

LIFELONG LEARNING AND VALUE ORIENTATION DEVELOPMENT IN PERSONALITY'S SYSTEM

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Abstract

Reviewing the process of initiating lifelong learning and the need to form value orientations within the personality is one of the major perspectives for the entire educational system. The content of the article highlights constituent parts of lifelong learning and value orientation, reflects personal opinions on the relationship between lifelong learning and the process of forming value guidelines for personality supported by arguments derived from a theoretical-scientific study aiming at practical application. Consequently, the reflection on the process of value orientations formation resulted in developing a mechanism for the formation of value orientations within the personality as correlated with the educational process, sociocultural implications and as projected in lifelong learning. The mechanism of orientation formation towards values and through values is established from the perspective of the personality development in ontogenesis and it allows for its extension throughout various educational stages.

Key words: Value orientation; Lifelong learning; Education; Personality.

1. Introduction

Lifelong learning is one of the main directions of European educational policies, aimed at acquiring competences by learners, personal development, career guidance, raising the efficiency of competitiveness, providing support in facing and efficient and creative solution of problems related to personal, professional, and social life.

Lifelong learning is a priority of the entire education system, which focuses not only on promoting the personality at the levels of general, university, post-university education, but it also involves continuous formation of personality system throughout ontogenesis. This direction is becoming increasingly up-to-date and necessary, since it is resulting from social, cultural, economic, political changes, etc., which take place all over the world. Such changes also need to be taken into account in the education system.

The topicality of lifelong learning is extremely important from the perspective of values formation necessary for entire humankind, culture, nation, society, and personality in particular. The process of formation and development of values is a continuous one and it is possible by addressing a child or an adult within the educational system and by lifelong learning. Speaking of values, we understand that

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they represent a point of perfection in the personality system (being specific for each person). When this point is reached, the person enters the phase of transcendence, initiates another process of modelling for further “improvement”; thus, a person is in a permanent transition process due to the spiral-like development of values. Personality development is the result of learning that causes changes in value orientations and, accordingly, in values. Lifelong learning ensures value development by reaching the phase of transcendence.

The study of the subject of lifelong learning and formation of value orientations is actively addressed over the recent years and it is increasingly up-to-date and comprehensive. This stems from the contradiction between the urgent need to preserve and shape the general human values in future generations, conditioned by national policies through abroad approach to lifelong learning, which supports change, collaboration, mobility between education systems internationally, on the one hand, and the lack of theoretical-methodological foundations in the formation of value orientations, on the other hand. The established values allow for the review of the existing contents and situations, therefore, advancing new prospects that require continuous active involvement in the learning process, which takes place throughout the entire life and represents a permanent circle determined by and consisting of several variables which need to act simultaneously.

2. Theoretical approaches to lifelong learning

The learning process in its classical meaning differs from that of lifelong learning. The first is incorporated in the entire educational system as presented by the functionality of general, university, postgraduate educational institutions, being a huge and functional mechanism. The development of the direction of lifelong learning is directly affected by the quality of education in university level educational institutions, which provides staff in all sectors of our lives: educational, social, economic, political, etc.

The determination of personality for lifelong learning occurs in an academic environment, but the grounds for learning motivation are laid in general educational institutions, whereby teachers have a major role in self-improvement, which also face the need to meet the requirements of modern life. In order to meet the expectations of forming a postmodern personality, the teacher is required to integrate such qualities as morality, humanism, responsibility, sincerity, mobility, flexibility, ability to cooperate, look towards the future, training and continuous development, etc.

Lifelong learning requires freedom, autonomy in making decisions regarding personal and professional training and it is related to the structural contents of the previously formed personality.

In conditions of continuous global change, it is not sufficient to have a very high level of education. The direction of education is changing towards the formation of a personality capable to adapt to constantly changing living conditions. In the vision of E.Dneprov (2011, as cited in Perejovskaia, 2015) “education for life” is gradually replaced by “education through life”.

A. Bolboceanu (2019, pp. 6-7) believed it is necessary to provide psychological and psychosocial support to people involved in various forms of lifelong learning in order to ensure the ability to capitalize on their learning potential at any time of human life.

The concept of lifelong learning is addressed broadly from several perspectives: philosophical, pedagogical, social, etc. The study of various positions, scientific opinions allows us to highlight the simultaneous use in synonymy of the following concepts: “lifelong education” – in English language, „educația permanentă”, „educația pe tot parcursul vieții”, „educația de a lungul vieții” – in Romanian language, „непрерывное образование” – in Russian language; other terms include „învățarea pe tot parcursul vieții” or „învățarea permanentă” – in Romanian language, “lifelong learning” – in English language, and „непрерывное обучение” – in Russian language. The term “lifelong education” includes education and training, whereby teaching and learning are carried out in formal, informal, non-formal environmental contexts and it refers to a system of lifelong education. The term “lifelong learning” refers not only to the support of society, educational structures, but also to the major involvement of the person at an inner level, as a subject of own formation, training.

A. Perejovskaia (2015) mentions that *lifelong education* is one of the most important areas of educational activity, which implies the continuity of processes in general education systems (including preschool, primary, secondary stages), but also the vocational, university, postgraduate systems. The effectiveness of education is determined by the interconnections between the different stages of the innovation cycle, producers and consumers of services. Lifelong education can be viewed as part of a lifelong learning structure.

The concept of “*lifelong education*” is based on the principles of continuity, flexibility, rapid dynamics associated with changing needs in the labour market, on the implementation of education “not for life, but through life”. A. Perejovskaia (2015) concludes that lifelong learning aims at establishing closer links with life, opening new opportunities in the development of theory and teaching methods, ensuring individual approach to training, using new technologies and advanced technology and tools.

M. Diachkova & O. Diachkova (2009) mentions some ideas dating back in the 19th century of the famous Russian critic and publicist D. Pisarev who underlined the importance of post-secondary education – one has to learn in school, but one has to learn even more after school, and this second doctrine is tremendously more important than the first one in its effects on people and society.

P. Goodman (as cited in Diachkova, 2009) believes that people should not be taught for so long and at such a high level as it is done currently, if it is known that the work they will perform does not require higher qualifications.

V. G. Onushkin & E. I. Ogarev (1995, as cited in Diachkova, 2009) note that the term “continuing education” does not currently have a generally accepted definition. In their view, lifelong education does not reflect what has been achieved in life, but “the idea of how to improve existing educational practices in a better way

in order to increase its social effectiveness, i.e. to make it more consistent with the logic of human development and the interests of the person at various stages of the life cycle”.

S. Dineva (2018) believes that long-life learning is the main key that allows a person to keep his/her competences up-to-date, to obtain new ones in response to fast changes in the socio-economic environment, such as digitalisation.

Lifelong learning refers to learning in the young and the old, in work and outside of the work environment, in Western and Eastern cultures across the globe. It offers understanding and direction to shape opinions about aging, personal growth, overcoming barriers, and innovation (London, 2011).

According to Encarta dictionary lifelong learning represents “development after formal education: the continuing development of knowledge and skills that people experience after formal education and throughout their lives” (Encarta dictionary, 2008, as cited in London, 2011).

M. London examined a number of definitions regarding lifelong learning and pointed out the following traditional definition “all learning activity undertaken throughout life, with the aim of improving knowledge, skills and competences within a personal, civic, social and/or employment-related perspective” (European Commission [EC], 2001, p. 9 as cited in London, 2011).

E. A. Stanila (2017, pp. 19-20) in *Lifelong Psychology of Education* examines human development from the perspective of “life-span development”, finding that no age period is considered to be prevalent for development. It occurs throughout life, development being seen from the perspective of life duration (the entire life), its multidimensionality and multidirectionality, the fact that it is determined by plasticity, multidisciplinary and contextuality. It involves growth, maintenance and regulation (understood as compensation for losses), being built on a number of factors that work together permanently and in stages.

Thus, lifelong learning of a personality can take place in any context with the participation of the social environment, supporting the person’s intention to grow, to continuously develop positively in ontogenesis, and to change and comply with the requirements and challenges of modern life.

3. Value orientation from lifelong learning perspective

The concept of lifelong learning involves the development of personality throughout life, throughout the entire ontogeny. The country’s educational strategies and policies orient the educational system towards lifelong learning; they provide openness to new and effective experiences in educational reforms; the documents developed and the actions undertaken guide the development of vocational education; societal change dictates the need to initiate the process of reorganizing university education. The educational ideal formulated in the Education Code of the Republic of Moldova (2014) consists in formation of a personality with integrity in the context of national and universal values. Additionally, the main purpose of education is to “form and develop a system of competences that includes knowledge,

skills, attitudes and values that allow for active participation of the individual in social and economic life”.

The issue of values formation is a fundamental one in educational policies, widely addressed in the education system, obvious and necessary to be promoted at national and international levels, especially with reference to general human and universal values; however, the mechanism for formation of value orientation has not identified. The need exists also to determine functioning of value orientation at the level of the entire personality system that can be used as a general model in the general, university level, postgraduate education system and in lifelong learning.

The definition of lifelong learning by Jarvis is of interest for our paper and it shows the relation with value orientations of whole personality (Jarvis, 2006, p. 134, as cited in London, 2011): “the combination of processes throughout a life time whereby the whole person-body (genetic, physical and biological) and mind (knowledge, skills, attitudes, values, emotions, beliefs and senses) - experiences social situations, the perceived content of which is then transformed cognitively, emotively or practically (or through any combination) and integrated into the individual person’s biography resulting in a continuously changing (or more experienced) person ”.

This position shows that in the lifelong learning process the whole personality is involved with all its structural contents. The formation, development of value orientations and the functioning of value orientations take place in the same way throughout the whole ontogeny. Personality values and lifelong learning are interdependent variables that are constantly interrelated.

A. Bolboceanu *et al.* (2018, p. 5) note the importance of lifelong learning by reflecting it in values promoted by the person. The author believes that the central value promoted by lifelong learning is self-sustainability (the person's ability to solve problems as independently as possible, in all spheres of life) - voluntary and self-motivated acquisition of knowledge, either for personal or professional reasons.

A. Bolboceanu *et al.* (2018) examines functioning of personality contents in the process of learning and lifelong learning, and mentions the activation of three types of psychic phenomena (processes, states and psychic properties): instrumental, energetic and attitudinal.

Next we will present the position of A. Bolboceanu *et al.* (2018) for interpreting the involvement of these psychic phenomena in classical and lifelong learning. Cognitive processes are the tool responsible for our representations of learning. In the case of lifelong learning, these representations need to be supplemented or modified. Learning is no longer anchored to a specific portion of time (childhood and youth), but it is learned at any age. Similarly, it is no longer associated only with the school or other officially recognized educational institutions as such. Self-knowledge of one's own training needs, understanding of the importance of lifelong learning, learning skills, personal benefits that can be counted on to make decisions - all depend on the functioning of the entire set.

Regarding attitudes A. Bolboceanu *et al.* (2018) supports the position that they are formed on the basis of representations, and lifelong learning requires attitudes

which are different from traditional ones; this means that they are also going to change. The position “I’m too old to go to school” is no longer valid! The current position becomes: “a person learns as long as he/she lives” or “we live to learn”.

Accordingly, independence, responsibility, creativity is required and developed in the decision-making process: what, how, how much and where to learn.

Concerning the energy block of human psyche, A. Bolboceanu *et al.* (2018) mention that it is a very important one; it provides the reasons, needs and emotions that underlie the activism of a human being. Or, the need to learn is one of the prerequisites of success. The research of the reasons for continuing to study at university level reveals the pluralism of the reasons and their connection with a certain period of life. There is a strong relationship between epistemic motivation, high level of education and studies and the interest in continuing studies. A. Bolboceanu *et al.* (2018, pp. 6-7) analysed several researches conducted in various European countries and concluded that the reasons for participating in studies and training course tend to be mixed, referring to both professional activity and personal development. Here, too, the author finds a contradiction with the data in the literature, according to which adults are mainly motivated by only one of these reasons - the one that refers to professional activity.

The personality development is fulfilled in any learning process. D. Antoci (2019, pp. 69-70) believes that the process of value formation depends on the process of child’s personality development, in particular, formation of psychic functions, including, his/her cognitive development. Additionally, the construction of values is possible only in the social environment, the most important environment being the family and the educational institutions, which offer education and develop the personality of the child from different perspectives. The learned behaviours, the beliefs taken over from social environment, the attitudes formed, the acquired knowledge and the outlined convictions constitute the foundation for value which, being placed at the top of the pyramid, guides from its height the constituent components of this pyramid and through the integrity of the given assembly constitutes the value orientation.

Value orientation may be manifested through several convictions, attitudes, behaviours and it may be related to other values in the value system of the personality.

The process of initial formation of values in human beings occurs under the impact of social and cultural factors by internalizing values, norms, beliefs, etc., taking over the behaviours manifested by other people in the social environment generally in the learning process. In children behaviour is learned through observational imitation, while at a later age the child learns to shape them by situation, expectations formed and based on own background; therefore, behaviour is strengthened by approval or disapproval of members of society, and internalized through the socialization process. Afterwards behaviour is displayed, externalized in everyday life thus receiving further continuity.

Socialization is the individual's effort to appropriate the behaviours he/she observes in other people, to be part of the group and to be accepted, fulfilling the

role given and taken over, and occupying the status offered. Unlike internalization, socialization is a process that takes place in the opposite direction, from the individual towards society. By internalizing these “normal” behaviours, the individual becomes a social being, respectively a “moral being”, as E. Durkheim calls it (as cited in Antoci, 2018).

If the externalized behaviours are accepted by the members of the social environment of which the subject is part, their experimentation continues and they serve as foundation for development of convictions that are also formed based on experiences and knowledge gained from childhood and throughout life, thus forming attitudes that correlate with convictions and manifests themselves in various situations. Finally, these behaviours, attitudes, convictions lead to the formation and gradual development of values within the personality. The relationship of behaviours, attitudes, convictions is infused by the emotional sphere of the personality, which is necessary and important for the constitution of the entire personality system. The shaping of values from the perspective of verticality and laterality of their contents depends on the knowledge and experiences of the personality. After completing the process of outlining the value in the value guidance system, the action influencing the components of value guidance for externalizing convictions, attitudes and behaviours goes in the opposite direction; thus convictions, attitudes, behaviours, constituting the orientation value, are manifested under the guidance of values.

In the initial concern with the mechanism of value formation, we highlighted the components that underlie value formation: behaviours, knowledge-emotions-experiences infused by beliefs, attitudes, convictions, and values in top of pyramid. These elements are formed consecutively, giving impetus to each other and determining the shape of the contents of another component. If the learning process is lifelong, attitudes, convictions and values are fundamental, arguable and stable for relative long period.

In English literature we have encountered concepts of “belief” and “conviction”, which some scholars use interchangeably, as synonyms (belief, conviction); in other cases, the concepts were implicitly understood and translated unequivocally as “convictions”. We disagree with both positions: the position of treating these concepts as synonymous, and the position that they are equal in content.

H. Patapievici (2006) has tried to examine the concepts: conviction, belief, certainty. In his vision, “belief would be nothing without certainty; conviction could not be coagulated without belief and would be nothing but stubbornness if it did not seek certainty; but neither conviction nor belief would be worth anything if they were not constantly confronted with the truth, under the pressure of thirst certainty of the man who is in constant search”.

For the present research, it is valuable to examine the position of J. Jastrow (1917, pp. 535-538) regarding all the components of the value highlighted by us, especially with reference to the way of interrelation and submission. J. Jastrow designates the regulations of attitude and action that serve by three orders: logic,

morality, aesthetics. In all of them there is justice and error, a principle of selection that distinguishes both people's decisions and particularities. Logical law, moral law, aesthetic law is something special, it can be more frequently, with delicacy and uncertainty revealed from the erroneous. Logically there is right and wrong, truth and error; morality is good and bad in conduct and intention; aesthetically the standards are more variable, more receptive to the condition, but the distinction between good taste and bad taste and their products is no less real. Beliefs reflect these few phases of human nature. Behaviour is determined by logical, moral and aesthetic beliefs. Factors accumulate and interact. Belief is formulated as one, but includes logical, moral and aesthetic considerations. The process of phase domination changes periodically; but the selected thought / position is immediate and logically, morally and aesthetically composed, temperamentally organized and expressed with loyalty to each and every one. This conclusion also refers to the regulation of *conduct* through *attitude* and *belief*, being strengthened by logical, moral and aesthetic supports. People share common fidelity in faith or action after focusing on differentiating the grouping of motives and causes. The evaluation criterion is the behaviour (in this case being synonymous with the term "conduct"). What people do, depends on what they think and how they feel; their thoughts and feelings are important because they affect their actions. The usefulness is in regulating the behaviour. Returning to the role of conviction as the determinant of conduct, we find that schooling and experience, learning books and practical occupations, interrelating with people and all ways of respecting social institutions - all governed by beliefs in the form of traditional explanations - remain a repository of logical meaning, which acts according to the mode of sensitivity of the sensory type, but with a more complex psychology (Jastrow, 1917).

Beliefs are the synthesis of opinions received from the social / environmental medium known by the individual, taken as fundamental for a certain period of time, but which are not yet internalized, processed and transformed under the influence of factual information and experienced by the subject.

According to the analysis of the scientific positions mentioned above, we find that *convictions* are the final point in determining the position of the subject in relation to an object or subject, and in our view they are the last link in the formation of values. Belief, however, is a position outlined experientially and emotionally, but factually undetermined, although decisive in formation of attitudes and convictions of the personality.

Thus, the mechanism of value formation is a continuous process, which begins with the externalization of internalized behaviours involving beliefs, cognitive and affect sphere of the subject and his/her experience. Then attitudes and convictions are formed, in which the corresponding value takes shape and develops perpetually, interacting with other values and components from other systems of value orientations. Therefore, in general this mechanism presents the process of formation and action of value orientation (Figure no. 1).

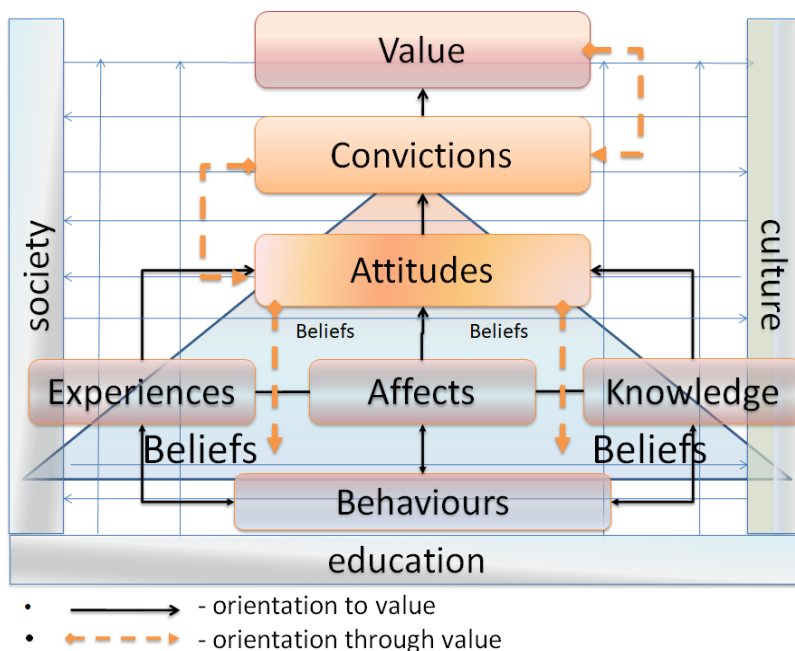


Figure no 1. The mechanism of value formation and constitution of value orientation, and functioning of value orientation formed (by D. Antoci)

Thus, value orientation includes the assembly of behaviours, beliefs, attitudes, convictions, emotions, behaviours monitored by a value or a number of values that are closely interrelated within the system of hierarchically organized values. It is a single unit resulting from the correlation of values and orientations of values hierarchized according to time, situation, personality preferences are a system of values, which is constantly changing: static movement and dynamic development throughout the entire ontogeny.

The action of values in human life and activity takes place in the opposite direction: values guide attitudes, convictions and behaviours being infused by the affective sphere of the personality.

4. Conclusions

Lifelong learning is a priority and it has significance for the entire system of education, society and personality in particular. Lifelong learning does not only focus on promoting personality at the general, university, postgraduate levels of education, but it involves the formation of personality during ontogenesis and development from a personal and professional perspective.

The formation of value orientations in the process of learning and lifelong learning has a potential psychosocial, cultural and national impact: continuous positive development and transformation of the personality, raising the quality of education at national and international level, civic responsibility.

The existence of a simultaneous relationship between the trend for lifelong learning and the formation of value orientations of the personality is univocal. The principle of learning how to learn is the basis for lifelong learning and for formation of value orientations. The multitude of scientific positions described in axiological education aimed at prioritising the process of value development makes it necessary to use a universal mechanism for forming value orientations of personality, applicable to the entire education system, which involves general, university, post-university education and lifelong learning.

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