

Part five
Lifelong Education as a Humanistic
Philosophy

Lifelong Education – Humanistic Philosophy

1. Introductory Remarks

In all social systems the problems of education are increasingly debated, and the most appropriate ways searched for to make education more democratic and closer to humanity. In these debates considerable attention is devoted to lifelong education. It does UNESCO credit that the number of these debates has considerably increased since we entered the second half of the twentieth century.¹ UNESCO supported these debates and research by its programmes. Within the philosophy of education, the authentic thought on lifelong education has been evolving, that assumed a universal character and became the property of all people, notwithstanding the difference in the social systems from which it sprang.

The idea of lifelong education has existed in all civilizations. It means that lifelong education is a product of the historical development of human society and its culture, as well as a phenomena of the times in which we live. What makes ours a distinct one, in relation to lifelong education and in comparison with the preceding phases of its development, is the growing endeavour of the society and people to implement lifelong learning and education and to make education the property of the largest number of people, at all periods of their development. Though people have made every effort to win education as fundamental human right, basic need and value, it is still inaccessible to a large portion of the world. Here it will suffice to mention that there are one billion people who still do not read and write.² These contradictions between the increased availability of education, and the number of those who are not able to avail themselves of education emphasizes the significance of lifelong education.

Hitherto theoretical debates, viewed comparatively, have indicated a diversity of definitions, conceptions and approaches to lifelong education. For some authors it is a system of education, for others a principle of education, for the third – a strategy of educational planning, for the fourth – ideology. It would take us too far to go into a comparative analysis of various conceptions of lifelong education. In their attempts to establish what is lifelong education, contemporary authors more frequently state what it is not and then drawing out of it the conclusions in favour of their conceptions.³

2. Lifelong Education – a Component of Humanistic Philosophy

In this book, lifelong education is viewed as a component of the humanistic philosophy. Those authors (B. Suchodolski, 1976) are in the right who assert that any question linked with education is at the same time the question of the quality of the life and consequently of philosophical issues as well. Up to now, lifelong education was viewed more frequently from standpoint of technic-technological development, its economic utility and its contribution to the establishment of the "welfare society", than from the aspect of the enrichment of inner life, as a base for happiness and human dignity. The starting point in our deliberations on lifelong education is the person, for he or she is "the one who creates everything and for whom everything is being created. As such he or she are both, the final aim of social development and the most important active element in it" (R. Stojanović, 1969). In pursuance of this thought we emphasize that the objective of lifelong education are people and their development and not solely the formation of skilled workers and specialists.

Lifelong education offers a possibility of transcending the dichotomy between the training of specialists and the creation of conditions for the totality of human fulfilment. In history human beings were "a servant of production"; work was "a necessity". But without material conditions, production, productivity and wealth of social labour, neither full development of human abilities and capabilities, nor the realization of lifelong education are possible. Satisfaction of the needs for lifelong education is, in final analysis, a contribution to the development of the forces of production and the social wealth that will, on the other hand, bring about increase of the educational needs. New social relations, an accelerated development of science and technic create new needs for education. When education becomes democratized and accessible to all, it will not be the instrument for acquisition of social promotion and economic benefit, but the value that by itself contributes to the development of human potentialities and creation of human happiness. Hence, from the philosophical point of view, it is justified to regard lifelong education as a value in itself. A characteristic feature of the time we live in is rapid change. In this sense, the need for lifelong education will be increasingly separated from "the kingdom of necessity" joining "the kingdom of freedom". Thus it will gain a sufficiently broad framework to release and develop potentialities and creative capabilities of individuals and thereby gradually decrease the gap between the intellectual and physical work on the way towards its total elimination. Therein is, *inter alia*, the humanistic foundation of lifelong education.

A number of factors have contributed to the accentuation of the significance of the philosophy of lifelong education. They are, first of all: rapid increase of

population, social and geographic mobility and increased participation of people in solving social, economic and cultural problems; democratization of education; change in the means and ways of communication; change in the world of labour; disappearance of some and emergence of new professions; changes in the family and family relations. What is the essence of the traditional concept of education and upbringing? It is most completely manifested, first of all, in the attitude that education should be concentrated in childhood and youth, as a training for life. Lifelong education, in its essence, reflects a continuity and does not end with the training for life; it has become a way of life of a contemporary man. Learning and education, as Darinski (1975) noted, are viewed as normal activities in all periods of life. In this context, life is understood as a continual process of development and learning and education in the lifelong process. Such a conception eliminates the dilemma of where lifelong education commences – after elementary, or after secondary or after higher education. Lifelong education is not identified with the education of only one age group (the young and the adult ones), as it relates to all age categories and to all levels of education. The contemporary conception of lifelong education has a very complex meaning and constitutes a portion of fundamental, ethical and esthetical problems (A. Deleon, 1976). In this framework, it has a universal value that transcends the boundaries of society, social environment and culture. In the process of the constitution of philosophy of lifelong education, some people considered that the point in question is the need to expand activities in the sphere of adult education. However, it is not only a matter of expansion of the activities in the sphere of education of adults, but a new perception of education that incites development and fulfilment in all periods of life. Contemporary perceptions of lifelong education, as well as those expressed in the framework of UNESCO, regard the pre-school education as the first stage of lifelong education.⁴ They point out the necessity of establishing continuity between the family and social and educational institutions. Some go even further, knowing that success or failure in the educational activities of adults depends upon the nature and quality of the initial education obtained in childhood. Therefore, the establishment of continuity between individual stages of development and education constitutes the essence of lifelong education. Lifelong education is not limited by age, institutions and contents. It includes the subjects of all age categories and links organizational and institutional forms, all sources and activities of education and self-education. It appears as an "instrument of coherence" of various elements of education that can not stand the confirmment in the formalized ways of learning nor be restricted to only one age category of subjects.

3. Lifelong Education and a Comprehensive Development of Personality

Though we pointed out the universal values of lifelong education, it will, nevertheless, in its realization bear the marks of the developments in a society. Therefore the crucial question in realization of the philosophy of lifelong education is the objective we strive for. A society determines the character of education by setting their objectives. These objectives are a philosophical category; they bear class characteristics and vary in various social structures. It is therefore very important for each society to establish what are the objectives of the realization of the philosophy of lifelong education; whether it should bring about improved conditions for education of all people, democratization of education in general and interaction between labour and education. The quality of the realization of lifelong education depends upon the nature of answers on these questions.

The philosophy of lifelong education pays great attention to the conditions for the development of creative potentialities of a person. Education and development of individuals are conditioned by the development of other members of the society who are in direct or indirect contact with that person. Understanding the main driving forces of society which embrace lifelong education as well, help us to understand a person, the ways of its development, education and self-education. If we do not understand the nature of lifelong education, we shall not be able to perceive completely the personality, as many properties in the structure of a personality are formed under the influence of education. A proper perception of the conception of the versatile development of a personality is of particular importance for lifelong education. When we talk about versatile development of a personality in the framework of lifelong education then such a development should not be understood in the way that an individual has to be an expert in all spheres of labour and human activities, as it would be an unrealistic proposition. The perception of the versatile development connotes that a person should be qualified and guided to be able to participate actively and responsibly in the acquisition of the material and cultural wealth and in performance of intellectual and physical labour, and to take over the responsibilities for its own and social development. It is important to note that a versatile development of a person do not be ended at individual levels of education. Versatile development of a personality is continual process, like lifelong education, that does not end at a certain stage of educational development of one's life, but lasts throughout the working age and lifetime, and undergoes changes under the influence of the development of the society and human thought. Lifelong education should enable a versatile development of personality and bring about the development of such persons who will be able not only to see their way in the changes, but also to

instigate them by themselves. The change are of the features of the dialectics of life.

4. The Social Function of Lifelong Education

The realization of lifelong education is conditioned by possibilities of the society at different stages of its development. Lifelong education is at the same time one of the driving forces of the society's development. In that interdependence of development of the society and lifelong education one can see the dialectic of the motion. Any attempt to separate lifelong education from society, from its economic and political structure, leads to maintenance of the existing order, preservation of the relations that are behind the time, catering of class contradictions that are manifested in the sphere of education, and to the suppression of the emancipating function of lifelong education.

In the course of development of Yugoslav society in the last three decades, the philosophy of lifelong education has become a very significant feature of social and pedagogical undertakings. The Yugoslav doctrine of lifelong education was outlined in the sixties in the Resolution on the Professional training of Cadres (1960). It acquired a more definite shape in the Resolution on Development of Education (1970). The philosophy of lifelong education is a result of the change that continually take place in society. Lifelong education is perceived as a long-term process that will be realized in stages, commensurate to the pace of the economic and cultural processes of the society. Having adopted the philosophy of lifelong education, Yugoslav society aims at finding out the best ways for its realization, taking into account immediate as well as more distant objectives of social, economic and cultural development. It means that the realization of the philosophy of lifelong education in Yugoslavia is conditioned by the possibilities of the society at various stages of development.

The process of the realization of a philosophy of lifelong education does not flow without problems and difficulties of an objective and subjective nature. It is not enough to search for the most suitable forms and ways of accomplishing of lifelong education; what is needed is also a transformation of people under the influence of lifelong education. In this, we have in mind primarily a transformation of the mentality of people, their ways of thinking and their systems of values. The most significant change that education has gone through in our century is the change of attitude towards education, i.e. that it is not a training for life, but a "way" of life. This considerably expands the meaning of lifelong education. Lifelong education should help the young to face the future changes and adults to find their way in the present ones and to instigate new changes that will

lead to social progress and affirmation of human personality. This is, *inter alia*, one of the humanistic features of philosophy of lifelong education.

Building a philosophy of lifelong education necessitates establishment of an educational system in which all forms and levels shall be equal. Provision of the conditions for lifelong education should not be a monopoly of any educational institution, regardless of its level. Earlier, such a monopoly was held by the school that has been increasingly turning into a state institution. In addition to that, it was not able to meet all the educational needs of the country. Nowadays, the school is much criticized and blamed for all misfortunes of the contemporary world. Such criticism frequently overlooks the fact that the position of the school is merely a reflection of the conditions prevailing in the society. They do not offer real alternatives for change. According to the philosophy of lifelong education, the school is merely one of the institutional forms of education, offering the programmes and facilities for education to all age groups, that transcends the generation gap and privileges in access to education. The formation of flexible and a very open educational system is one of the main objectives of lifelong education. It is right that some authors (A. Deleon, 1976) advocate the pluralism of alternatives in the realization of the conception of lifelong education. It is of particular importance that a combination of formal and informal education is made possible at all levels, from elementary, the secondary and higher, to the post-graduate education. Along with the constitution of the philosophy of lifelong education, one can notice a tendency of shifting education from the school to the industry and to the economy and other centres of life in the commune. Lifelong education is based on the utilization of all possibilities for learning and education of formal and informal nature, including the family, the school, the library, trade unions, the socio-political organizations and various forms of free activities and professionally guided self-education.

5. Interdependence Between Education and Development

Globally viewed, lifelong education has three dimensions: vertical, horizontal and internal. The first one represents the thought on educational continuity from the cradle to the grave; the second relates to the spheres of knowledge and its integration and the third to the multitude of human needs. The key-note in lifelong education is the view that an individual never ceases to change. In these changes lifelong education has a special role. The progress of humanity is through personal development. Thus we come to the interdependence between lifelong education and development. The objectives of development correspond to the objectives of education. Looking at lifelong education as a factor of devel-

opment, as its driving force, rests on the humanistic philosophy of society and the individual. Development and education perform emancipating functions and aim at the liberation of the people from restrictions, and dependence. As Julius Nyerere put it, education should increase the physical and intellectual freedom and control over life and environment.

Traditionally the development was perceived and limited to the period of childhood and youth. The democratization of education and its growing importance for the development of the society, contributed to the increased efforts of scientists to penetrate the intricacies of learning and to determine the interdependence of factors that influence the achievement of lifelong education. Learning and education, particularly in adulthood, is a very complex process, a juncture of various influences and circumstances: biological, social, philosophical, psychological and so forth. Human beings pass through different stages of development throughout life, as Ananiev points out, including a series of consecutive phases in ontogenetic development. These stages also include the formation and development of personality, in a given society and at given moment of history (Ananiev, 1974).

Research studies carried out by psychologists and gerontologists, have indicated that learning and education throughout life have a very important influence in preserving general abilities of the human beings. It means that learning and education, particularly in adulthood, appear as one factor in the prolongation of the working abilities that enable and stimulate participation in social and individual activities. The latest research in this field indicate that the non-utilization of intellectual functions has negative impact on learning, memory, thinking and concentration. This is a very strong psychological argument in favour of education as a lifelong process. It means that the utilization and performance of intellectual functions is conducive to intellectual development and to the prolongation and to the halting of intellectual decline in the middle and in the late years of the life. It follows from such a concept that learning should be aided and stimulated throughout one's life-time. In this sense learning and education should not be orientated only to the function of work and professional training, but to the development of the personality in general. Learning and education appear as a basic human need of contemporary civilization.

The latest researches show us that practising intellectual functions through lifelong education is the principle factor in maintaining vigour, abilities and longevity. Mental activity that is enhanced by lifelong education resists, as noted by Ananiev (1977) involutive processes. Adults find it hard to bear discontinuity in learning and in intellectual work, in general. Research supports the view that lifelong education is not a utopian conception but a fundamental human need, resting on strong psychological grounds. Some earlier and more recent studies

have shown that, if intellectual functions are not practised, then people meet difficulties in acquiring new skills, in adopting to new attitudes and in adapting to new situations that do not fall within the previously formed models of thinking. Thus lifelong education appears as some kind of preventive activity which is of great importance to individuals and society in general. It is of great importance for understanding of specificities of lifelong education that one should bear in mind that the life course of people is not a homogenous whole and that this course is marked by numerous impacts of a biophysiological, social and psychological nature. One should add to this that there are distinctive features among the individuals belonging to an age category. The life course is made up of a number of stages or phases and each of them confront learning and education differently. The needs for learning and education keep changing in various phases of life. Therefore understanding the full implications for lifelong education and the challenges of creating public awareness of these implications requires scientific research. In addition to the cognitive factors, for example, there are also the non-cognitive ones, such as self-consciousness, the educational environment and its organization, contents, motivation, interests, and attitudes.

6. Lifelong Education and Directions of Changes of Higher Education

The changes that we have mentioned so far call for a restructuring of the existing systems of education, conceived on traditional perceptions of education which, viewed from the standpoint of lifelong education, do not meet the requirements of work, social and personal life of the contemporary world. Lack of space in this paper does not allow us to dwell upon changes to the integral system of education. We shall limit ourselves only to the directions of changes of higher education which are implied by the philosophy of lifelong education. The transformation of higher education should start from the objectives of education. The traditional perception of the role of the university was to train civil servants for the church and the state. The times have changed and with them the objectives of the university education as well. The task of the university is not only to train good specialists and techno-managers; it also has some other, more humane objectives and tasks. In the concept of lifelong education university education should contribute to the humanization of society and the individual. In this context, the question of the educative function of the university arise. We know from experience that the problems of education and upbringing are intertwined at the university but in practice the upbringing component is less represented. The point is not in ideologization in the negative sense, nor in indoctrination of teaching and science. Here we have in mind developing the upbringing function

of the university; enabling students to comprehend and adopt the most positive values of the society through higher education; developing the students' abilities to reject negative experience and obsolete tradition; nurturing students' initiative, self-reliance, critical mind, scientific attitude towards nature, society and humanity. All this requires extensive action in the sphere of upbringing and this is the gist of the global philosophy of lifelong education. Of course, one should take into account heritage as well.

The philosophy of lifelong education rests upon the principle of linking work and education, alternation of work and education, not only to attain economic gains and pragmatic efficiency, but as a way of developing of the personality more completely and comprehensively. Application of this principle of lifelong education requires reducing the dichotomy between regular and part-time studies, and opens the question, not only of equal chances for access to university studies, but also of equal results in regard to creative work and the development of each individual. From the standpoint of lifelong education and the principle of linking work and education, it is no longer appropriate to favour regular students to the detriment of those who study alongside their regular work. When selecting students, one should take into account and assess working experience, in addition to success achieved in secondary education, ability and interest in a certain field of studies. On the basis of partial findings one can deduce that the students who come from the world of work show greater ambition, more persistence in meeting their obligations and more awareness of the objectives of their studies and often better results at exams. Realization of the principle of linking work and education promotes the theory and practice of lifelong education. The system of permanent innovation of knowledge leads to greater mobility and freedom of labour. Freedom of labour does not mean, in any way, a freedom from material production, but its humanization and its re-orientation to people. In linking up of work and education a third element is needed as well – research. Within philosophy of lifelong education, the most suitable ways are sought for linking higher education with work and research. Contemporary universities are faced with that dilemma. As we approach the 21st century, the inclusion of students in the world of work shall be one of the principal tasks of institutions of higher education. Linking up of education, employment and research can lead to the combining of theory and practice and this shall have broader implication for education. Linking up of work, education and research, representing as it does an aspect of democratizing education, contains also the concept of the approachment of institutions of higher education and learning to the working person – the student. This means their linking up with working organizations, establishing consultative centres, developing networks of modern communications with stu-

dents, utilization of the developing centres and research departments in work organizations for research and educational purposes.

From the standpoint of lifelong education, the changes in syllabi and curricula are the most delicate questions in the transformation of higher education. This is a matter of philosophy of education and of the concept the profiles of professional and social actors. Syllabi and curricula should be scientifically conceived and expressed. Lifelong education contains in itself an interdisciplinary concept calling for the provision of common principles to underlie several professions. Lifelong education calls for the renewal of the barriers between various disciplines which have a negative impact on the efficiency of higher education. Interdisciplinary curricula should increase mobility of professionals within the versatile world of work. Lifelong education calls for a careful choice of the core of knowledge, the selectivity of contents and links with the curricula of the secondary education. The interdisciplinary linking is as necessary as the establishing of more sound links between individual levels of higher education in regard to their contents. It is also necessary to search through the research for the most efficient ways for drawing up syllabi and curricula of higher education. Realizing the concept of lifelong education will result in the future in more diverse curricula at institutions of higher learning. This will require maximum flexibility in the elaboration of curricula and syllabi that have to transcend the traditional models drawn for the education of children. Curricula and syllabi at this level of education have to be based on the results of scientific research and careful studies of the nature of work and its function in the development of the society and human beings.

The elaboration of syllabi and curricula is closely linked to the organization of teaching in institutions of higher education. The philosophy of lifelong education requires openness and the maximum flexibility of the system of education. It does not mean spontaneity and absence of organization. The principles of scientific organization of work should be respected in the organization of teaching and education as well. The organization of teaching should be revised and scientifically conceived (the organization of teaching in the course of a year, a month and a week). One of the imperatives in the realization of higher education is the utilization of various forms of education such as short courses, condensed teaching, consultations, working practice, education through correspondence, winter and summer schools, and evening and week-end courses.

Lifelong education calls for new pedagogical approaches and the elaboration of a new theory of teaching and learning that will correspond to changing structure of student demands, as students will more and more be coming from the world of work. The philosophy of lifelong education also requires a re-examination of the values of some earlier theories of education and teaching. The styles

and methods of learning and teaching should be changed to correspond to the nature of adults. The perception of students as "grown up children" is a deeply rooted paternalistic spirit in teaching at institutions of higher education, in which educators are substituted for parents. This has to be abandoned. Traditional teaching at institutions of higher education nurtures a one-sided cognitive approach which emphasizes memorizing, recognizing and reproducing of information. In this way it contributes, willingly or unwillingly, to the developing of the reproductive mind and to the formation of the passive-observer's attitudes. An emphasis on memorizing does not enable students to master the compilation of information, to make their own plans of learning and preparations for the profession, to develop critical minds and to adopt adequate methods of communicating knowledge. We are not always aware how much traditionally conducted teaching contributes to the acceptance of the passive-observers' atmospheres in the world of work which is contrary to the philosophy of lifelong education that emphasizes so much the necessity for encouraging personal initiatives and creativeness.

Reflecting upon methods of teaching within the context of lifelong learning draws attention to the critique of traditional approaches as dealing predominantly with "external learning". In this kind of teaching, the active one is the teacher and the passive one is the student who is being taught. A student experiences such a process of learning as something exposed from the outside, as something what has to be accumulated but which is beyond their inner being. Such learning, Maslow says, reflects objectives of the educator and ignores the objectives and values of the student. He sarcastically concludes that it is justified to name this approach to learning as immoral learning (A. Maslow, 1968, p. 6).

The philosophy of lifelong education has shifted the emphasis from educators and institutions to students and pupils and to their place in life. In this context, the performance has been changed as well.

The concept of "training" evolved under the influence of industry and brought about the degradation of the quality of education, particularly in professional training. Training and drill do not correspond to the psychological nature of the people with life and working experience. The philosophy of lifelong education requires that the educator, instead of being in the position of *magister dixit*, increasingly acquires the role of the helper in learning, the consultant, the one who assists the individual to rely on his own forces to develop creative capabilities, and to cooperate with others in learning and education. The principal attention should be directed to individual becoming a personality. The philosophy of lifelong education transcends the traditional perception of "the transmitter" and "the receiver" of information on learning. Instead of learning for life, philosophy of lifelong education advocates the thesis of lifelong learning, assum-

ing that the learner be encouraged and enhanced in all periods of life. Hence the need for a greater responsibility of the institutions of higher learning in developing aptitudes and interest of individuals to take part in the lifelong education and to promote the lifelong learning in general. In order to achieve this, educators at all levels should understand and accept the philosophy of lifelong education. More than that, they themselves have to become lifelong learners, conscious of the need of their own on-going development.

In the transformation of the university on the basis of lifelong learning, the conditions should be created for the introduction of new technology, as acquisition of knowledge on obsolete technology and on traditional methods has negative consequences, both for society and for individuals.

Educational technology should be treated as an aspect of humanism, as a form of more efficient adoption of scientific knowledge, and not as technical means aimed at mere visualisation of teaching. The contents of higher education should be also given more room in mass-media. The university and mass-media have to cooperate in realization of the tasks of lifelong education. Alongside that, a number of other sources for learning, besides the classical text-books, should be provided such as: correspondent course material, packages for learning, exercising and experimenting, slides, dia-films, and magnetic tapes. This is particularly important if we have in mind the utilization of alternative modes of education, alternation of regular work and education, educational leave, shorter working hours, longer vocations, and early retirement.

The process of knowledge becoming obsolete has immediate consequence for shaping curricula and syllabi, their flexibility and dynamism. The "refreshing" of knowledge after graduation represents a requisite for progress, a requisite for more efficient and productive labour and a basic need of the society and the human beings. This is the more so if we know that specialities change quickly and that some people shall have to give up earlier acquired skills in order to master new ones. Faculties should have centres for lifelong education for students who have graduated that would ensure mutual exchange, examine the best methods for diffusion of new scientific achievements and in other ways giving the university a chance "to leave its walls". In some countries this took place in the 19th century. Modern universities, that operate on the basis of lifelong education, move in that direction. The philosophy of lifelong education requires that the universities adapt themselves to the new relations (particularly in the sphere of cooperation with the economy) which earlier were unknown. Institutions of higher education should establish departments for the planning and development of lifelong education, as well as labour organizations. If we want to influence the realization of a philosophy of lifelong education and promote the concept of the

joint planning, as an essential factor of lifelong education, then we shall have to nurture the culture of planning, first of all, at the unit of the university.

Realization of the tasks of lifelong education at the higher education level should be based on scientific findings. For new relations in teaching and education we need new approaches, new perceptions of the possibilities and of the ways of learning, new knowledge of the processes of students' adaptation to studies and work, and new knowledge on the ways of analysing the contents of modern science. Socolovski has suggested the constitution of "ontodidactics" as an intermediary discipline between pedagogy and other sciences (see V. Turchenko, 1976). The university should not hesitate to study itself, to create through research a sum of knowledge that will represent the contents of science on higher education. We need new scientific approaches for all stage of higher education, from determining the requirement and profiles of employees to the observing and assessing of education which in earlier practice has not been immune from improvisation and subjectivism.

The changes we insist upon are not questions of the moment or of passing social interest; we perceive and accept them as the path forward for the contemporary university. And more than that, we have to initiate such changes ourselves aiming at further humanization of the society and the human beings and realization of the tasks of lifelong education.

References

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Self-Directed Learning for Lifelong Education

Introductory Discussions on Lifelong Education

The history of education shows that lifelong education has deep roots in the development of civilization. The essence of lifelong education is the dialectics of the development of society and of human life. However, our time has some special characteristics concerning lifelong education. They reflect greater efforts to realize the ideal of lifelong learning and education. In this context, lifelong education includes the idea of *universal* education, so that all educational benefits should become the property of the greatest possible number of people in all stages of their life. Every society, depending on its historical, economical and cultural development, looks for the most suitable ways and forms to realize the ideal of lifelong education, including various forms of self-directed learning.

The concept of lifelong education includes all relevant factors of the process of education, both formal and informal. Such a concept reflects the coherence of the educational system of a country. Lifelong education includes two basic postulates: continuity and integration. The essence of continuity is that everybody should be enabled to acquire knowledge during all periods of their lives, depending on necessities, roles and tasks that are undertaken. Education is important for human life in every stage of life. Integration, whose essence is the linkage of all levels of education, all forms of education and self-directed learning into a coherent system of education of a country, is also important. Though the concept of lifelong education emphasizes continuity, various authors emphasize that it is not only continuity in time but also continuity that includes both the individual and the social environment (Schwartz, 1974). Notwithstanding that the life of a child and the life of an adult are characterized by somewhat different qualities, as emphasized quite correctly by Schwartz, life has many separable aspects. Human beings are indivisible beings and express continuity in growth, development and progress. The biological and psychic elements of a human life are indivisible. Education and self-instruction should make a contribution to the linking of various aspects of life, to make a contribution to reducing any unnatural division which exists among them. In this context, the concept of lifelong education contributes to a comprehensive view of nature, society, and the spiritual life of a man. Within the continuity of education it must be stressed that it is not only a person who is changed during life, but that the changes also happen in the

human environment, both professional and social. Such changes enable people to gain and adopt new knowledge, both work-related and social. Lifelong education influences changes of the environment (family, working, cultural), as well as the personality. Such changes are interdependent.

Education and self-instruction, besides their presence throughout the whole of human life, should be an internal part of life. Such realization of the concept of lifelong education will help education to turn from a static to a dynamic process, to become the way of life of modern humanity. It will turn into an essential part of all human activities: working, social, family and personal.

Understanding lifelong education as an educational philosophy, as a concept, it is oriented, or we want it to be oriented, towards people, towards their human essence and towards development, but not towards the creation of a 'usable' person, as a worker only. Lifelong education is an essential factor in the creation of human happiness. When education is democratized, it becomes education for everybody. Lifelong education is not only for social, economic, and political benefits, It should contribute to the development of human potential and to the creation of human happiness. For that reason it is quite justified, from the philosophical standpoint, to speak about lifelong education as an individual value. If a person is a creator of happiness then he or she should assume responsibility for their personal lifelong education and self-instruction. It is a great philosophical question: how to 'awaken' an individual to accept the fundamental responsibility for personal development, as well as for the development of a society on which it depends. Such responsibility cannot be realized without acquiring knowledge as a basis for choices among alternatives during social and personal development.

The key point of the concept of lifelong education is that an individual never stops changing. Such changes are also the result of the influence of organized education and learning. In such changes, education and self-instruction play key roles. The process of education and learning fails to keep up with the needs and possibilities of individuals and society. Given this lag, the human potential remains artificially bound, undeveloped, and insufficiently utilized. Investigations have proved that human potential disappears not only as the result of misuse, but also from non-utilization. Not only does education lead towards a diploma and a professional career, but education also provides knowledge which is essential for the survival and development of a person. Education and self-instruction are fundamental in overcoming gaps among individuals. For that reason, one of the essentials is to realize that lifelong education can help to overcome human gaps. Lifelong education helps to eradicate intellectual and emotional poverty. Such an approach to education and self-instruction, as a factor in human and social development, is based upon the humanistic philosophy of a man and society.

Traditionally, education was thought about mainly in terms of schooling. Today education is recognized as being much broader than an institutional system.

The complete human environment – work, education, society and family – fulfils the function of education. A large social and scientific question is how to integrate various and up-to-now separated influences and forms of education into one comprehensive system of education, and to recognize how various aspects of human life can affect the educational system. The integration of all separated parts of a system into one unique entity which will open indefinitely for all problems and aspects of education and self-instruction, is of special importance for the realization of the concept of lifelong education. The pluralism of educational forms and possibilities, formal and informal, institutional and non-institutional, is the essential characteristic of the system of education which is organized in accordance with the concept of lifelong education.

The Nature and Essence of Self-Instruction

A basic feature of humans as social beings is their striving for new knowledge. During the process of labour and social and individual life they try to recognise more completely the secrets of nature and society. In such a process people may improve and promote themselves. Self-instruction appears as a suitable part of such development. Education and self-instruction are two sides of one integral process notwithstanding the level at which they appear. Their interdependence is indisputable and for that reason we observe them as a dialectic relationship.

Self-instruction has historical roots in the desire of humanity to exceed itself and to change the existing realities and the world in which it lives. Many people, both those whose work was noted in history, and others leading more ordinary lives, gained much from self-instruction. This goes without saying, and the biographies of well-known writers, scientists, and philosophers demonstrate it.

But, notwithstanding the fact that self-instruction has deep roots in the development of human thought and of human activity, it has an even broader basis in theory and practice. Several factors enable self-instruction to be so important in our time. Among such factors is certainly the development of science, technology and communications. The time in which we live forces an individual to look for security not in stability and a static state, but within change. Changes, being rapid and frequent, require that people improve themselves, acquire information, undertake self-directed educational projects, in short, to engage in self-instruction. It is often said that an individual has great influence over his natural potential for such activities. Modern science discovered that people uses, on the average, 10 per cent of their brain potential. There are natural foundations in all

periods of life for self-instruction activity. But it is necessary to create on broader foundations the socio-economic basis for the realization of needs and targets of self-instruction.

Self-Instruction and the Development of Personality

Self-instruction as an integral and indivisible part of education offers new possibilities for the development of personality. Creation of personality is a complex and continual process. Both external and internal factors act in this process: their interaction depends on the stage in the development of a personality. External factors are decisive in the development of personality in younger years. The external regulation of educational processes with the accumulation of knowledge acquired through learning increasingly shifts toward internal selfregulation, and becomes self-instruction. Thus self-instruction is management of personal development by the individual.

One should not conclude that the influence of the external environment is decreasing. It is only that, after a certain phase of development, after the individual acquires experience and knowledge, external influences become increasingly refracted in the human psyche, and an individual can evaluate them and either accepts them or rejects them, basing his evaluation on standards, principles, value orientations and ideals. Thus personality development which is earlier influenced by external factors becomes increasingly guided by self-instruction. This means that self-instruction is a necessary and important factor of the creation of personality. Self-instruction is a deliberate and systematic activity of an individual upon himself, with the intention to acquire knowledge, to eliminate faults and to form desirable characteristics, both from the standpoint of society and of the individual.

The intensity of self-instruction reflects the maturity of an individual. In labour, life activity and self-instruction, a person discovers oneself more completely, discovers the world of work, compares the needs of society with one's own needs and possibilities, and accordingly regulates existing and future behaviours. Such a process by which a person works does not come to its end with the attaining of a certain level of education or age. Life requires more and more from people, and the satisfaction of such requirements results in new necessities. And for that reason, we find a continuity in the process of self-instruction.

This means that self-instruction, as a factor of the development of a personality, has an effect until old age. It does not mean at all that the goals of self-instruction do not change with the development of a personality, pursuant to the roles and tasks performed. It goes without saying that it depends also on the level

of education, as well as on a number of other factors which exert an influence upon one's external and internal world. The level of education should be especially pointed out. Someone with a higher level of education has a greater need for and more intensive interest in self-instruction. They notice educational shortcomings more clearly, are more realistic in setting the goals and tasks of self-instruction and also know in which direction to develop. Such a person forms indispensable beliefs regarding self-instruction. Besides that, independence, as an important characteristic of a personality, forms a process of self-instruction. Such independence enables individuals to acquire knowledge, to develop their abilities and interests, to form a scientific view of the world, and to transform knowledge into convictions, and cognitions into practice.

Self-instruction is indispensable for the development of intellectual abilities, especially logical thinking. It entails intellectual activity linking knowledge with social practice, based on analysis, making comparisons and drawing conclusions, and it contributes to creative thinking. Acceptance of individual responsibility for social and individual development depends on the development of abilities for autonomous judgement and independent activity. Independent activity does not mean that one should not care about external activities which influence the activity of an individual. Autonomous behaviour is a consequence of critical thinking and self-instruction. Thus self-instruction should develop critical thinking which is the guarantee of autonomous behaviour. Traditional teaching and education did not induce independent and participative learning, or self-instruction. Educational institutions are not aware how much the traditional organization of teaching and the traditional relation of lecturer and student contribute to the acceptance of a passive observing position of a learner and how much it will reflect afterwards upon the performing of social and working roles. As a matter of fact, such behaviour of an individual is the product of an adaptive model of teaching and learning. It results from the interpretation of learning as a process of adaptation to changed circumstances. Modern science is critical of the position that learning is only a process of adaptation, for the simple reason that the adaptive model of learning decreases the stress upon human initiative, essential for participation in all important aspects of life, and also for participation in self-instruction.

Education and self-instruction are individual and social activities in which one should make a distinction between conventional and unconventional learning. In our time, with the complex tasks performed by modern people, it is not enough to know how, but one must also know why and where. Understanding of why and where includes attention to social and individual goals for the growth and development of an individual, as well as the promotion of the quality of life. They are, essentially, philosophical questions. Changes which happen to indi-

viduals, under the influence of education and self-instruction are planned and induced not only by the individual learner, but also by teachers. Teachers, being the representatives of the society, have the moral responsibility for such changes. In the study of the problems of self-instruction we could not accept the position of authors who see the individual learner in total isolation, and who look at every organized influence of education and self-instruction as an 'aggression against the opinion of others'. Education, by definition, means a deliberate influence to change behaviour in one way or another (Lawson, 1979). Education for autonomy, and deliberately organized education, do not exclude each other, if we study dialectically the process of education and self-instruction. The traditional authority in education and teaching, which belonged to a teacher, should be replaced with a co-operative relationship which is more intensive if the level of education and the age are higher. But it would be wrong to reject the 'input' that contribution made by a teacher to education and to self-instruction as an organized influence upon others, not only in the process of education of young people but also in the process of the education of adults. It would be possible to exclude knowledge that could be acquired without the assistance of teachers, until learners are on the higher education level; then they will have the necessary level of previous knowledge which enables them to look for the information and draw conclusions on sufficient foundations. It is not possible either to participate constructively in self-instruction activities, or to take part in organized educational activities without a requisite level of education.

When we study the relations of self-instruction and development of an individual, the efforts should not be concentrated only upon the question of what a man is, but it would be much more important, as rightly stated by the Canadian author J. R. Kidd (1967), to consider the question of what could become. It certainly requires a change in the traditional philosophy of education which has not paid sufficient attention to the development of personality and to the development of all its potentials, development of human abilities, and overcoming the gaps which exist in human abilities. We understand self-instruction as a process of both closing and creating such gaps.

Motivation for Self-Instruction

Many conditions affect the success of self-instruction. Among them, motivation takes an important place. The motivation for self-instruction depends both on established needs, and on established possibilities and readiness of individuals to undertake self-instructional activity. The nature of such possibilities is not only objective but also subjective. Objective possibilities include the available time

used for self-instructional activities, inducements attained from the working and social environment, the existence of resources and funds for self-instructional activity. The subjective possibilities include the level of previous education, previous experiences in self-instruction, mastering of methods and techniques of independent work with a book and with other resources, ideological trends, and relations towards work and towards social liabilities.

As for the classification of the motives for the self-instructional activities, there is no agreement among authors who are engaged in such problems. However, it has been pointed out that the respect acquired in one's working environment appears as a stimulative power of self-instruction. One of the basic needs as a social being is to be respected by other people. So if self-instruction enables an individual to acquire a reputation and authority at his workplace, in his working and social environment, it will be then one of the important motives. Facing the difficulties in professional and social work and education appears often as the motive for self-instruction. When someone undertakes new and responsible working and social tasks, when they have not sufficient experience in their fulfilment, or if they are not sufficiently familiar with such tasks, then they find their essence and the means for their realization through self-instruction.

Emulating others and being an example in the environment where an individual works and lives are great inducements to self-instruction. The working environment, rich with individual values, has been the source of examples and inducements in the self-instruction of an individual. If a person is ready and willing, and finds support in the working environment and in their family, their success in self-instruction is guaranteed. The happiness of an individual, which is the result of the achieved results, will be deeper and more complete in such cases. Investigations performed at the Open University in Great Britain prove the worth of the support which encourages certain individuals in their working, social and family environment.

Success in self-instruction is conditioned by the existence of the goals of work and development, by the plans for their realization, and by a more complete recognition of the needs and requirements of the society; success will also depend on recognition by the individual of his own abilities and satisfactions, and by the ability to manage the activity in the realization of goals and tasks. The basic presumption for more effective self-instruction is a more complete knowledge of personality, of knowing and being aware of one's own abilities and their critical evaluation. It could be attained on the basis of study, critical analysis and evaluation of one's own actions, on the basis of the comparison of the results of self-evaluation with what other people think about a person, how they evaluate the results of their work and activity. Self-satisfaction of an individual can discourage self-instruction and it could reduce progress. A similar negative force is

mistrust of one's own abilities, so that every activity, even in the field of self-instruction, seems useless, because they doubt their ability to achieve desirable results. Confidence in one's own powers should be followed by some criticism of one's shortcomings by efforts to minimize such shortcomings. The development of self-instruction will be enhanced by understanding goals and by a perspective on one's own development. Success in self-instruction does not depend only on the intellectual characteristics of an individual, but also on the level of the development of the will, and on the persistence with which one approaches tasks which require exertion and self-denial.

Forms of Self-Instruction

Andragogical theory refers to two fundamental forms of self-instruction: oriented and independent self-instruction. Oriented self-instruction has been conducted with the assistance of educational institutions (schools and other educational and cultural institutions) and with the active assistance of individuals. It is characterized by a fixed, programmed orientation, by systematic assistance of educational and cultural institutions and by their experts in the form of consultations and conferences, combined with collective forms of education, such as seminars, and by a frequent individual and collective control and evaluation of the educational tasks. Oriented self-instruction may possess a multimodal foundation which means that many means of education and communication should be utilized: such as mail, radio, television, tapes, slides, or diafilms. It provides a two-way means of communication which can be controlled both by individuals and by the institution which organizes the oriented self-instruction.

Independent self-instruction is performed by an individual alone, on the basis of own personal desires, interests and needs. It is not linked with the already fixed planning and programming by an educational or cultural institution, but it is based upon personal choice and evaluation of contents, it is episodic and lacks firm control. A person engaged in self-instruction usually possesses a greater level of education, persistence, skill to utilize the sources and resources and a developed sense of responsibility for self-development. Such kinds of self-instruction may turn also to oriented self-instruction. A reverse connection is also possible: that an individual who is engaged in oriented self-instruction and acquiring necessary habits, could continue to work independently upon his self-instruction, to be the only selector and supervisor of the contents. The development of technology and its penetration into the field of education will create new possibilities of combining education and self-instruction, of combining oriented and independent self-instruction.

Methods of independent work, their recognition and improvement, are of a special importance for success in self-instruction. Schools and other educational and cultural institutions should enable individuals to investigate all by themselves and to acquire necessary knowledge. One of the basic tasks of systematic and organized education is the preparation and the training for continual self-instruction, for the independent study of problems and for knowing how to use literature and other sources. Such training is necessary not only for young people but also for adults who, in many cases, have not had an opportunity to acquire, during their regular education, habits and skills in independent work with books and with the other sources of information. Some people who already had such habits have lost them owing to the long period of time which has passed since their last systematic education, and, therefore, they have to work to re-develop them.

Participation in Self-Instruction Activities

The exploration of the process of self-instruction has been intensified during the last decade. There were more such explorations among adults than among young people. In our investigations we were interested in the participation of adults in self-instruction activities. We studied nine urban settlements, with a sample of 1000 people, aged 18 to 65. We studied the participation in self-instruction activities from the standpoint of sex, educational level, age, profession, participation in socio-political organizations and in self-managing bodies, from the standpoint of salaries and marital status. At the same time we studied the utilization of various sources: books, magazines, newspapers and the other printed materials without which it would be difficult to plan self-instruction.

According to our results, a great percentage of the sample (54.2 per cent) do not use self-instruction as the way to acquire knowledge. Our data show that women are less engaged in self-instruction activities than are men. We found a high correlation between the level of education and the use of self-instruction. The higher the level of education, the more people are engaged in self-instruction activities. Of the people in the study who were not engaged in self-education, 86.9 per cent had had an incomplete elementary education, 85 per cent had not gone regularly to elementary school, and only 24 per cent had 16 years of schooling. Such statistics clearly prove the utmost importance of the increase in the educational level of people, both for the further promotion of education and for their inclusion in self-instructional activities. According to our findings, the key factor in a greater commitment to self-instruction is that an individual should have eight years of elementary education. Elementary education

is important not only for professional education but also for all other forms of education.

Participation in self-instructional activities is greatly influenced by one's profession. When classified into groups, it was found that retired persons were seldom engaged in self-instruction, workers were not involved in self-instruction in 68.9 per cent of the cases, employees (52.6 per cent), technical intelligentsia (34.8 per cent), and the intelligentsia not working in economy (21.9 per cent). The self-instructional activities of those who were studied were closely linked with their financial situation. Of all those not engaged in self-instruction, 63.3 per cent had the lowest monthly salaries. Social activities also affect engagement in self-instruction. Those who are active in the operation of socio-political organizations and self-managing organizations are engaged to a greater extent in self-instruction, compared with those who are not involved in such organizations. Also from our findings we were able to prove the rule that one activity induces and causes another, that one need and its satisfaction lead to other needs.

As well as all these factors which affect participation in self-instructional activities, one should also take age into consideration. According to our findings, most of those engaged in self-instruction are aged 26-35, then those aged 36-45, and lastly, those aged 18-25. After the age of 45, and especially after 55, the percentage of those people who are never engaged in self-instruction increases rapidly. Of all those studied and not engaged in self-instruction, 72.1 per cent were aged between 56 and 65 years.

On the basis of the findings we can conclude that several essential factors affect the participation of adults in self-instructional activities. They are: level of previous education, social engagement, professional occupation, age, sex, and the individual's financial situation. All of these factors, as well as others, should be studied carefully during the organization of self-instruction, in order to create appropriate programmes and to offer suitable advisory assistance to those who acquire knowledge in such ways.

Final Discussion

We observed self-instruction in this paper as an integral part of the concept of lifelong education. We had in mind that it has the closest connection with education, that it interchanges with it and that it complements it. As a way of acquiring knowledge, self-instruction helps us to realize the concept of lifelong education. Its basic postulate is continuity.

The work of self-instruction requires effort, and the self-denial of other activities in times of leisure. The person who works by self-instruction will face

difficulties and obstacles. These can be of an external and an internal nature. The environment where a person lives and works may induce or hinder his or her use of self-instruction. Learning itself is also difficult and hard, and some individuals do not possess a sufficiently firm will to pursue things to an end. In such cases, besides inducement, autosuggestion, self-encouragement, acceptance of liabilities in front of other people, the collective fulfilment of self-instruction tasks will also be useful. The self-control of personal activity is of special importance because an individual can use activity on the basis of that.

Within the framework of education, self-instruction has an essential importance in the creation of a view of the world. Consulting the literature and other sources, a person may realize theoretical problems, and form convictions on the basis of which they may expose relationships towards various sides of life and of work.

We established in our studies that participation in self-instructional activities is affected by external conditions of life, by previous levels of education, by professional orientation, by social engagement and by active relationships with society and life. Self-instruction enlarges the possibility of the engagement and development of personality, social forces can be recognized, a readiness and knowledge to manage them in life have been created, and a greater level of maturity and life self-regulation have been attained. Self-instruction helps learning and recognition to be integrated in the way of life of a man and they become its integral part and a permanent necessity. For that reason, recognition of the problems of self-instruction and its position within the framework of lifelong education has an enormous and essential importance. The institution of education and culture should understand self-instruction as an integral part of education and also create conditions for the combination of education and self-instruction. The key problem is to learn not only how to learn, but also how to realize such an organization of education which will enable learning and education to become the other nature of a man. The new philosophy of education, supported by the new technology, offers possibilities which exceed the limitations of the traditional organization of education, which understood education as a function of just a small part of human life (childhood and youth), restricted to a part of a year and a part of a day, and located in a building (school rooms) made just for such purposes. Self-instruction may help the realization of changes not only in the system of education and its organization, but also in the mentality of the people.

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Current Problems of Evaluation in Adult Education

Education and upbringing are directed at, and linked with, the individual and the society, and it is only natural for both the individuals and the society to show concern for the quality of this process. Our theoretical and research work addresses especially the evaluation of the way in which the educational needs of the adult population are met. Such evaluation is theoretically and methodologically much more complex in adult education than in children's education. The difficulties stem from the nature of education and learning of adult persons, the nature and complexity of social functions based on education and learning, the nature and complexity of the adult education organisation, level of education, its content, and a number of other non-educational factors which affect adult education and learning. E. Gelpi is quite justified to claim (1979) that the evaluation may refer to relevant legislation, research problems, innovation strategies, life-long education concept, interrelationship between education and production systems, effects of a new job on the nature and organisation of education, evaluation of diminishing differences between urban and rural environment, men and women, privileged and underprivileged briefly the educational democratisation under the present-day conditions. Modern authors agree that the evaluation in andragogy cannot address the *cognitive* aspect of education and learning alone. It does not appraise only how a particular group of adults learns, individual subjects, and even less so how well does it remember them; instead, it appraises the whole learning and education context, its causes and its effects. If it is to regain its formal prestige, adult education needs to focus on quality. Evaluation is way of determining this quality. The task of adult education is to devise the best possible methods allowing to assess the quality of adult education and learning.

Evaluation Concept

In the past the andragogists paid little attention to evaluation either from the theoretical or from the practical point of view. The reasons for this, among other things, should be sought in the absence of a clear adult education evaluation concept, poorly developed methodology and lack of adequate evaluation tools. Traditionally minded practitioners believe that the education of adults was good in itself and evaluation was, therefore, unnecessary. It does not mean that there

were no appraisals and measurements at all, but they were not systematic and did not derive from scientific data collection. More often than not it was a copy of the evaluation of the formal children's education and aimed mostly at the cognitive aspect of the educational process, identification of memorised facts and ignoring other, much broader, problems of adult education evaluation. As a rule, only the quantity of memorised instruction was measured. The more faithful the reproduction the better the result. Thus the concept and perception of formal school education was often mechanically transferred to the adult education. Because of this some modern authors (B. Schwartz, 1968), are quite justified to request that the whole scholastic educational concept be changed. These authors question in particular the existing examination practice which may be adequate when children and youth are concerned, but is inappropriate for adult students. The traditional knowledge verification procedure conduces to a feeling of dependence and this happens to an adult person who is otherwise independent in various social and working situations. Therefore, the traditional evaluation in adult education ought to be substituted for other forms of examination bearing in mind an adult's social and psychological nature.

The prevalent form of educational quality verification in those modalities of adult education resulting in formally recognised diplomas and certificates were oral examinations and, sometimes, written tests. It was believed that the principal educational goal was the absorption of measurable quantities of knowledge. From an adult's point of view such approach has no *intrinsic* value. It ignores the psychological self of an adult person reluctant to demonstrate his deficient and inadequate knowledge before other persons in an educational situation. This is the reason why they drop out. Such evaluation failed to cover all that the adults had learned through experience in their working, social, political, personal life. Furthermore, even when applied, the measuring tools were the same as those used in the young people's education and then comparisons were made between the achievements of the two populations. The conclusions were unavoidably misleading. This type of shortcomings was pointed out by researchers active between the two world wars.

If we accept that evaluation, i.e. measurement of progress, is important in every field of human activity, then there is no reason why it should not be accorded the same importance to the adult education evaluation. As an andragogical phenomenon, evaluation emerged in early Fifties and gained ground in early Sixties especially in developed countries with the most intensive adult education programmes. This does not mean that there were no instances of adult education evaluation before that. It might even be claimed that the domain of adult education pioneered many approaches presently advocated in the evaluation theory. The example quoted is the experience gained in the evaluation of the U.S. adult

education in the Twenties and Thirties, particularly in the field of agricultural extension services. Some authors point out that the specialists for the agricultural adult education applied all those procedures currently defined as the *formative* evaluation, testing various publications to establish which words the farmers knew, used, read easily and the type of terminology to be used by agricultural experts (S. Spaulding, 1985). The attitude towards the adult education evaluation changed with the constitution and establishment of andragogy as a science. Since the onset of the Sixties the studies setting put to present a consistent andragogical theory, referred also to evaluation problems. Eventually evaluation grew into a new field of andragogical studies. The new emphasis on evaluation derives from educational needs and the desire to programme the adult education on the basis of ascertained educational needs and possibilities. According to some authors the interest in evaluation is due to two reasons. First significant extension of the adult education in terms of its curricula and its coverage. Secondly, adult education is a scientific discipline using evaluation to ensure a proper approach to the programming and organisation of the process of man's education and learning (C. Verner, A. Booth, 1964).

The scope of evaluation is determined by the nature of individual areas of adult education as its concept has become much broader and goes beyond the mere instruction and learning. The evaluation covers different aspects of education and learning of an adult person. Nevertheless, the opinions on the notion and concept of the evaluation still differ. These differences are particularly manifest between the earlier and modern authors. According to some of them, evaluation means simply gathering of information and data to see whether the respondents have achieved the objectives and tasks set before them. In other words, its purpose is to establish how much have these adults learnt in given learning situations (J.R. Verdun, 1980). It is evident that such a definition of evaluation addresses only the cognitive aspect of the adult education which is a rather limiting approach.

Authors draw a sign of equality between evaluation and assessment. Ruddock from Great Britain points out that is wrong and misleading. He distinguishes three interrelated concepts; Ruddock says that one applies the term *grading* with regard to individual performance, the term *evaluation* with regard to programmes and processes, and *assessment* with regard to possibilities. Thus, for instance, one assesses the cost of a certain form of education, available personnel, whether a form of education will be repeated with the same or modified curricula. Ruddock believes that one should also review the relationship between evaluation and validation. Validation is an act of official recognition and means that certain professional and academic degrees are guaranteed by the relevant educational authorities (R. Ruddock, 1981, p. 7). We have some doubts concern-

ing Ruddock's distinction among grading, evaluation and assessment believing that it would be better if evaluation were interpreted as a broad *conceptual framework* embracing both monitoring and assessment and, that goes without saying, grading.

A survey of the literature shows many controversies regarding the concept and notion of evaluation. According to Webster's *New International Dictionary*, 'to evaluate' means 'to find the value of'. It does not specify of what, so that, for all practical purposes, it means the value of very many things in one's daily life. Some authors point out that the definition of evaluation often covers notions such as measure, identification, exposure, enhancement. According to them, all that happens during the instruction and learning of adult persons has to be subjected to evaluation because, they say, the behaviour of students and teachers, the degree of behavioural changes occurred due to instruction and learning can be established and defined only through efficient measurement (D.F. Seam, D. Dutton, 1976, p. 364). Some authors interpret evaluation as a process covering the initial experience in "finding what is", use of standard tools, rules and principles enabling to make a judgement on validity or desirability. In this sense, these authors believe, evaluation is a fundamental *regulatory mechanism* of everyday life. It means with which individuals and groups constantly integrate their own experience in order to shape their future experience (R. Skager, R.H. Dave, 1977, p. 27). Pongrac, from Yugoslavia, sees evaluation as a system of monitoring, recording, processing, assessing and interpreting educational results bearing upon the development of an individual and promotion of the overall upbringing and education (S. Pongrac, 1974, pp. 3-4). Pongrac goes even further and claims that evaluation encompasses also some elements of investigation of new educational needs. Such interpretation is *closely related to educational needs* because it advises us about the quality of their fulfillment. If, as this author says, the purpose of evaluation is to identify the achievements, identify possible improvements, then the process goes through the following stages: identification of achievements identification of necessary improvements and identification of elements bearing upon new, further, needs (same source, p. 6). This evaluation concept is in line with modern scientific ideas and helps to surmount traditional interpretations which reduced it to examination and grading.

When addressing the problems of the concept and definition of evaluation it may be useful to point out at the UNESCO's contribution to their clarification. In 1950-1960 UNESCO – and this refers especially to its regional centres in Latin America – built different aspects of information gathering on rural population into the educational programmes. It was called the needs identification and some authors say that it was the chief contribution to the formative evaluation (S. Spaulding, 1985). UNESCO laid a stress on different aspects of the evaluative

approach and termed them in different ways: pre-testing, testing, post-testing, environment study etc. UNESCO organised also several international meeting to discuss criteria underlying the evaluation of literature intended for adult education. It intended experimental programmes for functional literacy and set up an international committee for the evaluation and an evaluation department at its Paris headquarters. UNESCO's activity continued throughout the Seventies and conduced to the publication of instructions for the evaluation of projects and manuals on the evaluation programme structuring (S. Spaulding, *op.cit.*, p. 1975).

There is no doubt that UNESCO's endeavours had a favourable effect on the practical adult education in member-countries and helped to make the evaluation an integral part of educational philosophy propounded by those conducting adult education programmes. The 15th UNSECO Conference also tackled the evaluation of experimental literacy programmes. Wishes were also manifest to differentiate among various notions such as *assessment*, *survey* and *evaluation*. According to the opinion adopted on that occasion '*evaluation*' ought to be reserved for studies allowing rigorous scientific measurement of effects of a project or educational activity. Studies falling below this standard should be called assessment. To make it clearer, a working definition was adopted explaining the evaluation objectives: The objectives of evaluation are quantitative measurements whenever possible in conformity with well-defined criteria, principal direction and indirect effects of an activity, taking note of the objectives of that activity set prior to its beginning. The intention is not only to identify the nature of this activity in the social, economic and cultural context, but also to derive there from instructions for its future planning, and start new projects. Evaluation is a permanent activity which should be planned at the same time as the project, by comparing the situation before the project was undertaken with the situation at various stages of its operationalisation, and effort should be made to explain its effects and implications from beginning to end. (UNESCO, 1970, p. 3).

This evaluation definition contains several noteworthy elements. First and foremost, evaluation is seen as the *measurement* and *quantification* of educational practices and processes. Secondly, it is interpreted as a *permanent* activity rather than an accidental one performed when there are no more pressing matters. Thirdly, it embraces the *comparability* of situations prior to the beginning of education, at different educational stages and at the conclusion of an educational undertaking. Fourthly, this definition contains certain *futurelogical dimensions* because the evaluation is supposed to enable the planning of future educational activities. This approach to the educational evaluation could be defined as a *holistic* approach which is suited to the nature and characteristics of an adult's education and learning, and therefrom the complexity and difficulties of

andragogical evaluation involving numerous objective and subjective factors, unrepeatability of the process, complexity of indicators and other methodological problems.

Philosophical Aspects of Evaluation

The andragogical evaluation is not only a question of method and technique. It bears upon the very *heart* of education and learning focusing, above all, on its goals. Within such a context the evaluation has also its philosophical dimension. Its goals are philosophical categories. With their help the society determines the direction of its development, properties it wishes to achieve, values it wants to adopt through an organised process of upbringing and education. Other questions bearing upon the status of an individual during his/her education and learning also have philosophical aspects to them. One might say that any question regarding man and his progress is basically a philosophical question. The objectives of education testify to the intentions behind such an activity. In practical work, however, these facts are often overlooked and disregarded. The neglect of the evaluation's philosophical aspects results in a confusion, *conflicts of values* during the evaluation, divergent views on the upbringing and education as a process and its role in the *happiness* of individuals and social groups. Knowles, a well-known American author links evaluation to the philosophical questions of upbringing and emphasizes that the evaluational approach depends on the definition of upbringing and an individual's place in the upbringing process, the relationship between an individual and his teacher during education and learning. If an andragogist sees education as a factor of change in a human being, then evaluation is directed at the collection of data to ascertain whether such changes are taking place. In that case one will predominantly concentrate on data collection. However, say Knowles, if the education is seen as a process of assistance and provision of resources for self-directed improvement and enhancement, then the andragogist will focus on *involvement*. According to this author, the philosophical problem takes the form of a conflict between the traditional pedagogy and assumptions of the modern andragogy. (M.S. Knowles, 1970, p. 222).

However, the philosophical dimensions of the evaluation are much more complex. No social study – and the andragogical evaluation, i.e. some of its components, is a kind of social study – cannot dodge philosophical problems because they bear upon man and his attitude to the society, his intellectual development, attitude to the world and way of life in that world. The philosophical aspects are also reflected in different *theoretical concepts* of adult education, whose roots have to be sought in different schools of thought not always unre-

servedly acceptable in all social environments. The philosophical aspects provide evaluation with much broader room than simple examination and grading as the traditional didactics wanted it.

Although it would be interesting to consider the evaluation's philosophical aspects in greater detail, the space available forces us to confine ourselves to only one of its elements: evaluation objectives. It is true what some authors (C. Verner, A. Booth, 1964) claim: that one must know why one undertakes evaluation before beginning. Without a clear answer to this question it is impossible to evaluate adult education efficiently. The evaluation objectives will determine also the selection and application of adequate methodologies. Verner and Booth point out that at the planning and programming stage the objectives need to be worded so as to be *measurable*. This is seldom the case in practice: the objectives of educational plans and curricula are defined in general terms vaguely, and it is difficult, if not outright impossible, to translate them into *measurable units* suited to the evaluational needs. Authors claiming that the objectives definition is one of the *hardest* tasks of adult education are also quite right. Verner and Booth say that the definition of operational goals means that one needs to be aware of the behavioural complexity of the individual at whom a curriculum is directed. The behaviour may relate to the cognitive, emotional and volitional spheres or the combinations thereof. When defining the objectives the andragogist decides whether he is setting out to change the attitudes, develop skills and logical thinking, improve perception, increase knowledge or achieve whatever other goal. This should be added that difficulties involved in translating objectives into measurable notions arise from the fact that the andragogical theory has not *discovered* yet how to measure all things deriving from the complex phenomenon of an adult's education and learning (C. Verner, A. Booth, 1964, p. 97). Some authors from Yugoslavia (M. Zvonarević, A. Kovačić, 1975) established that the evaluation objectives are directed only at the educational component. They set out to prove empirically that "the educational component has 'swallowed' the upbringing component almost completely..." (p. 29). It is often wrongly assumed that the absorption of a certain quantity of information will automatically affect favourably the upbringing, reducing thereby the philosophical justification of evaluation as an adult education phenomenon.

The importance of objectives in the complex adult education evaluation derives from several reasons. First, the objectives determine what it is that one wants to achieve through a specific educational programme. Secondly, they are an expression of specific values and value orientations. Thirdly, they indicate the priority of something over something else. It has to be pointed out, however, that there are many controversies and problems relating to objectives and evaluation. Modern authors diverge regarding their relationship. Ever since the early Fifties

some authors have been pointing out that the chief purpose of evaluation is to establish whether a curriculum is meeting its objective (R.W. Tyler, 1951). Another view restricts the role of curriculum objectives in the evaluation insisting that the evaluation is a process "free of objectives". For all practical purposes this means that the curriculum is mastered in pursuit of the significance and value rather than intention (H.S. Scriven, 1967). The third group of authors emphasizes the importance of evaluation of the objectives themselves. These controversies have not been resolved in theoretical discussions on evaluation. Sometimes all three views are applied during evaluation. It is important that the andragogists, especially those dealing with educational practice, thoroughly study the objectives before undertaking an evaluation (A.D. Grotelueschen, 1980).

The above analysis shows that the philosophical aspects of the andragogical evaluation are complex and affect the innermost process of humanisation because in adult education evaluation has to deal with two basic subjects. The first is human beings and their relationship with the world they live in and act upon, and the second is upbringing and education as an historical experience helping an individual to develop his potential, creative abilities, human properties, self-fulfillment, expand his material and intellectual wealth and thus affect the making of history. These are the humanistic values of the education and the objectives of the andragogical evaluation need to be based on them.

Types of Evaluation as an Adult Education Process

The literature supplies different approaches to the classification of evaluation types ranging from random evaluation to scientific research. This range covers all types of evaluation. Some authors (F.P. Frutchey, 1962) describe several types of evaluation. Random evaluation means a process similar to the first impression when we judge the value of an educational activity at random, without giving it much thought. In this case we do not observe the principles abided by the andragogical evaluation. The *second* type is the evaluation based on self-perception which presumes a conscious attempt to apply the evaluation principles. Self-perception presumes conversation with other persons, exchange of opinions, consultation with others and even compilation of a short questionnaire to collect other views. The *third* type is deliberate occasional evaluation requiring not only the application of the evaluation principles, but also more planning and a more systematic approach. The *fourth* type is the systematic evaluation requiring more sophisticated planning; its purpose is broader, it lasts longer, and needs special tools and full compliance with the evaluation principles so as to obtain

special tools and full compliance with the evaluation principles so as to obtain the most reliable data and information. The *fifth* type is the scientific research encompassing complex data acquisition methodology and necessitating accurate scientific judgments and conclusions; it often needs quite long experimental studies to identify the causal relations. It is believed that all these evaluation types are suited to the adult education (F.P. Frutchey, 1963, p. 2). Several authors distinguish evaluation and research but we shall come back to this later.

Evaluation may be classified in other ways too. Some authors use as their starting point the generality levels (J.R. Verdun, 1980). These levels are related to the curriculum objectives. The general level of objectives corresponds to the general level of the evaluation process, the middle objective level with the middle level of the evaluation process, the specific level of objectives with the specific level of the evaluation. Verdun mentions that some evaluation procedures need to be defined for all types of curriculum objectives at different levels so as to establish if any changes have occurred. If the results are positive, education and upbringing may proceed, and if not, the feedback analysis is applied to see why the desired changes have failed to occur and what has to be done to remedy the situation. This procedure allows for permanent monitoring of the adult education and learning. Without it it is impossible to take decisions regarding the adult education and learning (J.R. Verdun, 1980, p. 122).

Evaluation types are also classified on the basis of psychophysical areas: cognitive, affective, psychomotorical. The purpose of evaluation is to establish behavioural changes in all of them owing to the received education. To this end, it is requisite to define clearly the objectives of the adult education and upbringing. This is followed by the identification of measures to show whether the changes have occurred after the completion of learning and education. Let us take, for example, the cognitive sphere. If the students are expected to apply the knowledge imparted to them under conditions or in situations novel to them, then the evaluation allows to establish how well individual students are capable of it. The same applies to other areas or spheres. The more specific the objectives the easier it is to measure them, the easier the evaluation process (J.R. Verdun, *op. cit.* p. 133).

A number of authors divide evaluation into *formative* and *summative* evaluation (C.O. Houle, 1980, A. Knox, 1980, J.R. Verdun, 1980, H. Grobman, 1971, R. Skager, R.H. Dave, 1977, A.D. Grotelueschen, 1980). Formative evaluation is a process whereby the progress of adults during learning is established. In other words, the formative evaluation takes place simultaneously with the education and learning process and makes it possible to modify that process. It interferes during the shaping of a different behaviour or a different property under the influence of an organised education and learning. This type of evaluation is not

applied at the end of the educational process. It can supply information for corrections that have to be made during the instruction before it is too late for any corrective action. It can help both teachers and students to determine the pace and rate of progress in mastering individual subjects, more successful inclusion of the adult experience in the curricula and more successful linkage of theoretical and practical skills. The principal problem of the formative evaluation is the decision to obtain information on the quality of learning while it is going on. The formative evaluation can be applied at the teachers' discretion at any stage of instruction. The terms 'formative' and 'summative' evaluation were introduced in the literature by M. Scriven to distinguish between the evaluation during the instruction process and the evaluation as the final act of the process, after the instruction has been completed and the educational process concluded. The formative evaluation lays the emphasis on the feedback which is very helpful to all those responsible for the preparation and implementation of curricula.

Summative evaluation is of a much more general nature. As the term itself shows, it means a summation of the results of education and learning having occurred in some form of education or unit of learning. It is applied less frequently and requires the collection of more information and data to pass a judgement on the work of an individual or the performance of some forms of education after a prolonged learning period. Summative evaluation can provide information and serve as a good indicator of the quantity and quality of knowledge imparted by the end of the main part of the educational process. After some types of summative evaluation, especially when formal educational forms are concerned, certificates and diplomas are issued which are publicly recognised and permit individuals an upward career movement.

Some authors distinguish between process evaluation and product evaluation. The former is used to denote the preparation of material and its absorption, while the product is the result of the application of this material (H. Grobman, 1971). One also comes across the division into *micro-evaluation* and *macro-evaluation*. The former refers to the investigation of minor segments of the curriculum and its variables, and the latter to broader issues such as, for instance, the overall adequacy of the applied material (H. Grobman, *op. cit.*, p. 440).

Generally speaking, the purpose of evaluation is to acquire information about the quantity and quality of the performed educational activity. It can tell us whether this education was socially useful and whether it was wise to invest private and public funds in it. In his analysis of problems of the post-experience education, i.e. education taking place after the completion of university studies, Onushkin, a Soviet author, distinguishes among five evaluation aspects. The *first* evaluates the student's performance to assess the work done during a particular study course. Both examination and grading can be applied then, but this is not a

predominant approach in post-experience education. The *second* type of evaluation described by Onushkin, is the one performed by participants in the process and is *the most advanced form* of evaluation applicable on the basis of questionnaires prepared in advance and distributed to the participants after the completion of a certain form of education; another possibility is to have an open discussion in which the students assess the results of their work. The *third* form of evaluation is performed by exogenous factors (agencies or institutions). It is not frequent even though it can be very useful. In some countries the outside evaluation means that a given curriculum is approved by professional associations. Without this, the activity cannot go on. The *fourth* type of evaluation means an appraisal of the overall scientific, professional and economic effect of the post-experience education. It is the hardest and at the same time the fundamental type of evaluation. Some universities have tried to measure the scientific and professional effect of the post-experience education by comparing the number of new ideas or the number of inventions and new patents prior to this education and after its completion. The *fifth* form of evaluation is when the effect of the post-experience education on the university, i.e. school of higher learning, performance is assessed. The practice has shown that the students bring in new information, practical knowledge, proposals regarding the methods of work and that all this affects other forms of the formal university education (V.O. Onushkin, 1978).

Andragogical evaluation is a process that can be linked to scientific research. However, a number of common elements notwithstanding, not all evaluation types can be identified as research. The above analyses have shown it. Nonetheless, there are opinions that it is better to emphasize the similarities between the evaluation and research rather than their differences. There are those who think that there is no boundary between evaluation and research. Some evaluation types may be identified as research in the traditional sense of the word, while other types do not fall under that category (H. Grobman, 1971). To Knowles evaluation is also a form of research and he pleads for a careful wording of questions serving as a basis for data gathering. The British andragogist Ruddock calls andragogical evaluation a form of applied research. According to him, the principal difference between evaluation and basic research lies in the fact that the evaluation is concerned with values. It loses its purpose if values do not occupy the central place. On the other hand, the purpose of research is to create knowledge and broaden our horizons and understanding of the world. The purpose of evaluation is always to influence the decisions and processes (R. Ruddock, 1981).

Our starting point is the fact that the chief purpose of the evaluation is to establish the value of its subject. This is of theoretical and practical importance.

Theoretical, because it helps to differentiate between evaluation and other forms of adult education research. Practical, because it provides information on the curricula value and this, in its turn, promotes the evaluation process. It is evident that there are similarities and differences between evaluation and research. Some authors say that the similarities derive from the fact that both evaluation and research deal with the phenomenon of man's education and learning. On the other hand, both evaluation and research resort to similar methodological procedures, methods and techniques: questionnaires, interviews, observation, case studies, scaling and statistical procedures needed to generalise the data. It goes without saying that there are also differences between the two regarding the initiative taken to gather, handle and use the obtained data. Educational evaluation does not pursue knowledge for the sake of knowledge itself; the obtained data indicate the necessary action, a behavioural change. The purpose of evaluation is less generalisation and more decision-making aimed at an improved teaching activity under specific conditions.

We agree with those authors who believe that not all types and levels of evaluation can be equalised with the scientific research. Daily or the so-called formative, evaluation performed by the teacher during the educational process is by no means identical with the research. On the other hand, evaluation aiming at discovering changes occurring in an individual and his/her relations with other people and the surrounding world, changes in the social environment and/or structural changes occurred due to education, does acquire some traits of research because it discloses new data, new generalisations and new knowledge. We believe that it is best to call this type of evaluation *applied research*. It means that the perception of similarity, or difference, between evaluation and research will depend on the evaluation level, its objectives, methodology applied, interpretation, and application of obtained results.

If we look at evaluation from the point of view of educational practices, we see that the andragogists are mostly interested in the process itself even though they do not ignore other components. The evaluational process is considered from the point of view of curricula, accomplished objectives and tasks set before a curriculum. It goes without saying that the evaluational process may not be reduced to curricula, their contents and their mastering alone because other important social psychological and educational elements need also to be taken note of.

As we have pointed out already, the evaluation in adult education cannot be confined to its intrinsic components, simple measurement of the degree of individuals' satisfaction with the acquired knowledge. It goes without saying that it depends on curricula, subjects, area under study. There are numerous extraneous reasons, especially in the vocational training of adults, why somebody decides he wants education. These can be, for instance, certificates, diplomas, skills making

possible social and professional promotion. These factors can require the application of external criteria in the andragogical evaluation. Sometimes the evaluation criterion is the number of lessons an individual has attended; it does not take notice of how a student performs his educational tasks and considers only the time spent at them. According to the American author C. Houle (1980) such evaluation is based on participation characteristic of informal adult education forms. Andragogists are increasingly interested in the opinion of adult students about the curricula. During the last decades a number of sources have appeared based on the study of the satisfaction derived by individuals from education, including the study of how well it is organised. This evaluation concept is based on the assumption that students are capable of judging the quality of acquired education. Some authors believe that the student is the best or the ultimate judge of education he/she receives. However, Houle points out that the research shows this assumption to be rather groundless. The results show a negative correlation between individuals' achievements and their assessment of the instruction. It has been found even that the cognitive progress was greater in those forms of education which the students disliked than in those they attended with pleasure. After reexamining these assumptions and opting for a reserved attitude to the students' views, the andragogists have come to the conclusion that the students' view may be one sort of information which, nevertheless, needs to be complemented by other information such as higher competence or higher performance accuracy especially with regard to the vocational training of adult persons (C. Houle, *op.cit.* p.246).

There are also other important aspects of evaluation concerning curricula for adult persons: quality, adequacy, efficiency, importance for individuals and the society and many others but for reasons of space we cannot elaborate on them here.

From Evaluation to Self-Evaluation

Various authors (D.F. Seaman, U. Dutton, 1976, B.A. Fellenz, 1976, E.U. Heidit, 1976, C. Houle, 1980, V.G. Onushkin, 1978) point out in their reflexions about evaluation at the importance of self-evaluation. This theoretical and practical problem arose when the self-education, open universities gained momentum and when a multimedia approach to adult education began to meet with increasing acceptance. It may be said without fear of exaggeration that self-evaluation is an important feature of modern thinking in adult education. The partisans of self-evaluation stress its advantages in comparison with other areas of education: former life and working experience, accumulation of knowledge acquired

Self-evaluation is particularly important from the standpoint of lifelong education philosophy. Adult education is a highly diversified phenomenon and it is difficult to apply external evaluation to all its forms. This is the case, for instance, of open universities or autonomous individual learning not related to any educational institution. However, even though it is easy to write about self-evaluation, it has not yet been accepted in a broader context of the practical andragogical evaluation. The reason for this should be sought, among other things, in the fact that neither the teachers nor the students have been prepared to accept the self-evaluation and apply it to various adult education situations. Although the adults can evaluate themselves much better than the young ones, can judge much more objectively their own efforts and progress and are more often faced with situations requiring self-evaluation, they nonetheless have to be reoriented to new situations such as learning and education. Some authors (E.U. Heid, 1979) say that most adults have a developed *self-concept* preventing them from admitting frankly their deficiencies. They are susceptible to situations when they have to show before others what they can and cannot do. These difficulties may be overcome with the help of text-books and other structured teaching situations allowing self-evaluation and not entailing a risk that "they will make fools of themselves" (E.U. Heidt, 1979, p. 13). Self-evaluation is an important feature of open universities and in other forms of adult education its application should be started without undue hesitation. It can be successfully applied in the teachers' education and training.

Some authors say that self-evaluation is a special adult education act (B. Schwartz, 1968). It ought to lead to a change in examinations and grading. The traditional examinations and marks are not suited to the adults' nature and their constant striving for independence. Favourable experience has been gained in our own and foreign educational practice with regard to self-evaluation, both the one taking place under the teachers' control and that undertaken outside the institutional forms of education. There are various teaching situations when it is possible to combine the teacher's evaluation with the student's self-evaluation. The latter helps individuals to judge themselves more competently in real life situations.

It is important to note that self-evaluation is important not only for those who learn but also for those who instruct. There are also sporadic sources about teachers' self-evaluation. There are well-known and suitable techniques for this purpose ranging from check lists to tape to video recorders helping the instructors to evaluate their own work.

The evaluation of the degree of satisfaction of adult educational needs is an important scientific and social phenomenon with practical implications. For the purpose of identification and satisfaction of the educational needs one can use all

the methods and techniques available to the humanities, and especially those available to the andragogy.

A number of factors are responsible for the evaluation of the quality and quantity of satisfaction of the adult education needs. Special responsibility is born by the andragogists. Their systematic and continuing training is a fundamental prerequisite for their subsequent successful evaluation. The worst solution would be to remain obstinately loyal to the traditional and rather arbitrary practices. If we are aware that adult education is a complex process beginning with the identification of the educational needs and ending with the evaluation, then we should concern ourselves with the proper preparation of individuals and institutions to manage these phenomena in a scientific and professional manner.

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