverty line. ". The risk of poverty for the retired population in 2017 is 15.7%. Average retirement is 400 euros monthly in 2019.

- **Intergenerational:** Intergenerationality is a principle that promotes equality between generations, enables a change of mentality and favours citizenship, which should facilitate inclusion, social solidarity and the well-being of people, and by intergenerational solidarity, we understand the need for relationships between generations, harmonious and productive (Martins, 2013).

Six dimensions of solidarity models between generations can consider: Affective, Consensual, Structural, Associative, Functional and Normative Solidarity (António, 2010, pp. 40 and 41). The same author considers in her study on "Grandparents and grandchildren" that these relationships based on affection and the most intense are with maternal grandparents and essentially with grandparents "it is towards maternal grandparents that grandchildren are much more attracted and with whom they establish more meaningful relationships "(p. 232).

When referring to intergenerational relations, we must take into account "the heritage" that is passed on to the next generations; thus, the communication between the past and the present is essential. That said, it is vital to foster the relationship between generations, in order to promote respect, cooperation and solidarity, in an attempt to deconstruct prejudices and stereotypes (Camilo, 2014).

1.5 – Social roles in old age

The problems related to ageing are not only caused by the decrease in cognitive and biological functions, but the third age is also an exceptionally intense stage of loss of roles (Garcia, 2002, cited by Rodrigues, 2008, p. 22) in a progressive way (children who leave home, retirement and widowhood).

The limitations that the elderly face at the social level is related to the barriers and obstacles imposed by society. The social roles of the elderly are devalued and significantly reduced, thus conditioning their social status, "Another reason is the reduction of social roles with old age, which can give subjects a sense of loss of meaning" (Emery & Pargament, 2004). We can recognize the potential of the elderly and their added value in society, but also find a set of difficulties that are an obstacle to the realization of this positive role.

- Social difficulties that refer to the absence of family support, friendship or neighbourhood networks, but also to situations of violence and exploitation.

- Personal difficulties related to the loss of social roles, loneliness, loss of status, situations of dependency.

- Difficulties in the economic field, such as low economic resources, low pensions, poor housing conditions and vulnerability to poverty.

- Institutional difficulties that are, lack of answers, in quality and quantity that can guarantee the quality of life of the elderly, inequalities in support, the lack of community initiatives.

Society, especially western society, is marked by negative representations of old age, creating limitations in terms of opportunities and also socioeconomic limitations. Thus, old age becomes a period that is difficult for most people, even if they have favourable individual conditions (Pimentel, 2001). Common throughout history has been the general discrimination that the elderly has suffered, always associated with less vigour, low productivity, the less attractive aspect and the ever-present memory of death and our ageing. From the consultation of the numerous proverbs collected and compiled in categories by various authors (Pereira, 2001; Ribeiro, 2003; Machado, 2005; Parente, 2005), regarding old age, the large number of proverbs of a negative nature is visible (Magalhães et al, 2019, 10)

This attitude led to the emergence of several myths, Berger (1995), cited by Oliveira (2005) in Moura (2005, p. 50) "identifies seven stereotypes about the elderly:

- The elderly person is seen as a sick, unhappy, unproductive person, in need of help, conservative, just like all other old people and isolated ".

Age discrimination (ageism) bases on representations and attitudes rooted in society, based on social constructions that associate ageing with disability and dependence and also with the cult, sometimes exacerbated by youth. There are several cases of ageism daily when applying for a bank loan, in personal or life insurance, in looking for a job or in the frequency of funded training actions. "Ageism, therefore, represents a loss of social capital [Putnam, 2000] and stigmatization [Goffman, 2009] of older citizens" and "There is a stereotyping of older people, psychological and social oversimplification, reducing -the multidimensionality to a single dimension, old age " (Coimbra, 2020, pp. 15-15).

The term "ageism" in English, appeared in 1969, through the American psychologist Roberto Butler, when he explains the adverse reactions of a community to the construction of a real estate development for elderly people in its neighbourhood. Butler.

1.6 – Quality of life

As mentioned before, ageing is a gradual and personal process that each experience differently and uniquely. For some, the idea of retirement is very much associated with the rest they are entitled to after a lifetime of work, for others, old age is more of a period of life for them to enjoy with those they like and with what they like, and finally a majority does not know what going to do at this stage.

With this ageing of the population, both in absolute numbers of people and in the increase in the years of life available, new concepts have emerged such as "active ageing" or "successful ageing" and more concerns about the occupation of the years and the quality of life. The lives of more and more older people.

The term Quality of Life (QOL), which Bowling considers as the "Optimal level of physical, mental, social and performance, including social relationships, health perceptions, the right level of physical condition and satisfaction with life and well-being "Is not unique and has received a variety of definitions over the years, varying from individual to individual.

This concept of quality of life was first referred to in 1920 in a book on economics and material well-being (Fraguelli, 2008). In the medical literature, there are indications that the term appeared as early as the 1930s (Seidl and Zannon, 2004). According to Fraguelli (2008), the concept ended up undergoing a significant change after the Second World War (Azevedo, 2015, p. 39).

For Nucci (2003), the name Quality of Life was used for the first time by the Commission on National Goals. This contradicts, however, data from the website of the WHO Mental Health

Division, which reads: "The term quality of life was first used by the President of the United States, Lyndon Johnson in 1964 ..."

Several studies indicate that the main elements that support the improvement of the quality of life are social participation, health in a global view and social security. According to Krause (2001, 1999 cited by Fonseca, 2005), the most determining aspect is the existence of social support networks (community networks). However, for Baltes and Carstensen (1996, 1999, cited by Fonseca, 2005), psychosocial factors, physical health, functional abilities and lifestyle, and biophysical and social conditions are essential.

For Paúl (2005), we have to add the particularities of the individual, the behavioural, economic, physical and social variables and also health and social services.

Furthermore, Jacob (2011, p. 232), points to "the four essential factors to have a good quality of life, at any age:

- Maintain autonomy, live with other people, guarantee some economic relief and carry out fun and practical activities. "

Active participation by the elderly in community networks promotes the creation of authentic community networks that have a proven effect on psychological well-being and life satisfaction. Studies carried out in the area point to a positive association between community networks and the skills of the elderly (Paúl, 2005).

We can indicate that the factors that contribute to the improvement of the quality of life of the elderly and the promotion of successful ageing are several and of a different order, such as:

- ✓ Financial resources (considered not as wealth, but as having the necessary money for daily and unexpected expenses, as well as for some superfluous ones).

- ✓ Life habits (considering a diet, consumption of tobacco, alcohol or drugs, risky behaviours and physical exercise).

- ✓ Leisure and social activities (considering leisure, work, leisure, cultural or tourist activities, which occupy a sufficiently part of the elderly's daily life, individually or with peers).

- ✓ Psychological factors (considering the person's ability to resist daily difficulties and losses and grief, to manage their emotions, to maintain optimism and resilience, to be able to remain cognitively agile and to resist feelings deepest feelings of sadness, loneliness, disappointment and disillusionment with yourself and others).

- ✓ Health and autonomy (considering these with the maintenance of a good state of physical and mental health that allows the person to do their activities of daily living without needing help from others and that allows them to move freely wherever they want).

- ✓ Friends and community networks (considering the frequent presence of family and friends, social, community and political participation, the frequency of groups, churches, schools and

communities, going to coffee, parties and social and collective events. These networks community activities can be qualified as "webs" of social relationships, involving the individual, or as groups of people with whom there is contact or some form of social participation). Figure 3.

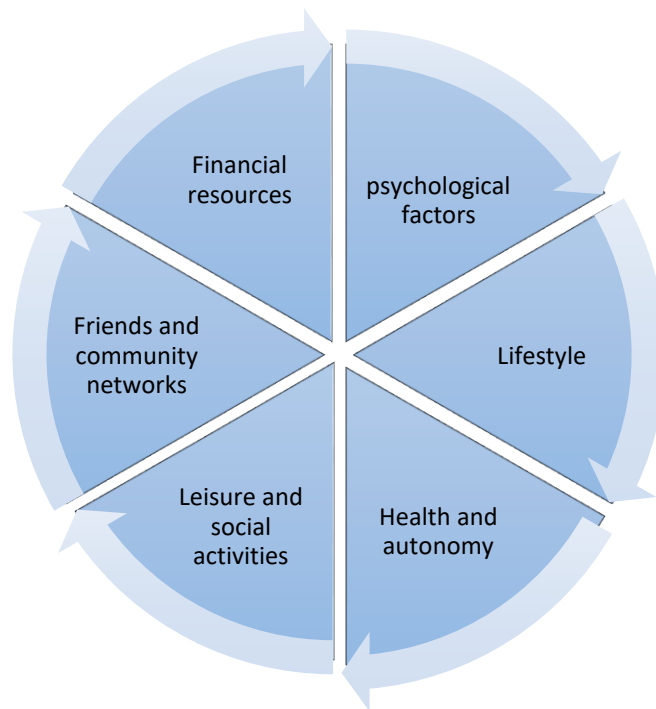


Figure 3 - Factors that contribute to the improving the quality of life of seniors
Source: Luis Jacob

Of these six factors, the last two are the most relevant, analyzing the various authors and studies carried out.

1.7 – Active ageing

Related to the quality of life is the idea of active ageing, an expression used to describe individuals and populations who experience ageing in a whole possible way, taking into account the six dimensions of well-being:

- Emotional, professional, physical, spiritual, intellectual and social.

This concept can be summed up in a quote that explains the whole process: "Committed to Life" or in the original "Engaged to Life" (Milner, 2009).

We should mention that the first term to be used to define this situation was "healthy ageing" which referred to the process of developing and maintaining functional capacity, which contributes to the well-being of the elderly, with available power being the result of the interaction of the person's intrinsic capabilities (physical and mental) with the environment. The main objective was well-being, a holistic concept that includes all the elements and components of life valued by the person. Thus,

more than the result of success and individual motivation, healthy ageing is a reflection of life habits, support and opportunities guaranteed by society to maintain the functionality of the elderly and to allow them to experience what they value (WHO, 2015).

This concept was being replaced in the late 1990s by the term active ageing "because it recognizes, in addition to health care, other factors that affect the way individuals and populations age" (Kalache and Kickbusch, 1997 in 1997 in WHO, 2002, p. 13). "The promotion of active and healthy ageing throughout the life cycle has been a path pointed out as an answer to the challenges related to longevity and the ageing of the population" (European Innovation Partnership on Active and Healthy Ageing Steering Group, 2011; Portugal. Ministry of Health. Directorate-General for Health, 2004; World Health Organization, 1999, 2002, 2012, 2015d) ", ENEAS (2017, p. 8).

In this case, the objective of active ageing is "to increase the quality of life for all people who are ageing, including those who are fragile, physically disabled and who require care" (WHO, 2002). However, as the WHO document underlines, "active" does not end in health and also refers to continuous participation in social, economic, cultural, spiritual and civil issues, and not only to the ability to be physically active or to do part of the workforce.

It can be concluded that any program that aims to increase successful ageing should prevent disease and associated disability, optimize psychological functioning and in particular cognitive functioning, physical adjustment and maximize the commitment to live, which implies social participation, Rodrigues E. (2011, p. 16).

The Active Ageing Index (European Active Ageing Index) is an excellent tool to measure the potential of seniors for active and healthy ageing in all countries. It measures the level at which seniors live independent lives, participate in paid social and employment activities, and their ability to age actively.

1.8 - Retirement

When we idealize our ageing projects, we tend to be optimistic and hope to have a fair ageing process, "Old age projects are idealized with activities of enjoyment, of affection, of inter-generational solidary relationships, in the presence of the family, in a conviction/life expectancy autonomous and independent if not until death, at least until very close to it "(Vaz, 2008, p. 169)."

Directly related to ageing is retirement. This is the central moment that we associate with old age when the individual changes from the sociological point of view from the status of "worker" to the position of "retired", on the side of the economy from "active" to "inactive", to the status of "taxpayer" to "beneficiary" and from the psychological point of view of "useful" to "useless".

"We also conclude that the arrival of the retirement age is also a moment of balance and a definitive understanding that there is no time for corrections, it is instead a time to minimize the

damage derived from decisions taken and reconstruct the arrangements, aware that everything that happened contributes to current experiences and future developments. " Monteiro and Santos (2016), p. 72. In recent years there is no longer a direct link from retirement to the "retirement age", with many people retiring before the chronological age, as well as some who retire later. The retirement period in Portugal lasts an average of 17.1 years, considering the average retirement age is 63.8 years (Pordata, 2018) and the average age expectancy 80.9 (Pordata, 2019).

This reform date varies widely from country to country, with very substantial disparities between Australia and South Korea being 17.7 years apart. Table 2.

Country	Year/months
Australia	54.4
France	60
Brazil	62 M / 65 H
EUA	66
Portugal	66.5
Japan	69.5
South Korea	72.1

Table 2 - Retirement age in several countries

Source: Dinheiro Vivo, 2019

Graphic subtitle: M (Women), H (Man)

There are two theories about ageing associated with retirement:

- The theory of disconnection that indicates that as we age, there will be a gradual and continuous departure from others, for personal reasons (physical inability to move; less physical and intellectual vigour, a greater tendency to isolation) or for social reasons (the end of industrial relations, less commitment to community causes or the loss of social contacts).

- Activity theory indicates that the pensioner adapts better to the new condition when he does not lose the active role he had in the community. That is, the more activities the pensioner does or participates in, the better satisfaction with life. For Havighurst (1963) cited by Fonseca (2011, p.23), the people who best adapt to ageing are the ones who perform the most activities, maintaining or modifying their tasks and roles, according to their tastes. Other compensatory activities must replace labour activities.

We know that there are two critical factors to increase the degree of satisfaction with retirement when the individual chooses the date when he retires (his choice, not the employer) and when he has time to adapt to this new condition. On the contrary, when retirement comes suddenly, or the person is forced to retire, their degree of dissatisfaction with retirement increases, Prentis and

Szinovacz (1992), Calvo, Haverstick & Sass (2007), Fouquereau, Fernandez & Mullet (1999) and Szinovacz & Davey (2005), and cited by Fonseca, 2011, p. 39, p. 40 and p. 60.

There are several stages in the transition to retirement, adapted from Fonseca (2011, p. 28):

- The first phase that of pre-retirement is when the individual realizes that he is going to stop working and begins to build a post-work scenario. This phase can be gradual (when the person already knows that in a few months or years he will retire) or abrupt (when the end of his professional life happens very quickly) derived from health reasons of the person or from the company/service where job.

- The second phase is the honeymoon, when the individual is already retired and fulfils his retirement dreams, which can go through a period of many activities or, on the contrary, take advantage of this phase to rest and have a calmer life.

- In the third phase, there is disenchantment with the reform. When he realizes that the days are longer than they were, that he no longer takes great satisfaction from his new activities, that he has less money, that some ideas were unrealistic or that social contacts are less.

- The fourth phase corresponds to an adjustment between the fantasies of the pre-retirement with the reality of the daily life of the pensioner. There is a demand for activities that will make you truly satisfied.

- Finally, the fifth phase is stability, when the person finds his way of living old age, more or less active, and feels comfortable in that situation.

Not all individuals go through all these phases; they can get stuck in one and fail to achieve satisfactory retirement.

France (2004) guided a study on attitudes towards reform. Perspectives were grouped into five positive and four negative dimensions, based on the importance attributed to the gains (advantages) and losses (disadvantages) expected in the transition to retirement.

The main gains reported in the reform were:

- ✓ More time for relationships (spouse, children, country, relatives and friends).
- ✓ More time for cultural and leisure activities (opportunity to travel and leisure; time for hobbies, cultural / sports activities; and participating in clubs/associations).
- ✓ Freedom of work (no longer having to represent the company; not having to manage a team; no longer having the responsibility for work; not having to work under pressure; being free of time commitments, and having more freedom to create).
- ✓ A new beginning (time to do volunteer work; do different work; dedicate yourself to education and participate in community activities).
- ✓ Investments (time to devote to financial and business assets).

The main losses referred to in the reform:

✓ Emotional aspects of work (includes loss of feelings related to work as challenges; leadership; a sense of belonging; decision-making power; responsibility for work; having a competitive/challenging job; and creativity employed at work).

✓ Tangible aspects of work (comprises measurable losses such as no longer attending work events/parties; no longer having a secretary; loss of status; work environment, office; loss of opportunity to travel for work; meetings and contacts with clients; of being busy; and the failure of work routine).

✓ Relationships at work (with the team, customers and colleagues).

✓ Work benefits and compensation. This dimension comprises two losses, wages and benefits.

Adequate retirement planning is a factor that can contribute to improving the success of the elderly in the retirement phase, as a continuation of the life project, and should be encouraged in companies and organizations, even to minimize these losses.

Chapter 2

Lifelong learning

1.2 - World historical evolution of adult education

Learning is not limited to a single phase of life. Specifically, in years spent at school or university, on the contrary, it has become a dynamic process that covers all stages of life.

Teaching can be done in different ways.

- Formal education, informal education and non-formal education. Formal education is practised by certified educational institutions, with requirements and content established and taught by professionals. Informal education is related to man's socialization process. It occurs throughout life, often even unintentionally. Non-formal education, in turn, is intentional. In general, it is related to operations of development of political consciousness and social power relations among citizens, practised by popular movements, associations, associations, etc. the limits between these three categories of education are not extremely strict, they are permeable. Learning is constant, in different ways and by other agents according to the CNE. Figure 4.

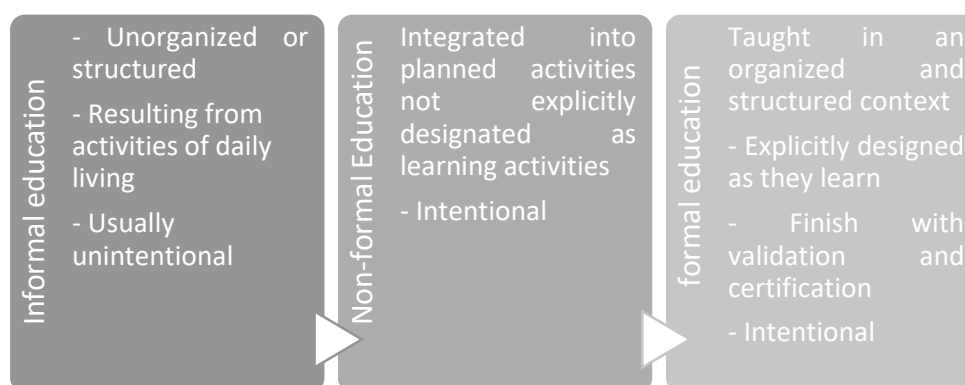


Figure 4 - Concept of formal, non-formal and informal education according to the glossary "European education and training policy terminology."

Source: Cedefop, 2008

Education has the potential to increase proactivity, broaden horizons or improve your skills and knowledge. Lifelong learning allows people to lead more active and fulfilling lives, with an increasing number of older people taking adult education courses or even going back to university.

As a result of the demographic ageing, policymakers have turned their attention to older people, in the hope that their greater participation in education and training will provide them with the skills and motivation necessary to remain active members in their communities. Usually, the number of people participating in education and training projects decreases according to age, and it

is no coincidence that historically it is the more developed countries that, earlier and more intensely, bet (ram) on the education and training of their citizens.

In this case, we can observe a straightforward cause-and-effect process, the more training/education you have, the more you are aware of training/education actions and the more training/education actions you have, the more and better trained you are.

The expression "Adult education" refers to the phenomenon derived from the integration of theories, strategies, orientations and organizational models intending to interpret, direct and manage the individual and collective instructional processes throughout life.

Adult education can be defined as a facilitating process that tends to provide support for the capacity for self-direction and self-development, which individuals naturally possess. Let us observe what the development of adult education worldwide and later in Portugal was.

In the 1st century, BC Túlío Cícero stated that "the weapons best adapted to old age are culture and the active exercise of virtues" (Cícero, 2005).

Education in general, and adult education in particular, arises for four reasons:

a) Religious: Mainly due to the rise of Protestant churches that defend that their faith should read the Bible to understand it and to teach the rest of the community.

b) Ideological: Education has always been and is seen as a form of indoctrination of the masses and as a fundamental vehicle for the transmission of a particular ideological message.

c) Economic: As a way of enabling workers to be more productive and, in such a way, be able to ascend socially. As well as a fundamental means for the development of organizations and states.

d) Demographic: With the population ageing, education is seen as another way to keep adults and the elderly active and socially useful.

The historical reasons why adult education is more evolved in the Nordic countries (Denmark, Sweden, Norway and Finland) are related to the climate (with a freezing and dark climate people could not travel for much of the year and then spent a lot of time in their homes, in churches and in community centres, where they used the time to learn to read and write and exchange ideas), with religion (the Lutheran church encouraged the learning of letters as a way to disseminate their ideology) and for reasons organizational (Nordic countries have always had a tradition of strong isolated communities to the detriment of a central and absolute king, and these communities needed to know how to read and write to self-organize and defend themselves from internal and external aggression). It is also in these countries that at the end of World War II, the concept of the Welfare State was born.

Even in the early days, in Sweden at the initiative of the Lutheran Church, from 1686 onwards, a literacy campaign for children and adults (in this read-only phase) was carried out so that the faithful

were able to read the catechism and other religious training texts. The first moves in this direction were in 1620.

On the other hand, we can also attribute the genesis of adult education to popular schools or universities typical of Nordic countries and Germany (Folkehøjskole in Danish, Folk Highschools in English and Volkshochschule in German). The first famous school was founded in Denmark on 7 November 1844 in Rødding and originated in the work of the Danish philosopher, politician, pastor and writer Nikolaj Grundtvig (1783-1872) who was inspired by the document "Organization of Public Instruction" by Marquis de Condorcet written in 1792 during the French Revolution.

The tradition of offering educational programs for adults in the USA dates back to the 18th century. The principle of adult education was the development of citizenship, where reading and writing would be a fundamental part of this process, without literacy of people it would not be possible for them to act as citizens.

The religious side also played a significant role in literacy because many settlers were Protestants (from the Nordic countries and Germany), for whom reading and interpreting the Bible was everyone's duty, unlike the Christian religion in which reading bible was exclusive to the priest.

We can consider, if we take into account only the pedagogical aspects, that the origin of adult education in a more formal way, dates back to 1727, when Benjamin Franklin founded, in Philadelphia in the United States of America, a group composed of 12 people called "Leather Apron Club", which for 38 years discussed issues about the morality, philosophy and politics of the time. This group later gave rise to the creation of countless libraries in the USA and the foundation of the American Philosophical Society in 1743.

In 1825, another adult education program, the Lyceum, had great success among the more rural communities and away from urban centres. For 100 years, this project has been responsible for the education of rural residents.

Still in the USA in the 19th century, the "Chautauqua" movement was founded, responsible for developing musical and theatrical activities, conferences, discussions and studies for members of several Churches, which managed to reach a large number of retired people because the program occurs during the summer (Arruda, 2007).

The term Friundervisning (free education) came up in 1864 when students from the University of Oslo in Norway founded an organization for the promotion of academic knowledge to the community, a philanthropic initiative called Oslo Students Fri Undervisning. These educational activities were voluntary and free. Later, several Friundervisningers settled in Oslo and other parts of Norway. Even today, around 25% of all adults in the Nordic countries participate in free education and training courses every year.

Popular education in France was a socio-educational movement created in the second half of the century. XIX with the creation of the Education League in 1866. Its priority objective was that everyone, in particular the most disadvantaged socio-cultural groups in society, could learn, study and evolve what, until that time, was reserved for an elite.

Adult education, as an organized and intentional process, became possible with the advent of industrial society. The first legislative measures on Adult Education were born in Norway during the first half of the 18th century, making this country the first to have exclusive laws for adult education.

More popular education activities emerged inspired, as in Denmark and all other Scandinavian countries, in the principles of Friundervisning, defined by Grundtvig.

Adult education arose from two parallel movements: on the one hand, the interest of bosses and managers in having more manual labour available, capable of working in a productive activity subject to constant developments and, on the other hand, the emerging interest of the working classes in taking advantage of new training conditions and possibilities to progress professionally and socially.

At the turn of the eighteenth and nineteenth century, in all countries in industrialized Europe, this increased the creation of new vocational training schools for adults or young workers and evening courses.

The two world wars stagnated the effect of the development of training practices and guidelines, which was reinforced by the establishment of dictatorial governments. However, it was in 1919, at the end of the first world war, that the expression "lifelong education" first appeared in an official British document.

From the 1960s onwards, the educational field entered a phase of constant growth and became an object of continuous confrontation between different interests and ideologies. The model focused on the school as a crucial moment of the subject's education and concentrated on a single phase of the individual's life, went into decay and became obsolete.

It is worth recalling the work of Paulo Freire, initially in Brazil and later worldwide, who considered education fundamental for people and for people to improve their living conditions and which also brought a new way of seeing the relationship between student and teacher. In Paulo Freire's view, learning to read and write makes sense only if it is accompanied by a capacity of learners to read the world, to understand where they are and what their role is in changing this.

The name *Volkseoppløring* (adult education), appeared in the Norwegian language in the 1960s, when several official documents on adult education were written. In the 1970s, the term reappeared in preparatory work for adult education legislation and became the central concept of the law, when it was approved in 1976.

However, there was a great need for training, on the part of companies, states and workers, given the economic growth and development after World War II. Social movements and trade unions have advanced, worldwide, with new demands, in the specific field of education. In all countries, the right to access education and culture has become a common theme since the 1960s.

In 1967, President Johnson of the United States of America launched, with the support of the federal government, a vast program in favour of "professional recycling" and primary adult education and Sweden, on the initiative of Prime Minister Olof Palme in 1968, was the first country to create a recurring education system, to make it possible to return to education on a large scale.

In 1974, the International Labor Office approved Convention No. 140, which aimed to initiate the right of employees globally, to have time for training, during working hours.

Japan, from 1990 onwards, was the country that had the most decisive intervention, as it made a complete reform of the educational system for lifelong learning, founded on the integration of different training opportunities.

The 1996 Jacques Delors Report to UNESCO's International Commission on Education for the 21st Century entitled "Education: A Treasure to be Discovered" presented the four pillars of education or the four fundamental types of knowledge:

- Learn to know (acquire instruments of understanding);
- Learn to do (to be able to act on the environment);
- Learn to live together (cooperation with others in all human activities),
- Learning to be (the central concept that integrates all the previous ones).

Which, in detail, recommends:

- Learn to know. Considering the rapid changes brought about by scientific progress and the new forms of economic and social activity, it is inevitable to reconcile a general culture, sufficiently broad, with the possibility of studying, in-depth, a small number of subjects. This widespread culture constitutes, in some way, the passport to permanent education, as it provides the taste, as well as the bases, for learning throughout life.

- Learn to do. In addition to the continuous learning of a profession, it is useful to acquire, more broadly, a competence that makes the individual able to face numerous situations, some of which are unpredictable. This competency facilitates teamwork, which is currently a dimension neglected by traditional teaching methods. Students and students can undergo tests and enrich themselves, taking part in professional or social activities, simultaneously with their studies. This is the justification for attributing an increasing value to the different possible ways of alternating between school and work.

- Learn to live together and to be. Develop knowledge about others, their history, traditions and spirituality. All of us will be obliged to increase our capacity for autonomy and discernment,

accompanied by the consolidation of personal responsibility in achieving a collective destiny. And also, as a result of another imperative highlighted by this report: do not leave any of the talents that, like treasures, are buried inside each human being unexplored. Without being exhaustive, we can mention memory, reasoning, imagination, physical capabilities, aesthetic sense, the ease of communicating with others and the natural charisma of each one.

In this same document, the Commission also evoked another desire: the scholarly society based on the acquisition, updating and use of knowledge, that is, the three relevant functions in the educational process. With the development of the information society and the multiplication of possibilities of access to data and facts, education should allow everyone to collect, select, order, manage and use this volume of information and use it. Education must, therefore, constantly adapt to these changes in society, without neglecting the experiences, basic knowledge and results of human experience.

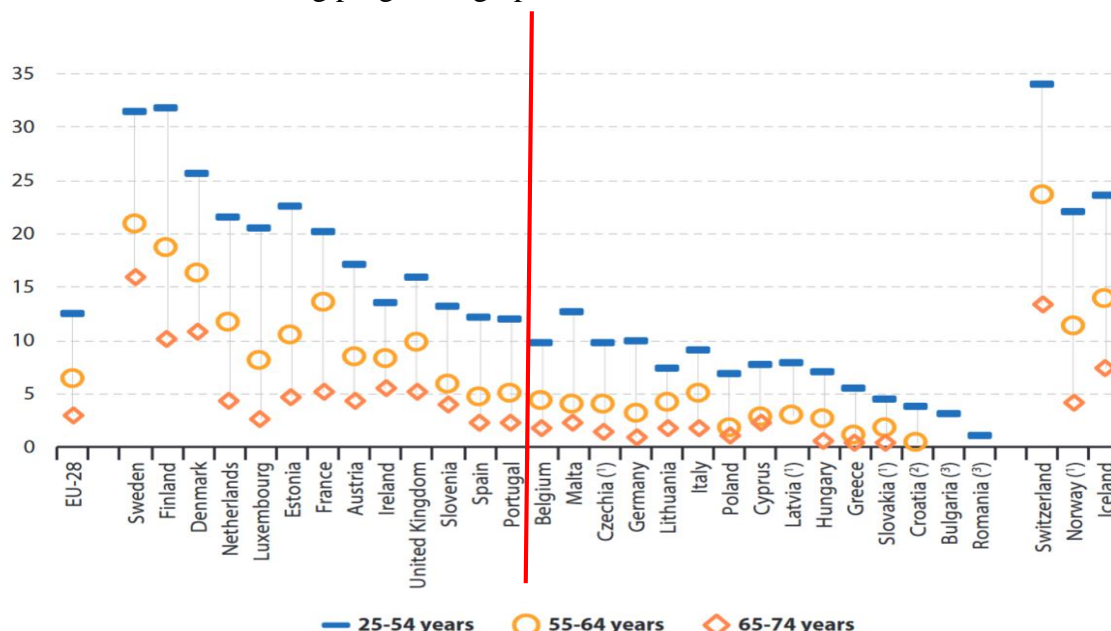
This document marked the change from the use of the term "lifelong education" to "lifelong learning", which is "any learning activities, with a goal, undertaken continuously and aiming to improve knowledge, skills and skills. Its main objectives are to promote citizenship or to promote employability. " (Pires, 2002, p. 54).

The Council of the European Union by the Resolution of 20 December 2011, called for the adoption of a renewed European Agenda for Adult Education. According to this new Agenda, adult education should be seen as a significant contribution to achieving the objectives of the Europe 2020 Strategy (which is based on "smart, sustainable and inclusive growth" for Europe by 2020).

Member States should be committed to the development of adult education, this being another stage of lifelong learning, in which all the skills and knowledge obtained in different contexts (formal, informal and non-formal) are interconnected on-site the National Agency for Qualification and Vocational Education (ANEQEP).

The Millennium Goals established by the United Nations in September 2000 consider education to be one of the pillars of the development of peoples and nations and aim to promote education in universal primary education and ensure inclusive, equitable and quality education, and to promote opportunities lifelong learning for all.

In 2018, about 12.6% of the EU-28 population aged between 25 and 54 years participated in formal and non-formal education and training, a percentage that dropped to 6.4% among people aged 55-64 years and only 3.1% for people aged 65 to 74 years. According to the figures for the entire adult population (18 to 74 years old), as is usual, the Nordic countries have the highest participation rates in education and training programs, graph 2.



Graph 2 - Participation rate in education and training projects (formal and non-formal) in Europe, by age
Source: Ageing Europe, looking at the lives of older people in the EU, 2019

1.3 - Lifelong learning

This concept of lifelong learning implies an orientation towards reorganizing the teaching systems and building a knowledge society. Understanding learning as an expected result of adult education, training, and qualification also means increasing the consideration of the cognitive learning potential of all subjects of any age. Since its emergence, LLL shows that its ideals are based on dialogue and cooperation and on the notion that the residents have to assume the commitment to self-educate and self-clarify, through themselves and through sharing with others " (Jacob, 2014 cited by Torres L., and Carrião, 2017, p. 45).

We will consider lifelong learning as "all learning activities, with a purpose, undertaken continuously and aimed at improving knowledge, skills and competences, and its main objectives are the promotion of citizenship and the promotion of employability. Lifelong learning is understood as a European political priority, expressing the concern to achieve dynamic economic growth, while strengthening social cohesion "(Pires, 2002, p. 54).

This definition contains all the fundamental points of LLL:

- ✓ That all processes are learning (formal, informal and non-formal).
- ✓ That all forms of learning count.

✓ That learning is continuous, has no beginning or end.

✓ That your main goals are personal development for better integration in the community and to obtain skills to be a better worker and thereby promote the economic and technological development of a country/region.

✓ That education promotes knowledge and thereby, social cohesion and organization.

✓ That education/training should be a national and European priority.

The development of lifelong learning in Portugal is relatively recent, and it is above all with the 2000 Memorandum on Lifelong Learning, in line with the conclusions of the Lisbon European Council, that this topic takes on greater importance.

LLL is today a concept based and rooted both in people, in States and organizations and based on the idea that training and teaching do not end in the school or college benches, but that accompanies the person's life until its completion.

LLL is closely associated with the theory of human capital, which argues that investment in education and skills training is as significant for economic growth as investment in machinery and equipment. This theory, as we will see, will have consequences for LLL and adult and senior education. LLL should not only have professional or career goals, but mainly personal and social enhancement goals.

The perspective of lifelong learning is strongly influenced by the human capital theory, already mentioned, which assumes that investment in education/training directly translates into economic development—lifelong learning based on learning aimed at employment, economic development and competitiveness.

In this context, a minimal view of learning emerges, only focused on the labour market and professional life. Today education is not only fundamental in its initial phase (primary and secondary schooling) but must accompany the individual throughout his life.

Mentioning Cavaco, 2012, the speech that fits the LLL perspective focuses on individual responsibility. Learning is understood as a right and a duty that individuals must assume to avoid situations of social and professional exclusion. The theory referring to this perspective expressed by the European Commission was quickly echoed in organizations like Unesco.

UNESCO used the accountability of individual accountability, defending that "individuals must assume and be responsible for their lives" (UNESCO, 1997b, p. 137, quoted by Cavaco, 2012). It is understood that each individual must be responsible for their success and failure, a logic that leads to the worsening of social inequalities, placing some social and age groups in an unfavourable situation, especially the elderly, because they rarely have the means to access and manage information and do not internalize, for various reasons, the need for "self-management".

Requiring people to be responsible for the growth and evolution of their knowledge is, in the case of the elderly as in other more vulnerable publics. This instance puts them at a disadvantage and generates unequal opportunities.

This perspective generates inequalities and penalizes adults and the elderly who did not have access to adequate basic training, as such, the idea of promoting a new opportunity for those whose education "was marked by failure, and the idea of promoting exercise for people in more incredible difficulty did not find its way "(Dubar, 1996, p. 19, quoted by Cavaco, 2012).

In this way and despite its rhetoric of reaching all ages, LLL, whether for bureaucratic or ideological reasons, actually focuses all its attention and intention on the active population and mostly between 20 and 60 years old. Even at European level, education for seniors continues to be devalued, in the official documents of the European Commission, namely in the White Paper on Education and Training (European Commission, 1995) and in the Memorandum of Lifelong Learning (European Commission, 2000) only young people and active adults are mentioned as addressees of these policies. Older people are not mentioned in these documents that guide education and training policies in the European Union. And if in the written discourse there arises the "importance of promoting the equal opportunity of access for people of all ages, to diverse and rich learning experiences" (Eurostat, 2011, p. 67), data collection and treatment are limited to people between 25 and 64 years old.

UNESCO has strongly recommended for countries to get seriously involved inappropriate LLL initiatives for older adults and it is worrying about learning that only 9% of countries have identified the elderly / retirees as an essential target group for these initiatives (UIL, 2016).

Given these data and according to the bibliographic survey carried out, what leads seniors to participate in educational projects?

The willingness to learn, update and share their knowledge, remain active and participative, the search for new forms of intellectual leisure, socializing and meeting new people, fighting isolation, creating new life projects and engaging in recreational and cultural activities. Besides, the fact of being a student again can give you status and self-esteem, offering older people a renewed sense of importance and purpose, something to expect, even the strength to fight against disease and to conquer new hopes.

According to Florindo (2009, p. 67), the primary justification for returning to study is the need or desire to learn and improve your knowledge (40%), followed by the desire to maintain the activity (13%). 43% of seniors responded that after retiring, they would like to dedicate themselves to a hobby, and 75% agree with the existence of training provision for retired people. "

In the EFA courses for adults, the emphasis is on obtaining employment or schooling "As we have seen, globally, the motivations for enrolling in the EFA courses were mainly" extrinsic and oriented towards participation "(Carré, 2001), to the extent that the entry of groups in training was

mainly related to an anticipation of the benefits they could obtain after the training process (obtaining certification or qualification, obtaining a job, changing profession, autonomy in the face of the support than received, "global reorganization of their lives ... "), Delgado (2014, p. 256).

The Lifelong Learning Institute, the Institute for Lifelong Learning, made a study to find out the motivations to return to class (Lamb & Brady, 2005). In a survey of 860 adults between 55 and 96 years old who participated in a series of lifelong learning activities, eight of the ten respondents cited the pleasure obtained from learning (Lamdin & Fugate, 1997). In the Survey on Lifelong Learning Survey on Lifelong Learning, with more than 1,000 people aged 50 and over, 90% of respondents identified a desire to follow what is happening in the world, their own spiritual or personal growth, and the satisfaction of learning something new as reasons for going to study.

Another study by the University of Southern Maine (The LLI Review, 2010), the average age of the research sample is 73.4 years, consistently citing the desire to live in community as one of the main motivations for participating in research projects. Lifelong learning.

In Portugal, in surveys of students at senior universities (non-formal education), the results were identical, the primary justification for returning to study is the need or desire to learn and improve their knowledge (40%), followed by the desire to maintain activity (13%). And 43% of seniors responded that after retiring they would like to dedicate themselves to a hobby and 75% agree with the existence of training offers for retired people (Jacob, 2012, cited by Tobias, 2014).

Chapter 3.

Senior Universities

1.1 - Origin of Senior Universities

The University of the Third Age or Senior University “is the socio-educational response, which aims to regularly create and stimulate social, educational, cultural and social activities, preferably for and over 50 years. The educational activities carried out are on a non-formal basis, without certification purposes and in the context of lifelong training” (RUTIS, 2016), or according to Pinto (2003) “institutions dedicated to meeting the demand for non-formal education in various fields and looking for recreational or other activities by the senior population”.

The US (Senior Universities) in Portugal, UTA (Universités du Troisième âge) or U3A (Universities of the Third Age), in the French and Anglo-Saxon version respectively; in Spain the most frequent name is "Universidad para Mayores", and in Brazil, it is "Open University to the Third Age" (UnATI) is a model of training for seniors with great success worldwide that provides them with a wide range of cultural, recreational, scientific and learning activities. U3A are part of the concept of lifelong training or permanent training, as well as seeking principles in gerontology or educational gerontology. This concept, "has to do with the design and development of models and programs for animation, stimulation, personal enrichment, training and instruction aimed at the elderly, that is, its area of expertise in all educational activities in which the elderly participate" (Mowly and O'Connor, 1986, p. 12, by Martin, 2007).

In the 60s of the 20th century, in France and the USA, the first institutions aimed exclusively at seniors appeared, but only as a way to occupy the free time of pensioners. A particular political climate in France since 1968 encouraged formal universities to develop educational programs aimed at the community. The first US resulted in part from the French law of 1968, from the Directorate of Higher Education, which gave universities the obligation to organize lifelong education courses.

Pierre Vellas owes the idea of associating teaching and research with entertainment. The Universities of the Third Age as a specific teaching movement for seniors appeared in France in 1973, at the University of Toulouse, by the hand of this teacher and researcher (1930-2005). Vellas used research on study programs related to ageing in European and American universities, the work of international organizations and policies aimed at old age developed in more developed countries.

After reading all the available literature and visiting hospitals, accommodation and nursing homes, he realized that the opportunities offered were almost nonexistent. Thus, he understood that the university should turn its attention to the elderly, providing them with intellectual, artistic, physical and leisure activities (Vellas, 1997 in Cachioni, 2003).

For Vellas (1990), "The elderly can, on their initiative, with technical help, offer a particularly useful contribution to the development of artistic life, to the enrichment of social relationships, to the humanization of urban society, by art on the streets and, consequently, to a rupture of the process of loneliness to which they are submitted (p. 124).

In 1971, Vellas appeared in the Department of the Teaching and Research Unit of the Faculty of Social Sciences at the University of Toulouse, the first summer course aimed only at local retirees. This course did not confer academic degrees, nor did it require special qualifications, nor exams and aimed to study the medical, social and psychological problems of the elderly.

The inauguration of this new service for the elderly took place on May 15, 1973, and to some disappointment of Vellas himself, only 40 people appeared (Vellas, 1977, p. 127). Later, and with some support from the media, the idea was successful, and in the following semester, more than 100 candidates appeared to attend the courses at the U3A in Toulouse. Thus begins the first University of the Third Age, a model that is soon followed by six more French universities, which in 1974 already had more than 2,000 students together. Figures 5 and 6.



Figures 5 and 6 - Pierre Vellas in the first classes at
Toulouse University of the Third Age in 1973
Source: AIUTA

Shortly afterwards, U3A was already being created all over France and neighbouring countries, "Already at the end of the seventies (Attias-Doufut, 1979, quoted by Frutuoso, (1996, p. 72)), there are other 20 universities in France, Belgium and Switzerland, some with the same name others with different designations, such as "University of the elderly"; "University of all ages"; "University of Free Time" or "University open to the elderly". It should note that the minimum age to attend these institutions was very variable, from 18 to 65 years old, so that many of them were open to all ages.

It is in this spirit that Paul Gramet, then-Secretary of State for Continuing Education, in 1974, in Toulouse, affirmed "The University seems to be the ideal place for the recycling of the" Third Age ". It is the natural environment of encounter with youth, the natural environment of the meeting between social classes and all socio-cultural levels ".

For him, the U3A are "fundamentally public health institutions aiming at raising the levels of physical, mental and social health of the elderly, as well as making available specially adapted activity programs" (Lemieux, 1994, p. 28).

"This first project gave rise, however, perhaps more quickly than expected, to a model that also started to integrate courses, conferences and other activities of all kinds, tending to meet the enthusiastic demand that was verified by the older people "(Lemieux, 2001, p. 27).

The origins of the U3A will also seek many elements from the popular schools or universities typical of the Nordic countries and Germany already referenced and from other education projects for the elderly, table 3.

Name	Place	Year
Institute for Learning in Retirement	New York – EUA	1962
<i>Open University</i> (Universidades abertas a todos)	England	1969
<i>Inamino Gakuen</i> ²	Hyogo – Japan	1969
Universidade da Terceira Idade	Toulouse – France	1973
Escola Aberta para a Terceira Idade	São Paulo – Brazil	1977

Table 3 - Some of the first schools for seniors
Source: Luis Jacob

In 1980 there were already 52 U3A in all of France (Lemieux, Boutin, Sánchez and Riendeau, 2003, p. 2). In 1975 the movement became international, first through the French linguistic space (Switzerland, Belgium and Canada) and then all over the world, until in 1976 AIUTA (International Association of Universities of the Third Age) was created in Geneva (Switzerland), whose first president is precisely Pierres Vellas (1976-1977) and the one which since 2011 has presided over Pierre Vellas' son Francois Vellas, who is also a professor at the University of Toulouse.

From the first U3A in Toulouse to the thousands currently existing in dozens of countries, we can consider that there was an evolution of three generations or phases in the program models offered by these institutions.

The first generation, in the 60s, is mainly used for leisure time and corresponds to a model of educational services (Eldershostel in the USA and the "Senior or Leisure Clubs" in France). They are

² The first educational activities for seniors in Japan came in the late 1960s, through local authorities and Kominkans. In 1969 Inamino Gakuen was created, a university with teaching staff and its building for seniors. The courses were initially intended to last only one year, but at the request of the students, they were increased to four.

more of an artistic, social nature to occupy the elderly and facilitating social relationships (Lemieux, 1998, p. 227). This model, still according to Lemieux (2001, p. 36), although it took place in a university environment, did not offer to teach necessarily university. In other words, the training that was given was not at the university level and could even be provided by different educational agents. We can say that this first generation is the antechamber of the U3A.

The second generation, in the 1970s, aimed mainly at improving the mental well-being of the elderly through cultural activities considered to be of interest and developing their ability to intervene socially. We have entered the field of research and more formal education. In these circumstances, the older person attends conferences and debates animated by teachers or by their peers (Lemieux, 1998, p. 227; 2001, p. 36). We spoke of a type of educational activity that does not have specific university characteristics and could well be in charge of a literary association or a social club. The University Open to the Third Age of Rio de Janeiro (Brazil) is an example of a U3A that investigates and researches the theme of ageing and androgyny. The vast majority of Portuguese U3A are in these two phases.

Finally, the third generation, which dates from the 1980s, developed to approach the three characteristics of any traditional university: teaching, scientific research and service to the community in which it operates. This generation seeks to respond to an increasingly younger and more educated "elderly" population, which begins to demand courses that can be recognized. This gives rise to the idea of organizing programs leading to a diploma, although these courses can also be taken, freely, by those who do not want to be evaluated. In this phase, the aim is to create an adapted educational program, with three emphases: student participation, autonomy and integration. Students stop being mere consumers and become producers of knowledge.

The universe of U3A is already so vast from country to country and even city to city that these three phases or generations are entirely updated and present. It is up to each university to know what it wants for its students and from there to organize itself as such. It is entirely possible to have two U3A in the same region operating in a completely different way, one designed more for socializing and the other with more academic functions.

The most important fact is that "U3A is Universities" of "the Third Age instead of Universities" for "the Elderly because seniors can simultaneously play the roles of students, teachers and directors" (Jacob, 2012 mentioned by Oliveira, 2018, p. 46) The main objectives of the U3A are:

- Encourage the participation and organization of seniors, in cultural, citizenship, teaching and leisure activities.
- Disseminate history, science, traditions, solidarity, the arts, tolerance, places and other socio-cultural phenomena among seniors.

- Be a pole of information and dissemination of services, duties and rights of seniors.
- Develop interpersonal and social relationships between different generations.
- Encourage research on gerontological topics.

Or

The U3A pursue the following purposes, among others: "promoting, valuing and integrating the elderly", "contact with the local reality and social dynamics", "the occupation of free time", and "avoiding isolation and marginalization" (Veloso, 2002), or according to Giovanni Cristianini (2001), "the objectives of these programs (U3A) are not reduced to the opening of new courses, nor the mere intellectual development of students, but they intend to favour the integration and permanence of elderly people in social and social structures. Contribute to the health of the senior population through the challenge of conducting self-care and prevention, as well as:

- Contribute to the prevention of psychosociological decline;
- Contribute to scientific research on widowhood;
- Train the senior population for their social insertion and community participation;
- Contribute to a new art of living the elderly. "

It is not peaceful to use the term "University" to designate these organizations, so some have chosen to call themselves "Clubs", "Academies", "Cultural Institutes" or "Associations".

If the name varies, the "academization" process is frequent. «According to our investigation, there seems to be a logic of academicization of the U3A, visible in the activities and in the curriculum model that they develop, as well as mimicry concerning the university institution, which translates into the very designation of University of the Third Age academic rituals» (Veloso, 2003). These rituals include the reception of the freshman, the existence of a "rector", the student/teacher terminology, the wisdom sentence, the academic tunas, the covers, the school holidays and the opening and closing of the school years.

1.2 - Models

Worldwide there are two significant groups of U3A, those of the French or continental model and the English or British model. The French model, based on the University of Toulouse, associates the U3a with formal universities. In contrast, the British model developed based on non-profit associations and self-organized groups.

The proposals of the British Universities Council for Adult and Continuing Education working group on Education and Older Adults in 1982 provoked a weak response from formal universities and political parties (Glendenning, 1985).

"In 1979, adult educators from France and Great Britain issued an educational manifesto that would be the heart of the British movement in the U3A. The first U3A in England was established in

Cambridge in July 1981. Its objectives were to address the dogma of intellectual decline with age, to promote retirees to develop their academic and cultural lives, to develop an environment where intellectual interests would arise as ends in themselves, and offering opportunities for mental stimulation as broad as possible (Laslett, 1984). "Cambridge University rejected the idea of prepackaged courses for more or less passive digestion by the elderly and demanded an intellectual democracy where there would be no distinction between teachers and those taught. His manifesto emphasized that all members should participate in teaching, and those who were reluctant to facilitate learning activities would contribute otherwise, such as counselling or administration (Glendenning, 1985).

According to Júnior, 2016, p. 86, quoting Jacob (2011), "When the Vellas U3A concept crossed the English Channel in 1981, it underwent some modifications. The Universities, except Cambridge, did not give importance to the idea, since they already had their permanent education courses, not exclusive to seniors, the Open University since 1969, so it was the informal groups and the non-profit associations that fostered the U3A. It was in the long British tradition of associative, volunteering and strong community ties that the U3A had the ground to grow and multiply, thus creating the British model, already referenced. "

Taking this example, the English U3A has strayed towards a self-help learning model in which people come together in small group structures for mutual aid and the achievement of specific purposes. These informal self-help groups are usually formed by peers who meet to satisfy a common need, overcome a disability or disruption in life, and bring about social or personal change (Withnall, 1989), cited by Formosa.

This English model owes much of its success to Peter Laslett, who, with the support of one of the largest English charities, the Nuffield Foundation, developed this self-help model of the U3A, "self-help", without state or universities intervention. . In 1981, he wrote the main goals of British U3A:

- The pleasure of learning is a driving force in the work of U3As.
- U3As do not require or grant qualifications.
- By sharing their knowledge, U3A members help each other to develop their knowledge, skills and experiences.
- U3As organize and support their programs, appropriate to the activities chosen by the students.
- U3A members consider themselves to be apprentices and teachers.

In this model, the people who attend it can be both students and teachers, and it is based on the idea of self-help and does not occur within the university space. The benefits of this model are the low cost for the user, access facilitated by the fact that classes are given in public facilities close

to people (schools, libraries, clubs), by the most flexible methods, complete offer and no academic restrictions for admission, adapted from Swindell and Thompson, 1995.

Interestingly, in the late 1970s, the U3A began to emerge, unrelated to traditional universities, but fostered by local governments. Some of these U3A have broadened their scope and opened their doors to other needy audiences, such as unemployed, homemakers or disabled people, adopting the names of Universities of Free Time or Intergenerational.

The English model, more free and independent, informal, a "self-help U3A" system Swindell and Thompson, 1995, p. 3, brings teachers and students closer together, is more open to users' participation; the programs, in addition to teaching, develop social and recreational aspects and teachers exercise their activity voluntarily. "The British model is the only one to operate on a mutual aid basis. Neither teachers nor directors are paid, except in exceptional circumstances. Teachers and group leaders voluntarily offer their services and qualifications» Thompson, 1995. At the end of 2016, the U3A movement in the United Kingdom reached the milestone of 1,000 U3As, having been celebrated by a conference with speakers, including Eric Midwinter, one of the founders of the English U3A movement.

This model was exported to countries of British influence, such as Australia and New Zealand. Only in 1981 did the first U3A associated with a traditional university, in this case, Cambridge, appear in England.

For Posadas (2016), the English model is seen as bottom-up [from bottom to top, students choose what they want to study/do], in which teachers are not usually university teachers. Still, older people with specific skills in the content transmitted. At the same time, French is top-down [from top to bottom, students have to choose the program/course offered to them], as an extension of the regular university and is concerned with the participation and development of the programs, offering infrastructure.

The French model is logistically based on a formal university (teachers and resources); favours research and can create higher and postgraduate courses for seniors, which presupposes cultural requirements for access.

Since its founding in Toulouse, the U3A movement has rapidly spread around the world, and today it is an unavoidable reality in Europe, the Americas, Oceania and Asia, table 4.

Country/City	Place	Year
France	Toulouse	1973
Switzerland	Geneva	1975
Belgium	-	1975
Poland	Warsaw	1975
Canada	Quebec	1975
USA	San Diego - California	1975
Italy	Turin	1975
Spain	-	1975
Portugal	Lisbon	1978
Milan (Italy)	UTE (Lions Club)	1978
Belgium	University of the Elder (Aînés)	1978
Sweden	Uppsala	1979
China	-	1980
Milan (Italy)	ULL - Free University of Lombarda	1980
Argentina	ICU of the National University of Entre Rios	1980
Lublin (Poland)	Lublin ICU	1980
England	Cambrige (French Mod)	1981
Brazil	Center for the Study of the Elderly (NETI) at the Federal University of Santa Catarina	1982
Uruguay	Montevideo	1983
Milan (Italy)	ICU Cardinal Giovanni Colombo	1983
Montevideo (Uruguay)	Open University of Uruguay	1983

Montreal (Canada)	Institute of the University of the Third Age	1983
Australia	Melbourne	1984
Argentina	Entre Rios	1984
Netherlands	Groningen	1986
Ceara	University Without Borders, State University of Ceará	1988
Japan	-	1989
New Zealand	Auckland	1989
Milan (Italy)	UNITRE - Milan ICU	1990
Campinas (São Paulo)	PUC / CAMP	1990
Finland	-	1991
São Paulo Brazil)	UNATI / PUC / SP	1991
Passo Fundo (State of Rio Grande do Sul)	Regional Center for Studies and Activities for Seniors (CREATI) at the University of Passo Fundo	1991
Rio de janeiro Brazil)	ICU of Gama Filho University	1992
Salvador, Bahia)	UNATI of the Catholic University School of Social Work	1992
Rio de janeiro Brazil)	ICU of Integrated Faculties Hélio Alonso	1993
Sao Paulo	ICU of the University of São Paulo	1993
Feira de Santana (Bahia)	State University ICU	1993
Porto Alegre (Rio Grande do Sul)	ICU of the Federal University of Rio Grande do Sul	1995

Table 4 - The first U3A in different countries
Sources: Autor, Fortunato, Cachioni e et all

So we have two models, identical in objectives, but disparate in the organization.

We can also consider three more models, figure 7:

- North American models: Elderhostel and the Institutes for Learning in Retirement (ILRs).
- The Chinese model: In which the state assumes all expenses and organization of the project.

It has a substantial impact on students' initial and continuing literacy.

- Mixed or hybrid models, which based on the French or British model, have their characteristics.



Figure 7 - A possible illustration of the leading models of U3A and country using them
Source: Luis Jacob

Looking at the North American model a little better, we know that in the USA, there is a rich tradition of learning for older adults. As early as 1950, the National Conference on Ageing emphasized the potential of education for the elderly to help them improve employment, health and family relationships. Besides, the energy devoted to pre-retirement education during the post-war years remains exceptional, with a 1952 survey indicating that 40% of the 113 largest corporations in the U3A had some pre-retirement program in place (Manheimer, 2007).

Also in the 1950s, the Universities of Chicago and Michigan joined forces and created the first courses in preparation for U3A reform. In the 70s, the U3A created by Vellas influenced North

Americans, and programs similar to these are beginning to emerge, of which the Institute for Learning in Retirement, New School for Social Research and The Academy of Senior Professionals, (Cachioni, 1999, p. 143).

Elderhostel was created in 1975 in New Hampshire (USA) by Martin Knowlton and David Bianco, in 1980 it already operated in fifty states and in Canada it had 20,000 participants annually. In 1981 the first agency opened in Mexico and later spread around the world. In 2010 it changed its name and became Road Scholar, www.roadscholar.org, and is based in Boston, Massachusetts.

It is the world's largest non-profit organization for educational adventure travel for those over 55. «If you are over 55, we offer you the most diverse and economical selection of learning adventures in the world. Our programs will excite your imagination, sharpen your intelligence, show you new experiences and put you in touch with interesting people and exciting places. ».

It offers its members educational study visits to historic sites, monuments and museums and even short courses in more than ninety countries.

The first Institute for Learning in Retirement appeared in 1962 in New York, under the name of Institute for Retired Professionals and sponsored by the New School for Social Research. The philosophy adjacent to the ILRs is a mix of the U3A of English and French model. ILRs must always be attached to a University, share facilities and teachers, but are voluntarily run by students and are administratively and financially autonomous from the University. There are no entrance exams or diplomas.

In hybrid or mixed models, the U3A combines characteristics of the French and English models and creates a unique model, sometimes closer to the French model, sometimes to the English model. The problem is to distinguish when a model becomes "original" or if it is just a derivation of one of the first two models.

1.3 - Situation of U3A in some countries

- The South American model is very close to the French model, but it has two very distinct characteristics. First, a strong institutional link with a Formal University where the link is considered evidence, and second, a concern for the population as a whole, with various services to the community. There is a vital concern about the neediest and vulnerable sectors of the older population (Levesque 2006) - which is undoubtedly very atypical to the Francophone model whose value orientations tend to be apolitical and, at times, even elitist (Formosa 2007). The countries with the most U3A are Brazil, Uruguay and Argentina.

- The first educational activities for seniors in Japan, appeared in the late 1960s, through local authorities and Kominkans. In 1969 Inamino Gakuen was created, a university with teaching staff and its building for seniors. The courses were initially intended to last only one year, but at the request

of the students, they were increased to four. Japan is the eldest country in the world, where 25% of the population is 65 years old or more. The British model of the U3A is considered to be the best to fulfil Japan's responsibilities towards the elderly. This includes courses on improving care in Nursing Homes, courses on health and encouraging the formation and growth of U3A Friendship Clubs to give the elderly a sense of community and security ".

- The U3A in Taiwan are not linked to formal universities or self-help organizations. Instead, they were established, managed and financed by the local authorities, with the education provided by professional teachers (Huang, 2005, quoted by Formosa, 2014).

- In Thailand, following the 2006 White Paper, "Towards the elderly society: policies for elderly adults", 104 Senior Learning Centers were created in 2008. In 2019, there were 368 centres. Schools, colleges, civic groups or municipal governments invited to manage these centres (UIL, 2019).

- In South Korea, the first Senior University (English model) was created by the Association of the Elderly Peoples of Korea (KOPA) in 1981 and followed the tradition of collectivism and Confucianism. Its students have a Botongsaram culture (of the common man) in which they prefer practical activities and hobbies (such as music and dance) to academic subjects. In 2001 there were 321 local U3A groups—Soo-Koung Jun information.

- In Australia, there are more than 180 English-style U3A with more than 64,000 students. Each group is fully autonomous, managed and administered by volunteers.

- In New Zealand, there are more than 80 U3As of English model. Each is autonomous and does not receive any government subsidies or financial support. The average annual fee is 30 euros. There is no national entity. There are also some U3A that follow the French model.

- In Africa, we highlight South Africa includes about 30 U3As with some 11,000 members and Nigeria and Mozambique.

- The U3A is also popular in the Indian subcontinent, which is characterized by roughly 800 centres spread all over India.

- The first University of the Third Age in Finland was founded in Jyväskylä in 1985 as a co-operative project between the Summer University of Jyväskylä and the Departments of Health Sciences and Psychology of the University of Jyväskylä. Six months later a similar program was launched at the University of Helsinki, and nowadays the Third Age University programs—mes are running at many nine universities in Finland. Third Age University services are co-ordinated and developed by the National Advisory Board. The U3As of Finland are all connected with the universities. In some cases, the programs are arranged jointly with the local Summer Universities or with local Open Universities. Over 60 different organizations (as Adult education centres, other

Summer Universities etc.) are providing their audience with a live broadcast from Jyväskylä U3A's lectures on various topics on every Wednesday afternoon.

The U3A programs have been prevalent in Finland from the very beginning. The total number of participants in 2004 was 15 879 older people, of which 75 - 80% were women. The average age of the participants is over 65 years, with their background education varying from primary level to tertiary. The vocational profile is also very heterogeneous: there are retired teachers and factory workers as well as health professionals, office staff, and many others. One of the typical reasons for participating in the programs is, for instance, that these older people did not have a chance to study earlier in their lives, due to the lack of financial resources, war, or some other external constraint in <https://kesayo.jyu.fi>.

- In Lithuania in 1995, Medardas Čobotas, doctor and gerontologist, started the first University of the Third Age in this young independent state. In honour of the academic in 2009, the university was named Medardas Čobotas - Medardas Čobotas University for the Elderly - MCTAU. Since the launch of MCTAU, the number of seniors who wish to learn has been increasing every year, and the university now has more than 2,500 members of different nationalities in 12 colleges. In 2015, the National Association of U3As was created to establish more effective management and closer contact between all, to guarantee more advanced methods of education and solution of problems with resources. In 2019 there are 47 U3As in Lithuania. Information provided by Aldona Reksniene.

- The ICU in Malta combines Francophone and Anglophone influences for having lectures by university professors, as well as sessions of interest groups under the guidance of its members.

- In Norway, there is no coordinating organization for U3As Norway. There are approximately 80 U3As of English model and were generally established by local initiatives and are independent entities.

- In Germany, studies in the third phase of life are part of the range of courses offered by formal universities in Germany with a French model. The U3A that organize these courses and programs for the elderly are affiliated with the "Bundesarbeitsgemeinschaft Wissenschaftliche Weiterbildung für Ältere (BAG WiWA). There are no English-style universities, the exception being the Goethe University in Frankfurt, where an association called "University of the Third Age" was founded. Source: BAG-WiWA.

- Austria has developed a U3A approach different from the French or British models. Traditional universities create specific places for older, qualified students to participate in the regular academic program. Austrian U3A actually function as associations for older university students.

- Universities for the elderly have existed in Switzerland for just over forty years. The idea was to serve that group of people forgotten with regard to training. Today there are 9 U3A in Switzerland with a total of 7,805 people regularly attend the programs of senior universities in

Switzerland (which include lectures, workshops, excursions, visits to museums or historical sites), but free auditors can also participate for a fee per event. There are a U3A Swiss Federation of Senior Universities.

- In Poland, the first U3A was created on the initiative of Professor Halina Szwarc in 1975 at the Postgraduate Medical Education Center (CPGME) in Warsaw. In 2019, there were 113,000 senior students spread over 640 U3A in Poland, who may be governmental (56%) or not (44%). Non-governmental U3A work as associations formed exclusively for this type of activity (44.8%). For 10.5% of the associations, the administration of U3A is yet another part of their training. 21% of U3A work in higher education institutions and 17.5% in establishments and cultural centres and 5.5% of U3A in other organizational and legal forms. Information provided personally by Justyna Szpotan of the Stowarzyszenie Sztukater Association and the Statistical Office, Center for Education and Human Capital Statistics.

This distinction of models is more theoretical than practical, given that in essence each organization, regardless of location, creates its own U3A model: "their models/projects not only end up differing from country to country but also, within each country, from region to region, according to different variables. And this adjustment of projects to the particular conditions of the populations is, in my opinion, the key to the success of these institutions "(Pinto, 2003).

In many countries the two models work in a complementary manner, as is the case in neighbouring Spain, where there are French-style "Universidad de Mayores" an English-style "Aulas para la Tercera Edad".

Another point is that it is difficult to distinguish a real U3A from other government education projects for adults, private or associative, or informal groups. There are immense examples of educational activities for seniors that are not recognized as U3A in practice, and there are U3A that, observed in detail, do not contain characteristics of these. There are countries in which the recognition of U3A is done by national organizations. In that case, it is possible to know the development and obtain data from them, in other places where there is no federal structure it is challenging to identify U3A and distinguish them from other identical projects. Table 5 and figure 8.

Mixed	English Model	French Model	Original Model
Canada	Australia	Germany	China
Denmark	Great Britain	Argentina	EUA
Spain	India	Belgium	Japan
Portugal	Ireland	Brazil	
	New Zealand	Slovakia	
	Czech Republic	France	
	South Korea	Netherlands	
		Italy	
		Nigeria	
		Poland	
		Sweden	
		Switzerland	
		Ukraine	

Table 5 - A possible distribution of the models by countries
Source: Luis Jacob



Figure 8 - A possible illustration of the leading models of U3A and country using them
Source: Luis Jacob

Another important aspect is the financing of the U3A. In the French model, the State appears as the primary sponsor of these courses, via public funding; in the British model, students are the primary source of income and, as teachers and principals are almost always volunteers, expenses can be reduced.

Thinking in future terms, perhaps the British model fits more easily into our times, as states have tried to reduce spending on traditional universities and thus jeopardize the U3A that lives off public funding alone. One of the solutions adopted has been the payment of tuition fees, only that these are generally high and prevent free access to courses by students with less economic means.

For example, free classes for seniors at traditional universities in Australia cost 650€ per discipline/year and at the Portuguese Catholic University in the city of Porto, in the university program "More Know / Mais Saber" charged 80€ per discipline/month.

In general, the U3A are intended for people over fifty years old, do not require any special qualifications (except for some French School Units), teach courses and disciplines, giving priority to cultural and scientific dissemination. Classes are complemented with other recreational activities, such as theatre, dance and music groups, conferences, exhibitions, sports, painting, book or magazine editing, event organization and study visits.

The courses themselves can take two forms. In the French model, short periods, from one week to two months and the subjects of younger students predominate. In the British model, the individual disciplines dominate. The privileged areas of the courses are common to all models. They are Languages (native and foreign), Social and Human Sciences (History, Sociology, Psychology), Culture (music, art, etc.), Health (Nutrition, primary care), Informatics, Practical Arts (painting, drawing, crafts, etc.), Sports and Physical Activities.

Of note is the fact that the U3A worldwide, are attended mostly by women, 76% in Portugal, 70% in France, 80% in Finland, 75% in the USA or 78% in Brazil. By direct observation, we found that the majority of men who attend the U3A are in turn taken away by the wives who already attend them.

One difficulty facing the U3A, globally, is its organization at national and international level. In several countries, there is not even a national association, and in others, despite the existence of a federal structure, it is unable to mobilize U3A for everyday purposes.

A good case study is a North American model: "An example of how a well-organized extended network can bring individual benefits to small groups are the American ILRs and Elderhostel." (Thompson and Swindell, 1995). The workshop organized in a network makes it possible to exchange information and educational programs between the various Health Units, organize national and local conferences, reduce expenses, obtain support and discounts for students and edit information leaflets. This is what happens in Portugal with the network, namely with the elaboration of the joint regulation, the creation of a national website, an online student management program and personal accident insurance, especially for senior students.

In South America, there is the RUA (Red Americana de Universidades Abiertas) that was created in Argentina during the III Congress of the South American U3A in 1995 and associated the U3A of that continent.

In Brazil there is ABRUNATI (Brazilian Association of Universities Open to the Third Age) created in 2010 and with 18 UNATI. In Spain there is CAUMAS (Confederación Estatal de Asociaciones y Federaciones y Exalumnos de los majors university programs) created in 2003 and with 19 members representing 9,000 students, AEPUM (Asociación Estatal de Estudios Universitarios para Mayores), comprising 72 traditional universities which has university programs for seniors and 62,000 students and CEATE (Confederación Española de Aulas de Tercera Edad) which brings together nearly 100,000 seniors.

On a worldwide scale, the U3A meets at the International Association of Universities of the Third Age (AIUTA - L'Association Internationale des Universités du Troisième Age or International Association of Universities of the Third Age), which organizes world meetings every two years. Created in 1975 and accordance with its statutes "it groups university institutions that, in any part of the world, contribute to the improvement of the living conditions of the elderly, to training, research and service to the community". In 1976 UNESCO recognized AIUTA as one of its consultative members. Table 7.

Country	Association Name	Year of creation
France	L'Association Internationale des Universités du Troisième Age (AIUTA)	1975
Belgium	Association Francophone des Universities Tous Ages de Belgique (AFUTAB)	1979
United Kingdom	The Third Age Trust (U3A)	1980
France	Union Française des Universités de Tous Ages (UFUTA)	1981
Slovenia	Slovenska Univerza Za Tretje Zivljenjsko Obdobje (SUTZO)	1984
Australia	U3A Alliance Austrália	1984
Germany	Bundesarbeitsgemeinschaft Wissenschaftliche Weiterbildung fur Altere (BAG WIWA)	1985
China	Chinese Association of Universities of the Aged (CAUA)	1988

Ireland	University of Third Age (U3A)	1992
Czech Republic	Asociace Univerzit Třetího Věku (AU3V)	1993
Slovakia	Asociácia Univerzit Tretieho Veku na Slovensku (SUTZO)	1994
Portugal	Associação Rede de Universidades da Terceira Idade (RUTIS)	2005
Italy	Università della Terza Età (UNITRE)	2006
Poland	Ogólnopolska Federacja Stowarzyszeii Uniwersyteow Trzeciego Wieku (OFSUTW)	2007
Brazil	ABRUNATI (Associação Brasileira de Universidades Abertas à Terceira Idade)	2010
Lithuania	Nacionaline TAU Asociacija TAU	2015
Ukraine	Association of Universities of the Third Age (AUTA – CLEPSYDRA)	2016

Table 6 - World Health Associations
Source: Luis Jacob and several

1.4 - Situation in Spain, China and Brazil

We will look more deeply at the situation of the U3A in Spain, China and Brazil.

- In the case of **Spain**, the different models coexist. The interest in the training of the elderly emerged in 1978. It was promoted by the General Directorate of Community Development, under the proposal of the General Subdirectory of the Family, which signed additional agreements with cultural entities to encourage this type of institution, following the European model of universities called the third age. In this country the most dominant model is the French model, in which almost all formal universities have a program for adults, "University Programs for Adults are as a useful and favourable tool for the active ageing of a sector of the population that increases in quantity, in life expectancy and the quality of their activities. University seniors become active agents, participants and protagonists in the social, cultural and scientific development of the society in which they live "(CAUMAS, 2020). "Among the most prominent students of PUM (University Programs for Biggest), there is everything: Older and younger; mature and immature; satisfied and dissatisfied, optimistic and pessimistic, well educated and very poorly educated; blessed and atheists, illiterate and cultured, solidary and individualistic, hardworking and idle,... I repeat, there is everything. " (Martinez, 2005, p. 3)

At the same time, these specific teaching and courses for the elderly at universities have their antecedents. They have been framed in the context of lifelong learning and in the context of adult education. These are considered necessary to respond to the challenge of an ageing population and to consolidate a society open to all ages, capable of promoting inclusion, social participation and the promotion of active citizenship. "It is, therefore, a process of democratization of knowledge, as it enables education, intellectual exercise, the prevention of situations of dependency, the promotion of personal autonomy and, finally, the improvement of the quality of life (Council of Universities 2010, p. 15-16).

Most university programs for adults are under the administrative control of formal universities and students can choose subjects that allow them to obtain a minimum credit and, if students pass the intensive four-year cycle, they can enrol in the integrated program and perform the same tasks as students, with all the rights and obligations of "normal" students.

Most universities, in addition to making it possible to attend regular subjects, also create specific courses for this age group, from one semester to 3 years. Some of these programs and universities offer students some degree at the end.

When a formal higher education institution opens its doors to people who, in principle, do not meet its established prerequisites, it favours the existence of communication channels between formal, non-formal and informal education. More than 62,000 seniors are enrolled in the Universidad de Mayores Programs of 72 Formal Universities, Imsero, 2018.

Davila (2019, p. 191) indicates "Concerning the above; we must highlight the role that university classes for the elderly can and should play in spreading the new image of ageing in the 21st century, bringing the principles of active ageing not only personally, but also, using new information and communication technologies for young and old. In this sense, students should consider the task of training active ageing monitors to participate in mentality change actions, in nursing homes, daycare centres, institutes, universities, radio, television, internet blogs, newspapers, magazines, etc. "

Simultaneously, "old age classes" emerged, more like socio-cultural centres. The first 22 "Elderly Classes" were created by the Ministry of Culture in 1978, in response to the cultural and educational needs of the elderly, the need to be in a rapidly changing society and their desire to remain active, participatory and useful to society. In 1983 CEATE was created, coinciding with the creation of Spain of Autonomies, due to the need to develop projects and programs at a national level, to promote the exchange of activities and experiences between the "Third Age classes" of the different regions and representing them before public authorities. Currently, 100,000 elderly people benefit annually from the multiple and varied socio-cultural activities that take place in "senior citizens' classes".

In Spain, there is a great diversity and variety of educational programs for the elderly in terms of denomination, structure, subjects that are discussed and the value of tuition fees. We are facing a formation that adapts to its particular context, which determines that we cannot refer to a "single model", but to multiple and differentiated alternatives and typical of the traditions and peculiarities of each university (Osorio, 2009, p. 60) or association.

The most frequent programs are: "Aulas de la Tercera Edad", "Universidades de la Tercera Edad"; "Universitarios para Mayores", "Aulas para Mayores", "Aulas de la experiencia o Universidad de los Mayores", "Aulas de Extensión Universitaria para personas mayores" or "Interuniversitarios de la experiencia" (Council of Universities, 2010, p 75), figure 9.



Figure 9 - XVIII PUP Association Days (CAUMAS), September 10th to 15th, 2019, Las Palmas, Spain

For Romera (s/d), the characteristics and objectives of the PUP are:

- ✓ Promote lifelong learning and contribute to the improvement of continuing education in higher education.
- ✓ Offer a map that covers all areas of knowledge, complement the titled offer and all needs (updating, specialization, new perspectives, personal enrichment).
- ✓ Provide an academic response to the training needs and social demands of specific groups, such as the elderly, and achieve an opening of the University to society.

✓ Guarantee quality mechanisms within the general quality plans of universities and with the application of the same criteria as other diplomas (homologation criteria and also transferable quality assurance).

✓ Encourage access to additional educational offerings (skills and prior learning) and establish training itineraries based on lifelong learning and alternate training, with diplomas at the end of the itinerary (certification of attendance, diplomas) for the work presented).

✓ Promote collaboration between universities and external agents (professional and organizational specialists), also in financing.

✓ Adapt learning environments, technologies, curriculum design, teaching methodologies or assessment tools, enabling innovation in teaching in university training for the elderly and the development of acceptable practices in training for the elderly and in promoting intergenerational relationships.

✓ Adapting the learning model and adapting to the European requirements and applying ECTS credits, flexible formalization of these teachings within the University, promoting mobility and exchange at European level for senior students.

- In **China**, consideration for the welfare of the elderly has always been a concern. Wu and Ye (1997, p 349), declare that "there is a growing recognition that lifelong learning perpetuates an increase in the quality of life in the long term." China has more than 235 million Chinese people over 65. Learning opportunities are provided by notable universities for seniors, started in Shandong in June 1983. This U3A had 800 disciplines and 23,000 students spread across 11 campuses in 2019. In 1996 there were around twenty thousand universities or schools in various types across China providing own programs for the elderly, with more than 690,000 senior students (Yu, 1998), in 2019 7,800,000 seniors are attending the U3A, with another 5,600,000 distance learning participants, occupying 5.8 % of the total elderly population. In 2015, China had a total of 60,867 universities for the elderly, 59.6% in the east, 11.9% in the north, 10.3% in the southwest, 8.6% in the centre -South and 3.7% in the Northeast.

In October 2016, the State Council issued the Development Plan for the Education of the Elderly for 2016-2020, establishing guidelines, goals, tasks, meaningful projects and safeguard measures for the development of the education of the elderly in China to guarantee equal rights and try to make education accessible to the elderly of various ages, education levels, income and health conditions. Since the publication of this document, government and U3A agencies across the country have been working in this direction.

In figures 10 and 11, we can see the type of investment that the Chinese government is making in senior universities. Yichang University for the Elderly has an area of 21,000 meters tables and cost 174 million yuan (more than 22,000,000 euros), and Hubei University for Elderly covers 40 hectares and serves 16,000 students.



Figure 10 - Senior University in Yichang, China
Source: Luis Jacob picture (Yatai, 2019)



Figure 7 - Senior University in Hubei, China
Source: Luis Jacob picture (Yatai, 2019)

Shanghai University Senior Citizens School serves as an epitome of education for the elderly in a megacity. The school promotes successful learning and ageing, with more than 6,000 students in more than 200 classes. Among the students are retired workers, farmers, traders, etc; some are natives, others are emigrants, and several foreigners also participate. While many students are newly exited,

some have already reached the age of eighty or ninety. In 2016, the school received the title of "National Model University for the Elderly".

Yu (1998) indicates that these people benefit from studies by renewing their knowledge, increasing their proximity to society and improving their quality. The result is that "their spirits were exalted" and "for more than 60% of the elderly people are reemployed or find more things to do" (p. 66).

In 1996, the National People's Congress enacted the Law of the People's Republic of China on the Protection of the Rights and Interests of Older People, which stated: "Older people are entitled to continue education. The state promotes higher education and encourages society to administer U3As of vario U3A types ". In 2010, the Chinese government issued the Outline of the National Medium and Long Term Program for Education Reform and Development, also stipulating the emphasis on education in U3A.

Then, a national development plan for the education of the elderly (2016-2020) was established. In line with this plan, several provincial authorities took and implemented measures for the development of U3A, including the governments of Shandong, Guangdong and Hubei. Their U3A programs enjoy significant influence and reputation. Figure 12.

According to the plan's goal, older people who participate in educational activities in various ways must represent more than 20% of the entire elderly population by 2020. At that time, all cities above the county level must have at least one university for seniors; 50% of cities and towns must have schools for the elderly, and 30% of administrative villages and neighbourhood committees must have learning centres for the elderly. Information provided personally by Charles Liu.



Figure 12 – The autor in Tianma Vellas International U3A (China), 2019
Source: Luis Jacob

- In **Brazil**: While the U3A conquered important spaces in several universities around the world, some essential facts for the elderly population occurred in Brazil. In the late 1960s and 1970s, there were transformations in Social Security and retirement policies, with the creation of the Ministry of Social Security and Assistance.

Also, in the 1960s and 1970s, the first educational programs for the elderly were created. The Social Service of Commerce (SESC) led this work, which, later, with the internationalization of gerontology, found fertile soil in Brazilian universities. In the same period, the expression "third age" is incorporated, predominant presence in the denomination of groups, centres and national programs for elderly people.

With an emphasis on conducting studies, disseminating gerontological knowledge and training human resources, the Federal University of Santa Catarina created, in 1982, the Center for the Study of Senior Citizens (NETI). This is considered the first Brazilian program with characteristics of the University of the Third Age. However, the first initiatives aimed at promoting active ageing and teaching for seniors were in 1963, when the first Open Schools for the Third Age of Social Work in Commerce were founded in the city of São Paulo. This project was based on "(...) French experiences, aimed at the most qualified public in educational terms, as it offered programs for preparing for retirement, information on biopsychosocial aspects of ageing and cultural updating, in addition to physical activities and sociocultural complementation (...)" (Gonçalves and Neto, 2013, p. 23 cited by Passover and Gil, 2019, p. 48).

In 1990, the Pontifical Catholic University of Campinas opened a program that replicated the French model. For Silva, Maritz and Rocha, 2017, p. 3, "In 1990, the Pontifical Catholic University (PUC) of Campinas (SP), in partnership with the Social Service of Commerce (SESC), created the University of the Third Age at PUC-Campinas, based on the French model, which for Veras and Caldas (2004) was the first published on the national scene and, therefore, the milestone for consolidating new projects (Pacheco, 2006). In the 1990s, the number of UNATI in Brazilian universities increased. In turn, Alencar and Carvalho (2009, p. 439) argue that UNATI's premises in Brazil are based on "second-generation French Unatis", due to their strength in gerontological research, that is, "through continuing education programs, health education and community work ", contributing to Brazilian elderly programs using the French model centred on permanent education (Pacheco, 2006).

In 1991, the purpose of creating the University for the Third Age of the Federal University of Rio Grande do Sul was to "(...) demand from responsible researchers a greater commitment to scientific work to understand the ageing process." (Castro, 1998, cited by Irigaray, & Schneider, 2008, p. 212).

According to Gonçalves and Neto (2013), the State University of Ceará compassionate to the needs of the elderly population of the Northeast created the University Without Borders in Fortaleza in 1988. In 1991, NETI hosted the I National Forum of Coordinators of Senior Citizens' Projects of Higher Education Institutions (HEIs) and the I National Meeting of Senior Students of Brazilian HEIs. Every two years, the HEIs represented by their UNATI host both events. In 2019, the Federal University of Sergipe received the 15th edition. Figure 13.

In Brazil, in 2017, there were more than two hundred programs of this nature, present in higher education institutions. Most of them are characterized by being inserted in university extension projects, which are a set of activities that are directly linked to the transmission of knowledge to a given surrounding community. It is a very characteristic concept of formal Brazilian universities that refers to the immediate contact of the internal assembly of a particular higher education institution with its external community, in general, the society in which it is inserted.



Figure 13 - International Congress on Education for Seniors at PUC Goiás (Brazil), 2019
Source: Luis Jacob

In university extension, they focus on the following dimensions:

- Transfer of knowledge and technology; Lifelong learning and commitment and social involvement

UNATI is also configured as a permanent education modality of a non-formal nature since the primary intention is not to certify or professionalize elderly students, but rather to open the world of knowledge and the possibility of becoming learn throughout life. The university, multidisciplinary and intergenerational environment provides older people with the exchange of experiences, sociability, and the rescue of citizenship (Cachioni, 2018).

Many U3A, such as the University of the City of São Paulo (USP), State University of Rio de Janeiro (UERJ), State University of Ponta Grossa (UEPG) and the University of Caxias do Sul (UCS) offer formal qualification courses. The courses have a duration of 24 months, assuming high school or higher. There are many offers in classes such as Business Management, Tourism, Foreign Languages, Psychology, etc. However, the most common model in the Brazilian U3A is one in which the elderly do not obtain a certificate.

There is great diversity in these programs since each institution makes its own decisions about objectives, content, curriculum structure, activities and teachers. They work with their human resources and their ideology of old age and education in middle age and old age.

Projects related to the elderly have been increasing since the 1990s, and Brazilian universities have started to have a diversified educational offer, albeit with the same purposes, such as reviewing stereotypes and prejudices regarding old age, promoting self-esteem and the rescue of citizenship, encourage autonomy, independence to reach a prosperous old age.

Eltz conducted the studies, Artigas, Pinz, & Magalhaes, 2014; Nascimento, Pereira, Júnior and Da Costa, & Ramos, 2016, report that the Brazilian U3As have three essential characteristics: (i) a very high number of students (150-1,500 elderly), (ii) multidisciplinary teams and (iii) location federal and state universities. Thus, in Brazil, the activities offered by U3A are part of extension projects and programs, inserted in the curricula of undergraduate courses, Nascimento and Giannouli (2019).

Nascimento and Giannouli (2019) present this working model of UNATI. Figure 14.

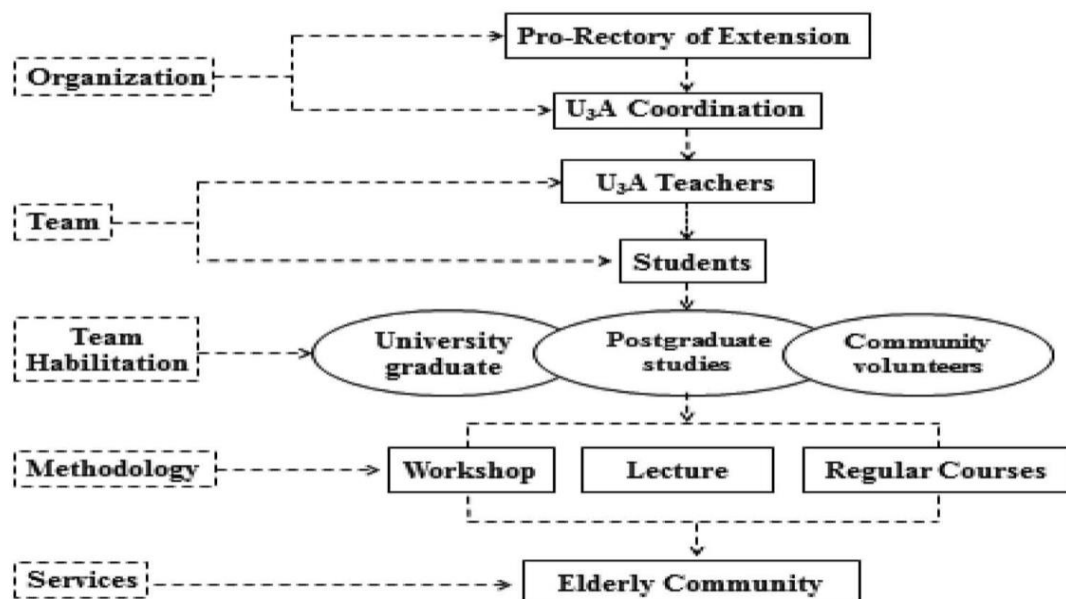


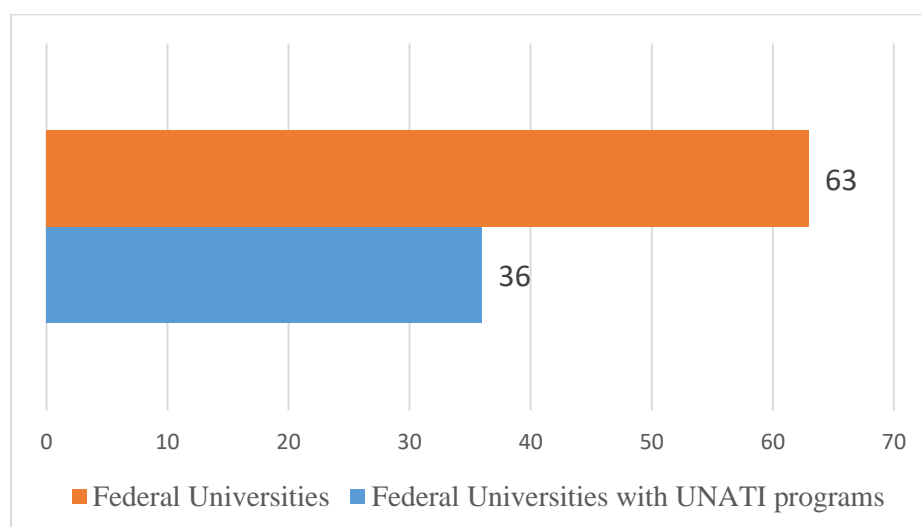
Figure 14: Political and methodological design of UNATI
Source: Nascimento e Giannouli (2019)

Although there is no single definition for UNATI, Silva's research (2017) presented important points to compose the operational report of UNATI:

- a) Perspective of permanent/continuing education;
- b) Interdisciplinary approach;
- c) Centers of activity, interaction and social integration of the elderly;
- d) Promotion of intergenerational integration;
- e) Knowledge production with, about and for the elderly (research);
- f) Training of specialized human resources;
- g) Preventive health services for the elderly;
- h) Curriculum that promotes reflection on the ageing process and its biopsychosocial implications;
- i) Inseparable practice of teaching, research and extension;
- j) Participation, citizenship, autonomy and integration: the elderly as the protagonist;
- k) Health Promotion in a comprehensive manner;
- l) Involvement of institutions beyond the University;
- m) Perspective of non-formal education; and,
- n) Actions/experiences in more flexible spaces and times."

Silva, Maritz and Rocha, 2017, p. 4.

As can be seen, over the years several UNATI have appeared in the Brazilian territory, the vast majority of French models, either by private universities, namely the PUC, State or Federal ones (It seems that, of the 63 Brazilian federal public universities, 36 have actions for permanent education for the elderly, where the 1990s were the peak of the creation of UNATI in these universities, continued in the years 2000 and 2010, Silva, Maritz and Rocha, 2017, p. 7). Graph 3.



Graph 3 - Total Federal Universities and the number of universities with permanent educational projects aimed at the elderly.
Source: Silva, Maritz and Rocha, 2017

Or "The data collected from the respondent HEIs indicate that 26 (51%) of them had a program for inserting the elderly in the university environment and 25 (49%) did not have it. Among the institutions that had the program, 22 are Universities, and 4 are University Centers, 12 are private institutions, and 14 are public, with public institutions, 11 are federal, and 3 are state institutions. Concerning the location of these institutions that have the elderly insertion program, eight are located in the south, 6 in the southeast, 3 in the central-west, 3 in the northeast and 6 in the northern region of Brazil. When the names adopted for these programs were verified, the most common, used by nine institutions, was "Open University to the Third Age" (UNATI). In this study, we observed that, in most universities, the minimum age for entering activities was 60 years. ", Eltz, G., Artigas, N., Pinz, D., Magalhães, C. (2014, p. 86).

Law nº 10.741 / 2003 (Statute of the Elderly) establishes in article 25 that the public power must support the creation of UNATI, meanwhile revoked by Law nº 13.535, of December 15, 2017.

For Torres L. (2018, p. 28) "Unatis are non-formal (free) courses, with face-to-face classes once or twice a week, in which, at first, in compliance with the socialization of the elderly, we opted for cultural activities with dance, music, theatre, dietary guidelines, physical therapy, literacy, and little by little the inclusion of theoretical subjects, mainly in the area of the humanities. " and they should avoid sticking to "BBB, Baile, Bolo e Bingo" (Possible translation: Prom, Cake and Bingo) and provide other types of more intellectually and culturally stimulating activities.

It is possible to refer to UNATI from UERJ (State University of Rio de Janeiro) as an essential milestone in the creation of Brazilian UNATIs in public universities in the 1980s. , such as UnATI at Universidade São Paulo, currently USP 60+, which offers activities to the elderly in campuses, São Paulo, Bauru, Lorena, Piracicaba, São Carlos, Pirassununga, Ribeirão Preto, Santos.

The USP Leste campus stands out in São Paulo | School of Arts, Sciences and Humanities (EACH). The USP | EACH60 + program was created by professors of the unit's bachelor's degree in gerontology, in 2016. Undergraduate students, mainly in the gerontology course, actively participate in the construction of activities together with the professors responsible for the workshops, as well as carry out undergraduate research and course completion work. The coexistence and exchange of knowledge between the different generations are perceived as extremely important for the personal and professional development of those involved in the program, as verified by Cachioni and Aguiar (2008).

The assumptions that guide this program are as follows:

1. The concept of permanent education provides that education and learning are continuous and cumulative and not a specific set of institutional events;

2. Education for mature and elderly adults should aim, at least, to increase knowledge and knowledge; enhance the practical experience, know-how, learn and keep learning and enable continuous growth, social relationships and social participation.

3. It must be based on the recognition of the heterogeneity of this age group, which has excellent formative and cultural diversity;

4. Education for the elderly needs a change in the social attitude of the clientele itself;

5. It must be done with, for and by the elderly, enhancing their participation.

6. The organization of this program guided by the activities of 1. normal subjects - vacancies in the undergraduate courses at EACH USP (some teachers establish complete secondary education as a prerequisite for enrollment); 2. didactic-cultural activities (workshops, permanent courses) and 3. physical-sports activities. The average number of students enrolled per semester is around 900 people. Of the School's ten times, eight offer regular activities each semester.

Still "In this research, it was observed the greater focus of the projects in the activities multidisciplinary, which see the elderly as an integral human being, their health as part of an overall process of quality of life, and centralizes their concerns in the creation of a model of care adequate to the needs of the elderly. The same affirms Cachioni (2005), who reports that, among the activities offered to the elderly, the universities of the third age stand out as permanent education programs of a university and multidisciplinary character, which has as a premise the conviction that the activity promotes health, psychological and social well-being and citizenship of the elderly. "

All UNATI have concrete objectives, intending to provide healthy and participative ageing; social and family well-being; posing new challenges to the elderly. Table 8. Still "In this research, it was observed the greater focus of the projects in the activities multidisciplinary, which see the elderly as an integral human being, their health as part of an overall process of quality of life, and centralizes their concerns in the creation of a model of care adequate to the needs of the elderly. The same affirms Cachioni (2005), who reports that, among the activities offered to the elderly, the universities of the third age stand out as permanent education programs of a university and multidisciplinary character, which has as a premise the conviction that the activity promotes health, psychological and social well-being and citizenship of the elderly. "

All UNATI have concrete objectives, intending to provide healthy and participative ageing; social and family well-being; posing new challenges to the elderly. Table 7.

Acronyms of Brazilian Universities	Programs / projects	Minimum Age Range	Year of Creation
UFSC	NETI	50 years	1983
UFSM	NIEATI	55 years	1984
UFU	AFRID	50 years	1989
UFJF	Polo de Enriquecimento Cultural para a Terceira Idade	45 years	1991
UFRGS	Núcleo de Estudos Interdisciplinares sobre o Envelhecimento	60 years	1991
UFPB	Núcleo Integrado de Estudos e Pesquisas da Terceira Idade (NIETI)	60 years	1992
UFF	CRASI	60 years	1992
UFMT	NEATI	45 years	1993
UFMG	Projeto Maioridade - Universidade Aberta para a Terceira Idade	60 years	1993
UFOP	Programa Terceira Idade	60 years	1993
UFPeI	NATI	60 years	1993
UFAM	PIFPS-U3IA	45 years	1994
UFPA	Uniterci	55 years	1994
FURG	NUTI	60 years	1994
UFSJ	Programa Universidade para a Terceira Idade	55 years	1995
UNIRIO	Grupo Renascer	55 years	1995
UFMA	UNITI	50 years	1995
UFES	UNATI/NEEAPI	60 years	1996
UFS	NUPATI	60 years	1998
UFPI	NUPEUTI - Programa Terceira Idade em Ação	55 years	1998
UNIFAL	UNATI	50 years	1999
UNIFESP	UATI	60 years	1999
UFAC	UNATI	60 years	1999
UFPE	UnATI	60 years	2002
UFSCar	Programa de Revitalização de Idosos	50 years	2005

UFT	Universidade da Maturidade – UMA	45 years	2006
UNIFAP	UMAP	60 years	2006
UFTM	Universidade Aberta à Terceira Idade	60 years	2009
UFMS	UNAPI - Programa de Promoção dos Direitos Humanos da Pessoa Idosa	60 years	2010
UFAL	UNATI	60 years	2011
UFPR	UAM	55 years	2012
UFGD	Terceira Idade na Universidade	55 years	2013
UFRR	Projeto Girassol	60 years	2013
UFCSPA	Programa de Exercício, Saúde e Cidadania para idosos	60 years	2015
UNIVASF	UNATI	60 years	2015
UFRB	Programa Universidade Aberta da Terceira Idade	60 years	2015

Table 7 - Programs for the Elderly in Brazilian Federal Public Universities
Source: Luis Jacob and others

1.5 - Senior Universities in Portugal

In Portugal, the vast majority of U3A are of the English model. Similar to the French model, since 2009, some projects have appeared, such as the University Studies Program for Seniors at the Faculty of Arts of the University of Porto. The 60+ program of the Polytechnic Institute of Leiria or the Popular University Tulio Espanca of the University of Évora.

The existing U3A in Portugal, share few objectives with the Social Centers or Day Centers, noting, however, that the population for which they dedicate has different characteristics. In the first, the community is physically and psychologically autonomous, showing some weakness in the knowledge of new technologies, which leads them to attend these courses persistently. In the second, the population, as a rule, suffers from physical or mental difficulties and are mostly centres where family members leave their loved ones during the day, either to work or to rest for a while and be able to have some time for them. In the U3A, courses are taught by specialists in different areas (teachers or students). At the same time, in the centres, we find physiotherapists, nurses, psychologists, among other specialists, to assist the elderly population. However, there are common aspects between U3A and Social Centers: creating interpersonal relationships and socialization among peers, combating isolation and cognitive degeneration and, in some way, providing a better QOL, (Ribeiro, 2015, p. 8).

The first U3A arrived in Portugal in 1978 with the creation of the International University of the Third Age of Lisbon (UITI), located in Chiado in Lisbon and created by Engº Herberto Miranda

and his wife, Celeste Miranda. His visit to Paris, where he met Pierre Vellas, was essential to the genesis of the project. In the words of Miranda himself, "in the face of such a movement and observing my neighbourhood, I could not keep quiet" (1998, p. 6, cit. By Veloso, 2007, p. 276). The first highlight of this U3A was the holding of the 1st International Seminar on the objectives of the ITU held in 1978, in which Vellas himself was present.

The International University of the Third Age of Lisbon intended to distance itself from the objectives of an existentialist nature (social and economic support) to the elderly with special needs, hitherto evident in Portuguese society. In this regard, and to paraphrase Miranda (1988), this institution "[...] is; therefore, a university of cultural valorization and knowledge coordinator - and not a centre of social assistance" (Miranda, 1988, cited by Veloso 2007, p.12) and even published three editions of the magazine "Gerontologia".

This was followed in 1979 by the Popular University of Porto, the University of Lisbon of the Third Age (ULTI), created by Dr Laura Ferreira, and the Lisbon Academy of Culture and Cooperation (founded by the União das Misericórdias Portuguesas), both in 1987. Although they appeared in the 70s, the number of U3A in our country remained for a long time limited to Lisbon, Algarve and Porto. According to Noronha, (2000, p. 9) in 1993, the number of U3A in Portugal would be seven (3 in Lisbon, Braga, Porto, Faro, and Viana do Castelo). However, our research found 9 for that same time, with the proviso that we are not sure if the Center for Conviviality of Former Students of the Commercial Industrial School of Braga was a Senior University. Table 8.

Name of University / Founders	Date
1. Universidade Internacional para a Terceira Idade – Lisbon Founded by Herberto Miranda	1978
2. Universidade da Terceira Idade de Lisbon Founded by Laura Ferreira	1985
3. Centro de Convívio dos Antigos Alunos da Escola Industrial Comercial de Braga (It was a U3A?)	1985
4. Academia de Cultura e Cooperação – Lisbon Founded by the Union of Portuguese Mercies	1987
5. Universidade do Autodidata e da Terceira Idade do Porto Founded by Maria Teresa Mota and Eduardo Camacho	1991
6. Universidade da Terceira Idade de Sintra	1991
7. U3A de Portimão ~Instituto de Cultura de Portimão	1991

8. Universidade do Algarve para a Terceira Idade – Faro Founded by Geleate Canau	1993
9. Universidade Minhot do Autodidacta e Terceira Idade, em Viana do Castelo – No longer exists	1993
UNAGUI – Guimarães	1994
Universidade Sénior de Oeiras - Antiga Academia Cultural para a Terceira Idade. Founded by D. Maria Clementina Vaz Soares Batista Maia	1994
Universidade do Algarve para a Terceira Idade - Albufeira	1995
U3A de Santa Maria da Feira - Antiga Academia de Cultura e Cooperação	1996
Instituto Cultural D. António Ferreira Gomes - Porto	1997
Universidade Sénior de Lamego	1997
Universidade Sénior de Espinho	1997
Universidade da Terceira Idade de Abrantes	1998
Academia Sénior de Gaia	1999
Universidade Douro Cultura da Foz – Antiga Douro Sénior – Porto	1999
Universidade Sénior da Associação Cultural Sénior de Algés - First name: Universidade Sénior Inter-geracional de Algés	2000
Universidade Sénior de Ovar	2000
Universidade Sénior de Covilhã	2000
Universidade Sénior de Almeirim	2001

Table 8 - The first U3A in Portugal,
highlighting the nine created before 1993
Source: Luis Jacob

In 1999 there were already 33 (5 in the Algarve, 9 in Lisbon, 5 in the centre-south, 5 in Porto and 9 in the North) with 7,900 students, Noronha, 2000, p. 9. Only at the beginning of the year 2000 and after 1999 was the International Year of the Elderly did the U3A explode until they reached 307 in 2019, moving close to 45,000 students. This increase is due, on the one hand, to the awareness by the State and society of the role of the elderly, to the ageing of the population, to greater exposure in the U3A media and the existence of an organized network.

On November 27, 1998, FEDUATI (Portuguese Federation of Universities, Academies and Associations for the Elderly) created, which initially included eight U3A. However, for several reasons, namely the unavailability of U3A leaders to accept this role more, difficulties in moving

them and inability to create synergies, the Federation ended up dissipating in time, never exceeding 15 members.

In January 2001, the Senior University of Almeirim (USAL) was created, which was, together with the U3A of Abrantes (founded in 1998), of the first senior universities to be made in the interior of the country, and in the case of Almeirim, the first in a semi-rural.

On November 24, 2005, the President of the Republic Jorge Sampaio chose the U3A to end his days dedicated to "Ageing and autonomy". This ceremony took place at Fundação Cidade de Lisboa and was preceded by a visit to Seniors Academy of Lisbon. In his speech, Jorge Sampaio praised the role of this project in "activating the hope of the elderly", which is not limited to "providing an entertainment space" or occupying time, but contributes to "the knowledge of society and its problems ". This event marks the real beginning of the "explosion" in the number and dynamism of U3A in Portugal. On November 23, 2005, the public deed of incorporation of RUTIS was made, which initially had 30 members.

A significant issue in the lives of the U3A was the 2012 agreement between the network and the Rotary clubs that had the U3A. Rotary clubs were formed on February 23, 1905, by Mr Paul Percy Harris, a lawyer. He wanted to reproduce in a professional group the same spirit of friendship that characterized the small towns of his youth. The name "Rotary" came about due to the initial system of rotation of meetings, which alternate between offices of the group members. The first Rotary U3A appeared in Portugal in 1999, and all follow the Charter of Principles of Rotary Senior Universities.

This agreement made to enhance the creation and dynamization of the RUTIS and Rotary Clubs U3A. The agreement was signed with the district 1970 (north) at the XXIX Conference that took place in Viseu on 18 and 19 May 2012, having signed Governor António Goes Madeira and published in the newspaper "Rotary em Acção de Maio", p. 5-7. Later, the agreement with the district 1960 (south) was signed at the 66th Conference in Tróia on 25 and 26 May 2012, signed by Governor José Matias Charneca Coelho and published in the Governor of May's Monthly Letter, nº 11, 2021, p . 58.

The U3A Rotary meets annually at a national meeting; the XV was in São João da Madeira in 2019. This year the Rotary clubs had 29 senior universities (there is no confirmation that all are functioning), of which 12 belong to the network.

One of the great desires of the U3A in Portugal was its regulation which, after years of effort and work, was achieved in 2016 with the publication in the Diário da Republica nº 1st series, Nº 229 of November 29 2016, p. 4232, of the Council of Ministers Resolution No. 76/2016, which in its text states that "With the growing number of senior universities and their regulars, it is urgent to make official recognition of the importance of these entities in increasing the quality of life of the elderly and promoting active and healthy ageing. ".

This document establishes RUTIS as a representative entity of the U3A, "4 - Determine that the Association Network of Universities of the Third Age is the framing entity of senior universities and a partner for the development of active ageing policies and the social economy." (Resolution of the Council of Ministers (RCM), n°76/2016).

The publication of this text was a milestone in the movement of senior universities that allowed the U3A to "officialize", while still maintaining the informality of the organization. For the collection we did, but needing confirmation, Portugal is the only country that has a specific legal document for the U3A.

Another important aspect for U3A was the publication of their data in the Annual Education Report made by the CNE, since 2018.

Within the scope of the network is included the General Council of Senior Universities, where all U3A members of RUTIS are and which is governed by the following terms:

Article 36 of the RUTIS Statutes:

"1 - General Council

a) RUTIS organizes the General Council where all the national U3A that are members of RUTIS are present.

b) The General Council elects a General Council Bureau, consisting of five members, one representative from RUTIS and four representatives from four U3A.

c) The Board of the General Council has a two-year term of office and is responsible for directing the proceedings and signing the minutes of the conclusions of the General Council's Grand Meeting.

d) It is incumbent upon the General Council to organize, regulate, establish and monitor the operating standards of the U3A in Portugal.

e) The General Council must meet at least once a year.

f) The General Council is convened through RUTIS or at the request of 25% of its members."

One of the essential missions of the General Council is the approval of the Regulation of Senior Universities, the last update of which was on October 16, 2020. This regulation allows to standardize criteria among U3A at a national level and to establish a standard and general rules of operation.

We highlight the most critical points of this regulation:

"Article 1

U3A

1 - Senior Universities are "socio-educational responses that aim to regularly create and streamline activities in the social, cultural, knowledge, knowledge and social areas, from the age of 50, pursued by public or private, non-profit entities", adopted from Council of Ministers Resolution No. 76/16 of November 29 2016 (RCM), point 1.

2 - The adopted acronym is the U3A.

3 - The legislation applied to the U3A is the RCM.

4 - The national day of the U3A is November 29, date of publication of RCM n° 76/16.

Article 3

U3A ends

1 - The purposes of the U3A are:

- a) Promote the improvement of the quality of life of seniors.
- b) "Create opportunities that provide active and healthy ageing;
- c) To offer regular social, knowledge, knowledge, sports, cultural, leisure and scientific activities;
- d) Encourage lifelong learning and training and encourage the exchange of knowledge;
- e) Promote social inclusion, civic participation and cooperation;
- f) Prevent isolation, developing social involvement ". SmPC, point 2.

2 - U3A activities are:

- a) Social, cultural, teaching, learning and training activities, social and personal development, socializing, social solidarity and leisure, preferably for and over 50 years of age.
- b) Senior citizens' participation
- c) Education for citizenship, for development, for health, for tolerance, for volunteering and lifelong learning and training.
- d) Collaborate in academic and scientific research in the field of gerontology and andragogy.
- e) Disclosure of services to seniors.
- f) Encourage volunteering among and for seniors.
- g) Promote:
 - I. Theoretical and practical initiatives from different areas of knowledge and knowledge;
 - II. Multidisciplinary seminars and courses;
 - III. Cultural tours and trips;
 - IV. Recreational and artistic groups;
 - V. Disclosure and information of services for seniors;
 - VI. Socio-cultural activities following the interests of users. ", RCM, point 3.

Article 4

Promoters

1 - The following entities may promote the U3A:

- a) Associations, Foundations, Cooperatives, Non-Governmental Organizations Clubs or other non-profit entities, duly constituted for this purpose.
 - b) Associations, Foundations, Cooperatives, Non-Governmental Organizations Clubs or other non-profit entities, already included.
 - c) Public institutions, such as Municipal Councils, Parish Councils or Educational Institutions.
- 2 - The U3A can be autonomous entities or be attached to another association.
- 3 - The U3A must comply with the legislation in force and their statutes, namely concerning the functioning of the governing bodies.

Article 7

Social activities

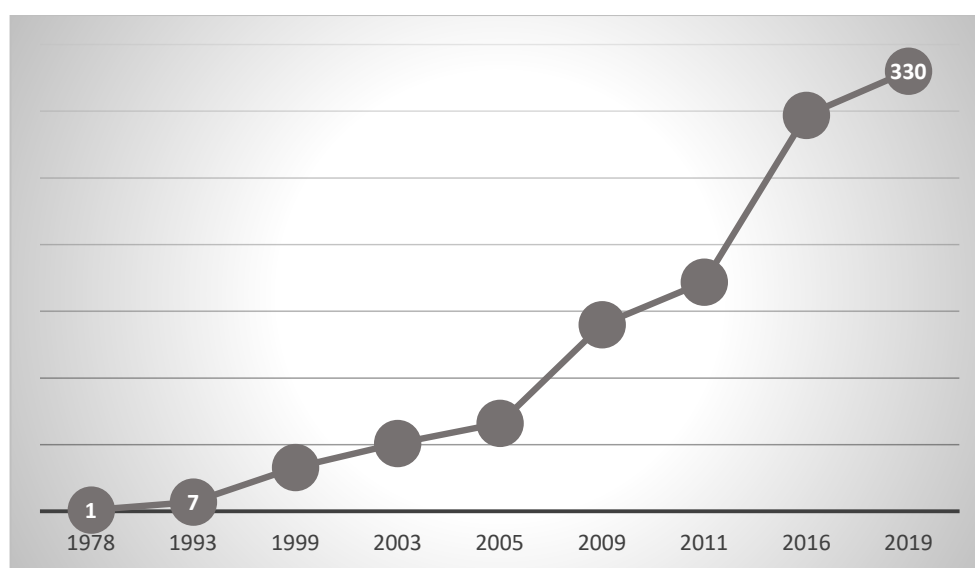
1 - U3A should promote actions aimed at socializing, social support, health prevention and promotion, and solidarity.

Article 8

Educational activities

- 1 - The educational component is carried out on a non-formal basis, without certification purposes, in the context of lifelong learning.
- 2 - The U3A is autonomous in the construction of their syllabus.
- 3 - The syllabus content should favour the dissemination of cultural heritage as well as encourage the use of new technologies by seniors.
- 4 - The U3A can create a Pedagogical Council, which may include elements of management, teachers and students, to organize the pedagogical component of the U3A."

As already indicated, the number of U3A has always been growing, with its highest point of new U3A between 2011 and 2016. Graph 4 and Table 9.



Graph 4 - Evolution of the number of U3A
Source: from 1978 to 1999, Noronha. After 2000, RUTIS.

NUT II	1990	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
		2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018
Nort	18	23	25	28	32	34	36	40	52	74	85	90
Centre	5	26	32	34	42	48	54	60	66	72	76	81
Lisbon	9	28	29	30	32	35	39	45	54	58	62	65
Alentejo	-	14	16	18	21	23	27	35	38	42	46	49
Algarve	5	7	7	7	7	7	8	8	8	9	9	9
Madeira	-	2	2	2	2	2	3	3	4	5	6	7
Azores	-	2	2	2	2	2	2	3	4	5	5	6
Total	33	102	113	121	138	151	169	194	226	265	289	307

Table 9 - Evolution of the number of U3A by NUTS
Source: RUTIS

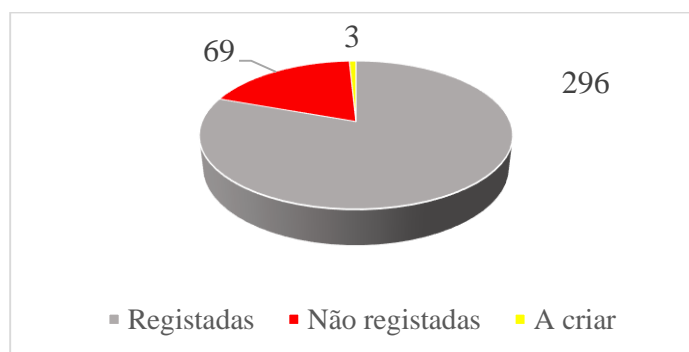
As for the location at the beginning, «... we found out about the U3A in Portugal that this is a mainly urban phenomenon, with greater geographical implantation on the coast of the country» and «they are located in districts that are not even the most aged» (Veloso, 2002). Still, currently, the U3A is already present throughout the national territory, even in the interior and in small towns. Of note is the first U3A created by Portuguese in South Africa (member 128 of RUTIS), table 10.

At the territorial level, we identified U3A in 251 of the 308 municipalities in the country, which means that 18.5% (57) of these do not have the U3A in their area of operation. The counties with the most U3A are Lisbon (28), Porto (11), Gaia (10), Sintra (8), Oeiras (7) and Leiria, Chamusca and Alcobaça with five each. The largest number of unregistered U3A is in Lisbon (12).

Districts	2012	2019
Santarém, Coimbra, Leiria e Castelo Branco	39	71
Lisbon	32	47
Beja, Évora, Setúbal e Portalegre	26	42
Aveiro, Viseu e Guarda	25	42
Porto	17	41
Viana do Castelo, Braga, Vila Real e Bragança	16	38
Faro, Ilhas e Estrangeiro	14	26
Total	169	307

Table 10 - Location of U3A, by district and year
Source: RUTIS, 2012 e 2019

The most current listing (July 2019), considers 365 U3A existing in Portugal, graph 19 and table 48, of which 296 are registered in the official list of Portuguese U3A promoted by RUTIS and CASES (Social economy cooperative), graph 5 and table 11.



Graph 5 - Number of registered and unregistered U3A
Source: Luis Jacob

U3A	Total of	U3A	U3A not	U3A a
	U3A	registered	registered	create
Number	368	296	69	3
%	100%	80.4	18.8	0.8

Table 11 - Number of U3A in Portugal
Source: Luis Jacob

Regarding the origin of the U3A, we can see that 1/4 of the U3A were created by the state, in this case by the City Councils and Parish Councils, 24.8%. In the 2012 network survey at 84 U3A, the percentage of public U3A was less than 18%. These data are in agreement with those obtained in the official list of the U3A of December 2019, which indicates that municipalities promote 33% of U3A. The slight discrepancy in values is due to the fact that in recent years the number of public U3A has grown significantly, Table. The probable reason is that the most recent U3A are created in places where civil society is less dynamic and where the state has a more decisive role. Table 12.

	2001 a 2009	2010-2015	2016-2019
Associative	96 – 80%	72 – 61.5%	43 – 55%
Public	23 – 20%	45 – 38.5%	35 – 45%
Municipality	15	27	15
Joints	8	17	15
Others	0	1	5
Total (314)	119	117	78

Table 12 - Evolution of the number of public and associative U3A
Source: Luis Jacob

We have 5,697 students from 31 U3A, which gives an average of 184 students per the U3A. We applied this measure to the remaining 38 U3A and obtained the result of 6,992 students. Adding the students of the U3A of the network and these we have a total of 61,974 senior students in Portugal. The vast majority of students are women (in 2002 there were less than 9,000 students), the largest being from Almada, Seixal, Barreiro, Gaia, Amadora, Loures, some of which have 2,000 students.

We can characterize U3A students as most women (76%), aged between 60 and 70 years old, retired or domestic (80%) and with qualifications from the 4th grade to the PhD (RUTIS, 2017). Table 13 and 14.

	2002/2003	2007/2008	2008/2009	2010/2011	2014/2015	2016/2017	2017/2018
Total	4.980	17.481	21.200	29.250	36.450	43.996	45.177
Men	21%	22%	23%	24%	29%	33%	35%
Women	79%	78%	77%	76%	71%	67%	65%

Table 13 – Evolution of the number of students by number and gender.
Source: RUTIS

Students	Total of students	U3A registered	U3A not registered	U3A not registered estimate
Number	61.974	49.285	5.697	6.992
Average	168	166	184	184
%	100%	79.5%	9,2%	11.3%

Table 14 - Total students in the U3A
Source: Luis Jacob, 2020

We have a total of 7,544 teachers in the U3A. Table 15.

Teachers	Total of teachers	U3A registered	U3A not registered	U3A not registered estimate
Number	7.544	6.040	676	828
Average	21	20	22	22
%	100%	80%	9%	11%

Table 15 - Total of teachers in the U3A
Source: Luis Jacob

The U3A use in our country preferentially the name of Universities (70%, 3% use University of the Third Age and 67% Senior University). In third place comes the term Academia (15%). The Academies of Culture and Cooperation is usually linked to the Santas Casas da Misericórdia. Note

the disuse of the phrase University of the Third Age by replacing the name Senior University. In 2002, the term ICU represented 45% of U3A, today it is 3%. Table 16.

	2002a	2005b	2008c	2011d	2012e	2019f
Senior University	24	26	47	66	73	67
Senior Academy	12	17	14	13	14	15
University Senior Citizens	45	32	16	6	8	3
Senior Institute	9	8	5	2	3	1
Other denominations	10	17	18	13	2	14

Table 16 - U3A designations over the years, in %
Source: RUTIS para 51a, 66b, 10c, 172d, 189e e 314f U3A

The "denomination" University of the Third Age "was due to the analogy with the beginning of the history of Universities, in medieval times, in which classes were conferences, sought by interested individuals" (Jacob, 2007, p. 10, quoted by Machado, 2010, p. 16). In Portugal, only the University of the Third Age of Abrantes (Ordinance No. 990/2000 of 14 October) and the International University for the Third Age (Ordinance No. 923/84 of 17 December) are authorized by the Ministry of Education to use that name, «... the use of the term "university" in the case of U3A, a little metaphorically in my view, was already the subject of a particular reading/attention, if not a concern, in the early eighties when, by legislation dated 1982, the Ministry of Education (states that) allows the use of the name "University" as long as the U3A undertakes not to award any certificates or academic degree of the courses taught »(Pinto, 2003).

This situation was however altered by Law 62/2007 of 10 September, which, in point 3 of number 10, restricts the use of this name only to officially recognized higher education establishments.

In Portugal, nearly 30% of the U3A were created by senior users themselves, which makes these organizations even more commendable, «... that means that, in our country, it was not the State, contrary to what will have happened in other countries. countries, which took the initiative to call themselves the "education" of seniors, instigating, for example, the creation of university programs for this population in traditional public universities " (Pinto, 2003).

Over the years the autonomous *U3A*, that is, those that are only dedicated to *U3A*, have lost ground concerning those integrated with an association, namely autarchies (of the 316 existing, 35 belong to a city councillor parish council). The fact that they are integrated into a structure does not mean, in many cases, that seniors do not actively participate in the management and organization of the Health Unit. Our *U3A* all work outside the school system, remaining true to the basic principles of informal learning. Table 15.

	2002a	2005b	2008c	2011d	2012e	2019f
They are associated with another institution	70 %	75%	80%	90%	93%	95%
They are autonomous	30 %	25%	20%	10%	7%	5%

Table 15 - *U3A* membership
Source: RUTIS para 51a, 66b, 102c,172d, 189e e f

Most *U3A* work with volunteer teachers, however, there are some that pay teachers, for all or only for certain subjects. Tables 16 and 17.

	2008	2016
Volunteers	80 %	85%
Remunerated	20 %	15%

Table 16 – Volunteer teachers, in %
Source: RUTIS, 2008, 2016

	2008
Universities with volunteers only	66 %
Universities with remuneration only	10 %
Universities with both types	24 %

Table 17 - Universities / Teachers volunteers list
Source: RUTIS, 2008

In the *U3A* "most of the disciplines we encounter are common to all universities, the number of each subject varying according to the levels of depth and the types of painting materials and decorative arts", (Veloso, 2002). In addition to the classes, they develop several parallel activities,

have regular magazines and publications and gradually increase their presence in the virtual space of the Portuguese U3A. It should be noted that at this moment, the discipline with most students is the sport, followed by the arts. There are more than 3,300 subjects in the network's U3A. Tables 18 and 19.

	2017/2018	2016/2017	2015/2016
Sport and Motricity	21.965	20.965	15.660
Art	16.845	15.885	11.575
Languages and Writings	10.856	11.360	10.085
Computing	11.582	10.755	10.410
Music and Singing	10.258	9.895	7.525
Others	8.652	7.355	4.730
Health	7.952	7.255	4.475
History	5.824	5.605	8.435
Social and Human Sciences	4.952	4.490	4.480
Dance	3.620	3.710	2.955
Citizenship	2.102	2.080	3.220
Theater	1.458	1.505	1.390
Exact Sciences	1.340	1.310	1.100
Photography	556	530	675

Table 18 - Most popular subjects
Source: RUTIS

	2002a	2011b
Menos de 10	4 %	14%
10 a 20	56%	47%
21 a 30	20%	22%
Mais de 30	20%	17%

Table 19 - Number of subjects per University, in %
Source: RUTIS for 52a and 172b

Regarding the most popular activities, most of the U3A have music and theater groups. Table 20.

	Nº	%
Music	113	67
Theater	80	47

Table 20 - With theater and music groups
Source: RUTIS, 2012

As a complement and not opposition, to the U3A came the university projects for seniors (PUS), programs of education for seniors from formal universities, French model. The first to be created was the University Studies Program for Seniors at the Faculty of Arts and Humanities of the University of Porto in 2006/2007. This movement arises from the greater awareness on the part of these academic entities on this subject, from the reduction in young students and from the senior market being able to somewhat compensate for this situation and from the fact that there is an increasing number of seniors who want a more formal and demanding model of education.

The different seven PUS that has emerged in Portugal are very heterogeneous in their objectives, methodologies, costs and duration. While the functioning of the U3A is very similar in university projects for seniors, the norm has been diversification.

For this study, we will only analyze the U3A, however according to Villar et al (2011, p. 124.) who compared, in Spain, the two models, the Classes for the Elderly similar to the Portuguese U3A and the Universities for Mayores or University Programs for Mayores (PUM) more identical to our PUS, The effects of PUS/PUM and the U3A on their participants are identical, "The gains that have been mentioned in the response (cognitive improvement, social network strengthening and self-concept reinforcement) are similar to those that have emerged in other studies specifically examining this topic" (e.g. Alfageme, 2007) In addition to this type of response, participants considered content and speakers to be the two best aspects of their university program."

1.6. RUTIS

As already mentioned, the aim of creating a representative and support association for Senior Universities arose during the III National Meeting of U3A in 2004, under the organization of the Senior University of Almeirim. At this meeting, the leaders present mentioned the need to create a network that adds to the existing U3A at the time.

The USAL was created by Luis Jacob, at the time technical director of the Parochial Center for Social Welfare of Almeirim, an entity promoting the U3A of Almeirim and coordinated by Paula

Guerra. Subsequently, on September 27, 2006, USAL will become an autonomous association, the Senior Association of Almeirim.

On May 25, 2001, USAL organized the I National Meeting of Universities of the Third Age in which 4 U3A (Abrantes, Lisbon, Lisbon Academy of Culture and Cooperation and USAL) and 200 people participate in the Church Hall of Almeirim and on March 20, 2003, organizes the II Meeting in Almeirim and Santarém and was attended by the 1st Portuguese Lady, Maria José Ritta, the President of FEDUATI, Aurora Madaleno and the President of UNATI in Rio de Janeiro (Brazil), Renato Veras and 20 U3A.

On April 21 and 22, 2004, during the III National Meeting of Senior Universities in Almeirim, the 30 U3A present decided to create a new associative structure, RUTIS (Association Network of Portuguese Universities of the Third Age). This network would link and promote the U3A. figure 15.



Figure 15 - Image of RUTIS (Phrase: The network that links U3A)

Another important decision taken was to hold future national meetings elsewhere since the first three had been in Almeirim. So it was decided that the sessions of 2005 and 2006 would be in Cascais (Casino do Estoril) and Santa Maria da Feira (Europarque), respectively. However, the formal constitution of RUTIS was suspended until fundraising to enable its operation. This support came in early 2005, through SIC Esperança.

In May 2006 the association was officially declared as a Private Institution of Social Solidarity (IPSS). On October 25, 2007, a protocol was signed with the Ministry of Labor and Social Security to promote active ageing during the 1st World Congress on Active Ageing held in Fátima.

In 2008, RUTIS registered with the National Institute of Industrial Property the collective certification mark "Universidade Sénior", and in 2009 the NIEA (Nucleus for Active Ageing Research) was created to support and promote scientific and academic research on ageing.

On October 16, 2010, the new headquarters in Almeirim were opened at Rua Conde da Taipa, which includes a library, two training rooms, a gym and technical offices. In addition to helping to create the new U3A, the network develops various activities for U3A, like festivals and meetings, a management software for U3A, a national card for students and teachers and a personal accident insurance for students, for 6€/year/person. These events always have as a reference to reach the entire national territory and allow as many seniors as possible to participate.

Average participation in RUTIS annual events:

- 1 Nacional Quiz Contest: 60 contestants and 800 spectators
- 5 Music Festivals: 200 singers and 100 spectators
- 3 Theater Festivals: 120 participants and 100 spectators
- 2 Dance Festivals: 150 dancers and 200 spectators
- 1 Festival of Art, Creativity and Senior Talent; 20 contestants and 600 spectators
- 1 Sport Festival: 300 participants and 100 spectators
- 10 Walking Football: Tournaments, 600 players and 1,200 spectators.
- 1 Books Festival: 250 participants
- 1 National Meeting: 1,500 to 2,000 people, figure 16.
- 2 Congresses: Between 150 to 400 people
- 1 Great U3A trip: 30 participants
- 1 Finaly party of the year: 500 participants
- 1 Principal Meeting for leaders, 120 leaders of US
- 1 Celebrations of National day of U3A, November, 29: 200 participants

Since 2008, the association regularly participates in European projects, namely through the former Grundtvig program, currently Erasmus +, of the European Commission.

In February 2012, the association was admitted to the Economic and Social Council and by the Resolution of the Council of Ministers No. 61/2012 was part of the National Commission for Monitoring the activities of the European Year of Active Ageing and Solidarity between Generations (AEEASEG) in Portugal.

The chain has received several awards since its creation, among which we highlight the most recent ones, the Walking Football project was one of the three finalist projects for the awards for Good practices of active and healthy ageing in 2019. European award, «Active Citizens of Europe Awards», with the project “Innovation in volunteering” awarded by Volonteurope in 2019 and national award of the Associação Direito a Aprender (Right to Learn Association) in 2018.



Figure 16 – XVIII Nacional Meeting of U3A in Fundão, 2019, (Portugal)
Source: RUTIS

1.7 – Gerontology and social education

The U3A deal with different areas of knowledge, such as psychology, animation, sociology, health, education and gerontology. Of these are the last two that most interest for us.

The U3s are directly linked to the educational sciences and social education, considering social education, and citing Bruna Andrade (2017)³, as the “systematic and grounded action, of support, mediation and transference that specifically favors the development of the subject's sociability throughout its entire life, circumstances and contexts, promoting their autonomy, integration and critical, constructive and transforming participation in the socio-cultural framework that surrounds them, relying first on their own personal resources, both from the educator and the subject and, second, mobilizing everyone the necessary socio-cultural resources of the environment or, finally, creating new alternatives.” Pérez Serrano (2010).

Continuing with Andrade, “Social Education has the purpose of forming free citizens who are aware of their rights and duties. In this sense, the main objectives of Social Education are “to facilitate social articulation and prevent marginalization and exclusion through processes of social interaction, that is, the main objective is to achieve full citizenship for all individuals”, including the elderly. Social Education is, then, “the educational action aimed at training individuals, groups and communities for conscious social integration. “Educating” for social participation implies intervening and causing changes at a personal, interpersonal level and in the different systems where the subject moves (family, school, institutions, among others), looking for changes in attitude and, gradually, changes in (sub) cultures that hinder social participation and, ultimately, development (Timóteo & Bertão, 2012, p. 15)”.

As seen, it makes perfect sense for Social Education to work with and for U3A, as well as the educational sciences that should study and deepen the pedagogy that is most appropriate for the teaching of seniors.

The other area of knowledge that is very important for U3A is gerontology, considering it as the science that studies aging in its various aspects. Within gerontology it is the part of educational gerontology that interests us most.

In the words of Ferreira (2007), “The educational response in Gerontology is formulated complementarily to the traditional social and geriatric responses. Gerontoeducators can be professionals who will be at the forefront of supporting those who have “normal” aging, with programs for maintaining health, well-being and the skills of higher systems (autonomy, project and imagination). Then we will have clinical gerontologists, more dedicated to those for whom the losses

³ <https://www.linkedin.com/pulse/educa%C3%A7%C3%A3o-social-conceito-e-abordagem-te%C3%B3rica-bruna-andrade/?originalSubdomain=pt>

associated with age and aging drag them into a poor, hopeless and suffering life. Be it those who feel they are dying, be others who share that death by living it twice: for the death of the Other and for yours. Thus, the gerontologist is not just a technician, someone who has acquired a set of skills in the gerontological context. He has to commit himself to a practical knowledge that changes him and also a philosophical one, which makes him able to understand and accompany others in their process of meaning towards death, ie, to live intensely, in constant updating and in project (even with some or some decreased dimensions)”.

Thus, we consider these two areas (education and gerontology) with the most interesting ones to study this U3A.

1.8 – Pedagogy for seniors

In our research, in which participated several experts, teachers and students the responses are very similar in what they consider to be most important for teaching classes to seniors. There are clearly two relevant factors, having knowledge (technical knowledge) and the relationship (knowing how to be / being) and of these two the relationship, affection is the most determining factor in being a good teacher at the U3A. And within affection, patience and empathy were the most mentioned words. Patience plays a significant role because we are working with an age group that is very diverse in their own ages and especially in their levels of knowledge, as well as already having some difficulties / limitations in their ability to learn.

The affection, consideration and solidarity of the teachers favor their acceptance in the group and help, significantly, in the development of work and in raising the self-esteem of the elderly; the elderly, when valued, are highly productive and creative; the most accepted people learn to self-value and manifest behaviors that express happiness, mental health and social adequacy; social relationships become more positive when the elderly come to understand the importance of their experience, fully living the tasks proper to their vital stage..

The main words spoken by this focus group that were asked about what it takes to be a good trainer for seniors can be seen in this word cloud, figure 16:

- Empathy (empatia), patience (paciente), understanding (comprensivo), motivating (motivar) and available (disponibilidade).



Figure 16 – Original word cloud
Source: Luis Jacob

Another important point is the active participation of seniors in the learning process, privileging practice, instead of just theory. We can retain that the important thing is that “The [seniors] graduates define what they want to learn” as Haro (2003, referred by Pinto, 2008) and Lirio and Morales (2011, p. 159) claim that “the older people learn through the active construction of knowledge, that is, by participating”.

Paraphrasing Nóvoa (2008) “They can invent technologies, services, programs, different machines, some at a distance, others less, but nothing replaces a good teacher. Nothing replaces common sense, the capacity for encouragement and motivation that only good teachers can awaken. Nothing substitutes for the human encounter, the importance of dialogue, the desire to learn that only good teachers can promote”.

Two other ideas that we can retain from this survey are that students do not want to be treated as children, they are adults with a great experience of life and teachers have to know how to use this in class, and in the same sense, Health Units are places of sharing and the teacher should avoid “seeing oneself” as the sole holder of knowledge.

Chapter 4

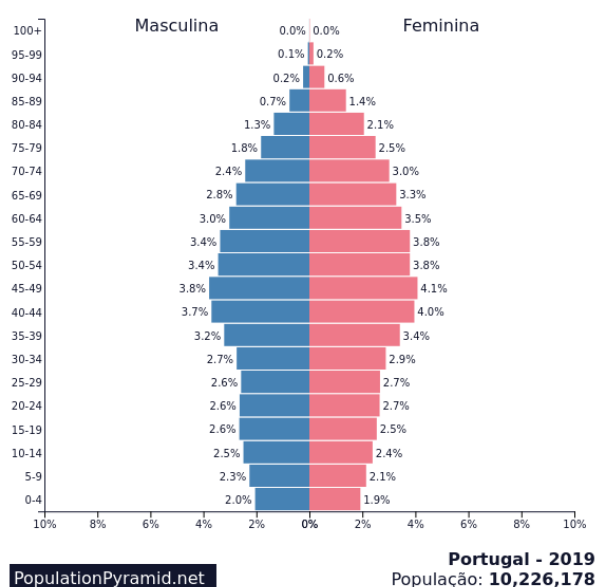
Study on Portuguese U3A

1 – The relevance of the study

This study was done during the international doctoral thesis about U3A in Portugal of the Doctoral Programme in “Education in the Knowledge Society” of University of Salamanca (Spain) made by the author between 2017 and 2020, is of particular relevance for the importance that is attributed to the ageing of the population, the emergence of the so-called active ageing, the development of lifelong learning and the need to increase digital literacy in the elderly.

1.1 - Demographic factor

Portugal has 2.244.225 elderly people (21.8% of the total population) and 2.147.675 people between 50 and 65 years old (20.9%), for a population of 10.276.617 inhabitants (data from June 14, 2019, Pordata), which in total is almost half of the Portuguese population (42.7%) over 50 years old. Portugal is no exception to the reality of demographic ageing in Western countries. In 2013, it was considered the ninth most aged country in the world, in a ranking of 201 countries, (United Nations, 2013, p. 94). Never in Portugal have there been so many people over the age of 65 as they do today. We can no longer speak of an age pyramid in Portugal, but a rectangle. Graphic 6.



Graph 6 - Portugal's age pyramid, 2019
Source: Populationpyramid.net

1.2 - Active ageing factor

Given the continuous demographic ageing of the population and the increase in the average life expectancy, this situation needs to be transformed, both for themselves and the community in general, in a moment of valorisation of the acquired knowledge, of taking advantage of the free time available and continuing to be a living and dynamic element in the family and community. This combination of factors is called the promotion of active ageing.

1.3 - Factor of lifelong learning and digital literacy

In addition to the increase in demographic ageing and the promotion of active ageing, the valuation of lifelong learning and the safeguarding of knowledge and traditions are added. We can consider that education and training are a great ally of active ageing and a more positive and inclusive old age.

Portugal has traditionally high levels of illiteracy and low participation of the active adult population in education or training programs, 10.3% in 2018 (National Education Council (CNE), 2019). The illiteracy rate in Portugal in 1960 was 46.5% (4,128,000 people without education, Pordata, 2019), by comparison in Denmark and Latvia, this rate was less than 4% in the same year (UNESCO, 1996).

In Portugal, adult training has never been highly valued and Silvestre indicates “if we consider that adult education and training has been marginalized, this age group (elderly) has been super-hyper-ultra-marginalized” (2011, p. 117).

Concerning the Portuguese population over 50 years old, three paths are presented today in Portugal, the non-formal environment (eg, senior Universities), the formal environment (adult education and training courses, etc.) and the mixed (e.g. university programs for seniors). It is for these three main reasons mentioned that we consider it necessary and current to better study the functioning and development of the Portuguese U3A.

2 - Methodological procedures

This work was structured in four chapters, in addition to an introduction with the context of the investigation, distributed as follows:

- The theoretical body on ageing, lifelong education and senior universities
- Methodological procedures: methods and materials
- Research results
- Conclusions and general considerations

We knew that the U3A is structured around three essential pillars: Promoting entities and their leaders; volunteer teachers and senior students, to which we add a fourth pillar that unites all the others: the socio-educational and cultural activities they carry out. The various national scientific studies meanwhile carried out, indicate that attending a senior university increases the quality of life of its visitors, improves their general health status, decreases feelings of depression and isolation, decreases the consumption of medicines and increases social inclusion.

However, these studies either analysed only one factor (model of organization, motivation, loneliness or quality of life for students) or were limited, either in the sample or in the geographic location of the research. There was no analysis of a global dimension to the three pillars and at the national level to this phenomenon. That would be our problem.

It remains to characterize senior universities and their stakeholders on a national scale. For the accomplishment of this study, we made a period, plus 3 months, in Goiás (Brazil) and Lapland (Finland), between 2018 and 2020. To ascertain all the objectives proposed here, it was necessary to build tools to complete this study. We chose to create four surveys (to Senior Universities, to Senior students, to Teachers and Experts).

Of this one (Q2) use the Geriatric Depression Scale - Short Form (Q15), validated for Portugal, and was split into two, Q2p in Portuguese and Q2b in Brazilian Portuguese; Two (Q2p and Q3) were subjected to statistical analysis by the Statistical Package for the Social Sciences (SPSS), version 25; The Q3 use the Volunteer Motivation Scale (VMS scale), validated for Portugal; The Q4 survey was analysed using the web QA software and the Q2b and Q1 were subjected to simple statistical work in Excel. In total, we had 2,074 responses. Figure 17.

- Q1 - Senior Universities (Who they are and how they work) - 125 replies)
- Q2 - Senior students with Q15 scale (Characterization and motivations) - 1,016 Portuguese and 90 Brazilians)
- Q3 - Teachers in the US with VMS scale (Characterization and motivations) - 575 responses

- Q4 - Pedagogy for seniors – 18 Experts, 105 teachers in the US 145 and senior students responses.

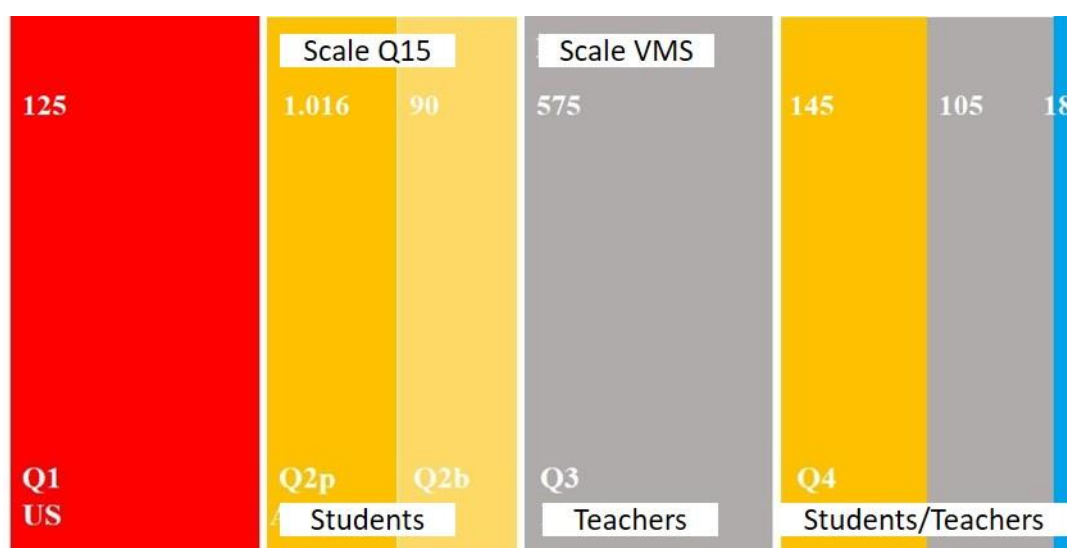


Figure 17 - Scheme of the surveys to be used by target audience
Source: Luis Jacob

We have given special emphasis and attention to the analysis of the 57 national master's and doctoral theses, which we found on the U3A and already constituted a very interesting collection. We also read 42 different articles published from 2002 to December 2019. In RCAAP⁴ it is possible to find 171 references to “Senior University”, since 2010, 113 of which refer to master's, 8 to doctorate and 25 results to “Senior Academy” since 2011.

As one of the primary objectives of the study, we were able to unravel the number of U3A in Portugal, which is 368, plus 3 being constituted to date, of which 298 are registered in the network, we found 61,974 senior students and 7,544 volunteer teachers. Worldwide, when we compare the data of the main countries that develop the U3A, we can see that Portugal has an excellent ratio of U3A / Population and Senior students / Population. Even if we exclude China due to its size and the fact that the U3A is all governmental, Portugal is the country in the world with the best U3A /inhabitant ratio, 0.345 and U3A / elderly, 1.68. Table 21.

⁴ RCAAP portal aims to collect, aggregate and index Open Access scientific contents from Portuguese institutional repositories, www.rcaap.pt

% de elderly	Countries	N° of U3A	Population	Ratio U3A /Inha.	elderly	Ratio U3A /eldery
16.8	China	61.000	14.000.000.000	0,436	235.000.000	2.60
20.9	Portugal	368	10.500.000	0,345	2.194.000	1.68
19.2	Slovenia	52	2.065.000	0,252	395.844	1.31
16.6	Poland	640	38.500.000	0,161	6.390.000	0.98
8.7	Australia	180	25.250.000	0,071	2.200.000	0.82
16.9	United Kingdom	400	65.000.000	0,062	11.000.000	0.36
22.3	Italy	323	61.000.000	0,053	13.586.000	0.24
14.3	Ireland	22	4.600.000	0,048	657.500	0.33
18.9	Czech Republic	39	10.600.000	0,037	2.000.000	0.20
15.1	Slovakia	18	5.500.000	0,033	829.700	0.22
18.7	Belgium	15	11.300.000	0,013	2.110.000	0.07
13.5	Brazil	200	210.000.000	0,010	28.370.000	0.07
19.2	Spain	44	46.335.000	0,009	8.890.000	0.05
21.7	Germany	61	81.200.000	0,008	17.609.000	0.03
19.7	France	32	66.121.000	0,005	13.000.000	0.02

/habitantes in several countries

Table 21 – Racio U3A/Inhabitants in several countries

Source: Luis Jacob and several

Regarding the proportion of senior students per inhabitants, the highlight goes to Slovenia, the United Kingdom and Portugal. Table 22.

Countries	Students	Population	Ration
			Hab/aluno
Slovenia	21.000	2.065.000	98
United Kingdom	400.000	65.000.000	163
Portugal	61.974	10.500.000	169
China	7.800.000	1.400.000.000	179
Czech Republic	42.000	10.600.000	252
Australia	100.000	25.250.000	253
Poland	113.000	38.500.000	340
Slovakia	7.400	5.500.000	743
Spain	62.000	46.335.000	747
Belgium	10.000	11.300.000	1.130
Italy	35.000	61.000.000	1.743
France	35.000	66.121.000	1.889
Brazil	60.000	210.000.000	3.500
Ireland	1.000	4.600.000	4.600
Germany	12.000	81.200.000	6.767

Table 22 - Ratio of inhabitants / senior students in some countries
Source: Autor. AIUTA, et others

During the stay in Brazil, we applied Q2b to the students of UNATI at PUC / Goiás (Pontifícia Universidade Católica de Goiás, Brazil), the main objective being to find out if there were substantial differences between the two groups of students, the Portuguese and the Brazilians. It should be noted that the differences between the samples (that of Brazil in the single U3A and Portugal in the whole country and one with 90 respondents and the other with 1,016), did not allow us to reach conclusive answers.

The differences we can see between Portuguese and Brazilian students is that there are slightly more women (85.6% to 71.9%) at UNATI / PUC; the marital status is more diversified among Brazilian students and Portuguese students attend a greater number of classes, for example, 21.7% of Portuguese students go to 5 or more classes for 0% of Brazilian students.

Regarding the application of the scale of depression in Brazil, the results are identical to the Portuguese, with the elderly in the U3A indicating lower values (2% or 4%) than the elderly population in general (15% a 45%, source dependent), table 23.

GDS Intervalar	Brazil	Portugal
Normal psychological	94%	92,1%
Mild depression	4%	7,3%
Severe depression	2%	0,6%

Table 23 - Results of the application of the GDS in Portugal and Brazil

Source: Luis Jacob

From the analysis to the responses of the three groups (technicians, teachers and students) about the best way to teach in the U3A, these are very similar in what they consider to be more important for teaching classes to seniors. There are two relevant factors, having knowledge (technical knowledge) and the relationship (knowing how to be / being), and of these two the relationship, affection is the most determinant to be a good teacher at the U3A. And within affection, patience and empathy were the most mentioned words. Patience plays a significant role because we are working with an age group that is very diverse in their ages and especially in their levels of knowledge, as well as already having some difficulties/limitations in their ability to learn.

Two other ideas that we can retain from this survey are that students do not want to be treated like children, they are adults with a great experience of life and teachers have to know how to use this in class, and in the same sense, U3A are sharing places and the teachers should avoid “seeing themselves” as the sole holder of knowledge.

3. Answers to our questions

The present work initially had three main objectives:

- 1 - To know the movement of the U3A in a structured way.
- 2 - Characterize senior students in Portugal.
- 3 - Know how the U3A influences students' lives.

Previously we elaborated our questions that after the studies have been carried out we can now confirm these assumptions.

Question 1 - Were senior universities created by civil society?

Yes. The majority (67%) of the U3A is created by the associative movement (associations, cooperatives, clubs and foundations) and the first 10 U3A were created exclusively by associations and most of them were recently created. In 2002, the number of autonomous U3A, which were not part of another organization, represented 30% of all U3A, a figure that drops to 5% in 2019. In recent years there has been an increase in the importance of public U3A, which are the main drivers of the creation of a new U3A. Between 2016 and 2019, 45% of the new U3A are public.

Question 2 - Are public senior universities different from those created by associations?

No confirmation. In the main items (average of students and teachers, monthly fees, number of professionals and centres) the indicators are similar, the different ones appear in the top direction, in the main problems felt and in the facilities used. In general, the public U3A and the associative U3A are very similar in terms of their functioning, training offer and the services they offer to students.

Question 3 - Do senior universities essentially work with volunteer teachers? And are these to their liking?

Yes. All the databases consulted and our surveys (Q3 and Q4) indicate that between 85 to 95% of teachers are volunteers. The results of our survey Q3 and Q4 indicate that teachers feel very well teaching classes in the U3A, with less than 2% feeling dissatisfied and with 50.5% having been collaborating for more than 3 years with the U3A, which is also a sign of satisfaction.

We can add to our data the values cited by Formosa (2014), "The economic value of U3As has been efficiently assessed by Swindell, who, instead of letting the voluntarism record speak for itself, calculated a real monetary figure for the work that Senior citizens donate to many ICU sectors in Australia and New Zealand. Their calculations are Aus \$ 21 million (12.9 million euros) and Aus \$ 1.9 million (1.16 million euros) for the Australia and New Zealand U3As, respectively (Swindell et al. 2010). ". Em U3A Portuguese we calculate the value of the volunteer at more than 9,300,000 euros (2,800,000€ of the volunteer leaders and 6,500,000€ of the teachers).

Question 4 - What are the students' motivations?

The main motivations of the students are in the domain of knowledge (increase knowledge, learn, travel and share experiences) and in the domain of living (socializing, meeting people and reducing isolation). "In other words, for many U3A members, it is not" learning "as such that motivated them to sign up and continue to participate, but the" pure fun "that accompanies such

activity. This is because U3A are typified by a sense of vitality and dynamism that goes beyond what is normal in a normal adult education center ” Formosa, 2014.

Question 5 - Do senior universities influence the perception of the student's health status?

Yes. 62.3% of students in Portugal and Brazil reveal that they feel better, from a health point of view, after attending the U3A. The fact that the U3A offer sports and motor skills classes (they are the subjects with the most students in 2019) and health also contributes to this perception. “All U3A students refer to the U3A s contribution to their well-being as well as the maintenance of it. Machado and Medina (2013b) in their studies refer that the permanence of seniors in these educational institutions also contributes to their physical, psychological, emotional and cognitive-mental well-being, as well as to personal fulfilment. Without forgetting that these institutions promote sociability, well-being and the personal fulfilment of those who attend them, as well as an optimized perception of themselves, their social role and ageing” (Almeida, Mendes e Castro, 2017, p. 120).

Several studies applaud U3As for providing direct health benefits to their members (Sonati et al. .2011; Swindell, 2012) mentioned by Formosa (2014, p. 49).

Question 6 - Senior universities influence the student's perception of depression?

Yes. The data from Q2p and Q2b in the application of the GDP-15 depression scale in students reveals a lower depression rate, which can go up to 7 times less, as other studies on this theme in the elderly. In general, projects similar to the U3A (carrying out socio-educational, sports, cultural, social, recreational and social activities) have similar results (Bastos et all, 2020). Bastos et (2019, p. 1), conclude that the participation of seniors in community intervention programs such as sports, educational and socio-recreational activities “showed better QOL in the psychological, social relations and environment domains than non-practitioners” in these programs and that “Longitudinal studies demonstrate that participating in social activities leads to better QOL, satisfaction with life and self-esteem and reduces depressive symptoms in the elderly” Bastos et (2019, p. 3).

Question 7 - Senior universities influence students' feeling of loneliness and isolation?

Yes: Data from Q2 reveal that students feel less alone, which reduces the feeling of loneliness and isolation. For Xizhe, dean of the University of Fudan, in Shanghai (China) "Universities for the elderly help to alleviate their loneliness" (Yiwen, 2017).

Question 8 - Senior universities influence the network of friends and acquaintances?

Yes. The data from Q2 reveal that U3A students have increased their social network and have more friends and acquaintances than previously. Active participation by the elderly in the U3A

promotes the creation of authentic community networks that have a proven effect on psychological well-being and life satisfaction.

Question 9 - Are senior universities accessible to all and are they intergenerational?

Yes. The U3A is present in 251 of the 308 country's municipalities, which makes them present in almost the entire national territory, includes islands, and this makes them theoretically accessible to the elderly population. Monetarily, the average monthly fee is 11 euros, an amount that is accessible to most elderly people. We find intergenerational among students, the minimum age is 50 years old and we have 10% of students over 80 years old, which means that we have 3 to 4 generations together, including parents and children already attending the same U3A. We also have teachers from 12 to 80 years old, which makes them truly intergenerational.

However, Formosa (2010) warns some seniors that they can be excluded "UTAs seem to assume that only healthy seniors are interested in educational classes. Programs neglect how educational opportunities can serve the personal development of frail and dependent older people, as learning reduces dependency and the accompanying costs of health care. Subject areas that are primarily of interest to men, such as vocational skills and sporting issues, are rarely found in the course curriculum. As far as I know, a literature search on past and contemporary work in educational gerontology have no entries that address the interests, learning preferences and perceptions of older men. ", As well as" in this regard, there is a need for U3A develop Universities of the Fourth Age (U4A) that invest in more and better learning opportunities for people whose physical and cognitive limitations lead them to stay at home or live in a home. " Formosa, 2014. p. 61.

Question 10 - Senior universities improve students' access to digital media?

Yes. The results indicate that students have more knowledge after attending the U3A than they had before, and the decrease in students who revealed they did not know 22.7% to 5.2% should be noted. Many students have their first contact with computers in the U3A and this is a discipline that has been present in these organizations since its origin. For Coelho (2017, p. 17), "Senior universities play an important role in the formation of digital skills of seniors in Portugal".

It should be noted that there are already some projects of senior universities online or at a distance, namely the Virtual Senior University promoted by RUTIS (www.seniorvirtual.pt) in 2020, the CAUMAS Senior Channel (<https://canalsenior.es/>) in Spain since 2016, Virtual U3A based in the United Kingdom (<https://vu3a.org>) since 2008 and U3A Online (<https://www.u3aonline.org.au>) in Australia created in 2001. In Australia, the U3A program Online demonstrated that education programs delivered through cyberspace make a considerable difference in the lives of isolated people in particular and, probably, for others as well, Windell, 2000.

Question 11 - Is there a specific pedagogy for U3A?

Unconfirmed: Most of the referred authors and consulted technicians reveal that teaching the elderly has its specificity and requires some adaptations, however, they do not consider that there are major differences in the way of teaching. The aspect considered most important for the success of classes with seniors was affection and the student/teacher relationship, but this is valid for teaching at any age. As such, we cannot categorically affirm that there is a specific pedagogy for the U3A.

Question 12 - Portuguese senior universities have their model?

Unconfirmed: We did not find any characteristics in the Portuguese model that distinguish it from its original model, the English one. In general, the attributes of this model are present in the Portuguese U3A: The non-formal system, the volunteerism of teachers and being outside the official and formal education system.

The particularities of the Portuguese U3A are:

- ✓ Being created by formally public (33%) and associative (67%) organizations and not by informal self-help groups.
- ✓ Geographic distribution across the country (81,5% of municipalities have U3A)
- ✓ The very high rate of volunteerism of teachers (more that 90%)
- ✓ The existence of government regulation (RCM n° 76/2016)
- ✓ And the national network organization (RUTIS)

It should be noted that according to the information we obtained from similar entities of RUTIS and other world specialists, Portugal is the only country that has specific legislation for the U3A, which makes us an example, see page 110. "The explicit recognition of U3A organizations in the Portuguese government's policy and legislation is certainly very interesting." Eugen Landeide (Norway's U3A, 2020) and these arguments are not, in our opinion, sufficient to indicate that there is a Portuguese model of U3A.

Conclusions

After completing the study, we consider that we have achieved our goals. We summarized the evolution of U3A implementation in Portugal, from the first in Lisbon in 1978 to the last, U3A n° 368, indicated by the author in December 2019.

We realize that in the last few years, more than fifty academic theses have been done on this field, which constitutes a considerable collection and a good source of knowledge and experiences. It should be noted that these texts have a common predicate: The good that the U3A does to people. "Senior universities have been making a precious contribution to society and even more to the lives of senior individuals. (Dos Santos, 2015, p. 156).

It was possible to understand the circumstantial reasons that led to an exponential growth of U3A after 2000. Because more than 62,000 seniors attend them with a high degree of satisfaction, only 2.1% of students were dissatisfied.

We have summarized what is happening around the world of international U3A. We discovered the various models of organization and functioning, more literary or more social, with or without volunteering, small or large, of English or French inspiration or with their models.

Accompany the growth of this national health network, which through its dynamism and organization facilitated the birth of dozens of U3A in Portugal and became one of the largest in the world in U3A /population ratio. Assess the internal functioning of the U3A and how teachers' volunteering is a unique and irreplaceable pillar of this movement.

The U3A 368 identified are mostly created by civil society, operate in their facilities or provided by the local authorities, have an average of 155 students and 20 teachers and a paid employee, charge an average monthly fee of 10.5 euros and are present in almost the entire territory.

Figure 18.

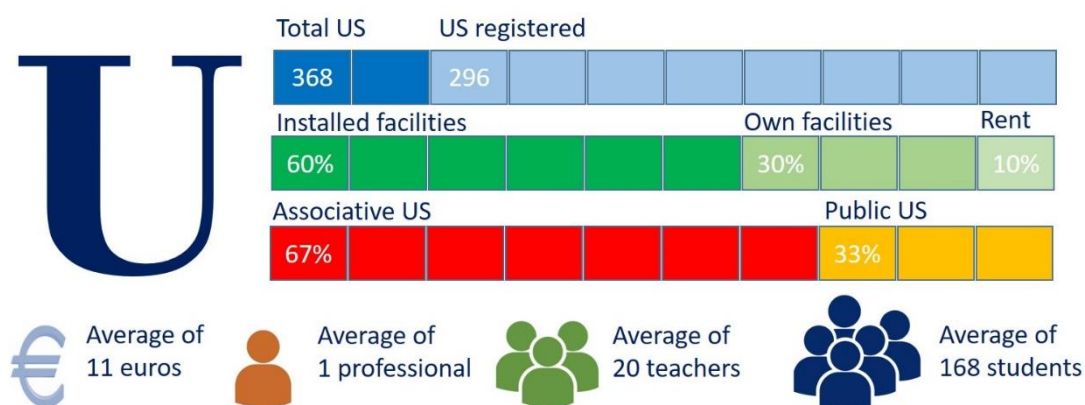


Figure 18 – Summary of the Portuguese U3A
Source: Luis Jacob

We were able to characterize the students who attend U3A, to know their motivations, paths and characteristics. There are more than 61.974 seniors, most of them women, who attend the U3A weekly, with a high degree of loyalty and satisfaction. People, some with minimal schooling, who return to school dozens of years later. A different school from the one they visited, more inclusive, more fun, more open, more modern and adapted to their wishes as a bigger person. Figure 19.



Figure 19 – Sumary of U3A Portuguese students
Souce: Luis Jacob

This is where the seniors will fulfil their "girls" dreams, on stage with the theatre group, on top of the platform with the tuna or behind trestles painting the world. They will discover the world of the internet and digital tools, some will go back to dating and others will find a meaning to life in retirement. We analyse the impact all this has on the physical, mental and social health of senior students. Understanding that the U3A is a great "medicine" that regularly taken contributes to the happiness and well-being of older people. We also realize that it is for the more isolated, less literate and lower-income elderly people that the U3A is more important.

U3A is good for self-esteem, body and soul, promote knowledge and increase the network of friends and acquaintances. It decreases the consumption of medicines and prevents depression.

Of the 7.544 teachers, we know that they are mostly graduated, of all ages, the vast majority are volunteers, spend 2 hours a week in the U3A and feel very happy being volunteer teachers. Figure 20.



Figure 20 – Summary of U3A Portuguese teachers
Source: Luis Jacob

From the pedagogical process we have kept four important points:

1 - Affection, it is essential to have an emotional link between what you teach and what you learn. That is why what we learn from our parents, grandparents or siblings is so important and binding. Because affection is present. This perception is very important because it works both ways. If what you teach manages to create a relationship with the learner is excellent, but if what you teach does not create a relationship or cause discomfort with the learner, it is not only conditioning the present learning but also hampering the future teaching process. How many of us do not come to like/loathe a discipline due to the relationship created with the teacher?

2 - The guarantee that everyone knows and not just the teacher. Again in the words of Freire (2007, p. 22) “Nobody ignores everything. Nobody knows everything. We all know something. We all ignore something. That's why we always learn”. The importance of democratizing education, forgetting the model that only the teacher has wisdom, but taking advantage of everyone's knowledge, so that together they can learn more and better.

3 - The importance of taking advantage of the curiosity and natural desire to learn that everyone has. It also implies increasing the consideration of the cognitive learning potential of all subjects of any age. Consider that regardless of age or intellectual capacity we can all learn.

4 - Take advantage of the life experience and knowledge that senior students have in favour of the group and classes, as well as prioritizing practical and experimental activities in the pedagogical process.

In this way, we finish our work about Gerontology and Senior Education: Senior universities in the world and the portuguese model of U3A.

"Remember that people can take everything away from you, except for your knowledge."

Albert Einstein

Infographic of U3A in Portugal



Data from Portuguese senior universities

U3A average



168 STUDENTS



20 TEACHERS



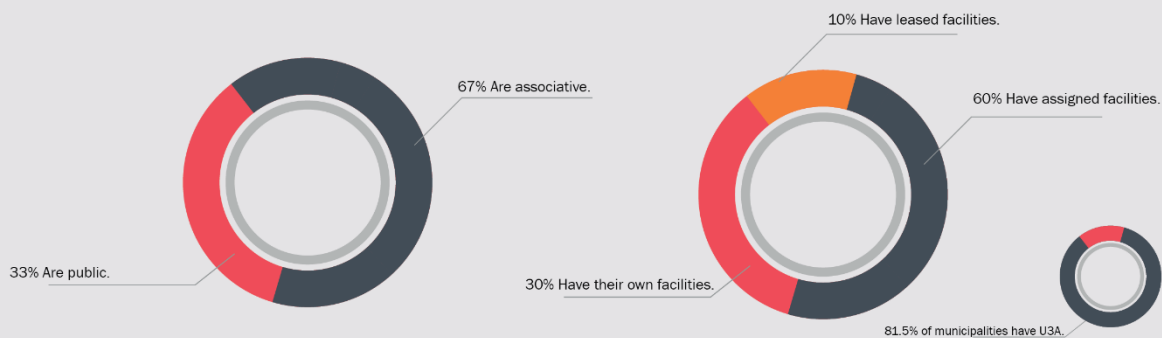
1 EMPLOYEE

Monthly Payment

€ 11

368 U3A

296 Registered.



Senior Students 61.974



Women

72%

28%

Retired

88%

12%

- Have all qualifications.
- Different income.
- Average age 68 years, mode (65-75)
- Go to 4 subjects per week.

Teachers 7.544



90%
Are
Volunteers.

Are of various ages

Majority with higher education

They teach 2 hours per week

90% are very satisfied with their volunteering

Source: Luis Jacob (2020)

Portuguese legislation that recognizing senior universities (U3A) and RUTIS

Resolution of the Council of Ministers no. 76/2016

4232

Republic Diary. 1st series - N.º 229 - November 29, 2016

Portuguese legislation that recognizing senior universities (U3A) and RUTIS

PRESIDENCY OF THE COUNCIL OF MINISTERS

Resolution of the Council of Ministers no. 76/2016

Active aging policies are based on the values of independence, participation, dignity, assistance and self-realization, increasingly assumed as universally recognized rights rather than based on the resolution of specific needs of this group.

The current trend of active aging social policies is to ensure the rights of older people, equal opportunities and treatment in all dimensions of human existence, as well as to promote measures aimed at their full integration into social and cultural life through the acquisition of knowledge and knowledge, considering the specificities of gender equality.

This approach is of dual importance, not only from an individual point of view but also from a collective point of view, it is in the general interest of the community that ageing is not in itself an obstacle to active participation in today's society.

The results of the action of the academies "senior universities" are unquestionable as to the well-being they provide, either in reinforcing the perspectives of insertion and social participation, or in improving the conditions and quality of life of the people who attend them.

It is also noted that the frequency in these institutions has an impact on the change in lifestyles, providing benefits at various levels: increasing knowledge, in particular by increasing the general culture and perceiving the continuous improvement of learning capacities, as well as the promotion of healthy lifestyles through the practice of physical exercise and balanced eating habits.

The added value is not only the maintenance of activities of an intellectual and physical nature and the acquisition of knowledge in itself, but also the socialization and maintenance of social contacts that senior universities provide.

If, on the one hand, the incentive to the capacity for learning and participation can contribute to society to distance itself from some stereotypes and negative images attributed to aging and old age, on the other hand, and from the individual point of view, help to projects and future objectives, thus promoting an increase in life expectancy with quality and dignity.

With the increasing number of senior universities and their regulars, it is urgent to officially acknowledge the importance of these entities in increasing the quality of life of the elderly and in promoting active and healthy aging.

It was heard the representative entity of the institutions and the Association of Third Age Universities Network (RUTIS). Thus:

Pursuant to point g) of article 199 of the Portuguese Constitution, the Council of Ministers resolves:

1 - Recognize the importance of academies called "senior universities" as socio-educational responses that aim to create and dynamize regularly activities in the social, cultural, knowledge, knowledge and social areas, from the age of 50, pursued by public or private, with or without promotional purposes.

2- To determine that, in pursuing this objective, the Government member responsible for the area of solidarity and social security recognizes and supports the development of activities of senior universities aimed at:

- a) Create opportunities for active and healthy aging;
- b) To provide regular social encounters, knowledge, sports, cultural, leisure and scientific activities;
- c) Encourage lifelong learning and stimulate knowledge exchange;
- d) Promoting social inclusion, civic participation and cooperation;
- e) Prevent isolation by developing social participation.

3 - Support senior universities that provide their users with the following services:

- a) Theoretical and practical initiatives of several areas of knowledge and knowledge;
- b) Seminars and multidisciplinary courses;
- c) Cultural tours and trips;
- d) Recreational and artistic groups;
- e) Disclosure and service information for seniors;
- f) Socio-cultural activities in accordance with the interests of the users.

4 - To determine that the Association of Third Age Universities Network (RUTIS) is the legal representative of senior universities and a partner for the development of policies of active aging and social economy.

5 - To establish that the approval of regulatory standards is effected by normative dispatch of the member of the Government responsible for the area of solidarity and social security.

Presidency of the Council of Ministers, October 20, 2016.
The First Minister, *António Luís Santos da Costa*.

Original in
<https://data.dre.pt/eli/resolconsmin/76/2016/11/29/p/dr/pt/html>



2019/2020 RUTIS ACTIVITIES

Preliminary plan

Event	Place / City	Day
IV Scientific Conference on Educational Projects for people over 50	<ul style="list-style-type: none"> • Goiânia / Brasil 	October, 3 and 4
XIII Principal Meeting for leaders	<ul style="list-style-type: none"> • Almeirim 	October, 16
VI CRIA55, Festival of Creativity, Art and Senior Talent	<ul style="list-style-type: none"> • Caldas da Rainha 	November, 20 and 22
XVI Nacional Quis Show	<ul style="list-style-type: none"> • Évora 	January, 24, 2020
I Festival of Book and Literature	<ul style="list-style-type: none"> • Seixal 	February, 22
VII Congress of Senior Academies and Universities	<ul style="list-style-type: none"> • Minho University / Braga 	February, 27
IV Congress on Social Innovation and Active Ageing	<ul style="list-style-type: none"> • Coimbra 	May, 25 and 26
Senior Music Group Festival XXXIX XL XLI XLII XLIII XLIV	<ul style="list-style-type: none"> • Ponta Delgada (Azores) • Ourém • Avintes/Gaia • Rio Tinto • Olhão • Águeda • Funchal 	March to June
XII Senior Dance Festival	<ul style="list-style-type: none"> • Mafra 	May, 30

Regional Tournaments Walking Football	<ul style="list-style-type: none"> • Alvito • Miranda do Corvo • Ponta Delgada (Azores) • Aljustrel • Fundão • Oliveira do Bairro • Montijo • Ribeira de Pena 	November to June
Senior Theater Festivals XXVIII XXIX XXX	<ul style="list-style-type: none"> • Pinhel • Portalegre • Portela/Loures 	March to June
VI Flok Dance Festival	<ul style="list-style-type: none"> • Gaia 	April, 30
VI Festival of Gymnastics and Senior Sports	<ul style="list-style-type: none"> • Beja 	March, 27
XIX National Meeting of Senior Universities	<ul style="list-style-type: none"> • Benavente 	June,5
Final of the III National Walking Football Tournament	<ul style="list-style-type: none"> • Lisboa / Benfica Stadium 	June, 17
IV Great U3A trip	<ul style="list-style-type: none"> • Peru 	June, 20 to 29
IV Final party of the year	<ul style="list-style-type: none"> • Santarém (CNEMA) 	9 de July
National day of U3A	<ul style="list-style-type: none"> • Vila Nova da Barquinha 	November, 29

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