

LITERATURE

- ANWEILER, O. (1992) Bildungsprobleme postkommunistischer Gesellschaften. Eine Herausforderung an Politik, Wissenschaft und Praxis. *Bildung und Erziehung* No. 3.
- BARKÓ E. (ed) (1992) *A Magyar Felsőoktatás Fejlesztése 2000-ig: Háttér tanulmányok*. [Higher Education Development 2000: Background Reports. Hungarian.] Budapest, Ministry of Education.
- BECHER, T. (1989) *Academic Tribes*. London, Open University Press.
- BRINT, S. & KARABEL, J. (1989) *The Diverted Dream: Community Colleges and the Promise of Educational Opportunity in America 1900-85*. New York-Oxford, Oxford University Press.
- CERYCH, L. & SABATIER, P. (1986) *Great Expectations and Mixed Performance: Higher Education Reforms in Europe*. Paris, European Institute of Education and Social Policy.
- GELLERT, C. (ed) (1992) *Higher Education in Europe*. London, Kingsley. Higher Education Policy Series 16.
- GOEDEGEBUURE, L. C. J. & MEEK, V. L. (eds) (1988) *Change in Higher Education: The Non-University Sector*. Culemborg, Lemma.
- HARBISON, R. W. (1993) The Social Sector in the Central and Eastern European Transition. *Educatio* No. 1.
- JABLONSKA-SKINDER, H. (1990) Uznawanie studiów i dyplomów szkolnictwa wyższego regionu Europy. *Zycie Szkoły Wyższej* No. 10.
- KIVINEN, O. & RINNE, R. (1990) The Limits for the Expansion of Higher Education: The case of Finland. *European Journal of Education* No.
- KOTASEK, J. (1990) Navrat k tradicim a evropska perspektiva vysokých škol. *Alma Mater* No. 1.
- KOZMA T. (1992) The Professors' House: A Hungarian Case Study on Steering in Higher Education. In: Setényi J. (ed) (1992) *State Control in Higher Education: New Patterns*. Budapest, Educatio Publishing.
- KOZMA T. (1993a) The Expansion of Education in Eastern Europe: A Regional View. *Higher Education in Europe* No. 2.
- KOZMA T. (1993b) *Expansion in Higher Education*. Research Papers No. 194. Budapest, HIER.
- KREUTZ, H. (et al) (1992) *Politische und administrative Weichenstellung der Hochschulreform und Hochschulexpansion*. Wien, Institut für Angewandte Soziologie.
- LECHMANN, G. (1990) Zum Zusammenwachsen deutscher Hochschulen im Rahmen der deutschen Einigung. *Hochschulwesen* No. 9.
- MACKENZIE, N. (et al) (1975) *Open Learning: Systems and Problems in Post-Secondary Education*. Paris, The Unesco Press.
- NEAVE, G. (1984) *Demographic Trends and Higher Education*. Dossier of the CRE Eighth General Assembly. Geneva, CRE.
- PESCHAR, J. L. & POPPING, R. (1991) Educational Opportunities in Five East European Countries. *Comparative Education Review* No. 1.
- SOLJAN, N. N. (1991) The Saga of Higher Education in Yugoslavia: Beyond the Myths of a Self-Management Socialist Society. *Comparative Education Review* No. 1.
- TEICHLER, U. (1988) *Changing Patterns of the Higher Education System: The Experience of Three Decades*. Higher Education Policy Series 5. London, Kingsley.
- TÓT É. (1993) Képzés az iskolarendszern kívül. *Educatio* No. 3.



LEARNING TO STUDY

Having been in Hungary for only a year it might seem presumptuous of me to offer my opinions upon what I perceive to be the shortcomings of the Hungarian education system. Let me, therefore, explain why I feel qualified to do so. I had the good fortune (or bad – depending on which way you look at it) to be trained to teach English as a foreign language by a company in England going under the name of European Training and Communications (ETC). Subsequently armed with my TEFL Certificate and with the promise of a job in exotic and far away climes, I was invited into the office one day to be told that there was a position for me in Hungary should I decide to accept it. “Isn’t there anywhere else?” I asked plaintively. A somewhat

inauspicious beginning you might think – and you would be right! After spending a month or so sleeping on someone else's floor with four other people I eventually decided that, assurances to the contrary, if I wanted a job I'd better look for one myself. In the meantime, however, I began to look at my surroundings with a (perhaps not unsurprisingly under the circumstances) rather critical eye.

Now, the place to which I'd been sent was a small town about forty kilometres from Debrecen called Berettyóújfalu. I immediately found it of interest because of what I came to see as a powerful sense of community, that is, a feeling of solidarity or togetherness which seemed to span not only the gaps between the generations but also those existing because of differences in education, wealth, status, etc. I couldn't quite put my finger on the reason for this, but I assumed that two things were possible: either what I was witnessing/experiencing was the *result* of communism or it was the product of a reaction against it by the majority of the population themselves, a kind of collective self-defense mechanism.

This impression was later supported by my further observing the fact that, because Hungary has what is commonly described as a 'scarcity' economy, this necessarily involved a great deal of what I have come to know as 'networking', that is, each individual in society tends to belong to a small group of others with whom he/she has some affinity and from whom he/she can expect/give a modicum of economic/social support. These, if you like, 'small groups' have, when the need arises, access to larger groups which can offer further help/support and the largest group of all is, of course, society itself. Having developed the theory thus far it seemed to me far more likely that it was this that had fostered the sense of community that I'd detected earlier and that it was almost certainly the result of a reaction against the communist system that had previously held sway. In other words, communism had successfully created a sense of community amongst its citizens – in spite of itself!

On the other hand, it was also noticeable that the people of Hungary were also depressed, that is, both economically and spiritually (try taking a look at the success of the so-called 'charismatic' churches and ask yourself why their emphasis upon ecstatic forms of worship and 'praying for money' is so successful). Clearly what was required was a more Westernized outlook which, while preserving that sense of togetherness that I'd earlier observed, injected something of that rugged entrepreneurial spirit of individualism familiar to us from television programmes such as *Dallas*, that is, the desire to succeed in financial terms but without the ruthlessness of character displayed by men like Jocky Ewing.

So, how to go about producing such paragons of human virtue? I had no idea until, driven by economic necessity myself, I encountered my first example of 'networking', that is, I took the bus to Debrecen and, armed with my doctorate in English literature, asked Dr István Rác, that is, the Director of the Anglo-American Institute at Debrecen's Kossuth Lajos Tudományegyetem, for a job. He didn't have one, but he 'might know a man who did', and I was subsequently sent for an interview with Dr. József Csapó, that is, the Director of Debrecen's Centre for English Teacher Training. He was kind enough to employ me as a lecturer in English and American literature and, following later negotiations, I also found myself at the main building giving seminars in British literature. All's well that ends well? Certainly, but the story doesn't end there. Obviously, if you're going to try to inculcate a spirit of creative individualism in society then you need to think in terms of education, which is what I began to consider whilst trying to teach my students to think for themselves.

The problem – as I came to perceive it – was twofold, that is, at university level what the system was tending to produce were students who had good memories. I would give them a paper to sit and they would regurgitate something they'd learned from a textbook the night before and an often garbled and incomprehensible version to boot! College students, however, although much more flexible in terms of what they learned, that is, they didn't simply produce what they gleaned from textbooks but also what they heard in the seminars, were totally inflexible in the sense that they could *only* learn, that is, they were – or seemed to me to be – wholly incapable of studying. In other words, the students that I encountered in Hungary weren't able to analyze material for themselves; for example, I could give them a poem by Robert Frost and they could do two things with it, that is, they could learn it and regurgitate it later when required or they could learn by rote my own analysis of it and regurgitate *that* later. Originality of thought was, to say the least, rare.

Now, because analysis of any sort requires imagination, it is the very essence of creativity, which (leaving aside any question of business knowledge/expertise) is the *sine qua non* of economic success in capitalist societies. If you wish to create a capitalist society you therefore need to create conditions in which students are encouraged to use their imaginations rather than rely purely on memory alone. At the moment there is special emphasis upon value for money in the education system, which means that the more prestigious universities and colleges, that is, those at which the students receive grants, are likely to want to retain their entrance examinations in some form, that is, they are incurably conservative in outlook. I say this because, in my view, the best way to change the type of student being produced in Hungary today would be *via* the points system. In other words, by testing for creativity, that is, the ability to analyse or use one's imagination, and awarding points for this at the secondary level of education, you could circumvent the need for entrance examinations at the college/university level. This way students would be free to choose from a variety of educational institutions which best suited their creative/entrepreneurial potential.

In financial terms, emphasis would undoubtedly have to be shifted away from what have been the major centres of learning – at least until a certain amount of restructuring/rethinking has taken place in terms of what is to be taught and how to teach it, which leads us to another interesting point. It's all very well creating a class of 'go-ahead' people with driving ambition, but if you don't want to create a Darwinesque survival of the fittest' type of environment which, to quote Tennyson, is 'red in tooth and claw', that is, one in which the many are exploited/preyed upon by the few, then you have to think about retaining that sense of social cooperation and consideration for others that we looked at earlier.

In other words, there has to be a humanitarian ethos behind what is being taught and, in this regard, I would refer you to the work of HIER in exploring what has been described as the 'hidden curriculum' in the classroom. Theoretically the importance of this is paramount and the idea is a quite simple one: behind what is taught is the *way* that it is taught, which suggests that (overtly not covertly – once we're conscious of how the 'hidden curriculum' operates then there's no need to hide our use of that knowledge) we can inculcate a value system of a humanitarian type into our students which will offset the problems associated with that 'too rugged' approach which we often see in the less-than-caring face of capitalism in Western Europe and elsewhere.

In England and the United States, for example, the curriculum is broad based, that is, students are not expected to specialize so early; or, indeed, to the *extent* that those in Hungary are required so to do. In other words, these countries tend to focus on creating what they like to think of as 'all-rounders' – people with a general capability to tackle anything, that is. This, of course, has the advantage of placing the individual within a much larger framework, that is, he/she is likely to be open to a larger variety of influences for a much longer period of time.

To put it in very simple terms: a specialist in astronomy (such as we might find in Hungary), with a great knowledge of how the stars move in their courses and the ability to plot their movements accurately, mightn't recognize its business potential to the extent that a research student at UCLA might adapt that understanding to produce horoscopes for one or more of a plethora of magazines devoted to nonsense of that type, and he/she would be capable of doing this not simply because of his/her specialist learning but because of the wider perspective that a through earlier grounding in areas such as the arts, social (as well as hard) sciences, humanities, etc. tends to produce. In short, if Hungary *is* going to progress beyond its economic legacy from communism, that is, a system in which, though everyone was capable of attaining the same relatively low standard of living, none ever reached the dizzying heights of obtaining more than they needed through their own business acumen, then future generations have to be educated not only to think analytically, that is, imaginatively/creatively, but also within a much wider framework that allows them to make connections and view possibilities that only a multidisciplinary syllabus can bring about. So, my advice to you is straightforward: test for imagination at the secondary level and send the most creative students to the best institutions (if they're not the best they soon will be when this new breed of students have been there for a while!), and don't make your children specialize so early. Let them choose a variety of subjects

from a multidisciplinary 'menu' at around fourteen years of age (eighteen is early enough for the kind of specialization that is useful in terms of the professions, for example) and hope that, guided by the Spirit which moves us all, they will succeed in allowing their creativity to emerge from the vortex of potential that they have immersed themselves in. Have faith in your children and in their ability to create a future worth seeing and I'm sure you'll receive the rewards we've all been seeking for so long!

And a word, finally, for the parents of these carriers of hope. Have you ever looked at a cloud in the sky and let your imagination do with it what it wills? After a while you might see a shape and then later that vague outline might resolve itself into a bird or an animal (a dragon perhaps). When I was a child my own mother would say to me: "Look at that cloud! Can you see a pirate ship in it?" At first, of course, I'd look at her as if she were a crazy woman, but soon I began to understand what she meant (or I thought I did). I was soon able to see her pirate ship (perhaps not the same ship and sometimes maybe not even in the same cloud) and later I was able to 'see' things for myself (and I still can). But the point of all this is that she taught me two things: everyone has basically the same imaginative faculty, and everyone is capable of using it.

The problem is getting us to use/apply it, which is where we are now. So, the next time you're out and about with your smaller offspring ladies and gentlemen, employ that feeling of community and togetherness which, still existing in Hungary today, bridges the gap between the generations, and persuade them to stare at a cloud for a few minutes before asking – if you can't see anything there for yourself: what do you see? Maybe they'll be able to tell you about the future – and one day maybe they'll even begin to make it happen.

ROBIN USHER



LITHUANIA: THE CURRENT SITUATION OF PUPILS AND SCHOOL ASSESSMENT

The restoration of Lithuania's independence in 1990 mandated for intensive reforms in all spheres of life including education. The leading principles of transformation in education from autocratic and centralized, subject based system to democratic, child centered, flexible system are contained in General Conception of Lithuanian education (GC). In 1991 the Education Act (EA) adopted by the Lithuanian Parliament created the legal conditions to take practical steps and constituted conceptual grounds for the reform.

Aforementioned conditions influenced in certain level on pupil and school assessment. Until recent years the uniformed teaching and evaluation of pupils achievement was used for all grades (1 to 12). Assessment was expressed in marks (1 to 5), essentially norm-referenced. Marking was mainly a private matter of a teacher, based on subject specific, there was no aggregating of marks across the subjects. National examinations were set after the grade 9 and at the end of secondary school, all examinations were compulsory.

Current developments

In the last five years revision of all subjects (especially social and humanities) curriculum and assessment system and development of new standards, targets and methods of evaluation is on stage due to: changing needs and demands of society; change of the general concept of education; development of new curriculum guidelines; development of new school graduation/examination system; changing role of a teacher in reformed school.