

**AIMS OF EDUCATION AND DEVELOPMENT
OF PERSONALITY: COMPARATIVE ASPECTS.
13th CESE CONFERENCE**

**OBJECTIFS DE L'EDUCATION ET DEVELOPPEMENT
DE LA PERSONNALITE: ASPECTS COMPARATIFS.
13^{eme} CONFERENCE CESE**

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FOREWORD

The Thirteenth Conference of the Comparative Education Society in Europe (CESE) took place in Budapest from June 27 to July 1, 1988. This CESE Conference was locally organized and hosted by the Magyar Pedagogiai Tarsasag (Hungarian Pedagogic Society), and the local organizing committee was chaired by its Secretary-General Marton Horvath.

More than 200 academics coming from more than thirty countries all over the world participated in this scientific event.

Since the foundation of CESE, in 1961, a tradition has come into existence, the aim being to have the various biennial conferences organized in different countries. But this was only the second time a socialist country hosted a CESE conference: in June 1969 the Fourth CESE Conference has been held in Prague.

For quite some time the Executive Committee of CESE had been wishing to more closely cooperate with colleagues from Central and Eastern Europe. When Dr. Magda Illés, an active CESE member, enquired, at the beginning of the '80s whether Budapest could be the venue for one of the next congresses, this proposal was gladly and unanimously accepted and preparations could start. The collaboration with the Hungarian colleagues during the preparatory phase went very smoothly. As all those participating in the Thirteenth CESE Conference have been able to witness, local organizers left no stone unturned to create the ideal working conditions for a successful congress. And the city of Budapest itself, with its rich cultural and beautiful monuments, was an ideal meeting place.

The theme of the Conference was "Aims of education and development of personality; comparative aspects". As Professor W. Mitter stated in his General Comment, previous CESE Conferences were devoted to:

- theory building and clarifying methodological issues of Comparative Education;
- the interrelationship between Comparative Education and educational policies;
- trends and problems dealing with teacher training, recurrent education, multicultural education, and the impact of new technologies.

The choice of the theme for the Thirteenth CESE Conference was rather a challenge and at the same time it opened new perspectives. It is indeed our impression that research in Comparative Education will increasingly place emphasis on the micro-level of education.

The choice of the theme has as consequence that the participants of the Budapest Conference had to devote more interest to philosophical,

sociological, psychological and political aspects of the aims of education. This also resulted in discussions being more comprehensive and rewarding.

The present volume contains only some papers read during the plenary sessions. They are here printed in the order in which they were originally delivered.

Some will regret that the proceedings of this Thirteenth Conference have not been published in their entirety. But financial restrictions made such a large publication impossible.

In this volume the contribution of Dr. Andras Benedek, entitled "The impact of new technologies on education", and the papers presented in the six working groups do not occur. They have already been published in the lengthy volume: "Papers of the Participants of the 13th CESE Conference in Budapest", edited by Endre Barko and Dr. Magda Illés, and published by the National Educational Library and Museum (Budapest, 1988).

Nor has the paper read at the Conference by Dr. Marton Horvath and entitled: "La situation de l'éducation comparée en Hongrie", been included. This interesting contribution can be found in the brochure "Comparative Education in Hungary", also published by the National Educational Library and Museum (Budapest, 1988).

We do hope that the present volume, though rather modest in size, will make a valuable contribution to the series of CESE proceedings.

The editors.

AVANT-PROPOS

La treizième conférence de l'Association Comparée en Europe (CESE) a eu lieu à Budapest du 27 juin au premier juillet 1988. Magyar Pedagogiai Tarsasag (l'Association Pédagogique Hongroise) organisait cette conférence CESE et en accueillait les participants; le comité organisateur local était dirigé par son secrétaire-général Marton Horvath.

Plus de 200 universitaires venant de plus de trente pays, de tous les coins du monde, ont participé à cet événement scientifique.

Depuis la fondation de la CESE en 1961, une tradition est née, c.-à-d. l'exigence d'organiser ces conférences dans des pays différents avec un interval de deux ans. Or, ce n'était que la seconde fois qu'un pays socialiste était le hôte d'une conférence de la CESE: en juin 1969, la quatrième conférence de la CESE avait eu lieu à Prague.

Il y a longtemps que le comité exécutif de la CESE voulait coopérer de plus près avec les collègues de l'Europe Centrale et Orientale. Quand le Dr. Magda Illés, un membre actif de la CESE, proposait au début des années 80 que Budapest pourrait être le lieu d'un des congrès suivants, on acceptait de façon unanime cette proposition et on commençait avec les préparations. La collaboration avec les collègues hongrois pendant la phase préparatoire était très bonne. Les organisateurs locaux ont fait tout leur possible afin de créer des conditions de travail idéales pour un congrès de haut niveau. Et la ville de Budapest elle-même, avec ses beaux monuments culturels, était un lieu de rencontre idéal.

Le thème de la conférence était "Les objectifs de l'éducation et le développement de la personnalité. Aspects comparatifs". Comme le Professeur W. Mitter posait dans ses Commentaires Généraux, dans les autres conférences de la CESE les thèmes étaient:

- théorie et aspects méthodologiques de l'Education Comparée
- les interrelations entre l'Education Comparée et les politiques éducatives
- les tendances et les problèmes concernant la formation des enseignants, l'éducation multiculturelle, l'éducation récurrente et l'impact des technologies nouvelles.

Le choix du thème de la treizième conférence de la CESE était plutôt un défi et simultanément ouvrait des perspectives nouvelles.

Nous avons l'impression que dans le futur la recherche dans le domaine de l'éducation comparée sera plus concentrée au niveau de la classe.

Le choix du thème avait pour conséquence que les participants de la

conférence à Budapest avaient attribué plus d'intérêt aux aspects philosophiques, sociologiques, psychologiques et politiques des objectifs de l'éducation. Il en résultait que les discussions étaient plus étendues et intéressantes.

Ce volume-ci ne contient que les communications faites pendant les sessions plénières. Elles sont imprimées dans l'ordre dans lequel elles ont été présentées. Certains regretteront que les actes de la treizième conférence ne soient pas publiés dans leur entier. Or, des restrictions financières ont rendu impossible une publication plus volumineuse. Dans ce volume, la contribution du Dr. Andreas Benedek, intitulée: "L'impact des nouvelles technologies sur l'éducation" et les communications présentées dans les 6 groupes de travail ne sont pas reproduites. Elles ont déjà été publiées dans le gros volume "Papers of the Participants of the 13th CESE Conference in Budapest", édité par Endre Barko et le Dr. Magda Illés, et publié par la Bibliothèque et Musée National d'Education (Budapest, 1988).

La communication du Dr. Marton Horvath intitulée: "La situation de l'éducation comparée en Hongrie", n'est pas incluse non plus. Cette contribution très intéressante peut être trouvée dans la brochure: "Comparative Education in Hungary", publiée également par la Bibliothèque et Musée National de l'Education (Budapest, 1988).

Nous espérons que ce volume-ci, bien que plutôt modeste, constitue une contribution valable à la série des actes de la CESE.

Les éditeurs

FINALITES DE L'EDUCATION ET DEVELOPPEMENT DE LA PERSONNE

José Luis Garcia Garrido

Mesdames, mesdemoiselles et messieurs, chers collègues,

En tant que président de l'Association d'Education comparée en Europe, il m'est très agréable de m'acquitter de deux obligations. Premièrement, j'aimerais souhaiter la bienvenue à tous les participants, arrivés de nombreux pays d'Europe et du monde entier. Je vous souhaite un heureux et fructueux séjour à Budapest, un séjour pendant lequel vous puissiez profiter, à la fois, des beautés incomparables de cette terre hongroise et du climat enrichissant du dialogue intellectuel.

Deuxièmement, j'aimerais aussi remercier, au nom de la CESE, les autorités de la République Populaire de Hongrie et nos collègues du Comité d'organisation, des efforts qu'ils ont faits, efforts qui ont permis que le projet de notre treizième Conférence devienne aujourd'hui une réalité. Comme toujours, l'organisation d'un Congrès comme celui-ci n'est possible que grâce à un groupe de personnes prêtes à sacrifier leur commodité personnelle pour se consacrer à ces tâches préparatives qui ne sont pas dépourvues d'ennuis et de difficultés. Il y a longtemps déjà que les membres du Comité Exécutif de la CESE ont eu la possibilité de se rendre compte qu'ils comptaient en Hongrie sur des collègues capables de cette généreuse disposition et capables aussi d'entraîner, grâce à leur prestige personnel, d'autres nombreux membres du domaine éducatif. Nous aurons le temps, tout au long de ces journées, de mentionner ces personnes, qui pourraient peut-être se sentir incommodes si elles sont nommées à présent, vu la responsabilité qui les attend encore. Qu'elles sachent donc que nous sommes tout à fait conscients de ce qu'elles ont fait et de ce qu'elles ont encore à faire et que nous les remercions de tout coeur. Je voudrais néanmoins remercier d'une façon toute spéciale Monsieur le Ministre de l'Education de Hongrie, qui a su, dès le premier moment, comprendre et estimer l'importance de notre champ scientifique et qui nous a offert son appui. Il est possible, sans aucun doute, et je serais personnellement très satisfait s'il en était ainsi, que l'organisation de cette Conférence à Budapest contribue à augmenter davantage le prestige dont jouissent nos collègues hongrois. Sans aucun doute, au cours de ses vingt-sept ans d'existence, la CESE a su rassembler des spécialistes qui ont beaucoup fait et qui continuent à contribuer à

l'amélioration des systèmes éducatifs d'Europe et d'autres continents. Mais, à mon avis, le principal bénéficiaire de cette rencontre de Budapest est la CESE elle-même, car nous n'avions pas encore eu l'occasion d'organiser une conférence en Hongrie, un pays avec une longue tradition éducative, avec un système scolaire très développé et en constante rénovation.

A l'avantage que signifie donc l'incorporation de la Hongrie au palmarès de nos conférences, s'ajoute celui d'aborder un thème extrêmement intéressant, choisi pour cette occasion et proposé, comme il arrive généralement, par nos collègues hongrois en tant que comité local d'organisation. Je dois reconnaître que ce thème avait éveillé certaines réticences de la part de quelques-uns d'entre nous, qui considérons qu'il pouvait être interprété sous un angle psychologique ou philosophique plutôt que dans une perspective méthodologique d'ordre comparatif.

Après un profond et ample débat au sein du Comité Exécutif, nous avons finalement décidé de l'accepter comme thème de la Conférence, sous la forme qu'on a publiée par la suite et subdivisé en six sections ou sous-thèmes. La raison pour laquelle il a été finalement accepté est claire : le développement de la personnalité est un des principaux objectifs ou buts poursuivis par les systèmes éducatifs du monde entier. Or, quand on parle, comme on le fait aujourd'hui, du besoin urgent d'améliorer l'efficacité des systèmes scolaires en élevant la qualité de leurs prestations et de leurs services, le thème des objectifs de l'éducation institutionnelle est de nouveau à l'ordre du jour.

Il faudrait, cependant, se poser une question préalable. Est-il vraiment souhaitable et utile que les systèmes scolaires choisissent comme un de leurs premiers objectifs - le premier, peut-être - le développement d'une personnalité harmonieuse chez les jeunes ? Il est vrai, comme j'aurai l'occasion de le commenter par la suite, que la plupart des lois qui régissent les systèmes éducatifs dans beaucoup de pays commencent par établir des objectifs extrêmement ambitieux, parmi lesquels on trouve d'habitude des allusions au "développement d'une personnalité intégrée" ou à la "maturité humaine sous tous ses aspects", à la "formation humaine polyvalente", etc. Est-ce que tout cela correspond vraiment à la réalité ? Est-ce que les institutions scolaires obtiennent des résultats en accord avec leurs prétentions, avec leurs objectifs ? Les critiques que, de nos jours, subissent les systèmes scolaires dans le monde entier laissent entrevoir une situation différente. Nos écoles non seulement n'atteignent pas ces objectifs ambitieux, mais encore parviennent avec difficulté à ce que les élèves écrivent correctement une simple lettre, résolvent des opérations mathématiques de base, sachent s'exprimer dans une

langue étrangère ou adoptent un comportement social convenable. A la lumière de ces résultats, généralement très pauvres, de la scolarisation, ne semble-t-il pas choquant et même pédant, pendant qu'on s'impose des objectifs aussi grandioses ? Ne serait-il pas mieux, ou du moins plus pratique, que les systèmes scolaires s'attaquent à des objectifs plus modestes et plus tangibles ?

A l'occasion de la recherche que j'ai menée à bien en 1986 pour le Bureau International d'Éducation sur l'enseignement primaire dans le monde, j'ai eu l'occasion d'étudier largement les objectifs que les systèmes scolaires choisissent pour ce niveau éducatif. Vu l'importance que le niveau primaire a dans la configuration de tout système scolaire, je crois qu'il serait intéressant de rappeler quelques-unes des conclusions de cette recherche, conclusions qui ont un rapport direct avec le thème central de cette Conférence.

Dès le commencement de la recherche, le problème des objectifs de l'enseignement primaire a fortement attiré mon attention. Je voulais savoir quels objectifs prioritaires étaient choisis par les différents pays pour ce niveau éducatif. Après avoir examiné les réponses de quatre-vingt-cinq pays, il s'ensuivit que vingt-huit d'entre eux considéraient que le premier objectif de l'enseignement primaire devait être donner des connaissances et des habiletés de base aux élèves; les autres vingt-six préféraient comme premier objectif la formation ou le développement intégral de l'élève; finalement, un groupe important de pays (quatorze) situaient au premier plan la base générale pour une éducation ultérieure. Les autres dix-sept pays choisissaient d'autres objectifs, plus particuliers, qui nous intéressent moins à présent.

Comme je viens de le dire, je me suis limité à mettre en évidence un seul objectif et non pas plusieurs; l'objectif que les pays considéraient comme prioritaire ou qu'ils posaient en premier lieu, devant d'autres objectifs qu'ils considéraient par la suite. Cette classification a donc une valeur symptomatique et orientative, et nous permet de tirer quelques conclusions qui me semblent significatives.

La première d'entre elles a trait à l'existence d'un groupe de pays qui, d'une façon ou d'une autre, font allusion au développement de la personnalité comme objectif prioritaire de l'enseignement primaire. Il s'agit de formulations assez diverses mais qui se centrent toutes sur le point qui nous intéresse. En me limitant au continent européen, j'en lis quelques-unes :

- la Belgique veut "assurer l'épanouissement de l'enfant et son éducation sociale";
- le Portugal préfère "contribuer au développement global et

- harmonieux des enfants en vue de permettre leur réalisation personnelle";
- pour Chypre l'objectif général de l'enseignement primaire est "la formation des citoyens libres et démocrates, avec une personnalité complète";
 - l'Irlande parle de "rendre l'enfant capable de vivre pleinement son enfance";
 - selon le rapport envoyé par la Bulgarie l'objectif de l'enseignement primaire est celui d'établir les fondements du développement intégral de la personnalité";
 - la République Démocratique Allemande s'exprime dans des termes semblables : "cette formation jette les bases de l'épanouissement général de la personnalité";
 - la Pologne établit que "le but général de l'enseignement primaire c'est former une personnalité polyvalente de l'élève".

Malgré le fait que beaucoup de pays (comme nous venons de le voir) mentionnent le développement de la personnalité (ou des concepts similaires) comme premier objectif, il y a encore plus de pays qui ne le font pas. Au niveau européen aussi bien qu'au niveau mondial, il existe la tendance contraire, selon laquelle on préfère des objectifs d'apprentissage beaucoup plus concrets, plus liés à la réalité des écoles. Nous avons vu que l'acquisition des connaissances et des habiletés de base occupe la première place. Et si l'on ajoute la conception de l'école primaire comme le premier pas vers des apprentissages ultérieurs, nous pouvons entrevoir facilement une tendance majoritaire qui rejette les idéaux d'ordre abstrait et se limite à des buts plus concrets.

J'oserais formuler deux hypothèses autour de ces données, deux hypothèses qui devraient être soumises à un examen minutieux par la suite.

Premièrement, je crois qu'on peut observer, au niveau mondial, une baisse de l'intérêt vers le développement de la personnalité en tant qu'objectif prioritaire des systèmes éducatifs. Personnellement, j'ai l'impression qu'au cours des années soixante et même avant, la majorité des systèmes d'éducation déclaraient vouloir poursuivre cet objectif primordial pour l'ensemble du système aussi bien que pour ses différents niveaux. En effet, il suffit de consulter les grands recueils de ces années, tels que L'éducation dans le monde de l'UNESCO, pour voir jusqu'à quel point il était commun de faire allusion au "développement de la personnalité", à la "formation intégrale de l'individu", etc. Par contre, nous avons vu que la situation a changé de nos jours, au moins dans le cas concret de l'enseignement primaire.

Deuxièmement, je crois que ce changement a affecté surtout les pays développés du point de vue éducatif et, parmi eux, les pays européens dans leur ensemble. En effet, à partir de ma recherche sur l'enseignement primaire, j'ai observé que les pays en voie de développement continuent à montrer beaucoup d'intérêt pour cet objectif primordial, beaucoup plus que celui démontré par l'ensemble des pays développés.

En réalité, si l'on observe les changements survenus dans l'éducation au niveau mondial, il se pourrait que ces hypothèses se confirment. Dans beaucoup de pays il y a eu, à partir des années soixante-quinze, un sentiment généralisé de mécontentement envers les systèmes d'éducation, dont les résultats étaient insatisfaisants, surtout si on les comparait aux investissements réalisés (ce qui est devenu de plus en plus inquiétant au moment de la crise économique). On a de plus en plus tendance à exiger, de la part de l'école, une préparation qui assure aux élèves des connaissances et des habiletés de base et la possibilité de trouver un emploi convenable. Les objectifs de type général, tels que le développement de la personnalité, la formation intégrale, etc., qu'on continue à choisir, sont asservis à des réalisations plus concrètes et accessibles. Il y a même un nombre considérable d'hommes politiques et d'éducateurs qui se demandent aujourd'hui s'il faut réellement continuer à se poser des buts ambitieux par simple routine. On est devenu conscient du fait que l'école partage de plus en plus l'action éducative avec d'autres agents (les moyens d'information, les groupes sociaux, etc.), des agents qui ne semblent pas prêts à l'aider.

Et pourtant, je crois que cette volonté de réalisme et de pragmatisme dont font preuve les hommes politiques de nos jours pourrait appauvrir irrémédiablement l'action de l'école. Si elle progressait, l'école deviendrait seulement un lieu d'instruction et les éducateurs seraient réduits au rôle d'"enseignants" auquel, malheureusement, ils se conforment. Au fond, une tendance de ce type viendrait à confirmer la décadence expérimentée par les études de philosophie et de théorie pédagogique, études qui ont été remplacées dans beaucoup d'universités par des matières technologiques, empiriques et expérimentales qui semblent posséder, à elles seules, la clé du problème. Former pédagogiquement les maîtres et les professeurs ne signifie pas seulement, comme on veut le croire généralement, leur fournir une préparation méthodologique qui permette l'enseignement effectif d'une matière concrète. Ceci est nécessaire, sans aucun doute, mais non pas suffisant. Sans une formation profonde, qui sache aborder les principaux thèmes de l'existence humaine et donner un sens radical à l'action dans les classes, les enseignants transformeront

l'action scolaire en une action pauvre et sans transcendance. La formation profonde dont je parle ne signifie pas l'obligation de surcharger les plans d'études, suffisamment surchargés d'ailleurs, mais de cultiver d'une manière décisive les valeurs culturelles et d'exiger, de la part des futurs éducateurs, des qualités et des dispositions concrètes. Si, pour des raisons d'ordre démographique, il faut réduire dans différents pays le nombre des enseignants, on pourrait profiter de cette occasion pour sélectionner les candidats à vocation bien définie et avec les qualités nécessaires.

Pour tout le reste, je suis convaincu que les six sections de cette Conférence apporteront des idées enrichissantes sur la meilleure façon de concilier l'exigence demandée aujourd'hui aux systèmes scolaires avec comme objectif primordial le développement total et harmonieux de la personnalité, deux choses véritablement indispensables. Sans aucun doute, la qualité de l'éducation dépend, avant tout, des objectifs que les institutions scolaires se fixent, des objectifs qui soient vraiment accessibles et puissent se traduire par des résultats concrets. Mais il est évident qu'il ne suffit pas de se fixer des objectifs accessibles pour obtenir une éducation de qualité. L'expérience de ces dernières années a montré jusqu'à quel point on peut se tromper si l'on croit que la démocratisation de l'éducation passe par une baisse du niveau d'exigence. Voilà le défi qu'il faut relever : conjuguer l'existence d'objectifs ambitieux avec les moyens réels à mettre en oeuvre pour les atteindre. Voilà le défi auquel il faudrait penser, à mon avis, au cours des travaux et des discussions des différentes sections de la Conférence. Je crois que nous ne sommes pas venus ici simplement pour théoriser sur les fins de l'éducation et sur le développement de la personnalité, comme le ferait un congrès de philosophes ou de psychologues. En tant que spécialistes de l'éducation comparée, notre principal intérêt vise les systèmes éducatifs et, concrètement, la possibilité d'améliorer la qualité de leurs objectifs et de leurs résultats. L'Association d'éducation comparée en Europe se sentirait pleinement satisfaite si la Conférence de Budapest supposait un pas en avant sur cette voie dans laquelle il faut persévérer.

Je conclurai en remerciant tous ceux qui ont prêté et continuent à prêter leur collaboration dans ce domaine.

ПРОБЛЕМЫ ФОРМИРОВАНИЯ ЛИЧНОСТИ В СВЕТЕ ТРЕБОВАНИЙ 21-ГО ВЕКА И РОЛЬ СРАВНИТЕЛЬНОЙ ПЕДАГОГИКИ В ИХ РЕШЕНИИ

З.А.Малькова

Дети и подростки, находящиеся в школах Америки, Азии, Африки, Европы, будут активно жить и трудиться в 21-м веке. У школы в нашу эпоху, эпоху весьма динамичную, полную глубоких перемен, сложная задача - опередить время и подготовить подрастающее поколение к особенностям жизни и труда в грядущем столетии. Школа должна формировать у молодежи качества, умения, навыки, отвечающие требованиям 21-го века. Может ли школа выполнить эту задачу, находясь в веке двадцатом? Может, ибо особенности жизни и требования к человеку в 21-м веке в общих чертах можно представить. Будущее вызревает в настоящем, ростки будущего видны уже сегодня. К чему же школа должна готовить своих питомцев? Как она должна строить свою деятельность сегодня, чтобы ответить на требования 21-го века?

Мощным фактором мирового развития является научно-техническая революция. Она несет с собой новые виды энергии, невиданные ранее материалы и способы их обработки. С середины 70-х гг. научно-техническая революция вступила во второй этап, для которого характерны роботизация производства, использование электронно-вычислительной техники, атомной и солнечной энергии, биотехнологии, освоение космоса и мирового океана, создание мировых информационных систем на компьютерной основе.

Научно-техническая революция вызывает глубокие изменения как в сфере труда, так и в личной жизни человека. Ему предстоит жить и работать в высоко технологическом мире. Сложные машины, аппараты, электронные средства

будут окружать человека не только на производстве, но и в быту, на отдыхе.

Показательно, что на протяжении последних десятилетий укрепилась тенденция к интеллектуализации труда, которая усилится в будущем. По данным Международной организации труда, в развитых странах мира в 80-е годы в среднем секторе экономики (обрабатывающая промышленность) и в высшем (обслуживание, управление, транспорт и др.) сосредоточено от 70 до 90% работающих. В США из 17 млн. новых рабочих мест, возникших в 70-80-е гг. 90% относились к обработке и передаче информации, управлению, обслуживанию, новым видам труда, таким, как биотехнология, освоение космоса и океана и т.д.

Одним словом происходит рост всех сфер труда, в которых необходимы квалифицированные и высококвалифицированные специалисты.

Тенденция к усилению технологичности жизни, интеллектуализации труда создает объективные потребности в повышении общеобразовательной подготовки людей. Жизнь убедительно свидетельствует, что дальнейший прогресс науки и технологии в их единстве не может быть обеспечен только интеллектуальной элитой. Необходим высокий уровень образованности и научной грамотности широких масс людей.

Начиная с 60-х гг. мы наблюдали взрывоподобный рост числа учащихся средней школы. К началу 80-х гг. среднюю школу (10-12 лет обучения) практически заканчивают все подростки в ГДР, СССР, Японии, Франции и др. странах.

Однако бурное экстенсивное развитие средней школы не сопровождалось соответствующими качественными изменениями. Наоборот, качество общеобразовательной подготовки выпускников средней школы постоянно снижалось, о чем свидетельствуют данные многих стран - Великобритании, СССР, США и др.

Отставание школы от требований современной и завтрашней жизни ощущается всюду, что вызвало интересный феномен - почти одновременные школьные реформы во многих странах мира, нацеленные на повышение качества образования. Целью реформы, - говорится в правительственном документе США, - должно быть достижение высокого качества образования во всех его звеньях. Осуществить реформу, - читаем в документе об основных направлениях школьной реформы в СССР, - значит существенно повысить качество общеобразовательной, трудовой и профессиональной подготовки молодежи. Качество находится в центре реформы образования в Великобритании, Венгрии, Болгарии, Франции и других странах.

Стратегия развития школы сегодня и в ближайшем будущем - достижение высокого качества образования, отвечающего требованиям 21-го века. Установка средней школы, ставшей массовой и всеобщей, с гетерогенным составом учащихся, на качество вызывает необходимость смены сложившейся педагогической парадигмы. Нужна новая система дидактических средств. Ее поиски связаны с определением социально необходимого в 21-м веке содержания образования, которое едино и обязательно для всех и, что важно, доступно всем учащимся. В этих поисках примечательно движение к "золотой" середине от 2-х крайностей: первая - гипертрофия выбора предметов, когда число обязательных сводится к минимуму - 1-2 предмета; вторая - гипертрофия обязательных предметов, при которой на факультативы отводится лишь 10-15% учебного времени и слабо учитываются индивидуальные интересы и склонности ученика.

Определение оптимального объема содержания базового образования, педагогически разумное построение школьных программ - важное условие высокого качества обучения. Это смежная задача, требующая для своего решения международного сотрудничества

специалистов. Здесь большое поле деятельности для компартивистов, которые призваны показать наиболее продуктивные в прогностическом плане подходы к решению этой проблемы.

Качество образования невозможно без педагогически продуманной индивидуализации обучения, оказанию помощи тем, кто не дотягивает до установленного стандарта качества. Во многих странах мира складывается система своевременного предупреждения неуспеваемости, отставания от заданного уровня. К сожалению, эта область пока не находится в поле зрения сравнительной педагогики. А ее значимость заметно возрастает в эпоху, когда ухудшение биологической, природной, социальной среды обитания человека дает значительный рост детей, нуждающихся в особых условиях обучения, систематической помощи в учении.

Падение интереса современных школьников к учению - печальное явление, которое констатируют все страны. Существует много объяснений этому явлению. Но несомненно одно - сложившаяся за три столетия методическая система не работает сегодня, не вызывает у современных детей желания учиться. В этом случае проблема качества образования становится неразрешимой. Обучение лишается главной движущей силы - интереса учащихся к учению.

Современная педагогическая мысль и практика мира ведут напряженный поиск новых форм, методов, средств обучения. Главное в поиске пробудить познавательный интерес и активность учащихся, сделать их субъектами учебного процесса.

Однако заметного продвижения в решении этой проблемы пока не наблюдается. Ясно, что кроме педагогических, нужны социальные и экономические меры для повышения престижа знаний и образованности в обществе и интереса детей к учению в школе.

Учитель, его квалификация - главный фактор, определяющий качество образования. Во

многих странах выражается неудовлетворенность подготовкой учителей, условиями их труда. В документах о школьной реформе в Венгрии, СССР, США, Болгарии и др. стран говорится о необходимости радикальной перестройки педагогического образования с тем, чтобы иметь в школах учителей высшего класса.

Озабоченность вопросами учительских кадров, способных обеспечить высокое качество обучения и воспитания, вызывает практические меры, которые касаются как системы подготовки учителей, так и улучшения условий их труда. В СССР, например, заметно (на 40%) повышена заработная плата, что вызвало приток в педагогические институты способной молодежи. В программах вузов, готовящих учителей, усилена психологическая и педагогическая подготовка студентов. Особое внимание уделяется формированию учителя как творческой личности, открытой нововведениям. Делаются попытки ввести дифференцированную оплату труда учителя, в зависимости от результатов его работы. Однако весь предыдущий мировой опыт показывает, что дифференциация оплаты не дает положительных результатов. Компартивисты в данном случае не смогли повлиять на действия административных и финансовых органов.

2. Научно-техническая революция, масштабы которой возрастут в грядущем веке, вызывает быстрые социальные и экономические изменения. Для эффективной жизни в 21-м веке человеку нужны такие качества как желание и умение учиться всю жизнь, профессиональная подвижность, способность получать новые специальности и успешно работать в новых областях, рожденных научно-техническим прогрессом.

Проблема непрерывного образования приобрела в наше время приоритетный характер. В СССР, например, создание единой системы непрерывного образования определена как ведущая государственная задача конца 20 - начала 21 века. В соответствии с ней создан

единый орган управления образованием - Государственный комитет по народному образованию. Однако для единой системы непрерывного образования нужно не только общее управление. Главное - необходимо единство всех звеньев образования на уровне целей и содержания. Разработка теоретической модели единой системы непрерывного образования только начата. Ясно одно, что цели и функции школы как главного звена в системе непрерывного образования существенно меняются. Задача школы - дать всем учащимся прочные базовые знания плюс умения и навыки приобретать знания самостоятельно из различных источников. Происходит переориентация деятельности школы от репродуктивного стиля к развивающему, творческому, стимулирующему познавательную активность учащихся. Дидактический арсенал школы пополнился такими формами и методами как дидактические игры, групповые проекты, семинары, дискуссии, индивидуальная работа в учебных центрах, научных лабораториях и т.д.

Формирование профессиональной мобильности без широкого политехнического образования учащихся, соединения обучения с производительным трудом. Политехнизм как один из ведущих принципов социалистической школы приобретает общемировое признание. В школах многих стран вводятся политехнические курсы, преподавание естествознания, физики, химии, математики сближается с жизнью и производством.

Соединение обучения с производительным трудом учащихся - неперенный элемент социалистической школы. Можно смело сказать, что в результате ее исторического опыта разработана модель, дающая при правильном ее применении возможность формировать политехнически мыслящую и профессионально мобильную личность.

3. Общество ближайшего будущего - это высокая технологичность не только труда, но и всех других сфер общественной жизни -

культуры, образования, досуга, семьи. Компьютеризация общества на основе использования как сверхмощных ЭВМ, так и персональных компьютеров создаст иную, чем сегодня среду жизнедеятельности для человека 21 века. Это потребует от него специфических качеств и умений. Эффективная жизнь человека в мире с глобальными информационными сетями будет зависеть от умений пользоваться компьютерами, обрабатывать информацию, применять ее в профессиональных и личных интересах.

Компьютеры входят в жизнь школы. Почти повсеместно введены курсы основ информатики, как обязательные для всех учащихся старших классов. В Великобритании, Франции и других странах накоплен интересный опыт использования компьютера в детских садах и начальной школы.

Однако применение компьютера как средства обучения и воспитания пока теоретически необосновано и практически мало эффективно. Вместе с тем, экспериментальные работы в СССР, США, Венгрии свидетельствуют, что информационные средства являются мощным стимулятором повышения качества образования при их правильном применении в школе. Что необходимо для этого? В первую очередь хорошие учебные программы. Без них дорогостоящие машины превращаются в пустую железку. Разработка эффективных учебных программ - сложное дело, требующее усилий специалистов многих стран. Большую роль в этом деле могло бы сыграть ЮНЕСКО, создать банк учебных программ, открытых всем странам.

Другие препятствия - неподготовленность учителя к использованию компьютеров в учебном процессе. Компьютеризация должна стать органическим элементом педагогического образования сегодня.

4. В технологичности общества, которая будет возрастать, таится реальная опасность дегуманизации человека и социальной жизни. Задача современной школы - предотвратить эту

опасность, сформировать у молодых поколений высокие гуманистические качества - чувства коллективизма, стремление отдать свои силы прогрессу человечества, действенную доброту, желание оказать помощь нуждающимся в ней, сострадание, понимание других людей, уважение ко всем народам независимо от расы, национальности, религии.

Школа должна приобщить молодежь к высоким духовным ценностям, общечеловеческим нравственным нормам поведения, раскрыть гуманистическую сущность каждого ребенка.

Сейчас много говорят о гуманизации образования. В Советском Союзе гуманизация рассматривается как одно из ведущих направлений в перестройке общества и образования. Курс на гуманизацию требует преодоления одностороннего подхода и перестройки всех сфер деятельности школы, ее суиентистского стиля жизни. Личность выступает как высшая ценность образования. В атмосфере школьной жизни господствуют уважение к ребенку и его индивидуальной неповторимости, сотрудничество учителей и учащихся, их совместная деятельность. Во всем, включая и принятие решений по ключевым вопросам. Активная деятельность на общее благо, отношения уважения и требовательности друг к другу создают атмосферу коллективизма, в которой свободное развитие каждого является условием свободного развития всех.

Гуманизация - это духовное обогащение молодежи, раскрытие через произведения великих писателей, художников, философов, непреходящую сущность общечеловеческих духовных и нравственных ценностей человечества.

Гуманизация связана с усилением внимания в школах к эмоциональной сфере человека, эстетическому воспитанию учащихся. Предметы эстетического курса должны занять достойное место в школах, равно как и физическая культура и спорт.

Субъектно-личностная ориентация в отличие от технократического и суиентистского требует глубокой содержательной перестройки школы. Это будет важный и длительный процесс, который заслуживает пристального внимания специалистов в области сравнительной педагогики.

5. Планета Земля - обиталище 5 млрд. людей, число которых к началу 21-го века еще более возрастет. Демографический рост, мощный процесс индустриализации усиливает использование природных ресурсов, которые практически невозполнимы. По данным специалистов, сокращаются масштабы плодородных земель, уменьшаются запасы нефти, каждую минуту на земле вырубается 50 гектаров леса; к концу века на 300% возрастет потребление воды для производственных нужд, что повлечет острую нехватку чистой воды и т.д. Экологические проблемы приобрели острый глобальный характер.

Создание ядерного оружия и его накопление в огромных размерах поставили мир на грань ядерной катастрофы и полного уничтожения всего живого на земле. В этих условиях молодым поколениям необходимо высоко развитое чувство ответственности за сохранность Земли, ее природных ресурсов и человеческой цивилизации.

В школах всех стран усилено внимание к экологическому образованию молодежи. Школьники многих стран активно участвуют в посадке лесов, охране чистоты рек и озер, участвуют в экологических демонстрациях, протестуя против неразумных действий бюрократов, нарушающих экологическую среду.

Большой размах особенно в школах социалистических стран приобрело воспитание учащихся в духе мира, взаимопонимания, интернационализма. Огромный вклад в интернациональное воспитание вносят такие предметы как история, обществоведение, география, иностранные языки. Они рассказывают

учащимся о других народах, их истории, традициях, культуре, языке, обычаях, стиле жизни.

К сожалению, содержание этих предметов еще не свободно от фальсификаций, тенденциозного подбора фактов, искажения действительности. Предстоит большая работа специалистов различных стран, чтобы сделать эти важные для интернационального воспитания учащихся предметы подлинным "инструментом мира", как к этому призывает ЮНЕСКО.

Растущая взаимозависимость стран и народов, связанных экономическими отношениями, глобальными проблемами, общей заботой о сохранении мира, человеческой цивилизации, природных ресурсов на земле, ставит перед школой сложную задачу. У живущих в 21-м веке должно быть сформулировано новое мышление. Для его характерны два ведущих компонента. Первый - осознание органического единства человека и природы, их необходимой гармонии, нарушение которой наносит вред как биологическому, так и социальному.

Второй - понимание целостности мира, взаимозависимости стран и народов, необходимости их сотрудничества независимо от социально-политических систем ради сохранения и выживания человечества. Новому мышлению чужды идеи насилия, военных конфликтов, гонки вооружения как средства разрешения международных проблем. Новое мышление, образцы которого видны в политике коммунистической партии Советского Союза и коммунистических и рабочих партий других стран, получает поддержку во всем мире. Формирование нового мышления у молодых поколений, вступающих в 21-й век, сложная задача, которая потребует серьезной перестройки деятельности школы.

Советская школа как раз находится в стадии глубоких изменений. Она активно ищет пути и средства улучшения качества обучения, подготовки молодежи к непрерывному

образованию, повышение уровня гуманизации в деятельности школы, демократизации ее жизни.

То, что происходит в советской школе, сложный процесс. Он составляет неразрывную часть перестройки советского общества, в результате которой оно должно выйти на качественно новый уровень и полностью выявить гуманистическую сущность социализма.

Современная педагогическая наука призвана ответить на многие трудности и нерешенные до конца вопросы формирования молодых поколений в свете требований 21-го века. Большая роль в этом принадлежит сравнительной педагогике, которая в условиях растущей целостности мира занимает в педагогике одно из самых приоритетных мест. Сравнительной педагогике принадлежит ведущая роль в изучении тенденций развития образования в мире. Она концентрирует внимание на разработку школьной политики, педагогов, широкой общественности на прогрессивных тенденциях, отвечающих объективным потребностям человечества, о мире и прогрессе. Сравнительная педагогика, изучая мировой педагогический опыт, должна найти ростки нового, положительного, что поможет практике решать сложные задачи воспитания и образования молодых поколений, которые будут жить и трудиться в третьем тысячелетии.

HUMAN ASPIRATIONS, ETHICAL VALUES AND AIMS OF EDUCATION.

Henk Van daele

When the theme of this thirteenth CESE Conference came to be known several comparative educationists expressed their surprise. At first sight at least, this theme does not clearly belong to the field of comparative education; it is not one of those within the compass of CESE Conferences. The previous ones focused on themes mainly concerned with educational systems and their relations to political, economical and social trends.

Since World War II our society has been subjected to fundamental and rapid changes in many fields. And education being a mirror of society, has tried to adapt itself to this rapid succession of changes. It is hard to predict what the future will be like. Education for uncertainty, as professor King formulated it, or better, education for permanent flexibility and adaptation will certainly be necessary (King, 1979).

No wonder, then, that a growing number of educators, philosophers, sociologists, etc. question the traditional aims of education and, as a consequence, also question the school curriculum. In the course of the last few decades even parents started interfering in school activities and the objectives of the curriculum - and it is a good thing they did.

We may not realize that, historically speaking, this phenomenon is relatively new. Let us illustrate this with an example. In the history of education the Jesuits' Ratio Studiorum is considered to be the first curriculum for secondary education and the first set of school rules as well. The definitive version was imposed in 1603 and the text remained unchanged and continued to be observed until 1832. Of course, the Ratio Studiorum was meant to serve a kind of education for an exclusively male elite, whose task it was to strengthen Roman Catholicism and contain Protestantism, although a lot of ideas had been borrowed from such Protestant leaders as Philip Melancton and Johannes Sturm.

For quite a long time there was little need for the Jesuits to question their aims of education. At any rate the period of time the Ratio Studiorum influenced their educational system is remarkably long.

Two years ago, an article written by our distinguished colleague Lê Thành Khôi was published in Comparative Education Review. The title

was 'Toward a General Theory of Education' (Lê Thành Khôi, 1986). It was later reprinted in the book New Approaches to Comparative Education edited by Philip Altbach and Gail Kelly in 1986 (Altbach & Kelly, 1986).

In the first part of this article Lê Thành Khôi showed that current theories of education are partial and local, and he argued for a general theory of education that is valid for all societies in space as well as in time. In the second part of his article Lê Thành Khôi proposed a model of analysis that can be applied to different types of societies, and that, in due time, will allow us to develop a general theory of education. According to our Paris' colleague, education is influenced by and influences the following variables :

- peoples, ethnic groups and languages;
 - natural environment;
 - mode(s) of production;
 - ideas and values; here I would like to add the variable 'aspirations';
 - socio-political structures;
 - outstanding individuals;
- and last but not least according to Lê Thành Khôi
- international relations.

The seven variables can be represented in the following figure :

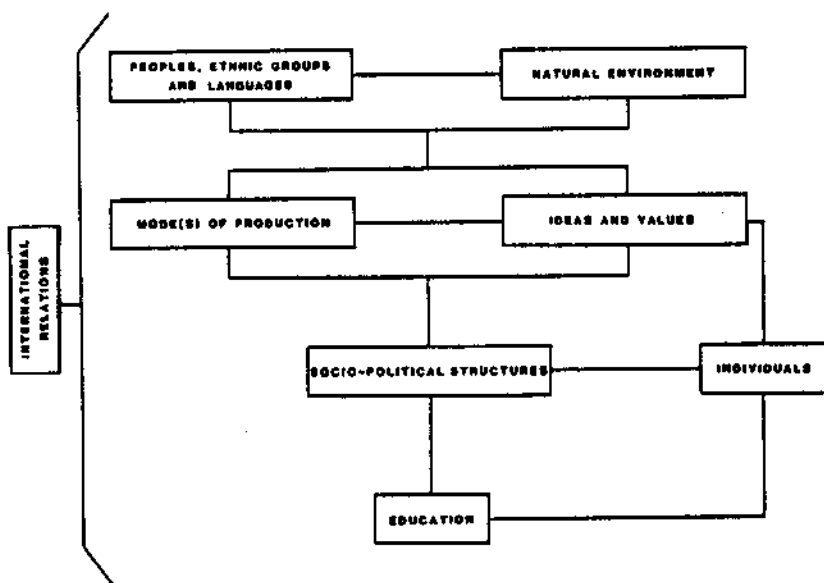


Fig.1. - A general model of analysis of education.

The model of analysis proposed by Lê Thành Khôi is, of course, not the first one of its kind. In the past, similar schemes were proposed by several other well-known authors. For this paper however - and for this conference - I think the scheme is very appropriate.

One of the main topics of the 13th CESE Conference will be socialization. This term can be defined as the process by which the individual is adapted to his social environment, that is by learning the dominant ideas, values and behaviour patterns of individuals sharing a common culture, in order to be able to participate in and become a member of the community.

After some time dominant ideas become collective values. As collective values influence education as a whole - and in particular the aims of education - we should give this some thought.

Obviously, the time available does not allow us to draw up a long and detailed inventory of the dominant aspirations, ideas and collective values. We only want to emphasize a number of current trends in Europe, limiting ourselves to those that seem most important.

What hopes do Europeans, living in what some have called a post-industrial society, nourish in life? (Touraine, 1969; Bell, 1973). And how do they expect formal and non-formal education to prepare for this life? On the whole we can say that Europeans have reached a high level of consciousness and emancipation. This is mainly due to their being subjected to alternative opinions every day. Moreover, this permanent confrontation with various views and educational systems is considered as a positive element. An ample choice of educational systems, with schools representing various attitudes to life, free press, a variety of transnational radio and television transmissions are striking achievements which cannot be thought away from the European Community any more. In such a dynamic and pluralist society the individual can develop opinions and attitudes of his own, founded in reason. The consequence will be a diversity of expectations and patterns of life, but - again - this pluriformity is seen as an enrichment.

Progress in emancipation will result in the individual's capacity to shape and give sense to his own life and his way of dealing with the others in the community. In several walks of life we notice an increasing number of alternatives, generally accepted and controlled by the governments. Thus, in the professional field, including teaching, we have full-time and part-time jobs, various forms of pre-retirement status, duo-jobs, discontinuous careers, etc. Let us take another example: besides the traditionally married couples there are now several forms of cohabitation: living-apart-together (LAT) relations, one-parent-families, unmarried couples, etc.

This increasing freedom to decide for oneself which values and standards to adhere to and how to organize one's own life has far-reaching consequences.

Since the individual is free to choose for himself, he can be - and indeed must be - held responsible for his own choice. Responsible decision-making is difficult, and it is even more difficult to teach children and youngsters to choose from a whole range of possibilities and to make them realize that they themselves will have to bear the full responsibility for their final decisions.

Education for leisure.

During this Conference one of the working groups will deal with the 'Interrelation of general education and preparation for work'. Yet, philosophers, sociologists, historians, etc. will point out what the facts are. In Europe we work less and less : fewer hours a week, fewer days a year and fewer years in a life-time.

When, about 1830, Robert Owen limited the working time in his factories to 11 hours a day, this was a much-discussed exception. The 10-hour day was introduced in Britain in 1848, in France in 1904 and in Germany in 1912, but for the syndicalist workers this was not sufficient. In 1889 the 'International socialist workers congress' in Paris indeed claimed the generalization of the 8-hour day. To this they added a claim for the 48-hour working week and Sunday rest. Today a 5-day working week with only 36 to 38 hours of work is the rule in several European countries.

The concept of workers' holidays with pay or 'congé payé', is hardly 50 years old and at first the claim did not exceed one week. Today big industries are closed for a full month in summer and, in addition, some of them are closed again between Christmas and New Year's Day. Moreover, several new kinds of holidays have been introduced : for pregnancy, for childbirth (also for the husband!), for deaths in the family, etc.

Leisure is on the increase, so much is obvious. And with it, the need of education for leisure has come to the fore. To meet this need, new initiatives are being taken in many countries and at the same time schools, youth movements and youth services are at work in this field.

It must be every human being's aspiration to be able to spend his free time in a useful way. It can no longer be denied that the way in which he does so, will contribute to the development of his personality. So, a 'working group for leisure and development of personality' should

have had its place in this conference as well.

Aspiration for a healthy environment and environment education.

One of the variables mentioned by Lê Thành Khôi is 'natural environment'. Commenting on this he wrote :

'All societies teach their members to use natural resources to the advantage of the technology they possess. When technology is simple, the dominant ideology is one of a harmonious relationship between humans and nature. In complex industrial society, the emphasis is on the exploitation of the globe, almost to excess. It has taken its toll today in pollution and destruction' (Lê Thành Khôi, 1986, p.22).

In the course of the last few decades the ideas and attitudes of the European people have undergone a number of quick and deep changes. It will do for us to mention such names as Seveso, Three Mile Island, Bhopal and Chernobyl to shake our conscience into action. Ever since those events happened, it has become increasingly clear that, as a result of his predatory cultivation of nature or his imprudent use of the earth's natural resources, man can threaten the lives of his fellowmen, of animals and plants, even in places far beyond the boundaries of his own country. In several European countries and in international organizations such as Greenpeace Green Movement workers are glad they can turn to profit people's general aspirations for a healthy environment. Such problems as overpopulation, the shortage of drinking water and food, and the exhaustion of natural resources are closely linked.

In the past these problems were occasionally dealt with in such subjects as biology, physics, geograph, sociology and ethics, but a more systematical approach appears to be urgently needed. The rapidly changing scientific views on and the economic possibilities related to the recycling of paper, glass, plastics, metals, etc. as well as the use of natural sources of energy, such as hot water springs, wind and solar energy, will all have to be included in the list of issues deserving more attention.

Consumer education.

The need of consumer education is closely linked with this. More than 30 years ago Vance Packard published his sensational book The Hidden Persuaders (Packard, 1957). The role played by publicity and a number of unethical marketing techniques has certainly not been reduced ever since.

Consumer organizations are more or less successfully trying to stem the flood. Governments have issued a number of decrees with regard

to the sale of tobacco, alcohol and drugs with some success too. Yet, it is quite doubtful whether the mention 'Smoking is dangerous to your health' on a packet of cigarettes has ever incited anybody to stop smoking. The age-old rule 'thou shalt not kill' has neither been able to prevent wars nor crimes. Consequently a different approach is highly desirable and in this respect schools will have an important part to play.

International education.

Another striking phenomenon is the growing trend towards a multicultural and multilingual society and the allied need for a multicultural education. This theme was extensively dealt with in the 11th CESE Conference in Würzburg in 1983.

Since then this evolution has not lost any of its impetus, on the contrary. The problems of linguistic minorities and emigrants play an important part in the European context, as was proved recently by the parliamentary elections in several European countries.

Within the European Community everybody realizes that the 1st of January 1993 is drawing near very fast. At that moment the inner boundaries between the twelve member states of the European Community will be abolished and the exchange of goods, services and persons will be free, thus creating an international market of 320 million people. This will also have important consequences for education:

- national legislation will have to be adapted, e.g. in as far as conditions of entry to secondary and higher education and the awarding of certificates are concerned;
- an internal market for educational books and teaching methods will be created which, among other things, will be important in foreign language teaching;
- the number of foreign students is certain to grow;
- the teachers' status and their working conditions will undergo a number of changes as well. Most member states still require their teachers to have the nationality of their own country. This is at variance with article Nr 48 of the European Treaty. We'll have to get used to the idea of meeting large numbers of 'guest teachers' and 'migrant teachers' in our schools. This phenomenon has so far been limited to international schools, European schools and schools with special programmes for the children of migrant workers.

In the same context we have to mention the ERASMUS programme (Neave, 1988). As you know, ERASMUS stands for 'European Action Scheme for the Mobility of University Students'. So far, a lot of

experience has been gathered in two parts of this programme, approved in 1987 : the 'Joint Study Programme' and the 'Short Study Visits Scheme', both of which date back to 1977. The direct aim of ERASMUS is for some 10 percent of all students in tertiary education establishments to spend at least some time of their study abroad. Of course, this is not an aim in itself : it needs to be seen as a means of promoting cooperation in education within the European Community.

All this will, no doubt, strongly affect our way of thinking and acting, and this does not apply to educational problems only.

Another important group of dominant ideas and collective values relates to the way conflicts are settled. International terrorism, the arms race and the threat of nuclear war enter every living-room by way of the transnational mass media, especially television. The massive demonstrations of the last decades against nuclear armament and the intense activity of peace movements have convinced large numbers of people that international conflicts cannot be solved by armed forces. Today, the international situation is improving; the talks between the two super powers are taking a favourable turn. The INF Treaty between the US and the USSR is indeed an historical first step which shows that, given the political will, obstacles can be removed. Until recently many West-Europeans know only one Russian word, namely 'Wodka'. 'Glasnost' and 'perestroika' have not only extended our Russian vocabulary; they have also given us hope and confidence. But global security is also a human value that should be cherished in our educational system. Together with professor Hermann Röhrs we say : 'Peace is a task for education' (Röhrs, 1983).

We also notice a growing concern of large masses of the European population for more human rights and human dignity. The activity of several international institutions and organizations in this field is well known. The history of education teaches us that there is a long-standing tradition in the field of education for international understanding, education for peace and education relating to human rights and fundamental freedoms. A lot of great men have deserved appreciation of mankind in this respect. Johan Amos Komensky (Comenius), the Hungarian Francis Kemény, the Flemish teacher Edward Peeters (Van daele, 1986), the Swiss Pierre Bovet, Maria Montessori, the Dutch Quaker and educator Kees Boeke, and so many others made efforts aimed at promoting international justice and fraternity, at eradicating racial prejudices, at expanding the teaching of human rights, etc.

Historians of international education will underline the achievements

of such organizations as the International Bureau of Education, the League of Nations, UNESCO, the Associated Schools project, the Council of Europe, the European Communities, and so many other organisations, projects and associations that have exerted themselves to achieve those ends (Simon & Van daele, 1987).

We must not forget to mention the many conferences on the teaching of human rights, education for peace, education for disarmament, etc., and the conventions and recommendations that were adopted.

One of the most striking achievements in this regard certainly was UNESCO's Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms. It was adopted in November 1974 and it still is a significant accomplishment.

Teachers attentively reading the text of this Recommendation will certainly agree with a few paragraphs of the preamble :

'Noting nevertheless that the activity of UNESCO and of its Member States sometimes has an impact only on a small minority of the steadily growing number of schoolchildren, students, young people and adults continuing their education, and educators, and that the curricula and methods of international education are not always attuned to the needs and aspirations of the participating young people and adults,

Noting moreover that in a number of cases there is still a wide disparity between proclaimed ideals, declared intentions and the actual situation,...' There are striking similarities between the preamble to the 1974 Recommendation and the opinion expressed by no less a person than Pedro Rossello in 1943 : 'Pendant des années, l'éducation envisagée sur le plan mondial n'a intéressé qu'une élite, tout au plus une minorité. Des voix se sont élevées, prêchant la participation de l'école à la croisade pour la paix. Certains ont osé réclamer une coordination internationale des programmes et des méthodes. D'autres enfin se seraient contentés d'un échange d'information pédagogique entre pays. Mais ces appels sont restés longtemps isolés. Il n'ont éveillé d'échos ni dans les cabinets ministériels, ni chez les autorités scolaires et pour la masse des éducateurs, ce n'était que des problèmes artificiels et lointains' (Rossello, 1943, p.203).

The point is : have there been any drastic changes in international education since then ? I think we can answer this question in the affirmative. There are many signs that can make us feel optimistic. In 1986 for example, the Finnish National Commission for UNESCO

published a report on the 'Joint Study N° 9' the European Commissions for UNESCO had decided to undertake in 1982.

This 'Joint Study' was proposed in order to clarify the concepts and strategies applied by countries having different socio-economic systems, and as a result of this to shed light on the difficulties which must be overcome when developing a reporting system for international education. Twelve Member States participated in this study. Most countries which have centralized education systems reported 'on the policies and means for introducing a national approach to international education with a view to teaching ethical and humanistic values, on the basis of unified strategies reflected in binding curricula, textbooks, teacher training programmes, etc., in all fields, subjects and levels on an integrated system of education' (Finnish National Commission for UNESCO, 1986, p.10).

Other participating countries focussed their contribution on small-scale projects especially designed to promote the teaching of ethical and humanistic values in education for international understanding and peace.

Even if from some contributions to this interesting collection of reports we can deduce that education for international understanding does not occupy yet a position of high priority in the curricula, we must admit there are many reasons for us to hope. These aims of education do correspond to the aspiration of the European population.

This list of aspirations and dominant ideas can be continued. As man's mobility increases, the number of the dangers involved will grow as well. Every year thousands of European children and youngsters meet with traffic accidents. That's why so many people think traffic education is an absolute necessity.

The importance of sex education is no longer a point of dispute, although the "what", "at what age" and the "how" may still give rise to vehement controversy. Since we have become aware the deadly illness AIDS exists, the importance of sex education is growing rapidly.

We can justly state that it is necessary to teach young people how to behave towards some strata of the population, towards the very poorest and marginal groups of vagabonds, gipsies, pedlars, etc. And a similar conclusion applies to handicapped and elderly people. Again, education has an important task to perform.

Probably the list of aspirations and dominant ideas is endless. The important question, then is : can formal education accomplish all these duties ? And, if not, which aims of education can be achieved at school, the major institution of education, and which aims can be passed on to other institutions ? The answers are not easy, especially as education has drifted into a very peculiar situation.

On the one hand, public opinion requires teaching to meet higher and higher academic standards. The influence of such American reports as 'Educating Americans for the 21st Century' and 'A Nation at Risk' are known in Europe and have strengthened the position of those who want formal education to devote more time to and set higher standards in mathematics, science and technology, modern languages, etc. The business world, but universities as well, expect primary and secondary education to perform better and better. On the other hand, in several European countries the authorities have interfered with the circumstances under which the schooling is to be done. They have, for example, considerably reduced the number of school days in the course of the last 50 years.

Let us look at some examples : Under the Belgian law on compulsory education schools were expected to be open 460 half days a year in the twenties; this school year they were open 327 half days. In France this was only 317. In most European countries the total number of lessons in primary schools now is only about 1000 a year (*Rythmes scolaires et sport à l'école*, 1988).

Moreover, as a result of the crisis the economy is going through, a number of measures have greatly restricted the possibilities of schooling : there is less money available for school-buildings and equipment, a reduction in cost and wages, there are more pupils per teacher, etc.

Education is a multifunctional activity. It is supposed to train people for well-defined duties, to lead up to the emancipation of individuals and groups, to pass on certain values and standards to the coming generations and also to stimulate the will to bring about the social changes we consider desirable.

Hence the aims of education are manifold and all of them focus on the future, even though we do not know exactly what the future will be like : we can only surmise what the future of humanity will probably be like. Several aims of education are based on surmise, on wishes or on projections into the future starting from developments in the recent past. Consequently we think it more appropriate to emphasize those ethical values which are almost timeless.

Therefore, when discussing the aims of education, let us always keep in mind such questions as :

'What kind of human beings do we want our children and grandchildren to become?' and

'What kind of world do we want the next generation(s) to live in?'

I hope this 13th CESE Conference will give clear answers to these questions.

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EDUCATION OF THE SOCIALIST PUPIL'S PERSONALITY IN SOCIALIST COUNTRIES - A COMPARATIVE STUDY.**Hans-Georg Hofmann**

Towards the end of the century, questions about education and training of personality come to the fore in both of the global systems. Without any doubt, this is influenced strongly by the socio-economic and global aspects resulting from the scientific-technological revolution but also from the ways of life in the different social systems. Education and training of personality become factors of predominant importance. Today, leading educational scientists state that mankind has only one 'raw-material' available that does not decrease by application but increases steadily - having in mind education and training.

The "development" and the "effective utilization" of intellectual potential are of decisive importance for the successful organization of the life of youngsters in the socialist states of Europe. Everybody agrees that the general development and a high scientific education of the young are some of the most important conditions and that this has become reality for two thirds of the socialist society. During a historically short period, the former existing educational monopoly could not only be abolished but be replaced by a monopoly of scientific education for all, in this way influencing the development of a selfconfident young generation.

Without any doubt, this corresponds to the specific interests of the socialist society which bases its existence on the creative work and the political activity of all and moreover it is also a contribution of the socialist states and their schools to foster humanism in our time. One decisive basis for the development of the young personality is created by the integrated socialist educational system. It is characterized by the idea that every young person can obtain a medium-level secondary education closely linked with vocational training. Thus, basic conditions are provided by the school to guarantee the individual a job according to his qualifications and performances. Equal access to education and the right of equality of chances are dominating features of the educational policy of the socialist state. At the same time it shows that socialism - on the basis of social equality - provides equal social security, educational opportunities and social rights thus supporting actively the individual's endeavour for self-realization. The right of education - nowadays one of the most prominent human rights - could be established in the constitutions of the socialist countries.

This should be clarified by an example. In the GDR the number of school leavers holding the 10-class final examination and the Abitur respectively was 75 per cent in 1970 and 88 per cent in 1983. In addition, nearly all young people learn a vocation and about 80 per cent of the total population have a modern vocational qualification.

It was the scientific-technological revolution in our countries that contributed to the renewal of the discussion about the quality and the efficiency of education. All agree that school has to qualify and enable the young generation to work correctly and with responsibility under the conditions of the scientific-technological progress. Today and also for the future, two school-political consequences have special importance. First, education and qualification have to accomplish their tasks, bearing in mind the present and future needs and modern developments ensuring a maximum educational lead.

Second, today more than ever, education and vocational qualification are continuous, dynamic and lifelong processes on the individual and social level. For any further social progress in the socialist countries - realized first of all by the development of modern productive forces but also by further developing socialist democracy - a high level of education and a comprehensive qualification of all inhabitants become an urgent requirement. From this follows that the education of young people by schools and universities must be directed to the new needs and trends of the development of the productive forces, to the implementation of social and civic rights and duties and to the demands of the socialist way of life. Education and training can not be limited to economic and technological questions and the ideal of the all-round developed personality is undeniable. Anyhow, it must be considered that the development of the modern productive forces determines more and more the character of work and in this line the educational contents, requirements concerning behaviour. This implies that training and education of the young have to be arranged to suit the conditions which alter the whole life of the people. Thus, new requirements for the development of personality become necessary.

In the field of schooling, this development calls for a school system in our countries characterized by a high level of general and poly-technical education, effectively linking general and professional education in manifold ways and in correspondence with real life at school, in the residential area, in the family, in youth organizations and during sparetime. Thereby, a new general education becomes more and more a sort of foundation for any further education and training at all levels, for the totality of the permanent educational process.

Such a conception requires to link school education even more closely with man's future activities in his material and intellectual life. The preparation of the pupils for life - realized in our countries by an elaborate system of obligatory and optional education - match current conditions to the idea of Marx concerning the unity of intellectual education, gymnastics and polytechnical training and productive work in creating the fully developed personality. Despite of manifold and different solutions in our countries one fact seems to be decisive. The development of the socialist school is characterized by an integrated fundamental education including differentiated types of education as a basis for upbringing fully developed personality.

This humanist conception of the fully developed personality - as it is understood by the socialist school in our countries - consciously follows the centuries-old idea of the harmonious development of intellect and body, head, heart and hand but also includes the educational value of the productive work that contributed decisively to the development of mankind. Being already newly defined or still vague education will grow into a decisive basis for the integral development of personality. It ensures by construction, stucture contents and procedure that a young ambitious human being can grow into a real personality. This makes it necessary to gain such a kind of general education which is characterized by versatile utilization, for reaching validity as well as by potential for modernization with regard to contents.

The terms and laws laid down by Isaac Newton in his book Mathematical principles of natural studies (first published 1872) belong e.g. to one of the unreplacable fundamentals of physics. In the centre of general education in the subject physics there is the area of mechanics, and here such terms as "mass" and "power", the three "axioms of Newton", the expression for "uniformly accelerated movement", the "circular movement" and the "law on gravity" belong at present still to the main elements of the subject.

In the upper secondary school, this area is widened by the concept of impulse as well as by the theorem of impulse. For all school subjects it is true : The golden fonds of sciences and culture having been in existence for centuries are still unreplacable elements of socialist general education. But those fundamentals have not been only modified and enriched by new scientific findings, but also the way of their consideration as well as their position in the course of schooling have changed.

Simultaneously it has become necessary to enrich to a certain extent

the contents of general education by new scientific findings in the interest of the timely development of the individual. Thereby, as historical investigations show, we are faced with the tendency of acceleration of taking in new scientific findings in general education.

In practical schooling this has led to an overload of contents, and since teachers were not qualified enough to handle those additional elements properly the relationship of "formal" and "material" education grew into a problem of current development.

In our countries the reaction to this problem is quite different. Some of them such as Poland, the Soviet Union and Hungary tried to introduce a range of new optional-obligatory subjects. Others made use of the optional subjects in the traditional manner. A third group of countries as e.g. the GDR strived to integrate as many new cognitions of general education as possible in the existing subjects especially in the areas of Mathematics, Biology and Polytechnics. But concerning this, new elements of accordance between the socialist countries are becoming obvious.

In the interest of personality development of any individual the fundamental tendency becomes obvious not to increase the number of subjects but to teach new findings in the structure of subjects which have stood the test, and, simultaneously to give the optional-obligatory subjects a "legal status" just like obligatory ones. This approach is based upon the psychological position that each individual develops in a specific way, depending heavily on his/her interests and abilities.

The school reacts to that phenomenon by increasing the number of various optional educational offerings in the middle and upper stage with the intention to gradually integrate those new optional subjects in the examination procedure. With this we have in mind to give pupils a better chance to show performances in the field of their special interests during the examination and to consider those achievements of the student in the total assessment of his personality.

An important element of further developing those optional subjects exists in the tendency to consider them not only as a basis for collecting knowledge and facts, but also as a platform for linking gained scientific knowledge with the development of methods of sciences as well as with those of personality development. Following that approach pupils will be educated to consider and understand the world in a dialectical manner in the frame of its development, to grasp deeper the connections of science, technology, production and life as

well as the socio-economic strategies of the governments of the countries of this world.

This shall be achieved on the basis of a process-oriented theory with the aim to make individual decisions founded on clear moral standards.

In the interest of a more lifelike personality development in all our countries the deeper orientation of the curricula towards the real demands of daily life together with the polytechnical and civic elements of the curriculum become of higher significance.

So far experience of our countries shows that by all the use of educational potential outside school, instruction itself remains the decisive means of education of the youth taking into account that it needs "didactical" improvement, especially as regards the educational endeavours of the family, the public and the children's and youth's organizations.

Although we see the consideration of the totality of the schooling courses to be of high necessity, it is taken into account that each of the subjects contributes in a different manner to the pupil's gaining of scientifically founded ideological knowledge. All subjects direct the formation of a scientific world view towards the recognition of the material unity of the world, its principle recognizability, towards grasping the regularities in nature, society and thinking of man, towards the historical mission of the working class, towards the interests of the motherland in the society of socialist states and a contribution to our "House of Europe".

But subject courses also contribute to making the unity of nature, society and man obvious.

Seeing things in such a way, the socialist school with the type of general education imparted in it does not only aim at imparting knowledge for the future but also at developing life-oriented attitudes characterized by a sense of duty for oneself, society and one's environment. In addition to this there also exists an optimistic attitude towards the ability of man to shape his world at last humanistically, to develop under socialist conditions in all life situations as an individual, to learn to handle the means of production of high productivity carefully, to develop thrust-worthiness, technological discipline, creativity, the ability of abstraction and quick reaction as well as exactness, order and responsibility for quality. To enable the young for pretentious pleasure is also included here.

Simultaneously, in the educational concepts of our countries education of independent action, activity and responsibility have become strengthened. As important as knowledge and subject-skills may be general education as the basis for personality development has to be understood in a more wider sense than only as an activity of imparting knowledge. It has to develop pleasure about gained knowledge, promote curiosity, broaden eagerness for deeper and more knowledge, stimulate fantasy, develop engagement for modernity and teach and practice thinking. Considered in such a way the objective of personality development means the formation of an individual acting independently and actively to the benefit of the society as well as in favour of himself. As a new element in the educational process a stronger pedagogical differentiation between the treatment of fast developing and slowly developing individuals can be observed. Schools in socialist countries react to that phenomenon in such a way, that on the one side all efforts are being made for not leaving any child behind, and on the other side, that simultaneously less gifted children are stronger promoted in a more special manner. The basic maxim consists in the intention that besides the highly gifted every child is equipped with special potencies which have to be taken care of in the process of personality development in a particular way.

A central task of schooling becoming more and more important in socialist countries is the development of creative abilities and talents above all in the fields of the scientific-technological processes as well as for social, sports, musical and artistic activities.

Scientific general education we consider as a decisive precondition for the development of all the child's special abilities. But to a growing extent supplementary efforts, evolve, directed towards promoting efficiently working pupils more intensively over a longer period of time by making them solve additional tasks especially in the fields of applied sciences. Thereby optional-obligatory instructions gain growing significance for developing special talents of pupils.

A stimulating effect on the development process of the individual is expected from the range of outschool activities pupils carry out in science societies, clubs of knowledge, Olympiads and others.

Education and development of the growing personality is finally decisively determined by the moral values the educational process is based on. Thus, the school of the socialist countries sees a decisive task in such educational activities which help to make the young identify themselves with the society they live in, and to take side with the existing social order.

In this connection the school arranges the interdependence of society and personality, strengthens thereby elements of individualization as they become obvious above all by a higher degree of independence, self-confidence, personal initiative and responsibility, and as they contribute to the formation of recognizable and growing links to the developing environment.

By doing so our school is avoiding a narrow realistic educational concept which was practiced in other parts of the world by trying to catch the valuing relations between individuals, groups and society as a dialectical unity of experience, mind and emotions, of social and individual mental development. The socialist educational conception of our countries pays special attention to transform the values accepted by the youth into a motive power. In this process ways, forms and means of education helping to develop the personality as a whole differ from country to country and from one pedagogical school to another, getting new features. We do consider this as an advancement but do not see specialities as retrogression to the necessity of using general legalities, principles and features of socialist development of society and its pedagogy as the decisive basis.

On the contrary, we can state that there are remarkable similarities and coincidences in the ends and basic methods of education in all our countries today. In our opinion values serve to arrange an entire scientific image of the world, necessary for the adolescent and his acting. The manifold favourable conditions for the development of personalities in the socialist countries, mostly expressed in the value of social security contributed to build up the value of individuality as a self-conscious personality as well as striving for a self-determined own life-style as an expression of the engagement for the whole society. In this way, school gets a more and more different meaning in the process of the aspired more effective, pedagogically designed process of work and performance, individualization and socialization. Work increasingly gets personality-promoting effects by the revision of general education. It comprises the preparation of the young for new fields of tasks, enlargement of fields of work, and leads to creative attitudes towards new tasks. It is connected with a strengthening of skills and flexibility and the gaining of manifold qualifications. The change of work itself contributes to a stronger identification of the individual life-style and affects the individual values of a single person. It is a typical aspiration of individuals to deal with their life-time and working time according to a plan to win more time for communication, for the satisfaction of a growing number of needs and the processing of more information. Individual self-realization for the

first time leads to the possibility to make long lasting plans concerning one's own development and to build up a personal plan of life under social conditions of real socialism. An education designed in this manner for the self-realization of personality is not only an active position towards oneself but can contribute to a social useful individuality - all on the basis of socially secured living conditions.

The unfolding of the individuality of a socialist citizen as an end of education is unthinkable without a high degree of independence of thinking, decision-making and acting by the individual.

In accordance with Immanuel Kant who fought against the minority of men under feudalism in order to use their minds independently, his humanistic ideas of a self-realizing personality became fully realized. Part of it, besides the education towards mental independence, also has to do with courage, education for civil spirit of socialist personalities discussing the questions of our time lively, to participate in their solutions actively. For the Soviet writer Tschingis Aitmatov the moral ripeness of a socialist personality comprises the encouragement of the 'ability of independent thinking'. Seen in this way, education of independence also encompasses discipline in thinking, acting and behaviour. But part of the individuality of a single man are also these specialities which are only important for the individual but not for the whole society. The aim of the educational conception generally pays attention to the fact that man has a social nature that enables him to socialize himself individually. Thus, the participation of the individual in the social reproduction process is - and remains an essential part of this self-realization. In this process man gets rich impulses for his individual development at school. Manifold forms of the development of socialist democracy lead in this direction. In the same time the active participation in social organizations at school can transmit to the individual the necessary self-discipline, and can help to avoid an exaggerated privacy. Thus man learns to educate himself, to use his rights as well as to fulfil his duties, to develop himself as a personality connected with the surrounding social life.

The socialist education in our countries tries to give help in decision-making concerning values, to make it possible for the individual to link personal interests with social responsibility and to deal with his way of life in the dialectic relation of individuality and socialization independently. Undoubtedly the comparison of the socialist countries leads to the fact that the common features constitute the great majority. Under the aspect of manifold national traditions and developments also a lot of differences in the designing of the relevant

processes can be seen.

The concept of unfolding of personalities in our countries in theory and practice is a contribution of real socialism to the solution of global problems of education of youth on earth. The decisive element is and remains to teach a young man how to be able and ready to fight for the best and most useful solution in the peaceful context of the existing systems, how to be ready to take seriously the principles of preservation of life on earth and thus to do everything necessary to secure that this planet will be a home for mankind for centuries.

QUELQUES REMARQUES

Miklos Szabolsci

Permettez-moi de formuler quelques remarques - comme quelqu'un qui devrait mettre en pratique les théories, les conceptions émises à la conférence. Ou, pour mieux dire, permettez-moi de mettre quelques points d'interrogation en marge des textes de la conférence.

1. D'abord quelques remarques méthodologiques relatives aux problèmes de la pédagogie comparée. Je crois qu'à cette conférence nous avons été témoins d'un véritable enrichissement des méthodes. Vous savez tous qu'il y a un problème fondamental de toutes les recherches comparatives en culture, c'est que les phénomènes se présentent dans un cadre national - ou dans un cadre étatique. Nous sommes conscients que la dichotomie nationale/universelle existe et nous savons qu'une simple juxtaposition des phénomènes de l'éducation nationale est désormais insuffisante; ce stade archaïque de nos recherches doit être dépassé. Aussi les statistiques juxtaposées doivent être valorisées d'une façon plus critique que jusqu'ici étant donné justement les différences nationales - les chiffres cachent parfois les phénomènes réels. D'autant plus qu'ici nous menace la faute très répandue des recherches et des cours pédagogiques : l'amour des généralités, des formules vides, des vœux pieux...

Peut-être est-il plus fructueux, comme ça a été fait ici même, la recherche se basant sur les case-studies - et encore plus, comme nous en avons vu ici également quelques exemples, la formation des modèles de l'éducation. Etant donné que - comme c'est bien connu - l'éducation est en elle-même un phénomène extrêmement complexe : contenant des institutions, d'autre part des curriculums, des livres scolaires - puis se basant sur les systèmes des valeurs - ceux-ci s'appuyant sur les conceptions d'ordre philosophique - puis les protagonistes de l'éducation : élèves, enseignants, parents, etc.; peut-être qu'au point de vue méthodologique, il fallait faire des modèles séparément de chacun de ces éléments, dans un second temps les copier l'un sur l'autre, et créer ainsi des modèles complexes.

2. Le thème central de notre conférence était Le rôle de la personnalité dans l'éducation. Peut-être était-ce une thématique un peu trop large, mais tout de même, comme prétexte, un cadre central qui fournit l'occasion de bonnes recherches et discussions.

La personnalité peut être définie et analysée d'après diverses théories et à notre conférence on avait pu enregistrer presque toutes les possibilités : psychanalytiques - et même plusieurs tendances psychanalytiques du freudisme orthodoxe au lacanisme, psychologie cognitive, psychologie sociale et/ou psychosociologie etc. peuvent et ont offert leurs concours à l'investigation des problèmes. Naturellement on pourrait préférer les méthodes qui peuvent éclaircir le phénomène des groupes - point crucial dans toute l'éducation.

Mais le problème qui me préoccupe le plus : quel est le but vers lequel nous tendons, quel est l'idéal de la personnalité que nous tâchons d'atteindre ? Est-ce que cet idéal n'est pas trop vague, est-ce que "l'homme harmonieux", avec des talents et des traits de caractère multiples reste-t-il valable ? Est-ce que, par exemple, le véritable talent est-il vraiment harmonieux et équilibré ?

En ce moment - et maintenant je parle des expériences dans mon pays - nous sommes confrontés au fait que les anciens idéaux sont périmés, ne sont plus valables, ne représentent plus d'attrait pour les jeunes. Les idéaux socialistes du 19^e siècle ainsi que ceux du 20^e siècle sont à reformuler. Nous sentons le "challenge" des nouvelles exigences de notre époque, mais nous sommes loin de pouvoir les traduire en termes opérants - nos formulations quant à la nouvelle conception de la personnalité restent toujours vagues.

3. A notre conférence aussi, il devint manifeste que dans l'éducation contemporaine nous trouvons toute une série de contradictions, plus exactement des antinomies : centralisation/ décentralisation, ethnocentrisme/ universalisme, technologie/humanisme. Et quoique nous sachons bien qu'il existe des solutions, des tentatives de synthèse - p.ex. le multiculturalisme comme moyen de résoudre l'antinomie entre le régionalisme-ethnocentrisme profondément enraciné et l'universalisme - celles-ci sont très difficiles à réaliser dans l'éducation. D'autre part il n'est pas exclu que l'antinomie sciences/valeurs humaines existe réellement; mais beaucoup de mathématiciens, de physiciens etc. prétendent que c'est justement la science qui, aujourd'hui véhicule les valeurs humaines. Naturellement, notre conférence s'occupait beaucoup - et quelquefois avec passion - des contradictions les plus aiguës : celles des minorités ethniques, des religions, du problème des handicapés.

En général c'est déjà un lieu commun de parler des crises des

valeurs, ou d'une manière moins aiguë de changement des valeurs. Nous sommes "à la recherche de nouvelles valeurs". Et, sans doute, notre conférence, même par tout ce qui est resté ouvert, a beaucoup contribué à cette recherche.

Quant à moi, je ne voudrais pas me renoncer à la possibilité de pouvoir reformuler cette nouvelle structure des valeurs. Je propose une double démarche : bâtir sur la réalité - en tenant compte des conditions existantes, conflits et problèmes de la jeunesse, en tenant compte aussi de la subculture de la jeunesse, des mouvements alternatifs et d'autre part des dures réalités de l'économie et de l'écologie. Partant ainsi du donné, il faudrait pouvoir créer, formuler une vision d'ensemble de l'état et de la société, et ceci naturellement dans les termes et les concepts de la sociologie, de la philosophie, de l'économie et peut-être, comme moyen de synthèse avec l'outillage de l'anthropologie culturelle. En confrontant toutes les conceptions, et en les confrontant avec la dure réalité - si l'on veut, la surface - peut-être pourrions-nous formuler un nouveau système de valeurs qui servira comme but à notre travail d'éducateur

Pour terminer : nous nous approchons du bicentenaire de la Grande Révolution Française. Et cet anniversaire nous offre l'occasion de repenser un peu tout notre passé et à notre fin de siècle, de retourner au 18e. Et je crois que l'héritage de ce siècle tellement discuté et même dénié nous aide encore : le rationalisme, l'effort de comprendre et de pouvoir analyser le trauma complexe de la réalité et la tolérance envers les opinions des autres, envers la particularité des nations, des systèmes, des écoles.

Merci de m'avoir écouté.

CONCLUSIONS

Magda Illés

The 13th Congress of the Comparative Education Society in Europe, in which 203 members from 32 countries have participated, is nearing to a close. The task we are now facing is to evaluate the work done. I have much pleasure in informing you that the valuable and noteworthy papers read and the discussions held at the plenary sessions and in the six working groups, prove that the research carried out by comparative education can indeed help and give an impulse to the progressive changes in the education of the whole world and not only of Europe. Each working group seemed to deal with different subjects, yet they threw light on the same complex problems from different angles. In the course of the impassioned arguments and counter-arguments it was clear that economic, technical and social progress does not necessarily imply ethical or intellectual development, the extensive development of personality, the exploitation of the possibilities of self-assertive activities for the furtherance of public interests, the establishing of a favourable micro and macro-climate or the desirable socialization of the successive generations. On the strength of their impartial and thorough examinations the speakers proved that collectivity and independence do not run counter to each other, that the value crisis in today's education does not follow from education's internal development in conformity to a law of nature. For indeed, this crisis is the result of different external reasons. The endeavours to preserve value, the regenerative efforts often come up against a wall represented by the reality of the environment, of educational policy or bureaucracy. Several speakers were of the opinion that comparative education had so far focused on the question of aiding researchers, scholars of the education of science, persons in charge of public education and teachers who in fact have the closest contacts with youth. To this end, comparative education has put forward and compared different educational strategies, systems, models and dependent relationships. Significant results have been achieved, indeed. But we need a great deal more today. It is absolutely necessary that we should explore and analyze more intensively the aims of education, the tendencies of personality development, the inner conflicts of the individual, the changes in the value scale of morality - all the difficult and at times painful problems of private life. For example, one intriguing question involves man's existence, his prospects in Europe and in the world in an environment which has been brought about by technology and science. Such has been the progress in the last few decades of the 20th century that man, especially young man, is strongly inclined to work out its results

intellectually, emotionally or ethically. As Werner Heisenberg, the eminent physicist of this century, said : once our life proceeded mainly in a natural environment, but now it goes more and more in the environment of technology and machinery, which we have created ourselves. The changing conditions and circumstances of man's life, the already perceptible and potential consequences of new trends of development, these, mainly, determined and motivated the study of personality development in the working groups. It is welcome news, for the conference has widened the orientation of the science of comparative education, enriching it with new achievements and stimulating the members to further efforts in research. For indeed, the greater the number of technologies that surround us, the more we need to develop human contacts, human personality. By revealing our inherent qualities, we can contribute to the development of mankind as a whole. We have to develop a knowledge, perhaps an inner wisdom, which is necessary for the orientation in the communication revolution. The lesson we are to draw from the principle which concerns the relationship of advanced technology and advanced relations is a modern version of the Greek ideal in times past - balance. We must learn the skill of how to create a balance between the material wonders of technology and the intellectual wants of our nature. Moreover, we have to work out an ideal for a personality, which is much more complex than was *kalokagathia*, the one-time human ideal of the Greeks. For we are not only to develop ethos and beauty, body and soul in harmony with each other, but we also have to shape man so that he can cope with advanced technology and communication while devoting himself to human interests.

Several speakers have said that we cannot regard the logic and the working methods of the education systems as a mere reflection of the development of modern technology, but that up-to-date technology undoubtedly makes its impact on society and affects the situation in the labour market. Norms and values are in a constant process of change; overwhelming burdens weigh on the standard of living, while the differences between the advanced industrial countries and the developing countries have become more pronounced. Undoubtedly, technological development has a very strong influence on public education, and therefore, the impact of technology is to be found in all areas of education, in all school types. Today it is of common occurrence to use computers in the school. This entails the need to effect changes in the curriculum too. What does a teacher have to do in order to keep abreast of the rapid development in technology ? Most speakers believe that a teacher - like it or not - has to realize that micro-electronic revolution is here to stay. Those who cannot accept this fact, who are unable to learn the application of micro-electronics,

will soon become functional illiterates. Future generations, to whom new technology will belong, can no longer be raised by means of the "chalk-blackboard-textbook" threesome. Even teachers of humanities are affected. Many believe that the advantages of information technology are first that it allows for a more efficient learning and teaching activity, secondly that it ensures more stimulating conditions for learning, thirdly that it adapts the subject-matter to individual needs, and finally that it provides the teachers with sufficient free time to attend to the tasks that the machine cannot perform. The machine will naturally never be able to take the place of man, to replace the teacher at school. Several speakers stated that today's school should keep pace with all technological changes in the industrial society. As we heard in the sixth working group the development of personality is more and more mediated by modern technology. To analyze the far-reaching implications of this phenomenon is a new and very important task for educational sciences in general.

What has been the poet's vision, a Utopian hope for centuries on end / the journey to the moon, to the Mars or to other planets/, is a scientific reality or within reach today. Technology is the Muse of our age, says Rozhdestvensky, the celebrated poet. This everyday experience of modern science and technology becomes a part of youth's life in an age where social transformation affects the entire world. The outlook of the year 2000 requires that attainments and opinions should be reviewed incessantly. We have to prepare youngsters for their career as early as the primary school so that they can keep abreast of scientific and technological development, get acquainted with the world of work and continue their education after they have completed their studies. In the exchange of their views, all working groups gave expression to the thought that the education of the rising generation aims at the future. Unlike the production of material goods, where the products are intended to meet current demands, the "product" of the educational establishments will bear fruit in later times, when the students of today become the active participants in social life. What school, or indeed life, will be like in the next century, we have no way of knowing beforehand. In the early part of this century our forefathers were justified in believing that, with few exceptions, the life conditions of their pupils would not basically differ from those surrounding them at school. Such an assumption, however, does not hold water any more. So the principal aim that a school should set itself is to enable the students to contribute to or at least follow development, so that as the active members of society they can adapt themselves to the fundamentally changed conditions. And here we find the first contradiction. For indeed, the rate of development of material production, of technology

and science has made rapid headway in recent times ; but so far as the development of personality is concerned, education has failed to keep pace with these events at all levels.

In other words : the age-old principle, according to which the rationale of learning is life and not school, is questionable. Undoubtedly, the historical development of this contradiction is also due to the fact that, by nature, the educational system is somewhat conservative. Its task involves the imparting of the most important part of knowledge accumulated and relatively consolidated over the ages, but it tends to consider this knowledge as if it had assumed a certain permanence and insists on the importance of imparting it in the long-established way. Whereas the system of knowledge reflects only a state of the moment which is liable to change incessantly. It is therefore necessary that the aims and methods of education should be changed too. Because of the slow progress of this change, there arises a second contradiction between the static nature of the content and methods of education and the dynamism of science and technology. To some extent, such a contradiction is in the nature of things and cannot be fully eliminated, because creation must evidently take precedence of imparting. Should this contradiction become deep-seated, it will have a retarding effect on the progress of society. That is why it is of extreme urgency to update schools, to put new life and vigour into educational work.

Both the content and the forms of public education in Eastern and Western Europe have undergone changes to an extraordinary degree in recent years. Reform followed reform in quick succession. But these reforms still bear the marks of a turbulent transition rather than those of a long-expected reorganization. From the discussions of the different working groups it emerges that education and schools have become more and more the scene of experiments, of the comparison and realization of different theoretical and practical endeavours - in other words - a dynamically moving world fraught with tensions. But there are different examples, too, where they arrange in a circumspect way the revolutionary transformation of the educational system, breaking away from the restraining, conservative effects of the outdated views and practice to have survived from the past, while at the same time continuing to develop the valuable traditions and adopting the radically new ideas in order to help education to play also in the future its social role which is different and greater than ever before.

We need hardly explain that education and instruction have an important part to play in ensuring that more and more persons, from all layers of society, become knowledgeable experts. Education does not play second fiddle to the production of material goods, to

technology or science. Society expects new material goods from production and new knowledge from science. From education it expects educated people, qualified labour. In some measure, these three interactive factors form a common whole and, with a view to facilitating society's progress, they should develop in harmony with one another.

Nearly all areas of socially useful work require specialization to an increased degree, whereas more intensive co-operation is needed between the different professions, different trades. As a result, a contradiction arises in education, involving the need to teach professional skills thoroughly and the efforts at imparting general culture. Add to this, that the more specialized education is, the sooner it becomes outdated and the less the worker is able to adapt himself to the changed conditions of social requirements.

Therefore, the surplus of details in the curricula should be reduced to the essentials and replaced with overall knowledge, with a dynamic outlook which would encourage students to develop original thinking.

Many speakers are of the opinion that rather than trying to groom polyhistor, we need persons who can, within reasonable limits, become adept at any trade, who can find their bearings in up-to-date production and other social relations. As a result, they would be able to choose whichever profession they like and could also switch jobs if need be. To exercise our fundamental freedoms we need a proper education. The extent to which man can find his most appropriate place in society and exercise his democratic rights mostly depends on the degree of his intellectual horizon, discernment and sound judgement.

General education is a continuing process of at least 16 years, concerned with basic skills in the intellectual, cultural and social fields, as a fundament of vocational training, including specific vocational training. As we heard in the third working group.

The importance of education calls for the elaboration of new trends with reference to the foreseeable requirements of the future. So that young people can solve the problems they will face in life, we must teach them to avail themselves of the experience they gain. One measure of intelligence is the ability to use earlier experience to solve new problems. So as to predict the future education of youth, it is absolutely essential that we should present things in their right perspectives and that we should thoroughly analyze such experience as we have. The purpose of the forecast is that on the strength of

scientific information and in the light of the prevailing social tendencies we gain a good knowledge of the future state of the question under study. We believe that comparative education is essential to this task. By virtue of its interdisciplinary character, it is an all-embracing branch of science, summing up the results of pedagogy and other related disciplines such as sociology, psychology, anthropology, physiology, ethics, aesthetics, ecology and the like. Based on their results, comparative education can draw the necessary conclusions, effectively influence the decisions of educational policy and further the modes of personality development. In this connection, let me refer to the interesting discourse given by Alessandro Leonarduzzi, professor at the University of Udine. He cites Alfred Adler's results in comparative psychology of the personality, the culture patterns of anthropology with special regard to the problems of childhood and puberty, research carried out by R. Benedict and Margaret Mead and American researches in the area of educational sociology.

All working groups adopted the view that in the future both the advanced countries and the developing ones - regardless of their ethnic character or social system - would need better and more flexible educational strategies. New reforms are under way everywhere and their common purpose is to bring the content of education in line with the requirements of scientific, technical, cultural, social and economic development. Many factors determine this complex task. Most important of them are the nature of the social establishment, the economic conditions and possibilities, the national traditions and the general cultural level. Needless to say that educational heritage, the established school system and the situation of teachers also play an important part in all this. So that an upright generation is raised by the end of this century, a generation that will preserve and cherish the cultural heritage of mankind, it is necessary that teachers should be met with greater financial and moral recognition. It is a matter of common knowledge that working hours show a downward tendency in all areas but education.

The teachers' work time is in fact on the increase. The class at school is only a part of their work load. There are other activities which demand a great deal more of their time. They have to correct exercises, upgrade their education, learn new methods of teaching, keep abreast of the latest social developments, etc. Social development sets new tasks to the already overtaxed teachers. If it continues like that, it will soon be unbearable for teachers who wish to keep pace with social and technical development.

It was strange, that not too much attention was paid to the topic of the

disorders of social adjustment, with social deviation. Recently these phenomena have been on the increase at an alarming rate. It is the opinion of the speakers that it is frequently rather difficult to find the social facts, social tendencies behind individual and non-recurrent events. In itself a divorce is no more than a single occurrence, and if we consider it in the abstract, it may even be the vehicle of one's personal freedom. But it is quite a different matter if there is a society where one-third of all marriages ends in divorce. To this day, the questions concerning the disorders of social adjustment and their causes have been the subject of heated debates and different representations. In many instances prostitution, vagrancy, divorce and certain sexual aberrations are also regarded as the manifestation of the disorders of social adjustment - and not without reason. Whereas in other cases the arguments concern the interpretation of the term "positive deviation", i.e. a creative attitude which, however, is characterized by departure from the accepted norms. Suicide, crime, alcoholism, mental disorders, imperilled children and juveniles - all these are social phenomena on a large scale. The question becomes even more complicated by the fact that some of the persons affected do not regard their situation as a disordered one and are unaware of the value judgement of society which disapproves of their conduct. In fact, they feel quite at home in a particular subculture which adapts them to a network of firm personal contacts by means of their subjective experiences.

We always have to reckon with such difficulties. Nearly all speakers discussing the subject pointed out that in recent times these adverse processes had taken a change for the worse and that the incidence of different disorders of social adjustment had become a more tangible reality. The phenomena overlap in many respects. For indeed, an alcoholic may simultaneously be a criminal or an unfit parent, to say nothing of the persons addicted to drugs or afflicted with AIDS. Based on the results of their experiments, the different working groups are in agreement on the point that the distortions in childhood socialization and the susceptibilities of personality are contributory factors in the disorders of social adjustment. Moreover, it was revealed that the disorders of family life, the disruption of or the lack of family ties might at times be the breeding ground for different kinds of deviant behaviour patterns. Though the exact nature of causality is not clear yet, the facts emphasize the importance of making efforts to protect the institution of marriage and family life so as to prevent the disorders from developing. From the discussions it emerged that the disorders of adjustment, though they also have similar tendencies, show a specific aspect in each country, bringing about particular syndromes. It is necessary that the disorders of social adjustment

should be studied, analyzed and compared in a historical and social context if we want to predict their probable tendency in the future.

In the course of the discussion concerning the different aspects of the topic dealing with the purpose of education and the development of personality, it was found that racial, sex, ethnic, linguistic and religious varieties in countries with several different nationalities and cultures account for a differentiation in education to which is attributed the education of the élite. Several speakers pointed out that in countries where some specific group was placed in middle or top-level leadership, they were often reluctant to change or develop the system which allowed the other minorities or even the members of their own ethnic, religious or cultural group access only to the lowest strata of the social hierarchy. The members of the working groups studied the effects that these phenomena might have on the development of the individual person's identity.

Several speakers referred to the disproportionate structure of the sexes in school, the chances weighing heavily against the women wishing to study or to continue their education, as well as the difficulties confronting them in their efforts to advance in the professional hierarchy after they have obtained their diplomas.

The case Costa Rica was presented as an example of an attempt to evaluate the position of women by the provision of educational projects.

Some papers discussed the Scottish educational system with the main theme multicultural aspects. Scotland is a multicultural society which has many requirements on the educational process within the formal educational system.

In some working groups the problem of the education of minorities has been analyzed on the basis of the theme of "Ethnocentrism versus World Unity". In the first group there were reports from Chile, examining the progress of educational research as the military regime reduced its pressure, and reports about the Turkish emigrant workers and their social adjustment in connection with the German educational system. In the Ivory Coast, the school system is so much alienated from the children's early family education, that they finish school, being isolated and move to the towns, where they are still unable to earn their living.

The content of text-books for Chinese children in New York was the subject of an interesting analysis.

There were some useful reflections on the nature and therefore the future of comparative education. The socialization of teachers rests on a number of factors related to the states, and indeed the basic

problem of teacher selection has yet to be solved. Important work has been done in Canada to develop the teaching of human rights.

The second working group reported on researches of the problems of children and adolescents belonging to social and cultural minorities/Pakistani adolescents in Norway, children of migrant workers of different nationalities in France; gipsy children in Hungary, representatives of different linguistic and ethnic groups in Australia, and children of Germany experts working in developing countries/.

There is certainly a difference between a privileged minority of the kind which develops its own international sub-culture from that of the children of the country in which it is living since it is in a strong position while other minorities are in a weak position.

The young people belonging to minorities in a weak position are obliged to make difficult choices as their personality is confronted by influences which may appear to be in conflict.

All working groups come to the conclusion that the probable tendencies of socio-economic development, the changes unfolding in the social structure, the change in demographic conditions, the new features in the development of personality and in the socialization of the youth - these together would set new requirements to the school system, to educational work in general. In accordance with this conclusion, they agreed on several important points. These are as follows : today the school is unable to provide students with ready-made knowledge to last throughout their life; instead, it should try to develop in them the abilities and skills necessary for the acquisition of knowledge on their own. As early as compulsory education the students should be familiarized with the basics of technology and production, and initiated into the world of work; in other words, they should be prepared for life. Even the most traditional-minded school system can be progressive if it instils new ideas, new content into the student, if the curricula reflect the latest accomplishments of science, technology and social development.

The attitudes towards certain problems were far from uniform, nor did we always succeed in finding the appropriate means and methods of solution. Still, I believe that the interchange of ideas was a very valuable and useful thing and that it furthered our primary object. We were given the opportunity to get better acquainted with the efforts and ideas of educationists working in different social, economic and cultural conditions, with their attitudes and answers to the challenges

of modern age. We are inspired by the knowledge that the ideas and concepts of even those of our colleagues whose views on certain issues are quite different from ours attest the fact that the efforts which influence the cause of education have much in common not only in Europe but also in the entire world. The object of these efforts is: to safeguard the traditional values of mankind in a rapidly changing world; to ensure man's integrity for the furtherance of the development of a sound personality; to enhance the role of education; to trust in the possibilities, in the strength of education amidst the modern conditions; to seek passionately for the ways of encouraging people to find a peaceful life; to create a school which focuses on the child and a society where the greatest value is man.

I wish to thank you all for your kind attention.

GENERAL COMMENT ON THE 13TH CESE CONFERENCE.

Wolfgang Mitter

1. Introductory remarks : setting the conceptual framework

Asking ourselves about the special significance of the 13th CESE Conference we have, first of all, to think of the beautiful place whose history and culture has occupied our minds and stimulated our discussion from our arrival up to this moment. This first impression is associated, on the one hand, with gratitude to our Hungarian hosts who have made us enjoy their cordial hospitality in such an admirable way. On the other hand, we have to bear in mind that the Hungarian initiative has succeeded in giving CESE the opportunity to organise a conference in a socialist country after an interval of almost twenty years. In this context a good number among us remember the 4th CESE Conference which was held in Prague in 1969. All of us appreciate this new chance given to CESE to come up to its statute and task, namely to convene comparativists from all European countries and thus to pay a contribution to building up communication and co-operation among comparative educationists all over Europe. Let us hope that the Budapest Conference has proved to be a good start in this progress toward identifying themes of common concern and toward initiating joint research projects in the area of Comparative Education.

Secondly, the Budapest Conference can be taken as another proof for the openness of European comparativists to their colleagues all over the world. The list of participants includes names from all continents, and the papers which have been submitted and discussed have enriched the thematic and methodological range of our work to a considerable extent and underlined CESE's global orientation.

Besides place and participants it is the main theme which has given this Conference its special meaning. We have discussed problems dealing with "Aims of education and the development of personality". The choice of this topic seems to have opened a new stream in the course of CESE's thematic efforts, as José Garcia Garrido, explicitly brought to our minds in his opening speech in his capacity as President of CESE. This observation suggests a look at the themes of previous conferences.

They were devoted to

- a) theory-building and clarifying methodological issues;
- b) the interrelationship between Comparative Education and educational politics at national and international levels;
- c) trends and problems dealing with education, teacher training, recurrent education, multicultural education, the impact of new technologies on education systems.

The preference given to these three thematic areas should not astonish anybody, because it was in correspondence with the progress of the educational and social sciences in general and with actual educational policies. Moreover, CESE could feel itself in accordance with the specific tradition of Comparative Education whose pioneers had focussed their attention on the macro-level of education by defining "nation" and "culture" as substantial objects of comparison. One could even state, that Comparative Education has acted as a forerunner in the transitional process its mother discipline underwent from "pedagogy" to "educational science". To give an example, in the Federal Republic of Germany it was Eugen Lemberg who, in 1963, defined the education system as an object of research, thus drawing a demarcation line to the traditional "pedagogy" whose thematic preference concentrated on the micro-level of education, identified as the interpersonal relations in the classroom.

Laying its emphasis on the macro-level of education systems, Comparative Education, of course, never forgot the persons acting or reacting in this system, namely children, adolescents, teachers, parents, etc. However, it seems that the substantial agents in the education process were dealt with in a somewhat alienated way as regards the thematic and methodical approaches.

The direct access to the micro-level of education which has been aimed at this Conference can be interpreted as a response to the recent "revival" of "pedagogy", that is the explicit attention to acting persons in classrooms, schools, outschool educational situations and communities. The 6th World Congress of Comparative Education which was held in Rio de Janeiro last year took this recent development into express account when organising one of its commissions to be devoted to "Comparative Pedagogy".

Can this recent "swing" to the micro-level of education be considered as a restoration of former "pedagogy"? According to what the Budapest Conference has brought to light, I should definitely say : no,

it cannot. The lectures and papers presented at this Conference have given ample evidence of the benefit the new "pedagogical" approach has taken from what had gone on in educational science for the last decades. "Pedagogy", as it has been presented here, had little in common with the former approach isolating the individual and the small group from the social background in which they are rooted. Current research into the relation between education and the development of personality in the view of Comparative Education presents itself as a texture based upon interdisciplinarity. This is why the old dichotomy between "pedagogy" and "educational science" has lost its former polarising power, as come to light in the papers presented by Milan Krankus, Alessandro Leonarduzzi and Francesco Lunetta. It is the reconciliation of psychology, sociology and cultural anthropology which has exerted its fruitful influence on the formation of personality theory. Valentin J. Pilipovski, in his paper, built the bridge between personality theory and educational science and discussed the transfer of his conclusion to Comparative Education in particular.

Consequently, it is not surprising that the papers, taken as a whole, have demonstrated the contribution of psychology, sociology, anthropology, political science and other disciplines, e.g. sociolinguistics, to the conference theme.

Developing the personalities of children, adolescents and, to use Edward King's convincing term "young adults", is defined as the basic aim of education to be discovered in educational programmes and curricula as well as in the educational literature. It could not raise any astonishment that there were articulate differences in regard of how this basic aim was related to the contextual framework of philosophical, political and sociocultural norms and how these norms laid the ground for the translation of the basic aim into specific aims and objectives. In view of the differences the plenary papers presented by Zoja Malkova, Hans-Georg Hofmann and Henk Van daele as well as Egidio Schmitz's presentation of the educational aims in the relevant legal documents of Brazil could be taken as exemplary statements. However, recognizing these differences should not have obscured the other side of the coin which has revealed a core of common settings pertaining to the individual as well as to the social component of the human personality. The individual component was primarily identified in such qualities as creativity, intellectual discretion and moral integrity. On the other hand, the social component was reflected with respect to the formation of essential values to which educators should direct their intentions and endeavours, such as peace and international understanding, work and,

leisure as well as health and environmental protection. As regards Western Europe, Concha Gomez-Ocana's comparative study is noteworthy in this introductory remarks too, since it is rooted in the thesis that "educational patterns should be regarded as a combination of anthropological, social and cultural patterns" and as "the driving force behind the educational system".

2. Conceptual guide-lines and key problem areas.

In the main part of my general comment let me try to synthesize the topics which have been dealt with both in papers and discussions. The comment will not follow the organisational order of the plenary sessions and working groups. The reason why I shall not do so is, as I think, simply legitimated by the fact that most authors have taken their positions in the organizational framework only as starting points for discussing issues across the demarcation lines of the working groups, and the discussions themselves have continued this crossdepartmental line. I should also like to make clear that my comment will be far from complete. This is due to the nature of such a conference which prevents the rapporteur from being everywhere.

Therefore major reference has been given

- a) to papers which had been made available to me before and at the beginning of the Conference thanks to a great number of "punctual" colleagues and to the well-composed "book" published by the Hungarian National Educational Library and Museum;
- b) to the reports of the working groups;
- c) to my own impressions gained by my "visits" to the working groups (brief and fragmentary though these visits were, they have given me an insight into the coherence of the whole programme);
- d) to deliberate questions asked by myself and to spontaneous talks during the breaks and on other occasions outside the working programme.

The frame of references, therefore, is rather arbitrary, in spite of my efforts to come near the totality as much as possible. This is why I prefer speaking of a "comment" rather than of a "report", when appraising my own contribution to this concluding session.

Before entering into the task of structuring the topics I should like to emphasize that the working groups were rich in "side-effects" concerning the presentation of information and the discussion of methodological issues. Let me give two examples: in working group 5 (New trends in personality theory) the consideration of how to identify substantial and accidental qualities of personality development and to derive from them the formulation of educational aims and objectives led to a fundamental methodological discussion concerning the relation between normative and analytical approaches.

In working group 3 (Interrelation of general education and preparation for work) Manuel Crespo's paper dealing with school achievements of disadvantaged pupils, appearing in the list of papers as rather a contribution of indirect importance to the main theme, stimulated a fundamental discussion about the position of quantitative and qualitative procedures and instruments in empiric research. In this context let me also draw your attention to the theory-based presentations of some empiric projects, e.g. Klaus Harney's and Jürgen Schriewer's systems-theoretical model as an approach to investigating structural elaboration and long-term effects of vocational education systems and Wolfgang Hörner's discussion of fundamental issues concerning functions and purposes of comparison in education.

Turning to the topics as such, let me begin by emphasizing that their coherence and, at the same time, their relation to the main theme, was affected by the "spontaneous" coincidence of three conceptual guide-lines which can be circumscribed by the following antithetic relations:

- 1) personalization versus socialization;
- 2) tradition versus modernity;
- 3) conflict versus coexistence (or integration).

These conceptual guide-lines laid the ground for the debate about key problem areas which, as it seems to me, can be identified as

- a) values;
- b) institutions;
- c) curricula;
- d) networks comprising interrelations between education and employment; e) teachers;
- f) new technologies.

This categorization is, of course, a tentative one. However, it has stimulated me to the following analyses :

a) Values

The value issue stimulated many speakers to discuss problems which seems to be quite natural with regard to the essential place values have in periods of change and conflict. The discussions, however, necessarily revealed the complexity concerning definition, methodical approach and classification. The definition is, above all, determined by the distinction between normative and analytical qualities of what makes out a "value". The normative quality came to light, for instance, in Zoja Malkova's statement that "the school must turn youth toward high spiritual values helping to explore the humanistic essence of every child". On the other hand, the concept of "core values" as introduced by Jerzy Smolicz, has apparently to be ascribed to the level of analytical statements, because it serves the identification of given value systems depending on historical and cultural conditions and becoming manifest in different combinations, such as language - religion (Malaysia) or religion - national ideology (Ireland).

Looking at the methodical approach, theoretical and empiric variants came into the picture, while in regard to classification my first observation was directed to the application of the attribute "old" and "new" as an approach to exploring the phenomenon called "value change".

Margaret Sutherland and Ramona Valls, for example, investigated the dichotomy between "old" and "new" values, in form of comparative historical analyses. While this method is aimed at identifying criteria for value change in attitudes and actions of people in different periods, Botho Von Kopp drew our attention to the person (e.g. the researcher) who classifies a value as "old" or "new". While dealing with the problem of value change in the modern Japanese society, he expressly paid respect to the complexity of this phenomenon and to the diversity of factors the researcher must observe in his analysis. In particular, he said, one must be aware of taking the outcomes of surveys in the opinion polls directly as empirical evidences for value changes. The problem was exemplified by the items of "violence in schools" and "work ethics". This exemplification has proved its general importance for Comparative Education, insofar as Masako Kamijo also critically discussed it. Comparing Von Kopp's and Kamijo's interpretation, however, one could easily find out that the outsider's interpretation had come out in a somewhat relativizing way. Which are the values "fitting the needs" of modern society, Von Kopp asked when

speaking of "contradictory values". On the one hand Japanese entrepreneurs have launched programmes aimed at inculcating "old virtues", such as discipline and obedience, in young employees, whereas, on the other hand, the Minister of Education pleads for "new values", such as plurality, creativity, flexibility etc. The observer is, according to Von Kopp, confronted with the flexibility of values considering the period of time, the lives and careers of individuals, and, finally, the social and economic context conditions: "What in a short-time view might look like a value change, could come out at the end as an adaptation of old values to new conditions".

The problem of how to clarify the problems of value change also applies to the area of multiculturalism or biculturalism. Tamas Kozma investigated the value problem in the framework of the "ethnic revival" and its impact on the development of norms, ties and loyalties, and concluded from his investigation the great relevance of this phenomenon for the strategies to be conceived in multicultural education. His generalizing and deductive approach was complemented by his own recent exploration of how refugees perceived their new situation after crossing the Romanian-Hungarian border.

Mention should be also made of some other illuminating case studies dealing with the value problem in concrete conflicting social situations. Elemér Varnagy dealt with the development of Gipsy children in Hungary. Their learning handicaps in regular Hungarian schools, he pointed out, were mainly rooted in their failure to adjust to cultural values which differ from those of their families. Georges Tchetché analysed the conflicting situation in which African children find themselves when entering school which "is the great innovation in Africa". The African culture, though diversified from tribe to tribe and from region to region, has in common the socialization of children in big families and peer-groups. The present crisis has emerged from the incompatibilities between the traditional African culture and the requirement set by modern education. However, the observer must also take into account that this kind of education lays the ground for the youngster's adjustment to new social conditions. Similarly, Mohammed Daud Awan studied the value problem among Pakistani youngsters in Norway in the light of the conflicting impacts of family, school and society. Special attention, he pointed out, had to be paid to the time factor as a highly relevant cause for value change. Wilfried Bos's analysis of textbooks produced in the People's Republic of China and in Taiwan for the use of teaching Chinese children living in Western environments was seized as an incentive by the participants of group 1 (The process of socialization and the development of

personality) to discuss comparable issues such as the self-awareness of "children between two cultures", e.g. migrant workers' children in the Federal Republic of Germany.

Finally, in this context Hildegard Simon-Hohm's paper is worth taking into special consideration, as she dealt with the socialization of German experts' children in developing countries whose situation is determined by their parents' privileged status, contrary to that of "normal" migrant workers in European countries. Their situation is not explicitly conflicting, since these youngsters remain within their European environment and do not get into direct touch with the youngsters of their host countries; nonetheless, it may be the specific situation of the "privileged ghetto", which is likely to create value problems, at least after the youngsters' return to their "normal" social environment.

Compared to the bicultural or multicultural factor, little attention was given to the value problem with regard to the sex relations. However, Betty Jo Dorsey's case study dealing with inequalities between sexes, in particular underachievement of girls in secondary schools in Zimbabwe, raised an intense discussion. It provided a specific case for explaining dependence of this sex-determined deprivation of girls on the transitional processes going on on the socio-economic, cultural and political scene of an African society in the post-colonial period.

b) Institutions

School has certainly lost its predominant position in the education of the young generation, provided it has had it at any time at all. More and more it must learn to share its tasks and responsibilities with traditional institutions, such as the family and also institutionalized youth associations as well as with its "new" competitors, beginning with the informal peergroups and ending up with the mass media. This problem was, for instance, discussed in group 4 (The development of personality in formal education), following B.T. Likhachev's paper which had correlated children's development with the development of their needs and interests. However, one need not be a follower of Illich's deschooling philosophy to realize that schools have not only survived, but, on the contrary, regained ground, at least in a good number of national set-ups. The problem, caused by this recent trend, occupied another field of discussion.

Modern schooling poses new problems or has made topical old ones which had been identified in the period of the great international Reform Movement in Education (Reformpädagogik, Education nouvelle, Progressive Education). One of the crucial questions

involves reducing State dominance exercised by hierarchically structured bureaucracies and opening the floor to participation by teachers, pupils, parents and micro-communities. At this conference primary attention was paid to efforts to widen the area of optional activities in the youngster's educational process by restructuring the education programmes, as, for example, according to Masako Kamijo, in Japan, and in the German Democratic Republic, as demonstrated by Hans Döbert.

c) Curricula

The discussions about curricular essentials focussed on the definition of "general education" and its interrelation with vocational education. It was this problem which attracted a good number of participants to analyse overall or specific trends in their countries. Besides the traditional tension between natural sciences and humanities the integration of (poly)technical education into the "general education" curriculum was given particular weight, linked with the prevocational character of this component in mandatory or optional syllabuses. Among the contributions Susanne Shafer's and Wolfgang Hörner's papers are worth quoting, since they displayed broad comparative views including socialist and Western countries and, in particular, complementing Hans-Jürgen Fuch's analysis of the relationship between the development of personalities and the scientific and technological progress in the curriculum in the German Democratic Republic from outside perspectives.

Beside these fundamental issues some special areas of curriculum development were raised, such as

- bilingual education in conflicting situations (e.g. Elizabeth Sherman Swing - U.S.A.);
- citizenship and human rights education (e.g. Vandra Masemann and Douglas Ray, Canada);
- peace education (e.g. Guglielmo Malizia, presenting the outcome of a comparative inquiry comprising 12 European countries);
- physical and aesthetic education (e.g. Tomeu Quetgles Pons, Spain);
- religious education (e.g. Egidio Schmitz, analysing the relevant articles of the Brazilian Constitution).

Finally, Leonid Novikov discussed the question of how the actual reconsiderations of historical events in the Soviet Union, undertaken by Soviet historians, affected the historical awareness of youngsters and entailed the need for new conceptions in history instruction.

d) Networks comprising interrelations between education and employment

The development of personality in the light of the interrelations between education and employment was elaborated, first of all, in a number of comparative and area studies, directly devoted to this thematic area, e.g.

- European Community (Francesc Pedro);
- Australia (Roger R. Woock);
- Brazil (Candido Gomes, Célia Capanema, Eurides Brito de Silva, Jacira Camara).

Edmund King made reference to a programme which the World Council of Comparative Education Societies had inaugurated. It deals with the preparation of young adults for a world of changing employment which is, at the same time, a world of "uncertainty" people must cope with to an increasing extent. This challenge has entailed the breakdown of the former balance between secondary education and foreseeable conditions of employment. "Staying on for education" and "return" from work to education must be recognized as new tasks to be tackled.

Let me also draw your attention to Cheng Kaiming's paper, since it compared "training for entre-preneurship and adaptability" as a main objective in coping with unemployment. In his comparative studies he has discovered a "lack" in West European education concepts to be explained by the assumption that "individual development is emphasized over community needs". On the other hand Cheng has made out the price children in Eastern Asia have to pay in form of "early social pressure" and the neglect of potential talents. Mercedes Rius Lozano considered the relationship between education and employment by applying a systems approach. She concentrated on scientific communication becoming more and more relevant with regard to the exchange of information, not only for scientists, but also for teachers (or, as one should add, for policy-makers and administrators, and moreover for "laymen").

e) Teachers

Compared to the above-mentioned topics, the matter of the teaching profession and teacher education was explicitly tackled in only a few papers. For example, Beverly Lindsay gave a description of the "Teacher-Text-Technology" programme (TTT) which the US Information Agency had funded to upgrade teacher education for specified African nations. Her presentation raised a lively discussion

about the development of an "academic culture" in Third World countries against cultural and linguistic tensions in the superordinate "national culture" and about the relationship between governmental policy intentions and science-bound goals underlying such projects which had been initiated and conducted from "outside".

Gerlind Schmidt investigated current problems concerning the relation between educational reform and teacher education in some socialist countries. In her concluding remarks she raised the question whether the "reconstruction" of an "integral educator" was a realistic concept. She expressed her doubts by taking the development of the teaching profession to a "mass profession" into special account and referred to the outcome of her comparative inquiries saying that many ambitious reforms of the recent period aimed at "innovating" teachers' attitudes and teaching styles had produced rather modest results.

Let me, finally, draw your attention to Reijo Raivola's inquiry into the professional socialization of teachers in a period of "identity crisis", departing from identifying professional socialization as an "evolutionary process". It seems that his analysis of the stage of "presocialization" needs to be given special consideration.

f) New technologies

The impact of new technologies on the development of personality was thoroughly analysed by Andras Benedek. In his plenary paper he investigated this impact by referring to overall demographic, technological and economic trends with special regard to the situation in developing countries. He concluded that the social consequences to be taken into account had to be considered as a challenge to "culture", and particularly in the preparation of the rising generation, institutional education and instruction."

The complexity of youngsters' and adults' response to the challenges caused by new technologies caused various discussions, in particular in group 6 (The development of personality and new technologies), where the invention of new technologies was defined as a "revolutionary" phenomenon to be compared, according to Anthony Adams, to that of the printing-press. The "impact" issue was exemplified by the topic of "computer literacy" following Peter Döbrich's presentation. Willy Wielemans made clear that socialization processes exert substantial influence on people's relation to nature and, therefore, shape their attitudes to technological changes and their sociopolitical consequences. Education, he concluded, must be confronted with the challenge to develop people's

"global brains" in order to enable them to "create and cultivate a more 'synergic' technology that will contribute to their continual evolution of our world".

Coming to an end with my attempt to synthesize the presentation and discussion of the key problem areas let me repeat its incompleteness and make clear that there were a good number of papers which, for the purpose of succinctness, could not be explicitly quoted, though their quality should have legitimated their inclusion in this general comment.

3. Concluding remarks

Regarding the programme of this Conference as a whole, I do not hesitate to emphasize how much I have been impressed by the compactness of the work which has been done. Of course, the collection as a whole shows fragments concerning the choice of general and special topics. This restriction must be regarded as a necessary corollary of such a conference which wants to offer the floor to diversified contributions and voluntary commitments. Nevertheless I want to underline the productivity of the work and the comparative substance which has come out as a result of a great number of papers and arguments in the relevant debates.

Moreover, this Conference, as it seems to me, has got additional importance by the following enriching components :

- a) Béla Köpeczi, the Hungarian Minister of Education, gave a concise and thorough presentation of the national education system of his country. Apart from the informative quality of his presentation, he provided the audience with a systematized framework by identifying crucial questions whose importance goes far beyond his own country and the European society. In particular, I want to call back to your minds what he has said about the relation between education and employment, the teaching profession and the remarkable efforts to introduce autonomous elements into the Hungarian education system in particular with regard to widening teacher' decision-making competencies.
- b) Zoja A. Malkova gave an outline of the role of Comparative Education in the development of the individual in view of the challenges of the 21st century, thus setting a perspective to future tasks of our discipline and, at the same time, explicitly articulating what had been expressed or indicated by many other participants

in a more implicit way. In particular, she underlined the need for comparative research into the quality of education for all, the improvement of knowledge, abilities and skills, the impact of the new technologies on the educational and learning process, as well as into the ecological issue and its impact on environmental education.

- c) Finally, I want to call your attention to Oskar Anweiler's paper dealing with the transfer function of Comparative Education. Anweiler defined two positive functions which served to smoothing down borders, namely the transfer function (in the narrower sense) and the function of reconciling nations. However, one should also take into account that up to now Comparative Education, unfortunately, has also contributed to demarcating nations from each other, which Anweiler also emphasised.

As regards the transfer levels, one has, first of all, to consider the communication between individual scientific disciplines. In this context Anweiler tackled the difficult task of "permanent internationalization" : "It is true that scientific methods and the overall epistemological principles should have cross-national validity. However, the national or cultural background as well as political purposes quite often predetermine the posing of questions, the forming of concepts and then also the results. Comparative science is challenged, in this context, to establish methodic "tables of warning" at the levels of investigation in neighbouring disciplines which quite often make a 'naive comparison'." Special attention was given in Anweiler's paper to the transfer of knowledge about the spiritual and social environment influencing the development of a given science in the national framework. That means that comparativists are asked to be experts at transmitting problems of their own education systems to foreigners.

Transfer also affects the interrelations between educational science and educational politics. Anweiler was rather cautious in drawing the lines at this level, although he recognized the indirect service Comparative Education can offer to policy-making to bring about reconciliation between nations. With regard to these considerations the organization of the working party dealing with the special problem of the relationship between Comparative Education and educational politics, in the framework of an international project under the chairmanship of Michel Debeauvais, needs to be mentioned in particular.

There is no doubt that this Conference has not solved the problems which have been raised. Many problems have been only identified and prepared for further discussion. They remain with us as a task for further efforts. However, the perspectives which have come to light here in this magnificent town, should be regarded as promising. Let me resume my introductory comments by laying stress on the informative and argumentative papers and interventions in which the Budapest Conference has abounded. They have provided much food for thought and opened a new dimension for Comparative Education. It seems to me that these conclusions should not be restricted to the explicit theme we have dealt with, but they should also widen our range of concerns, whenever we discuss relevant issues on the "macro-level" of education systems again.

PROBLEMS OF SOCIALIZATION.

Chair : Eva Széchy
Rapporteur : Rodney Stock

As I began to prepare this report, it soon became clear that, if it were going to be as brief as the occasion demands, each paper presented and the discussion devoted to it would, theoretically, have to be dealt with in little over a minute. This would not only be insufficient to do justice to the wide range and very high quality of the papers presented in the group so efficiently chaired by Eva Széchy, but it would also be a poor substitute for your ultimate reading, at your leisure, of the full minutes of the conference. At the same time, the papers presented were so varied that there could be no question of compressing them into a synthesis.

So, with apologies for any excess of subjectivity which may have crept into the operation, I have tried simply to select for the benefit of all of us from the wealth of most striking ideas that emerged both from the papers and from the valuable discussion they provoked. However, the number of participants in the group fluctuated, according to the time of day, we were never too many nor too few for this.

The theme of Group I was "problems of socialization". However, the structural link between this and some papers was not always obvious. Thus, the group began its work with some considerations on comparative education. First, what were its functions ? Historically, it was recalled, there was that of transfer; but after the First World War came that of international understanding. But where are we now, and where do we go from here ? Whatever the answers to these important questions, an equally important point was made with regard to the technique of comparative education - the question was raised of its status as a science - that topics compared must be examined in the light of their exact relation to their broader context. Furthermore, a comparative knowledge of what is going on elsewhere is always necessary in order to grasp properly what is going on at home. This must of course be derived from a wide range of sources, in time and space : mass media cannot suffice for this.

This perhaps helped to answer the fundamental question of what is the object of comparative education.

A sharp transition then took us to the fundamental nature of the pre-

school upbringing of the African child and the break caused by an even still European-style school education. Here indeed was our bridge between comparative education and socialization ! The problem is that of children who are isolated from their original background by an ill-adjusted school programme, and who then tend to leave their rural context for an urban one, where they will fare no better because it remains hostile to them. The educational compromise which might help to resolve this situation could be formed, it was felt, through a comparative approach.

A related problem was that of immigrant children : what school programme were they to follow, that of their ethnic origin or that of the host country. The thorny problems of either alternative are obvious, and after an instructive examination of various examples - the Chinese community in New York, the Turks and Greeks in the Federal Republic of Germany among others, it became clear that, while no single solution can be adapted for universal use, a comparative approach is necessary to arrive at the compromise which best suits the particular context.

But in seeking to simplify the socialization of children we should not forget the socialization of teachers, who are, after all, by the very nature of their profession, also learners. I cannot hope to do justice to the thoroughness of the paper presented on this subject, but the outstanding problem remains that of the teacher's personality which, independently of the knowledge base, needs to remain the essential basis for teacher selection. Despite the tendency in such a moral situation, to set aside material considerations, the unavoidable fact seems to remain that low salaries cannot attract the best teachers.

Returning to the students, a particularly original approach came from an absent contributor, who recalled that, since teaching must be adapted to the individual needs of the learner, it is necessary first of all to understand this personality. An approach to this was through the classical or medieval "humours" : the billious, the nervous, the sanguine, the lymphatic, whose different types of behaviours have been analysed from an educational point of view.

Lest we should become too theoretical and abstract, however, our feet were retained firmly on the ground by some very detailed studies of the problems of socialization in some specific contexts : the evolution of socialization theories in Italy; that of Chile, under the military regime with diminishing degrees of harshness. 1974-6, 1977-80, 1981-84 reflected in the types of educational research undertaken during this period; and in a detailed examination of Polish teachers' attitudes and

related factors which bore out earlier but unrelated findings which had been presented to the group. Polish educators, it seemed, might be thought nearer to Hungarian educators than to Polish people. An exaggeration, of course, but nearly stating our problem.

From a very valuable study of human rights teaching which I would urge you to read with special care, may I simply pass on to you the wisdom of the approach to dissemination. The protagonists of the scheme felt that this should not be treated as a new subject to be added to the curriculum amid teachers' protests that they already had more than they could cope with, but rather as a new approach to be used in existing curricula, which would help with the teaching and which the teachers would therefore ask for!

There was an almost ideal relation between time available and content to present and discuss, but an impression which was conveyed to me outside the group that language problems caused some loss of time which might be avoided by structuring discussions in the light of these considerations. I wonder, however, if that would not eventually result in overcompartmentalizing. I must conclude by noting that, whatever account may be taken of these remarks, I have never attended a better organized conference.

THE IMPACT OF VALUE CHANGE ON THE DEVELOPMENT OF PERSONALITY.

Chair: Anne-Marie Goguel
Rapporteur: Margaret Sutherland

The group had, at various times, some 125 participants. The group enjoyed lively discussions, with valuable contributions coming not only from authors of papers but also from the floor.

A first series of papers reported researches on the problems of children and adolescents belonging to social and cultural minorities (Pakistani adolescents in Norway, children of migrant workers of different nationalities in France, gipsy children in Hungary, representatives of different linguistic and ethnic groups in Australia, and children of German experts working in developing countries). There is certainly a difference between a privileged minority of the kind which develops its own international sub-culture cut off from that of the children of the country in which it is living since it is in a strong position while other minorities are in a weak position.

The young people belonging to minorities in a weak position are obliged to make difficult choices as their personality is confronted by influences which may appear to be in conflict.

However the participants agreed in refusing to oversimplify the alternatives like tradition versus modernity, return to the country of origin or complete assimilation to the dominating culture. In fact many different combinations are produced between the endogenous culture and constraints coming from the exogenous society in which they are living. Elements coming from tradition are continuously re-invented and re-interpreted. Must we accept that in the long term it is inevitable that the individual identity transmitted by the parents becomes weakened and the individual has to undergo a de-socialization and re-socialization, risking the danger of falling between the two cultures (a process defined as shielded socialization, finding oneself assigned an identity which one does not accept)? Or, on the other hand, may we find that the same person can play different roles according to the context and the groups in which he or she is present?

It has been pointed out that the language most often used by the individual in an intercultural situation is not necessarily the decisive factor except in the first phases of the acculturation process. Afterwards, what most influences the personality changes is the

network of friends and acquaintances; and in this case it is certainly not a question of either/or. These family and social networks play an important part when it is a matter even for the second or third generation of immigrants of finding a place in the labour market; and this explains how it is that the same person can simultaneously claim citizenship of the new country and a national identity characteristic of the country of origin.

One paper dealt with the problem of a group which does not constitute a minority in the numerical sense since it is the groups of women who are still in a disadvantaged position of lesser power. As in the case of ethnic minorities, it may be that insistence on differences here is a device for maintaining the existing hierarchy. The problem is to bring the whole of society to accept the idea that values and attitudes traditionally looked on as feminine - care for others, empathy, for example - are as necessary and as worthy of respect as other allegedly masculine values like ambition and achievement.

An integral education should aim to develop simultaneously both set of values for every body.

However in certain countries (The Soviet Union) there is today a preoccupation of ensuring not only equality of rights, the possibility for women to take part in activities formerly considered as masculine (35% of researchers, 45% of engineers are women) but also to teach youngsters of both sexes the psychology of interpersonal relations which is necessary to preserve a balanced family life and to give to mothers a three years' leave after childbirth. Is it a swing of the pendulum backwards or a real advance towards an equality that is not identity ?

Together with the army and the working class organizations, school is one of the most powerful acculturation institutions. The question is to know whether it imposes for the top, in an authoritarian way, an uniform pattern ? Can we respect the need for breathing spaces ? Attempts to facilitate the adaptation of gipsy children in Hungarian schools were mentioned. It is done in an indirect way, using group life, leisure activities which allow an emphasis on the positive aspects of gipsy culture, dances, poems, theatre. But there is always the risk that dominant groups impose their own version of the meaning of so-called traditional values, manipulating and choosing amongst them according to their own interests.

A very interesting and difficult question was raised about the question of core values decisive for a given group at a given historical moment. When does a culture go to pieces, when does it lose its internal

consistence if this central core is lost ? It might be for one group a religious core of values, for another group a linguistic one but it is difficult to give a definition of the criteria.

Several papers raised a methodological issue very important for the theme of this Conference. Using questionnaires and collecting verbalized opinions is not enough to discover what are the values related to living and deep attitudes. One can use also the life history method and have always members of the minorities in question as associates in that research, as in the case of Australia. One can also infer attitudes from situations where you have to describe your choice amongst several possibilities like naming your three best friends, the feast and ceremony you prefer and so on....

One paper, about Japan, has shown how public opinions surveys can be misleading about the change of mores. These enquiries are more a kind of symptom that has to be decoded than a way to analyse real change of values, as in the case of enquiries about violence in Japanese schools. In Japan public opinion is very worried about that while the effective amount of violence is much lower than in many other countries.

Some participants criticized the very topic of this Conference : asking about values might be an excuse not to ask the more important questions, like the choice of priorities in educational investments and to hide the role played by schools in growing social differentiations. Thus one could avoid studying the material and social circumstance in which values are historically born, those values shown afterwards artificially as if they were permanent.

Other members of the group would not however accept such a reductionism. Several papers used the paradigm of the individual and the collective social actor - families, groups, young persons - actors who make choices and elaborate "strategies". But if decisions are taken and choices operated, that does mean that the future is not integrally predetermined by the constraints of the situation, that "adaptation" is not a passive but an active process, it does mean that the concept of "value" - that which gives meaning to the individual choice - cannot be regarded only as an "epiphenomenon" a "superstructure" having only the function of legitimating afterwards behaviours imposed by dominant groups.

This means also that dominant groups are going to be affected and modified also in return by the strategies of minority groups. One of the cases quoted was the positive response coming from many young

indigenous French to the development of associative movements by young people of migrant origin.

The problem is whether schools are ready to take into account these transformations and to be themselves transformed in the direction of an "intercultural" education.

A more theoretical paper raised the point of the school's "implicit philosophy" from elementary school to University : a philosophy of universality, but an open universality, grounded on tolerance, communication and dialogue excluding as well any clerical domination and a dogmatic philosophy of history. Are we seeing today, in different socio-economic systems the apparition of a fundamental core of common values ?

In several countries, like Australia and Canada with regard to the numerical importance of migrant population, the process of creating a common citizenship is going on in a conscious and voluntary manner because "national identity" is not already a given fact (but in some "old" countries, patriotism seems sometimes to be unacceptable....). To create this citizenship, informations about institutional devices is not enough. There is also the teaching of practical "skills" of group functioning, and the development of attitudes. A strong emphasis is put on the respect for the diversity of languages and habits in a country like Canada where there exist 152 spoken languages. In Canada, in Australia but also today in Great Britain it is attempted to make a list of the fundamental "core values" : tolerance, respect for other people's opinions/beliefs, refusal of violence, dedication to the common good rather than to sectional interests, dedication to the democratic values.

Now in Great Britain these will be included in the common curriculum. We know that, in the past, these ethical attitudes were linked to the dogmatic teaching of the Christian churches. What will happen now in a country like Great Britain where only 15% of the population are registered church members ? In such countries also, numerous minorities have other religious creeds like Islam or profess an agnostic or atheist philosophy. Are we, because of such diversity, condemned to a total "relativism" ? Are we seeing, at the same time (and perhaps the two phenomena are not without relation) a coming back to a very dogmatic intolerant and "fundamentalist" version of the so called "traditional values" ? Is this return and answer to the anxieties of people who feel threatened by "modernization" ?

Because of this, we must raise the question not only of the content but also of the way of transmission of persuasions, of the way in which they

are expressed and of the attitude towards those who hold different creeds including the problems of "tolerance" or "no tolerance" towards that which is intolerable. What for example is the more efficient answer to some pupils who might express racist views ? Is it to "forbid"? What would be the best pedagogical strategy ? We all know that how important is the attitude and the personality of the individual teacher and the role of the teacher is getting more difficult - but also perhaps more decisive - when it is no longer in a dogmatic way that you "inculcate" values but when you try to help the students to discover them by way of democratic discussion and dialogue. How can we help individual teachers to have the necessary strength and self-confidence to do that?

INTERRELATION OF GENERAL EDUCATION AND PREPARATION FOR WORK

Chair: Joop Branger

Rapporteur: Marc Vansteenkiste

Report 1: General education means

The provision of broadly based education till the age of at least 16 years, concerned with basic skills in the intellectual, cultural and social fields, including a vocational orientation/e.g. polytechnics/, including specific vocational training.

It is education for all and in principle directed towards the communal assimilation of the same core curriculum.

The factual aims of general education depend on the context of national society and its own educational policy.

The ultimate aims of education concerns ideas about development of personality and the relations between the individual and society. Those aims are personal choices and are no proven facts.

General education is a continuous process as a fundament of vocational training.

Report 2: Report on the categorical comparative studies.

A Chinese colleague distinguished two cultural schools:

- 1. In fact the acceptance of youth unemployment in Western societies as a result of personal preferences and the neglecting of economic realities.**
- 2. The existence of public examinations at the end of primary education in China neglecting differences in abilities.**

In the Eastern culture social demands are accepted as natural, initial vocational preparation included. A ground for explanation may be the Confucius philosophy. But in Western culture the system adapts to individual needs.

A historical-comparative process analysis between the French and German vocational education teams.

In France the development from the guild-system towards the actual vocational training system was a discontinuous process because of legal government interference. On the contrary in Germany, where the guild-system was evaluated together with the new industrial development towards post-war Berufsschule, general education did not disturb too much the vocational training.

Within the categorical comparative studies one of the participants developed as a hypothesis for discussion :

Independence of social systems due to economic crises the evolution of education changed from social function towards economic.

Report 3: Report on the categorical research.

Most studies use a multi-disciplinary approach, using models derived from sociology, economics, political science and general system theories. A warning was made about the easy way more exact looking sciences as economics and statistics, push fundamental educational questions away.

Report 4: Educational policy and planning : A Canadian report.

The topic was the relation between educational achievements and special programs for the deprived children.

Conclusions are that special programs do not bridge the gap between lower and higher income groups.

Leadership of the school principle is the most important variable to have impact on the level of school achievement.

This research report stimulated the discussion about quantitative and qualitative research approach and the impact on policy-making.

Report 5 : Area-studies.

The first area studies discussed polytechnical education as they are realized/exemplified in DDR and Hungary.

The value of polytechnical education lies in the merging of general and

vocational education which determined its humanistic value. Hereby the didactical value of productive work in the industrial or agricultural sector was underlined.

Some implementation problems were discussed :

- Where do you situate the practical period ?
- A lot of labour-work is out of clay work
- What is the educational value of working on an assembly-line?

Afterwards a report on an English Polytechnic program for individualized education was presented. A crucial question remains who is using this open type of further education ?

Some papers discussed the Scottish educational system focusing on the main theme multicultural aspects. Scotland is a multicultural society which has many requirements on the educational process within the formal educational system. In face the formal system is still based on the 19th century idea of national unity. This point was e.g. illustrated by the struggle of the Gallic culture against the predominant central culture. It is important to keep such situations in mind when we arrive at the year 1992 : an integrated Europe.

The case Bulgaria was discussed from the point of view that reform only as a top strategy will not be successful when there is no base in the micro-context of teachers, pupils and parents.

The case Brazil was discussed as an example of the World Council project concerning the transition from school to work. There was a clear option for a qualitative research approach.

The case Costa Rica was presented as an example of an attempt to evaluate the position of women by the provision of educational projects. It has been proved that small-scale projects seem to be more efficient than large-scale projects.

Final Conclusion

The group coordinator and the rapporteur think that the best summary for all the discussions in this working group is reflected in the positive picture oriented comment by Michael Sadler :

"The significance of any plan or national education lies in its pre-suppositions. The inner life of it is to be found in the social and moral ideal which it attempts to express".

THE DEVELOPMENT OF PERSONALITY IN FORMAL EDUCATION.

Chair: Guy Neave
Rapporteur: Francesc Pedro

16 papers were presented and discussed and, though it might be an example of presidential licence, I think it safe to say that the papers could be assigned to one of three broad categories.

The first category comprised those papers which centred on personality development from a psychological and a developmental standpoint.

The second category dealt with the issues of autonomy of the individual versus the collective responsibility that that individual assumes in society.

And the third category can, broadly speaking, be said to embrace the various aspects of ensuring the quality of education: the structures and procedures which affect the efficiency of education systems and thus, indirectly contribute to the environment in which personality development take place. In the latter category figured papers dealing with such issues as the training of school administrators, educational reform and teacher education and an initial exploration of the strategies for handling youth unemployment.

Our discussions were rich and fruitful. And, at the risk of imposing a distinction which emerged in an implicit manner, rather than explicitly, I think it helpful to analyse our discussion in terms of those countries where the constitution or similar legislative instruments set down the social aims of personality development and those where these are more an expression of historic accretion of past practice and agreement. Whether officially set down as a vision of socialist man or incorporated in the constitutions of Brasil or Japan for example, each of our educational systems has what might be termed 'a public vision' which, if sometimes ideal, is nevertheless a goal towards which the development of individuals should lead. The aims which society places on our educational systems are then mediated and, to a considerable extent determined in relation to this particular public vision. This public vision, this ideal type of personality is, in its turn, largely influenced, if not determined by changes in the economy, in the accompanying occupational structure as interpreted by the political process.

It is then subject to change and variation, thus one of the tasks of our schools is to ensure that such changes are reflected in the process of socialization which, irrespective of the particular circumstances and

historical context in which individual countries find themselves, remains the essential function of schooling.

But this public vision does not always correspond to what is going on in schools. As Professor Lihacsev reminded us, schools pay very little attention to how pupils' needs and interests develop. There exists - and this emerged as a constant theme in a number of papers presented - a tension between the public personality as an instrument of national unity and what Professor Schmitz, speaking about Brasil, called the consciousness of self. In this sense the school is a meeting-point of various contradictions between the public vision and what, *faute de mieux* might be called the private or informal reality between the ideal type personality and the behaviour of individuals, informal groups.

Nor is a high degree of consensus around the concept of "the public personality" necessarily a guarantee against anti-social behaviour - the victimization of the non-conforming or the possible marginalization of those who do not subscribe to group norms. Professor Masako's paper which dealt with the issue of bullying in Japan was an eloquent reminder of this fact.

But there are other tensions too. The development of multi-cultural societies, where the existence of minority groups is a fact of life, poses further challenge to the unitary nature of the public personality.

Does the recognition of a multicultural society imply the recognition of a multiple version of the public personality? Or does it, on the contrary, imply an official recognition of a multiplicity of private realities moulded by particular affiliations, be they gender, ethnicity or other groups which the individual regards as a statement of his or her identity and thus, personality.

Whatever the term used, 'ethnic revival' to borrow a phrase from the title of Professor Kozma's contribution, or 'multiculturalism', the long term consequences are considerable. If particular interpretations of 'public personality' do not take this into account, the danger may well be to enhance the 'privatization' of such groups, or at least, to deepen the process of alienation.

This being said, another theme which emerged from the papers and discussions which followed was the role of pupil autonomy as an exercise both in self exploration and as a way of linking together the process of transition of the individual into collectivity. Döbert's paper explored this issue in the context of the German Democratic Republic which is engaged in enlargening the area and the variety of school

activities in which pupils may develop a sense of responsibility. Here, as in the presentation by Professor Ray, one of the difficulties faced by such programmes is that of curriculum 'overload'. What may be pursued in the margins of the curriculum ought, if it is successful, to be inserted in the mainstream. The Canadian programme, described by Ray, sought to develop pupil responsibility through exploring the concept of human rights. His personal view on the effectiveness of this programme was that once children had gone through it, they were more self-disciplined.

Adolescence is, of course, one of the more turbulent periods of self-identification, as Professor Allaire suggested, an intense period of personal and social development. The provision of an appropriate value framework is, if anything, as essential as it is in early childhood. Changes in the structure of the Western family, its further nuclearisation and division makes it hardly surprising that tasks of initiation which, in earlier times were the domain of the family - or to revert to my manichean dichotomy of public vs private personality - were previously the domain of the latter, are now being assumed by the former. Professor Allaire's exposé of the programme of personal and social development for Québécois adolescents was particularly revealing of this trend. Programmes relating to health, sex, consumer education, personal budgetting and interpersonal relationships are now being developed in Quebec schools.

The final theme which ran across our discussions was that of the developing effectiveness in schools. However we define our notion of man in society, we need to know to what extent it has succeeded. School results and achievement compared cross-nationally may be helpful here, as Dr. Bathory's account of the Hungarian IEA study, showed. Though one has to say that change may come about if the results are favourable to this particular country. When they are less favourable they are often ignored. Professor Gaziel took us further into the realm of school effectiveness, defined in terms of training for administrative leadership. Professional attitudes, it seems, are enhanced through in-service training of school administrators and this may lead to more effective schools.

It is a banality to say that any change in strategies for motivating pupils, for tempting back into school those informal and unofficial groups on the edge of the formal system of education requires substantial alteration of the training of teachers. And new methods of instruction for example a child-focused approach in place of a teacher-centred instruction is not least among them, as Dr. Schmidt demonstrated in her paper. It has to be said that for various reasons,

the image of the teaching body in many of our countries is not of the most positive. And the fact that it is an ageing occupation, despite its evident centrality in national life, does not bode well for the pace of change, particularly if the latter is, as many have argued, accelerating whether in the technological or the political domain. Structural change - the development of the comprehensive school - has not diminished the hierarchical nature of the relationship between different levels in that corps. Yet the need for a 'creative' teacher personality, despite these structural obstacles, remains as essential as ever it was.

New responsibilities for teachers begs the question as to whether new responsibilities for parents are not equally important. Indeed, enhanced parental participation is on many political agendas. Whether this is feasible without some form of delegation of power from the centre occupies many governments at present and not just the Spanish though Professor Quetgles' presentation showed the issue was alive and well in Spain as well.

Ultimately, the development of personality, whether public or private ought to lead to the individual's ability to support himself or earn a living. The rise of youth unemployment - whether overt or covert - has resulted in a spate of measures, some inside the school, others in the parallel systems of training. It has, as Prof. Pedro suggested, also led to a reappraisal of existing curricular provisions. Now, whether the insistence on the development of further operational skills amongst the young unemployed that many of these programmes display, brings about a modification of personality development rather than its fragmentation is perhaps a matter best debated at a later date.

Either way, we were particularly conscious, when examining personality, that the models underlying it should be made explicit. It goes without saying that, given the variety of issues and approaches contained in the papers presented, our implied models were perhaps as numerous as the number of papers. I have perhaps introduced an element of distortion in the interest of brevity. If this is the case, then to parody the historian Macaulay, I did not have the time to be long!

NEW TRENDS IN PERSONALITY THEORY

Chair : Valentine A. Pilipovski
Rapporteur : Elisabeth Sherman Swing

In the preliminary discussion members of the Commission presented an eclectic perspective on personality theory, with theoretical frameworks derived from anthropology, psychology, sociology and sociolinguistics. Issues of concern included : the impact of a Western frame of reference on personality development of individuals in Third World countries, the social basis for personality development, the neglect heretofore of concepts of personality in comparative education research, the role of acquisition of values in personality formation, the difference between individuals framed by traditional societies and those in post-modern societies, the emergence of what was referred to as personology as an area of serious interest and concern in scientific communities. One member proposed use of the Pestalozzian triad : Nature, Society, Self - as a working typology.

Another proposed the following propositions as a basis for discussion :

- All persons are like all other persons
- All persons are like some other persons
- All persons are unique.

The formal papers elaborated on these themes : the impact of social conditioning on the achievement of girls in Zimbabwe was explored in a paper, which was followed by a spirited discussion on the influence of a "hidden curriculum" on the personalities of youth in emerging nations, for whom biculturalism is a necessity that can be damaging. Another paper, which used an anthropological perspective to illustrate cultural discontinuities underlying concepts of cause and effect provided concrete illustrations of barriers to personality development in societies where there is a conflict between Western scientific concepts and "the fundamental belief systems underlying traditional cultures". The role of the comparativist was further elaborated in an exploration of an area neglected in the past, the comparative study of different epistemologies of personality. As another author pointed out, personology, a scientifically sound theory of personality, is prerequisite to the study of pressing educational problems and should, therefore, become an urgent task for comparative educators.

A somewhat different perspective on personality emerged from two other papers : one focussed on conflicts in bilingual education in the

United States and the relationship of language to identity. The other explored the impact of educational and cultural programs sponsored by the United States Information Agency. A final paper explored tensions between formal and non-formal agencies of education.

Synthesis of two days of discussion was achieved through the recognition that insights into personality should be central to comparative education and would provide a model for discussion between humanists and Marxists. We should, therefore, encourage comparative educators to undertake more research into the psychological worlds of different educational systems.

THE DEVELOPMENT OF PERSONALITY AND NEW INFORMATION TECHNOLOGIES.

Chair : Mauro Laeng

Rapporteur : Willy Wielemans

In working group 6 more than 20 papers have been announced, but finally only 4 have been presented and discussed. Fortunately the quantity has not been a criterion for the quality of both the presentation and the discussion. Widely and without any time pressure the 4 papers have been presented and discussed.

These 4 papers are titled :

1. Reading, personality and the new technologies, presented by Mr. Anthony Adams, from the Univ. of Cambridge, U.K.
2. Children's use of information technology : a Canadian case study; presented by Prof. Werner Stephan and Prof. John Lyons from the Univ. of Saskatchewan, Canada.
3. Technology as a socializing force, by Prof. Willy Wielemans, from the Catholic Univ. of Leuven, Belgium.
4. Illiteracy and the new information technologies, presented by Mr. Peter Döbrich, from the DIPF of Frankfurt a M., BRD

In the first paper, Mr. Adams clearly stated that the new technology in education must not be seen as simply a delivery system of already processed and packaged information. It entails a revolution in human development at least as far-reaching as that of the invention of printing. But the new technology contrasts fundamentally with the world of print, to which the word has been bonded since Guttenberg.

Compared to the print medium, the electronic medium is easily updated, dynamic, branching, cheap to produce and in wide choice available for users.

This demonstrates that the word, presented electronically, has more affinity with the spoken word than the printed word. The electronic medium is essentially inter-active.

Issues are raised that require investigation by research, e.g.

1. What are the perceptual / psychological / physiological/ issues involved in screen reading and writing tasks ?
2. What is the best means of delivering information, using electronic media, e.g. screens or scrolling?
3. What use can we make in curriculum terms of the potential of interactive video in the classroom?

Such questions raise important classroom implications:

1. We must teach young people how to handle and evaluate information, that is to change information into knowledge and understanding.
2. Reading and writing may become more of a communal cooperative activity.
3. We need to transform classrooms from being competitive individually-orientated environments to places of cooperative learning potentially of a world-wide nature.
4. Children can now have access to primary source materials. Information no longer needs to be mediated via teachers or textbook.

Concluding this first paper, the need was recognized to consider what all this means for a redefinition of the role of the teacher, for the nature of learning and for the institution of schooling.

The second paper has been presented by two Canadian professors (Stephan and Lyons). The paper summarized a study conducted in the context of a reaction against the fact that schools usually purchase hardware before they start looking for instructional software or determine the actual range of application for educational purposes.

The study was conducted in the fall of 1987. A team of research assistants interviewed a sample of urban and rural children in Saskatchewan. Due to the age range of the sample - from 4 year to 12 years - the interview format was chosen. The interviews were semi-structured, i.e. the interviewers had been given a number of key questions which had to be modified to suit the nature of the child and the circumstances of the interview.

The key questions were :

1. With which information technologies is the child familiar?
2. How extensive is this familiarity?
3. How does the child respond to the technologies?
4. Are there any preferences?

5. The interviewers also had to record information about the personality characteristics of the child.

A total of 475 children took part in the study; 243 of them were female and 232 male.

Summarizing and concluding this study, researchers stated that

- first, there is a fair number of children who cannot be as easily manipulated as some media strategists expect them to be. Among very young children, a natural interest in fun and play works against docile and dedicated viewers of television. Older children, under an increasing peer-group influence, show not only a greater variety of interests in leisure activities but also a more critical attitude towards what parents, teachers, and schools deem to be "good" for them. Thus they may accept the presence of modern information technologies and even utilize them to a significant degree, but there is some evidence that this acceptance and interest does not necessarily imply emotional commitment or uncritical endorsement.
- second, even in a societal setting where urban and rural communities seem to be equally distributed, access to the latest technological devices is shared by all. Schools seem to be the great equalizer when it comes to availability of computer equipment. Modern information technologies have definitely contributed to bridge the traditional gap between urban and rural education.
- finally, what might be termed a domesticating approach to media utilization, i.e. using affective and entertaining properties of television programmes and computer games in order to engender a more lasting personal involvement in later life, does not necessarily work with the children in this study.

The considerable pressure on parents, schools, students and communities to accommodate the proliferation of information technologies, especially microcomputers, appears to encounter some degree of critical re-assessment by the groups "targeted" by governments, business, administrators and some teachers and parents.

The third paper, presented by the Belgian Professor Wielemans mainly tried to de-codify the embodied messages in the modern technologies and media used in education and schools. Choosing a rather philosophical and sociological approach, it tried to answer the question to what extent personality is actually being influenced by

modern technologies, seen as cultural expressions which man has created and internalized.

Man acquires his own identity through interaction with others and with the environment in which he lives. With the development of science and technology, the process for man to establish his identity has changed in a considerable way. More and more technology is seen as an "interaction-partner". The ancient dualistic tradition, emphasizing the opposition between "thinking substance" and "extensive matter", seems to disappear in our technological world. Tools and machines have a code. They are carrying a certain rationality. In this way they penetrate into our whole psychological structure and they even reach the subconscious level of our identity and of our core values.

The paper was trying to analyse the psychological and socializing influence of the new media and the implications and consequences for education. One of the important implications seems to be a more enlarged and society-orientated definition of the traditional concepts of personality, identity and individual.

The last paper was on illiteracy and the new information technologies, and presented by the German Mr. Döbrich.

He stated that, in terms of knowledge, a new educational crisis is forecast by some experts if there is no rapid introduction of "computer-literacy". Even the position in international economic competition seems to be endangered if "computer-illiteracy" remains.

At the same time a vast spreading of privately owned micro-computers through schools is regarded to be a reasonable strategy.

Unfortunately there is still a great misunderstanding concerning the amount of knowledge, skills and experiences in connection with computer-literacy. Mostly some kind of greater acceptance towards computers in connection with some basic user skills are the major aims. Another inconvenience is that teachers in schools are not trained to work with the new technologies. They often are not willing to accept them. Two areas must be added to the traditional concept of literacy, Mr. Döbrich said :

1. Computer-literacy : that means to be able to make use of this kind of technology in a "passive" and in an "active" way; to work with, to handle and to transform it.
2. Audio-visual literacy, which means not to be a passive consumer of audio-visual stimuli only, but to be able to understand the special language of movies, etc. by oneself.

This enlarged concept of literacy must be implemented in our

educational systems. Appropriate teachers training and strategies for an effective implementation have to be worked out as soon as possible.

Concluding we have to say that the development of personality is more and more mediated by modern technology. To analyse the far-reaching implications of this phenomenon is a new and very important task for educational sciences in general.

Comparative education is urgently invited to take part in this concern and to attend the forthcoming research projects.

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