SOCIAL SCIENCES TODAY
BETWEEN THEORY AND PRACTICE

Edited by **Georgeta Rață and Maria Palicica**

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Social Sciences Today: Between Theory and Practice

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**CAMBRIDGE
SCHOLARS**

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FOREWORD

This is a collection of essays dealing with three main aspects of **Social Sciences**: *Educational Theory*, *Society in the Context of Globalisation*, and *Identity, Alterity, and Multiculturalism*.

Educational Theory

The analysis conducted by Lea BARATZ and Roni REINGOLD underscores the controversial issue of academic cheating. The authors believe that, when dealing with educating students, the future educators of our children, cheating takes on added significance with much graver consequences for our society. The current study was aimed to reveal the opinions towards different aspects of cheating: downloading material from the Internet, copying material from books, copying colleagues' work, and to find whether there is a linkage between the various opinions and the cultural backgrounds of the students. There was no negative attitude to cheating or plagiarism. Perforce, a code of ethics must be outlined to deal with the problem. Researcher Viorica BOACĂ sheds into light the issue of group activities in educational classes. The task of educational institutions is more and more complex in rediscovering the child and experimenting with new ways to remodel his/her personality and to organize more successful learning activities. The author believes that a class teacher detains a special, unique position since he/she has to deal with human psychic individualities being trained, hence the need for maximum responsibility from the point of view of his/her behaviour and educational intervention. Natasha BOGOEVSKA and Bojana JOVANOVSKA's essay, pertaining to the field of sociology, tackles the issue of the social protection system and its development in the current Macedonian reform. The system and organization of social protection comprises institutions, measures, forms, and procedures for the enforcement of the social protection rights through laws. The main innovation was the introduction of several principles in the functioning of the plans on public social services, such as: decentralization, deinstitutionalization, and pluralisation. That imposed the need for reorientation of the national social security regime to ensure people's employment, meeting the needs, and social inclusion. The research study carried into effect by Marius-Costel EȘI

deals with the role of educational principles in teaching, learning and evaluating social sciences. The author starts from the vantage point that the mechanism of educational development illustrates a methodological approach of the educational reality. The organization and restructuring of the process of education presupposes value systems aimed at supporting pedagogical experiences accumulated in time. In this sense, the teleological aspect of education illustrates the way in which human personality expresses itself through education. Therefore, educational thought based on relevant experiences accumulated in time includes a dynamics of the main paradigms promoted at social level, dynamics which can be situated in conceptual-pragmatic relativism. Codruța GAVRILĂ's research essay focuses on cultivating creativity in pupils aged 6-11, taking into account all cognitive, characterial, and social factors involved. From this perspective, the teacher does not necessarily have to train designers of original products, but develop cognitive capacities as a ground for the future creative process. The author carried out a research on a sample of 175 pupils attending School Nr. 16 in Timişoara. Data processing pointed out that pupils need to be exposed to as many situations as possible to show spontaneity without inhibition, hence, the importance of the relationship between the teacher and the pupil in stimulating creativity. Gabriela KELEMEN's analysis revolves around pre-school education of children who go through coherent, rigorous instructive-educational activities implemented with observance of specific didactic principles. She believes that the main purpose of education is to develop the entire personality of the child so as to integrate him/her successfully into future school activities. The more numerous the child's intellectual and practice acquisitions, the higher the level of his personality. Consequently, teachers should try to diversify their activities with children inside and outside the institution. Less formal extra-curricular activities offer a diversity of opportunities for children to spend their spare time in a useful way. Marius-Robert LUNGU and Maria LUNGU's essay on John Chrysostom (344-407) point out the recurrence of the subject of education in most of the latter's works, but especially in *On Vainglory and the Right Way for Parents to Bring up their Children*. According to John Chrysostom, the most important element in human education is moral education, and parents are responsible for conveying this type of education to their children. Essential in the education of youngsters is the virtuousness of the educator. His/her uttering and acting upon things must be congruous; otherwise he/she becomes a hypocrite. The essay pertaining to Ana-Maria MATEESCU, focusing on sociology, engages in a comparative study of past and present research designs in socio-cultural influences in forming

the self-concept. The two models that the author reverts to are: first, Hofstede's (1980) ecological analysis representing the sociology of values and, second, Markus and Kitayama's independence and interdependence theory (1991), standing for cross-cultural social psychology. Having as a vantage point the comparative analysis of these major models, the observations of the author underscore the existence of three major errors that often come across forming self-concept researches and bring forth possible solutions for improving the research design in this field. Researchers Alina-Lidia MĂRGHITAN and Lucia ORBULOV focus their examination of emotionality and sociability among teenagers on the monitoring of undergraduates, on the way in which they develop affective maturity, self-esteem and sociability, as well as on the correlations between these dimensions. The authors reach the conjecture that the balance between the three should be paid proper attention. If we focus mainly on one field, it can lead to introspection in studies on personal development, or to excessive introspection in social relationships development, or to excessive involvement in activities. The results of the study will be used in future research on its impact on learning performances. MĂRGHITAN and ORBULOV's latter research study elicits the matter of the relational-volitional side of personality: character. The authors have used this theme as a pretext to re-evaluate the importance of moulding character in teenagers being educated, in which family, school, and society on the whole, on one hand, and the way these impacts act on the tested subjects, on the other hand, are action partners. Most of the tested subjects are teenagers: this is why they focused on a few features of this age which pointed out the most valued of the features of character as well as most negative features. The result underscores the teenagers' own psycho-moral profiles. Petru-Eugen MERGHEŞ, Mihaela PASCU and Narcis VĂRAN's former essay analyses psycho-behavioural elements in lawn tennis, such as motivation, self-confidence, high focusing ability, and self-control. The authors highlight psychological training as the main component of tennis training. Their working hypothesis that self-control is correlated with high levels of performance is put to test in a group of students from the Sport 4 Fun Sports Club in Timişoara (Romania). The aim of structuring a psychological motivational programme targeted at increasing performance is accomplished. In their latter essay, Petru-Eugen MERGHEŞ, Mihaela PASCU and Narcis VĂRAN emphasise the relevance of psychological factors in lawn tennis. The goal of their research is to assess the focus level, self-confidence awareness, as well as the causes of focus failure and lack of self-confidence, with the intent of structuring a psychological motivation programme aimed at increasing performance and success. The

authors contend that the conditions for success in lawn tennis are self-confidence and focus. They apply three tests (Prague attention span test, Labyrinth focus test, and SERP test) in order to confirm their contention. In their former essay, Elizabeta MITREVA and Vesna PRODANOVSKA emphasise the fact that educating the employees within institutions aims to assist them into gaining skills and expertise meant to run business processes in accordance with the demands of the products, services, legal obligations and competitiveness criteria. The goal of Elizabeta MITREVA and Vesna PRODANOVSKA's latter essay is to explore the continuous learning, innovating and improving process within institutions. One of the strategies highlighted in the essay is the new management system of the Total Quality Management, which demands less finance and timing, but might have the same or even stronger effects in the huge equipment investments. Nonetheless, the education of the employees comes with the purpose to gain competences and experience in order to realize every business process in accordance with the requests of the product, services, legal obligations, and competitiveness criteria, as well as with the appointing of the employees' requests. Gloria MUSTĂȚEA proposes a discussion on *education and value* in terms of axiology and pedagogy. One aim of the essay is to reveal that education is based on cultural values which go beyond achievements such as material accumulation and technical professional training. Philosophy is highlighted as the theoretical basis for genuine education by means of cultural values related to the human being and the sense of life. The essay pleads for the improvement of the curriculum, so as to enable students not only to gain insights into the criteria for making choices, to achieve analytical abilities, but also to perceive and create values, as a means of personal fulfilment. Maria PALICICA and Codruța GAVRILĂ's essay on the continuous training of teachers analyses some aspects of the place and role of the teachers in the process of educational reform within social reforms in general. One of the most salient effects of the educational reform is to support the bases of the national system of continuous training of the teachers on the reconfiguration of the initial college training. The essay aims at capturing the teacher's point of view and opportunities in August 2009 and February 2010, when they took part in professional training activities. The questionnaire applied focused on the need for continuous training, the distinction between the main institutional structures involved in the process of continuous training, and the strategies of optimisation of the process. The results bring to light the need to continue the reform of continuous training of the teachers. Ioana ROMAN's essay on the implementation of e-learning in agricultural universities brings forth the

idea that E-Learning destined to the study of agronomic science makes up an efficient way of theoretically and practically instructing students having in view the shaping and development of certain abilities and skills of practical implementation with them. The study aims at highlighting the importance of applying computer-assisted instruction to classes of agronomic profile, as we are living in the era of technologisation and informatisation. Thus, in the view of the author, the fulfilment of a methodology capable of strengthening the act of education *via* computer-assisted instruction has required the utilization of psycho-pedagogic tools. Ioana ROMAN's latter essay examines the issues of freedom and autonomy as prerequisites to developing creativity and epistemological curiosity in young learners. The relationship between authority and freedom is considered indispensable in order to achieve that type of learning which enables students to make decisions and be actively involved in learning. The notion of respect also comes under discussion as a matter of adjusting authority and freedom, while acknowledging that both learner and teacher have limits. In her two essays, Helena-Maria SABO tries to raise awareness regarding environmental education, setting a few rules. She also speaks about the fact that children nowadays depend more on their environment in their development than before, and reminds us that teachers have to acknowledge this fact and rethink their teaching methods so that they take into account the issue of behavioural education and the personality traits of the children as well, alongside with the main focus on passing on their knowledge. Mirela SAMFIRA and Mihaela BEU assess learner motivation and the need for achievement in their essay on the positive and negative issues of the need for achievement. The essay looks at subtler needs perceived subjectively, unlike basic survival needs. Some of the needs which propel people in learning or working pursuits are satisfaction and gratifying tension, which lead to a sense of personal fulfilment. The essay brings to light the dynamogenic factor which refers to the assessment of work by somebody else, according to specific standards, which particularly stimulates the need for achievement in the authors' point of view. Elena-Mirela SAMFIRA, Mihaela BEU and Daniela-Georgeta DEMENENCO's essay focuses on the role of the school counsellor in the relationship between parent and child starting from the fact that adults do not really spend all the time they should with their children. Parents' responsibility is huge. Parents are raw models children follow; they supply children with life conditions, affective safety, and basic education, but this is not enough. Children's future depends on the way parents fulfil their task. The essay on life's ideal between possibility and reality analyzes some aspects of the ideal in life. For this purpose,

Iasmina-Cecilia SAVESCU and Maria PALICICA have conducted a poll among the undergraduates of the Banat University of Agricultural Science and Veterinary Medicine in Timişoara (Romania). The results reveal some of the main aspects of undergraduates' ideals in life: professional, familial, moral, social, aesthetic, etc. The essay also investigates the role of life's model and of the educational model in students' lives, using multilayered samples. The result of the analysis confirms the working hypotheses concerning the preponderance of the professional and familial aspects in a life's mode and the preponderance of the parents' and teachers' model in a life's model.

Society in the Context of Globalisatiom

In her essay, Aleksandra GOJKOV-RAJIĆ brings forth the idea of globalisation and the fact that we cannot properly function in nowadays society without the knowledge of foreign languages. We need foreign languages not just in our professional life, but also in our spare time, or when we go on vacation, for example. In order to find better ways for foreign language acquisition, linguists and foreign language teachers have been preoccupied by the problem of the optimal starting moment of language acquisition, as well as the issue of the proper teaching method for various age groups. Ákos JAKOBI emphasises, in his essay, that geography education has not only the task to introduce new global theories and local and regional consequences in relation with the changes of the information age into the education, but also the task to implement and apply instruments within the education process to empirically explain what changes are connected to the new directions of geography. In their essay, Ali MOHAMMADI and Mahmood Yenki MALEKI offer an exploration on culture and translation as some of the most prominent and influential variables in human communication. Results reveal the cause and effect interaction between culture and language, cultural influences upon translational discourse, the influences of translations upon human culture, and national identity along time. For these reasons, successful application of language in translation depends on culture, which facilitates teaching, learning, and problem solving resources in the area of translation. Therefore, authorities should reform the pedagogical and practical foundations of human communication and interaction, such as curriculum development, material development, and educational planning. Higher education in the Internet environment is the issue brought under discussion by Predrag PRTLJAGA. The goal of integrating Serbian higher education into the European education frame is asserted especially by means of the

advantages offered by the informational system. The analysis of contemporary tendencies regarding the development of higher education and the pervasive information technologies entails the need to build an informational system. As a consequence, knowledge management and information control are considered the grounds of successful lifelong learning. Sara ZAMIR puts forward a critical view of peace education in an area which currently faces general criticism and disapproval. The source of discontent apparently stems from the actual need to carry theoretical values into practice by transforming the value of peace from a mere "vision" into an actual "way of life". The author dismisses the main claims proffered by peace-education criticism, namely that peace-education is a form of brainwashing, that it induces guilt, and that it is not practical.

Identity, Alterity and Multiculturalism

Upon her journey of discovery, Reghina DASCĂL gives an account of possible cultural encounters between India and the West. The author's goal is to approach the captivating emergence of Indian democracy and its resilience despite historical odds, while arguing that it is not merely the result of British influence, but rather of the renowned argumentative tradition of Indian culture. Reasoned debate and dialogue represent the genuine framework of intellectual heterodoxy and tolerance of religious diversity in India, promoting the dialogic mode ever since ancient Buddhist councils. The essay is also a thought-provoking attempt to evaluate the extent to which various cultural developments have benefited India's women. Gheorghe ENACHE has chosen to consider cultural space representations in the Romanian ancestral village as living space. The way space is organised and perceived brings to light the uniqueness as well as the diversity of would cultures. In the Romanian traditional village, territorialisation is a matter of identity profile, of setting limits within and without, of bordering the village. The essay reconstitutes a certain type of space representation, thus achieving a specific configuration of a small universe. Cristina GELAN's essay on ethnic animosity and racism is a token of cultural ethnic studies. Two types of racism are identified: the one generating discrimination and the other generating exclusion. The former is based on the premise that the only fair perspective belongs to the dominant race, which imposes a set of criteria universal values. The latter accepts the existence of different criteria, corresponding to a plurality of cultures, while viewing their existence as a threat at the same time. In the context of American sociology, the author analyzes "bourbonian lynching"

and "popular lynching" as modes of utter racial emotion. Aleksandra MAKSIĆ's essay on language, religion and education in an intercultural context seeks to find answers related to European identity and European culture today. In trying to trace the hereditary patterns of civilization, she asks whether it is based on Greek or Jewish elements. Furthermore, might world culture be based on European ancestry, or is it also Indian, Chinese, Japanese? The author's answer is that every culture has its own relevance, there being no bigger or smaller culture. Therefore, influences can be divided as hardly as border lines can be drawn at the end of one culture and at the beginning of another one. In this context, the challenge of cultural globalization promotes local stories, interculturality, and multiculturalism.

CHAPTER ONE

EDUCATIONAL THEORY

ATTITUDES OF COLLEGE EDUCATION STUDENTS TO PLAGIARISM: ACADEMIC, MORAL, ETHICAL, AND CULTURAL ASPECTS OF THE ISSUE

LEA BARATZ AND RONI REINGOLD

Introduction

1. The Roots and the Dimensions of the Problem

Cheating at school in general and plagiarism in particular are nothing new. They have preceded the technological revolution by many centuries (Scrinber 2003). However, the enormous amount of knowledge available on the web and its very high accessibility through the simple touch of a key on the keyboard of a computer has impacted this problem in such a way that it has reached unmanageable and alarming proportions. It is now being referred to as an epidemic.

> If a student enters his business administration school as a liar, he will continue to behave as one even when he enters the public marketplace after graduation. (Harker 2005)

The use of material that is not produced by independent effort and self-study contributes to forming unethical habits that later have wide repercussions not only in the business world, but in the entire value system of our society. Thus it is imperative that the schools develop a more strict and binding code of ethics regulating the professional decision-making process in this area of education. If we act wisely in developing such a code, a moral and ethical system will eventually emerge in our schools and in our students' work habits.

Students are clearly aware of the fact they can attain quick and relatively effortless gains by simply downloading material from the web,

which provides new possibilities for plagiarizing (Zamski 2004; Ross 2005; Underwood & Szabo 2003; Scrinber 2003).

Additionally, the widespread use of the Internet in our daily live has, on one hand, made the problem of plagiarism worse, but on the other hand it has also heightened our awareness of it and the need to investigate it.

The problem is recognized by educational authorities as a threat to the very existence of the institutions of academic studies because it is causing a breakdown of these institutions from the inside (Gallant & Drinan 2006). Scrinber (2003) quotes librarians claiming that the first symptoms of the problem appear as early as elementary school as young pupils copy whole passages word for word from the encyclopaedia into their notebooks and papers. A majority of these students believed that copying homework was morally wrong, but this did not prevent them from carrying on and doing it again (Hashin 2006; Thompson 2006).

2. The Causes of Cheating: Personal and Social Contexts

There is no doubt that the use of the computer in preparing assignments exposes the student to very strong temptations. Lying, copying and plagiarizing had existed before the invention of the Internet, but the temptation to use fraudulent means to attain good grades has been reinforced by the ease of access to the Internet (Mc Murtry 2001). The computer may offer a variety of unprecedented conveniences such as searching for material, downloading, writing messages, conducting a dialogue, and obtaining almost instant feedback on assignments, but it also invites fraud and plagiarizing with the same ease.

However, the computer is only to blame insomuch as it is the most convenient of all instruments that can be used to perpetrate copyright offences. There are several other reasons that may drive students to use fraudulent means to achieve academic success: some are personally motivated, some are rooted in society, some are cultural and some are economic (Hutton 2006).

Zobel & Hamilton (2002) note that cheating is very common at universities. Although university staffs are aware of it, they either avoid addressing the problem or do not do a good job of it. Some lecturers do not receive any guidance on how to deal with cheating. Lecturers must issue a clear warning to the students before meting out any punishment; they should also take into account that a significant number of students (e.g. foreign students) may not be aware that cheating contravenes the values of the university because these students may come from a culture where cheating at school is acceptable. Similarly, Lathrop & Foss (2000)

also note that foreign students studying in the U. S. do not perceive cheating as a grave matter because the learning culture in their native countries is different. Carrol (2002) claims that academic plagiarism is a Western concept, so that plagiarism practiced by non-Western students stems from the way they studied in their countries of origin and from their cultural values (or lack of). In some cases, cheating is a result of the fact that in their homelands they had to learn material from books by heart. They have no idea that studying requires researching material. In other cases (e.g. Chinese students) they would not dare attempt changing the original text out of respect for the author or because they feel they could not possibly improve the text in the least. Lacking the ability to write in what is to them a foreign language (English), they may be afraid of failure. Since many of these students' studies are financed by their families, their governments or some other institution, the idea of failure is just not acceptable. In such cases fear and anxiety may be the leading cause of cheating. Oliphant (2002) concurs with Carrol, who states that in many cases students may be unaware of what constitutes plagiarizing, so they unwittingly do it. They simply lack the knowledge of the rules for quoting from texts.

Hayes & Introna (2005) have conducted several studies on the cultural differences between American and foreign students, and have come up with several interesting insights. For example, in certain countries students do not study at all for a whole semester except for the last three weeks, during which they "cram like crazy". This may explain why students from these countries do not submit routine assignments in their courses. The results of the study also show that after about four weeks such students fall behind in their courses due to the fact that they do not see the need to study seriously from the very beginning of the semester. They fall so far behind that the only way to fill the ensuing gap is by cheating and plagiarizing. Some of these students expect to be spoon-fed by their lecturers since they were never taught the critical skills of connecting and transferring principles and using past knowledge to new learning situations. The transition from material-oriented learning to student-focused learning is extremely difficult for this type of student.

Culture-related plagiarism is only one cause of the problem. Other reasons for cheating may not have anything to do with the student's cultural background, and are not culture-related. Carrol (*Ibidem*) blames cheating on the increasing sizes and the resulting crowding of classes at the universities. This results in an almost total lack of personal contact between the students and the lecturers. Other factors are at work as well. Substituting writing assignments for examinations, the pressure to achieve

high grades, students' inability to mange time properly, the sense of dissatisfaction students experience with courses – all these factors only increase cheating and plagiarism.

In addition to inadequate time management and the motivation to achieve high grades, Oliphant (*Ibidem*) cites the fact that students believe information offered on the Internet is public property, and can be used without acknowledging the sources. Furthermore, it is none other than the lecturers (Freedman 1998) that are responsible for cheating occurring in their courses because they usually do nothing to prevent it and do nothing about it even when they come across it.

Hutton (2006) points out several additional reasons for the students' fraudulent behaviour: first, there is very little chance of getting caught. Even if a student is caught, he is almost never reported for cheating. Secondly, there is no clear-cut definition of honesty as a norm of behaviour. Additionally, the network of relationships that develops among students encourages cheating and makes it easier. Finally, the university administrations have not instituted an apparatus to deal with the problem adequately. They have failed to make clear to their staffs the importance of punishing cheaters. It is not entirely clear what their policy on cheating is, and have not spelled out what penalties students are liable to incur if they cheat. They also have not kept the staff up to date on new and original cheating methods, and have not supplied their staffs with data on specific cases of cheating and the extent of the problem so that the staff could adopt suitable teaching strategies and pedagogical approaches designed to reduce the extent of the problem. Such strategies would include creating closer relationships between the staff and their students, reducing the number of group assignments and stressing individual assignments instead.

Like Freedman, Rothstein-Fisch (2003) holds the lecturers responsible for the students' cheating. In general, lecturers believe that the dominant American value is individualism, while some minority students, such as the Latin-Americans, hold collectivism as the dominant value. Collective effort and mutual help can be significant tools for improving learning, so it is important to train teachers to recognize the fact mutual help does not automatically constitute cheating. It is important to realize what cooperation is and when it turns into plagiarism.

In the context of this survey we set out to examine the students' ethical attitude regarding the issue of plagiarism in their academic assignments. Is there a connection between the students' cultural background and their attitudes on this issue?

3. Marginalized Minority Groups in the Israeli Society

Israeli society is composed of a highly diverse amalgamation of different national, ethnic and religious groups that live side by side, but the Israeli social policy toward the minority groups could hardly be characterized as multicultural.

The most marginalized and discriminated cultural groups are the Bedouins and the Jewish new comers from Ethiopia.

The Bedouins are part of the Arab minority in Israel. The semi-nomadic Bedouins are the indigenous population in the Negev Desert of southern Israel. They inhabited this region for centuries, long before the establishment of the state of Israel in 1948. During the past half century, Israeli governments evacuated the Bedouin from their lands, often settling and resettling them in specific areas and permanent towns that were built for them by the state. In addition to denying them access to their ancestral land, the resettlement of the Bedouins caused an extreme and sudden transition from the traditional semi-nomadic way of life to living in a more urban environment (Reingold 2007).

Currently, over 120,000 Bedouins live in the Negev Desert in Israel with approximately half of this population living in small villages that are not recognized by the Israeli government, and their inhabitants are considered illegal settlers. These villages are not marked on government maps; they lack recognized local governing bodies and receive limited or no governmental services such as schools, running water, sanitation, electricity, roads, and health clinics. The other half of the Bedouin population resides in government-constructed towns in which more local services are available. However, the economic and educational infrastructure in these towns is inadequate to deal with the needs of the population, which results in poverty and high unemployment (*Ibidem*).

Ethiopian Jews immigrated to the country in two great waves: the first one occurred in 1984-1985 and the second occurred in 1991 (Ben Ezer 1992). Today the population is about 120,000 people. The immigrants came from a collective-oriented, religious, traditionally patriarchal and ethnic-communal society characterized by authoritarianism. Children were expected to behave modestly, politely and obediently toward adults (Shitreet & Maslovty 2002). The Ethiopian Jews' encounter with the Israeli experience exposed them to various social, cultural and technological phenomena with which they had never dealt before. They met white, non-religious Jews for the first time in their lives. They were required to deal with a different approach to the concept of family and the power relationship within it. They had to deal with freedom of choice,

which was almost non-existent in Ethiopia. They had to deal with new technologies they had never seen before (even something as a simple gas range for the kitchen) and with a new way of life from what they had known in the past (Corinaldi 1998; Weil 1998). This sharp cultural change brought on a crisis of major proportions in their absorption into the life of the country in all realms. The immigrants were compelled to give up the old familial, religious, economic and social system that had lived by for many generations and to quickly adopt strange new values and ways of behaviour accepted in Israeli society (Lichtentreet 1995). One painful result of this crisis is the great number of alienated young Ethiopian Jews that have dropped out of school, turning to drinking, vagrancy and crime (Naftali 1994).

Method

For the purpose of conducting this research, two hundred college students from different cultural backgrounds were selected: 40 Arab students, 135 Jewish students and 25 Jewish new comers from Ethiopia (according to their relative representation in the college). They were handed a questionnaire that presented them with three different activities involving cheating and plagiarism: word for word copying of entire texts, paraphrasing, or cutting and pasting. In each of these three activities, the students were presented with three potential sources of information: the web, books, or a colleague. For each case the students were asked to consider 3 choices and then respond by choosing one answer. The questions were as follows: did the student
- Violate a copyright;
- Commit a criminal offence;
- Commit a moral offence.
They had to choose their answer on a 1 to 6 scale using Likhert scale questionnaire. After compiling the data, we processed it by using Excel and SPSS. The three questions were attached to every category of plagiarism.

The average scores of every respondent's answers were calculated in every category. The average scored by the respondent is based on the three questions asked about every category of cheating. Scheffe post-hoc tests were used to check which sectors caused the differences.

Results

The analysis of the significance of the differences among the various sectors of the population was carried out by means of an analysis of the variables. The independent variable is the student population sector, which was subdivided into three: veteran Jewish residents, Bedouins, and Ethiopian Jews. The dependent variable was the method used in cheating (the total index), and every one of the questions separately.

The analysis of the significance of the differences among the various sectors shows that there is a significant difference between the Jewish sector and the Bedouins in coping from the web word for word, ($F_{(2,199)} = 10.41$, $P < .01$) Cutting and pasting, $F_{(2,195)} = 4.70$, $P < .05$) and paraphrasing ($F_{(2,197)} = 4.56$, $P < .05$). There wasn't any significant difference while coping from a friend. There was a significant difference while copying from a book between Veteran Jewish residents, Bedouins, and Ethiopian ($F_{(2,193)} = 7.13$, $P < .01$). There wasn't any difference between the groups in the matter of cutting and pasting or paraphrasing (Table 1-1).

Table 1-1. Average scores and standard deviations calculated according to the method and source used for plagiarizing, divided by population sectors

	Ethiopian Jewish Sector			Bedouin Sector			Veteran Jewish Sector		
	Plagiarizing method			Plagiarizing method			Plagiarizing method		
	Cutting and pasting	Download / copying	Paraphrasing	Cutting and pasting	Download / copying	Paraphrasing	Cutting and pasting	Download / copying	Paraphrasing
Copying from the web	3.35 (1.04)	3.25 (1.03)	3.92 (1.11)	3.20 (0.85)	3.72 (0.73)	3.43 0.83)	3.79 (1.26)	4.50 (1.02)	4.01 (1.15)
Copying from a colleague	3.76 (1.06)	3.89 (1.28)	395 (1.14)	3.35 (0.78)	3.63 (0.86)	3.40 (0.83)	3.84 (1.28)	3.96 (1.22)	3.73 (1.11)
Copying from a book	3.61 (1.12)	3.57 (1.26)	3.59 (1.20)	3.32 (0.89)	3.60 (0.74)	3.41 (0.77)	3.67 (1.47)	4.26 (1.27)	3.90 (1.36)

Concerning plagiarizing methods, the veteran Jewish sector expressed a more negative opinion than either the Bedouin or Ethiopian Jewish students. The students from the veteran Jewish sector considered plagiarizing a negative behaviour. The only exception to this attitude was

paraphrasing colleagues' work. The most negative opinion in this category was expressed by the Ethiopian Jewish students.

When checking which plagiarizing method is considered the most positive (or the least negative) according to our sector subdivision, we find significant differences of opinion: the veteran Jewish sector considers downloading from the web as the worst kind of cheating (4.50), but consider cutting and pasting from books as positive (3.67). Similarly, the students from the Bedouin sector consider downloading as the worst kind of plagiarizing (3.72), but they consider cutting and pasting from the web as the most positive (3.20). The Ethiopian Jewish sector shows a totally different picture: they consider paraphrasing a colleague's work as the most severe instance of plagiarism (3.95). As already mentioned, this question is the only one about which Ethiopian Jewish opinion is more negative than that of the veteran Jewish sector. In sharp contrast to the veteran Jewish population and the Bedouin sector, the Ethiopian Jewish students regard downloading from the web as the least negative form of plagiarism.

Discussion

Our research was done in a big college whose students are intended to become teachers. The hypothesis was that plagiarism is a conscious behaviour and the students will deny such a way of acting.

Our research reveals that there wasn't a negative attitude to the subject. Cheating during the process of learning, coping in any way, cut and paste, copy from a friend or copy from a book without giving credits are acceptable. Analyzing students' opinions on the sources used to plagiarize; we find students think copying from a colleague is a more negative behaviour than the traditional copying material from books or periodicals, or downloading from the web. However, they do not see much of a difference between the last two sources, but since downloading is easier, the latter may be more common. From the results we can learn that they do not understand the correct meaning of cheating or plagiarizing. They think it is immoral to copy but nothing to do with criminal offence.

The analysis of the issue of moral offences in our survey shows median values, but higher than the values concerning the question of accountability. Plagiarism is considered a moral offence by all students, but there is a qualitative difference between how the students relate to morality and legality. Immoral behaviour is considered qualitatively more objectionable than illegal behaviour. The individual may feel a need, and even a duty, to act in a certain fashion because he may believe it to be worth it, because it

may be intrinsically good or because it may promote reaching his goals. The "self-interest" motivating the behaviour might depend on what is perceived as fulfilling and advantageous. In contrast to binding moral concepts, "self-interest" is not considered binding (Nisan 1992). According to Nisan (1996) there are concepts of self-interest that are universal. They are valid for every person everywhere even if he has not been specifically taught them. The concept of self-interest supplies the individual not only with the justification for his actions, but also with the required behaviour. Although required behaviour is not absolute like moral behaviour, since there is no legal penalty for not carrying out such behaviour, an individual will incur social sanctions if he abstains from it.

Taking into account the college students' attitudes about cheating and plagiarizing specially from the web, it is necessary to draft a code of ethics in order to diminish the extent of the problem if it cannot be prevented. Educational actions that will bring students to understand the meaning of moral value may contribute to minimize the problem. Even when the students understand the severity of plagiarism, they do not negate it categorically.

1. Principles of a Plan for Combating Academic Dishonesty

Most of the research on the subject of academic dishonesty has focused on the roots of the problem, perhaps on the assumption that exposing the causes of the problem will help to find the cure. Mc Murtry (2001) takes up the challenge by suggesting ways to combat e-cheating. He recommends the following:

Devote time to explain and discuss with the students your policy on academic honesty. Plan to write assignments with very precise aims and very specific instructions. Do not give assignments formulated in general terms. The more specific the instructions, the better chance you have of getting an honest paper. It will also be easier to detect inconsistencies. Familiarize yourself with the material on the web before giving assignments. Give students enough time to complete the assignments. Give them tips on how to do the assignments. Help students organize their time, students that wait until the last minute to write their papers will usually take shortcuts by plagiarizing other people's work. Require students to send their papers by e-mail so you can create e-folders of all the papers you assigned. This will make detecting of cheaters much easier.

Mc Murtry states that e-cheating is quick, easy and accessible, so educators should be alert if they want to instil academic values in their students. His recommendations are directed toward the educators, but do

not answer the question about which channel of communication should be cultivated with the students so they would understand the moral message behind it. Practically, he suggests that teachers should require the students to write a position paper on their research question and on the method they will use to write the paper. This will help prevent plagiarizing.

"Character education" is another way to improve the situation. Strengthening the student's morals will automatically reduce his tendency to act immorally (Lathrop & Foss 2000). Zamski (2004) offers an alternative solution: self-proctored examinations not supervised by invigilators or lecturers in coordination with the students; however, before administering such examinations, the teachers should prepare the students with relevant educational activities and explanations climaxed by signing an honour agreement. Other suggestions to prevent cheating are given by Foust & McLafferty (2004): creating a good learning atmosphere by making clear to the students what plagiarism is, teaching them writing skills (through exercises) and knowledge that will obviate the need to cheat. Teachers should define assignments in such a way that it will reduce the possibility of cheating. Most of all students must be taught how to use reference articles and books and how to write the rest of a paper by themselves (Yari 2004).

If a teacher suspects a paper has been plagiarized he should use sites specializing in searching for plagiarists.

In order to deal with the issue a national program for combating cheating must be designed. Each academic institution must act decisively and intensively. For a start, penalties for cheating should be severe enough to make cheating unrewarding. These penalties should deter students from even thinking about using fraudulent methods to succeed in their studies.

Another action needed is to re-establish the centricity of academic writing courses. Every time such a course is cancelled, we cut off the branch which would have enabled us to lay the foundations of good writing.

The aim of a code of ethics is to direct the personal and professional behaviour of individuals in the organization. In our case the aim is to guide students and instructors to the set of standards and norms during the educational process.

A code of ethics defines the values and norms to which an organization or professional community commits. It describes a system of basic principles likely to determine the dos and don'ts of the community standards. It must be a clearly stated and written document, as detailed as possible and containing many comprehensive examples. It is the basis for

creating an organizational environment heightening members' self-awareness of proper behaviour (Yizraeli 2000).

Professional ethics is the term applied to the rules and standards governing the conduct of the members of a profession; professional ethics is an orderly concept of the practical ideal of behaviour in a professional framework defined by special human endeavours (Kasher 2003).

Therefore the code of ethics should include two different parts: one about the personal behaviour of each individual dealing with integrity and preventing copyright offences and the other one will deal with the professional behaviour.

Drafting a code of ethics will create confidence in our institutions. Strict observance of ethical behaviour can make a significant contribution to lawful behaviour and prevention of unlawful behaviour. However, it is not sufficient to just draw up a code of ethics. It is very important to apply it and assimilate it in the organization. If a college is considered an organization, then it is important to draft a code of ethics binding the students as well as the staff. According to this theoretical point of view students must be thought to be aware to all the aspect of plagiarism.

Professional ethics do not deal with questions of morality or customs, but with professional ways of behaviour. While the basic values of a code of ethics are usually permanent and do not change very easily because they outline the general ideal values of a profession, the students flow in and out colleges and universities at a relatively rapid pace. It is clear that changes occur as a result of changes in the way of life and in the culture.

An additional method of instilling ethical thinking in professionals is through meetings and study days. There is a large variety of topics and complex points of view to offer at these meetings. Just as in the professional field there are so many excellent lecturers that cover so many different aspects of the field, so should it be in the field of ethical thinking. I believe that more attention should be paid to adopting ethical thinking in professional practice. The moral basis for ethical thinking arises in the formative years of the individual. We cannot teach the moral foundations of moral thinking. We cannot train people in moral thinking or build moral foundations in people who lack these foundations in their psychological tool box. If a beginner in his profession makes severe professional mistakes (in contrast to mistakes deriving from ignorance or insufficient professional ability) at the very beginning of his career, this bodes no good for his developing into a successful professional in the future.

In addition, there is a need to foster knowledge and education in ethics. Specifically, there is a need to be familiar with rules of professional ethics, with the laws relevant to one's professional work and the potential

conflicts that might arise between them. This should be done so that they can be integrated into one's work. They can certainly be taught in seminars, in-service training and other courses (Schefler 2003).

The Israeli Standards Institute has recently published a code of ethics (standard no. 10000, Feb. 2007) directed to encourage organizations to commit to social responsibility as well as to establish a common framework of guidelines, definitions, principles and methods of evaluation of ethical behaviour. The code requires the committing organization to observe a minimal number of standard rules and to be well acquainted with the legal limits of its activities. It also details the guidelines and the steps the organization must follow in order to carry out its social responsibility. The orderly and efficient functioning of the organization requires mainly the following: a) setting the framework, b) the principles governing its social responsibility, c) detailed guidelines for carrying out its commitment, d) evaluation of its performance, e) a reporting and documentation procedure, f) ensuring the quality of the system.

2. Developing Awareness of Multi-Cultural Differences and Adopting Models of Multi-Cultural Education

The theoretical literature mention that cultural variants influence the extent of cheating taking place at school, its causes and the attitudes students have about it. Our empirical research also shows differences in the attitudes of veteran Jewish students, Ethiopian Jewish students and Bedouin students. Even in our previous chapter we point out that a code of ethics, which is the most important tool in fighting plagiarism, must be sensitive to cultural differences. The fact that different cultural groups come in contact with each other, as they do at our college, is insufficient to develop an awareness and toleration of the differences existing between the groups.

Our article has already stated several times that the struggle against cheating requires defining national principles and goals allowing, at the same time, each institution to apply these principles according to prevailing local conditions. Some social classes do not relate to certain moral aberrations (disrespect or misbehaviour) as being immoral as long as they do not harm others, whereas other cultures or social classes consider immoral behaviour offensive regardless of its impact on others (Turiel 1983). Hence drafting a code of ethics should also relate to the ethnic-cultural aspect and should be bound to the three following concepts (Ben David 1999): "Cultural awareness" – Student's ethnic origin, feelings, values and personal tendencies should be taken into account. This

point is important because it will affect the teacher's perception of the student.

"Cultural knowledge" – The knowledge the teacher and the student possess about the "culture of education", world view and expectations of the relationships that are being formed. The cognitive component is important in this context.

"Cultural sensitivity" – Teachers should show flexibility to the "other" culture as far as they do not compromise with the institution existing norms.

Conclusions

Cheating in general and plagiarism in particular are not new in the academic world. They have preceded the technological revolution by many centuries. However, the vast amount of knowledge now available on the web easily accessible at the touch of a key on the computer keyboard has turned plagiarism into an epidemic. Fostering ethical behaviour is a pre-condition for fostering literacy behaviours, which would, albeit indirectly, diminish the dimensions of plagiarism and cheating. It is especially important in teacher-training colleges. In the case of education students, who will be the teachers of our next generation, the repercussions of cheating are much greater and so is the need to rectify the situation. A code of ethics will enlighten moral principles. They will guide lecturers and students to discern for what we are held accountable. The code should consider different aspects including the cultural differences between different groups of origin.

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EDUCATIONAL CLASSES THROUGH GROUP ACTIVITIES

VIORICA BOACĂ

Introduction

One of the goals of the Counselling and guiding curriculum is to stimulate permanent learning abilities thus aiming at personal development and future successful social and professional integration. The teaching-learning process specific to Counselling and guiding is guided by the principles of active learning centred on the student. To do so, the methods recommended for the Counselling and guiding classes are active-participative, and one of the most efficient ways to organise it is group activity.

Group activity in class consists in triggering and maintaining cooperation relationships between the members of a group aiming at reaching teaching goals. Group learning is a form of putting together students and making them take part actively in acquiring and consolidating new knowledge. Several groups can be organised in a class, all of which are asked to solve the same problems or different problems. Such a form of work stimulates and develops the competitive spirit, the skills and work abilities of the students.

This form of class organisation can be used in any type of class, as well as in extra-curricular activities. In this type of class, we can carry out acquisition, consolidation, application, and formation of skills and abilities.

Group-based education uses several methods and procedures among which problematisation, learning through discovery, using bibliographical sources, direct observation, etc.

Analysing literature and class teachers classes shows that in practice group activities are not that often organised. This could be explained through the lack of literature in the field and also through the high volume of work due by the teacher in preparing such classes.

If we need group activity to be effective, we need to thoroughly prepare it in advance. It is very important to know our students as well as possible and to manage to group them in a way that stimulates them in the process of learning.

Particular attention should be given to the choice of teaching tasks. These tasks should lead to the consolidation of knowledge and to their application in different situations. After establishing the performances desired, the teacher establishes the teaching requirements, the time allotted to solve them, and the responsibility of each student within a group. A leader of the group is elected so that each member of a group assumes responsibilities in reaching the goals.

The teacher not only guided step by step students' activity, as is the case in frontal education, but he/she takes all the measures necessary for their work to be successful. Cooperation-based learning situations are more effective than competitive ones.

Studies carried out in the field show that group activity fits students aged 10 to 18. Under the age of 10, children are not capable of organising their work alone, and after the age of 18, group activity is effective only in the exchange of opinions, with individual research replacing group research with better results. One of the basic conditions in group activities is the proper grouping of the students. Heterogeneous groups get better results because common activity of students with different levels of acquisition of new knowledge leads to the consolidation of their relationships. Advanced class heterogeneous groups are better in reaching problematisation. Otherwise, the activity is unilateral, with the least prepared not being involved. It has been demonstrated experimentally that differentiate group activity is effective when the groups are homogeneous. If we need all the students to work, we need to differentiate educational tasks. There are two ways to do this:

- differentiating the support supplied by the teacher to the students: in each group there are tasks with the same degree of difficulty, but different for each volume of directions concerning the reaching of the given task;
- differentiating the degree of complexity of the tasks: students are submitted tasks that coincide from the point of view of the teaching goal and of their content, but they differ depending on the type of intellectual activity involved.

In everything that follows we present an example of 5th grade group activity on the theme "*Friendship – the rarest flower in the world* (after Mihail Sadoveanu, famous Romanian writer)".

Materials and Methods

The goal of organising and carrying out group activities was to familiarise students with different learning, relating, communicative, personal resource exploration skill-developing, and knowledge applicative techniques. The teaching process focused on both the acquisition of knowledge and skills specific to a certain field, and the development of attitudes and mechanisms of personalised, conscious, and effective learning that students can apply in different life contexts and not only at school.

The educational event of the class was to familiarise the students with the new knowledge.

The sequencing of the didactic approach consisted in dividing the 30 students of a class into 6 homogeneous groups of 5 students and in handing out the working plant to each of these groups: groups 1 and 4, 2 and 5, and 3 and 6 had the same tasks, which allowed us to apply the principle of parallelism (i.e. supplying more correct answers).

The teaching strategy we sued was based on the following teaching methods and materials:
- *teaching methods*: conversation, explanation, problematisation, exercise, and reading;
- teaching materials: counters, flipcharts, marker pencils;
- class organisation forms: frontal, group.

The class had three parts: *captatio benevolentiae*, group work, and presenting and assessing the results (plus the drawing of conclusions).

1. *Captatio Benevolentiae* (5 Minutes)

The teacher announces the division of the class into 6 groups of 5 students each. Then, he/she announces the goals of the lesson:
- CD1 – developing and practicing a personal analysis style of the qualities of a good friend;
- CD2 – demonstrating positive attitude towards himself/herself and towards the others;
- CD3 – developing representations and notions of true friendship;
- CD4 – getting aware of the importance of developing true friendship relationships.

2.2. Group Work (25 Minutes)

Tasks announcement and their distribution per groups (10 minutes).
Before making up the groups, we distributed small pieces of paper on
which we had written words or phrases from well-known proverbs: the
students had to find the rest(s) of the proverb to reconstitute it thus making
up the group.

Each group was handed a written working plan and the necessary
teaching materials. Groups 1 and 4 (with an advanced level of acquisition
of knowledge) had to search for a **reason or reasons why we should have
friends**; groups 2 and 5 (with a medium level of acquisition of knowledge)
had to find out possible answers concerning **true friendship**; groups 3 and
6 (with a low level of acquisition of knowledge) had to find out answers to
the questions "**When can one say he/she has found proper friends?**"
and "**How do you know you have chosen the wrong friend(s)?**"

The groups were completed with students having a similar level of
knowledge acquisition. Advanced level groups benefited from minimal
directions. Medium level groups received cards on which they had
proverbs or quotations that help them find the answers. Low level groups
received more detailed directions plus information sources.

The working plan for **groups 1 and 4** (advanced level of acquisition of
knowledge) was:
- in 15 minutes, find out **the reason or reasons why we should have
  friends** and possible answers to the question **"Who could be my
  friend?"**;
- a representative of the group will have to fill in a diagram on the
  blackboard.

The working plan for **groups 2 and 5** (medium level of acquisition of
knowledge) was:
- in 15 minutes, find out possible answers concerning **true friendship**;
- using the cards on the table, make up possible answers based on the
  proverb or quotation;
- a representative of the group will have to fill in a diagram on the
  blackboard.

The working plan for **groups 3 and 6** (low level of acquisition of
knowledge) was:
- in 15 minutes, answer the questions using the cards on the table;
- a representative of the group will have to fill in a diagram on the
  blackboard.

Possible answers to the question "**When can one say he/she has found proper friends?**"

- when you feel you are respected;
- when you get help in different situations;
- when you have common concerns that bring you closer and make you feel better;
- when you feel they understand you;
- when they help you be in good health, physically and psychically;
- when they help you reach certain goals (good grades, sports performances, good trade, etc.);
- when you feel they obey you;
- when you learn a lot in their company.

Possible answers to the question "**How do you know you have chosen the wrong friend(s)?**"

- when they talk dirty to you or to other people;
- when they have a careless look;
- when they show disrespect for parents, teachers, or other people;
- when they smoke, drink, or take drugs;
- when they urge you to disrespect your parents and/or teachers;
- when they ask you to lie or to steal;
- when they are envious, selfish, malicious, grumpy, nagger, liar, disorderly, boring, self-conceited, nasty, disagreeable, rough, aggressive, etc.

Individual task solving (5 minutes).

Discussion of individual tasks per groups (5 minutes). Each student reports on the work he/she has done.

Discussion of the task fulfilment (10 minutes). A representative of each group presents in front of the class the way they have fulfilled their tasks.

3. Presenting and Assessing Results. Conclusions (15 Minutes)

After the presentations were discussed, we read the text "**The Best Friend**" from Mircea Sântimbreanu's book "*Recreaţia mare*" [The long Break].

Finally, the students were asked to elaborate, based on the talks during the class, the **portrait of the ideal friend**.

Results and Discussion

The class described above points out the following ***advantages***:
- higher interest of the students in a common theme;
- active involvement in the educational process;
- pointing out mutual help and cooperation;
- opportunities for self-assessment and colleagues' assessment.

The difficulties of organising group activities are as follows:
- making up students groups with different degrees of acquisition of knowledge;
- establishing the volume of directions for each group;
- selecting basic and supplementary tasks;
- choosing the ways to make students more active during the assessment of the answers.

Conclusions

Group work is an educational method which, used together with other active-participative methods, contributes to the modernisation of the teaching activities with students.

Small groups have a strong impact on the development of the student's personality and particularly on his/her behaviour.

Group work practice in school familiarises the student with flexibility, with the exchange of ideas, with giving up obsolete positions, hence it makes him/her more capable of activating in a world characterised by changes that occur at an ever quicker pace.

This form of activity develops communication and cooperation abilities, initiative and emulation. Each member of the group can state his/her own opinion thus becoming self-confident and useful to the group. The student gets certain behavioural skills thus preparing for social life; the student team becomes more solid and develop positive feelings: respect, mutual help, sacrifice, commitment, and fulfilment. Thus, students learn how to accept their colleagues' opinions, how to contribute personally to group success, how to overcome difficulties, and how to assume responsibility.

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REFORM OF THE SOCIAL PROTECTION SYSTEM IN THE FYR OF MACEDONIA

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Local Context and Legal Framework
of the Social Protection System

The processes of transformation of the political and economical systems in the FYR of Macedonia have begun in the early nineties of the last century. The implementation of new policies and programs in all fields, especially in the economy sector, was followed by a range of social consequences and negative effects for the citizens of Macedonia. The period of transition affected accumulation of social problems, including those with most radical consequences, such as increase of the unemployment rate, poverty of the households and decrease of the life standard. All that fostered a rising necessity for social action regarding the state which was obligated to respond the newly produced social needs of the citizens.

The FYR of Macedonia, according to the Constitution, is proclaimed to be a social state in which the citizens can benefit their social rights stated by the fundamental international documents. Accordingly, the new reality pursued the engagement of systematic measures for creating a new legal and institutional system of social protection which would ensure social security in conditions of high turbulences in everyday life. In addition, the obtained analyses on the whole demonstrated the real risk of demotion of the states' social image along with the development of the market reforms.

In the years after the country declared independence, the emphasis was put on the political affirmation of the state, building democratic capacity of the society and macro-economical stabilization of the economy. In that environment the state confronted a range of challenges and the necessity of reforms in every field of life. The challenge in the social sphere regarded creating a stabile normative frame and professional administrative

structure through implementation of international standards in this area, as well as obeying the local specifics and tradition.

The adoption of the Law on family in 1992 set up the family-legal ground where systematically were regulated issues concerning marriage and family. Social protection allowances for the vulnerable families, whose overall income reaches below the level for decent life, were introduced with the Program for socially endangered population passed in the 1992. The highest level of protection covered the most fundamental needs of an average four-member family through individual cash allowances for every family member. This scheme has generated absurd results in working, de-stimulating and unjustified redistribution of value per family.

That raised a debate considering the effectiveness and the efficiency of the social policy measures and instruments, which ended up with modification of policy's focus: from a traditional care policy to the question of the poverty limit. The establishment of the national poverty threshold in 1996 employed the conditions for regulation of the social policy from the macro-economic aspect. The Law on social protection, as a systematic law which regulates this field, was passed for the first time in 1997, and since that has been frequently modified. Through passing the Law on child protection in 2000 the social protection measures have expanded and the system of services for child allowance, protection and recreation was established. In June 2009 a new Law on social protection was passed which attained redefinition of the social rights regarding improved realization of the social protection programs, in order to ensure better standardization of conditions and procedures in achieving social protection cash transfers rights, better targeting of the most endangered categories of social rights beneficiaries.

The normative activities were followed by strengthening of the institutional capacities for delivery of quality social services, where there were implemented several projects on infrastructure and improvement of the proficiency of the Centres for Social Work. Furthermore, the public officials in the social institutions were included in a variety of trainings for raising the level of professional knowledge.

Principles of the Reform of the Social Protection System

The reform process in the field of social protection was intensified in 2003 by passing several policy measures (Program for the protection of the most endangered population), legal initiatives (Act for the reform of the Law on social protection), supported by the changes made in the policy of planning

and management. The fundamental novelty was the implementation of several principles within the function of the public social protection plans. That emerged the need for a wider reorientation of the national regimes of social security towards ensuring employment, satisfying the needs and social inclusion.

The social reform is based on several new social welfare principles which will contribute in empowering the adjustment of the Macedonian system regarding the European and the international principles.

1. Decentralization in Social Services Delivery

The processes of decentralization of the competences and the reform of the local self-government have become the key priority of the political reforms in the FYR of Macedonia. Passing the Law of the local self-government precisely determined the responsibilities of the municipalities; it contributed in increasing of the direct participation of citizens in the public life; new method of legal and financial control of the local authorities; redefining of the financial and other relations between the central and the local government. In the list of responsibilities decentralized on the local level are also situated certain issues from the sphere of social and children protection. This issue was regulated in detail by the Law on social protection under which the state (the central government) remains responsible for the social protection of the citizens according to the principle of social justice. The state is founding the social protection system and provides its functioning, provides conditions and measures for performing social-protective activity and develops forms of self-help. The novelty is consisted in the fact that as social protection carriers are also introduced the municipality, the city of Skopje and the municipalities in the city of Skopje. The local self-government units provide social protection to different categories of persons in risk through the institutional and non-institutional forms of social protection, housing and raising awareness of the population for the necessity of ensuring social protection. They can, with their own decision and in accordance with material possibilities, determine other rights in the field of social protection, rights in wider range than the rights stipulated by the central government and more favourable conditions for their realization, as well as other forms of social protection.

2. Deinstitutionalization of the Social Protection System

The FYR of Macedonia started implementing the process of deinstitutionalization in the field of social protection in 2000. The performed analyses of the institutional protection services have shown certain weaknesses of the system: high number of users, small professional apparatus, long-term residence of the users in institutions, lack of individual treatment, etc. This situation implies the necessity for transformation of the social institutions and acceleration of the deinstitutionalization processes. That would enable rising the quality of the services for the users whose need for care prevails the family capacities, planning and realizing social protection according the their best interest, as well as increasing the service accessibility for the users on a local level.

The non-institutional protection, according to the positive normative frame is implemented through the forms of daily and temporary acceptance and care as assistance for the individual and the family, placement in a foster family, placement in a small group home and independent living with support. In the beginning the focus was on the development of the network of foster families and the strengthening of their capacities for providing adequate care for the users. Simultaneously were launched activities for development of the day care forms at the local level and the first day care centres for children with intellectual disabilities were opened. Consequently, there were opened day care centres for different categories of users: persons with cerebral paralyses, street children, homeless, victims of domestic violence, people who abuse drugs and other psychotropic substances. In the FYR of Macedonia there are day care centres managed by the non-governmental sector.

The development of the forms of non-institutional protection, employed as an ultimate solution, presents an essential integral element of the social protection system. The activities are supposed to be directed towards improvement of the quality of services in social institutions, humanization of the conditions for residence and transformation of the existing into new modern structures of institutional care with smaller capacities and individual treatment, rather than the existing massive institutions.

3. Pluralism in Providing Social Services

The new state functions have been developed in the last three decades as a respond to the neo-conservative reform conducted in the early eighties of the 20th century. The main characteristics of these changes can be estimated as development of the facilitator role of the state and

improvement of the regulatory and control functions of the government. In the attempts to intercept the increased demands of the population the states usually confront their powerlessness in ensuring complete realization of the set goals. Because of that they frequently consider partner relations with the civic organizations and the private sector, which would ensure optimal delivery of services to the citizens. The active collaboration between the public and the private sector (public-private partnership) provides higher possibilities for mobilization of resources which leads to empowerment and development of the public sector capacities. That is especially important for the Central and East European countries with the legate of the society where the state was dominant and where there was no space for private institutions in providing public services. They had to transform their economies of central planning to market economies. The main problem the countries in transition were facing was the question due to the responsibility of the authorities which questions how can they decrease their direct role in the economy, especially in providing public services. This task included implementation of policies with programs for reconstruction of the system which can incorporate elements of privatization, new financial structures and again certain responsibilities. The proposal for the public sector reform had to define again which public services would the authority be keen on providing for the society and which regulative and financial resources it could provide for them.

The FYR of Macedonia, according to its euro-integrative aspirations, has accepted the new trends in managing the public sector. Through the changes within the social legislation in 2004 for the first time there was the opportunity for pluralisation of the delivery of social protection services, although the state still kept the role of the basic carrier it predicted inclusion of other actors: private legal entities, individuals and civic organizations. The focal institutions for achieving social protection in the FYR of Macedonia are the Centres for Social Work (CSW) founded as public institutions with public authorization for performing matters in the field of social protection. They are responsible for the social transfer's (cash allowances) administration and for providing social services (household counselling, institutional and non-institutional protection, accessibility to special programs etc.). Private institutions for social protection can be founded by domestic and foreign, legal entities and individuals in legally provided procedure, with the exemption of Centres for Social Work, public institution for residence of children and young people with educational and social problems and public institution for residence of children and young people with disrupted behaviour. Civic organizations and individuals can realize activities in the field of social

protection under conditions and following the procedures provided by the law. Religious communities and groups and their organizations which are registered in the FYR of Macedonia can help persons who have need of certain forms of social protection. The state can buy the social services from the non-governmental organizations and the public sector, except the qualification for this can be only given to NGOs which are registered in the data-base of the Ministry for Labour and Social Policy (MLSP). Only 44 NGOs have been registered in the MLSP's data-base from approximately 6.000 registered in Macedonia. In Macedonia there still hasn't been any recorded case of the state (MLSP) buying services from the private sector.

Weaknesses of the Social Protection System

Building stable and effective social protection system is not a straightforward, nor rapid. In the contrary, it is continues process which is largely dependent from the other, primarily economic circumstances in the country. As a small country with limited financial resources, the FYR of Macedonia in the last period has faced huge social tensions and problems. That resulted in a situation where most of the social policy measures were directed towards reduction the effects of poverty. Although a big share of the budget resources were allocated for that cause, there haven't been achieved any significant improvements. On the contrary, the cash transfers which are provided for families in social risk are low and help only in satisfaction of basic needs, but are not enough to help the individual permanently to get out of the deprived situation. All that has lead to overburden of the Centres for Social Work as central social institutions, by administrating the cash transfers and the decreased quality of delivery of other social services.

The preventive social work has been basically abandoned which has long-term consequences. The main reason for this situation is the continues lack of resources for activity performance and the lack of binding documents containing more detailed obligations for the Centres for Social Work for achieving preventive work. The preventive action and the possibilities for early treatment are also decreasing due to the lack of triad service, contemporary methods of work, such as case management and electronically recording of data and computer connection of the system. In most of the Centres for Social Work, especially in those in smaller municipalities, the preventive educative-counselling work is nonexistent, although the experiences from the established educative-counselling centres are positive and largely accepted by the social services

users. Thus, there is a loss of significant human capital, because many of the professionals employed in the Centres for Social Work have already passed through certain training for counselling work. As an additional problem is the inclusion of the private and the non-governmental sector in the social services offer, as a result of the obligation to register the institution and encounter certain standards for enlisting in the Ministry of Labour and Social Policy's register and for performing activities. The law permits individuals to perform certain activities in social protection, but in practice there is a problem in determining the level of qualifications of the professionals and the licensing procedure, as well as the width of the offered service and its market price, which entails certain financial implications.

On the local level there is a poorly developed network which will provide effective service distribution in the field of social protection. This is due to the lack of precise protocols for collaboration between the relevant institutions on the local level. Namely, the Law on social protection provides social work to be achieved in the Centres for Social Work in collaboration with the municipalities, preschool and school institutions, health institutions and other state bodies, legal entities and individuals and civic organizations. Even though there are certain informal contacts, it is not compulsory and it's put down to the good will and professionalism of the experts. The local self-government units are mainly deficient in available capacities for mapping the basic social problems in their municipalities and for incorporating effective preventive measures and activities. In classifying the municipal administrations was not developed the establishment of sectors or departments of social protection. In most of the municipalities there aren't any social workers employed. Though in achieving social protection the key factor is the collaboration between the Centres for Social Work and the schools, in the recent years have been abandoned already established good practices and cooperation. The schools visits by the professional workers from the Centres for Social Work, although significant, but since it is optional and due to other preoccupations is not longer realized. A positive aspect is that the changes incorporated in the Law on primary education provide employment of social workers in the schools, but because of financial resources deficiency this provision has not been implemented yet. Furthermore, many of the health institutions, especially in smaller municipalities, do not hold professionals for managing social protection. Altogether contributes in diminishing the municipality's potential for achieving and realizing social protection. Certain development has been located in collaboration with the police, in particular by passing Law on juvenile justice, which provides

formation of State council and municipality councils for prevention of juvenile delinquency, as well as increasing sensitivity and empowering the capacities of the police officers for recognition of problems such as human trafficking, domestic violence and vagabondage. The preventive work realized by the local civic organizations and their collaboration with the Centres for Social Work is usually unplanned, discontinuous and mostly based on the financial aid offered by foreign donators and not on the real needs of the local community.

In the end, as an important remark are the bad practices in managing human resources within social institutions. In this area there are rigid and outdated techniques in managing human resources; the rights, the obligations and the responsibilities of the servants are not precise enough, and also there is a lack of clear rules for selection, employment, rewarding and promotion, based on competencies. The analyses have shown that the training of the civil servants so far has been an unorganized ad-hock activity, as a result of:
- absence of national defined training policy;
- uncoordinated processes of human resource management within individual organs;
- budget limitations.

As a consequence of these implications was the absence of visible and effective connection between the civil servants' training, the needs of the organ they work in and the contribution of the training in increasing the level of effectiveness in completing the organs' functions. There weren't any strict criteria determining who and under which conditions could have access to the training. Subjective decisions which not always followed the real and identified needs prevailed in the absence of those criteria. The fact is that most of the trainings were and still are financed by foreign resources. Therefore, the training results as a respond to the offer and not the demand, defined on the base of the needs for training.

Conclusion

In Macedonia like in the other former Yugoslav countries, the social protection system has a long-standing tradition. But, at this stage of development there was a need for change in adjusting the system to the new conditions. The further development of the social protection system was shaped by the overall trends in the social transition process. The reforms have the goal of establishing a contemporary and stabile system of social protection appropriate to the real needs of the users. The state, as the main holder of the social protection, should ensure quality, efficient and

accessible social services which would enable individuals and groups to cope with the situation of social risk they are confronting. The reforms should be well designed, after accomplishment of certain preconditions in order to secure their efficient implementation. There is a necessity for employment of factual effort in sense of diagnosis and analyses of the causes and the factors which lead to erosion of the social services and to find ways for re-establishing of the values, status and the prestige in servicing the public. Achieving that status presumes recognition of the key role that should be carried out by the institutions in the process of implementation of the development policies. The market economy depends on the functionality and the efficiency of the institutional system. It is crucial to accelerate the reforms in the area of institutions responsible for the legitimacy of the market. This area includes the pension system, schemes for assistance in case of unemployment and other social funds.

There have been certain experts' discussions regarding the further progress of the decentralization process in the field of social protection. As necessarily imposed is the question due to dividing two segments of social protection: the cash transfers on one hand, and the professional work and services on other. In the first case, we have classical bureaucracy which decides accordingly general administrative procedure, and in the other case is the classical delivery of services which are guaranteed by the state. In theory there has been accepted the view that the redistributive function, which implies assistance for the poor households, should be significantly ceded to the central authorities. If the principle of decentralization is employed in the case of cash transfers the constitutional statement of equality of citizens would be questioned, since the financially empowered municipalities would manage higher transfers opposite those with smaller resources. Moreover, there is the question tackling the factual decentralization in this area considering the fiscal capacities of the municipalities in the FYR of Macedonia. One of the main concerns is the low level of capacity, evident on the municipality level. In spite of that, the Law of local self-government presumes equal levels of competencies for all municipalities, disrespect the size and the capabilities, despite the fact that the Ministry of finance has recently stated that only a small number of municipalities fulfil the conditions for continuation towards the second phase of the fiscal decentralization. In reality, the municipalities are unequal in size (15 municipalities have less than 5000 people) and there is a concern that present decentralization mechanisms do not take in consider the differences in the levels of employed and capacities, the quality of the infrastructure or the possibilities for generating the income (Spence 2008).

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THE ROLE OF DIDACTIC PRINCIPLES IN TEACHING-LEARNING-ASSESSING SOCIO-HUMAN SUBJECTS

MARIUS-COSTEL EŞI

Introduction

The acquisitions of the human experience are fixed in educational acts that take place in an organized environment. In fact, the results of didactic activities become concrete at the level of developing the socio-educational actors involved in this course of action. In this way, the organization of aspects characteristic to this course of action is done especially under the influence of changes of a social level.

The systemic analysis supposes taking into consideration the criteria that have to be followed in the process of giving value to the contents of education. The perspective on planning some didactic goals reflects a main frame of shaping the human potential. At the same time, the theoretical constructions orientate the educational actors' trials to promote new scientific paradigms at a social level. From this perspective, the strategic options remind of axiological aspects, through which certain deontological requirements are emphasized, meant to make easier the teaching-learning-assessing process. In other words, an adaptation of the strategy promoted at the level of an educational paradigm does nothing but express a transfer both conceptual and also theoretical within an instructive-educational system. Furthermore, it is significant, at this level of organization, to underline the presence of a mentality based on the idea of responsibility. Therefore, the problem of some educational standards supposes a certain attitude through which the existence of thinking stresses out functions specific to the course of action initiated.

The epistemic modality of understanding the instructive-educational process mainly consists in layering the conceptual- theoretical edifice. We have in mind, on the one hand, the pedagogical goals meant to justify the role of giving value to the information, and, on the other hand, those consensual strategies according to which the educational reality should

express discursive performances and communicative competences which are generally subordinated to the didactic performance. The benefit of such a course of action consists in the fact that the instructive-educational process must be subordinated to the freedom of expression. Also, some pertinent understanding of such a course of action illustrates a certain possibility of organization. In this way, a competitive education must also aim at a pedagogical paradigm. In this context, we consider that the problematic area of the social studies subjects emphasizes a paradigmatic picture where developing actions of spontaneous education are obvious. In fact, it's about an educational model which highlights the axiological nature of a social system. Therefore, the educational reality must be subordinated to a reality of human values.

Specific Forms of the Didactic Reality

The complexity of the educational reality stresses out an imperious need to reorganize. It's about a specific need to explain education in its whole, with the optimism that it always inspires, but also with the realism of its limits which it leaves to be seen in the world that it manifests. In this way, there come up horizons that generate specific forms of symbolical behaviour. The social actors need such behaviour as long as the identity of consciousness imposes as a factor necessary to maintain the idea of change. Perhaps, the education of future will be one that will need something which is beyond change. The education of the future will need the consciousness of its own identity.

This image is in the form itself of the manifestation of education. The existence of such an action which is based on a complexity of facts expresses the idea that the contextual interpretation of reality (placed, in fact, between opinion and reality) depends on the way in which the humanism is perceived by those who pretend that it belongs to. The experience acquired in time emphasizes the fact that the relationship between humanism – consciousness refers to a new form of educational intelligence. In this way, the reason is challenged to react to what generates irresponsibility and misunderstanding. The desire to educate must focus first and foremost on the desire to accept the education of your own person.

It's interesting to see that when one means to make some praise of education, then the aggressiveness of its incapacity in the educational environment is quite relevant. In other words, the deep modifications in the dimension of the spiritual values do nothing but emphasize a reality built on interpersonal communication. This reality reflects a certain

sequentiality through which the goodwill of the educational actor places itself in significant silences. The laws of education belong to a sacred reality. Making the forms of education concrete (Owens, Hardcastle & Richardson 2009) is possible as long as a certain relationship between the social system and the educational one is emphasized. Thus, the assumed educational context must support the conceptual-theoretical structures on which the pedagogical innovation is based. At the same time, through the element of newness that an educational paradigm promotes, the psycho-social behaviour acquires a qualitative character. Moreover, the involvement of the social actors in the instructive-educational course of action marks the beginning of a specific form of education, that is, the public education. In fact, a competitive activity in the context of such a course of action must have in mind methodological problems referring to the educational environment.

The methodological problem brought into discussion emphasizes the quality of the instructive-educational process. We have in mind, on the one hand, the social norms of the actors involved in this course of action, and on the other hand, the context of communication, where those certain actors are involved. In this way, putting the basis of a new educational model becomes concrete in accordance with the specific mechanism of individualization of the spontaneous education. The competitive education and the spontaneous one are in relation with each other and this dynamics does nothing but assure the premises of the manifestation in the social structure of another form of education that is, the personal education.

Within the personal education one can notice a transformation of the human nature. The idea that we launch is that approaching the social reality from the perspective of personal education generates deep changes as far as the social context is concerned. That is, the understanding of reality must take into account the personal ways of expressing what the subjectivity displays in the educational environment. Also in this context we claim that these forms of education (competitive, spontaneous, and personal) are the object of study of the socio-human subjects. It is about a successful trial, we think, of the socio-human subjects to reintegrate the value of knowledge in the field of the new paradigms. Therefore, the objective valences of the value principle remind precisely of the interpersonal relationships in accordance with which the reality of a social system has built (itself). In fact, giving value to some qualitative principles emphasize the nature of subjectivity. Moreover, the level of knowing what the latter expresses does nothing but suggest a form of personal activity which allows, after all, following some performance criteria. Here we have the idea of responsibility, as each form of knowing can be used

appropriately or one can abuse of it (Barrow 1999). The explanation of this idea sends to an axiological pattern through which the education is either accepted or not at a social level.

An epistemological substantiation of principles supposes a reintegration of the didactic process at the practical level. The strategies assumed in this context rather have a moral importance and the scientific explanation takes into consideration the actors involved in the instructive-educational process. In this sense, it is essential to mention something else too, that is, putting value to experience supposes some specificity of the social behaviour. This fact determines, at a conceptual level, taking into consideration the distinction between pedagogical principles and didactic principles. The functioning of these principles specific to the education system implies the operation at the level of pedagogical planning and at the level of didactic programming (Cristea 1998), and this fact expresses the idea according to which the interpretation of an educational paradigm emphasizes the pedagogical-didactic importance of the actions initiated according to the assumed objectives/ competences.

From the point of view of education, the educational structures involved in the instructive-educational system show educational perspectives which should follow and give value to the axiological principles. Furthermore, the priority given to some gnoseological contents becomes an example for the socio-educational actors as long as the institutional frame at the level of such a system has as reference point the assumed objectives and competences. In fact, coordinating the acquired capacities stresses out certain functional correlations as a result of some methodological activities. Also, the practical-theoretical emphasis of the cognitive-axiological actions expresses an effort of scientific re-evaluation of the educational act. In this case it is about a value potential through which the communication process structures explanation dimensions. Such an assumption is supported by the existence at a social level of some specific degrees of operation. In this way, in its quality of component of the didactic activity, the contextual paradigm of education promotes social attitudes through which the interpersonal relations relate to an axiological meaning.

The educational reality expresses a contextual social structure where the actors involved in this course of action express the professional competences within the teaching-learning-assessing activity. From this perspective, the communication among the socio-educational actors reflects a value rapport among the components of the instructive-educational system where it becomes concrete. Moreover, at a social level a certain form of competitive education is obvious through which the

involved methodological resources support the performance and the axiological reorganization of the socio-human dimension.

The priority given to an epistemological content becomes an example in an educational system as long as the objectivity of the educational actors manifests by referring to methodologically based problems. Still assessment depends in the name of a general objectivity rather on the subjectivity of those involved in this course of action. This aspect generates a series of educational paradoxes which, in effect, reflect the efficiency of a social system.

The theoretical emphasis of the scientific contents does nothing but express the necessity of a pedagogical opening at the levels of organization. Thus, certain substantialism is certain as far as the scientific attitudes are concerned according to which a theoretical model becomes concrete. Such an assumption motivates the existence of a well-established educational strategy meant to sustain the pragmatism of an educational policy. In fact, the manifestation forms inside an instructive-educational system concentrate on possible educational paradigms which have the role to ensure the best functioning of the assumed courses of action.

The methodological openings to the new paradigms reflect different ways of approaching an educational reality. The features generated at a contextual level suppose making some communication channels meant to transcend the scientific content of the education process. In this way, a very good understanding of the behaviour rapports illustrates an explanation perspective on the professional identity (Bagnoud 2009). In other words, accepting a specific form of education must be related to a set of conventional rules, through which the psycho- social processes are understood at the level of social interactions. Moreover, this image reflects an integrating perspective on the process of communication. Also, one must pay attention both to the social dimension of education and the psychological one. In this way, the personality of socio-educational actors subordinates to an intuitive education which contributes in fact, to the instructive-educational process.

The conceptual delimitations on the approaches of education generate educational behaviours through which the interior "order" of the social system is justified. Maybe, that is why, one should underline the especially important role that the teachers' competences have from the perspective of the contents' management. We have in mind the volume and the complexity of the scientific contents of the socio-human subjects. In this way, the teachers' capacity to transform the scientific content must ensure the creation and the use of the activating didactic strategies. It is important in order to verify its pertinence for the education process to extend the

action itself beyond the activity in the classroom. In this way, we verify to what extent the information is acquired by the pupil. In fact, the transformation of that information must take place in accordance with the social practices. Moreover, the curricular contents of the socio-human subjects represent contextual situations through which all the actors involved in the instructive-educational field have the chance of an educational performance. Thus, a hierarchy of the educational values is possible as long as following the criteria of eligibility refers to the didactic-pedagogical strategies assumed by the educational actors.

An efficient educational model emphasizes a system of specific knowledge through which the educational agents refer to a scientific conventionalism. From a social point of view, the communication process supports a certain educational policy promoted on the basis of performance criteria. This strategy must be found again at the level of socio-human subjects by adopting a consensual methodology. In this sense, one can mention the contextual status of the educational actors, the dynamic of the instructive-educational process, the methodology which is applied and the social reality for which the assumed objectives/ competences are taken into consideration. Consequently, transmitting and receiving some educational typology represent a pragmatic putting into operation of some initiated courses of action at the level of a specific social reality.

An assessment analysis at an educational level supposes an involvement of all educational actors. This state aims at activities that have taken place within the education system. In this sense, an educational logic can highlight peculiarities that a social system has. Therefore, applying the specific research methods focus on taking into consideration some different levels of reality. At the same time, the theoretical- applying connections express within the educational reality situations corresponding to some psycho-social requirements. Moreover, an objective analysis of some educational situations generates many times, as we all know, subjective conclusions. Therefore, the educational paradox does nothing but generate in the context of some different levels of organization, possible worlds, that is educational realities that can be accepted in an instructive-educational system.

The Didactic Principles and the Socio-Human Studies

The quality of education depends both on the social environment in which it manifests and the strategies assumed at the instructional-educational level. In this context, we consider that "the individuality" of education

expresses a teleological character. It's obvious, therefore that we have the objective, systemic, general, normative and dynamic character. Understood as general norms resulted from the educational ideal (Bocoş & Jucan 2008), the didactic principles represent a putting into operation of the value system. This form of manifestation of education supposes putting into value the socio-professional norms. That is why we consider that a new educational paradigm must follow (in the name of a well-intentioned pragmatism) certain performance criteria. Of course, the functions of the didactic principles must not be neglected as through them there are ensured the best strategies, the justification of the educational actions specific to teachers and the assessment of the activities that take place in the education process (*Ibidem*). The main condition within such a course of action is that through which the decisional strategies relate to the quality of the instructive-educational system.

The pedagogical dimension projected at the level of activating the assumed objectives concentrates requirements of professional development at the social level. Through them are motivated certain social responsibilities, meant to sustain the competences specific to the relationship performance-competition. In fact, an important role in this course of action is played, from a didactic point of view, by the principle of the conscious and active acquisition of knowledge. According to this principle we impose the imperative that within the instructive-educational process both the one who teaches and the one who is taught should actively participate. Hence, it's necessary to have a systematic approach of the fundamental instructions of teaching. Moreover, the actors involved in this course of action must, on the one hand, learn to work with the information and on the other hand, adopt a critical attitude to what they receive.

Another principle involved in the didactic activity is that of being accessible, through which a maximum functioning of the didactic relationship is generally ensured. Thus the way the process of the educational dimension develops must refer to the psychological resources of the class of students. The maximum putting into practice of the contents of learning become concrete at the level of a conceptual and social relativism. At the same time, correlated to another didactic principle, that is the principle of a deep acquisition of knowledge, this principle of accessibility confirms the necessity of an educational philosophy within the education process. Consequently, the didactic role that a teacher must assume is a very important one in the instructive-educational process. That is why the teacher must prove responsible, tolerant and motivated within such a course of action. Also, he/she must be conscious that the student's

efficiency and performance can depend to a certain extent on his/her own person's efficiency and performance. This fact triggers the idea of the teachers' permanent training, fact which can have a huge impact on the educational system.

The principle of a rigorous acquisition of knowledge reminds of a re-evaluation of the quantity and quality of the information sent. In this way, a gradual process of transmitting the information is obvious. Making it stronger depends specially on the assumed didactic strategies. Also, one must give an important role to the making of connections between knowledge and the newly acquired information. Moreover, according to this principle, the didactic activity should pay attention so that the acquisition of information should not be done in a boring manner. In this sense, we consider that an important role in the didactic activity is played by the empathic relationship among the actors involved in this course of action. Therefore, the educational coherence depends, on the one hand, on a series of factors specific to the instructive-educational system and on the other hand, on the reconstructions and the re-evaluations that an educational paradigm should take into consideration.

Another principle that has a fundamental role in the instructive-educational process is that which ensures the correspondence between theory and practice. Through this principle we put into value at a practical level the information and knowledge acquired at a theoretical level. Through this course of action we ensure a cognitive transfer which has the following forms: specific transfer (supposes putting the information into value) and unspecific transfer (supposes the application of the essence of one field into another field). This situation expresses a conceptual-theoretical transfer of information, fact which ensures, we think, an interdisciplinary character of the pragmatism specific to the didactic activity.

The analysis of some contextual-educational situations stresses out pedagogical methodologies through which the instructive-educational process expresses a significant construction from a social point of view. It's exactly this pedagogical perspective the one that supports the training-informing activity that takes place within the educational process. In this way, we support the idea according to which the didactic goals result at the end of a manifestation of spontaneous education. Therefore, the different approaches concerning the educational reality are significant. The problematisation of a pedagogical nature represents a true knowing potential and consequently, an educational culture must stand on well-built and correctly put into practice strategies. This fact is obvious especially at

the reverse connection principle according to which the education process is controlled.

The principle of reverse connection reminds of the idea of a mechanism of regulating the communication process. The pedagogical course of action supposes in this situation an educational feedback which knows, on the one hand, a positive retroaction process (which concentrates on the notion of "success"), and, on the other hand, a negative retroaction process (through which certain negative aspects are emphasized). The objectives assumed at the level of this principle aims at making the methodological correspondence in accordance with the education process to which it relates. Such an approach generates pedagogical-scientific theories at an educational level. Thus, the orientation of the objectives in the direction of the socio-educational innovation stresses out an epistemic model of understanding the social reality.

An educational structure can only be supported at a social level if the actors involved in this course of action become responsible at the level of professional training activities. We have in mind, on the one hand, a methodological restructuring of the strategies that apply at an instructive-educational level, and on the other hand, an efficient concretization of the objectives and competences assumed in the specifically educational context. This kind of approach generates a peculiar form of communication through which the level of relation supposes certain professional responsibilities. It's about a situation that shows an effort of methodological reassessment of the instructive-educational indicators. In this way, an analysis of education, together with an analysis of the principle of reverse connection, from an epistemological perspective reminds of multiple meanings of interpretation as far as the level of performance specific to the education process.

The motivation within the instructive-educational process remains a psychological support in obtaining high performances. One should have in mind, in this situation, the intensity of that particular motivation and how difficult that task might be. The assumption that supports such reasoning emphasizes, in fact, the concretization of some specific forms of competences. In other words, the motivational optimum in an educational course of action rather depends, on the one hand, on the level of aspiration that a certain person has, and on the other hand, on the task type that has to be accomplished. However, when one takes into account an analysis of the socio-human subjects, from the point of view of some levels of organization, we consider that the multitude of motivational structures present at the social actor generates a series of trials (more or less successful) to put into groups those particular themes in accordance with

the pragmatism of didactic principles. From this perspective, we have in mind the main indicators of the social behaviour that is the status (that is that behaviour wholeness which a certain actor can indeed expect from the others) and the role (which is given by the behaviour wholeness that those around you pretend and expect from a certain actor). Thus, the personality traits play an important part as far as the manifestation of motivation is concerned relating to the field of socio-human subjects. Therefore, a pertinent analysis from the psycho-social perspective allows the identification, within a certain level of organization of some demarcation criteria referring to the dynamics of the didactic principles.

A specific form of education illustrates a paradigmatic typology in accordance with which the applied strategies stress out value analyses and syntheses. Thus, as a functional structure, the educational reality expresses a social process through which pedagogical alternatives are underlined. The importance of some didactic strategies is remarked as long as the scientific explanations illustrate certain methodological possibilities. The interpretation of some of these situations consists in the fact that a competitive activity allows pedagogical experiences through which openings and availability are shown which manifest through freedom of movement and tolerant expression. In this way, without falling into unfounded speculation, we emphasize that an efficient educational behaviour allows the transmitting and receiving of information by referring to axiological principles. Therefore, an observational spectrum of the educational reality generally emphasizes psycho-social functions of the didactic principles. Another important didactic principle in the didactic activity is that of systematization and continuity. This principle permits organizing and doing the teaching and the learning (*Ibidem*). From this perspective, it is significant the applying dimension of the curricular process through a pedagogical and didactic logic. The teacher's role is that of analyzing the interdisciplinary correlations of the educational contents. Also, one should remember the fact that the means of informing that relate to the communication competences support applying strategies of the didactic principles at the level of socio-human subjects.

Organizing the competences within a value system plays an important role in making the didactic activities concrete. The scientific dimension of education highlights certain theoretical differentiations, yet related to the practical social responsibilities. In this situation, the pedagogical coherence is more than obvious as long as the didactic innovation is encouraged. In fact, the pedagogical experiences become useful as long as they remind of an educational pragmatism.

Approaching the didactic principles suggests an educational architecture which is based on a specific mechanism of individualization of the pedagogical strategies. We refer firstly, to the means through which the contextual status of communication is done and secondly to the language used at the level of making connections. In this way, the interpretation of such a situation rather depends on the methodological consistence of the informational content.

In these conditions, we consider that the process of evaluation must also refer to the quality of the educational act. Also, the requirements of an educational model aim at qualitative – competition approaches of the instructive-educational process. Moreover, one can admit that promoting a value system must take into consideration cognoscible educational structures which should involve re-evaluations of an axiological nature. Consequently, the best evaluation of the educational activities and, implicitly of the education system allows making an educational scenario built on social realities.

Yet, it is significant the fact that the organization of competences within a certain system of values supposes the elaboration and the development of a conceptually scientific apparatus. This situation expresses the idea according to which the goals of the educational activity become concrete as long as the methodology of the new educational paradigm gives value to the assumed strategies. In other words, the appearance and the promotion of an educational paradigm might generate new criteria of eligibility as far as the process of evaluation is concerned. That is, in the field of socio-human subjects there are some of the most important of these paradigms.

In this way, the evaluation of the education process in this field of socio-human subjects shows the important role that the didactic principles have in the new methodology. As a consequence, the educational organization determines the best use of the qualitative potential specific, in fact, generally to the educational process itself. At the same time, the pedagogical innovation must be encouraged to ensure the functioning of the instructive-educational system. Such an approach involves a series of features which emphasize a reciprocal relationship between the educational system and the social system. At the same time, the peculiarities referring to the practical dimension of education emphasize some understanding which is beyond the pragmatic discursiveness. In this case, it is about the utility that the application of the didactic principles in the socio-human subjects dimension expresses in the teaching-learning-assessing process.

Conclusion

To sum up, we consider that some of the aspects referring to the role of the didactic principles in the educational activity focus on some problematisation specific to the social system. Thus, some logic of the social supposes certain justifying reasoning meant to ensure a pragmatic pedagogical perspective. In this way, the peculiarities of the educational activity which relate on the whole to the area of socio-human subjects do nothing but ensure the basis for a new type of social reality. Consequently, the necessity of the socio-human studies in an instructive-educational process ensures a complex and beneficial perspective for a social system which promotes and supports a new educational paradigm.

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CULTIVATING CREATIVITY IN LITTLE STUDENTS (6-7 TO 10-11 YEARS OLD)

CODRUȚA GAVRILĂ

Introduction

Creativity is the disposition to create existing potentially in each individual and at any age. The term "creativity" is very general and it was introduced into the vocabulary of American psychology to overcome the limits of the old term "talent".

The originality of the product thus created is very varied: from the expressive child's drawings to innovating creativity resulting in essential changes of the basic principles of a field (specific to great talents). If this latter is accessible to only a few, making inventions is accessible to anyone provided he/she has proper interests and experiences.

Educating creative thinking in primary school students is an objective need in school, determined by the features of our contemporary and future world. We can say that preparing students for socio-professional integration in an unprecedented development of science and technology should be designed and carried out so that students should be able to easily adapt to the extremely complex reality in which they will have to work.

Based on all this, the objectives of our research were as follows:
- pointing out the role of stimulating and valorising creative imagination through the cultivation of a divergent, creative style of thinking;
- identifying efficient strategies of stimulating creative potential and creative learning;
- capturing the impact of psycho-social climate favourable to creativity within instructive-educational activities;
- acquiring and exercising social roles and status by the students.

Material and Methods

Our research was carried out on a sample made up of 163 students (107 girls and 56 boys) from grades 1 to 4, aged 6-7 to 10-11, at School No. 16 Take Ionescu in Timişoara (Figure 1-1).
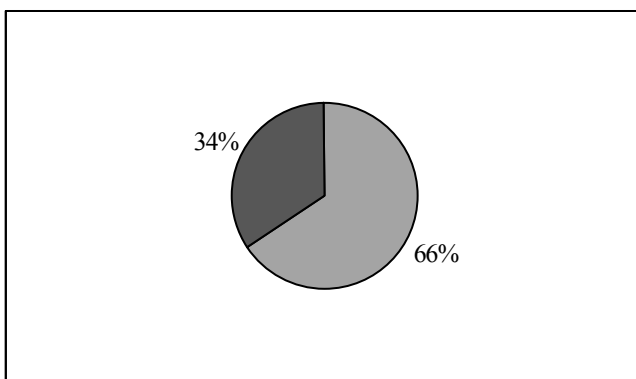
Figure 1-1. Student sample: 66% - girls; 4% - boys

Research was carried out over the first semester (September – January) of the school year 2009-2010, involving 12 teaching staff (7 teachers, 2 teachers of religion, and 3 teachers of languages).
The methods and strategies we used were as follows:
- observation;
- dialogue (with students and teachers);
- questionnaire;
- pedagogical experiment;
- methods of quantification, measuring, and processing data: ordering, pair comparing, analysis, synthesis, deduction, analogy, and classification.

Results and Discussion

In grades 1 and 2, the teaching of a new sound and of the corresponding letter, *image-based sentence-making*, *didactic games* (such as filling in syllables, changing the place of syllables, substituting syllables, etc.) are activities requiring creative thinking. *Sentence synthesis*, *text reading*, and *re-telling of stories* in an original manner involve creative effort and

cultivate self-control which is an attribute of creative activities. This is about the relation between knowledge and action, about the fact that any progress in the act of knowledge also contains elements of creation which, though invisible or measurable, contribute to the cultivation of skills.

In grades 3 and 4, the value of the lessons consists first in the fact that they supply optimal conditions for the students to practice systematically the act of uttering. Such exercises as *filling in the blanks*, *self-dictation*, *selective dictation*, and *composition* make students appeal to their intellectual and creative abilities. *Heuristic dialogue*, *drama*, *memorization*, and *problematisation* are but a few strategies meant to stimulate the creative potential used by the teachers within school activities in primary school.

The wish of the students to make a statement, materialized particularly through communicativeness, creativity, and independence in action and thinking, self-discipline, responsibility, self-respect and respect for the others were seized in most students involved in the research. Teachers involved in the research think that the main skill factors in communication are: significant and intelligible utterance (40.48%), expressive speaking (32.76%), proper gesture (16.72%), capacity of initiating dialogue (6.01%), and adaptation to medium tempo (4.03%). (Figure 1-2)
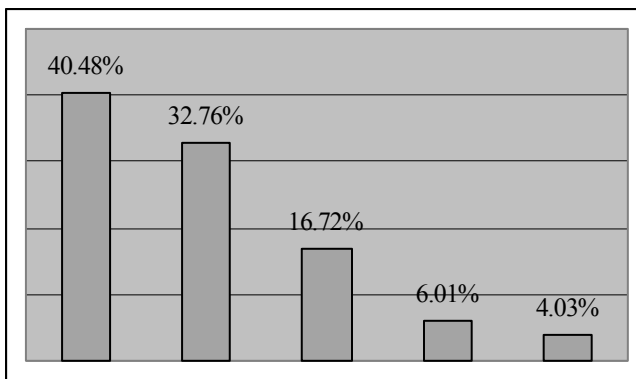
Figure 1-2. Main skill factors in communication:
40.48% - significant and intelligible utterance; 32.76% - expressive speaking;
16.72% - proper gesture; 6.01% - capacity of initiating dialogue; 4.03% -
adaptation to medium tempo

Significant and intelligible utterance ranked first (40.48%), while adaptation to medium tempo ranked last (4.03%).

In these conditions, the teacher should know what information to supply, in what form, and what teaching materials to use to make him/her understood in his/her work with his/her students.

As for the impact of the *psycho-social climate* on creativity in instructive-educational activities, the survey pointed some of the features of a teacher necessary to develop optimal social and affective climate: stimulating the students (44.80%), encouraging the students (36.80%), trust in students (11.65%), respect for the students (4.30%), and love of students' community (2.45%). (Figure 1-3)
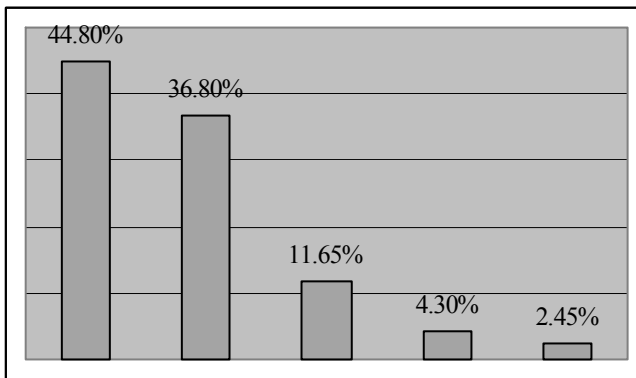
Figure 1-3. Impact of the psycho-social climate on students' creativity: 44.80% - stimulating the students; 36.80% - encouraging the students; 11.65% - trust in students; 4.30% - respect for the students; 2.45% - love of students' community

The relationship between educator and educable was one of the factors competing to maximum efficacy of the creative behaviour. According to data, the organisational climate based on incentives (44.80%), encouragement (36.80%), and trust (11.65%) determines creative behaviour. Exchange of ideas, sentences, gestures, and significance have all the features of a social game.

The teacher suggests certain "pedagogical movements" counting on a certain response from the students; he/she marks the inter-actional context; he/she asks for a verbal reaction (through questions, stimuli); the students answer by accepting, rejecting, modifying or broadening the field structured by the teacher, ensuring the mutuality of the relationship. Thus, students need to be supported to penetrate the meaning of the ideas, of the

thoughts expressed through words, gestures, and mimicry. They also need to be helped to develop new images according to their experience.

Creativity also supposes the existence of positive and negative motivation in learning. Thus, positive motivation in learning in primary school are shown in Figure 1-4: pleasure to learn (56.70%), wish to get good grades (20.48%), particular interest in certain subjects (8.10%), wish to make parents happy (7.48%), wish to get teachers' respect (4.80%), wish to pass the class (1.44%), and other reasons (1.00%).
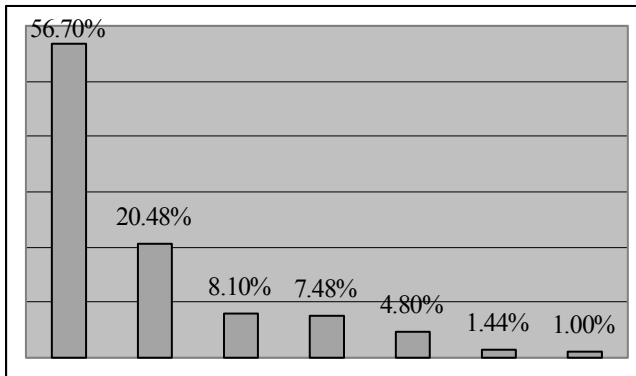
Figure 1-4. Positive motivation in learning in primary school:
56.70% - pleasure to learn; 20.48% - wish to get good grades;
8.10% - particular interest in certain subjects; 7.48% - wish to make parents happy;
4.80% - wish to get teachers' respect; 1.44% - wish to pass the class; 1.00% - other reasons

It is obvious that school learning supposes not only knowledge, information, etc., but also formative, psychological effects on the operational value of the new cognitive, affective-motivational, volitional, and attitudinal-behavioural structures and processes. Thus, creative learning is a type of learning based on positive motivational ground, stimulated from outside (wish to make parents happy, wish to get teachers' respect) or self-stimulated (pleasure to learn, particular interest in certain subjects).

Though the students took into account only two positive reasons to learn, they were also asked to make a list of factors inhibiting or blocking creativity in the instructive-educational activity. These reasons are shown in Figure 1-5: lack of encouragement (42.13%), algorithmic style in solving the problems (21.14%), conformist, standardized attitude in

knowledge (19.03%), preponderant awarding of activity results and not of content, quality, and originality in the act of learning (8.10%), lack of valorisation of class relationships (5.23%), unfavourable psycho-social climate (3.17%), and other reasons (1.20%).
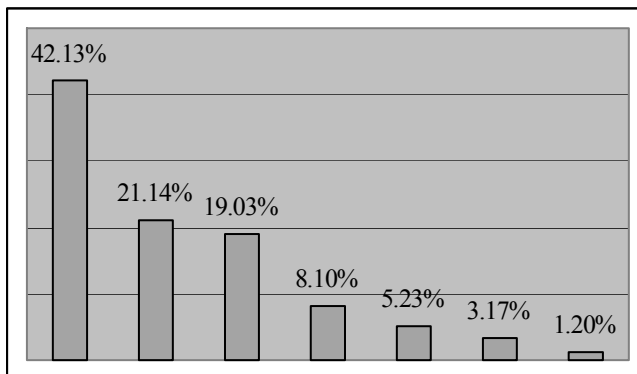
Figure 1-5. Factors inhibiting or blocking creativity: 42.13% - lack of encouragement; 21.14% - algorithmic style in solving the problems; 19.03% - conformist, standardized attitude in knowledge;
8.10% - preponderant awarding of activity results and not of content, quality, and originality in the act of learning; 5.23% - lack of valorisation of class relationships;
3.17% - unfavourable psycho-social climate;
1.20% - other reasons

Limiting and/or annulling the impact of these perturbing factors of school creativity in students are also a matter of teacher's psycho-social competence.

Conclusions

Creativity should become a main attribute of all instructive-educational activities. We can say there is no activity in which we do not need a surplus of quality, of invention, of personal, original contribution that ensures an increased yield. Primary school is not about training true creators who produce original, absolutely new and valuable items for the society. Primary school is about training and cultivating knowledge skills that become fundamental in the real creative process, though not right now. Therefore, teachers should be interested in versatile, elegant, original way the students use to solve problems. It is also of interest the measure in

which the solutions to solve these problems make students feel a state of pleasure that animates their desire and curiosity of discovering other solutions, more elaborate, as attributes of the creative spirit. Such performance asks for the development of an atmosphere proper to affective participation of the students in the process of learning that frees children from stress and even from fear. In such conditions, even children tending to be passive and who are not accustomed with intellectual effort gradually free their energies and try to make a statement. Creativity also supposes certain motivational and characterical features that can be trained and cultivated starting from grade 1. Developing and cultivating creativity can be done through all subjects. To do it, we do not need special methods, we need to use the known ones but in a manner that makes students learn.

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THE ROLE OF EXTRA-CURRICULAR ACTIVITIES IN DEVELOPING PRE-SCHOOL CHILDREN'S PERSONALITY

GABRIELA KELEMEN

Education and Development of Complete Human Personality

Education, seen as activity of developing the personality, is first of all, an art. We have to mention that education was, is and will be a priority of human society. From ancient times people have been concerned with child education, not as a goal in itself but as a preparation for facing the challenges of the social environment. In other words, education is a phenomenon whose functionality is brought forward by a goal that concerns initiation in certain behaviours specific to culture and civilization. The main objective of any educational activity, intellectual, moral, civic or artistic is to build a personality that can easily integrate into the human being-society relationship. For this reason every type of education will have in view an educational ideal imposed by the educational policies of that particular society. Education, as previously mentioned, is not a goal in itself, it has a precise finality, and it aims at training and forming the human being to be useful to the society s/he lives in. The human being passes on from the state of biological being to the one of social being, instrumented with ration, senses and sociability with the help of education. In order to reach this level, the child undergoes a process of systematic and perseverant influence from educational factors like: family, kindergarten, school and society, immediately after the birth. The child in his/her evolution is guided to perceive, to intercept information, to understand it, to memorize it, to update it and to remake it based on his/her own thinking. This is a long-lasting process, with multiple comebacks, with sustained effort from all factors involved in education. The man, as social being, feels a need for advancing, for knowing, for superior communication, for relating with others, for

intellectualizing, for self-making in a social environment that assigns him/her a value.

The majority of specialists in pedagogy underline the importance of education seen from a humanistic perspective. In a postmodern society, stress is laid on the idea that civilization stands under the sign of humanity. Within this civilization the man wants to turn the world into a presence of his own inner and to find resources for his own decisions, for his own creative choices (Ilica 2009). The teacher is a trainer of the future man of the society, a man trained to face all the obstacles and to fulfil him/herself plenary. It is an activity with a high moral responsibility. That is why the education s/he will carry on is oriented towards:

-    multi-lateral development of children/pupils` personality;
-    socializing and adapting to social needs.

From the point of view of multi-lateral development of children/pupils` personality, the education is carried on from multiple perspectives, on all coordinates: formal, nonformal, and informal. School and kindergarten, as institutions designed for training and educating as well as forming future social beings, have to duty to shape a social being, that benefiting from the opportunities society offers him/her would be able to return these benefits in the form of a socially adapted individual, trained to contribute to the prosperity of the social community that formed and accommodated him/her. Thus the child/pupil is guided towards building an authentic social existence.

This building process takes place in school through the teaching process that contains the following actions: education, instruction, learning, formation.

Education implies guiding, conducting the evolution of the individual to reach the state of formed, autonomous and responsible being on the basis of certain objectives with social value that aim at placing the trainee in a specific model of personality. Education is

> ...a process of integrating the child in a given socio-cultural environment. (Şoitu 2003);

it is

> ...socializing. (*Ibidem*)

The educational act is established as a relationship between educational partners with an intersubjective mediation.

Instruction makes the relationship with

...the complex action of informing, gifting the children with knowledge, transmitting and acquiring knowledge, enlarging the cultural, scientific and technical horizon, forming abilities. (Ionescu 2003)

Instruction means the *process of stimulating and guiding the internal and external activities of the learner resulting in forming different knowledge, skills and abilities* and

...the action of communicating (someone) knowledge. (Itelson 1967)

Learning is described as

...intellectual and physical work carried on in a systematic way by pupils aiming at assimilating the ideatic content and forming abilities necessary to continuous development of personality. (Ionescu, Radu & Salade 2000)

Learning is

that modification of capacities or human dispositions that can be maintained and that cannot be attributed to the growing-up process.

and

...learning is essentially psycho individual change, caused by covering a certain experience. (Gagné 1975)

Formation cannot be separated from the above mentioned concepts. We only do it out of explanatory reasons, because it stands for the quality changes that the subjects of the instructional process want to implement in the behaviour of children/teenagers. These changes are accomplished by the action of education, instruction and learning. When we mention the word education, we think about forming some attitudes, we think about behaviours learnt according to certain socio-moral values, we think about learning new skills and behavioural habits because they bring about a valued attitude that means transformation and remake. When we talk about formation we associate this notion the meaning of education, instruction and learning.

All these meanings and connotations of the educational actions adapt themselves to certain educational policies established by society through responsible institutions, according to an educational ideal. The educational objectives result from this ideal. The desired objectives will have finalities noticeable in behaviours having the form of measurable and noticeable reactions displayed through attitudes, values, interests, conduct. In this

way the instructive-educational process carried on in an educational institution will have the following formative goals: assimilating information in the form of knowledge, notions, norms, facts, rules, principles and skills, verbal and motrical habits that will turn into operational structures having the form of capacities, abilities, skills, cognitive-operational schemes. Once the process of formal thinking and complex development of trainees` personality is formed they pass on to forming other competences: transversal, linguistic, field related, forming cognitive strategies: algorithmic, heuristic that will be reflected in axiological structures: attitudes, values, motivations, beliefs, creative conducts.

The learning process is actually a conditioning based on stimulus-reaction, starting from the first system of sensorial-motrical signalling, and then forming representations. With their help, the child can operate with notions and abstract concepts using cognitive and metacognitive strategies, culminating with high creativity. The child can operate these notions due to the development of superior processes of the human psychical system.

Gagné (1975) and Davitz & Bell (1978) created a pyramidal disposing of learning types in seven steps:
- classical conditioning, associations, instrumental conditioning, imitation and modelling;
- generalizing, discrimination;
- conceptual;
- principal-based (concept meeting);
- problem solving;
- creative.

When we refer to learning as a conscious and motivated action, we have to be aware of the fact that generally, the human behaviour is determined by certain inner needs. A. Maslow (1970) in his famous pyramid of needs inserts the types hierarchically: physiological (food, water, sleep), safety (shelter, protection, security), of belonging (love, affection), esteem, cognitive (knowledge), aesthetic (beauty, symmetry), of self-actualization. We can assert that human education is also subjected to needs, but this time leading to actions determined by certain reasons. What are reasons? They are

> ...psychical structures that sustain energetically and direct from interior an activity or behaviour. (Franken 2001).

In order to obtain sustainment the instructive-educational action has to be interiorized and directed by these qualitative superior needs that assign the

learning action a permanent energetic support that the child receives through the motivation of learning act. Motivation for learning should be found in the needs and interests of learners. Learning will achieve its full efficiency only when it is motivated. Initially, motivation will be extrinsic, children will learn to get an external reward of any kind (an exterior stimulus) but gradually motivations will be of inner nature and change into intrinsic motivations. This is a long term formative process that requires certain coherent and perseverant educational conditions. The theoreticians of educational psychology consider that learning can be explained based on the following paradigms:

- associatism-behaviouristic (association stimulus-response);
- psycho-cognitive (information processing);
- metacognitive (construction of knowledge);
- psycho-social (social negotiation).

Specialists in pedagogy reveal the aspect that learning takes place at the level of these two steps:

- sensory-motrical (acquisition of motrical, practical abilities)and
- conceptual (concepts, rules, thinking and action strategies)

Learning, however, is carried on in a manner proper to children/pupils; they are the pupil's preference for a certain manner of learning. These we named by specialists learning styles and they have to be given proper importance. After B. McCarthy, (1989), there are four learning styles (4 MAT System):

- from experience (involvement);
- from perception (observation, listening);
- from thinking (reflection, logics);
- through experiments (to learn by doing)

Within the learning process, the teacher as subject of education will take into account all these conditions necessary for efficient learning. Teaching, as activity of transmitting information and skill development coordinated by the teacher, the subject of the educational act has to be carried on in an organized way, gradually, in a rhythm adapted to the level of children/pupils. As activity, teaching has a meaning of intention and learning one of fulfilment, modern pedagogy implementing the notion of interactive teaching where the teacher becomes an organizer, a conductor and a facilitator of learning. The teacher no longer transmits but s/he facilitates knowledge:

> ...strategic – activating teaching shapes pupils` learning strategies and intrinsic superior motivation strategies in order to progressively achieve knowledge as complex as possible. (Bocoş 2002)

In this way, teachers wanting to respond to modern pedagogic needs must have certain scientific, psycho-pedagogic, methodological, management, psycho-social knowledge.

The role of the educational institution, either kindergarten as initial educator, or school have the obligation to ensure the necessary learning conditions for the multilateral development of children/pupils` personality so as to make them capable of achieving autonomy, necessary for facing challenges throughout their lifetime. School will develop those capacities that will guide pupils towards self-training, lifelong learning, according to the learning paradigm throughout their life *(lifelong learning)*. What the child/pupil acquires within the learning process in school is not sufficient, even if s/he undergoes all stages of education that is why it is absolutely necessary that this process continues beyond these school stages.

Modern pedagogy set up the concept of *lifelong learning* that involves learning throughout one's life. The acceleration of life rhythm, the technical-scientific developments determine the man to keep pace with them at least at a professional level, so s/he permanently has to adjust to the requirements of modern life without feeling overwhelmed by the situation and useless from a social point of view. *Lifelong learning* has become a notion spread in educational systems worldwide as a primary necessity that brings forward the idea of identifying learning with life itself (see figure no1.). The ideal of modern education is to develop capacities and behaviours that allow a proper adjustment to the changes in the social-professional field.

Pedagogy (*paidagogus*) is the science that deals with education.

> Didactics is a pedagogical discipline, a branch of educational sciences, whose object of study is the learning process as main means of training and education. (Ionescu & Radu 2001)

Didactics is

> ...part of pedagogy that refers to planning, organizing and methodology of the learning process. (Radu 2001)

Methodology is a sub branch of didactics that in its turn is a component of pedagogy. Methodology studies the principles and methods characteristic for each subject of study or is a pedagogic work containing methods from a certain field of study (according to the DEX – Romanian Explanatory Dictionary).

Methodology of cultural-civic and recreational activities regulates the norms according to which curricular activities outside school are carried

on, namely it goes beyond the regulations of school programmes. What does the *Methodology of cultural-civic and recreational activities have in view?* The aim is to acquire: information, capacities, concepts, skills, abilities, cognitive strategies, attitudes, values, norms, behaviours, cultural conducts, moral conducts, norms of proper behaviour in society, norms about the social life in general. Being a process, learning will bring about changes on the psychical level of learner's personality, but also on action level, meaning a change in his/her behaviour according to the norms in view. The issue of methodology of cultural-civic and recreational activities is related to the following concepts: education, training, learning, development of child/pupil from a civic, moral and social point of view. The ways to achieve this diversified training are: activities in and extra-curricular. They have in view objectives like developing abilities and cultural-civic behaviours according to social norms. At the same time, the tools this methodology works with are specific to young ages, namely games that involve a pleasant, recreational environment.

The Role of Cultural-Civic and Recreational Activities in Child/Teenager

The bases of education are set in the initial period, in childhood. Parents, even since the baby is born, proceed to train and transform the biological being into a social being. Gradually, the child gets acquainted with the surrounding environment, the social environment, where parents step by step orient developing personality system of the child towards multi-lateral development by permanent, perseverant, continuous formative actions. The training and education process of the child is quite long. Thus, the child learns to listen, to talk, to go, to be space-oriented and the more information s/he gets the wider his horizon of interest will be.

The next period will be the one of socializing within the day-care (crèche) and kindergarten programme. The training will get new dimensions, structured on a more rigorous and extended organization.

Education has clearly set objectives even at the level of pre-school education. The pre-school child is subject to coherent instructive-educational actions; rigorously organized on didactic principles well structured didactic principles in pre-school institutions, where education has as a priority aim the development of plenary personality of the child for integrating him/her successfully in school activity. The more information the child will acquire and abilities and skills s/he will develop, the better s/he will integrate in school activity. On this purpose, pre-school education aims at developing all aspects of child personality: language,

thinking, memory, sensitiveness, will, attention, skills, habits, and the whole psychical system being subjected to formative actions.

The curriculum of instructive-educational activities in kindergarten involves ways of educating the pre-school child. Child education has various influences: formal, nonformal and informal. Formal education is carried on in school institutions, nonformal in other institutions besides schools: museums, theatres, clubs, libraries, etc, and informal education is carried on through those unorganized, unplanned, spontaneous influences within family, group of friends, mass-media, etc.

Formal education/learning occupies the smallest amount of time in the individual's life being filled up by nonformal education, both being based on everyday life influences and both leading to the permanent and ample process of self-education and self-learning. Self-education involves and is based on elements of formal, nonformal and informal education.

Learning is not limited to school learning, the child learns from the relations and interactions he has with all factors from his/her way of life. These influences can be favourable but can also bring about undesirable behaviour. That is why the child will be under constant protection of responsible factors. The bases of education will be set by the family in the first years of life, then family with kindergarten and family with school. Family has an important role in education because the development of child personality begins in the family and as he enters school education the family's role does not change, it still remains important because there should be a balance of requests between family, school and society. These requests should be permanently corroborated (Figure 1-6).

Păun & Iucu (2002) stated that it is necessary *to teach the child everything s/he should know as a grown up*. Why? The reason is that we set the bases of future behaviour at pre-school age. Initial training of the child is important because based on the competences, skills and habits developed in this period, later competences will be developed. But is this paradigm still valid, when the accelerated social dynamics causes presently acquired information to become morally outdated in a few years? The bases of education are settled at a young age when the child can assimilate based on his/her inborn potential. The education from home is generally valid. Now are set the bases of future development, of child's personality in all its aspects.

This aspect will never alter. The contemporary society with is speeding development imposes permanent and lifelong education of the individual, so as to help him adapt to new requests. Still, there are some permanently valid educational reference points. These refer to moral education, civic education, cultural education.
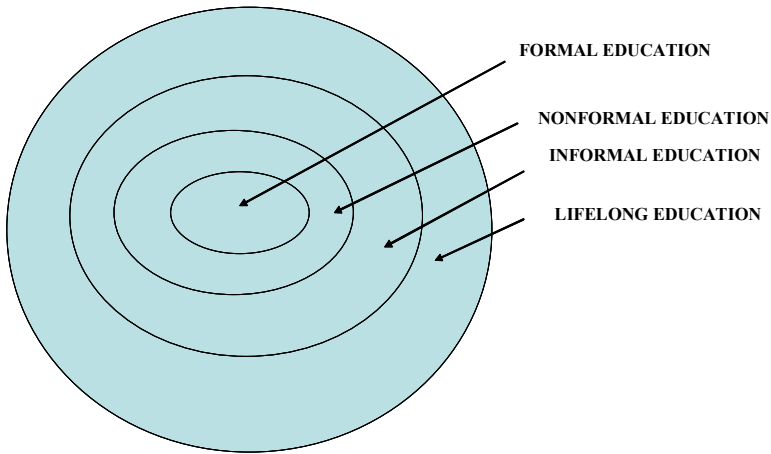
Figure 1-6. The weight of education forms in the individual's life

The Purpose of Cultural-Civic and Recreational Activities

The intensified involvement in the process of lifelong learning has brought about an extension in the forms of training. This has also led to the placement of informal/nonformal activities on new positions. The necessity of reforming the whole educational system is signalled against the background of world crisis in education. School is not the only place where one can learn, the activities carried on outside the formal system meeting the man's wish to learn, the wish for lifelong learning. Besides schools there are also other educational institutions, of nonformal type that are true networks of knowledge that provide the demanders with:

- different "educational objects": instruments, libraries, labs, exhibition rooms, performance rooms, sport halls, museums, etc;
- updated networks of "knowledge exchange", placed at learners` disposal by qualified specialists, capable of running such activities
- communication networks sustained by an organism that facilitates organization and display of nonformal educational activities (Mahler 1988).

Not long ago the relationship between formal and nonformal education was a complementary one regarding the objectives, content, and organization and display forms. Today, due to the increase of school crisis there is more and more debate over the accreditation of nonformal

educational activities that can provide suggestions and solutions to overcome it. Nonfomal education is capable of providing alternatives for formal education by:
- identifying children/pupils` needs and aspirations;
- creating a wide offer of education and training that responds to the individual's needs throughout his/her life
- improving the potential of lifelong and handy education, as facilitator of integration and mobility in social life

The goal of each educational activity carried out either in school or outside it is *pedagogic intentionality* (Ionescu 2005) expressing the orientations of educational policies regarding the development of human personality according to the socio-cultural values of contemporary society aiming at full integration in the social life but especially at carrying out a useful activity from the socio-economic point of view. When referring to the main forms of education, formal, nonformal and informal, the cultural-civic and recreational activities are enclosed to nonformal education. The conventional definition of this form of education states that nonformal education is a system of educational, systematic actions, organized on a certain purpose carried on in an institutional environment, but outside the educational system (for example in children's clubs, artistic and sport associations, children's houses, camps, etc.). (Văideanu 1988) Among the activities carried on outside school, we should mention paraschool activities (workshops on specific subjects, interdisciplinary or thematic, artistic ensembles, school contests, Olympics, competitions, training and professional requalification activities, activities of civic and professional training), perischool activities (activities of self-education and organized spending of free time within social-cultural institutions, clubs, theatres, museum, libraries, excursions).

The institutions that organise and carry on this type of activities do not aim at an explicit educational destination that is why the objectives in view are not explicit. However, these activities are part of the curriculum (even though some authors call them extracurricular activities, we consider that this notion cannot be attributed to them, as long as the whole educational path of an individual is enrolled in a curriculum[1]). For this reason, we state that it is necessary to outline both the general and the operational objectives in the framework of nonformal educational activities.

The educational objectives that are followed also within extra-curricular activities are statements with final character that express the teacher's intention to cause a qualitative and quantitative change in child/pupil's personality. This change is a consequence of subjecting him/her to educational influences in a nonformal learning activity.

The operational objectives are formulations that take the form of statements that point out the intentional action of learning. Their purpose is to achieve performances and competences. That is why any operational objective aims at bringing about a visible change in the personality system of child-pupil. Certainly, the reference system is the ideal and the goals of state-financed educational policy and the operational objectives logically result from these ones. Considering the expected type of change that should take place in the child-pupils behaviour, aiming at evolution and change on cognitive, affective, psycho-motrical level by concrete, detectable, noticeable acquisitions the educational act happens in a direct manner.

In order to properly define an objective it is necessary to specify the action by which the learner can make progress. It also involves converting the components of educational goals into notions of cognitive, affective, psycho-motrical activities of the learner. It is noticeable that within extra-curricular activities, the objectives are not centred on knowledge acquisition. Another hierarchy is settled, where the child/pupil with his/her interests is placed in the forefront. The aim is to develop attitudes and capacities, to build skills and only afterwards to assimilate knowledge.

The pedagogic objectives, specific to extra-curricular activities are complementary to the formal ones and are to be found in the nonformal curriculum. This is a learner- centred curriculum, so the learner's needs, interests and aspirations come in the forefront. Learning certain subjects becomes important only if the contents respect the learner's requirements and the teacher differentiates training, his/her role being the one of organizer. The figure below shows how to infer the objectives of nonformal activities from the nonformal curriculum, their hierarchy as well as the relationship between the components: curriculum, objectives, contents, evaluation (Figure 1-7).

The goals of nonformal education are complementary to formal education, stressing some aspects of the individual's personality. They are elaborated on a short term and specific. In nonformal learning the individual deliberately chooses to participate in activities, to acquire knowledge and to develop certain capacities. The activities are organized by a social institution, other than school, on educational purposes. The individual takes part in these out of personal reasons and interests, but the organization and the resources (material, human, methodological) are decided by the institution. This type of nonformal education aims at reaching certain formal objectives, but they can be different from the ones of the participants.

OBJECTIVES OF NONFORMAL ACTIVITIES
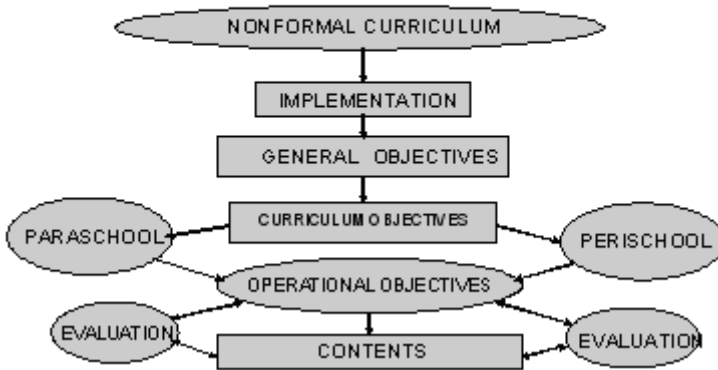
Figure.1-7. Balance curriculum, objectives, content, and evaluation

General objectives:
- amplifying the degree of learning individualization, with real stress on the learner
- permanent renewal of educational technology in order to improve education;
- the development of action-ability dimension of the learner's personality;
- improving and diversifying the socially desirable models

Curriculum objectives:
- enlarging and completing the cultural horizon and knowledge in certain fields;
- synthesizing knowledge for children/pupils with learning difficulties;
- diversity in practice for children/pupils with learning difficulties;
- ensuring a proper environment for practice and developing different general and specific abilities, as well as talent practice;
- creating proper conditions for professional fulfilment or initiation in a new activity;
- moulding the integrative-social attitudes by assimilating contemporary values of civic involvement, peace, mutual help, tolerance, healthy life style, ecologic environment;
- contributions to recreation and rest of the participants and to organized spending of the free time;

- preventing filial, educational and social failure of the learner;
- literacy of disfavoured social groups;
- assigning proper value to planning-carrying on strategies, to actions of professional formation and training, of professional requalification.

The objectives are listed in *specially designed documents* that are highly flexible, being differentiated according to age, gender, socio-professional categories, participants` interest, their attitudes, skills and wishes. These objectives will take into consideration the main feature of nonformal activities, their optional character, and the warm, pleasant and relaxing environment where they take place. They are facultative objectives that consider the intellectual and practical training of the participants.

Unlike in the formal education, in the nonformal one the learner takes control over nonformal activities, methods and means of fulfilling them, over the programme (human resources, materials, content, timing and space). The activities are chosen based on learners` needs, preferences and opportunities.

> Nonformal education revaluates the educational/training activity organized outside the educational system but also inside it (see the role of children clubs, pupil/ students camps) under the guidance of teaching staff trained for planning educational activities that ensure the subject/educator – object/learner correlation at the level of complementary flexibility in relation with formal pedagogic resources. (Cristea 2002)

Nonformal education is important for the pedagogic advantages it assumes:

- it is centred on the learner, on the learning not on the teaching process, demanding the participants in a differentiated manner;
- "it demystifies the teaching act" and "properly responds to concrete action necessities" (Cucoş 1996);
- it inserts a flexible and varied curriculum at teacher's disposal proposing the participants diversified and attractive activities according to their interests, abilities and aspirations;
- aims at enlarging and enriching general and field knowledge, offering activities for the support of the disabled or for practicing the abilities of the gifted children/pupil;
- favours spending free time in a pleasant way, aiming at rebuilding the psycho-physical equilibrium of the children/pupils;
- inserts in the activity the latest information in the field offering children/pupils the opportunity to put them into practice;
- accesses top communicational technologies, revaluating the opportunities offered by the internet, mass-media, computers, etc;

- offers pleasant, stimulating, relaxing activities;
- responds to the demands and necessities of lifelong education

These objectives are achieved by flexibility and enthusiasm, adaptability and rapidity in adapting different styles of leading an activity, according to the needs and demands of the learner.

However, the specialists bring numerous critics to the nonformal activity, in respect of objective achievement on a long term because the nonformal educator has too much methodological "freedom". To overcome these critics it is necessary to have in view the following:

- to achieve the finalities proposed by concrete objectives, complementary to the objectives specific for formal education;
- to elaborate flexible programmes though centred on long and short term objectives;
- to promote a profound activism that depends on the achievement of established objectives;
- to set an equilibrium between the subject and the object of nonformal education

The taxonomy of operational objectives belonging to nonformal education activities has as reference the domain they refer to, so we have cognitive objectives (that refer to information, knowledge assimilation), affective objectives (that aim at developing feelings, attitudes and beliefs) and psycho-motrical objectives (centred on developing applicative operations and behaviours).

The operational objective is a behavioural objective, meaning that the result is identified in the "noticeable" and "measurable" behaviour of child/pupil, the evaluation being able to take place properly.

These operational objectives cannot be found in any curricular document. They, like the operational objectives of formal activities, are elaborated by the teacher who extracts them in a scientific way from the specific objectives of the school curriculum. This aspect involves having knowledge regarding the various models, techniques, conditions of objective operation. The behavioural objectives (operational) within extra-curricular activities aim at achieving noticeable performances have the following characteristics: in extra-curricular activities, as well as in formal activities we have to regard some conditions in order to properly operate the objectives:

- they have a concrete character being correlated with the organized learning activities that take place in concrete situations outside school level;
- they describe noticeable and measurable behaviours, they formulate the objectives clearly, concisely, with few words

- they are the starting point of the action but also the element that evaluates the extra-curricular activity;
- they indicate the manner the child/pupil approaches the contents referring to evolutional, qualitative and quantitative changes in the development of extra-curricular activities;
- they should not be mistaken for the events of the learning act, because they refer to the behaviour the child should have immediately at the end of the educational situation he has been involved in;
- the expression of behaviours foreseen by the objective will be done by verbs of "action" (to identify, to choose, to express);
- the operational objectives aim at the children/pupils` activity, not the teacher's;
- the objective should be accomplishable, to correspond to the characteristics of age, previous experience of the children/pupils;

In order to respect these conditions, the operational objective should first of all logically result from the hierarchically superior objective (course and curriculum objectives found in the curriculum).

The operational objectives should be formulated taking into consideration the specific area of knowledge: cognitive, affective, psycho-motrical:

- the cognitive area has in view acquiring knowledge and development of intellectual abilities (for example to enumerate at least two characteristics of an concrete object)
- the affective area has in view the development of beliefs, convictions, aesthetic or moral behaviours or habits (for example to accept the rules of a game)
- psycho-motrical area has in view the development of basic motrical abilities (for example to practice according to the given instructions of an exercise)

For the operational objective to be a correct one, certain rules stated by Mager (in Bocoş 2007), regarding the final behaviour, should be taken into consideration:

- to state the behaviour under observation (work, performance, competence) where the three taxonomic categories are taken as reference and proper verbs of action are used in a concrete determination according to the particular content of the learning task
- to describe the achievement conditions in which the final behaviour is produced
- to mention the level of minimal achievement, of acceptance of the performance level

It is necessary to mention that as for as the content and the operational objectives are concerned, the teacher formulates them so as the learning task or the manner of approaching it will be in full accordance with their accessibility and with the previous experience of the children/pupils. We have mentioned that in order to avoid making mistakes in formulating the operational objectives it is necessary to use verbs of actions, avoiding verbs with wide spectrum like "to know", "to assimilate", "to appreciate" considered "intellectualist verbs" by Gilbert de Landsheere (1979). Specialists in pedagogy (Ionescu & Radu 1995) have noticed some difficulties in formulating the objectives, referring to the following aspects:

-   many times they are mistaken for the objectives of the themes proposed by school curriculum
-   the objective is mistaken for the teacher's activity;
-   several tasks are assigned by one objective
-   the objectives are formulated in terms of process, instead of formulating them in terms of products, namely stating what the pupil should do to get to a result, what s/he should know at the end of a stage or learning activity

The objective is a planned ability, it points out a noticeable and measurable behaviour. We mention that there is a relationship between objectives, competence, behaviour and performance. Operating objectives by defining the expected performance has the advantage of precision, concrete and measurability.

The performance indicates the level of achievement. This level can be minimum, medium and maximum. The minimum level indicates that response of the child/pupil without which a movement towards a new stage of learning is not possible. In formal and nonformal education is aimed both at avoiding the phenomenon of gap acquisition in the process of knowledge and at training skills to ensure easy acquisition of other knowledge necessary to solve future learning tasks. The goal of extra-curricular activities is to make children possess behaviours corresponding to the minimal level. Performances above the minimal level are optional for the child/pupil and depend on the teacher's expectations and the child's motivation for learning.

Competence is considered that intellectual ability that possesses multiple transfer possibilities or capability of operating with different contents. Unlike performance, competence is achieved in longer periods of time. Mentioning the competences involves defining abilities or intellectual operations of the type: ability to detect, select, analyze and

synthesize data, information or relations, capacity of learning, of judging. Each ability is based on certain mental operations.

Within extra-curricular activities it is aimed at reaching a certain criterion of performance and competence due to the fact that the teachers consider the interests of the child/pupil. They are complementary to the objectives that are in view within formal activities. The stress is laid on developing mental abilities or intellectual operations, on developing child/pupil's abilities and skills according to their native gift. On their basis teachers establish the operational objectives defined in terms of performance and behaviour.

Apart from formal activities, the educational process in the kindergarten involves forms of didactic activity, complementary to compulsory activities. These are activities carried on in the kindergarten and outside it, they are extra-curricular activities developed under the guidance of kindergarten teachers.

Conclusions

By their specific structure and content, extra-curricular activities are complementary to the learning activity developed in the classroom. However, extra-curricular activities developed outside the schedule have a very important formative influence and that is why they are included in the activity with pre-school/school children (Figure 1-8). They involve: *walks, going out in the green, trips, camps, and celebrations on different occasions, workshops, and contests with groups from the same or other kindergartens, school partnerships on different topics.*

At pre-school age, children are very receptive to everything it is shown to them through images (using concrete items in any type of activity is absolutely necessary). The teacher's role (but also the family's) is to provide gradually and according to age characteristics, necessary knowledge that motivate eco-civic norms and behaviours, to create and organize simulative educational activities.

Extra-school activities are appreciated by pre-school/school children and by educational factors as far as them:

Objectives in nonformal education
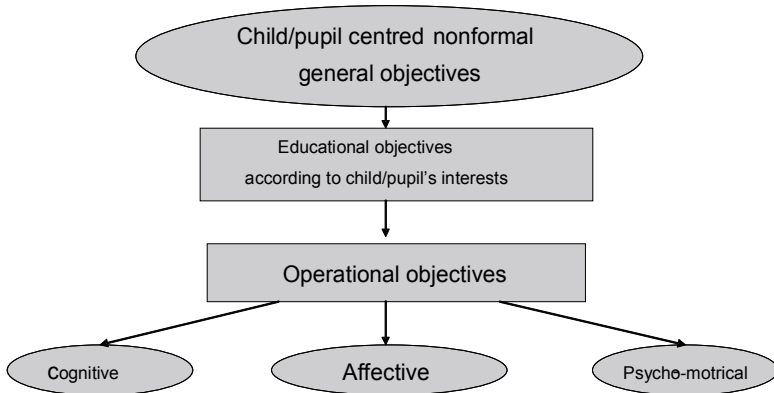
Figure 1-8. Objectives in nonformal education

- revalue and develop children's interests of abilities;
- organize the children's free time in a pleasant and relaxing manner;
- contribute to improving the educational process;
- use ingenious forms of organization and have a strong recreational character;
- give children freedom for initiative;
- have a positive effect on group work;
- are characterized by optimism and humour;
- create a feeling of safety and trust for all participants;
- aim at enlarging and deepening the influences upon the learning process;
- contribute to a proper development of children's personality.

In the meantime the extra-curricular activities make children socialize, to increase their determination to interact, to feel comfortable in the group and they also help at increasing of social belonging (group belonging).

Note

1. G. de Landsheere (1979) stated: Curriculum, in the wide assertion used today involves a complex system of "decision-making, managerial or monitoring processes that precede, guide and follow planning, elaborating, implementing,

evaluating and revising permanently and dynamically a set of learning experiences provided by the school. In a narrow assertion, curriculum is a ensemble of documents of regulating type or other nature that register learning experiences".

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JOHN CHRYSOSTOM'S VIEW ON YOUTH EDUCATION

MARIUS-ROBERT LUNGU AND MARIA LUNGU

Introduction

John Chrysostom (344-407) is one of the most important Greek theologians of the Christian Church. Although he received his education in the ancient culture by studying law, philosophy and rhetoric, his conversion to Christianity was defining for him, becoming one of the biggest apologists in the history of the Church. He was known as Chrysostom (Golden Mouth) due to his eloquence as illustrated in many of his sermons and intellectual debate of the epoch.

The Purpose of Education

This paper focuses on the interpretation of one of Saint John's homilies, namely, *On Vainglory and the Right Way for Parents to Bring up their Children*, in which youth education is explicitly tackled. Nevertheless, this subject is dealt with in several of his works, but we will not develop it further on due to its complexity. We will employ the Romanian translation of the Greek homily, done by one of the greatest Romanian Orthodox theologians, Ioan Ica Jr.

Chrysostom considers education to be the noblest of all arts. In his view, the only education that lays the foundations of valid teaching is the moral-religious one. To educate means to raise a moral, virtuous child, to teach him/her piety, to take care of his/her soul, mould his/her intelligence. "Raise an athlete for Christ." (Chrysostom 2000)

St. John identifies the cause of the evil in the society contemporary to him and this is the lack of a healthy youth education. His observations are valid nowadays also.

> Nobody deals with children anymore, nobody talks to them about virginity, about sapience, about the contempt for money and glory, about the Scriptures. (Chrysostom 2000)

Then, as well as nowadays, parents have a misconception about children education. They focus less on the inner education of the child and more on the outer aspects, mainly the financial, material ones. Furthermore, the decay of values of a society influences directly the child behaviour. What they see in the society is a model to be taken up.

Analysis

1. The Child's Soul: A Fortress

St John compares the soul of a child with a painting, a statue or wax. The soul of the child is plasticine in the hands of the educator, which he can cast into a mould as he wishes. It is like the wax in which a seal is engraved.

> When the child is very young, he/she is capable of everything, because his/her conscience is not definite yet (...) and you, as sculptors, should have the patience to make the most wonderful statues of God: suppress whatever is surplus and add whatever is missing. (Chrysostom 2000)

In addition, the educator must observe the vocation with which the child or the youngster is endowed to further develop it.
St. John compares the soul of the child with a fortress.

> Tantamount to a fortress in which some steal, while others do justice, some work, while others are superficial, the soul comprises both good and bad thoughts. (Chrysostom 2000)

Cohabitation in this fortress of the child's soul would not be possible without laws and a judge who would ensure their abidance by these rules, who would promote the good citizens of the fortress – the good thoughts, and punish the bad inhabitants – the evil thoughts. Up to a certain age at which the child is capable to rely on his/her own judgement, the function of the judge is taken up by the parent or the teacher, bearing in mind that the latter are paragons of morality.

The walls of the fortress are the child, while the gates are the five senses: sight, hearing, smell, talking and touch.

> Through these gates the inhabitants of the fortress enter and exit. Meaning that, through these gates the child worsens or improves. (Chrysostom 2000)

St. John deems talking as the most important gate of the soul, since through this gate God's words reach the child's soul. The educator must be very careful with the way in which the child vents, the words he uses being representative of his way of being. The educator must watch over his child not to: "mock, mire, curse or be cantankerous". (Chrysostom 2000)

In close relation to the first gate is another sense, hearing.

> Children should not hear anything inappropriate, neither from other children, nor from the educator or the nanny. (Chrysostom 2000)

The child, who does not hear shameful words, will not pronounce them. Instead of fairytales, it is preferable that children are told biblical stories, since the latter undoubtedly comprise a moral content.

Chrysostom recommends we attach special attention to the gate of smell, because this gate

> ...allows a great harm to permeate, such as perfumes or scents. (Chrysostom 2000)

Sight is a gate of the soul which is difficult to guard, since it entails "the fire within it", claims the Saint making reference to the intrinsic sexual desire. Perforce, St John's recommendations are very strict. A first advice refers to keeping the child away from the immoral scenes of the theatre of those times. He urges that our look should be distracted from feminine beauty until the moment of the engagement to other types of beauty:

> ...towards the sky, the stars, the flowers in the fields, nature landscapes. (Chrysostom 2000)

Examples of Biblical characters, such as Joseph, who was subdued to the temptation of Putifar's wife, should be pervasive in the mind of the youngster.

The sense of **touch** is a gate that spreads throughout the body which is apparently asleep, but which can awake upon the slightest touch. Consequently, Chrysostom recommends that we avoid being touched by other persons, as well as by soft cloth or clothes. The youngster must develop a resistant body, similar to that of an athlete.

2. The Three Houses of the Fortress of the Soul

Most likely, St. John borrowed the pattern of the three houses of the soul from Plato. These are: reason or intellect (*nous)*, anger (*thymos*), and desire (*epithymia*). En effect, Plato uses the image of a chariot pulled by two horses, a white one and a black one, in which the driver of the carriage is the embodiment of reason, the white horse symbolizes anger and its effects, while the black horse is the epitome of lust, falling beyond the sexual desire. Furthermore, the three floors of the soul, in Plato's view, have the following counterparts: the individual (reason), the lion (anger) and the dragon with several heads (lust).

Chrysostom attributes each house of the soul a virtue and a vice: the virtues of anger are sapience and moderation, while its vices are audacity and aggressiveness; the virtue of lust is purity of the soul, and conversely, its vice is debauchery; the virtue of reason is wisdom, whereas the corresponding vice is folly. (Chrysostom 2000)

3. Reason and Its Conception

Chrysostom perceives this tyrannous power of the soul from two different perspectives. On the one hand, he recommends the educator not to completely repress it within the child, but neither to allow it to be used ubiquitously.

> We should educate them since early childhood to endure the injustice, and if they see someone who is wronged, they should take immediate action in the defence of the victim. (Chrysostom 2000)

The Biblical examples of Paul and Moses should be considered as eloquent; they were not subdued to anger when they were slandered or caused injustice.

Anger discipline brings into focus God, as one is more detached from the surrounding reality

> ...when one is not involved with passion in anything, when one puts up well with loss, when one does not require care, or when one is not troubled when another is praised, then why would he/she experience anger? (Chrysostom 2000)

4. Sexual Desire Disciple

"How will we tie down this beast?" asks himself St. John. This process of disciplining is not easy, especially when lust reaches its climax during puberty. It is not random that the vice of lust is called debauchery, that is, emerge into the open, lack of control. The measures that are recommended for this should be very strict:

- *Firstly, we should keep the child safe from the shameful sights or utterances, a child should never attend the theatre (reference to the immoral scenes of the theatre of those times)*
- *A child should always be spoken to against debauchery and for the purity of the body*
- *A child should be taught to pray zealously*
- *A child should be taught since early childhood to go to church*
- *A child should be taught to fast twice a week: on Wednesdays and on Fridays*
- *A child should be taught to get married early in his life, before he enrols in college or in the army*

Nowadays, these measures of restricting sexual lust may seem obsolete. Many people are no longer motivated to be moral in terms of sexuality. Concerning the European society, we may legitimately ask ourselves: Why is it that so many people have lost their motivation to be moral? This is a question of utmost importance that could trigger a heated debate.

5. The Ways of the Teacher

It is not enough for the teacher to be a competent or trained person, but he/she needs to be a virtuous person. If one of the two conditions is missing, then he/she is not an authentic educator. In other words, there should be a balance between the utterance of the instructor and his behaviour, he/she should not be a philosopher only in using words. Perforce, this is the old paradigm master-disciple, valid both for ancient philosophy and for Christianity. Greek philosophy presupposes a way of life before anything else.

When the child is submissive, he/she should be kissed, hugged and praised, even be rewarded with gifts for his good behaviour. The teacher should amend the slightest mistakes of the child. The evil should be cut down right from its roots, relying on threats of retribution. The child should fear retribution, but not receive it.

Conclusions

In spite of the limitations owed to the mentality of those times (such as the lack of the woman's social role, her main task being the child care), most of the pedagogical ideas of St. John are of utmost modernity. We mention some of them:

- Social evil is due to lack of education (an uneducated child is an enemy of the society)
- The importance of the parents' role in the early child education, since their soul shapeable like a plasticine, it can take any shape
- Moral education ensures the basis of an authentic education, while Christian religion constitutes a strong motivation for a moral behaviour
- Identifying the vocation of the child from an early age, which is important for his/her career choice later in life
- Despite the fact that anger and sexual drives are innate features, they should be eliminated as soon as possible, they being like wild animals that should be tamed
- The teacher should be a virtuous person, competence and professionalism are not enough
- The convergence between words and facts in the activity of the educator, if opposite, then he/she is a hypocrite.

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STUDYING SOCIO-CULTURAL DIFFERENCES IN FORMING THE SELF-CONCEPT: A COMPARATIVE ANALYSIS OF PAST AND PRESENT RESEARCH DESIGNS

ANA-MARIA MATEESCU

Introducing the Self-Construal Research

Starting with Hofstede's sociology of values and other similar anthropological studies (1980), which highlighted the significant cultural differences between the West and the East (as individualistic and collectivistic societies), Markus & Kitayama (1991) introduced the hypothesis of the existence of various ways of constructing the self depending on the individual's cultural background:

- the interdependent self as a prototype of individualistic societies and
- the interdependent self as a prototype of collectivist societies.

As time passed by, testing this correspondence has arisen a series of methodological questions:

- form the concepts area to using the most adequate research method (quantitative methods versus qualitative methods) (Kitayama 2002);
- from the main characteristics of the research instruments to their reliability issues (Hardin 2004; Hardin 2006); and,
- from the puzzling results to the methodological rigorousness of the authors (Oyserman, Coon & Kemmelmeier 2006).

However, the numerous articles tackling methodological issues haven't discussed so far about the sampling methods used in this field and only isolated about the socio-demographic features of the subjects used in these studies. Even when dealing with such comments , the issue of selecting the research subjects is presented only as an alternative cause for explaining the unbalanced nature of their findings (e.g. when trying to explain the subjects' high individualism using their student status, after Kitayama 2002).

In the present article, I would like to highlight the importance of sampling in cross-cultural research and the potential impact which an inadequate sampling might have on the research outcome. More specific, starting from an overlooked assumption of Markus and Kitayama's independence and interdependence theory (1991) and from analysing the sampling methods used so far in this field, I substantiate the idea that sampling might be also held responsible for the puzzling research outcomes.

Inconsistent Research Results and the Explanations Offered so far. *Even though, Hoftede's (1980) research had pointed out that U.S.A. and Japan are major prototypes for the individualistic, and respectively, collectivistic societies and that Markus & Kitayama (1991) had also used these two countries to substantiate the independent and interdependent self-construal, the following cross-cultural studies were unable to bring sufficient empirical evidence to support this correspondence.*

Oyserman, Coon & Kemmelmeier's meta-analysis (2002) has brought into question the inconsistence of such studies and at a theoretical level, the main conclusions of this meta-analysis were astonishing and completely different from the previous assumptions. The authors have noticed that when speaking of individualism there are no significant differences between North-Americans and other English speaking countries and that when comparing them to the Japanese or other East-Asians, there is only a slight difference, the Americans being a bit more individualistic. Similarly, when speaking of collectivism, the authors have noticed that although the North-Americans score lower than the Europeans, they are more collectivistic than Latin and East-Asians. (Oyserman, Coon & Kemmelmeier 2002)

Such findings have given rise to all sorts of comments from the research community. For example, congruent with Oyserman, Coon & Kemmelmeier's opinion, Bond (2002) recalls the flaw behind Hofstede's theory, namely that for building such prototypes Hofstede intentionally used a methodological trick (standardizing data using the American model). As such, Bond (2002) suggests that Oyserman, Coon & Kemmelmeier's findings are closer to the truth than Hofstede's previews predictions.

In contrast to the meta-analysis findings, and standing up for his previous work, Kitayama (2002) criticises Oyserman, Coon & Kemmelmeier (2002) for not taking into consideration the dynamics of the cultural system. As such, he believes that the distance in time between studies is the main reason why these findings turned out so surprisingly different from what was thought before. In addition, Kitayama (2002)

suggests that the characteristics of the research instruments (namely the self-reported scales) might also have an important effect on the collected data (e.g. reference group effect – suggested by Heine, Lehman, Peng & Greenholtz 2002, and confirmed by Takemura, Yuki, Kashima & Halloran 2008, and by Heine, Buchtel & Norenzayan 2008).

Sampling and Inferring Issues:
A New Possible Explanation for the Inconsistent Results

From the above literature review we can clearly see that the whole cross-cultural research of the self-construal is dealing with a major methodological deadlock. The research findings are simply not reliable for a number of reasons:
-    the concepts used are too broad and too vague;
-    the instruments used for collecting data are facing serious reliability and validity issues etc.
On top of that, I would like to stress on the importance of sampling on the research findings.

Going through Markus & Kitayama's (1991) theory, I've came across one important aspect that, astonishingly, was neglected by the whole cross-cultural social-psychology research community. Besides establishing the correlation between culture and the specific self-construal that it determines, the authors have emphasised the fact that inside any given culture there can be individuals having a self-construal that differs from the general norm. Put differently, this statement assumes that, for example, in an individualistic culture, besides individuals with an independent self-construal, there can be also individuals with an interdependent self-construal:

> Within a given culture, however, individuals will vary in the extent to which they are good cultural representations and construe the self in the mandated way. (Markus & Kitayama 1991)

Going furthermore, this assumption means that when speaking about the specific of a group's / nation's self-construal, the researcher needs to take into consideration the fluctuation of the two self-construals within that group / culture and try to establish a pertinent way of distinguishing the general self-construal pattern from its particular forms, without disregarding any of them. As such, this assumption not only brings in the question of the simultaneous existence of two set of values within a culture (which was not possible from Hofstede's point of view), but also the need to

properly measure and determine a culture's major pattern regarding the self-construal of its individuals.

From my point of view, this assumption further implies that for an exact measurement of the phenomena, the researchers need to apply their instruments to a sufficient number of subjects that preserve the socio-demographic characteristics of the group / population from which they are extracted. Putting it differently, for this field and the way authors have chosen to theorize these concepts, sampling represents one of the most important aspects of research.

Analysing some typical researches in this field, I discovered that most authors give, from my point of view, little or no importance to sampling. Most researches used non-random samples or, to be more specific, convenience samples. In most cases, samples consist of a small number of students (usually between 60-300 students) selected either after giving an announcement in class or posting an advert on the student's board. For their participation in the study, students usually receive small incentives such as course credits, small amounts of money etc. Although the advert or the announcement might ensure students an equal choice of being chosen as a subject of study, the incentives used (e.g. course credits) influence this random feature of selecting participants. This happens let's say because not all university students are having the same course (e.g. psychology) and they are not interested in obtaining credits for it unless these credits are somehow transferable. Furthermore, when comparing two samples of students of different nationalities, the authors cannot be sure their samples match other socio-demographic characteristics (such as wealth, social background, etc.) than their approximate age, status and nationality.

Supposing the authors did take into consideration their samples' representativeness, and that they made everything possible to ensure the random choice of their subjects, when the nature of their study (studying self-construal patterns for two or more nationalities) steps in, we discover that their students samples aren't representative anymore for the nationality / population at hand. This happens because a nationality is not formed only by youngsters, who have a certain social background that enables them to pursue a career requiring higher education, but also by other groups of people of different age, occupation, education, financial status, etc.

Using these non-random samples, the researcher can only gather information about the self-construal variety that occurs within the given sample of students, and these results may as much be transferred to the student cohort from that specific university.

Inferring results from a non-random sample to the whole population might raise wrong conclusions, and on top of that, when comparing such inferences for two different nationalities, the final results can be confronted with a terrible distortion. This is why, when using a non-random / no representative sampling strategy inferring about the entire population based on that, the self-construal studies replicate puzzling findings. The groups of subjects used by each author might be from similar to extremely different populations at hand and therefore they can constitute good or bad reality replicas. Also, when comparing sample findings, these results might as well be highly similar with other authors' findings or just totally different.

Last but not least, I would like to point out another possible flow of the research in this field. First, when speaking of individualism / collectivism and independence / interdependence, the authors have different opinions and therefore the area covered by these concepts differs from one author to another. For example, Hofstede sees individualism and collectivism in close relationship to the work related values, whereas Markus and Kitayama understand independence and interdependence in a broader way and related to all sort of self-schemata. Although Hofstede's ecological analysis has been much criticised by cross-cultural researchers (e.g. Bond 2002), the same researchers have never taken into consideration that another reason for their puzzling results when comparing to Hofstede's assumptions might also be the fact that actually the independence / interdependence questions cover a very broad area (multiple self-schemata), that the subject might not always know which situation / field he/she must refer to. Taking into consideration the multiple aspects of life that the self-concept involves, why not think that the subject might as well be facing a so called *reference situation effect*?

Let's take for example the first item of Singelis's (1994) *Self-Consciousness Scale*:

   I enjoy being unique and different from others in many respects.

Besides not having a reference group to compare to, as authors like Heine Heine, Lehman, Peng & Greenholtz (2002) have previously underlined, the subject also needs to be fixed in time and space (meaning a specific situation) in order to give an exact answer. Notice that, when dealing with Hofstede's scales, the situation is always highlighted (workspace) and that the reference group is always present (e.g. colleagues). If I were to answer myself this question I admit I wouldn't know what to answer because sometimes I like standing out from the crowd when it's about academic achievements, but there are also times when I don't like to stand out (e.g. I

don't wear extravagant fashion items when going out because I hate being stared at). As all other subjects, I see myself facing this dilemma of not knowing exactly what situation to choose as most representative for myself. I might as well be influenced by previous events before completing the survey so that my opinion has changed for a short period of time. Without a fixed situation to refer to, I might be over influenced by this temporary event and, therefore, insert a flow to the research data already distorted by the sampling strategy.

It is true that these might look like small details compared to the sampling issue described before, but unfortunately these influences do count up in the end. The cross-cultural research of the self-construal is one of the best examples of how methodology determines misleading results and how researchers then try to figure out these intellectual puzzles.

Implications for Future Research

Since I got acquainted with this research theme, I have tried to find a reason why this sampling issue hadn't been discussed before. The only reason I could come up with was that of the psychologists' great influence in assuming the paternity of this research theme. Paying more attention to the aspects of self-construal and its relationship to motivation, emotion or cognition, they oversee the influence of the social factors and, consequently, the requirements of doing social research.

From my point of view, the conclusions of the self-construal cross-cultural research should be drawn with caution. Indeed they have underlined the existence of a variation in forming the self-concept but the inconsistence of the empirical evidence hasn't proved so far the exact nature of this variation. We cannot take for granted neither Hofstede's standardized prototypes, nor Oyserman, Coon & Kemmelmeier's (2002) flawed meta-analysis.

In my opinion, there is much to be done in this field starting with two points of great interest.

- First of all, I believe researchers should reconsider their sampling techniques and, although it involves a lot financial, human and time resources, they should try working with representative samples to the population(s) at hand. I do wonder what the findings will be after using representative samples: will they match Hofstede's (1980) and/or Markus and Kitayama's (1991) predictions, or will they unravel other specific patterns of forming one's self-construal.
- Second, I suggest the improvement of the scales used in self-construal research by taking into consideration the reference group effect and

the reference situation effect. This has got to do with a thorough assessment of the concept used and breaking them into smaller measurable variables.

In order to achieve this, there are three important suspects that need clarification.

- First, researchers should run a thorough assessment of what has been done so far, of what methodological issues appeared after all those years of cross-cultural research, and of the possible solutions.
- Second, I believe that, in order to surpass this deadlock, the entire cross-cultural research community should try to come up with a clear vision of what they would like to achieve in this field on a long-term basis.
- Last but not least, in my opinion the future research in this field requires a coherent development strategy that would enable researchers to achieve their goals.

Acknowledgements

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EMOTIONALITY AND SOCIABILITY AMONG TEENAGERS

ALINA MĂRGHITAN AND LUCIA ORBULOV

Introduction

Training affectivity needs a lot of seriousness taking into account the organising or disorganising role that emotional processes can play in each child's life and personal development. Together with intellectual and moral development there is also affective and emotional development during childhood, pre-adolescence and adolescence.

The intensity of affective states makes adolescence a period of passion and affective storms, a period of romanticism in man's life, a period of spontaneity and poetry. The psychic development of the intellect turns a teenager into an adult from a social and cultural point of view; it makes him/her wish to know and to take part responsibly and consciously in social activities, and get involved in original works of literature, fine arts, science, and technique. Body maturity generally shows off through obvious intellectual and affective maturity. Affective life also gets more complicated and diversified: pre-adolescents and adolescents admire, love, feel, has aspirations, knows what he/she wants, has affective ideals, and understands everybody else's intentions and reactions. The intensity, the size and the value of emotions depend on the significance the diverse phenomena, objects, or persons have for the teenager. Firstly, the development of sensitiveness and of his/her moral conception. Secondly, the growth and development of self-consciousness as a mobile of the desire to become independent. The tutorship situation of childhood is harder to bear. And thirdly, the continuous eroticism of his/her affective life. Higher feelings – moral, aesthetic, intellectual – develop based on the broadening of knowledge. An emotionally balanced person is characterised by a relatively homogeneous state of stress, by a moderate activation level, with avoidance of excess or deficit of energetic mobilization. The balance of the two categories of polarized affective states (stenic and asthenic, positive and negative) is balanced. In exchange,

the emotional unbalance is marked by either bad humour, depression, sadness, melancholy, abandonment, or irritation, anger, indignation, aggressiveness. Emotional unbalance restrains and hinders activity. For instance, emotional state is characterised by unbalance of nervous system, diffuse hyperirritability and lack of voluntary inhibition (the individual has abnormal vivid, extended, prolonged reactions and is unable to adapt to unpredictable situations). They suggested experimental assessment of hereditary determination of emotiveness. In parallel tested samples, the group of non-emotional individuals is stable while emotional ones are more and more emotional. Hence the conclusion of the existence of a physiological predisposition to emotiveness. To conclude, affective maturity points to self-control, i.e. to modalities allowing adapting to everyday life situations.

Materials and Methods

In the present research, we have applied randomly the Eysenck Personality Inventory (E.P.I.), the self-esteem Rosenberg Scale, and the emotional maturity Freidman Scale on a sample of 92 undergraduates of the Banat University of Agricultural Science and Veterinary Medicine in Timişoara (Romania). The information we have got concern self-esteem, emotional development, and world orientation level in undergraduates. The hypothesis of our research was that there must be a direct link between emotional maturity, self-esteem and extroversion in the studied sample.

Results and Discussion

Applying the self-esteem Rosenberg Scale we obtained the results presented below (Table 1-2).

Table 1-2. Rosenberg Scale self-esteem in BUASVM undergraduates

Points	Undergraduates (numbers)	Percentiles
10- 20	22	23.91
21-30	70	76.08
31-40	0	0.00
Below 15	6	6.52

Twenty-two undergraduates had scores between 10 and 20, which means a low level of self-esteem. Six undergraduates got below 15 points, which indicates a low self-esteem level. Most undergraduates got between 21 and

30 points, which means a moderate self-esteem level. There were no points between 31 and 40 points (high self-esteem level).

Applying the emotional maturity Freidman Scale resulted in the values shown in Table 1-3.

Table 1-3. Friedman Scale self-esteem in BUASVM undergraduates

Scores	Significance	Undergraduates (numbers)	Percentiles
0-10	Infantilism	0	0.00
10-12	Puerile reactions	0	0.00
12-14	Teenage reactions	2	2.17
14-15	Slight emotional immaturity	6	6.52
16-18	Limit situation, tendency to unbalance	18	19.56
18-20	Medium level of maturity	30	32.60
20-21	Proper level of maturity	26	28.26
22-24	Good maturity	10	10.86
25….	Perfect emotional maturity	0	0.00

This can be rendered graphically as in Figure 1-9.

To note that most undergraduates we tested obtained scores indicating a proper, medium emotional maturity level, with no scores indicating perfect emotional maturity or infantilism or puerile reactions.

Applying the Eysenck Personality Inventory, we obtained the results shown in figures 1-10 and 1-11.

To note that most scores (56%) represent extroversion in the tested undergraduates, with only 4% introversion and a rather high percentage (40%) of ambivert undergraduates.

As for the tendency to neuroticism or stability, most undergraduates are stable (48%), a rather high share represents average quotas (4%), and only 9% indicates neuroticism (Figure 1-11).
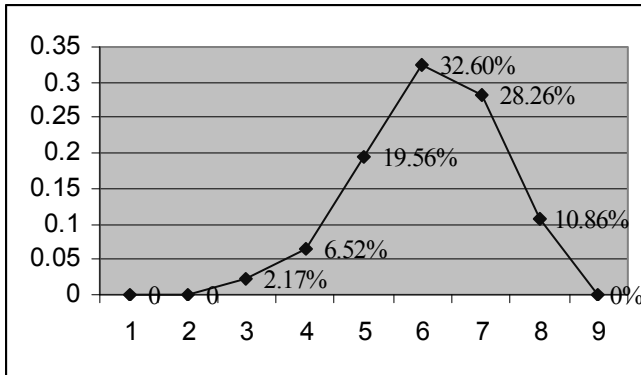
Figure 1-9. Friedman Scale self-esteem in BUASVM undergraduates (Timişoara, Romania):
0% - infantilism; 0% - puerile reactions; 2.17% - teenage reactions; 6.52% - slight emotional immaturity; 19.56% - limit situations, tendency to unbalance; 32.60% - medium level of maturity; 28.26% - proper level of maturity; 10.86% - good maturity; 0% - perfect emotional maturity
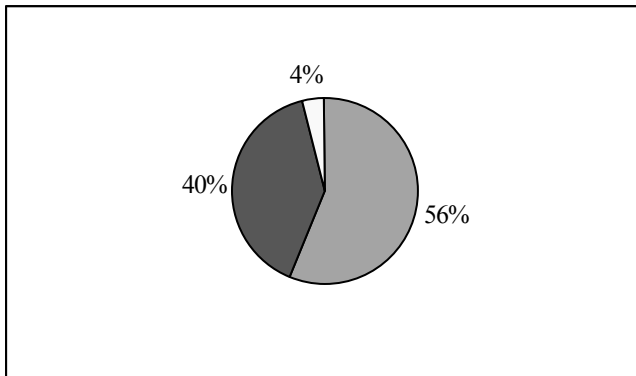
Figure 1-10. Extroversion – introversion level in BUASVM (Timişoara, Romania) undergraduates:
56% - extroverted; 40% - ambiversion; 4% - introversion
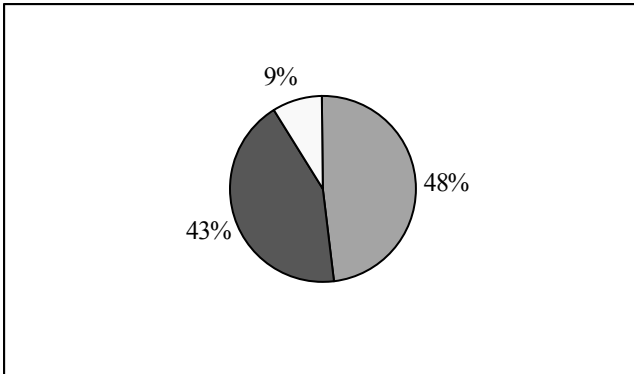
Figure 1-11. Neuroticism – stability level in BUASVM (Timişoara, Romania)
undergraduates:
48% - stability; 43% - average quotas; 9% - neuroticism

Conclusions

As a conclusion, we can say that there is a direct relationship between emotional maturity and the Ego's expansion level as assessed with the Eysenck Personality Inventory. Most tested undergraduates obtained scores indicating proper, medium emotional maturity at this age. As for self-esteem level, it is a medium – good one. A high self-esteem level favours human potential development. When self-esteem is high, the individual thinks he/she deserves to succeed and makes every effort possible to reach his/her goal. This is, in fact, about successful attitude that confirms self-confidence. In low self-esteem, the individual risks to abandon his/her projects because of lack of tenacity, because he/she has not enough strength to reach the goals. As for lack of perseverance, it is often responsible for failure and leads to lack of self-confidence. Such an individual is pleased with little, does not strive, and makes no plans: he/she lives to see tomorrow. Self-esteem is, therefore, synonymous of self-confidence. Self-esteem is linked to family education and also to the diversity of events in somebody's life. The more positive successful events in an individual's life, the higher the feeling of strength. The same result comes from proper family education. Research showed that teenagers from families in which the facts of life are approached in a positive way tend to be more optimistic. Research also showed that parents who reduce control over their teenage children and allow them to experiment have a beneficial attitude favouring the consolidation of self-esteem, a feeling of safety that

is more and more based on personal resources. The level of extroversion in the tested sample is higher than that of introversion. Extraverted seek somebody else's company ad enjoy it, are self-confident and manage well in social situations. They are considered more energetic, more enthusiast, more optimistic compared to introverted, who are more distant, more reserved and less efficient socially (Watson & Clark 1997). A high number of undergraduates have a score pointing to ambivert personality (no extroversion, no introversion). In reality, there are no total ambivert individuals: they tend towards extroversion or towards introversion (depending on the interval), but with less clear features than these two categories. They are what we generally call balanced people. They are less exuberant, and more oriented towards the outer world than extroverted ones, but they are not introverted. They are more tempered and reveal themselves depending on situation. They cannot be easily characterised from the point of view of their behaviour; they seem calm and balanced, but they can have unexpected reactions in particular situations. It would be important to determine their relationship with the variables investigated and with the school records to optimise the educational process.

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Notes on the Teenagers' Psycho-Moral Profile

Alina Mărghitan and Viorica Boacă

Introduction

Teenage is the period during which takes place the most intense psychic development through the evolution of the cognitive, affective, and volitional sides, through the development of ideals, of the conception on world and life. Teenage is the age of true sincerity, of anxiety, of naivety, and of total adhesion to truth and justice; it is the age of non-conformist intelligence and of full moral integrity. Acquiring more knowledge on life and increasing one's volume of moral knowledge changes deeply the teenager's affectivity and his/her moral feelings develop, turning into convictions. This is how self-containment, independence, dignity, and refinement in behaviour (Anucuța 2000). Together with intellectual and affective development there is also evolution of one's conscience and moral judgement in the child, pre-teenager and teenager.

Piaget (in Palicica 2002) distinguish two great steps in moral development in children:

a) The step of *heteronymous moral judgement* specific to childhood, when the child takes over rules, values, criteria, and moral norms from his/her environment – usually the close environment, the reference group (family), i.e. from grown ups. A child's norms and values are, in fact, the result of the interiorisation of rules and requirements of the adults concerning his/her behaviour. Moral judgement in a child is non-selective, situational, rigid, and it aims only facts, not motivation. The child perceives the norms, rules, and social and moral values as absolute, with no possibility of changing or trading them.

b) The step of *autonomous moral judgement* starts to develop when intelligence passes into the stage of concrete operations. Is characterises teenage and later ages. It is characterised by the gradual constitution of one's own system of moral norms, rules, principles, and values as a result of assimilating, understanding, and interiorising outer norms and values

and their turning into one's own moral conduct norms and values (Table 1-4).

Table 1-4. Moral development in child, pre-adolescent, and teenager

Level	Stage	Reference point	Question
Pre-conventional (4-10 years)	Morality of obedience and submission	Punishment	What happens to me?
	Morality of naive instrumental hedonism	Reward	What do I get?
Conventional (10-13 years)	Morality of good relationships	Status in the group	What will they say?
	Morality of order and duty	Due towards the norm	What does the law say?
	Contractual morality	Civic commitment	What shall I do?
Post-conventional (over 13 years)	Morality of principles	One's own moral conscience	What do I think I should do?
		Moral autonomy	

Source: After L. Kohlberg (1983)

Character refers to the features of the relationships between an individual and his/her environment and to the values guiding this individual; it is a system of stable, specific individual attitudes, with a social and moral significance that make humans members of a society, carriers of values, i.e. personalities (Popescu-Neveanu 1997).

Character is a main dimension (structure) defining any individual personality in the context of social relationships and differentiating more or less individual personalities. *Largo sensu*, character is the logical scheme of organising one's personality psycho-social profile from the perspective of norms and criteria. In this case, it includes one's general conception of the world and life, the sphere of social and moral convictions and feelings, the content and goal of the activities, the content of aspirations and ideals.

Character is structured through the integration at cognitive, affective, motivational, and volitional levels of what is significant for an individual in social, situations, events, and experiences. As a result, it manifests only in such situations. This is what makes traits of character more difficult to seize than temperamental ones. The most efficient way to know and assess

character is analysing conduct acts in social situations that are highly significant for an individual. Since this is very difficult to do currently, we are forced to rely only on the analysis and assessment of inter-personal behaviour which results in one and the same person being assessed from the point of view of his/her character not only in different ways, but also in opposite ways by different assessors.

At lower ages, characterial integration is done mainly affectively and emotionally. According to Freud (2005) super-Ego is based on the acceptance, by the child, of parental authority's moral directions to avoid sanctions and to get his/her needs satisfied. At higher ages, particularly at teenage, characterial integration is mainly done at the cognitive analysis and assessment of social and cultural norms and models level and at volitional level based on self-determination and commitment in direction and conduct.

There is no perfect, unconditioned concordance between attitude and manifestation (opinion or action).

Both characterial and temperamental features have a polar dynamics and usually make up antagonistic pairs (selfish – unselfish).

It is worth noting that the entire range of pairs exists in each individual, but with different degrees of development.

Thus, in his character evolution, he/she will integrate features that tend mainly towards either a positive or negative pole, taking the aspect of scales: when polar features balance themselves, the character is ambiguous, not enough determined; when the positive values weigh more, then the character is positive; when the negative values weight more, then the character is negative.

Interpreted as a self-regulating value system of attitudes and features, character is a relatively stable differentiating component in humans, with high adaptive value. It has several functions in an individual's psychic life and at behavioural level: a relational function that puts individuals and their reality in contact thus facilitating the establishment of social relationships; the orientative-adaptive function allowing orientation and self-conduct in humans, according to their goals; the mediation and filtration function supplying individuals the opportunity of filtering everything they do; and a regulatory function that develops the conditions for humans to regulate their own conduct.

Man needs values to guide feelings and acts. An individual's behaviour and facts are also assessed from the point of view of the fundamental values of Good. Morally, what is right and conform to duty is good morally. In a healthy personality, there is balance between Me and Self, between Me and the World. In this case, we can talk of the ease of

developing a compatible behaviour compatible from the point of view of one's own good and the general notion of good.

Materials and Methods

Character is a personal dimension that can be rather difficult to monitor; they are relevant in research for the direct observation of the subject's reactions developed in limit-situations and, particularly, for the long monitoring of different behavioural aspects allowing the differentiation of behaviour features and of temporal or semi-temporal manifestations. The attempts to achieve an exhaustive descriptive picture of character and of supplying a unitary, effective tool of diagnosis and assessment show that the repertoire of tests and techniques of determining character is still poor and little elaborate, so that the richest source of information is still observation and real behaviour analysis in situations that are more or less significant for the subject. Starting from a certain age, when the field of knowledge becomes wider, we can also use self-observation as an auxiliary method.

In this paper, we have retained a self-perceptive image of our students concerning their own traits of character: this is, in fact, an attempt to re-open the issue of this dimension of personality for more reflection and awareness. Being a student should coincide with the passage to moral autonomy, since it is not necessarily doable at this age (sometimes it is not finalised now).

We have sampled randomly 65 students of the Banat University of Agricultural Science and Veterinary Medicine in Timişoara.

We have used a list of 80 positive and negative traits of character and we supplied our students directions for selection. These traits are cardinal traits, traits we value in somebody, traits with no value, traits defining the new generation, traits important in one's own character, and self-characterisation after Spranger (Golu 2002).

The hypotheses of our research were as follows:
- Students have a field of knowledge wide enough to seize and accept negative traits of character in their own personality.
- Self-acknowledged traits of character are mainly positive traits, the negative ones or the ambiguous ones being more difficult to perceive.

Results and Discussion

The analysis of the cardinal traits of character shows that our students identify themselves as in Figure 1-12.
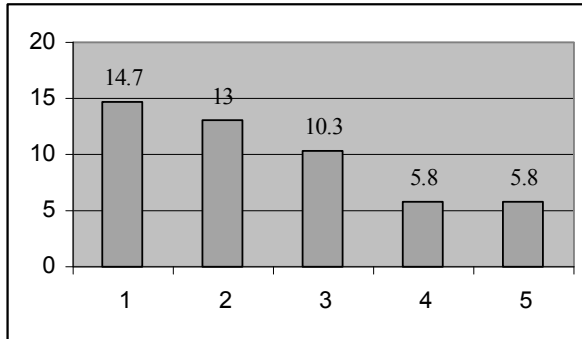
Figure 1-12. The most numerous cardinal traits of character (%):
1 – respectful; 2 – grateful; 3 – good; 4 – ambitious; 5 – frank.

At the opposite side, the least scores were in the traits of character shown in Figure 1-13.
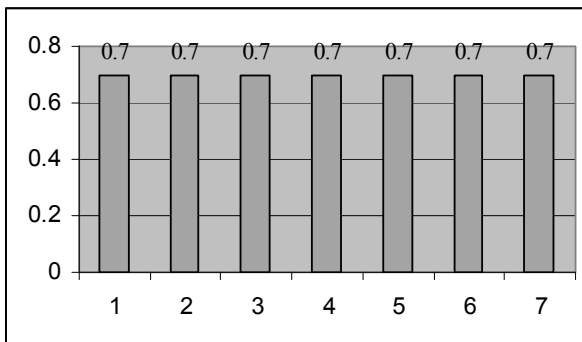
Figure 1-13. The least numerous cardinal traits of character (%):
1 – hard-working; 2 – generous; 3 – determined; 4 – resourceful; 5 – unselfish; 6 – careful; 7 – undetermined.

Of the total self-attributed cardinal traits of character, 9.62% are negative: lazybones, arrogant, negativist, coward, etc.

The most valued traits of character in a person are shown in Figure 1-14. The following are less valued traits of character: hard-working, charismatic, unselfish, dignified, courageous, balanced, polite, and elegant. The following traits of character have medium scores: organised, resourceful, hard-working, punctual, ambitious, and kind.
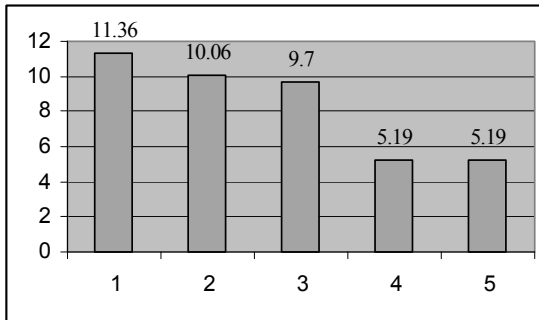
Figure 1-14. The most valued traits of character (%):
1 – frank; 2 – respectful; 3 – honest; 4 – loving; 5 – understanding.

The most desirable traits of character were as shown in Figure 1-15.
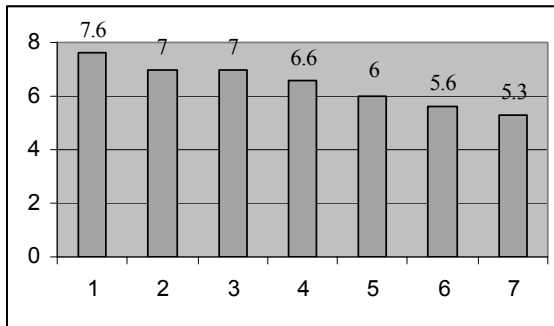
Figure 1-15. The least valued traits of character (%):
1 – calumniator; 2 – hypocritical; 3 – vengeful; 4 – liar; 5 – traitorous; 6 – selfish;
7 – adulatory.

Taking into account the ease with which the young generation puts a label on everybody, particularly as far as the gap between generations is concerned, we wanted to see what our students think of their own

generation. The most frequent traits of character defining the new generation are shown in Figure 1-16.
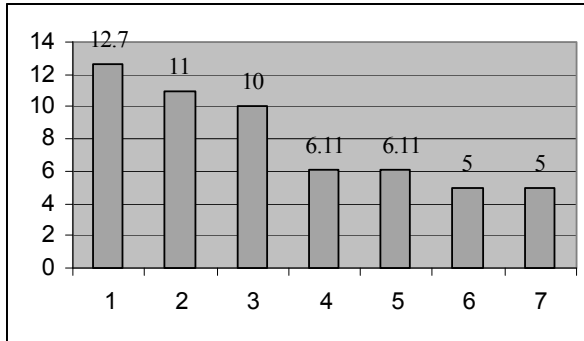
Figure 1-16. The most frequent traits of character defining the new generation (%):
1 – resourceful; 2 – ambitious; 3 – determined;
4 – elegant; 5 – direct; 6 – neat.

As for the items having played a decisive role in the development of traits of character, family ranks first. It is a determining factor acknowledged in the moulding of character in youth, carrying the load of a responsibility. Much behind family is school: elementary school (3.07%) and high-school (3.07%) are more important than secondary school (1.53%). Results are shown in Figure 1-17.

The German philosopher Edward Spranger claims there are six types of values depending on which he established the following types of character:

- *theoretical*: prizes scientific truth and is concerned with understanding the world;
- *economic*: prizes richness, wishes to be above others from this point of view, and is not interested in truth or beauty;
- *aesthetic*: prizes harmony and considers truth and beauty similar; tends to be individualistic;
- *social*: love of people is dominating (conjugal, filial, friendly, philanthropic);
- *religious*: concerned with God;
- *political*: personal power and fame are the most important things.
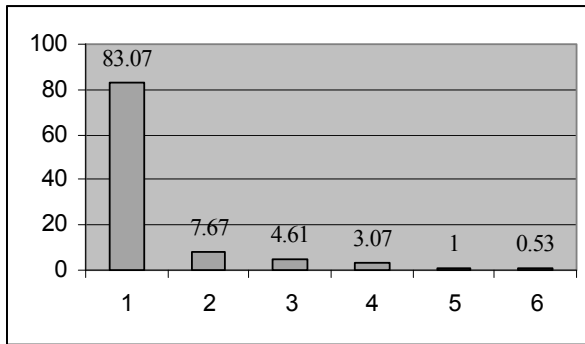
Figure 1-17. Institutions playing a decisive role in the moulding of the character
(%): 1 – family; 2 – school; 3 – friends; 4 – colleagues;
5 – acquaintances; 6 – church.

Our students' choices are shown in Figure 1-18.
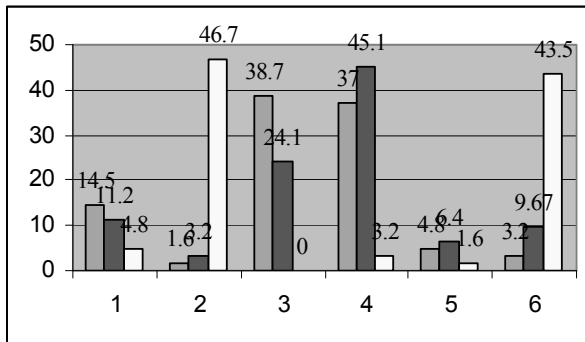
Figure 1-18. Self-characterisation after Spranger (%):
1 – theoretical; 2 – economic; 3 – aesthetic; 4 – social; 5 – religious;
6 – political.

To note that the highest percentage depending on one's own type is the aesthetic one (38.7%), followed by the social one (37.00%), while the economic one ranges last. Depending on the type appreciated, the social one comes first (45.10%) followed by the aesthetic one (24.10%), with the economic one ranging last again (3.20%). Depending on the depreciated type, the economic one comes first (46.70%) followed by the political one (43.50%), while the aesthetic type has no ranking.

Conclusions

As a result of our investigations, we could note the following: Our hypotheses have been confirmed, the students we sampled having both positive and negative self-attributed cardinal traits of character (which means they are well aware of the strong and weak points). Most of the traits are positive. The traits of character they value reappear among the traits self-attributed but with little differences in frequency (most frequent valued ones are frank, respectful, honest, loving, and understanding, while most cardinal ones are respectful, grateful, good, ambitious, frank). The main traits of character of the young generation are resourceful, ambitious, determined, elegant, direct, and neat. Volitional and aesthetic traits are predominant, while cognitive ones are less (competent, professional, etc.) which was not unexpected. Family is considered to be responsible for the psycho-moral profile of the children (83.07%), followed from very far by school (7.67%). After Spranger's (Golu 2002) typology, the social and aesthetic types rank first and are most valued, opposed to the economic and political types. It seems that the students in our sample are concerned with harmony since they consider truth and beauty similar to love and respect.

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A Study of the Psychological Aspects of Optimising and Motivating Lawn Tennis Players

Petru-Eugen Mergheş, Mihaela Pascu and Narcis Văran

Introduction

The psychological factor that most influences the perfection of an athlete's activity is motivation, a direct moral or material stimulus.

It increases or decreases attention, understanding of situations, and decision-making. If there is no motivation, there is no physical or mental force.

1. Motivation in Sports

As it is well known, practicing sports offers some of the most varied and strong satisfactions. Self-statement is one of the major reasons of practicing sports: is summarises the need for prestige, the need to be accepted and approved, and the need to get a higher rank in a certain community. Sports, through its nature, offers the individual the opportunity to better know oneself, to overcome the problems and to improve oneself, to achieve oneself as a human being. Then there is also the need to affiliate through the search of human contact as a result of the desire to be part of an organised community with common interests and actions, a desire that can also be fulfilled through the practice of sports. It is the practice of sports that also develops the interest for competitions (the need to be successful, to measure one's forces with somebody else's, to oppose somebody else, etc.), the wish to win (to rank first, which results in fame, glory, acknowledgement, reputation, prestige, the desire to be the best, to dominate, to be aggressive, etc.), plus the need for material compensation, for coaches' appreciation, for the supporters' or public's applause, etc. Even the taste of risk can become an important reason for an

athlete to compete, since it brings forth competition, courage, determination, commitment, and also various affective states (physical exercise have a dynamogenic effect increasing the activity of the brain), getting aesthetic satisfaction (sports contribute to body building), or the wish to achieve valuable performances. These are only some of the reasons (listed randomly) why someone practices sports: they occur and develop differently, depending on the subject and/or on the context.

2. Motivation and Performance

Motivation is linked to performance (i.e. to the high level of accomplishment of a goal). There is a relationship between the intensity of the motivation and the difficulty of the task materialised in an optimal motivation maximal intensity of the motivation that allows expected performance, i.e. overcoming the task difficulties). This optimal motivation occurs in two situations:
- when the difficulty of the task is perceived properly (high intensity needs high motivation);
- if the difficulty of the task is not perceived properly, then there is either under-appreciation of the difficulty of the task and the person is not motivated enough and will not be able to perform, or over-appreciation of the difficulty of the task and the person is over-motivated, which can result in disarray and stress.

The statistics commission of the International Olympics Committee pointed out, after the Olympic Games in Barcelona, eight factors that motivate people to practice sports:
- the wish to be successful, famous, and rewarded;
- the need to develop one's personality, to improve one's physical and intellectual abilities, to have a good technical and tactical level;
- the need to fit team work;
- the need to develop harmoniously physically to be physically fit for movement;
- the pleasure to compete in order to check one's physical potential and to use sports equipment;
- the need to spend excessive energy;
- the need to support one's family financially;
- the need to make new friends.

All these reasons explain one's debut in sports.

High performance sports has known an impetuous growth becoming a social form of showing a nation's gift, which determined a radical change

of decision-making factors, to meet the ever-evolving needs for sports activities.

Sports personalities who recorded exceptional performances have become national heroes, worldwide celebrities, whose names have become names of localities, of streets, and of sports arenas. What has made them commit to sports that subject people to an austere life fool of privations and that subject the body to solicitations above human limits? The reasons are in three aspects corresponding to three human motivations:
- the need to feel competitive and to self-determinate;
- the need to be stimulated;
- the need to have a social contract.

Material and Methods

Out study was carried out on a sample of 20 children aged 9-14, members of the Sports Club 4 Fun in Timişoara.
We applied the following two tests:
- the SERP Test (including 42 questions to which 42 multiple choice answers are expected: almost always, often, sometimes, rarely, almost never; the psychological features analysed through the SERP Test are wish, self-statement, sensitiveness, stress control, self-confidence, personal motivation, and self-discipline);
- the self-knowing questionnaire (made up of 10 items trying to assess individualities of mental and psycho-emotional action of the subject in different situations).

The testing was done at the lawn tennis club, since this setting is familiar to the subjects who were tested individually. Directions supplied before the testing were identical for all the subjects.

The hypothesis of the research was that "the greater the motivation, the better the inner control of stress and anxiety is".

The goal of our research was to assess the psychological and behavioural parameters of emotions during a sports competition, getting to know the performance motivational level of a lawn tennis beginner player, and the structure of a motivational psychological programme meant to increase performance and success.

To test the hypothesis of our research, we applied the following statistical procedures: calculating the main statistical indicators of all variables (average, minimal, maximal, standard abatement) and the "r" correlation coefficient (Bravais-Pearson).

Results

It was necessary to analyse the correlation between the different variables (motivation for the performance and anxiety control) to test our hypothesis according to which "the greater the motivation, the better the inner control of stress and anxiety is".

The hypothesis, null in this case, that the correlation between the results obtained due to random factors is, therefore, insignificant. If infirmed, we can talk about the existence of a positive relationship between the motivation for performance and anxiety control. If confirmed, we can say that there is no relationship between motivation for performance and anxiety in lawn tennis beginner players.

As a result of the correlation established with the help of the "r" correlation coefficient (Bravais-Pearson), we can say that the variables involved in the correlation have a **significant statistical correlation at a significant threshold p < .01** (.016).

Qualitative Analysis of the Hypothesis

The hypothesis "the greater the motivation, the better the inner control of stress and anxiety is" resulted in the following significant psychological elements:
- high motivation creates the psychological background for the control and diminution of the fear of failure and competition;
- a significant share of the subjects (66%) have a high level of motivation for performance which sustained through physical and psychical training can be an efficient, optimal debut of performance (Figure 1-19);
- personal motivation is a main psychological feature in success and in the determination and algorithmic development of the lawn tennis beginner player;
- the communication between coach and player has an impact on the general motivational structure and can also have an impact on the increase or decrease of the level of anxiety of the awn tennis beginner player;
- to support, develop and optimise the motivational structure of the lawn tennis beginner player and also to better control anxiety internally we need to structure a psychological intervention plan.

Quantitative and qualitative data from hypothesis testing show there is a positive correlation relationship between personal motivation and inner

control of the stress/anxiety states. As a conclusion, we can say that out hypothesis was confirmed.
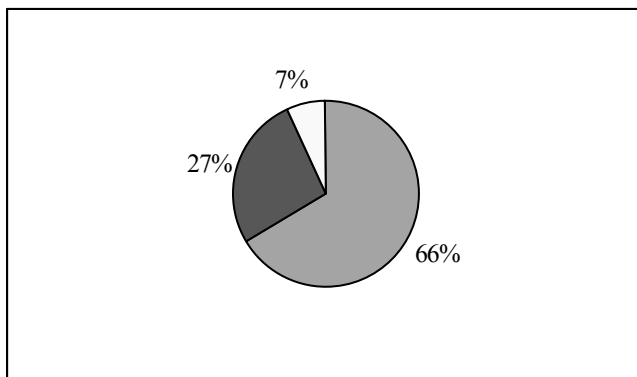
Figure 1-19. Motivation level of the subjects:
66% - high, 27% - medium, 7% - low

Conclusions

Lawn tennis is a complex sport that asks the players to react and make quick decisions under stress. Successful lawn tennis players differ from other athletes in that they are highly motivated, self-confident, well focused, and they have a high relaxation and control capacity.

Psychological training is a main component of training in lawn tennis. The psychological factor that most influences the perfection of an athlete's activity is motivation understood as direct – moral or material – stimulus.

To test the hypothesis of our research, we applied the calculus of the main statistical indicators for all the variables (average, minimal value, maximal value, standard abatement) and the "r" correlation coefficient (Bravais-Pearson).

Quantitative and qualitative data obtained through hypothesis testing show there is a positive correlation relationship between personal motivation and inner control of stress/anxiety states. In conclusion – our hypothesis was confirmed.

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Self-Confidence and Focus: Main Elements of Success in Lawn Tennis

Petru-Eugen Mergheş, Mihaela Pascu and Narcis Văran

Introduction

Lawn tennis is characterised by dynamism: the player has to think and act quickly to use efficiently all the technical and tactical means, and in a very wide range of different adversity situations.

The psychological factor is important in lawn tennis because of the complexity of the always changing situations in the field: it plays a determining role in winning and many specialists claim that its share of the success is 50%.

Successful players are different from other players because they are very self-confident. Their self-confidence is beyond what happens in a certain match or situation. They stay calm and perseverant despite the momentary obstacles: this means that self-confidence never quits them. Self-confidence is a basic element necessary to valorise their potential: it is the psychic state of a winner.

1. The Role of Self-Confidence in an Athlete's Performance

Self-confidence is synonym to self-esteem, to trust in one's own ability of becoming better and better, more and more competitive. Most athletes think that self-confidence is the key to success. In the U.S., for instance, they believe athletes should be persuaded that they will win. True self-confidence means having a realistic view of one's chances to win. Dare, valiant and careful, sincere and modest courage come from the self-confidence of someone who is aware of the fact that he/she is the carrier of genuine, real inner force that makes him/her win. Self-confidence does not appear from nowhere, it is the result of continuous effort. In other words,

self-confidence has nothing to do with what the athlete hopes to do, but with what he/she realistically expects to do, with his/her inner trust, with his/her rational belief about what he/she is really able to do and to get.

Therefore, we can speak of athletes with an *optimal level of self-confidence*, who choose realistic objectives taking into account their own abilities and competencies, through the prism of proper knowledge of him/her. This is a personal must which is not enough to reach sports performance. It should be endorsed by theoretical, physical, technical and tactical, and methodological knowledge characteristic to the sports practiced. Self-confidence and competence should develop together and in close relationship. In the absence of true competence, one cannot speak of true self-confidence.

An athlete with a *low level of self-confidence* is hit by failure and is easily demobilised, because of the negative image of him/her. Overrated self-confidence in athletes that are worried about their results can also is another form of *fake self-confidence*. In this context, self-confidence is confidence in each athlete's capacity of becoming more competitive from both a physical and psychological points of view.

Confidence is built up step by step, during many hours of physical, technical and tactical, and particularly psychological training. If a lawn tennis player is self-confident this does not necessarily mean he/she is better: this means he/she is as good as he/she can be at the time, this means he/she ahs all the chances to perform at his/her best.

2. Focus *vs*. Distributive Attention

Focus is a main condition: in its absence it is practically impossible to play. With focus, the only thing that matters is now and here.

Focus is defined as the ability of focusing on maximum relevance elements from the point of view of the current action, as well as the ability of maintaining it during the entire competition.

There are lawn tennis players with particular physical and technical and tactical features, and yet they do not rank where they should, they easily lose matches against less prepared adversaries. The cause: psychical inconstancy, i.e. lack of focus, poor control of emotions, and negative thinking.

Attention is characterised by two dimensions: coverage and direction. From the point of view of direction, attention can be oriented towards the outside or the inside; from the point of view of coverage, attention can cover a large number of details (distributive attention), or a very small number of details, even a single one (focus). This division determines the

existence of four areas: when we analyse a large number of elements from the outer space, we are in the *broad outer area*; when our attention is drawn by a small number of outer elements we are in the *narrow outer area*; when our attention is oriented towards somebody's inner side, examining a large number of details, we are in the *broad inner area*; and when we examine a low number of details inside us, we are in the *narrow inner area*.

During a match, attention balances between the four areas, during a point, attention balances between the two outer areas, and during the break it balances between the two inner areas.

If we need our attention to stay only in the two outer areas, we need to rely on automated technical and tactical elements during the match.

In our study, we aimed at assessing self-confidence and focus, main elements in success in lawn tennis.

Material and Methods

We have selected 10 children from the Sports Club Sport 4 Fun in Timişoara aged 10-14 years (8 boys and 2 girls) who compete in national lawn tennis competitions.

The goals of the present study were: to assess the focus level and attention span, to know the degree of self-confidence, to know the causes of losing focus, of lack of confidence, and of fear of failure, and to structure a motivational psychological programme to increase performance and success.

We have started from the following hypotheses:
- Hypothesis No. 1: the more intense the wish to win, the better the focus is;
- Hypothesis No.2: personal motivation and self-confidence have an impact on attention span and on flexibility.

We have applied three tests: the Prague distributive attention test, the Labirint focus test, and the SERP test.

To test our research hypotheses, we have used the following statistical procedures:
- calculating the main statistical indicators for all the variables (average, minimal value, maximal value, and standard abatement);
- achieving the correlation between the variable "wish to win" and "focus" using the "r" correlation coefficient;
- achieving the correlation between the variable "personal motivation", "self-confidence", "distributive attention", and "flexibility" using the "r" correlation coefficient.

The "r" correlation indicators – several psychological variables (attention, motivation, self-confidence, and success in lawn tennis) have been correlated according to the SPSS programme.

Results

1. Hypothesis No. 1

Analysing the correlation between the two variables (wish to win and focus) is necessary to test our first research hypothesis, according to which "**the more intense the wish to win, the better the focus is**".

The hypothesis, null in this case, consists in the fact that the correlation between the results obtained is due to random factors and is, therefore, insignificant. If it is infirmed, we can talk about the existence of a positive ratio between the wish to win and focus in a beginner lawn tennis player. If it is confirmed, we can say that the wish to win is independent from focus.

As a result of the correlation made using the "r" correlation coefficient (Bravais-Pearson), we can say that the variables involved in the correlation have a **significant correlation** statistically, i.e. a **significance threshold p < .01** (.019).

According to Hypothesis No. 1, "**the more intense the wish to win, the better the focus is**", as a result of statistical analysis the following can be taken into account:

-   there are elements specific to independent intrinsic winning compared to extrinsic winning in a significant category of subjects: therefore, we can say that the wish to win is a psychological ground in success;
-   focus is a psycho-cognitive structure significant in lawn tennis, also sharing part of the general aptitude profile of the lawn tennis player;
-   the need to make a difference is an important emotional level in sports competitions;
-   winning as performance indicator is easily integrated into the player's personality allowing later ratio representation;
-   low or medium focus in a beginner lawn tennis player decreases performance and success.

The first hypothesis is thus confirmed, supporting a statistically and psychologically significant correlation level.

2. Hypothesis No. 2

To test the second hypothesis of our research, according to which "**personal motivation and self-confidence have an impact on attention span and on flexibility**", we have correlated the results from significant items from the SERP test with results from the Labirint test and the items from the "Self-knowledge questionnaire".

The null hypothesis in this case consists in the fact that the correlation between the results is due to some random factors and is, therefore, insignificant. If it is infirmed, we can talk about the existence of a positive ratio between personal motivation (self-confidence) and distributive attention and flexibility in a beginner lawn tennis player. If it is confirmed, we can say that personal motivation (self-confidence) is independent from attention flexibility and success.

As a result of the correlation made using the "r" correlation coefficient (Bravais-Pearson), we can say that the variables involved in the correlation have a **significant correlation** from a statistical point of view. Thus, the hypothesis is confirmed at a significance threshold **$p < .01$** (.017).

The correlation study points out aspects of high psychological significance concerning personal motivation and self-confidence in relation to a good attention flexibility.

The qualitative analysis of the second hypothesis points out the following characteristics:
- lawn tennis players with a highly motivated personally have a significant psychological indicator from the point of view of their abilities, optimisation, and success;
- increased personal motivation in lawn tennis is synonymous of the individual ability of a lawn tennis player to (self-)correct himself/herself and a higher ability of recovery after failure;
- self-confidence together with a positive angle of abilities and aptitudes in sports are the psychological and physiological ground for success in competitions;
- a better attention span supplies the frame for better attention-cognitive flexibility in a lawn tennis player;
- subjects with a high degree of attention span have better psychological and cognitive chances to succeed.

The second hypothesis is thus confirmed, with a significant psychological and statistical correlation indicator.

Conclusions

The psychological factor in lawn tennis is important; because of the complexity of the always changing situations in the field it plays a determining role in winning. Focus is a main condition without which it is practically impossible to really play: the only thing that counts is the *hinc et nunc*.

During a match, attention balances between the four areas: during a point, it balances between the two outer areas, while during a break it balances between the two inner areas.

If we need attention to stay exclusively in the two outer areas, during the match we need technical and tactical elements to be completely automated.

Self-confidence is a basic element: it cannot replace value, but it is necessary to valorise one's potential.

Self-confidence is based on aptitudes, motivation, self-esteem, work, perseverance, and satisfaction.

Self-confidence is a characteristic of a winner's psychological state and it is built step by step during lots of hours of physical, technical, tactical, and particularly psychological training.

According to data and information from our research, we can draw the conclusion that our research hypotheses have been confirmed.

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Active Learning:
A Condition for Continuous Improvement of Macedonian Institutions

Elizabeta Mitreva
and Vesna Prodanovska

Introduction

One of the fundamental issues of the modern management lays in the operative running of the organization on one hand and in the advancement of its performances on the other. All of this comes as a result of the managing activities which are influencing the adjustment's preventions and the activities that are performed for improvement and innovations are heading towards creating changes.

In order to keep the self-maintenance, through constant improvement on the road that leads from the chaos to flawlessness, the organization itself is establishing a dynamic relation between:
- *Management dictation* that is based on the strong need to realize the purposes of perfection
- *Active learning with a manual for action undertaking and*
- *Improvement and innovation processes* for using the Deming's cycle (P-D-C-A).

Education: one of the polls in the house of quality. New management system that is based on the TQM (Shoji 1997) strategy requests quite less money and time and it could have same or larger effects than the huge equipment investments. The solution lays in the updating of the management system through new strategy and development of staff and upgrade of the processes far before the purchase of the new technology, especially IT.

According to Juran (1974), when an organization is experiencing crises and falls behind the competition, or when it is foreseen that some influence will arouse from any of those factors, the first step is to undertake a leaping adjustments or breakouts. **Leaping adjustments** according to Juran represent a fundamental adjustment of the organization performances, with a visible discontinuance regarding the current condition; **breakthrough** refers to the radical change, dynamic and decisive movement towards higher level to a better performances.

As long as the organization is not capable to educate and learn, the improvements steps cannot be taken such as beginning with the usage of the knowledge of the others, or through the learning from own experiences, participation of every employee etc.

According to Juran, each change that is actually a leaping improvement regarding the current condition and the breakthrough to something new is a taboo or even forbidden in every static enterprise. The price of its stativity is paid by many generations afterwards. The already known illustration of this attitude is the letter of Madame Pompadour sent to Luis XV with the saying: "After us, the Deluge".

The leaping improvement and breakthrough is aiming to bring the organization in a position from a condition of not being able to learn to a one being capable to get educated, and all of this done in a very short period of time, therefore to become an organization with a capability to learn; meaning from being in a position incapable to accept the existing adjustments going to a one that is being prepared to undertake such steps. In order to accomplish those adjustments there is an inevitable necessity to establish a learning process including a new external mental model.

The learning process that has been considered by many authors such as Kolb, Piaget, Lewin & Nonaka is defined as:

> ...never-ending and constantly repeated process between the opinion and action, where the knowledge is being created through transformation of experiences. (McHenry & Husvik 1997)

Learning process itself according to the European model for flawlessness (The EFQM 1999) represents a process of gaining and understanding information that could lead to improvements, innovations and changes. As a good example for educating is the conducting the benchmarking strategy, internal and external grading and check up, analyses of the best ones in the branch etc. As a good example of the learning process for individual activities include training and professional qualifications that are contributing within the adjustment of the mental model.

Mental model is actually a cluster of knowledge, experience, skills and behaviours that could not be formalized uniformly; they actually represent an ability for each individual and ability of every organization getting a response to the unknown changes. There is an individual and mental organization model. The mental one is actually a world's overview including its explicit and implicit comprehension, according to Chaalam (1997).

Knowledge is a part of the system consisted of data, information and the knowledge itself. The data itself represent a raw material, but the information is data with a context (explanations and comments) and a perspective (base for corrective and preventive measures). Knowledge is information with an action manual.

If a certain organization is not exposed to learning novelties is not practically able to create opportunity to provide skills, or to be part of a systematic learning from others and incapable to perceive the unknown changes that are constantly arousing within or around it. Such type of organization does not present experience to act upon future decisions and therefore its managing performances are worsening constantly as well.

When an organization gets exposed to learning, it is getting capable to create knowledge through a systematic learning from other instances and perceive the unknown changes within and around and is actually capable to gain an experience that will lead to improvement of their future managing decision and work performances.

Adjustment within the organization refers to changing of the state meaning changing into a condition capable to provide educating in order to handle the current foreseen crises.

Leaping improvements need to be defined as a strategy model and must be solidly structured within the adjustment programme that is being conducted from the highest management. This programme should present power and strength that will pull the organization towards new and higher performances.

The learning model using the mental model is consisted of a four staged cycle. This mental model influences the process of thinking and action, according to McHenry & Husvik (1997). The existing experience is a base for establishing a concise concept for solving the upcoming and unknown situation and a base for ability to generalize the yield from the existing knowledge and experience, as well as the outer mental model. Right after, the implementation examination is done over the established concept of

the new situation. The positive experiences are integrated into a new, actual experience that represents a higher level before repeatedly new and unknown situation, therefore the learning process in constantly repeated.

Apart from the already known approach for a constant improvement that is being used within the Japanese, American and European flawlessness model. **Macedonian institutions** on the other hand, that do not express capability to learn and are falling behind in a technological level, style and management, innovations and quality of the product/service, business performance and the employees' well behaviour need to act on with a new approach for improvement that would include a combination of the following:

- leaping improvement and breakthrough towards new performances;
- conducting of learning process – qualifying for learning (meaning learning how to learn);
- improvement by the learning from own experiences and usage of the knowledge of the others;
- innovative leaps.

The problem with our mentality is that all of us persistently and irrationally defy the outer mental model instead of analyzing and conduct them wisely. And *when accepting a new mental model without detailed analysis*, we easily and imprudently give up from the traditional model. Our basic problem is how to join out traditional values with the civilization values and the current trendy western values that rule around the world.

Ages and ages before we live in a place that is being bordered with the global cultures, religions and civilizations. Many conquerors have brought with themselves own mental model (through religion, culture, standards, etc) as their conquering models. Therefore we have created a defending mechanism towards the foreign values as well as towards each novelty of such type, fearing not to lose our own identity. All of this leads to isolation and creating an illusion for self-righteousness. Thus, there is a resistance towards learning, changes and with that accidental resistance to success which could be achieved only through knowledge and changes.

TQM strategy was a great opportunity for the Japanese to join their new mental model, carrying a western world values with their traditional mental model, based on their traditional eastern culture. Results that have been accomplished only by those fellow-citizens which live and work abroad are showing that they have successfully joined their great talent and the individual mental potential with the world's methods and techniques, which also leads us to the fact about our existing, huge and unused potential.

Improvement in the learning process (The EFQM 1999) could be implemented in an organization where the capability to learn from own experiences and usage of knowledge, as well as learning from the experiences of the others, in the quest of an answer of the relentless internal and external changes.

Within an organization the simulative behaviour where each employee will be involved in the improvement process is essential. Besides that, it is necessary to find mechanisms for enclosure of the existing and the potential buyers in the improvement process. Another essential factor that leads to improvement is the continuation. In order to accomplish the improvements easily, it is necessary to organize every phase in the P-D-C-A cycle impeccably.

Experimental Research

Are Macedonian companies exposed to learning?

The educating process in the organization is a consisting part of the TQM strategy because if new techniques and methods are not being learnt, there is no a possibility for advancement and development. The knowledge is strengthening the competitive advance of the companies. The most important role to the top management is to give what is needed in order to be prepared to learn and transfer this necessity to the employees. In order to get a clear picture if Macedonian companies (Chaalam 1987) are keen on to learning and stimulating the individual and collective learning as to improve the results in general, there have been few questions raised :

Do these companies practice to hold trainings at the workplace and trainings for gaining additional competences?

One hundred and forty-seven companies have replied of the first part of the giving the following results:

- 64.6% of the examined have answered that they *practice training at the workplace sometimes*;
- 33.3% of them attend a *planned, organized and well-accomplished training;*
- 2.4% of them *never practice trainings*.

According the researches it is presented *that the most of the trainings are being performed by the companies themselves, in order to enable a further qualification or prequalification of the employees.*

The necessity to rise up a qualification level of the employees is particularly important in concordance with the investment within the modern technology. *Our experiences so far indicate of the necessity of a*

continuous training of every employee and especially regarding the programmes in accordance with the demands of the EU.

The question *whether the company holds regular trainings in order to attain an additional competences is raised aiming to examine the awareness of the top management regarding the need for a continuous professional improvement and development of the employees in the era where knowledge and the continuous improvement of the employees is an imperative for the competitiveness and further development.*

As of the examination here is the data:
- 56.3% of the examined attend a training in order to gain an additional education but *only if needed;*
- 26.5% of them *do not practice trainings;*
- 13.9% attend a *training once a year;*
- 3.3% of them have been attending training *twice a year* which is the annual minimum for a professional promoting.

The fact that 26.5% of the examined companies do not practice training in order to gain additional competences is quite concerning. Lifelong learning is a condition for a survival of the modern business (Mitreva 2010). Those realistic indicators indicate that the *lack of training on regular bases in order to gain additional competences is one of the mail reasons for being not competitive with our products on the global market.*

Considering the fact that if the existing competences are not being updated they can become old in less than 5 years (Mitreva 2010), therefore the question whether the employees are competent (in about 40 organizations) if they do not practice further education, that need to fulfil the needs of the modern management work performance. If regular training for additional competences is being analyzed within the economical branches here is the outcome:
- the following sectors come out with a better condition such as: finance and trading where the trainings are done twice a year. Here the changes in the legal regulative and the market are imposing a necessity of continuous improvement and development of the employees competence;
- regarding the improvement of knowledge the worst condition has the civil engineering, processing industry, agriculture, and transport and supplying.
- if we divide the examined economical subject into two groups (private or public sector) here are the results:
- the public sector has 4% of the examined companies, meaning 6 where 100% of the capital is in a public ownership and 96% are from the public sector.

The examinations done in the public sector regarding the need of gaining additional competences have shown that (83.3%) of the examined public enterprises do not practice trainings.

They still have a monopolistic position on the market, where a certain excuse for the minor significance of the necessity for innovation and constant improvement of the employees still exists *(but the awareness for the significance of the innovations and the constant improvement of the competences with the managers doesn't). Macedonian companies still haven't comprehended the necessity of knowledge promoting as a source of competitiveness, condition for survival at the market and initiative power for a further development (Figure 1-20).*
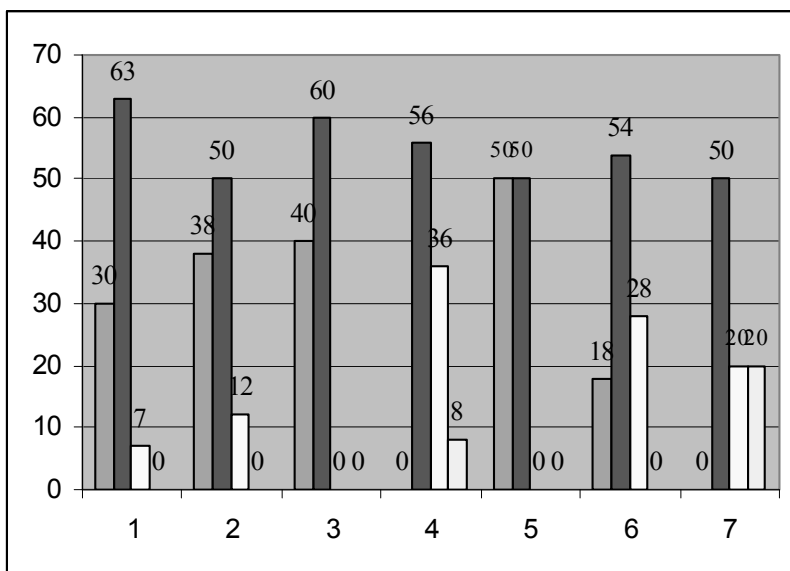
Figure 1-20. Gaining additional competences within the companies
(no training, if necessary, once a year, twice a year):
1 – agriculture; 2 – processing industries; 3 – civil industries; 4 – trading; 5 –
transport and supplying; 6 – accommodation facilities;
7 – finance and insurance

Within Macedonian companies that are not qualified to perform further education and which are falling behind regarding the technological level, management style, innovation and product quality/ service and

business culture of the employees ***need to take seriously into consideration to implement an education for a further improvement of the quality.***

The incompetent education of the top management is one of the issues that Macedonian companies are facing nowadays. Nowadays there are top managers that have been educated according the previous system and they cannot accept the changes that inevitably are happening at present. The companies are visionless about the future and can hardly adapt to the needs of buyers/ consumers. If the managers get a vision where the global economy is moving, as well as what exactly is the thing that the buyers are looking for from the product, it is certain that the solution lays into the survival of Macedonian companies.

The training of the top management prepared in a world example (Roca 2002; Vujić 2004) as well as gaining of additional competences for a proactive achievement will seriously influence the successfulness of Macedonian companies. ***As of the analyses of Macedonian companies regarding their efficient cooperation with the scientific-research, university and other type of education institutions within recent years, the following outcomes appear:***

Our research has shown a weak cooperation and linkage between the companies and the scientific institutions (Figure 2) that indicates to the fact that those companies are not enough informed regarding the possibilities that are being offered by this institutions, or indifference for a scientific approach or work performance.

All of the abovementioned is a consequence of an insufficient instruction of the services that are offered by this organizations and programmes. The fact that our analyses regarding the issues of presence of the management in the hierarchy in the organization appears as 3.5% that indicates that a great number of enterprises manages with a single one manager – owner and the rest of the staff are just employees, is indisputable. Therefore, because of the weak quantity of the management the managers are dealing with shortage of time or they develop a single interest regarding a cooperation that would lead them to instant results. In other words, the degree of development the companies are actually appearing at is vocational level or better to say to a level of craftsmen-meaning far behind the professional.

The cooperation of the companies with the scientific institution will enable a conduct of know-how strategy in order to attain basic competences that will include education and training of a high quality and an efficient implementation of the full business and production practice. The implementation of the integral methodology for designing and implementing of TQM system has to start with the education and therefore

a well-organized subsystem is needed from which the institutions will learn and easily be able to adapt to the changes and their gained competence will be used for a personal development and creating a future as well (Figure 1-21).
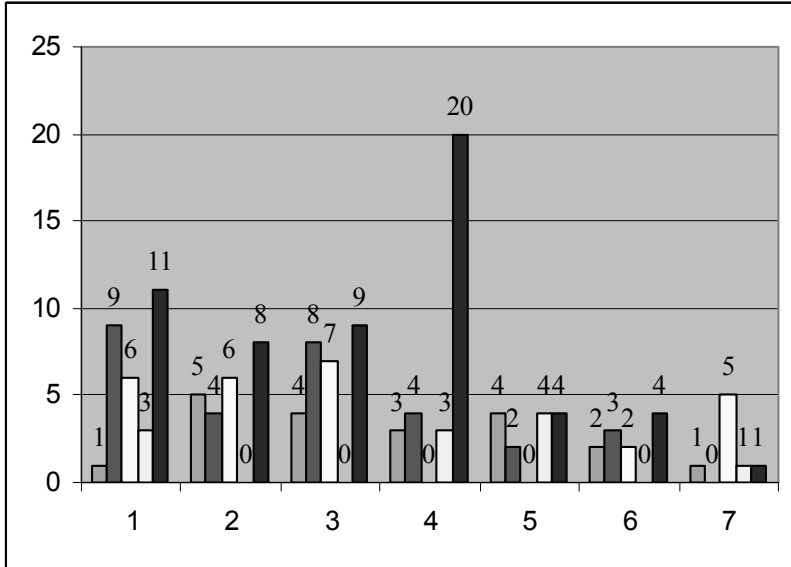
Figure 1-21. Cooperation with scientific- research, university and other educational institutions in the recent years (cooperation with scientific-research institutions, cooperation with universities regarding the delegation of the educational staff, cooperation with universities in the field of research, cooperation with other educational institutions, no cooperation): 1 – agriculture; 2 – processing industries; 3 – civil industries; 4 – trading; 5 – transport and supplying; 6 – accommodation facilities; 7 – finance and insurance

Instead of a Conclusion

The complex knowledge regarding the TQM system needs to be spread starting from the first man of the company – the general manager up to each employee performing any task of any kind of workload in the company.

The planning of the educational process is a task for the top management having the duty to establish a service/ department for education. This service needs to prepare plans and programmes of

different levels and provide a quality in accordance with the function and tasks that will be accomplished within the companies, using methodology and implementation of the Deming circle of quality.

The educating of the employees within the whole structure in the institutions aims to assist them into gaining skills and experiences within the realization of the business processes in accordance with the demands of the products, services, legal obligations and competitiveness criteria, as well as appointing of the employees because in order to get quality it is necessary to involve everyone, within their work.

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Designing and Implementing an Educational Subsystem as a Component of the House of Quality

Elizabeta Mitreva and Vesna Prodanovska

Introduction

Learning appears as a consistent part of the Total Quality Management process as of the fact that if learning of new technologies and methods is not included as part of the process there is no opportunity for development. Learning is strengthening the competitive advantage of the institutions. The top management has the main role, being prepared to learn and this necessity ought to be transferred to all the employees. Everyone has to learn, because this is the way that each employee will be capable for solving problems (Cepujnoska & Cepujnoski 1993; Živanović 1996).

Quality managing is based on a team work but this is feasible only along with the necessary competence, so everyone can present creativity and contribute to the improvement of quality with the work performance and the outcomes as well. Certain experts and other individuals cannot influence over the quality improvement if they do not follow the employees needs and suggestions. Investments in technology, equipment and process adjustments are essential but those imputes cannot guarantee any development of the working and the advantage before the competitive subjects in absence of the adequate investment regarding the employees.

Worlds' most developed and the wealthiest countries base its strategy within the industry development to an extant of knowledge and investment equally.

Modern management tendencies, as stated by many authors (Drucker 1995; Adižes 1994; Drew & Smith 1995; Mumford 1996) are moving towards a direction where the employees would not receiving simple standard methods to perform their tasks anymore, but get ones with certain

purposes and therefore the staff gains the freedom to choose their manner to accomplish the tasks. This is a matter that demands a higher level of education and training, development of individuality and especially a proactive management within the participation and accomplishment of the already substantiated purposes.

Knowledge and competences within a modern society according to Drucker (1995) are a source of strategy, power and wealth, and the basic societal subgroup is the knowledge user. It refers to the individuals that are capable to include the gained knowledge into function and accomplishment of their activities which names them as "workers with competences".

The competitive advantage in Senge's (1990) organization is: the capability to learn faster from the rivals, and in order to achieve that the effectiveness of the whole organization has to be larger than the effectiveness of the sum of its segments.

The most common question is: Why do people tend to learn?

According to Oakland (2003) there are several reasons:
- as for personal improvement and promotion;
- self-maintenance;
- as for a sense of responsibility;
- in order to save time and finance;
- as of a sense that they have achieved something;
- as of a pride that they have made an achievement;
- as of a pride for their work;
- as of curiosity.

Current organizations (Harung 1996) are task-based, while the competitive environment is imposing a transition in value-based organizations. The task-based organization is characterized with an imperative and controlling hierarchy in which a minor number of high management holds the decision making and developing an organizational policy. In those organizations staff is promoted only if the tasks are done in an assigned standard manner. On the other hand, the value-based organization possesses and open frame for developing new values.

Nowadays, according the Drew and Smith (1995) the "learning organization" is a subject that is wildly spoken and written about. In its broadest sense, this type of organization that learns is actually a group of members that have overcame mutual processes for a continuous creating, holding and stimulation of the individual and collective learning as to improve the organization's outcomes in a manner that is being essential to all users. In a sense of continuous improvement of the work performance this group tends to improve the organization's outcomes as well.

It is evaluated that the tertiary education is getting old from 30-50% after the fourth year and therefore it is necessary to practice gaining competences through life-long-learning. (Vujić 2004)

It is confirmed that in the EU (Roca 2002), 80% of the existing technology will be substituted during the following 10 years and therefore new ideas, visions, creativity and innovations are actually the most important components within the intellectual capital. In every EU country in which the model of an economical-industrial democracy is present, is to be mentioned that the highly professional management at all levels is present as well, which is being directed moreover to the intellectualism than the practicality. Insisting to get a degree from elite schools that are creating a new European- business managerial style would allow a successful managing of the economical system in future.

Countries that are into a process of a slow transition such as ours, the domestic brainpower, knowledge, learning investments, experience, competencies and especially the technical and technological occupations are reaching quite a low level. The responds to all this adjustments within these types of companionship are expected abroad, from the foreign investments.

In the search of an active national strategy in order to overcome the crises, many questions are imposed; whether the country's economical development is enough for the country to be released from the past, or is it also necessary to create a new breakthrough towards a higher aims, performances and values, all at the same time. Simultaneously, there should be a chance given to the domestic education of the diligent, young and creative population in the country and abroad as well, to allow a technological development etc.

According to the given results in the research (Mitreva 2010), it is stated that Macedonian companies do not care about the quality, insufficiently pay attention to the continuous education, make small investments in the innovations and over all, the quality system is built in a very small number of companies. In this paper *the following model for a successful designing and implementing of the educational system as a subsystem of the house of quality is suggested. This model should be universal and applicable to all institutions.*

Methodology for Designing an Educational Subsystem as a Poll from the House of Quality

Application of the integral methodology for designing and implementing of the TQM system has to start with the education and therefore a good

educational subsystem in the learning institutions should be prepared. It should be done in a way to be easy to learn and adjust to the changes and the knowledge should be used for a personal development and designing as well.

Complex knowledge of the system according to TQM should be expanded from the top person of the company – general manager – and up to each employee with a different volume and substantiality for different functions of the company's work.

Educational process planning is a task that stands for the top management that bears the responsibility to establish a department for education. This service should prepare plans and programs of different level in order to provide quality, concordance with the functions and tasks done by the companies, using the methodology and applications of the Deming's Quality Circle.

Staff education within the whole institutional structure comes with the purpose for them to gain skills and experience to accomplish business processes in accordance with the products' demands, services, legal obligations and criteria for suitability and appointing of the employees, because the quality requests involvement of everyone to its own job responsibility.

Organization and Function
of the Service for Educational Quality

This service within its organization and working methodology needs to fulfil the following obligations:
- identifying of the educational needs of the employees according their position, task content and the organ of the quality management functions;
- cooperation with experts and scientists;
- building and alleging of the educational programme;
- alleging, checking and realization of the educational concept;
- designing and application of the motivation activities in the quality educational system within the company;
- constant improvement of the skills development system of the employees as a precondition of the quality system.

The service for education is preparing different programmes – aimed for different quality management levels, differentiated according the basic levels of the organizational structure.

The education according the organizational structure is referring to:
- management of the strategy;

- tactical and/or operative management;
- employees.

The training according the organizational structure includes realization of the following steps:

Step 1: Education of the strategy management

Education of the strategy management is performed by the school for quality and the creative quality workshops, where the staff will attain:

- *fundamental introduction of the philosophy top management*, elements, roles, meaning, functioning and assets *of the total quality management system*;
- *interpretation of the quality circle* and the TQM philosophy, introduction of the quality circle in certain function within the institution;
- *education for the quality methods and techniques* in all institution functions;
- *education for optimization of business processes*.

Step 2: Education of the tactical and/or operative management for quality improvement

Forms of management education of such level are the schools and workshops for quality training.

The programme refers to a detailed elaboration of problems and quality control management. Besides the introduction with the TQM philosophy, methodology and experience, the managers ought to acquire knowledge for:

- *quality circle and its application* to all institutional functions;
- *quality control management* within the whole company;
- *implying, promotion and education quality control*;
- *more detailed analyzing and development of the relation between the quality control and the confidentiality*;
- *application of the statistical methods and control techniques*.

Step 3: Education of the employees from certain sectors (services/ departments)

The content of this programme is designed to provide skills on: the gist and the TQM philosophy, methodology of the quality system, and especially attaining operational skills for comprehension of the quality system.

As through the quality workshops the employees would get the following training:

- training for realization of the *business processes*;
- *training for applying of the quality methods and techniques;*
- *training at the work place – meaning an insisting of the training until the employee gets the results within the frame of the statistical process control;*
- *training defined with legal regulations;*
- *in case of introduction of new product/ service, technology or methods of working, the full training programme is necessary for all of the employees;*
- *gaining an additional skills* in order to make the people feel safe for their work positions in future, and gaining new skills that will be useful to maintain their current positions;
- *Stimulation towards everyone for additional training as well as being a good example to the others.*

Besides that the employees need to be skilled and motivated to learn from others in order to allow an improvement of the personal skills and competences.

Duration of the Educational Process

The duration of the educational process has to me done through applying of the quality circle and could be described as a block diagram.

Company management has an obligation to provide all the conditions for successful realization of the education programmes which by itself requires a detailed analysis and providing a most suitable answers for : what, who, whom, when, where and how in the company's hierarchy needs to attain necessary competences for providing quality.

Within the ***planning phase*** of the education process, the following steps need to be done:

(Plan) 1: Plan for staff education
- Education service prepares a plan for staff training

Step 2: Selection of teachers (experts, specialists) within the company or externals in order to realize the training
The external education could be realized under mentorship of external experts and especially regarding the TQM philosophy which thought specialized programmes, seminars and trainings would transfer the experience coming from the developed countries.

Internal education is done through workshops with 5-15 employees, under mentorship of an expert who is aware and well-informed on the issues and

the causes of problems, weaknesses, mistakes etc, and therefore certain improvement measures such as measures for preventive functioning.

Step 3: Selection of participants in the training employed in different company sectors
The selection of participants is done according a special questionnaire and testing. The defining of questions, analysis of the results and the selection itself should be done by competent professionals and institutions.

(Do) Step 4: Realization of the education
The realization of the training has to be done in the company premises, with well-provided working conditions and using assisted teaching and surveillance tools.

The quality of knowledge and education transfer of the participants will be dependent on the trainers' skills and capabilities, the participants' interests, available written materials, surveillance means etc, but mostly from the interaction between the trainers and the participants.

Significant factors for quality providing within the educational process are: *working conditions, motivation, and permanence in the work performance and responsibility.*

(Check) Step 5: Competence check-up
The competence check-up is a consistent element of the education process quality as well as part of the participants training and their active participation.

This is done by:
- *questions, tests, discussions* – as the first part of the check-up, but same with
- *assigning tasks* – as a second part of the educational process.

Through the competence check-up we test:
- the trainers' successfulness;
- application of the educational programmes;
- participants' capacity.

Those results are used not only for the final evaluation of the seminar's efficiency, but for undertaking of adjustment measurements for further improvement of the educational process quality of the company.

(Act) Step 6: Adjustment of the programme
The adjustment is very important of the education process. It is realized according the evaluation of the successfulness of the previous seminar.

The adjustments could refer to:

- *selection of trainers;*
- *programme content;*
- *motivation activities for attending of the training;*
- *conditions for programme performing, etc.*

Instead of a Conclusion

After determining the lapses, in order to achieve best education quality as planned, some adjustment measures are undertaken. **Therefore the second quality circle begins (Plan-Do-Check-Act). This style of work continues spirally towards permanent improvement in all functions of the work performance in the company.**

The implementation of this methodology in our institutions in not an easy task and could become a barrier that needs to be overcame without expectations that someone else will do it instead.

The continued education within the institutions would allow not only a simplified communication from the top to down and vice versa, but as well as:
- new awareness based on improved mutual understanding;
- competitiveness that is achieved through *better changes* and
- *Inclusion of staff into problem solutions, decision making and suggestions, improvements and innovations.*

Besides that, the employees need to be capable and motivated to learn from others in order to achieve improvement of the personals skills and competences.

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EDUCATION AND VALUE

GLORIA MUSTĂȚEA

The lasting transition and the realities of the global world are accompanied not only by the depression, but also by a deep crisis of the values, emphasizing a dramatically adulteration of the human ideals and senses.

We are watching the dehumanized focusing of the values on the money, profit and success on hoarding fortunes to the

> …subordination of the human being to the kinds he is producing. (Duverger 1972)

When the wish of hoarding material kinds becomes the central theme of life, "we will rarely see the clues of "to be", most often "to have" being the only accepted face of life", the person being alienated from his creative essence. (Fromm 1978)

Also, the human being, step by step, tends to be reduced to a simply consumer, being mainly focused on the market, says A. Birrou (1969):

> …the production system uses persuasive techniques in order to create always new needs, in order to get a never ceasing consumption.

Chombart de Lauwe (1972) states

> …whole societies may be caught in the consumption's tide, which is forcing their members to live for consuming instead of consuming for living.

The, money or the technological efficiency are uplifted to the range of supreme criteria for human achievements, and the usefulness becomes a substitute of the spiritual values. The human being cannot be considered as only a mean for reaching a pragmatic purpose.

It is dangerous to consider the useful from only one side, apart from the rest of the human values, even more than that, excluding the rest of the values. It is about the humanistic values of the culture. In the standpoint of a real humanistic approach, it is not necessary to watch the economic

purpose itself, but the possibilities that reaching that economic purpose are opening for developing the human nature.

> The most efficient way to increase the economic capacities of the society and human life is the human development itself, the increase of human capacities, human creativity, and the evolution of the individual as a purpose. (Richta 1970)

Evandro Agazzi (1973) says that the science is not able to help us much in passing the value judgments, these aiming what should be, while science could only clarify a certain part of what exists. Anybody can understand that the technology is not establishing for itself purposes to serve them.

> Our technological civilization rocks itself too much in the illusion that it could reach its values in the science and arrogantly watches everything else. The outcome of this situation was that science not being able through its own nature to establish value judgments, our era has lost step by step its links with the world of values. (*Idem*)

and

> …money and power are the best examples of mean-values. They are good only for getting something else; there is nothing good in themselves, but people made them ultimate purposes. (*Ibidem*)

We must emphasize the impact of the crisis of the values on the youth's behaviour, the impact being increased by the media, which is sometimes even rendering as absolute the money and power, the success on hoarding fortunes. In this situation, S. Moscovici (1998) says that

> …the selfishness is considered as being something normal, any unselfish action looking improper, deviant, based on a hidden reason that should be a selfish one.

There is an amazing discrepancy between the selfish reasons of getting immediate pecuniary gain and the humanistic values that should be cultivated.

The lack of the axes of values, the decrease of the ethics is always joined by a high tolerance toward the behaviours lacking morality, such as lies, fraud, theft or corruption. There are serious questions about the deterioration of the ethical standards and the increase of the undesirable behaviours. In these conditions, the matter of the ethical dimension of the education is of the utmost actuality. (Reboul 1992) The author is making

allowance for the philosophy of education is of the utmost actuality: Which is the purpose of education? How should we proceed for teaching? Which is the criterion for the successful education? The same author emphases that

> …the values of the education are connected by the act of learning. They are what really deserve to be learnt by everyone and, meanwhile, the learning is the way of being of the person.

The education for the values, for the values of culture, is based on philosophy. To establish the education's purposes, especially the ideal of education, it is necessarily a philosophical reflection on human being, sense of life, the place and the sense of human being.

Philosophy means to find senses and values; it is establishing an ideal of life, with a cognitive and axiological basement, and this way it has a special place in the culture. Philosophy has its contribution in finding the part of human nature that could be educate, and in the establishing the meaning and the general sense of education.

In its essence, the ideal of education is to establish the model of individual, or better said - what should became the individual as the sequel of the education, in a certain society, in a certain moment of the evolution of that society.

Answering the question What is the man? or better said, What the man could become? Because the evolution is a permanent threat of the human personality, philosophy is offering to the pedagogy a theoretical basement, the so that the speech on education must be focused on a philosophical theory on human being.

In ontology, when philosophy is stating general thesis on the existence considered in its wholeness, and even then, it is speaking on human being. It is a higher form of self consciousness, specific to the human being. It is giving moulds of life, criteria of value. It is urging the human being to search the like of the divinity, as much as the human nature cans, such as a continuous self improvement, both ethical and spiritual.

The problem of values is, for J.-P. Sartre, almost an obsession. In his work, *L'Etre et le Néant* (1943), many ontological approaches are actually axiological. Sartre is emphasizing the person's ability of self-surpassing, through finding, understanding and assimilating the values. The person understands himself as "a lacking". "Only in the human world the lack may exist" and only a being missing something may surpass the simply existence, longing for what is missing, and this is proved by the phenomenon of wish. Sartre is discovering the need or wish of fulfilling through something what does not exist. "The reality for humans is their

own surpassing through what they are missing" not the overcoming of the biological through "rational stage" is Sartre's definition for the human, but the fulfilment in the values, which is never ending. The idea of the person as being a "becoming", though a frequent theme before Sartre, he is searching the share that axiology has in the self-surpassing process. In this surpassing process, the value is the followed; it is an aspiration to the absolute, to the perfection. The values are the paradigm, the models. Sartre means that the human surpassing is "a surpassing that must be able to surpass itself". The ultimate value that the consciousness is trying to reach in its surpassing process is "the absolute being of the good, with its features of identity, purity, permanency, etc."

> There is a similarity with the Plato's ideas. The values are permanent; they are essences, models, and paradigm.

The future, for Sartre is a dimension specific to humans, which cannot be separated by our capacity to have projects and purposes. The "future", as well as the "possible", is about what we are not yet, but we might be. But the failure is not excluded. We live the anti-value as a threat, which will be an obsession for the conscience.

Between the culture and the human becoming there is a close connection. The human evolution means the transition from nature to culture, and the value is a specific existential way belonging only to the human beings.

For Lucian Blaga, the culture is neither a luxury, nor a cloth that you may throw when is not useful anymore. The culture is an essential part of human condition. It is an inner human necessity, a vital part of the human personality. The supreme dignity of the human being is asserted through culture, by surpassing the biological adaptability to the environment or to an existing empirical reality, through opening an existential field. The supreme vocation is in the culture. Culture's only source is the human specific existential condition. Due to the human being, the nature is becoming culture; and through the culture the individual is fulfilling his own human nature.

Trying to answer questions such as "What is the human being, a reality or an ideal?" "Is the human being already made or is the subject of a becoming process?" "An imperfect product of the nature or a perfectible one?" we may conclude that the human being is what is becoming due to his own efforts.

The mankind is an aspect and a product of culture, as well as the culture is a product and an aspect of the mankind.

In Tudor Vianu's standpoint (1982), we may talk about a "part culture" when a society or an individual is considering only certain values. What is called a "professional culture", is, in axiological terms, a "part culture" the purpose of the education could not be only to achieve a "part culture", the human fulfilment being possible in the light of a complete culture, by assimilating the values from all the fields of culture. The cultural values, according to Vianu are the following six: economical values, theoretical values, ethical values, political values, esthetical values and religious values. The world of values is a world of meanings, completely different by that of things surrounding us. The tendency of the modern person might be that of being focused on a single value that of his profession, but the inner structure is not completely covered by a single value. A value could be more relevant for a certain person, but his personality is not excluding the other values, but the rest are only secondary toward the main one.

Vianu (*Idem*) is exemplifying with the person involved in economical activities. For the "economical person", the world is the domain of the useful things. His effort is focused on producing economical goods, but, in this tendency he is lead by efficiency, or getting a highest productivity with the lowest effort. He may conflict the ethical values, or the esthetical values, or maybe the theoretical ones. But it is not impossible for the "economical person" to appropriate also the other values in order to understand deeper the world and its meanings. The person who is seeing life in the light of usefulness, should not ignore the ethical value. Around the economical value he must structure also the rest of the values. The crisis of the culture is born from the isolation of the values, and due to the fact that people are living intensely certain values, ignoring the rest.

The educational ideal is to improve the personality of the young persons in the line of developing all the inner latent possibilities each one has. This means to cultivate all kind of values and to develop the creativity.

The statement that is asserting a value is not the same with the one claiming a certain wish. The value does not include everything that could be wished, but only what is desirable. Value is not the same with a mere subjective wish.

Values are many. There are "values-ideals" and "values-things", which means values anticipating in the imagination the action and values are already transformed in tangible works by the cultural creation. There are "fundamental values" and derivate values". Various pedagogical teaching books, the content of the education is stated as being made of knowledge, skill and dexterity. We consider that along with these, and not the last, must be mention, the values and the attitudes. The reasons are

philosophical and psychological. The youth must be able to distinguish between positive and negative values, to seek the values of their purposes, or to choose the purposes according to the values. This is requiring the ability to select the values, connect the values and form on the hierarchical system of the values. We motivate that the individual is not only a rational being, or a cognitive one, but the individual is also a being who is valuating and producing values. The values must be lived. From a psychological standpoint, human being is more than a simply reasoning being. The roles of the affective and volitional processes should not be neglected. The psychological representation of an object, though it be an appropriate one, is but a necessary condition, but is not enough in the valuating process. Many things are known, without being evaluated, as being beautiful or ugly, good or bad, useful or useless, are for us indifferent, and therefore lacking value. To evaluate means also that we are not indifferent toward them, but to be impressed, interested, they may have an emotional impact upon us. We cannot approach the value sole by the rational analysis.

The values are involving the transcendence, being brought before the human spirit as a requirement that must be met. It is like calling us from some outer place. They are giving us reasons for action, the move our will and feelings.

There are "purposes-values" and "means-values". There is a hierarchy between values. If the supreme criterion in forming a hierarchical system on values is the meaning, their importance at a certain moment for the human being, then we may conclude the at the top of the ladder , the purposes, must be those contributing in the highest degree to achieving the human dignity, to improving human condition. As "purpose values" could be considered values such as the truth, the good, the beauty, the divine which are ultimate values, meanwhile the economical values, the useful, and the political power could be only the means toward the "purposes-values".

The values regarding the sense of life are those cultural. These are leading to understanding the meanings of the existence, to creating attitudes, are generating criteria.

Nowadays the human society could not progress without the major contribution of the science and technology. The future is much based on microelectronics, computer science and cyber science, but the solutions for the human society are not exclusively technological. It is necessarily to increase the human responsibility, because the human existence is not only finding a technological truth. To establish purposes, to form on hierarchical systems of the values, the sense of life is matter that science

alone cannot answer. All sort of values, those technical and those humanistic must interact, leading through culture to the inner improvement, and creating a wiser mankind.

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ON THE CONTINUOUS EDUCATION AND TRAINING OF TEACHERS

MARIA PALICICA AND CODRUȚA GAVRILĂ

Introduction

The reform of Romanian education is being carried out in a more or less controversial manner in different forms and at different levels. All approaches so far aimed at developing and changing the educational dimension of a steadily changing society. Since the teacher continues to be a basic element in the educational reform, his/her initial and continuous education and training is also a basic component of the reform. The need for continuous education and training of the teachers as well as the weak points of initial education and training make the object of the present study.

The **objectives of our research** are:

- pointing out the positive elements in the continuous education and training of the teachers;
- identifying the weak points of the present continuous education and training system;
- defining the techniques of optimisation of continuous education and training processes;
- identifying the institutions involved in continuous education and training and their responsibilities;
- pointing out the relationship between initial and continuous education and training of the teachers.

Materials and Method

The **stratified sample** was made up of 62 teachers undergoing, in August 2009 and in February 2010, the professional specialisation exams (acknowledged teacher, 2nd grade teacher, and 1st grade teacher) in pre-academic education:

- gender: 15 males (24.19%) and 47 females (75.81%);

- place of origin: 35 from the urban area (56.48%) and 27 from the rural area (43.55%);
- duration of work in education: 16 candidates (25.83%) (1-3 years), 31 (50.00%) (4-8 years), 9 (14.53%) (9-15 years), and 6 (9.60%) (16-20 years).

Methods: because our research is based on data, opinions, interests, desires, aspirations, and teachers' needs recording, the main method we used was enquiry. The tool we used in our research was the questionnaire.

Results and Discussion

1. The opportuneness of the reform of the in-service teacher education and training system of the Romanian teaching staff according to the European education and training systems (Figure 1-22):

YES	90.47%
NO	5.59%
Don't know	3.94%
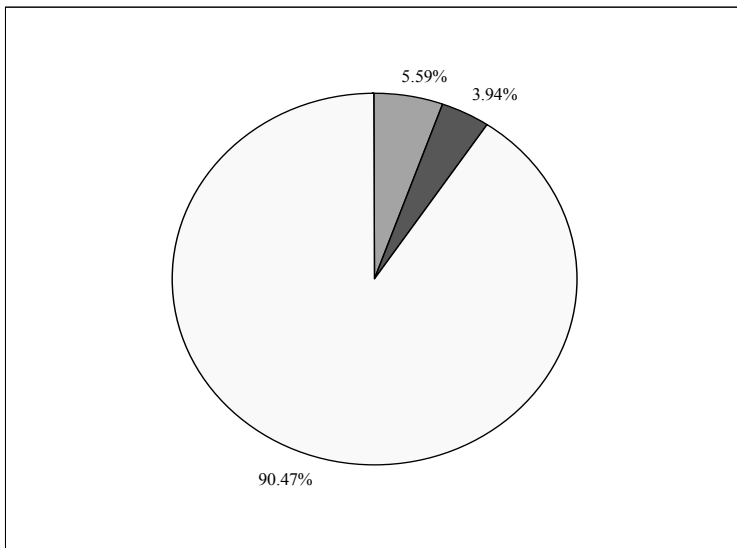
Figure 1-22. Answers to question 1

The high percentage of interviewed teachers (90.47%) who take into consideration in-service teacher education and training of Romania teaching staff on a periodical basis and according to the European education and training systems highlighted the need for an integrative reform.

2. The deontological status of the in-service teacher education and training in the teachers view (Figure 1-23):

  the in-service teacher education and training is a right   32.16%
  the in-service teacher education and training is a duty   67.84%
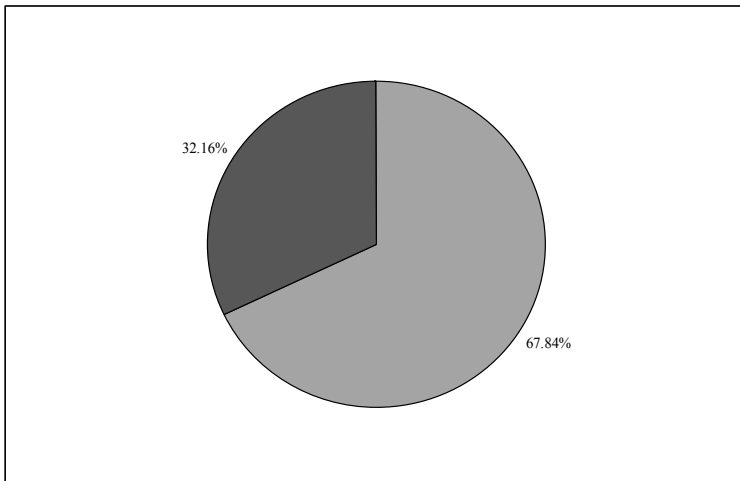
Figure 1-23. Answers to question 2

The answers to the second question concerning the deontology of the in-service teacher education and training as seen by the teaching staff it is teachers' right, 32.16%, and it is teacher duty, 67.84% – seem quite surprising.

3. The priorities of the in-service teacher education and training system of the teaching staff (hierarchy of the ranks order) (Figure 1-24):

modernisation of the education and training forms and methods	85.01%
improvement of the contents (subjects, themes)	72.42%
reconsideration of the finalities and objectives of the scientific and psycho-pedagogical programmes	58.20%
restructuring of the responsible institutions and development of the institutional structures	14.17%
improvement of the methods and procedures assessment of the didactical proficiency	12.25%
reconsideration of the resources and volume of the financing	12.20%
optimisation of the relations between the initial and in-service teacher education and training	11.40%
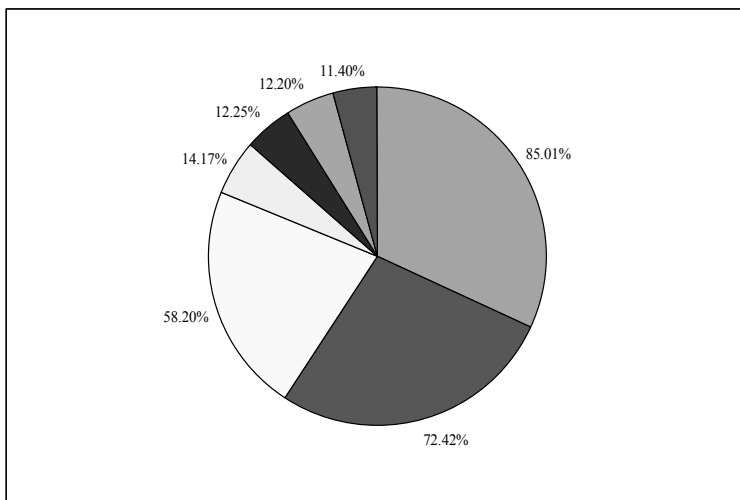
Figure 1-24. Answers to question 3

With regards to the priorities in the continuous education and training of the teaching staff, modernisation of the education and training ways and methods plays a very important role. The teacher needs to develop new ways of teaching certain subjects to his/her students. For this reason, the second priority becomes exactly the improvement content (at the level of subjects, themes). At opposite side there is the matter of resources and financing. Special attention is needed because of the importance of an accurate correlation of goals and financial resources in the context of decentralisation and orientation for attracting extra-budgetary resources. It

is also important to optimise the relation of initial and in-service teacher education and training. A modern education and training system is very much based on such an optimisation. Therefore, action to initiate a coherent system of education and training must be defined for the two dimensions of the education and training.

4. Institutions responsible for the in-service teacher education and training should be (Figure 1-25):

Teacher Education and Training Centres	27.52%
County School Inspectorates	18.38%
The National Centre for Teacher Education and Training	18.27%
universities through the Teacher Education and Training Departments	18.24%
school (where you work)	11.06%
distance education and training courses	7.53%
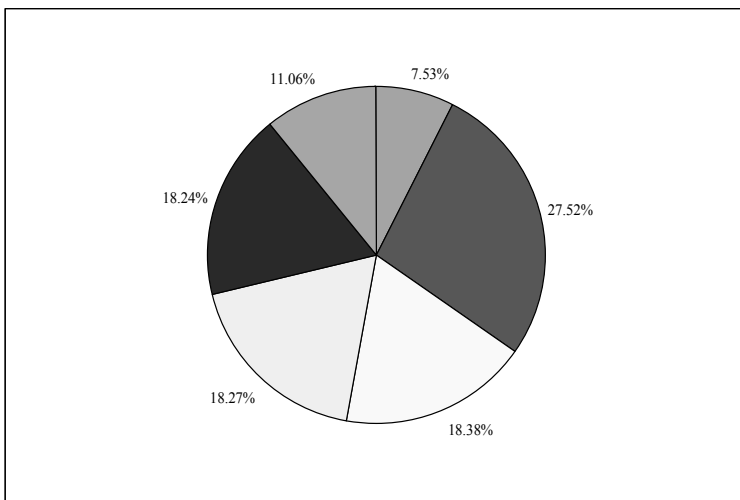
Figure 1-25. Answers to question 4

Responses to question 4 place universities with their Teacher Education and Training Departments (18.24%) at a similar level of importance with the institutions for the in-service teacher education and training at the County School Inspectorates (18.38%). This equivalence contradicts somehow the last place held by the optimisation of the relation between

initial and in-service teacher education and training above. It is possible that the interviewed teachers refer to the initial dimension of the education and training and therefore to the faculties where they studied through the Teacher Education and Training Departments organised activities for non-degree and degree titles, which prepare education and training providers. Eighteen point twenty-seven percent goes to the National Centre for Teacher Education and Training, which proves the necessity teachers feel for a co-ordination, harmonisation and coherence of the in-service teacher education and training. Only 7.53% is attributed to the distance education and training courses. This could be explained by the fact that this type of in-service teacher education and training has not been enough experienced in order that the teaching staff gives it the importance it could gain in the future.

5. To what extent did the in-service teacher education and training activity reached the teachers' wishes and aspirations (Figure 1-26):

to a medium extent	40.48%
to a high extent	32.76%
to a little extent	14.72%
to a very high extent	6.01%
to a very little extent	4.03%
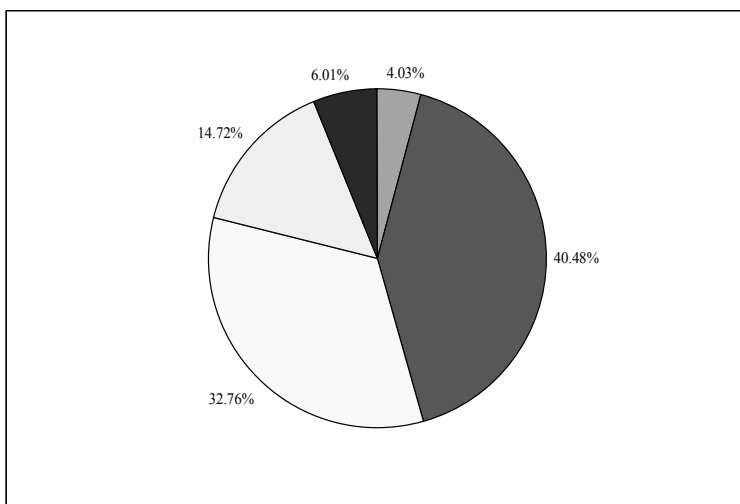
Figure 1-26. Answers to question 5

The activity of in-service teacher education and training answered the education and training necessities of the teaching staff at a medium level priority, percentage 40.48%. This justifies the dissemination of the percentage in the previous responds. For this reason, reform steps in the field of in-service teacher education and training must combine creativity, efficiency and flexibility by thinking of teachers as partners in this process.

6. The kinds of the changes in the in-service teacher education and training system that have happened until present time are (Figure 1-27):

positive	56.70%
have not noticed any changes	20.48%
cannot tell	20.44%
negative	2.38%

A high percentage of teachers have not identified any changes in the education and training system (20.48%) or they cannot decide if such changes have occurred (20.44%). However, when the changes have been identified, they are mostly positive (56.70%), only 2.38% of them being perceived as negative changes. This low percentage of negative changes certifies the response to the fifth question – 4.03% of the interviewed persons opine that in-service teacher education and training activity is to a small extent in accordance to their wishes and aspirations.
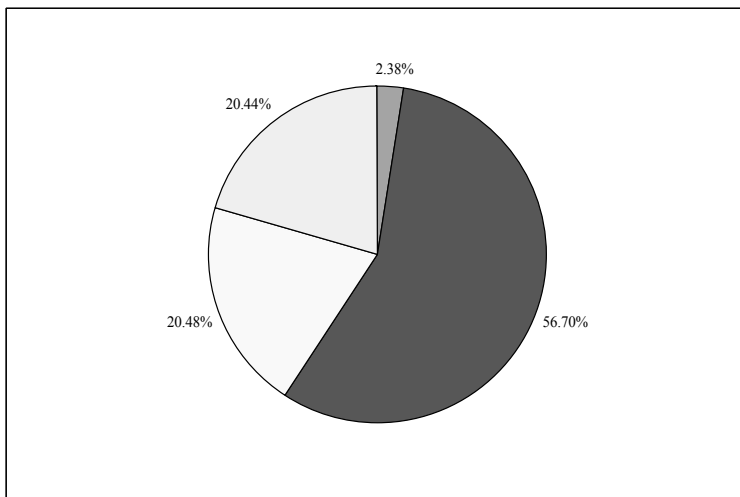
Figure 1-27. Answers to question 6

7. Which of the two dimensions of the teacher education and education and training have had a stronger impact (Figure 1-28):

the in-service teacher education and training   51.19%
the pre-service teacher education and training   48.81%
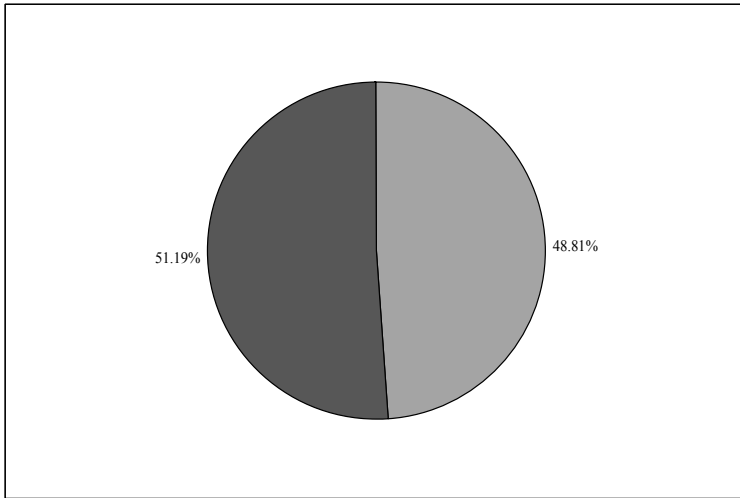
Figure 1-28. Answers to question 7

A quite noticeable equivalence is evident with responses question 7, when those who think that the in-service teacher education and training had a higher impact on them than the pre-service teacher education and training represent 51.19%, against the ones who believe the contrary, 48.86%. This strengthens the belief that the two dimensions of the education and training should be joined in coherent, adaptable and innovative system in order to offer the teacher a unitary and hierarchical system.

8. The amount of psycho-pedagogical knowledge earned during the in-service teacher education and training process that is used in the current activity (Figure 1-29):

between 75-50%	45.60%
over 75%	24.33%
between 50-25%	21.21%
under 25%	8.80%
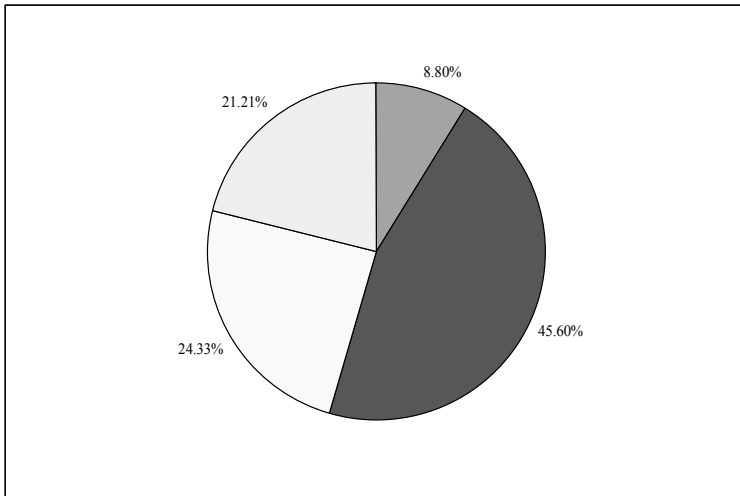
Figure 1-29. Answers to question 8

Almost half of the interviewed (45.60%) are using in their current activity 75 to 50% of the psychological and pedagogical knowledge accumulated during the in-service teacher education and training process. This elicits the importance of the psychological and pedagogical information and of a practical approach of the in-service teacher education and training, on the things the teacher actually uses in class. The similar percentage of those who use more than 75% (24.33%) and of those who use 50 the 25% (22.21%) proves that the in-service teacher education and training must always be adjusted to teachers' needs as beneficiaries by stressing adults psycho-pedagogical elements, new methods and forms of activities, etc.

9. The present in-service teacher education and training system should be revised form the point of view of the (Figure 1-30):

- Objectives and contents:

much	40.46%
very much	30.27%
medium	22.14%
a little	4.93%
very little	2.20%

- Methods and procedures:

very much	31.46%
much	42.31%
medium	19.59%
a little	5.86%
very little	0.78%

- Instruments and techniques of assessment of the proficiency:

very much	34.89%
much	35.77%
medium	19.51%
a little	9.20%
very little	0.63%
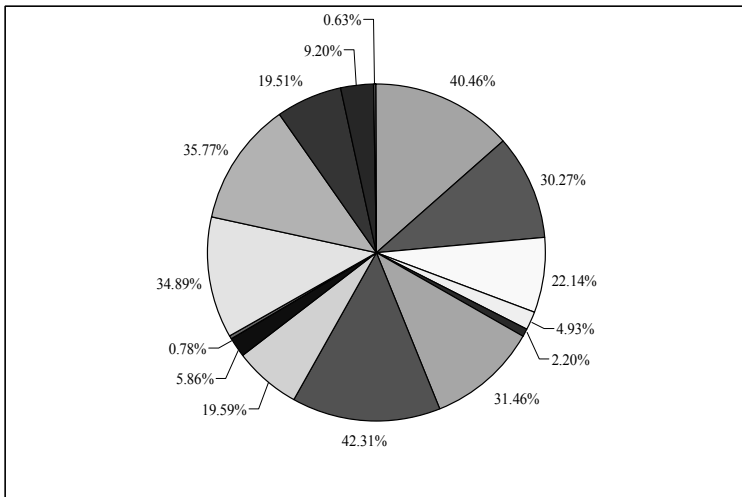
Figure 1-30. Answers to question 9

In their opinion, the current in-service teacher education and training system must be revised especially with regards to objectives and content, but also to methods and procedures. Regarding the instruments and the assessment of the proficiency techniques the situation is even more serious. Thirty-four point eighty-nine percent of the teachers think that this should be very much revised while 35.77% think it should be much revised. This aspect takes us to two possible interpretations. On one hand, we can speak of the stringent necessity of entirely revision of the education and training programmes by developing alternative ways of structuring the objectives and content and by using new methods adapted to current school necessities (a fact partially emphasised in the previous responses). On the other hand, a positive aspect of the answers to this item elicits a great strive for reform, for change in the education. When the education and training programmes meet the necessities of the courses participants, this strive mean that the teachers will perceive it in an active way, and that this will cover development, innovation and modernisation.

The interviewed teachers do not emphasise an exaggerate frequency of their didactical career crisis peaks (the highest percentage refers to the terms "sometimes" – 33.90% and "very rarely" – 33.44%). This could mean either the low frequency of the crisis situations (here we may distinguish more possible causes – good initial and continuous grounding, lack of major factors, etc.) but it could also be not knowing the meaning of word crisis in the didactical career, or the diminishing of percentage because the word crisis has a negative psychological connotation, besides its basic meaning. For these reasons it is good to operate carefully with the interpretation of the responses referring to career development.

10. The frequency of appearance of crisis situations during the didactical career (Figure 1-31):

sometimes	33.90%
very rarely	33.44%
rarely	15.94%
often	12.51%
very often	4.21%
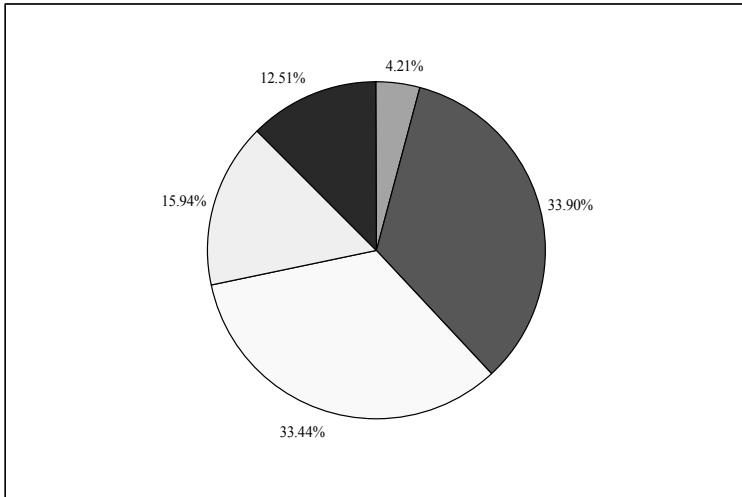
Figure 1-31. Answers to question 10

11. How did the in-service teacher education and training the teachers have participated to help in solving the crisis situations (Figure 1-32):

in a high degree	31.90%
in a medium degree	21.62%
in a little degree	20.99%
in a very little degree	13.79%
in a very high degree	11.70%
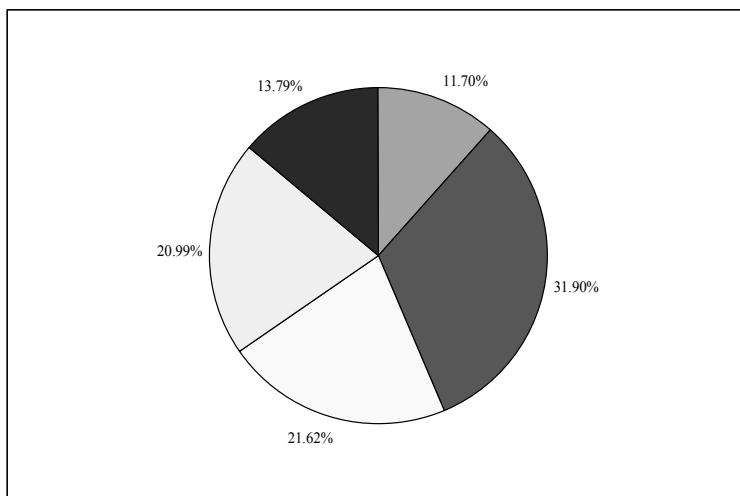
Figure 1-32. Answers to question 11

Concerning the importance of the in-service teacher education and training of teachers in solving crisis situations, we must say that in this case we are dealing with a division of the percentage for all five responses, although the highest ratio is that of response 2 – "in a high degree" (31.90%). Therefore, it is important to pay a higher attention to the identification of a crisis situation (when this is latent), to its prevention and its solving. This becomes more important when we refer to the beginning of the didactical career (item 12).

12. The period of time when the teachers were most frequently in crisis situations (Figure 1-33):

the first year	32.13%
between the years 1-3	26.10%
between the years 9-15	12.43%
after 20 years	11.39%
between the years 4-8	11.37%
between the years 16-20	6.58%
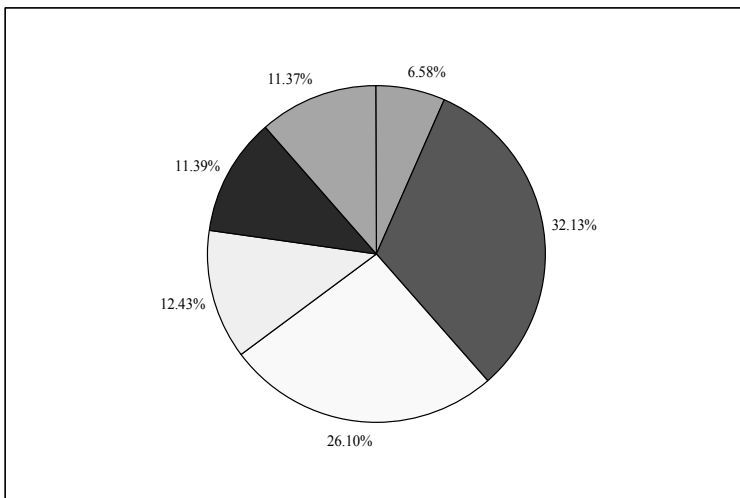
Figure 1-33. Answers to question 12

The time when most of the crisis periods took place was for a quite high rate in the first year, as expected (32.13%) and between the 1-3 years (26.10%). This defines the very important role of the final degree exam in improving the teaching career. Due to the importance the teachers give to this period there is a clear relationship between the answers to the item 4 where departments for the education and training of the teaching staff (that organise the final degree exam) are seen as institutions charged with the in-service teacher education and training. Between the years 4-8, the percentage falls (11.37%) and then it slowly increases between the years 9-15 (12.43%) to finally sharply fall between the years 16-20 (6.58%). By comparison, over 20 years routine and boredom (on the second place in the previous item) make percentage increase again (11.39%), being

comparable to the period of the years 4-8. The overcoming of a crisis period may depend in a high degree (as the teachers answered at the item 11) on the structure of the in-service teacher education and training, on its flexibility and adjustment for an efficient solution to various situations.

13. The relevance of the didactical titles for the didactical career (Figure 1-34):

relevant	42.43%
very relevant	24.41%
average	18.39%
less relevant	9.63%
very little relevant	5.71%
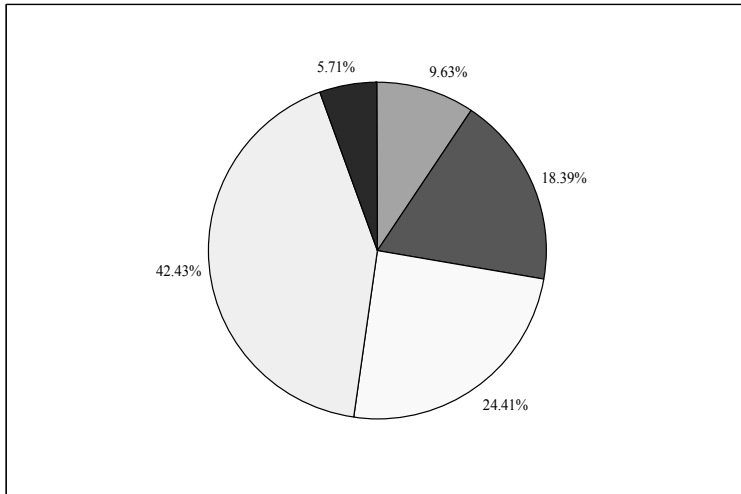
Figure 1-34. Answers to question 13

The didactic degrees have been considered to be important for the teaching career, representing a percentage of 42.43 (24.41% considering them to be very important) in comparison with those who considered them to be of a slight importance (5.71%).

This could lead to the conclusion that the didactic degrees really represent a very important criterion for the teaching career and in this case they are not only useful but obviously necessary for our system of education; or it may the case that teachers do not have a sufficiently tested reference system (in which they are influenced by a didactic outlook according to which the didactic degree develops like a central pillar of one's career) in order to decide in favour of other forms and ways of promoting and certifying their own teaching career.

That's why we believe that we can draw the conclusion that if the didactic degrees represent a certificate of teaching (of speciality, psycho-pedagogy and methodical) then they remain useful and necessary for the teaching career if, from the perspective of modernism, they can be replaced by alternative methods when they don't fulfil this task of certifying.

In general the school has the responsibility of finding a solution for the necessities and expectations of all teachers.

It doesn't seem to us unimportant the fact that the tendency to average hasn't been very strong for this item (which can lead to the conclusion that this is an opinion adopted by many people), the proportion being of 18.39%.

14. The importance of the pre-service teacher education and training for the quality of the education process (Figure 1-35):

very important	75.08%
important	29.85%
medium	2.04%
very little important	1.00%
less important	0.03%
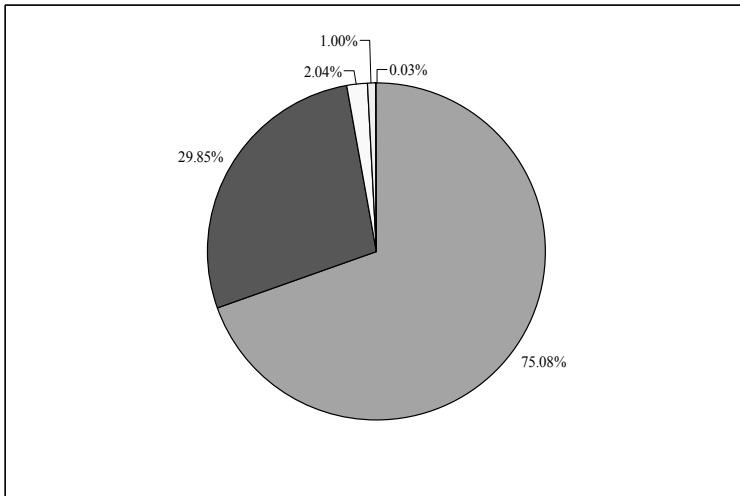
Figure 1-35. Answers to question 14

About 75.08% of the interviewed persons appreciated that pre-service teacher education and training is very important, 29.85% of them considered that as important. By totalling the two rates we can see that most of the teachers believe that the pre-service teacher education and training is extremely important, thus becoming an important pillar of the future professional development. In the same time by joining the results of this item to those of the previous ones, we can see the prevailing tendency the teachers have towards reform, change, and modernisation of the education in all its contents.

A good pre-service teacher education and training may represent an important opening for the future evolution of the teaching career, ensuring

permanently improved education, strengthening the teacher's self and others appreciation and sustaining the option for a career.

Therefore, the future structure of the pre-service teacher education and training must take into account this tendency and must be harmonised of course with the maintaining of the permanent and experienced elements of the Romania education and training system.

15. The importance of the in-service teacher education and training for the quality of the education process (Figure 1-36):

very important	60.06%
important	34.01%
medium	4.52%
less important	1.39%
very little important	0.02%
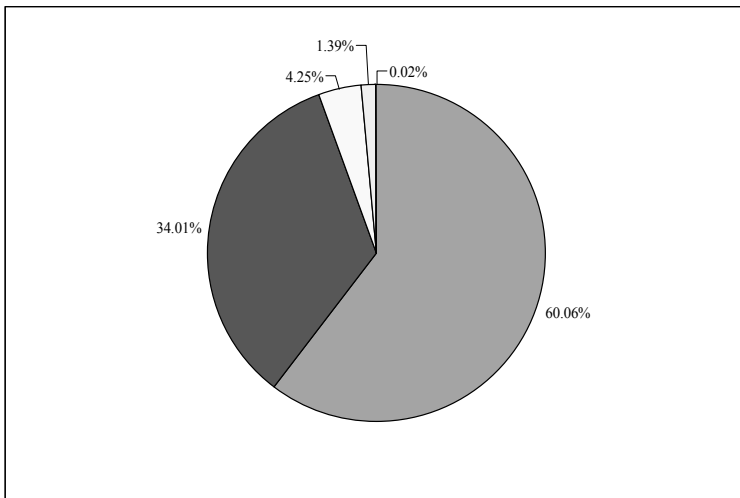
Figure 1-36. Answers to question 15

There are little differences in the item concerning the importance of the in-service teacher education and training of the teachers where the version 1 "very important" has 60.06%, and "important" has 34.01%. As well, even if the version "medium" has a low percentage (4.52%), it represents the double of the similar in the previous item (the medium version for the

importance of the pre-service teacher education and training over the quality of the education process had 2.04%).

We do not think that the differences lead to the conclusion of a less importance the teacher gives the in-service teacher education and training compared to the initial one within the education process, but rather influence the influence of the fact that the pre-service teacher education and training operates first, while the in-service teacher education and training stands on a relatively materialised opinion. The pre-service teacher trail offers the support for the first years in the career when the crisis situations are most frequent, as we could see in the answers to the item 12.

Finally, the in-service teacher education and training represents a permanent process when a problem is identified could be solved during a later stage.

Compared to that, the teachers may perceive the pre-service teacher education and training as a repeatable process whose relevance has a great impact. Despite that, if we correlate the answers to this item to the item 7 (that concerned the impact of the two dimensions of the education and training – the initial one 48.81% and the continuous 51.19%) there must be noticed the necessity of improvement the pre-service teacher education and training programmes exactly because of their importance for the teachers.

Universities, as providers of in-service teacher education and training or as partners of such providers (inspectorates, Teacher Training Centres, Non-Governmental Organisation), can modify this vision by reconsidering the structure of the initial and in-service teacher education and training through a coherent, articulate, flexible a unitary way that outlines an optimal career development structure for the teacher.

16. The most frequent difficulties the teachers had during their teaching activity (Figure 1-37):

The hierarchy of the most frequent difficulties came across by the teachers during their didactical activities places the modern structure of the contents (inter-discipline, modularity), the didactical assessment and the differentiated treatment of pupils on the last places.

This order regards firstly – as the conclusions of the previous items outlined – the necessity to reconsider the teaching-learning-assessment activity in the perspective of the modernity (the relationship between the teacher and pupils has changed, there are other alternative sources for the production and spreading of the information that could develop a

partnership or on the contrary a conflict between them and the school, the information diversifies more and more, etc.).

the modern structure of the contents (inter-disciplines, modularity)	72.02%
the didactical assessment	60.25%
the preferential treatment of the pupils	54.66%
the counselling	40.23%
the educational micro-decisions	40.22%
the projects	25.16%
school discipline	25.13%
the organisation of the pupils group	24.24%
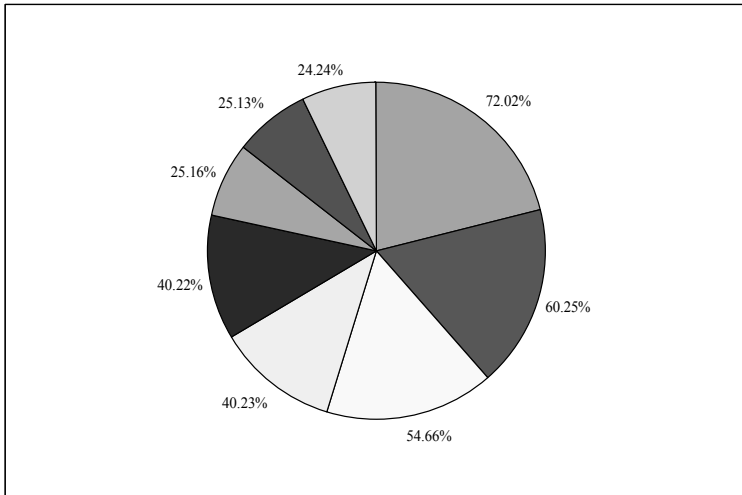
Figure 1-37. Answers to question 16

In this context the teacher is confronted to a range of difficulties concerning the structure of the contents based on the principles of inter-disciplines, didactical assessment or in the case of overcrowded classes on a very little didactical time, etc. that makes him differentially treat the pupils.

On the opposite side there is the didactical project (our system focussed on this dimension has defined as difficult its record).

We can synthesise that option of the teachers may be just the formal aspect of didactical project, and that it is necessary to reconsider it, as its importance separates the education and training programmes. On the last places there is school discipline, the organisation of the pupils group and they prove to be solved in a higher degree by the education and training programmes.

17. The attitude of the teachers towards the didactical titles in the Romanian education (Figure 1-38):

may be kept but need some revisions	57.04%
very important-irreplaceable	22.07%
may easily be given up to by initiating a new career evolution system	20.92%
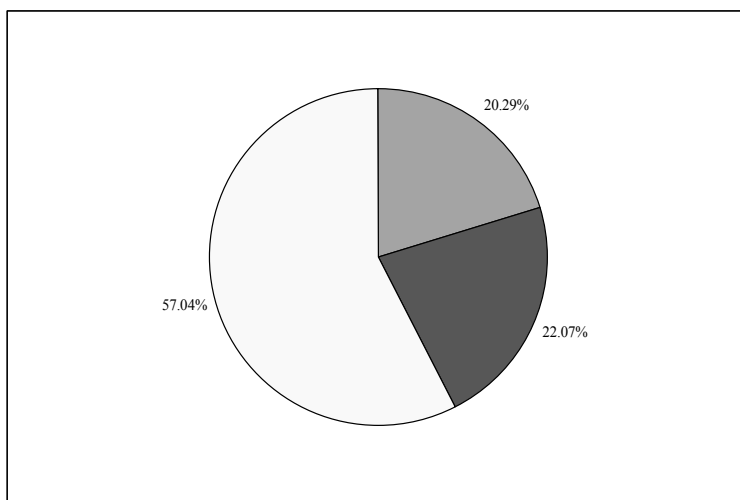
Figure 1-38. Answers to question 17

Relating to the attitude the questioned teachers have towards the didactical degrees in the Romanian education, 22.07% of them chose the variant "very important- irreplaceable" which is relatively equivalent to those who sustain that they can be easily given up by initiating a new system of career evolution (20.92%).

Most of them (57.04%) choose the variant "they may be kept but need some revisions". This trend aims at the same changing and strengthening of the Romanian education system approach, which is obvious in most of the answers to the questions.

On the other side, the trend towards a variant that keeps a structure adjusted to the present education necessities might mean that the teachers see in this system permanent elements that have been confirmed by the tradition.

This is why the change must not be done at all prices, but keeping the Romanian reality specific and the already earned experience. A correlation with the item 13, concerning the importance o the degrees in the career, where 42.43% find them relevant reinforces our belief in this conclusion.

Conclusions

The interviewed teachers have very well noticed the importance of the re-dimensioning of education and training system through a balance between the use of the rich Romanian experience and its flexibility in what concerns other teaching systems, within the context of the European dimension more exactly outlined by the major tendencies of the evolution of the new millennium.

The modernisation of the ways and methods of education and training is a priority of the reform of the in-service teacher education and training system as for the interviewed teachers. The improvement of the contents is on the second place of the reform of the in-service teacher education and training.

The psycho-pedagogical knowledge had a very important role in the education and training of the teaching staff and the percentage is complete. Nevertheless, it is important to see that the role of this knowledge is well received by the teachers who understand that in fact, the education and training process is a coherent system that does never end and that opens the way to permanent and self education.

The teachers think that it is necessary to have an external counselling. They think that the in-service teacher education and training helped a great deal in solving the crisis situations of their career. The general idea resulted here is that the in-service teacher education and training is favourable to the career encouragement, counselling and support and that its role must be extended and elaborated.

Most of the graduates of the higher education institutions minimise the importance of the psycho-pedagogical module because they think, or better because the social representation that states that an efficient teacher

is the product of the interaction between his native traits of character and the pedagogical tact that comes from the intuition. Therefore, because of all that, the teacher does not need any additional (special) education and training.

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E-LEARNING IMPLEMENTATION IN AGRICULTURAL UNIVERSITIES

IOANA ROMAN

Introduction

Albert Einstein (1954) used to say that

> ... it has become appallingly obvious that our technology has exceeded our humanity.

i.e., distance education (or *distance learning*) – no matter how strangely it sounds – it is no novelty as it popped up well over ten decades ago.

The collocation *e-Learning* is habitually associated with the technology of learning assisted by computer in the class-room, but mostly with distance, reason why such a technology is known in literature as *e-Learning* technology. Modern distance teaching programmes of instruction and education are sustained and distributed exclusively by wide utilization of *e-Learning* technology in itself information technology, and of communications covering a wide range of didactic activity, starting from the traditional methods of learning to combinations of traditional and electronic practices , up to total on-line learning.

The computer-assisted instruction and self-instruction refers to the utilization of computer in the process of teaching with didactic purposes, this being regarded as an alternative of the informational didactics. Computer assisted instruction (CAI) is one way of students' individual instruction *via* computer programmes (also known as *educational soft*), that directs their steps towards cognition through their own effort and rate of learning. The introduction of computer requires a pedagogically-psychologically and methodically oriented well-defined didactic line as well as teaching stuff of high level of specialty and IT training (Ionescu & Radu 2001).

Material and Method

This report aims at highlighting the importance of CAI in agrarian teaching in the class-room as we all live in the era of technology and information technology. On carrying out the present study, there has been worked out a questionnaire comprising 25 matrix-type questions spread out to a number of fifteen teachers and eighty-seven undergraduates of the 2nd and 3rd years enlisted with the University of Agricultural Science and Veterinary Medicine of Cluj-Napoca (Romania).

Results and Discussions

Habitually, *e-Learning* represents the modality of interactive study containing the on-line materials that offer immediate answer related to the student's studying activity. The on-line communication with real persons (instructors, professors, colleges, etc.) may show up or may not. As a rule, *e-Learning* pays higher attention to study materials (contents) than to communication between students and instructors.

In an educational context, *e-Learning* means utilizing new multimedia technologies and the Internet to improve the quality of learning and that of the assessment. The Internet may be regarded as "window" open towards the world, through which teachers and students in various schools and countries can get in touch with each other, can exchange information, and can explore new areas of cognition.

For the time being, the system is operational only on the level of higher education but it displays the tendency of being implemented on other levels, as well (high-school, gymnasium).

1. Ways of Utilizing the Computer in the Instructive-Educational Process Referable to Agricultural Syllabi

In accordance to the study carried out, there has been highlighted the necessity of implementing CAI both in class-room and practical works, advantages and disadvantages, respectively. The importance of introducing the computer in the didactic activity of teaching agricultural syllabi is also underlined.

In implementing the instructional-educational activity referable to agricultural syllabi the teaching stuff should – probably – ask some questions, such as:
-    Do we need the computer in order to carry out instruction?
-    Is the utilization of the computer voluntary or compulsory?

- Will CAI lead to a better understanding of the syllabus or just to a better utilization of the computer in general?

The answers to these questions will stress the fact that by means of computer real possibilities for individual instruction are offered; that the computer is not only a means of transmitting information but can also be a well of study programmes fashioned for the conduit and cognition level of the student. Fulfilling a methodology meant to make efficient the educational act *via* CAI has asked for the utilization of psycho pedagogic tools.

CAI-concept includes:
- Handing over of themes centred on communicating the novelties in agrarian branches;
- Implementation, consolidation, systematization of newly acquired knowledge with the students;
- On-the-spot assessment of a main-subject lesson or batch of such lessons;
- On-the-spot assessment of the main-subject syllabi.

2. Does The Computer Represent a Means of Learning Agrarian Syllabi Efficiently?

From this point of view we notice several ways of the computer to show up in the university didactic development:
- utilization of computer in the computerized make up of documents such as: analytical programmes; lecture specifications; suggestions for tests of assessment and work card-index , as well as some university record-documents such as those connected to certain didactic activities or recordings of student checking and evolution in the assessment activities;
- utilization of the computer as means of teaching in class room, materials centred on lectures; thus, the computer may represent a stand for certain syntheses, pictures, figures that can be projected with the purpose of knowledge transmission. In such a way the students have the possibility to watch a certain real and clear exposé or, can watch computer-simulated pictures of phenomena or processes;
- founding of data banks, i.e., stockpiling agricultural information in such a way as it could be retrieved later;
- acquiring a programming language.

3. Introduction of CAI in the Teaching of Agronomic Syllabi

Within CAI learning is being fulfilled due to the computer's activity of go-between that makes up in itself for an interactive and quasi-autonomous form of accessing knowledge bypassing the teacher's mediation.(but not his/her guidance). (Bocoş 2007)

Literature distinguishes between two manners, not by all means exclusive of computer intervention in the instruction, i.e., directly and indirectly.

Direct intervention appears when the computer is fulfilling the teacher's main duty, that of teaching. Direct intervention of the computer can be carried out *via* educational soft, understood as CAI defines it.

Indirect intervention is that in which the computer acts as instruction manager and it consists in utilizing it for the control and planning of instruction, taking up part of the instructor's duties, i.e., introduces to the student the objectives to reach and the component parts of the lecture; spreads out specific work tasks from the manual or work book associated to the respective lecture; assigns CAI-sequences for divers themes; administers tests for assessing the student's progress measured against the beforehand objectives; records and reports the results obtained with tests (either for the student or instructor); prescribes – depending on diagnosing test results – a sequence that will establish what a certain student should study.

The possibilities of computer-based media in what treatment, recording and retrieval are concerned will decide the introduction into the practical didactics of situations in which the student acquires knowledge and competence autonomously, in accordance with his/her own aspirations and interests through the mediation of IT instruments.

Introducing CAI in the teaching of agrarian syllabi concerns both the conditions necessary to spreading instruction and the existence of an instruction programme.

The conditions for the spreading of CAI in the higher-education practice refer to: adaptation of education to the society's factual necessities and of perspective; perpetual enrichment and updating of the system of teaching; obtaining IT-, computers- , and communication technology progress.

The necessity of an instruction programme: it is a pedagogical commodity, result of pedagogical programming. The instruction programme will be transposed into a computer programme that represents an information programme. Such programmes of educational soft after all place informative material fragmented into modules of small dimensions,

1-2 screen pages, at the student's disposal. The presentation of the informative material comprises definitions, theories, exemplifications through application of these problems. Computer utilization facilitates the accompaniment of the informative material by telling graphical representations, articulate for the theme in discussion.

One higher level in utilizing computers in teaching is represented by the *systems of intelligent assistance of learning*. These are capable of behaviour similar to that of the teaching cadre thus proving an outstanding flexibility in the unfolding of self-instruction.

The expert-educational systems are capable not only of presenting contents, but also organizing self-instruction activities heeding a series of pedagogic indices such as the rate of work specific to the trained person; number of faults in carrying out tasks; rate of reaction; difficulty level demanded by the user or by that established by the system itself. Having in view the desire to offer computers meant mainly for the activity of computer-assisted instruction and self-instruction , there have been implemented such expert systems; thus, besides the components consecrated to a system of electronic calculation, such as hardware (electronic device), or software (IT products), there popped up another too, i.e., *courseware* , destined to elaborate computer-assisted courses.

4. Requirements of the Utilization of the Computer in Agricultural Classes

There should be analysed whether the computer fits to the respective syllabus, theme, having in view the following criteria: objectives in view; contents specific; students' traits; conditions of local material endowment; competence of teaching person in the field of agronomy and IT.

In order to integrate the teaching means into adequate didactical strategies one has to go through four stages:

- Training the instructor has in view, first of all, the planning of effective didactic strategies that integrates the computer as means of teaching and also the maintenance of the technical endowment (DVD, video projector, sound boxes, etc.).
- Preparing the students to receive the didactic message sent by means of computer, fact requiring the enticement of attention, curiosity; updating of knowledge already acquired; orienting the students in view of optimal reception of the audio-visual message (the students find out what they have to follow; how to record information; how to fulfil certain tasks, etc). The students may regard the Internet as a useful instrument endowing them with the motivation for learning by

encouraging independence and autonomy, ousting the communication-, racial barriers or locomotive disabilities.
-   The efficient utilization of the computer – in view of students' activation – there will be necessary not to disregard the fact that not all of the students master -- to the same degree – the PC; similarly, the instructor will have to intervene and help the left-behind students.
-   Capitalization of acquired information as aftermath of computer utilization by means of conversation, implementing themes, fulfilling additional tasks.

5. Teaching in a System of Education Needs E-Learning, too

By using the Internet, teachers can exchange didactic materials, explore new concepts, have access to information and data in their field of activity; also, to software applications and virtual simulators; then, they can participate in implementation of international projects. The teacher's part in an educational system involving e-Learning too, implies certain types of tasks, such as:
-   Conceiving ways of theoretical support most fit to the demands of the syllabus and students' needs;
-   Guiding the students in this type of informal education towards utilizing certain specialized sites;
-   Activity organisation and coordination with agronomic syllabi;
-   Answers to individual questions *via* e-mail (feedback should be constructive and empathic);
-   Permanent updating and delivery of information to lecture classes.
The consulted self-instruction documents can prompt independent study of the two categories, i.e., students and professors implied in the development of specialty classes.

6. Advantages of Utilizing the Computer in the Teaching of Agronomic Syllabi

These advantages are extremely numerous:
-   Short time consumption for the professional training; thus, the lectures delivered within an e-Learning module are brief worded, focusing on essence; the student has at his/her disposal practical examples that help him/her to easily assimilate the received information;
-   Teaching efficacy proves that the batches of information are easily understood owing to multimedia presentation;

- Organization flexibility allows for the student to build up his/her own lecture programme thus not being by all means connected to the teacher's classical programme; learning rate is imposed solely by the assimilation ability;
- Modulization, meaning that the courses are divided unto modules, each having an appraisal test at the end (that, depending on the course, may or may not allow going to the next one). At the beginning and at the end of courses there tests permitting the assessment of students' level of knowledge;
- Measurability; by passing a test one can measure the progress up to a certain moment;
- Possibility to deliver quality information based on the programmes worked out by the professor together with the students;
- CAI may lead to increasing student's motivation and interest who voluntarily earmark time for study;
- Possibility to guide the study of a large number of students;
- Easy transmission of scientific content regarding the agronomic domain *via* pictures, everyday examples or the existence of simulation possibility of certain practical situations by the students themselves;
- Possibilities of individual or cooperation work, in team, synchronously or asynchronously;
- Easy updating of contents; possibilities of control and pursuit of access;
- Achievement of teaching centred on the student – professor cooperation (students can access information connected to the subject tackled within classes of agronomic specific on several web pages);
- The computer offers real possibilities to individualize instruction but it is not a means of transmitting information; however, it can offer study programmes adapted to students' conduct and knowledge;
- Making aware of the interactive value of the chosen information; rapid systematization of a large volume of information;
- Efficacious dissemination of essential information asked for by a large number of participants in the didactic act;
- Integration of various fields stimulates higher interest of students and prompts interdisciplinary projects;
- It confers study autonomy to students who thus can control the rate – and sometimes the IT's trajectory.

7. Disadvantages of Utilizing the Computer in the Teaching of Agronomic Syllabi

These disadvantages are less numerous than the advantages, but considerable:
- Excessive individualization of learning leads to reduction in student-professor dialogue and to the isolation of the act of learning in its psychosocial context;
- Lack of adequate means – in many cases – is shown by insufficient endowment with computers and several other equipment;
- Technical and technological restrictions of equipment and of applications may affect the methodology of instruction as well as the quality of material utilized (sound, video, graphic);
- Software packages within hand-reach are often considered inadequate as they fail to demonstrate advantages as to the traditional instructional methods;
- Some instructors even assert that students' creativity is being limited (instead of being stimulated);
- Difficulties in software assessment before acquisition and its high costs;
- Teachers' lack of skill to utilize such instruments in the best manner thus being lost the utilization itself of even the best software packages;
- Individual style: some professors have restraints *vis-à-vis* CAI utilization;
- Possible removal of the human element from the process of instruction when better communication is one of the scopes of education;
- Student's impossibility to immediately ask the instructor in case of need.

8. Importance of Introducing Computers in the Teaching of Agronomic Syllabi

From pedagogic point-of-view the *e-Learning* environment offers a modern method of teaching, instruction and learning based on digital communication and multimedia technology, that secures the speedy transfer of information and knowledge, including techniques of understanding or, modalities of interpretation of these, from the instructor to student wherever, whenever and on demand.

One can assert that the collocation *e-Learning* possesses a double fold meaning. It designates, on one hand, a method of studying through the

mediation of electronic means and, on the other, a wide offer of courses and auxiliary didactic materials for professional modules of instruction allowing for the accumulation and exchange of knowledge electronically (*e-knowledge* or *know-how exchange*). Accordingly, it can be defined as being a form of learning based on electronic format, as it is based on multimedia technologies and computer relays (intranet or internet) for the elaboration and distribution of didactic aids and of tests of assessment/self-assessment.

An instructional process that is adapted to the necessities of the one being instructed has an increased efficiency as to the standard one, ignoring these necessities. Thus, there results the importance of introducing the computer into the instruction-education process with syllabi of agronomic specific because it represents an interactive type of work strategy for both instructor and student; it is n new way of construing instruction and learning; it develops individual endowment for planning and organizing; it stimulates the initiative spirit and individual abilities of activity unguided by the instructor; it amplifies students' confidence in their own capabilities; it prompts the interest towards novelty; it develops a logical thinking; it optimizes the rate of teaching by means of multiple illustrations; it curtails the study duration; it positively modifies the attitude towards the computer.

The utilization of computers is efficacious in the field of agronomic sciences as it implies active participation of students in the process of teaching-learning-assessing. The individual- and group accomplishments of the students can be stocked and statistically processed to be examined by the instructor during and at the end of terms.

Conclusions

The traits of the present educational system – stressed specialization in a certain field, rapid aging of knowledge in the cutting-edge fields, perpetuation of instruction, increase in the numbers of those willing to follow an instruction system of as high level as possible, increase in possibilities of being informed, all these, turn the computer into an indispensable instrument in what the instruction and creation of the future agricultural specialists is concerned.

Such a system that is meant to secure at the same time the flexibility and objectivity of teaching, learning and assessing for sure marks the access into a new phase of the higher education. It does not exclude the classical education but rather confers some new virtual resources.

With such a stage, by utilizing ICT, knowledge seizes to be only the instructor's privilege, as information can be stumbled over independently from this. For the time being, the instructor's part is basically methodological; it should direct and know what to ask for from the conceiver of the educational soft, i.e., to adjust to novelty.

Notwithstanding we cannot replace – by means of the computer, that is – those individual experiences needed by each one of us. Mechanisms do not confer life – they only offer images, aspects, opinions etc., about them. With the natural sciences, experiment and personal experience is very important. Grown plants have to be studied outdoor too, not solely through the go-between services of computers, or books. Notes, however, or photos, results of analyses, of short- or long term observations, comparing certain situations, methods procedures can be carried out by means of the computer assisted instruction. Similarly, the computer is of greatest help in offering certain statistics or in acquiring new/modern methods of teaching or even in describing certain insecticides or herbicides. For the new student generations the concept CAI is a must, in the company of multimedia information avalanche.

The utilization of the computer also allows for the dynamic testing of student's progress and, as a consequence, the perpetual adaptation of the contents of agronomic syllabi to the necessities. Such a repeated activity of instruction and testing necessary to reach the objectives of instruction, is practically impossible to fulfil on individual level within the classical system of instruction only through the teacher-student relation; however, it can be carried out within optimal conditions and utmost efficiency due to the interactive nature of the computer.

The technologies of communication information (TCI) taken as useful strategies in the transformation and modernization of the educational system represent a means through which students can develop their basic instruction and competences in various domains necessary within an economy based on cognizance. Awareness in computer handling becomes more and more necessary. They put the problem of understanding the way to better the teaching system and a profile institution by means of adopting such technologies in general, and *e-Learning* in special. In such a context the information systems make up the vehicle of the wish to create an education on global level.

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PEDAGOGY OF FREEDOM: CRITICAL THINKING

IOANA ROMAN

Introduction

Freedom is a philosophical concept whose significance could be summarized in the phrase "lack of constraints" which is a relative notion – even abstract, one might say – possible to be understood as such within an historic-geographic frame in a certain instance, whereas in an another one, it might appear as means of manifestation of a constraint. One can pose the question whether in this instance one can or cannot speak about freedom as Friedman used to, i.e., "no one can force you to be free"; as a matter of fact any constraint decides cancellation of freedom. (Reboul 1989)

The report sets itself the task of bringing to attention the role played by pedagogy of freedom in the process of instruction and education. The act of pedagogy, as formative approach, is inconceivable outside the individual's freedom whom it educates. The outstanding part of education is that of shaping and developing the individual into a comprehensive personality right for the purpose of acquiring, proving, keeping and defending his/her own freedom. Thus, it is more and more felt in schools the necessity of getting pedagogy closer to life's challenges, vibrations, heartbeats, concerns, trials and alterations in society.

Materials and Methods

Research methodology meant to collect information concerning this research has thus been created as to lead to debating the subject in that it offers the key-actors the possibility of sharing the experience and points-of-view regarding the implementation of a pedagogy of freedom within the frames of the process of instruction and education. The interviews and case studies performed were based on questionnaires including matrix-type questions as well as open questions and applied to a lot of 23 parents, 26 high school- and university students, and 14 teaching cadres. The one

hundred interviewed persons were chosen in such a way as to represent all categories of social actors connected one way or other to the self-adjustment of the teaching process.

The interviews were structured around some questions open to encourage those being interviewed to describe initiatives in which they were implied, in order to mirror the level of sustainment of the right to opinion and liberty of speech and, finding the obstacles and possible solutions within- and without the frame of guild with the purpose of achieving an efficacious system of self-adjustment.

The cases studied were carried out per situations appeared within the process of education such as: some students' attitude, cases of students difficult to master, behavioural deviations, class skipping, school living, etc. At the opposite end there were students implied in educational activities such as: didactic coteries, Olympics, school- and university competitions, national- or international symposia and conferences.

The main purpose of the present study is to stir discussions, exchange of information and experience, as well as to mark the advantages, applicability and self-adjustment of the process of education *via* implementing a free pedagogy centred on democracy and responsibility, and evolution of the concept in accordance with law and economics conditions in full alteration amidst which the traditional Romanian instruction thrives.

Results and Discussions

The study carried out offers suggestions regarding the harmonization of this idea of liberalism with the challenges of the contemporary world, redefining beliefs, conceptions as well as the relationships among them. The concept of freedom had, all along history, multiple utilizations, on occasions contradictory. For the sake of a correct understanding of the significance of this concept it was necessary that all those interviewed should know the philosophical context in which it was used. Thus, they were presented – as it follows – certain interpretations of points-of-view expressed by philosophers.

To J. S. Mill freedom is determined by the rapports between individual and society. Thus, the sphere of human freedom comprises: the freedom of conscience, of expression, of choosing a life style and that of association based on free will. Mill's **On Liberty** addresses the nature and limits of the power that can be legitimately exercised by society over the individual.

One argument that Mill develops further than any previous philosopher is the harm principle. The harm principle holds that each individual has the

right to act as he wants, so long as these actions do not harm others. If the action is self-regarding, that is, if it only directly affects the person undertaking the action, then society has no right to intervene, even if it feels the actor is harming himself. He does argue, however, that individuals are prevented from doing lasting, serious harm to themselves or their property by the harm principle. (Capaldi 2004)

J.-P. Sartre regards the individual as being pre-eminently free; by this consubstantial freedom one understands the permanent existence of at least two supplementary options anytime at our disposal and any option is apparently submitted to definite constraints. Nothing is imposed because there also is, in the end, always, the alternative solution, that of the abandonment.

Sartre's existentialist understanding of what it is to be human can be summarised in his view that the underlying motivation for action is to be found in the nature of consciousness which is a desire for being. It is up to each agent to exercise his freedom in such a way that he does not lose sight of his existence as a facticity, as well as a free human being (Howells 1988).

Isaiah Berlin asserts that there are two senses of the freedom concept, namely the positive and the negative freedom. Positive freedom regards the source of behaviour, its utilization deriving from the individual's desire to be his/her own master. Negative freedom exacts which is the limit to the independence of the individual's behaviour, thus being identifiable with the lack of constraints from the part of other persons upon the individual's action.
According to Spinoza

> ...one thing is free when it exists through the sheer necessity of its nature and it is not decided by outer forces to act. (Nadler 2006)

hence, the author does not impose necessity to freedom but constraint and when a thing is constrained to act following an imposed law, then that is not free.

Arthur Schopenhauer, in one of his works says that

> ...the world is entirely the product and expression of will, in space and time. (Schopenhauer 2003)

Will has created our intellect and it leads and prompts us to act. Schopenhauer began by analyzing the basic concepts of freedom and self-consciousness. He asserted that there are three types of freedom, namely, physical, intellectual, and moral.

Of the ideas presented above we can conclude that any interference of the society into the sphere of individual freedom has unwanted aftermath: uniformity and stop in the development of the individual.

Taking into consideration that man's shaping in the spirit of freedom is as natural as it is actual ; that each person needs to be guided in order to acquire, manifest, keep and protect his/her freedom and these ask for the reconsideration of pedagogy as science, freedom being set at its foundation. By measuring it to the educational context, extrapolating it, one can assert that any restriction to the right to free expression of the students will lead to limitation in their creativity and ability to interrelate.

The pedagogy of freedom has at its foundation the principle that the moulding upon a pattern a man is a punctilious work meaning not to simply reproduce a pattern but actively and concomitantly create a new type centred on conscience.

In what follows some of the opinions of those interviewed regarding how they perceive the phenomenon of freedom in the educational act will be introduced.

1. Interpreting Teachers' Opinions

Pedagogy of freedom presumes the active presence of the educator, his/her involvement in the didactic unrolling as well as in the extracurricular action. Students' freedom requires the teacher to be very active in carrying out his/her tasks in offering inputs, favourable opportunities, opportune suggestions and adequate support, open moral and cultural expectations, encourage students' life experience.

On a closer look at the coexistence in education of submission and listening *vis-à-vis* freedom may be regarded as one paradox, even contradiction. However, if the teacher grants to listening and submission other connotations than those habitually accepted, namely : docility, passive-, pale-, obedient-, apathetic submission and to freedom another understanding than that of caprice, childish voluntarism , arbitrarily unproductive, pleasure, then others evolve; however, if we accept and take into consideration a different horizon of the concept of education then such a dilemmatic situation can be overcome and the configuration of such pedagogy of freedom is possible.

Education and free moulding of the individual appears within the family and later they develop plenary within the frame of the educational system having for main part the adaptation of the person to the constraints extant on social level. For instance: clothes worn may represent one factor of constraint leading to the idea that the visual determines the perception

of the person, sometimes this being more important than the way of thinking or the beliefs of that man. Such an image is owed to the fact that the majority proves superficiality and those capable of passing over the appearances are just a few.

The educator sees in the educable person one being willing to express himself/herself, to grow, to manifest freedom and acquire uniqueness. Therefore, there should increase the number and variety of situations that demand the young ones to have and dare initiatives; to carry out decisions; to decide; to assume responsibilities; create, imagine, fight; never to give up on first failure. Also, mobilization of students will be tried so that they react rationally and argument their critical and self-critical spirit. To all these one can add situations stimulating and strengthening convictions, dialogue, cooperation, desire to find out new things, to perfect oneself.

The student's responsibility is the concept by which teachers vehiculate it in order to create behaviour rules for the person in full educational process and to be sure that these rules are observed. As part of this system, the teachers offer a means for students to accede knowledge through their own attempt and driven by their own desire to know and get self perfected. Such thing is being implemented by students who adhere voluntarily to the whole development of the actions afferent to their formation.

It is impossible to talk about respect to student disregarding the conditions in which the actual education acts develops, as well as the status of interlocutors. Hence, the teachers have marked the importance of all mass of knowledge derived from students' life experience these being notions brought by them to school. There is now way to underestimate such cognizance as it will lessen such student's personality. Simultaneously, it is necessary that an educator be constant in what teaching is concerned, and the requirements advanced; then, the aid granted to the students, verbal stimuli meant to intrinsically motivate study. On entering the class room, the didactic cadre should be open to novel ideas, to questions and matters of interest to students, as well as to the kinds of inhibition manifested by them.

Teachers will have to display critical- and auto-critical spirit regarding the task and destination they have and not only that of knowledge transfer and assessment of it not having anymore the worry of depositing ideas and solutions. The educator will be resolute to answer his searches, clear his enigmas, side-by-side with his students he evolves too. The educator proposes, never imposes; his only intervention is justified only when situations of aggressiveness come up, or of destruction, disturbed

atmosphere, total monopolization of discussion by one single student or, a small group, as imposing of one idea is not desired.

Also, teachers and managers of educational institutions assume responsibility to guarantee that their institution adhere to the standards required by work-force market. It goes without saying that employers and teachers take part in this process on differing positions. The fact that one is an owner by virtue of being an employer it is conferred on him/her the right to the deciding word concerning the educational commodity. The act of education will have thus to submit to the market constraints and demands that might not be compatible with the educator's deontological standards. Thus, the resulting product (that is, the student) has the scope of serving the public interest. There also should be some mechanisms of control and adjustment that guarantee the later integration, both socially and economically. All these variables will however limit the right to freedom educationally, because as long as there are constraints freedom limitation will also appear.

Most of the interviewed teachers have stressed the part played by the degree of their interest and implication in determining the learning success of their students. More exactly, the prizes obtained by their students in various competitions, school-, respectively university Olympics. However, they never laid stress upon students' freely accepted will to participate, win in these competitions or, to self improve.

It known that teachers have their specific interests but it is less probable that these (concerning mainly wages and work conditions) be at variance with students' interests or with that of the future employer. As society is interested in the education of the young generation, teachers aim at doing the same thing. But there are teachers who adopted passive style, who sometimes manifest even a dose of irresponsibility; some of them are very well paid. Unfortunately, to most of the educators there applies a straight correlation between high standards and mediocre wages.

2. Interpreting Parents' Opinions

Education has to allow each individual to acquire his/her own style, be himself/herself beyond ready-made norms and/or clichés, assimilate what is being offered by each culture as human authentic.

Many of the parents are tempted to believe that, to their children freedom in reality does not exist, due to dependencies. However, there can be that we haven't realized that they are beneficent and lead us to a better organization. For instance, how would function an institution of education without an hierarchic organization, a precise time schedule, qualified

cadres, without certain syllabi, didactic means – and thus one could go on; the probable answer would however be provided by one word, i.e., chaos.

It is comfortable to be family-, friends- dependent, or even from a certain habit or object for we have not been born to live in solitude, lacking affection and comfort. People and knowing the society's tendencies can offer much confidence in ourselves; thus we can master what is happening around us. As social beings, we wouldn't even realize the presence of freedom and responsibilities if we lived in perpetual darkness.

Freedom of expression was one of the basic items stressed by the parents. This is one fundamental right, and without it many other rights could not be exercised. The **European Convention of Human Rights** embodies this right under Article 10, paragraph 1:

> Everybody has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers…

However, the freedom of expression is not an absolute right as there also are limits. Thus, for instance, in classroom, the teacher still employs dictation which, in spite that it is not stipulated in any pedagogic treaty as teaching method, it is frequently met with in classrooms. Later these educators require the students to memorize what he/she dictated and then to exactly reproduce it. Everyone can see thus that the educator instead of centring on an heuristic conversation he/she restricts oneself to utilization of catechetic conversation that won't stimulate the student to be creative or independent in expression – to the contrary – it will constrain him/her to appropriate the educator's opinions on a certain subject.

As independence is not something given to human being, it is necessary to step-by-step develop it. Therefore, education is meant to create and secure a less anxious surrounding, one open to self-acceptance and self-expression.

Freedom cannot be implemented by means of an artificial education in an artificial surrounding, stranger and hostile to natural manifestations where everything is made ready, prefabricated, adjusted, clear and indubitable, where everything is directed. Both *pater familias* and educator in the classroom should create a dynamic-, tonic-, challenging environment. Solely such an environment that asks for and maintain awake the creative and constructive attitude of the young and will encourage imagination and mood to build up connections; an environment that is rich in spiritual significance allowing for the exercise of judgment within the frame of something reminding of the real life.

3. Students' Opinion

Both schoolboys and university students have emphasized that they feel free affectively when among friends and partners, when wholly accepted by colleagues and educators allowing them to participate and work according to their own strength. Consequently, they can formulate and express thoughts and feelings without restraint, develop that kind of natural dialogue that lacks the limitations imposed by the teacher's statute, educational surrounding or given context.

In order to create a free being by education there will be followed the students' possibilities as they can and know how to learn from any life situation: advantageous or disadvantageous; successful or unsuccessful; favourable or unfavourable; authentic or inauthentic; natural or unnatural.

Similarly, there has been stressed the necessity to select as the schoolboy/university student can and know how to do it – exercising and maturing his/her discernment lets them not to hesitate, be prompt, not to procrastinate, defer, not to hand over own decisions to someone else/others; not to give in to conjectures, haphazard instances. All these will contribute to the education of ability to select.

Both schoolboys and university students not grown up yet, have free spirit marking ever pregnantly the desire to self-government. It is very important that – through education – both parents and educators contribute to creating with the young ones the habit to lead themselves unaided, to remove intellectual doubts and fear no matter of what kind.

It has also been highlighted their ability to know how to formulate and reformulate scopes, to select the existing ones. They are aware of the pedagogy of freedom and capable of following the scope of shaping beings able to look and act beyond the function they accomplish or are asked to; they are also ripe to further themselves away from the demands of external-, foreign purposes whose ratio are unknown to them and thus reject them.

The answers received have outlined the idea that by means of teaching they wish for freedom and choice to exist rather than restrains and limits. Having the know-how and will of openness he who studies can and know to elaborate alternatives; developing the conscience of alternatives belongs to the context of manifesting the freedom in education. There always are alternatives and they will always be in front of us.

4. Barriers, Strains and Contradictions Come along

Those interviewed agreed unanimously that the main obstacle in implementing the pedagogy of freedom is parents'-, teachers'-, higher-authorities' position vis-à-vis the principle of a kind of liberty sometimes misinterpreted or misunderstood.

Observing certain norms, be they unwritten, or even the guiding by stiff documents can be a problem for the freedom of expression of the schoolboys and university students respectively. Ways and criteria of assertion as well as the distortions that came up within this process have made up another crucial point of contradictory discussions. The structure of the teaching system favours the concentration of power in the hands of several persons fact seriously limiting the options of those implied in selection and deciding over responsibility, i.e., curtailing it.

In so far as the situation of 'problem students' and school abandonment is concerned, both parents and educators reciprocally accused passing the offence again reciprocally, probably considering that students are given too much freedom, when we refer to abandonment.

Conclusions

All these directions aim at moulding a man through education who – according to Rousseau – is caught in the social whirlpool, is by no means supposed to be let dragged either by passions or people's opinion; he should see with his own eyes, feel his heartbeat and govern it according to his own reason.

In order to sustain and encourage the real raising of the young generation in the spirit of freedom pedagogy, the educator should acquire new spiritual dimensions. To accept exceptions: children, situations, events, ideas, preoccupations. The educator needs to acquire, to develop a pedagogy of exceptions, of situation that are and can be different from what one might expect. Such a pedagogy of diversity and differences will be a pedagogy of acceptance, positive, permissive and then one of no acceptance, negative; it will be a pedagogy of "it is possible this way too" and not that of "it is impossible and never."

In order to avoid 'getting into a rut', and routine, the educator should not refuse what it seems to him/her new and peculiar, strange; his/her soul should never be idle and never wonder in the labyrinth of vain things; to free himself/herself of all kinds of childishness, egocentrism; to open his/her heart to children, be a pleasant presence, full of joy.

Systematic preoccupation for pupils, interaction and dialogue with them, respectively; correctness towards them; the desire to stay and work with them; not to be bored or boring; all these will lead to the pedagogy of freedom. In such a way the student becomes the navel of educator's preoccupations, as well as their spring.

Schoolboys/students support an environment for experiment – the richer the better – which would resonate – the more the better – with their inner needs. Such an environment enables human contacts, social communication, and collaboration that all are conditions favourable to expressing the individuals' freedom. They wish for their aptitudes to be renewed and re-renewed., for perfecting and desire for novelty. What the young ones study is preferred by them to be a continuation of what they will do from their own accord without excluding the educator's initiative.

Freedom of education does not suppose the elimination of the educator as a child without one is not free; instead the child is a victim, a forsaken person. However, education freedom asks for the presence of a free educator permanently preoccupied with his/her liberation from the community's stereotypes and truisms, absurdities of bureaucratic situations. Even one's own prejudices of pedagogical-, psychological-, ideological, moral nature and idealizing nostalgia may lead to a cultivated dependence and even a conscientious strip of freedom.

Pedagogy of freedom is that of change, of sustaining one's own manner of being, a pedagogy of making the educated one responsible. Responsibility is what makes us grow and in most of the cases it triggers irreversible alterations; however, the responsible young one knows how to go through these alterations, as it is worthwhile being responsible. As such a matter means to be free, be amidst permanent structuring of reality dependent on what concerns you and those around you; the opposite of responsibility is irresponsibility, indifference, dependence. Freedom is not possible to be found again within ourselves and the limits are nothing but imaginary; we create them and impose to ourselves; thus it depends only on us how we want to consider ourselves.

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EINIGE WICHTIGE REGELN FÜR EINE ERFOLGREICHE UMWELTBILDUNG

HELENA-MARIA SABO

Einführung

Ist oder nicht die Erziehung (Umweltbildung) der Kleinen das wichtigste Problem der Menschheit? Es passiert oft das ein Kind in der komplizierten Welt des erwachsenen kein ihm gemäßes Leben führen. Die Freiheit des Kindes kann nicht darin bestehen, dass wir es "sich selbst überlassen" oder es gar vernachlässigen.... Wenn wir die Umgebung des Kindes sorgfältig vorbereiten, so ist dies schon eine große Aufgabe, da es sich darum handelt, eine neue Welt zu schaffen: die Welt die Kinder!

Material und Methoden

Was jeder für seine wichtigsten Grundsätze oder Prinzipien auswählt, ist geprägt von Subjektivität.

Unsere Erziehungsvorstellung und Wehrhaltungen bestimmen die Schwerpunktsetzung.

1. Freiheit

Was besagt der Begriff Freiheit? Wie sieht es nun aus, wenn wir Disziplin mit Freiheit in Bezug setzen? Besteht da nicht Gefahr, dass wir die Freiheit des Kindes einengen?

Wir nennen oft einen Menschen diszipliniert, wenn er Herr seiner selbst ist und folglich über sich selbst gebieten kann, wo es gilt, eine Lebensregel zu beachten.

Die Freiheit des Kindes muss als Grenze das Gemeinwohl haben, als Form darauf, was wir als Wohlerzogenheit bei seinen Manieren und seinem Auftreten bezeichnen.

Der Lehrer muss seine Stellung als Beobachter Verstehen und empfinden.

Der Begriff von Freiheit kann beim Kind nicht so einfach sein wie bei Pflanzen, Insekten...usw.

Eine auf Freiheit gegründete Erziehungsmethode muss darauf abgestellt sein, dem Kind zu helfen, eben diese Freiheit zu erobern, und muss die Loslösung des Kindes von den Bindungen bezwecken, die seine spontanen Äußerungen einschränken.

Man kann nicht frei sein, wenn man nicht unabhängig ist, deshalb müssen die aktiven Äußerungen von persönlicher Freiheit vom zartesten Kindesalter an gelenkt werden.

Umweltbildung ist eine gewisse Disziplin wo die Chance der Freiheit zu erreichen ist aber auch zu leben.

Aber was wäre Freiheit ohne Grenzen? Um Freiheit wirklich ausleben zu können, müssen Kinder wissen, wie weit sie gehen können, was sie sich zumuten können.

Freiheit bezieht sich aber auch auf das Denken und Handeln des Kindes. Ohne Grenzen wäre Freiheit langweilig, wäre nicht fassbar und nicht erlebbar.

Freie Aktivität macht das Kind glücklich. Ziel ist die nächste Generation besser zu werden als die vorangegangene. Die nächste Generation muss stärker sein als wir es sind, die Kinder von heute werden die Entdeckungen von morgen machen.

Die Bewegung ist nicht nur Ausdruck des Ichs, sondern ein unerlässlicher Faktor für den Aufbau des Bewusstseins. Freiheit kostet nicht. Freiheit erfordert lediglich von uns Erwachsenen Geduld, Einführungsvermögen und Verständnis.

Nicht der Erwachsene lehrt sie etwas, sondern die lehren sich selbst etwas, und nicht selten können wir Erwachsenen sehr viel von den Beobachtungen der Kinder profitieren.

Überlegen sie sich selbst! Eine Aktivität die Sie sich entschieden haben, die Sie begeistert und die Ihnen Freude macht, werden Sie immer wieder aufgreifen und Sie werden ärgerlich, wenn man Sie stört. Nur die Freiheit kann das Kind sich entwickeln und seine Fähigkeiten offenbaren. Wenn uns der Erziehungsmethode in diesem Sinne gelinkt, dann ist das nicht nur zum Wohle des Kinder sonder auch zum Wohle der Familie, der Gruppe, der Gesellschaft.

2. Die Vorbereitete Umgebung

Was können wir darunter verstehen? Meinen wir darunter die Auswahl bestimmter Spielmaterialien? Ist es die Umwelt, die wir dem Kind zugänglich machen wollen und ihm helfen, sie zu erschließen?

Die große Bedeutung der Umgebung für die Lebewesen ist von der Biologie mehr und mehr erkannt worden. Wenn wir jedoch den Menschen beobachten, so sehen wir, dass er eher versucht, sich die ihm gemässeste Umgebung zu schaffen, als sich seiner sozialen Welt anzupassen. Nun besteht eine der Hauptaufgaben der modernen Erziehung darin, das soziale Empfindungen des Kindes zu entwickeln und n ihm die Neigung zu erwecken, mit Seinesgleichen gesellig zu leben. Und doch hat das Kind keine ihm angemessene Umgebung: Es lebt ja in der Welt des Erwachsenen.

Zum Beispiel: Will er höher hinauf, so muss es klettern! Und dies ist das Reich des Kindes! Im Kindergärten oft kaum anders. Nicht selten sind Schränke und Bilderleisten nur an der Größe der Erwachsenen ausgerichtet. Also suchen sich die Kinder kleine überschaubare Räume, spielen unter Tischen usw. In seinem Haus strebt das Kind danach, freundlicher und behutsamer zu sein, seine Bewegungen besser in Acht zu nehmen. Das Kind sucht sich zu üben, denn Übungen bedeutet Entwickelung.

Die wahre Güte ist nicht die, die jede Verirrung erträgt, sondern die ist es, die nach Mitteln sucht, die Verirrung zu vermeiden, sie besteht in der Tat, die dem Kind hilft zu leben.

Die Umgebung muss auch den Grundsätzen der physischen Hygiene entsprechen und dem Kind die Möglichkeit zu freier Bewegung geben.

Die Umwelt und damit auch die vorbereiten Umgebung, hat allein keine aufbauende Kraft, sie liefert nur die erforderlichen Mittel, vergleichbar den lebenswichtigen Stoffen, die der Körper durch Verdauung und Atmung von außen her aufnimmt. Die innere Empfänglichkeit bestimmt, was aus der Vielfalt der Umwelt jeweils aufgenommen werden soll und welche Situationen für das augenblickliche Entwickelung Stadium die vorteilhaftesten sind.

Wir können uns diese großartige Schönfertigkeit als eine Aufeinanderfolge von aus dem unbewussten auftauchenden, starken Emotionen vorstellen, die bei ihrer Berührung mit der Umwelt zur Bildung des menschlichen Bewusstseins führen. Wir Erwachsenen tragen also große Verantwortung für den Lebensraum, in dem unsere Kinder aufwachsen. Wir Müssen Verantwortung und Gestaltungswillen zeigen.

3. Der Absorbierende Geist und die Sensible Periode

Absorbieren bedeutet "aufsaugen". Nehmen wir als Beispiel die Raupe eine gewöhnliche Schmetterling präsentiert. Auf eine Seite haben wir mit einem inneren Anstoß zu tun, der zu den bewunderungswürdigsten

Leistungen führt, auf der anderen mit Perioden einer Gleichgültigkeit, die blind und leistungsunfähig macht. Auf diese grundsätzlichen Entwicklungsstadien vermag der Erwachsene in keiner Weise von außen her einzuwirken.

Hat das Kind aber nicht die Möglichkeit gehabt, gemäß den Innerlichen Direktiven seiner Empfänglichkeit Perioden zu handeln, so hat es die Gelegenheit versäumt, sich auf natürliche Weise eine bestimmte Fähigkeit anzueignen, und diese Gelegenheit ist für immer vorbei.

Mann konnte auch sagen, dass wir unseres Wissens mit Hilfe unserer Intelligenz aufnehmen, während es das Kind mit seinem psychischen Leben absorbiert. Einfach in dem lebt, erlebt dem Kind die Sprache seiner Rasse.

Viele andere Dinge erlernt das Kind mit erstaunlicher Schnelligkeit. Es macht sich alles aus seiner Umgebung zu Eigen: Gewohnheiten, Sitten, Religion prägen sich fest in seinen Verstand sein. Die Bewegungen, die das Kind erlernt, formen sich nicht durch Zufall, sondern werden gemäß der jeweiligen besonderen Entwickelung Periode bestimmt.

Es wird durch das Werk seiner Hände und seiner Erfahrung zum Menschen: erst durch das Spiel, und dann durch die Arbeit. Die Hände sind das Werkzeug der menschlichen Intelligenz.

Wir Erwachsenen haben nicht die Aufgabe zu lehren, sondern wir müssen den kindlichen Geist bei der Arbeit seiner Entwickelung unterstützen!

Das ist der neue Weg, den die Erziehung eingeschlagen hat: dem Geist in seinen verschiedenen Entwicklungsvorgängen zu helfen und die verschiedenen Energien und Fähigkeiten zu unterstützen und zu verstärken!

4. Das Kind als Baumeister des Menschen

Das Kind bedarf außer einer psychischen auch einer geistigen Hygiene. Die Wissenschaft hat weitere Entdeckungen gemacht, die die erste Zeit des Lebens betrefft: das Kind verfügt über größere Energie als im Allgemeinen angenommen wird. Das Kind ist angefüllt haben und das so alles uns verdankt. Nein, das Kind ist der Baumeister des Menschen, und es gibt niemand, der nicht von dem Kind, das er selbst einmal war, gebildet wurde.

Eine Anerkennung dieses große Werkes, dass das Kind vollbringt, bedeutet jedoch nicht eine, im Herabsetzung der elterlichen Autorität; im Gegenteil sind diese einmal davon überzeugt, nicht Baumeister, sondern

Helfer des Aufbaues zu sein, werden sie umso besser ihre Pflicht erfüllen und das Kind mit größerem Weitblick unterstützen.

Immer wenn wir Kinder beobachten, erleben wir neue Überraschungen. Wir sind nicht nur fasziniert, mit wie viel Ausdauer und Konzentration sie ihre Aktivitäten wiederholen und sich mit jedem Male dem Erfolg eine Schritt Nähern.

Sie müssen als Erwachsener dem Kind ein Umfeld schaffen, in dem, sich alle Entwickelungen optimal vollziehen können. Denken Sie daran: Die Erwachsenen kümmern sie sich um viel zu viel, während nur eine einzige Sache notwendig wäre.

Der Erwachsenen muss seine Rolle neu definieren. Er ist Wegbegleiter, ein Fremdenführer für den Reisenden Kind. Nur dann, die Kinder haben die Möglichkeit selbst Entwickelung zu machen.

Unser erzieherisches Ziel für das frühe Kindesalter muss darin bestehen, der Entwickelung behilflich zu sein und nicht Bildung zu vermitteln.

5. Die Polarisation der Aufmerksamkeit

Kein Erwachsener kann so in eine Sache vertiefen wie es Kinder tun. Sie konzentrieren sich, versinken in eine Betrachtung, in tiefe Aufmerksamkeit. Eltern und Erzieher nehmen diese Aufmerksamkeit kaum wahr. Wir lesen in so manchen Erziehungsratgebern, dass man je nach Alter des keines Kindes nicht erwarten dürfe, dass es länger als fünf bis 30 Minuten bei einer Sache beliebt. Auch in der Ausbildung von Erziehern heißt es oft, dass ein erzieherisches Beschäftigungsangebot im Kindergarten nicht länger als 30 Minuten dauern dürfte, denn länger könnten sich Kinder nicht konzentrieren.

Würden wir Kinder mit großer Zurückhaltung beobachten, so könnten wir diesem Phänomen der Polarisation der Aufmerksamkeit häufig begegnen. damit es aber möglich wird, es ist nötig "die neue Lehrerin zu haben". Ich würde sogar noch weiter gehen. Nicht nur neuen Erwachsenen sind notwendig, sondern auch eine neue Pädagogik!

Der Erwachsene muss Respekt haben vor der Lern-Arbeitsleistung des Kindes. vielleicht kann er selbst das Phänomen der Polarisation der Aufmerksamkeit an sich erleben?! Als Fazit, A. Clay Schose geht dabei von folgenden Grundannahmen hinsichtlich der menschlichen Entwickelung aus:

-   Menschen entwickeln Fähigkeiten in voraussagbaren Phasen während ihres gesamten Lebens. Mit zunehmender Reifung tauchen neue Fähigkeiten.

- Trotz der generellen Vorhersagbarkeit der menschlichen Entwickelung entfaltet jeder Mensch von Geburt an einzigartige Charakteristika, die sich durch tägliche Interaktionen fortschreitend zu einzigartigen Persönlichkeitsmerkmalen ausdifferenzieren.
- Es gibt Phase im Lebenslauf, während derer bestimmte Dinge am besten oder effizienten gelernt werden können und es gibt Lernmethoden, die zu bestimmten Zeiten im Entwicklungsverlauf angemessener sind als die andere.

6. Lernen mit Drei-Stufen-Lektion

Wie häufig verzweifeln wir, wenn wir Kindern unbedingt etwas beibringen wollen, was aus Erwachsensicht unverzichtbar ist, bei Kindern Jedoch wenig Interesse finden.

Dieses 2Drei-Stufen-Lektion ist folgendes:

1. Die Assoziation der Sinneswahrnehmung mit den Namen. Sie geben dem Kind zum Beispiel zwei Farben, rot und blau. Im den wir rot vorzeige, sagen wir einfach: Dies ist rot-entsprechend bei blau. Dann legen wir die Spulen vor den Augen des Kindes auf den Tisch.
2. Erkennen des dem Namen entsprechende Gegenstandes. Wir sagen zum Kind: Gib mir rot/ blau.
3. Errinerung an den Gegenstand bezeichnenden Name. man zeigt dem Kind den Gegenstand und fragt: Was ist diese? Und es soll antworten: rot.

Was sich uns hier so einleuchtend und klar darstellt, ist in der Praxis der Umsetzung für uns oft schwierig. Geduld gegenüber dem Kind ist gefordert.

7. Die Lektion Stille

Noch in den 70 Jahren gehörten Übungen der Stille zur Ausbildung von Erzieher und waren Thema in manchen Angeboten der Familienbildung (zum Beispiel in Deutschland).

Dann wurden diese Themen und entsprechende Angebote als überholt und unnötig betrachtet.

Man sagt zum Beispiel "Ruhe!", da haben wir es das Kommando! Und gerade um "Ruhe" zu sagen, schlägt man manchmal noch auf irgendetwas. Das ist wahrlich ein Widerspruch. Es ist völlig unlogisch! Nun, wenn wir das Schweigen wollen, müssen wir es lehren. Und bevor wir es lehren, müssen wir noch etwas anderes tun. Wir müssen in Betracht ziehen, dass

man es demonstrieren, kennen lernen muss. Ist die Stille wahrhaft eine Notwendigkeit?

Ich glaube Ja, obwohl gewöhnlich nicht empfunden wird.

Dass Thema Stille ist heute aktueller den je. Eltern, Erzieher, Lehrer klagen über laute, unbeherrschte Kinder anschreien und laut zurechtweisen. Der Erfolg: Die Kinder werden noch lauter! Je leiser und je ruhiger Sie erzählen, desto mehr ziehen Sie die Kinder in den Bann des Wortes, umso ruhiger sind die Kinder. Viel mehr Momente der Stille muss es im Alltag der Kinder heute geben. Kinder können auch ganz bewusst die Stille halten, aushalten und sie sind ganz stolz darauf. Sie tun dies mit Willen, was zu "künstlicher" Stille führt.

In den gewöhnlichen Schulen glaubt man immer, Stille ließe sich durch einen Befehl erziehen.

Aber, das ist falsch. Es ist erforderlich, die Kinder Stille zu lehren.

8. Isolierung

Das Kind welche von Natur aus begeistert seine Umgebung erforscht, weil es bisher weder Zeit noch die Möglichkeit gefunden hat, sie genau kennen zu lernen, schließt die Augen gern oder verbindet sie sich, um das Licht auszuschalten, wenn es die Formen mit seinen Händen abfühlt, es ist auch gern bereit, sich im Dunkeln aufzuhalten, um zu versuchen, das kleinste Geräusch wahrzunehmen. Zum Beispiel:

Wir stellen uns mir geschossenen Augen einen Apfel vor. Wir sehen ihn, erahnen sein Gewicht, schmecken den süßen oder säuerlichen Saft, sehen die Farbe, fühlen die glatte Oberfläche, hören die Geräusche vom Biss in den Apfel. Wir haben diese Vorstellungen in uns, weil wir sie in Ihre Differenziertheit wahrgenommen haben.

In der Begrenzung der Hilfsmittel, die das Kind dazu führe, Ordnung in seinen Geist zu bringen und ihm das Verständnis der unendlich vielen Dingen erleichtern, liegt das höchste Erfordernis, das dem Kind ermöglicht, seine Kräfte zu schonen und das es sicher auf den schwierigen Pfaden seiner Entwickelung voranschreiten lässt.

Wenn sie das Kind sich selbst überlässt, dann überlässt sie es seiner Intelligenz und nicht seinen Instinkten!

Mit unserem so genannten "Sinnesübungen" geben wir dem Kindern die Möglichkeit, zu unterscheiden und zu Klassifizieren. Denn unsere Sinnesmaterial analysiert uns stellt die Eingeschaften der Dinge dar: Dimensionen, Formen, Farben, Glätte, Gewicht, Temperatur, Geschmack, Geräusche, Töne. Wenn es jedoch darum geht, die Grundprinzipien im Alltag anzuwenden, umzusetzen, dann stoßen wir an unsere Grenzen.

Das macht deutlich, dass unsere Selbsterziehung vor der Erziehung des Kindes stehen muss, damit wir das Kind in seinem Aufbau nicht behindern.

Überlegen Sie doch -Wie oft gehen wir falsche Wege?

9. Die Neue Lehrerin

Es wird von uns verlangt eine ganz neue Vorbereitung, die die Persönlichkeit und unsere soziale Bedeutung verändert. Bisher waren wir in der Schule nur daran gewöhnt, schwere und trockene gedruckte Bücher zu lesen. Wir müssen erkennen, dass die Methoden jener Wissenschaften begrenzt sind. Jene trockene Einstellung, die sich auf die Wunder der lebenden Materie beschränkt, reicht nicht mehr aus. Alle geistigen Früchte der Geschichte der Menschheit und der Religion sind notwendig zu ihrer Ernährung. Die hohen Offenbarungen der Kunst der Liebe und der Heiligkeit sind die charakteristischen Offenbarungen jenes Lebens, das sie nicht nur beobachtet, sondern dem sie dient und das das, eigene Leben ist.

Das wissenschaftliche Labor, das natürliche Feld, auf dem die Lehrerin beginnt, die Vorgänge des innerlichen Lebens zu beobachten, muss die Schule sein, in der sich die Kinder frei und mit Hilfe des Entwicklungsmaterials entfalten.

Nur im täglichen Zusammensein mit dem Kind gelingt uns dieser Prozess, das heißt, nicht nur wir sind Wegbegleiter der Kindes, sondern das Kind ist auch unser Wegbegleiter und unterstützt und hilft uns bei der Bewältigung unserer Erziehungsaufgabe.

Erstes Studium. Die Lehrerin wird zum Wächter und zum Aufseher der Umgebung; sie konzentriert sich auf die Umgebung, anstatt sich von der Unruhe der Kinder Ablenken zu lassen. Sie konzentriert sich auf die Umgebung, weil von ihr die Genesung und die Anziehungskraft, die der Wille der Kinder polarisieren wird, ausgehen sollen.

Zweites Stadium. Nachdem wir die Umgebung betrachtet haben, kommen wir zu Verhalten den Kindern gegenüber. Was können wir mit diesem ungeordneten Wesen tun, mit diesem verwirrten und unsicheren Verstand, den wir auf eine Arbeit lenken und Konzentrieren wollen?

Beispiel: Wollen wir nicht im Garten gehen und ein paar Blumen pflücken?

Jene Handlung der Lehrerin kann für das Kind ein Aufruf und eine Einladung werden.

Drittes Stadium. Endlich kommt die Zeit, in der die Kinder beginnen, sich für etwas zu interessieren. Das Interesse des Kindes konzentriert sich nicht nur auf die Arbeit, sondern öfters auf den Wunsch, die Schwierigkeiten zu überwinden. Die Kinder arbeiten jetzt, als ob wir nicht da wären.

Es handelt sich auch darum dass man die Erwachsenen sich ändern müssen, kleinen Kindern eine moralische Erziehung zu geben. Die Erwachsenen selbst müssen sich den Notwendigkeiten der Zeit anpasse.

Der Schluss daraus ist also, dass, wenn wir eine bessere Menschheit haben wollen, die Erwachsenen besser sein müssen.

Wenn wir eine neue Erziehung wollen, dann brauchen wir die neue Lehrerin/ den neuen Erwachsenen. Diese Leistung müssen Sie, ich und alle anderen Erwachsenen erbringen.

10. Die Natur in der Erziehung

Lange Zeit wurde der Einfluss der Natur auf die Erziehung des Kindes nur als sittlicher Faktor gewertet. Was man suchte, war die Entwicklung besonderer Gefühle, ausgelöst durch die wunderbaren Dinge in der Natur: Blumen, Pflanzen, Tiere, Landschaften, Wind, Licht.

Der Begriff, in der Natur zu Leben ist jedoch die letzte Errungenschaft des Erziehungswesens.

Das Kind muss nämlich natürlich leben und nicht nur die Natur kennen!

Auch einfachere und kurze Kleider, Sandalen oder nackte Füße sind schüchterne Versuche zur Befreiung von übertriebenen Fesseln. In Wirklichkeit flößt die Natur den meisten Menschen Angst ein. Indirekt wir verlangen also von unsere Kindern, dass sie sich dem Gefängnis anpassen und uns dabei nicht lästig fallen. Wenn die Kinder jedoch mit der Natur in Berührung kommen, dann zeigt sich ihre Kraft.

Berichten sie doch einmal, wie Sie Ihrem Kinder die Natur naher bringen? Wie sieht es in der Kindertagesstätte aus, die Ihr Kind besucht? Wie viel Natur haben Sie in der Wohnung? Entdecken Sie mit Ihren Kindern die Fliegen und Bienen, die durch das Fenster kommen, die Ameisen, die bei schwülem Wetter eine richtige Plage auf dem Balkon werden können, während die Waldameisen nützliche Tiere sind? ... usw.

Haben Sie schon einmal Ihr Kind beobachtet, wenn es mit dem Schallten gespielt hat? Er braucht dabei keine anderen Spielzeuge.

Das Gefühl der Kinder für die Natur wächst mit der Übung, wie alles andere. Also muss das Kind Natur erleben können! Der Umgang mit Natur lässt sich nicht über Lehrbücher vermitteln!

Kindern müssen das Wachstum der Pflanzen nicht nur beobachten, sie müssen Bäume auch fühlen oder riechen können, das heißt mit allen Sinnen wahrnehmen, um sie in ihre Eigenart zu verinnerlichen. Kinder sind Forscher, geborene Naturkundler und Biologen, wenn wir sie lassen.

Haben Sie selbst keine Beziehung zur Natur entwickeln können? Oder lieben sie oft schmutzige Arbeit im Garten nicht? Kindern graben gerne, denn jede Erdscholle, die sie bewegen, steckt voller Überraschungen und Geheimnisse.

Also machen wir die Natur zu einem Erziehungsinhalt in unserem Leben und erheben wir die Naturbegegnung in unserem pädagogischen Handeln zu einem Grundprinzip!

Fazit

Was währen Grundsätze oder Prinzipien, wenn sie nur irgendwo fixiert werden und die Personen, die am engsten mit dem Kind verbunden sind, die Grundsätze nicht absorbiert haben?

Die Eltern und Lehrer sind die Wächter der Kinder, aber nicht seine Bauherren!

Wir müssen eine Art von sieben Gebote einhalten:
-   Die Lehrer haben eine Pflicht materieller Ordnung beizubringen,
-   Der Lehrer muss den Gebrauch der Dinge lehren, ausführend zeigen, wie sich die Umgebung des praktischen Lebens vollziehen,
-   Der Lehrer ist aktiv wenn er das Kind mit der Umgebung in Beziehung bringt,
-   Er muss der Kind Beobachten,
-   Er muss zuhören und antworten ,
-   Er muss das Kind seine Arbeit, aber auch Fehler respektieren,
-   Der Lehrer will mit seiner Gegenwart das Kind spüren lassen, das sucht, sich verbirgt dem, das gefunden hat.

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Some Important Rules for a Successful Environmental Education

Summary

We need a clear image about teaching environmental education. In the centre is the child, like all humans, who has a free personality. The social surroundings we have created for ourselves do not fit to the child: he/she does not understand them. We are already aware of the disastrous effect of old teaching methods. Children, unfortunately, are part of it not only physically but also morally. The issue of education was neglected by school before. Children need certainty more than they need food, but we find it difficult to admit it because there is almost no activity in the field whatsoever. The environment itself helps children improve constantly.

UMWELTBEWUSSTSEIN – EIN MODERNER BEGRIFF?

HELENA-MARIA SABO

Umweltbewusstsein – Was Ist Das?

In der Darstellung beziehen wir uns auf empirische Untersuchungen über "Umweltbewusstsein", die im Internationalen Institut für Umwelt und Gesellschaft seit 1976 in Deutschland durchgeführt werde. So wichtig wie Ergebnisse aus diesen Arbeit scheint uns aber die Erfahrung zu sein, die wir im Verlauf dieser Arbeit selbst. Die frage was Umweltbewusstsein sei, würden wir heute anders beantworten als noch vor wenigen Jahren.

Beide Forderungen: auf die individuellen Ebenen und auf die gesellschaftlichen Ebenen sind sinnvoll: Wir brauchen den einzeln, der sich ökologisch vernünftig verhält, und wir brauchen den ökologisch aufgeklärten Bürger, der das Maß an politischem Druck und politischer Unterstützung entwickelt, das notwendig ist, auf eine ökologische Gesichtspunkte ausgerichtete Politik möglich zu machen.

Aus unserer Sicht lassen sich vier Aspekte von Umweltbewusstsein unterscheiden die hier als Forderungen formuliert werden sollen:

4. Wir brauchen neue umweltschonende Technologien, und wir brauchen die Bereitschaft finanzielle Opfer zu bringen
5. Wir brauchen die Bereitschaft der Einzelnen und politischer Aktoren Umweltgesichtspunkte in ihr Handeln einzubeziehen
6. Wir brauchen neue Formen politischer Entscheidungen.
7. Wir brauchen neue Werte- und Handlungsstrukturen der Menschen. Es müssen neue Formen menschliche Zusammenleben und neuen Formen der Bedürfnisbefriedigung gefunden werden.

Umweltbewusstsein ist ein Lernprozess. Die vorliegende Umfrageforschung zeigt sehr deutlich, dass die oben unter 1 und 2 beschriebenen Forderungen einen breiten Konsens in der Bevölkerung westlicher Industrienationen finden.

Die oben unter 3 und 4 formulierten Forderungen findet ein Lernprozess statt.

84 Prozent der Befragten Bürger aus Deutschland sehen Wissenschaft und Technik als große Chance für die Zukunft. 83 Prozent akzeptieren individuell höhere Ausgaben für den Umweltschutz. In der durch die Befragten beurteilten Rangfolge gesellschaftlicher Aufgaben nimmt Umweltschutz nach Wirtschaftspolitik und Energiesicherung den 3 Platz vor sozialer Sicherung, Recht und Ordnung ein.

Wer Ist Umweltbewusst?

Blickt man in die Umfrageforschung, so zeigt sich, dass insbesondere jüngere und besser ausgebildete Menschen für sich ökologische Werte in Anspruch nehmen ; sie gewichten Umweltprobleme gegenüber anderen gesellschaftlichen Aufgaben höher, sind eher bereit, sich selbst zu engagieren, bewerten Politik eher unter ökologischen Gesichtspunkten ...usw. Wahrscheinlich ist diese Personengruppe immer auch die neue gesellschaftliche Aufgabe und neue politische Trends frühzeitig aufgreift, und so findet sich diese "Innovationselite" auch mit Bezug auf die ökologische Frage.

Interessanter ist aber als dieser Befund das Ergebnis, das Umweltbewusstsein und umweltpolitisches Engagement in besonders ausgeprägter Weise bei Menschen zu finden ist, die im Dienstleistungsbereich und hier insbesondere im sozialen Dienstleistungsbereich arbeiten. Auf diese Sachverhalten hat-gestützt auf eine Reihe empirische Befunde-für England Cotgrove hingewiesen.

Es gibt hingewiesen, das in den Wertorientierung unserer Gesellschaft die Kluft zwischen "arm und reich", "besser ausgebildet und schlechter ausgebildet" abnimmt. Es scheint eine neue Kluft aufzutun: die Kluft zwischen Menschen, die in der Güterproduktion arbeiten und Menschen, die im Dienstleistungsbereich tätig sind. Dieser Befund leitet zu der Frage nach den individuellen Entscheidungsbedingungen und Entstehungsprozessen von Umweltbewusstsein über.

Wie Entsteht Umweltbewusstsein?

Diese Thesen sind seit einigen Jahren in der Soziologie und empirische Politikwissenschaft diskutiert. Als ihr Hauptvertreter kann der amerikanische Politologe Inglehart gelten.

Diese These sagt im Kern, das Menschen, die in prägenden ihrer individuellen Sozialisation erfahren durften, das ihre materielle Existenz nicht mit Risiken behaftet ist.

Die Abgrenzung dessen, was postmaterielle Werte "sind", ist unscharf, eine Durchsicht der Literatur verweist auf folgende Aspekte:
-    Arbeit muss menschlich befriedigen sein,
-    Menschen brauchen ein hohes maß an Mitbestimmungsrechte
-    Die Erhaltung der Natur hat Vorrang vor einem materiellem Wohlstand
-    Die persönlichen Qualitäten sollen mehr zählen als äußere Etiketten…
Die Liste ließe sich fortsetzen. Wichtig für uns ist das Gedanke, Umweltbewusstsein als Teil postmaterieller Wertvorstellungen zu begreifen.

Für alle Bereiche lassen sich deutlich Hinweise finden, das Menschen in Industriestaaten mehr und mehr Einfluss an anonyme Institutionen und verstehende Entscheidungsträger abgegeben haben.

Auf diese Ergebnis reagieren Menschen unterschiedlich: Protest, Resignation, ...usw.

Zurück zu Umweltbewusstsein. Umweltbewusstsein ist auch eine Folge eines erlebten Verlustes, in natürlichen Umwelten kompetent und verantwortlich agieren zu können.

Wer sind und wie denken nun Postmaterislisten?

Als Postmaterialisten bezeichnen wir Menschen, die eher auf die linke Seite Stehenden Aussagen zustimmen.

Postmaterialisten finden wir eher unter die Frauen: am stärksten sind in der Gruppe der 20-30 Jahre. Postmaterialisten sind um Umweltprobleme besorgter, sie sind sich der Wachstumsgrenzen von Industrienationen bewusster und ihren Zukunftserwartungen pessimistischer. Sie sehen die Lösungen des Ökologieproblems weniger im Fortschritt von Wissenschaft und Technik und sind skeptischer gegenüber den Möglichkeiten der Kernenergie. Sie sind politisch interessierter und aktiver als die Bevölkerung in Durchschnitt. Ihr politisches Engagement drückt sich in der Suche nach neuen politischen Entscheidungsformen aus. Postmaterialisten äußern überdurchschnittlich häufig, das nächsten Mal nicht zu einer Wahl zu gehen...usw. Als klassische Umweltprobleme sind bezeichnet: Luft, Lärm, Wasser.

Welche Unterschiede Gibt Es International?

Der internationale Vergleich erfolgt zwischen Deutschland, U.S.A. und U.K.

Einstellung zur Rohstoff und Energie. Im Vergleich zu anderen Ländern in Deutschland diese Probleme sind besorgter. Die größten Sorgen werden in allen drei Ländern gegenüber den Energiereserven

geäußert. Nur die Amerikaner blicken hier noch "relativ" optimistisch in die Zukunft.

Einstellung zu Kernkraft. In alle drei Ländern werden die Risiken der Kernkraft sehr hoch eingeschätzt, dennoch meinen die meisten Befragten, das wir Kernkraft brauchen. Die größten Befürwortungen von Kernkraft finden sich bei den deutschen an. Trotz eines hohen Risikobewustseins akzeptieren die meisten den Ausbau der Kernenergie.

Grenzen und Wachstums. Die Europäer sind weit stärker als die Amerikaner davon überzeugt, dass wir in den Industriestaaten an den Grenzen des Wachstums angekommen sind.

Wie Kann Umweltbewusstsein Gelernt Werde?

Umwelterziehung ist seit den letzten Jahren zu einem wissenschaftlichen und politischen Thema geworden (Konferenz zur Umwelterziehung, Stockholm 1972, Tiflis 1977, München 1978).

Die Erfahrungen ökologischer Zusammenhängen und die Bewusstwerdung der Umweltproblematik vollzieht sich nicht allein in Unterrichtssituationen, sondern auch und vielleicht überwiegend, in der direkten Konfrontation mit der realen Umwelt.

Mann spricht über Umweltgesichtspunkten der Bevölkerung näher zu bringen.

Dies ist jedoch nicht ausreichend.

Das Ziel, ökologische Gesichtspunkte im Handeln zu verankern, lässt sich nicht allein über die Vermittlung von Wissen und Werthaltungen realisieren. Die dargestellten empirischen Untersuchungen zum Umweltbewusstsein in der Bevölkerung machen deutlich, das ökologische Werte in der Bevölkerung einen hohen Stellenwert genießen besonders in Deutschland.

Fazit

Zu Realisierung eines ökologisch orientierten Verhaltens sind fünf Voraussetzungen erforderlich:
- es muss ein hinreichendes Wissen um ökologische Zusammenhänge vorhanden sein
- es muss ökologische Wertvorstellungen gegeben sein
- die für das Umwelt relevante Verhalten erforderlichen Verhaltensangebote
- für das Umwelt relevante Verhalten sein
- dem umweltschonenden Verhalten müssen positive

Verhaltenskonsequenzen folgen.

Wenn es richtig ist, dass umweltbezogenes Wissen und umweltrelevante Werte in der Bevölkerung derzeit in starken Maße gegeben sind, dann muss eine Konzeption zur Förderung ökologisch orientierten Handelns in der Bevölkerung jetzt an den Handlungsanreizen und Handlungsmöglichkeiten anknüpfen. Darüber hinaus ist es notwendig, das der einzelne einsichtig und erfahrbar wird, das sein Handeln Konsequenzen nach sich zieht.

Es müssen Vermittlungsformen gefunden werden, die es der Bevölkerung klarmachen, dass sie durch ihr eigenes Verhalten die Qualität der Umwelt (mit) bestimmt.

Eine entscheidende Schwierigkeit bei dem Versuch, auf ökologisch relevante Verhaltensweisen Einfluss zu nehmen, besteht darin, dass die Konsequenzen des individuellen Handelns im Umweltbereich in der Regel nicht sichtbar werden.

Die Psychologie lehrt uns aber in aller Deutlichkeit, dass es zum Aufbau und zur Stabilisierung neuen Verhaltens unabdingbar ist, das die Handlungskonsequenzen für den einzelnen sichtbar werden. Vielleicht könnte es eine Hilfe darstellen, wenn die Kommunen öffentlich sichtbare Anzeigegeräte für die Qualität von Luft und Wasser und für Lärm aufstellen würden.

Dem ehrlichen Wunsch des Bürgers, durch sein Handeln einem Beitrag zum Schutz der Umwelt zu leisten, scheitert häufig an den Infrastrukturmöglickeiten. Zum Beispiel:

Hausmüllseparierung ist nur dann möglich, wenn entsprechende Müllcontainer auch bequem zugänglich sind. Umweltschonende Produkte können nur dann gekauft werden, wenn sie auch angeboten werden.

Eine Konzeption zur Hebung von Umweltbewusstsein und zur Beeinflussung ökologisch relevanter Verhaltensweisen darf nicht als Manipulation der Bevölkerung verstanden werden.

Es ist erforderlich, die Ziele und Methoden eines derartigen Vorgehens öffentlich zu machen. Es muss eine Auseinandersetzung darüber erreicht werden, wo der einzelne einen Beitrag zur Erhaltung der Umwelt leisten kann.

Eine derartige öffentliche Diskussion muss jedoch auch die Grenzen der Einflussmöglichkeiten des einzelnen aufzeigen.

Sie muss deutlich machen, wo die Verantwortung von Politik beginnt.

Sie muss auch Notwendigkeiten einer auf ökologische Gesichtspunkte ausgerichteten Politik einbeziehen.

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Is Being Environmental-Aware a Modern Concept?

Summary

Being "environmental-aware" is not an academically agreed concept. It was founded in a socio-political space, where it is usually associated with the claims: "we all are environmental aware", "we behave environmentally aware", etc. But what does "behaving environmentally aware and being environmental-aware" mean? The issue of blasphemy answers to two Eden questions: at individual level and at social level. This is what we wanted to point to in our paper.

THE NEED FOR ACHIEVEMENT: POSITIVE AND NEGATIVE ISSUES

ELENA-MIRELA SAMFIRA AND MIHAELA BEU

Introduction

This paper is the result of a research carried out on the undergraduates of the Banat University of Agricultural Science and Veterinary Medicine in Timişoara (Romania). It is a summary analysis of the need for achievement. To get as conclusive data as possible, the undergraduates were asked to fill in a questionnaire (the Rational – Irrational Cognition Scale of Raymond DiGiuseppe *et al*., adapted by Macavei & McMahon (2010), a scale which includes, among other sub-scales, that of the need for achievement. The sample was made up of 100 undergraduates from different faculties and majors (50 girls and 50 boys). Results show a rather high discrepancy between the quotas of this sub-scale. This can be explained by fear of failure, more consistent in girls than in boys, or by the family or educational model.

1. Aspects Concerning the Need for Achievement

The need for achievement refers to the wish of each individual of getting significant results, of developing and improving his/her skills and control, or of reaching very high standards in a certain field. The term was introduced by the psychologist David McClelland (**The Achievement Motive**, 1954) as a result of research concerning certain aspects of needs.

A proper level of aspiration depends on a correct assessment of one's personal potential since over-rating can condemn an individual to a life full of failure, and under-rating can result in under achievement.

According to Maslow's pyramid of needs, the need for achievement ranks among man's first needs and it is human specific. It speaks of the need of being successful, of knowing, of valorising one's own skills.

Business Dictionary - Term of the Day

(www.businessdictionary.com/term-of-day.php) defines the need for achievement as "personality trait characterized by an enduring and constant concern with setting and meeting high standards of achievement". This need is influenced by inner tendencies towards action intrinsic motivation) and by the pressure of the others' expectations (extrinsic motivation).

Individuals with a low level of need for achievement choose very easy tasks to minimise the risk of failure or, on the contrary, high-risk tasks so that failure be not shameful. In exchange, individuals with a high need for achievement tend to choose moderate-risk tasks – challenging but achievable. These people are characterized by a certain tendency to seek challenges, by a high degree of independence and by persistence in their work: they will not give up efforts until they get a certain result. The highest reward is acknowledgement of their personal achievements.

Are essential in high need for achievement the following:
- parents encouraging the independence of their child ever since childhood;
- awards for each success of the child;
- associating of achievements and positive feelings;
- associating the achievements with one's own competence and personal effort and not with chance;
- wishing to be both efficient and challenging;
- intra-personal force and strength.

The need for achievement refers to a certain preference of the individual for success but under certain competitive conditions.

McClelland claims that there are three common features of the (high) level of achievement, i.e.:
- the preference to work/solve tasks with a moderate level of difficulty;
- the circumstances of success needs to be related to personal effort and not to other factors, to factors from outside, such as chance;
- a strong wish to get a feed-back linked to both his/her success or failure and to himself/herself.

These people have an intrinsic motivation and do a lot of things for pleasure and for personal gratification, not for extrinsic awards such as money.

The need for achievement, together with the need for affiliation, is a main component of each individual. Both can act as guidance force in everybody's life and in different ways. The need for achievement gives an impulse to fulfil tasks and the need for affiliation makes the individual move towards other people, establish as different and diversified relationships as possible.

Despite all this, people with a high level of the need for achievement prefer to act alone or together with people who think like them.

But, since there is a lot of subjectivity when talking about the human nature, we can say that each person has his/her own perspective and perception on achieving tasks, on the difficulty of the task, and on excellence standards. In this way, an individual with a high level of the need for achievement can, through the prism of his/her own perceptions and perspectives, have a high level of the need for achievement when they meet people who think in a similar way, or a low level of the need for achievement because of the multiple relationships that limit personal development and task fulfilment. Human beings tend to act depending on the situation. Somebody can act in a certain way in a certain situation and quite differently when the context changes. This makes behavioural prediction difficult.

Both needs help the individual get satisfaction in a personal way. These people are very realistic as far as both their strong and weak points are concerned but, at the same time, they like to assume responsibilities for both success and failure (they do not look for scapegoats).

2. Sex-Determined Differences in the Need for Achievement

Sex-determined participation in the educational act is too obvious to be ignored. It is worth noting that any discussion on sex differences in task fulfilment should admit societal influences in defining achievements.

Sociologists adopt rather male standards in assessing ideal achievements, trying to figure out why women cannot achieve what men can, ignoring the fact that not undertaking certain jobs does not necessarily mean avoidance, but rather an option for an alternative. The effects of experiences mediated by the individual's interpretation of these experiences and no of one's own experiences play an important role in understanding sex differences in educational decision-making. Another aspect that needs to be mentioned here is linked to the focus on certain conscious and unconscious choices of the people. It is good to know that decisions on task fulfilling are made in the context of complex social reality that supplies individuals with a wide variety of options with immediate or remote consequences.

Both men and women can be made to imagine different targets in their lives, but these targets are equally important and valuable. For girls, the effort of being successful is very important. It is because of their different perception on vocational careers that women and men make different choices.

A particularly important role in the development of the need for achievement in youth is that of the parental model. Parents of youth with a high level of need for achievement have, in their turn, high educational standards, and *vice-versa*. Studies in the field point out the importance of birth order in a family from the point of view of the need for achievement. Thus, first born have a much higher level of achievement compared to his/her siblings. First born females have a higher level of resistance to influences from other people and first born males have a lower level of resistance to influences from other people than their male siblings. A girl's family with a high level of achievement is made up of non-traditional, permissive parents that reward achievements. The mother plays a crucial role here as well as the father does, in a family with boys. It is important to make the difference between being an encouraging parent and being a super-dominating one. The influence of super-protective parents is damaging and dangerous since the child with no or less experiences and challenges will regress. Men with a high level of the need for achievement usually have rejecting parents who expect them to turn independent very early, who have very high demands, and who reward the success, but who also punish unsatisfactory behaviour – resulting in fear of failure.

3. Fear of Failure *vs*. Need for Achievement

The need for achievement and fear of failure are the reasons of achievement and the main motivations that direct our behaviour towards a positive or negative ending.

Trials and errors are usually the first options in solving life problems. Though, many people are afraid of undertaken tasks because they are afraid of experimenting. They make the error of thinking that all errors are bad and hurt, while most of them are necessary. It is only by experimenting an error that people get to associate a new and better trial, experimenting multiple trials and errors until he/she will finally get to a creative, viable solution. Unfortunately, there are many organisations that have a cult for perfection and for which failure is unacceptable. People like to be successful and reach high standards. This is why they are terrified by failure that could ruin their life, ignoring that any weak point could be come a strong point and *vice-versa*. Failure is impossible to them, and they would just do anything to avoid it. It threatens self-assessment (his/her own abilities) and creates uncertainty about the individual's capacity of getting later information. If later information become weaker, than the doubts concerning the abilities are confirmed. Then he/she chooses not to make the effort to avoid his/her self-esteem being

threatened. Each individual likes to be successful. The problem is that fear of failure is dominant. When a positive feature such as the need for achievement become too strong, it may turn into a major handicap. Avoiding the effort allows failures to be attributed to the lack of comfort rather than to a low ability, which reduces the general risks concerning one's own self-esteem value. The wish to be successful and to avoid failure has been identified as critical determiners of behaviour.

Material and Method

The society we live in is one that promotes success no matter the conditions, the context, or the personality of the individual, and the environment in which the youth of our university live obeys to this "rule". This is why we have kept asking ourselves whether they are affected or not by this syndrome of the (professional) achievement. To find out the answer, we carried out a survey on a sample of 100 undergraduates of the Banat University of Agricultural Science and Veterinary Medicine in Timişoara (50 boys and 50 girls). They were asked to answer a questionnaire made up of 26 items (the Rational – Irrational Cognition Scale of Raymond DiGiuseppe *et al*., adapted by Macavei & McMahon (2010), a scale which includes, among other sub-scales, that of the need for achievement. This sub-scale shows the measure in which an individual makes it his/her own the irrational dimension of the need for achievement. The quotas obtained are the basis of this paper.

Results and Discussion

Analysing the quotas obtained we could clearly see that female respondents have a much higher quota average (14.36) than male respondents (10.46) for the sub-scale "need for achievement". According to the test interpretation, these quotas shows the measure in which this need is within normal (rational) limits or not, with negative impact on the individual. Quotas significance is shown in Table 1-5.

Table 1-5. Significance of scale quota

Significance	Quotas
Very low	4-8
Low	8-11
Medium	11-14
High	14-16
Very high	16-20

These results suppose among female respondents a very strong wish to succeed and to accomplish that, according to specialists, become a negative feature and can result in irrational behaviour (being successful no matter the price, avoiding tasks considered more difficult, avoiding involvement in certain situations, abandoning the search for alternatives over a certain period of time, etc.). People with high quotas believe (irrationally) that, if they fail in such important things as profession, they will be considered valueless, and that it is catastrophic not to achieve tasks very well and to get poor results.

Youth at the beginning of their career should know that it is important to admit that the bad parts of our lives and even unpleasant experiences play an important role in professional success and in life, in general. An aspect not to neglect is that of the raw parental model – the mother for the girls, and the father for the boys. It is important to realise what success and failure mean within a family. The female respondents in our survey have either mothers that failed to succeed professionally or that are housewives – their frustration pushed them to urge their daughters to achieve professionally – or mothers that succeeded professionally.

Our analysis shows a high discrepancy between the extremes (very low and very high) in the two tested groups. Table 1-6 shows data presented above and Figure 1-39 shows full quotas.

Table 1-6. Extreme quotas per sexes

Respondents	Very low (4-8)	Very high (16-20)
Boys	14	4
Girls	2	22

We hope that the results of this research would help the trainers of our future specialists to take into account the ratio advantages – risks from the point of view of the need for achievement and the fact that there are always alternatives to success. If there is no chance for success in a certain

field, then individuals should direct towards related fields where the perspectives look favourable.
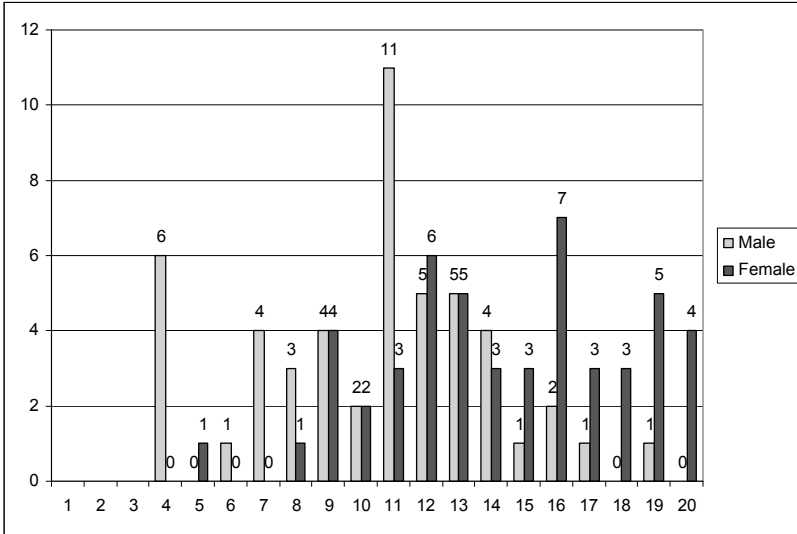
Figure 1-39. Quotas of undergraduates per sexes

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The Role of the School Counsellor in the Relationship between Parent and Child

Elena-Mirela Samfira, Mihaela Beu and Daniela-Georgeta Demenenco

Many of the things we need can wait, my child cannot. This is the time when my child takes contour physically and psychically. He means today to me, not tomorrow.

"I no longer can understand my child. I do not know what he thinks and I do not know what his ideals are. He seems to no longer respect us." These are words parents more often utter. If we were to draw a conclusion, we could say that the relationships between parents and children are irreversibly weaker and weaker from one generation to another. At the same time, children complaint that their parents no longer have time to listen to them (to the problems they have to face) and to communicate with them. All this because they are too busy working, because they no longer have patience to spend more time with their children and because they think it is school that is responsible for their children's education.

From this perspective, the role of the school counsellor in the relationship between parents and children is essential, since it is not only about children's education, but also about parents' education. This is why, starting with pre-school time, we supply counselling to the parents and organise schools for the parents to help them prevent the appearance of conflicts between them and their children.

Counselling is meant to both prevent and solve problems, supplying the proper tools to do it.

Counselling the parents as a process consists in a dialogue in which somebody helps somebody else facing significant problems. Parents' counselling addresses parental crises or difficulties parents have in solving them. These difficulties become so important for the parents that they cannot solve them and need help to understand themselves and to find the necessary resources to solve them.

The support of the counsellor aims at strengthening the role of the parents, at developing the adult's personality, at supporting decision-making, at solving crises, at establishing self-knowledge, at strengthening the self-image and social roles.

If there are dysfunctionalities at personal and social levels, counselling is the process that addresses this type of problem to find the best solutions for both the beneficiary and the counsellor.

Individual and group parent counselling is a type of educational counselling that addresses parent adults. It intertwines psychological and pedagogical with social features. It is among counselling forms that address issues in the social life of a family and not pathological cases.

In individual counselling, the counsellor directs the beneficiary towards solutions, but he/she does not supply them: he/she only helps the development of psycho-social skills that mirror the functionality of parent roles.

Parent counselling has a pro-active and a direct function in the solving of problem-situations.

A parent counsellor should have the same features as any other type of counsellor:

- ability to develop self-consciousness, to find one's own style;
- ability to plan the intervention in parents' favour;
- ability of arising the awareness of the fact that communication is a very complex process and developing the ability of communicating otherwise than through words;
- empathy;
- ability of identifying, using, and directing towards community resources;
- ability of acquiring and using a series of techniques, procedures and tools of adaptation such as humour, logical thinking, generosity, etc.;
- creativity, flexibility, inventiveness in human and social relationships.

The main features of a counsellor working with parents are related to his/her ability of respecting and accepting without any reservation the beneficiaries, as well as establishing the limits of fulfilling parental duties. A child is unique, and so is any parent, and the way he/she acts depends on his/her previous experience as a child, on his/her moral, cultural, and social values and on his/her understanding of his/her role.

Parent counselling supposes the supply of information by the counsellor to the parents and vice-versa, which means to collect data necessary to identify the needs and problems they have to face, to send the proper information to direct them, and to help them choose a solution and make a

decision. This is continuous communication characterized by the involvement of both parties.

The problems the parents have to face during the counselling are as follows:

- reservation, lack of confidence in professionals: in general, parents do not believe that they can be helped and do not trust the counsellor's good will;
- the stigmata or label: the parents do not have the courage and do not want to be counselled because they know they are labelled and that they wear a stigmata;
- the lack of information: the parents do not know what counselling is and do not have information concerning the possible results of the counselling;
- the difficulty of talking openly delicate matters: parents find it very difficult to talk about things considered "taboo" until recently;
- the confrontation with community mentalities: mentality changes last; what we need to change is behaviour, because it is after behavioural changes that collective mental can start changing;
- lack of confidence in the relationship between parents and professionals: many parents have a negative experience or they purely and simply o not trust the professionals;
- the existence of too many professional opinions that sometimes contradict each other can trouble the parents.

The problems the counsellors have to face during the counselling are as follows:

- the difficult communication of some real aspects;
- the difficult communication with disabled parents or with parents in difficult situations;
- the parents' frustration;
- the fact that simply listening to the parents' problems does not help solving them;
- the specialists' frustration.

The main principles of an active support during the counselling and working postulates in counselling are as follows:

- searching, understanding, facilitating, and accepting certain activities;
- being always there (increased attention in communicating);
- reacting, initiating, and developing conducts;
- ensuring time for reflection (silence is sometimes necessary);
- observing and trying to understand behaviour;
- allowing individual differences;
- supplying constant, unconditioned support;

- using proper resources;
- observing the beneficiary's confidentiality and vulnerability;
- respecting the beneficiary unconditionally.

Socio-educational intervention is a concept defining the following actions:
- information;
- guidance and support;
- parents' education;
- psycho-pedagogical counselling.

Parents' education is done by school counsellors who develop programmes for the parents to help them develop their children in harmony with their family, school, and society.

The initiator of such a programme should be a person who loves and understands parents and who should understand, be empathic and respectful, and who should have knowledge about child development and raising and in instruction or teaching-learning. He/she should read and update his knowledge and skills. He/she should be relaxed ad flexible in his/her actions. He/she should know and use his own experiences as a child and as a parent and always bear in mind that he/she learns from the way he/she interacts with the parents.

As for the counsellor's positive attitude, he/she should admit that, when parents make mistakes, it is because they are trying hard to help their children, and not intentionally, i.e. they want their children to be happy and productive. The counsellor should understand that the difference between successful and unsuccessful parents lies in the frequency, consequence, efficacy, or intensity with which they use their parental rights. Practice has shown that there are techniques common to all types of parents, with differences dictated by different traditions, cultures, personalities and life experiences. The most important change tool in parents is the counsellor's attitude towards his/her beneficiaries.

Parents should be respected and this reflects in a non-defensive attitude when challenged by the programme content or by the methods suggested.

Parents need to develop their competence and expertise. They really need to be supported to identify this need. Firstly, parents need to understand and act as properly as possible in relation with their children's behaviour, depending on age and on period of development.

This is why parents' education should be done first by informing and training parents' skills, competencies, and attitudes.

What should parents know?
- Raising children can be difficult and frustrating but, if supported, it could become pleasant and motivating for the parents. Parents enjoying being parents do not consider it a work. In raising children, it

is important that you too feel good as a parent, it is important for you not to consider it an ordeal, and to feel that every moment in your life is pleasant and useful.

- It is equally important to manage a less stressful life space for both children and parents.
- The age between 1 and 5 is crucial for proper interventions in the making of parents. If they cannot rely on enough information on how to raise a child, then there might be unrealistic expectations in the relationship between children and parents.
- Lack of information in children's sexual education can also result in problems. Normal childhood sometimes seems deviant to parents, which makes the latter teach the children that their body or parts of their body are bad or shameful.
- The exaggerated fear of disease and accidents often turns into paranoia in some parents.

This is why every parent needs proper information to get to know how children grow and what their problems are.

Efficient communication with one's children depends on the ability of learning to be a good listener. Though parents listen every day to their children and have conversations with them, this is not always good communication.

Here are a few suggestions for a good relationship between parents and children:

- Try and find ways to tell your children how important they are to you;
- Prize their achievements and efforts without exaggeration. Compliments can be good reasons and they can help you show them they really interest you. Exercising the ability of being a good listener of your children could prevent many a problem at home or at school. Being a good listener is something you learn. Good listening means a lot of work and effort. Efficient listening ahs lots of benefits, useful for both parents and children.
- Remember that open communication with your children is decisive. Parents should be the most important listeners of their children.
- Show your children that they mean something to you, making them feel enough important to be listened to.

Parents always complain more about lack of time than about their children's behaviour. We all have more parental skills than we tend to use. We know how to treat our children, how to be good parents, but we find it difficult to find spare time for that. Children make us angry not just because of their faults, but mainly because of the supplementary time they require. Nobody has time for children, and children are time-consuming.

Parents get angry when their children get bad grades at school, not because of the grades, but because of the time they need to spend on helping children with their homework.

But children cannot wait. Their time is always the most important. If parents wait until they have enough time, until they have finished their job, until they feel more relaxed, until next week or next year, children are already grown-ups and the best period is gone. Adults should ask themselves if they really spend all the time they should with their children. Parents' responsibility is huge. Parents are raw models children follow; they supply children with life conditions, affective safety, and basic education. Children's future depends on the way parents fulfil their task.

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Life's Ideal between Possibility and Reality

Iasmina-Cecilia Savescu and Maria Palicica

Definition of Ideal

The issue of one's life ideal, of the need for achievement of the youth has old roots and it has been defined in many different ways in time, depending on the concrete social and economic conditions.

The **Romanian Explanatory Dictionary** (DEX 1996) defines the ideal as the „supreme goal towards which converge consciously and methodically man's aspirations and activities in all fields, the highest degree of perfection and the most difficult to achieve".

Specialised dictionaries define the ideal as "something that exists only in spirit, in imagination" (Dicționar de Psihologie 1999), or as "an inner model" that everybody tries to achieve in an individual and variable way, expressing the "particular way of thinking or feeling".

According to Bazac (1974), an ideal is the aspiration towards perfection, somebody's individual way of thinking and feeling.

Ideal is considered an aspiration towards better things; it has an active, guiding character and a social dimension. Ideal is defined as both a passive state and a reason to act, and society makes the individual to accomplish himself, since subjective desire has a form and a content determined by the elements supplied by the society in which we live.

The notion of ideal differs from that of model. They are two distinct notions not to be mistaken. A model is something concrete, an ideal is an aspiration to better and to perfection, making up a general, global view on future behaviour. A model has a narrow, more concrete content, and it is related, first, to contemporary or historical people.

An ideal cannot be separated from the world of values and of self-consciousness.

We can therefore see the ideal as a factor supporting the process of integration that anchors an individual in the real world. Without any ideal,

neither an individual, nor society can progress. The lack of ideal means stagnation, platitude, insignificant results in both society development and individual development.

An ideal makes man believe in education, in his power of overcoming difficulties, of achieving performance, and of being successful.

Types of Ideals

1. Educational Ideal

The concept of **educational ideal** has been an important, even fundamental issue of the concept and practice of pedagogical education in time. It has contributed to the dynamism of the educational theory and practice, designing a certain model of human personality central to education.

The level and development trends of society from a spiritual and material point of view, the conception of man and world at different points in history have played an important role in the design of human personality. (Bontaş 1998)

For instance, the educational ideal in Antiquity was dictated by the conditions and conceptions of the time and place: in Sparta, the educational ideal aimed at developing free citizens physically and militarily – a limited, one-dimensional ideal generated by the necessity of ensuring slave owners' power; in Athens, the educational ideal aimed at a relatively harmonious development of the human personality – besides physical and military development, there was also aesthetic and moral development.

In the middle Ages, the educational ideal had two distinct models corresponding to two "casts" – the clergy and the secular feudal. For the educational ideal of the clergy, human personality was the result of the seven liberal arts – grammar, rhetoric, dialectics, arithmetic, geometry, astronomy, and music. Though considered a harmonious projection of personality, the educational ideal of the time wears the mark of religion. For the educational ideal of the secular nobles, personality was the result of seven chivalry arts (virtues): riding, fencing, hunting, swimming, playing chess, and reciting rhymes accompanied by a luth.

In the Renaissance (14th to 16th century), as a result of the development of sciences, the educational ideal saw personality as a "uomo universale" – a man capable of acquiring everything – an optimistic, yet impossible ideal.

In modern times (19th and 20th centuries) there were other variants of the educational ideal. Modern society knew a development of the production forces, of the different fields of the material and spiritual life.

The educational ideal in a democratic society should conceive a model of development and complex display of human personality, an integrated, multidimensional, harmonious personality with a wide range of intellectual, moral, professional, aesthetic, and physical features that allow it to adapt to the changes and mutations and to be creative – requirements of the social, scientific, technical, cultural, and ethical progress (Bontaş 1998).

2. Professional Ideal

Due to the participation of the youth to the educational act, they get information related to the specifics of the job, to the job groups, which triggers the interest in a certain profession. In time, this interest turns into interest for intellectual and productive professions, thus preparing the way to choosing a profession.

A life's model is very important: for instance, if the parents have a profession that interests their children, they will choose to attend a school that can supply the necessary information to achieve their professional ideal.

Practicing a profession is the fundamental way of completing an educational act. Human society is a "socio-economic" system generating infinity of roles and professions. Education aims at moulding human personality and at developing those features that correspond to the individual's potential necessary to integrate in a social structure.

The social conditions of the time and the educational act generate and direct the professional ideal towards achievement. Professional education consists in making up a cultural and technological horizon in a certain profession together with the development of knowledge and skills necessary to practice it.

A professional profile is changing from one stage to another of the child's ontogenetic development: the share and interaction between scientific and technological knowledge change depending on age features.

Professional culture is the natural prolongation of the intellectual one. Their fusion is possible only when the pupil acquires those professional information that correspond to his/her tastes, interests, and aptitudes.

3. Moral Ideal

It represents the core of any moral system. It reflects the characteristics of the trends and options of the members of a community or of the society on the whole.

Ioan Nicola (1998) shows that a moral ideal is the axis around which turn around the other elements of the moral system. It is considered the image of perfection from a moral point of view and it is the moral quintessence of the human personality.

Due to its content, moral ideal is a prospective model transcending the reality. Without leaving it entirely, it supplies opportunities and options that engage the human personality into a continuous process of self-accomplishment. In other words, it is an anticipation of the general sense of the behaviour, depending on social imperatives.

The essence of the moral ideal is its moral values, norms, and rules.

4. Social Ideal

Social ideal, in its most simple form, is another expression of the real life: it wears the mark of the subject assimilating the real life in his/her own terms, i.e. in the language of characteristic needs and aptitudes.

Social ideal is one of those spiritual products of the humans that show the historically determined aptitude of man of seeing, understanding, and living not only in the present, but also in the future. It goes beyond the present, prolonging it as expression – at the level of ideal aspirations – of the new elements not yet developed – at the level of material existence.

Social ideal is one of the forces that makes history move. Social ideal, though future-oriented, has its roots in the present it represents thus confirming its real value.

5. Aesthetic Ideal

It is made up of an ensemble of theses, principles, and theoretical norms that direct the aesthetic attitude of people belonging to a certain period or social category.

Aesthetic ideal results from the consciousness of what is specific and dominant at social level among aesthetic tastes: it takes the form of certain aesthetic principles that act at the level of a historical period (Nicola 1996).

Aesthetic convictions are ideas about the beauty that have become inner mobiles, guiding man's concern for assimilating and introducing the

beauty in his way of life, in his relationships with the world and with other people.

Aesthetic feelings are the highest form of living the beauty and they mark the entire personality.

Depth and duration of living the beauty differ from individual to individual, depending on the structure of their personality.

Characterising an entire period, aesthetic ideal covers a huge social experience and is relatively stable.

Material and Method

1. Goal, Objectives, and Working Hypotheses

a) **The goal of this paper** was to analyse a few aspects of life's ideal in general, and of educational ideal, in particular, based on a survey among the undergraduates of the Banat University of Agricultural Sciences and Veterinary Medicine in Timişoara (BUASVM) (Romania).

b) **The objectives of this paper** were as follows:
- to analyse life's ideal from as many aspects as possible;
- to identify the place of educational (professional) ideal within one's life ideal;
- to define the "life model" and the educational model in the moulding of human personality.

c) **The working hypotheses** were the following:
- professional and familial ideals rank first among undergraduates;
- parents and teachers are usual life model;
- there are no great differences between demographic issues (sex, age, area of origin) or depending on the high-school graduated from or on the study programme attended.

2. Structure of the Sample

We have sued stratified sampling depending on:
- sex (female, male);
- age;
- area (rural, urban);
- high-school graduated from.

The exact structure of the sample depending on these coordinates as follows:

a) Total undergraduates – 89, of which 40 (44.94%) boys and 49 (55.05%) girls;
b) Depending on the faculty, the undergraduates attend:
-   Biology, 1st year – 21 (23.59%);
-   Veterinary Medicine, 4th year – 20 (22.47%);
-   Food Processing, 3rd year – 17 (19.10%);
-   Farm Management, study programmes IMAPA and IEA 3rd year – 24 (26.96%);
-   Horticulture, study programmes Genetic engineering and Forestry – 7 (7.86 %).
c) Depending on age, the undergraduates ranged as follows:
-   19-22 years old – 81 undergraduates (91.01%);
-   23-25 years old – 8 undergraduates (8.98%).
d) Forty-seven (52.80%) undergraduates come from the urban area, while 42 undergraduates (47.19%) come from the rural area.
e) Depending on the type of high-school graduated from, the undergraduates range as follows:
-   54 undergraduates (60.67%) have graduated from general high-schools;
-   30 undergraduates (33.70%) have graduated from other types of high-school (agricultural, veterinary medicine, etc.);
-   5 undergraduates (5.61%) have graduated from pedagogical high-schools.

Research Methods

The **research methods** we used were:
a) a questionnaire applied to undergraduates to capture aspects related to life's ideal;
b) the study of personality and intelligence tests applied to the same undergraduates during the seminars of psychology of education and of pedagogy.
A questionnaire is a method of investigating the population through a set of items that contain questions, multiple-choice solutions, etc. allowing the introspection of the inner side of a person aiming at revealing interests, preferences, motives, attitudes, and opinions.

Our questionnaire was applied in written. The conditions in which it was applied were the same for all the subjects (at the same time, at the proper hour, in a familiar area – the seminar hall, without any hindering presence that could have affected the honesty of the answers.

The questionnaire contained mixed questions (close and open) referring to real facts (sex, age) and to interests, opinions, attitudes, motivations, and judgements.

Presenting, Processing, and Interpreting Data

1. Analysis of the aspects concerning life's ideal

We have analysed the most frequent aspects of life's ideal as collected from the answers of the 89 undergraduates (Table 1-7).

Table 1-7. Aspects of life's ideal

Aspect	Biology		Veterinary medicine		Food processing		Farm management		Horticulture		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Professional	20	95.23	18	90	14	82.35	15	62.5	4	57.14	71	79.77
Familial	16	76.19	15	75	13	76.47	22	91.66	4	57.14	70	78.65
Financial-material	9	42.85	7	35	11	64.70	21	87.5	2	28.57	70	78.65
Moral	14	66.66	5	25	6	35.29	7	29.16	3	42.85	35	39.32
Social	6	28.57	3	15	4	23.52	8	33.33	2	28.57	23	25.84
Happiness	3	14.28	2	10	3	17.64	9	37.5	2	28.57	19	21.34
Health	2	9.52	2	10	2	11.76	4	16.66	-	-	10	11.23
Voyage	-	-	7	35	2	11.76	9	37.5	4	54.14	22	24.71

According to the hypothesis, the largest share among the ideals facettes is professional aspect – in 71 undergraduates (79.77%).

Family side of the ideal ranks 2, very close to the professional ideal – in 70 subjects (78.65%).

According to the hypothesis, the 1st and 2nd ranks in life's ideal are due to the fact that the subjects are undergoing a process of building and accomplishing professional training as well as to the fact that they are in that stage of their lives favourable to family building (or close to it).

Thus, many of our undergraduates have described in a nice, optimistic way the two sides of the ideal. We got such answers as "professionally, I would like to graduate, to find a good job that ensures financial stability, though not in the field I am being trained for. I think it is important to practice a profession you like", or "my life ideal is to graduate and get to

work in a bank", or "my deepest wish is to get to be a teacher, this is what I have wanted ever since I was a kid".

The material-financial aspect of the life's ideal shares the 2nd place. "To have a good salary, a house, a car, to be able to afford myself anything" – this is anybody's justified desire and, therefore, of 70 (78.65%) of our undergraduates' too.

The moral aspect of life's ideal ranks 3rd, with 35 undergraduates (39.32%). We were glad to read answers marked by depth and generosity: "for me, it would be ideal to be able to help other people, people that lived hard lives, old people that could teach me things, and children who are the future of any nation: I do not know whether tolerance is an ideal, but I wish people learned to be more tolerant with HIV or other catching disease infested people", or "my ideal would be to have a good heart", or "my ideal is to be of help for everybody – both pupils and my family". These are only a few suggestive answers concerning moral values and norms.

One of the subjects defined the moral ideal according to religious precepts.

Other aspects of the ideal identified in the answers to our questionnaire are related to the social side of the ideal. Thus, 23 undergraduates (25.84%) said they would like to help their pairs, 19 (21.34%) said they wish to be happy in general without saying what this means, 22 (24.71%) said they wish to travel. This last aspect is identified in the answers of those undergraduates who refer to the material-financial aspect, the only one that could make travel come true.

Health ranked last among ideal aspects – only 10 undergraduates (11.23%) wish to be happy.

Here are some of the answers that touched all the aspects of an ideal:

"My ideal is to graduate and then get to work in a bank, to have a good salary and to be able to buy anything. I would also like life to be easier, I would like us to stop suffering and that there were less economic, social, and political problems. I also wish to be a good wife and mother, and to know how to make my family happy."

"My life's ideal is to have a career and a happy family. Professionally, I would like to become somebody important. If I can afford, I would like to visit some of the beautiful places in the world, accompanied by my beloved ones. I would also like to attend the courses of another faculty – finance and accountancy, for instance."

"My life's ideal is to become a researcher, to work in the field of biological research. I would like most to discover the world, to get to know it in

detail, to search it with the feeling that I have done something for the wild life on Earth."

"My deepest wish is to be a teacher, to be appreciated and respected by my pupils, to have a good heart, to be useful to my pupils and to my family. Another wish is to help my pupils accomplish something in their lives, to fulfil all their dreams and to be respected and respectable."

2. Interpretation of the Results Concerning the Possibility of Achieving One's Life's Ideal

The next question concerned the relationship between possibility and reality in achieving one's life's ideal.

Philosophically, possibility refers to the general tendency of the systems to occur, the future modality of achieving them virtually, as a reality coming into shape.

The other philosophical concept, reality, is a possibility achieved> there is, between possibility and reality, a causal relationship similar to the one between act and potency - potency is part of the reality, and act is the condition for potency, genesis, to turn into reality.

The passage from possibility to reality is a complex phenomenon: there are, for a single state of reality, several possibilities, some of which become reality while others do not, depending on the present and future conditions and systems of reference.

Maybe because of the uncertainty of some social and economic conditions, a large share (29.21%) of undergraduates consider that the possibility of achieving one's life's ideal is "only partial"; 67.40% of them believe in their own possibilities and in the social and economic reality. To note that only 3 undergraduates (3.37%) said dreams, wishes (i.e. their ideal) cannot be fulfilled. This leads us to the idea that though most of our subjects are in their first years of study, they have "real" ideals, ideals anchored in the real life.

The options concerning this question are presented in Table 1-8.

Table 1-8. Options concerning the possibility of achieving one's life's ideal

Faculty	Option					
	No		Partially		Yes	
	N	%	N	%	N	%
Biology	1	4.76	7	33.33	13	61.91
Veterinary medicine	1	5.00	7	35.00	12	60.00
Food processing	0	0	3	17.65	14	82.35
Farm management	1	4.16	6	25	17	70.84
Horticulture	0	0	3	42.85	4	57.15
TOTAL:	3	3.37	26	29.21	60	67.42

3. Interpretation of the Results Concerning the Choice of a Life's *Model*

The issue of a life's ideal is linked to the age features of the child or young man and to a life model.

A life model is a real person or a biographical, literary, etc. character who, due to his/her features, stirs the admiration of the others, stimulating them to mimic his/her way of acting and/or of behaving.

For a person to become a model, he/she needs to have something in common with the one taking him/her for a model. Many can draw admiration, but few can turn into models.

A model has a high degree of accessibility. While an undergraduate, a both professional and ethical model can be chosen among teachers.

The percentage share of the answers to our question concerning the choice of a model among the teachers of the university is shown in Table 1-9.

Table 1-9. Choice of a life model among the teachers of the BUASVM in Timişoara (Romania)

Answer	Biology		Veterinary medicine		Food processing		Farm management		Horticulture	
	N	%	N	%	N	%	N	%	N	%
Yes	14	66.66	17	85	15	88.24	12	50	6	85.71
No	7	33.34	3	15	2	11.76	12	50	1	14.28

Sometimes, the model is not real – it is synthetic. Such a choice occurs in independent people who choose to build themselves a model instead of just choosing one from the real life.

All youth do not choose a model. They tend spontaneously to identify themselves with high social status people from either close persons (parents, relatives, and friends) or from teachers. In general, the main source of models for students is the teaching staff.

Students meet their teachers every day; except for their families, teachers are the closest people physically and affectively. It is therefore natural that teachers become their students' models.

Students before teenage choose their models from among prestigious people.

Psychologists and sociologists talk about a vertical identification in the adoption of an adult person model, and of horizontal identification, when the model is a person of the same age.

The perception of as many features of the model as possible allows the student to get aware of the value of his/her model. If a teenager is proud of the model he/she has chosen, this is an inner symbol of doing more.

Imposed models are rejected, while "suggested" ones remain indifferent.

The intervention of the educator is limited to the awareness of the necessity of the model and to the presentation of a number of possible models as large as possible.

If education is deficitary, the aspirations to high human spiritual values are scarce.

Some students choose no model, since "they do not wish to copy anybody"; yet, later on they choose one or hey build themselves one.

Thus, young people are easy prey to "occult seducers", people who, due to their way of life, stir the admiration of immature psycho-social structures. It is therefore necessary to protect young people from the impact of damaging "models", to cultivate the respect for genuine values and to build self-consciousness. If however a student carries with him/her during his/her teenage a model to whom he/she is faithful, this leads to self denial.

Most frequently, students pass from a concrete to an abstract model which turns later into the core of life's ideal.

In our attempt of capturing the share of concrete and abstract models as life's ideals, we asked our subjects two questions focused on school age.

Answers show that, among direct models, parents rank first – 26 undergraduates (29.21%), relatives rank second – 14 undergraduates (15.73%), and friends rank third (13.48%).

"Direct models" of our subjects are presented in Table 1-10.

Table 1-10. Direct life model

Directly chosen model	Biology		Veterinary medicine		Food processing		Farm management		Horticulture		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Parents	8	38.09	5	25	5	29.41	6	25	2	28.57	26	29.21
Relatives	5	23.08	2	10	1	5.88	4	16.66	2	28.57	14	15.73
Friends	4	19.04	5	25	-	-	1	4.16	2	28.57	12	13.48
No model	4	19.04	8	40	11	64.70	13	54.16	1	14.28	37	41.57

Indirect models are presented in Table 1-11. Actors rank first – 9 answers (10.11%), then TV hosts – 5 answers (5.61%), while historical personalities and fashion designers rank fourth – 2 answers (2.24%), and athletes last – 1 answer (1.12%); 76.40% of the undergraduates claim they have no such model.

Table 1-11. Indirect life model

Indirectly chosen model	Biology		Veterinary medicine		Food processing		Farm management		Horticulture		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Actors	3	14.28	2	10	1	5.88	-	-	3	42.85	9	10.11
Historical person.	-	-	1	5	-	-	1	4.16	-	-	2	2.24
TV hosts	-	-	1	5	2	11.76	2	8.33	-	-	5	5.61
Athletes	1	4.76	-	-	-	-	-	-	-	-	1	1.12
Models	-	-	-	-	-	-	-	-	1	14.28	1	1.12
Fashion designers	1	4.76	-	-	1	5.88	-	-	-	-	2	2.24
Business men	-	-	1	5	-	-	-	-	-	-	1	1.12
No model	16	76.19	15	75	13	76.47	21	87.50	3	42.85	68	76.40

4. Interpretation of the Results Concerning Future Job Options

The final questions of the questionnaire aimed at capturing the options of the interviewed concerning their future job – in what area they would like to work (urban or rural) and in what field. Answers presented in Table 1-

12 show that most undergraduates 66, i.e. 74.15%), though future graduates from agricultural faculties (supposing jobs in the rural area), wish to work, after graduation, in urban areas and only 23 undergraduates (25.85%) wish to work in the rural area.

Table 1-12. Answers concerning future job options

Faculty	Area of origin				Desired area to work in			
	Urban		Rural		Urban		Rural	
	N	%	N	%	N	%	N	%
Biology	9	42.85	12	57.15	13	61.91	8	38.09
Veterinary medicine	15	75	5	25	13	65	7	35
Food processing	9	52.94	8	47.06	16	94.12	1	5.88
Farm management	11	45.84	13	54.16	19	79.17	5	2.83
Horticulture	3	42.85	4	57.14	5	71.43	2	28.57
Total	47	52.80	42	47.20	66	74.15	23	25.85

It is interesting to note that among students from the rural area they do not all wish to go back there after graduation.

The fields in which the interviewed undergraduates would like to work after graduation are: 32 in education (35.95%) – with differences dictated by the different study programmes. Thus, undergraduates in Biology share 38.09%, in Veterinary medicine 0%, in Horticulture 14.28%, in Food processing 11.77%, and in Farm management 8.34%.

Other fields in which our undergraduates would like to work are: production, agriculture, agricultural produce technology, banking, etc. To note that 41.57% of our interviewed undergraduates would like to work in the field of research, while 21.35% would like to work in such fields as politics, local administration, and 1.13% (representing a single undergraduate) has not made a decision yet.

We present these data in Table 1-13 below.

Table 1-13. Future job options of the undergraduates of the BUASVM in Timişoara (Romania)

Field	Faculty											
	Biology		Food processing		Horticulture		Farm management		Veterinary medicine		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Education	8	38.09	2	11.77	1	14.28	2	8.34	-	-	32	35.95
Research	7	33.33	14	82.35	6	85.72	9	37.50	19	95	37	41.57
Other fields	6	28.58	1	5.88	-	-	12	50	1	5	19	21.35
Not decided	-	-	-	-	-	-	1	4.16	-	-	1	1.13

Conclusions

A few conclusions can be drawn from the above presentation:
- Life's ideal has many aspects influenced by the subject's environment and aptitudes, aspirations, and interests.
- Choosing a life model plays a determining role in choosing a life's ideal, the features of the former influencing the shaping of the young people's value and self-assessment system.
- Education, school, teachers play an important role in youth's choice of a valuable model and in their attempt to achieve one's ideal.
- Professional and family aspects rank first among interviewed subjects, with no differences dictated by age or sex.
- Achieving one's ideal is considered with optimism by the youth who think that at least partially they can do it; they also think there are conditions for the ideal to be accomplished.

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CHAPTER TWO

SOCIETY IN THE CONTEXT OF GLOBALISATION

FREMDSPRACHENKENNTNISSE ALS VORAUSSETZUNG FÜR DAS FUNKTIONIEREN IN DER ZEIT DER GLOBALISIERUNG

ALEKSANDRA GOJKOV-RAJIĆ

Um in der modernen Welt der Globalisierung funktionieren zu können, muß man an seinen Sprachkenntnissen immer mehr arbeiten und wenigstens eine Weltsprache, meistens Englisch, aber immer öffter auch weitere, fließend sprechen. Um das zu erreichen, beginnt man immer früher mit dem Fremdsprachenunterricht. Englisch ist heutzutage im Kindergarten Gang und Gebe geworden, manche Kinder lernen es auch außerhalb von Kindergarten und Schule in unterschiedlichen Spielgruppen und Intensivkursen. Deswegen beschäftigt die Frage des für den Fremdsprachenanfang optimallen Alters, immer mehr Wissenschaftler, daunter Pädagogen, Psychologen und Sprachwissenschaftler.

In unterschiedlichen Texten, von der Fachliteratur bis zu den Äußerungen in den Zeitungen und Zeitschriften begegnet man unterschiedlichen Meinungen, von solchen die "je früher, desto besser" empfehlen, bis zu denen, die vor einem zu frühen Anfang warnen und sogar von "störendem Einfluß" reden. Diese Diskussion entflammt immer weiter, da es ganz oposite Meinungen und wenige feste Tatsachen gibt. Auch in der Fachliteratur gibt es extreme Meinungen, man soll von Anfang an neben der Muttersprache auch mit einer Fremdsprache beginnen, und solche, die dagegen sind, vor dem dritten Schuljahr die Kinder mit der Fremdsprache zu belasten. Stimmen, die gegen das frühe Fremdsprachenlernen sind, erwähnen die Verplanung der Kindheit und den Leistungsdruck überergeiziger Eltern, und die Befürwörter sagen "Sprachenlernen macht klüger" (Gerstenberg 2008).

Solche Situation war die Anregung auch sich selbst bit dem Problem auseinanderzusetzen in der Hoffnung das richtige feststellen zu können. Der erste Schritt war sich mit den beiden Seiten auseinanderzusetzen, um festzustellen, wieso sie sich immer noch bekämpfen.

Die Befürwörter des frühen Fremdsprachenlernens berufen sich auf gute Voraussetzungen für das Fremdsprachenlernen bei den Kindern, wie es Professor Wolfgang Zydatiß vom Fachbereich Anglistische Didaktik an der FU Berlin (Gerstenberg 2008) formuliert:

> Kinder lernen Sprachen sehr früh, besonders geeignet ist ein Beginn mit der Zweitsprache im Alter von drei Jahren. Später sind die sogenannten Lernfenster geschlossen, so dass das Sprachenlernen mit zunehmendem Alter mühsamer wird.

Das ist auch der Argument, den die Verträter (Seliger & Ladefoged 1975; Singleton 1989; Patkowski 1990) der Idee von einer kritischen Periode im Leben des Menschen betonen. Ihrer Meinung nach ist das Alter der Faktor, der beim Fremdsprachenlernen die größte Rolle spielt. Wer erst als Erwachsener in ein fremdes Land einwandert, erwirbt die Sprache nicht mehr perfekt. Sie behaupten, im Leben des Menschen gibt es eine Periode in der, man akzentfreie Aussprache einer Fremdsprache erwerben kann, die mit der Pubertät endet.

Opposite Seite warnt vor einer Überlastung und Frustirierung der Kinder und erinnert daran, dass es auch für Kinder Grenzen der Belastbarkeit gibt und ihnen täglich nur eine gewisse Zeit bleibt, um Neues aufzunehmen (Gerstenberg 2008). Deswegen plädiert Jörg Ramseger, der Professor für Erziehungswissenschaften an der FU Berlin für den Fremdsprachenanfang frühestens von dem dritten Schuljahr (Gerstenberg 2008), weil die Kinder erst einmal in der Schule ankommen und sich als Schulkinder einfinden sollen.

Um diese Frage zu klären, werden in den empirischen Arbeiten die Stützpunkte für eine oder andere Meinung gesucht. Die Ergebnise dieser wiedersprechen, aber, einander oft in zentralen Punkten, so dass man auf Grund dieser die Frage nicht beantworten kann. Es gibt keine konkrete Beweise dafür, dass die Kinder Fremdsprachen generell besser und schneller erlernen; man hat nur die Unterschiede für bestimmte Ebenen festgestellt, so sind Kinder besser bei der Aussprache, Jugendliche beim Wortschatz und die Erwachsenen in der Grammatik. (Quetz 1995). Neufeld (1978) stellte fest, dass auch Erwachsene die Aussprache von ihnen völlig unbekannten Fremdsprachen perfekt lernen können. Zwar sei bei den Erwachsenen die Fähigkeit zum Hörverstehen besser entwickelt als Artikulationsfähigkeit, aber die Annahme einer kritischen Periode wurde durch seine Befunde eindeutig widerlegt. Seiner Meinung stimmt auch Gökalp zu (2007), indem sie feststellt: Wenn man die phonetischen Eigenschaften in der Sprache von Bilingualen, die ihre zweite Sprache nach der Pubertät erworben haben, analysiert, vermehrt sich der Zweifel

für die Existenz einer kritischen Periode. Die Erklärung für das starke Akzent in der Aussprache einer später gelernten Fremdsprache sucht sie in anderen Faktoren, denn auch die Erwachsenen mit langfristigem Aufenthalt im Zielsprachenland können akzentfrei sprechen.

Dieser Frage nachgehend werden wir uns dem Sprachenlernen bei den Kindern und bei den Erwachsenen widmen, um die Vor- und Nachteile festzustellen, und dadurch, vielleicht, der Antwort auf unsere Frage näher zu kommen.

Wenn es um die Sprache bei den Kindern geht, muß man zwei unterschiedliche Phänomene erwähnen. Einerseits spricht man vom Spracherwerb, wenn die Kinder in ihren ersten Lebensjahren ihre Muttersprache oder die Sprache der Umgebung erwerben. Diese erste Sprachen entwickeln sich parallel zur Hinreifung und die Faktoren, die generell für das Lernen gelten, gelten auch hier. Bis zum vierten Lebensjahr entwickeln sich die Nervenzellen des Gehirns und nach diesem Alter finden noch kaum neuronale Veränderungen statt (Apeltauer 1992). Kommt eine weitere Sprache nach dem vierten Lebensjahr dazu, muß sie in bereits bestehende Strukturen des Gehirns integriert werden. Vielleicht war das der Ausgangspunkt der Annahme einer für das Sprachenlernen kritischen Periode im Leben des Menschen. Manche Forscher wie Chomsky nehmen an, dass die Spracherwerbsfähigkeit nach dem Erwerben der Syntax der Muttersprache verlorengeht. Es wird, aber, angenommen, dass die Entwicklungen in anderen Faktoren bis zur Pubertät dauern. Die Intelligenz entwickelt sich, zum Beispiel, bis zur Pubertät rasch, erreicht im fünfzehnten und sechszehnten Lebensjahr ihren Gipfel, und geht nach der Jugendzeit in einer horizontalen Linie weiter (Akboy 2000). Deswegen hat sich die Pubertät als eine sehr wichtige Periode im Menschenleben kristalisiert. Es ist aber noch nicht bestätigt worden, dass die angeborene Spracherwerbsfähigkeit des Menschen nach der Pubertät dauert oder verlorengeht (Gökalp 2007). Die Forscher, die der Meinung sind, dass sie verlorengeht, glauben, dass der Fremdspracherwerb danach völlig andere Bahnen einschlagen muß, wobei es eher darum geht, die vertrauten Kategorien zu verändern, als neue zu erschließen (Quetz 1995). Ihrer Meinung nach gebrauchen wir nach der Pubertät allgemeine Problemlösungsstrategien und entwickeln neue Strategien zum Profitieren von unseren Vorkenntnissen.

Noch ein Vorteil der kleineren Kinder ist es, dass sie gerne imitieren und dabei ganzheitlich verfahren. Sie imitieren nicht nur die Aussprache, sondern zugleich Körperbewegungen, die Stimmführung, den Akzent und andere Merkmale, so dass sie dadurch die Fremdsprache „absorbieren".

Bei den jüngeren Lernenden ist die Identität noch nicht ausgeprägt, und nach der Pubertät beginnt sie sich auszubilden, so dass bei den Kindern, die schon früh mit dem Fremdsprachenunterricht begonnen haben, später kein Konflikt (Angst vor dem Identitätsverlust) beim Aufnehmen des „Fremden" erscheint, da sie diese Sprache, und, vielleicht, die Fremdsprachen überhaupt, als etwas eigenes, was zu ihrer Identität gehört, erleben.

Wenn wir die Pubertät als einen wichtigen Wendepunkt markieren, und die Lernenden vor der Pubertät als Kinder und die danach als Erwachsene nennen, müssen wir, doch, gestehen, dass sich Interessen und Vorteile der Kinder in unterschiedlichem Alter vor der Pubertät sehr unterscheiden. Zum beispiel, interessieren sich die Kinder um das fünfte Lebensjahr besonders für prosodische Elemente der Sprache, für Laute und Wörter. Etwas später erwacht ihr Interesse für sintaktische Phänomene, wodurch lautliche Aspekte vorübergehend in den Hintergrund treten. Erst mit sieben bzw. acht Jahren wenden sie sich wieder verstärkt den Lauten zu, achten nun aber auch vermehrt auf morphologische Phänomene (Gökalp 2007).

Da die kognitiven Möglichkeiten der Kinder noch eingeschränkt sind, lernen sie ganz unterschiedlich als Jugendliche und Erwachsene. Nach Gökalps (Gökalp 2007) Beobachtungen lernen kleinere Kinder am besten in möglichst informellen Situationen: spielend, durch Dramatisierungen, beim Erzählen oder Vorlesen. Bei älteren Kindern können einzelne sprachliche Aspekte bewußt gemacht und durch Hinweise auf regelhafte Zusammenhänge Lernprozesse initiiert werden.

Vorteile der Erwachsenen zeigen sich eindeutig in der günstigeren Kompetenz zur Aneignung einer Fremdsprache. Sie haben verschiedene Kenntnisse und Erfahrungen über System und Gebrauch ihrer Muttersprache, haben allgemeine Lernstrategien entwickelt und während ihrer Schulzeit eine Fremdsprache gelernt. Es ist bekannt, dass es zwischen der kognitiven Entwicklung und dem Sprachenlernen einen Zusammenhang gibt. Ein bewußter Sprachgebrauch setzt die Wahl der dem Kontext oder der Situation günstigen Sprachformen und den Zusammenhang zwischen dem Wort und seinem Zeichen, also zwischen Form und Inhalt voraus. Diese Sprachgebrauchsfähigkeit entwickelt sich mit dem Alter.

Ältere Lernende verfügen auch aufgrund ihres kognitiven Entwicklungsstandes, so wie ihrer Lebenserfahrungen und ihres Weltwissens über günstigere Lernvoraussetzungen als Kinder (Apeltauer 1992). Ihnen stehen allgemeine kognitive Lernprozesse für das Sprachenlernen zur Verfügung. Ihre Lernstrategien spiegeln allgemeine

Problemlösungsstrategien wieder. Aus diesem Grunde werden sie sich in der Regel stärker auf morphologische und syntaktische Phänomene konzentrieren und können sich die Elemente und Regeln schneller aneignen als Kinder.

Erwachsene Lernende haben oft eine sogenannte instrumentelle Motivation (Gökalp 2007). Das Sprachenlernen hängt für sie oft von pragmatischen Zwecken ab. Sie lernen eine Sprache oft aus bestimmten Gründen, z.B. weil sie sie in ihrem Beruf brauchen oder weil sie hoffen, dadurch ihre Karriere zu beschleunigen. Daher wird der Spracherwerbsprozess noch bewußter verwirklicht und die Emotionen, Affekte und Motivation auf Zielsprache sind wesentlich positiv. Aus diesem Grund verfolgen die Erwachsenen beim Sprachenlernen einen anderen Weg als Kinder.

Die Probleme beim Aussprachelernen der Erwachsenen verbinded Gökalp (Gökalp 2007) mit der Angst vor dem Identitätsverlust und mit dem Unwohlsgefühl beim Imitieren, da es den meisten Erwachsenen nicht gefällt, sich vor anderen Menschen, vielleicht, komisch zu machen. Diese Annahme unterstützt auch die Feststellung (Ergür 2004), dass die Erwachsenen, die sich wie Kinder verhalten, die Aussprache einer Fremdsprache besser und schneller als andere Erwachsenen aneignen.

Aus angeführten Merkmalen ist zu schließen, dass die Lernsituation sehr wichtig ist. Den Kindern passen informelle Bedingungen viel besser als Erwachsenen und umgekehrt, die Erwachsenen sind unter formellen Bedingungen den Kindern überlegen.

Die Auseinandersetzung mit den Lerncharakteristiken hat uns nicht zu der konkreten Antwort auf unsere Frage nach dem optimalen Alter für den Anfang des Fremdsprachenlernens gefšhrt, hat, aber, darauf angewiesen, dass es so etwas, vielleicht auch nicht gibt. Vielleicht sollte man auch nicht mehr danach suchen, sondern sich auf andere Fragen konzentrieren, nämlich auf die Fragen der Methodik oder Fremdsprachendidaktik, denn, das Alter spielt im Fremdsprachenlernen nicht die zentrale Rolle. Die analysierten Gruppen (Kinder und Erwachsene) haben unterschiedliche Überlegenheiten, Vor- und Nachteile und ganz unterschiedliche Vorgehensweisen. Eines ist aber ganz klar. Wenn ein Kind früher mit dem Fremdsprachenlernen beginnt, hat es sehr gute Chancen die Vorteile beider Gruppen zu nutzen; kann, also, sowohl gut die Aussprache und alles, was mit der Fremdsprache verbunden ist, imitieren, aber auch später, parallel zu seiner kognitiven Entwicklung sich auf komplexere Regeln, morphologische und syntaktische Phänomene und die Sprachkompetenz konzentrieren. Das ist noch ein weiterer Grund für das frühe

Fremdsprachenlernen neben vielen anderen Vorteilen, die in Nürnberger Empfehlungen erwähnt werden.

Viel wichtigere Frage ist die: Wie man den Lernenden die Fremdsprache beibringen soll? Das Alter allein ist nicht der bestimmende Faktor, aber man soll die günstigen Lehr- und Lernstrategien für jedes Alter vorbereiten, so dass alle, sowohl die Kinder, als auch die Erwachsenen von ihrem Fremdsprachenunterricht profitieren können. Wenn es um das frühe Fremdsprachenlernen geht, ist es wichtig, dass das spielerische Element im Vordergrund steht und kein Druck entsteht. In dem Sinne spricht mann in Verbindung mit dem frühen Fremdsprachenlernen immer vom freiwilligen, spielerischem Lernen, dass Spaß machen soll. Solches Sprachenlernen wird von Pädagogen und Psychologen nicht nur begrüßt, manche (Edelenbos & Kubanek 2001) behaupten sogar, dass es klüger macht, indem es neue Sprachsysteme, andere Kulturen und Kommunikationsmöglichkeiten nahe bringt und einen wesentlichen Teil der Welt erschließt. Erwähnte Autoren beschreiben, wie der Fremdsprachenunterricht aussehen soll: die Kinder lernen unbewusst, zuerst indem sie imitieren, später indem sie das Regelwerk erkennen und nach der heutigen praxisbezogenen Methode ist es eine Herausforderung; Kinder entdecken, wo sich etwas befindet, wie etwas gesagt wird, sie finden heraus, welche Übereinstimmungen und Unterschiede es zu ihrer Muttersprache gibt, sie führen die Aufgaben aus, die ihnen mit Wörtern aus der Fremdsprache erteilt werden, und sie lösen diese Aufgaben. Dises sich der Herausforderung stellen ist auch etwas, was die Kinder klüger macht. Für die Kinder ist es gut, wenn sie bei dem Sprachenlernen durch Muttersprachler betreut werden, oder dass wenigstens eine solche Illusion durch unterschiedliche Materialien (Puppe, gezieltes Lernmaterieal) geschaffen wird, da sie den natürlichen Sprachlernprozess imitieren.

Erwachsene verfahren beim Fremdsprachenlernen ganz anders als Kinder. Sie mögen keine Illusionen und keine „Spielchen". Die meisten lernen es am liebsten ganz bewusst, indem sie sich mit den Texten, neuen Wörtern und Regeln, also konkret mit der Lexik, Aussprache und Grammatik auseinandersetzen. Man muß diesen Unterschied immer vor Augen haben, wenn man den konkreten Unterricht plant, denn genauso wie man den fünfjährigen Kindern nichts von grammatischen Regeln erzählen sollte, sollte man auch nicht versuchen den Erwachsenen die Sprache intuitiv wie Kindern beizubringen. Man sollte nicht von Erwachsenen erwarten, dass sie ein Spiel spielen und dabei Wörter und Wendungen einfach so wiederholen, um sie beizubehalten, man muß sie

schon herausfordern und ihnen eine passende Aufgabe stellen, um sie entsprechend zu motivieren.

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Foreign Language Knowledge as a Prerequisite for Functioning in the Time of Globalization

Abstract

In order to function in the modern time of globalization it is necessary to be a fluent foreign language speaker. A whole range of contexts demand foreign language fluency: from simple things like holiday, for which people nowadays almost always travel abroad, to specific knowledge necessary for finding a job or professionally develop. In order to offer better and more efficient ways of learning foreign languages linguists and teachers consider the question of the optimal moment to start with foreign language learning and of the optimal method for different age groups.

UNDERSTANDING THE IMPORTANCE OF GEOGRAPHY IN THE GLOBALIZED WORLD OF THE INFORMATION AGE

ÁKOS JAKOBI

Theoretical Background

1. Introductory Words on Social and Geographical Processes of the Information Age

There are more and more practical experiences confirming that social processes in the background of the nowadays very popular phrase of information society are affecting geographical differences in certain elements. It is probably obvious for many that our habits of using space or the impressions on space were changed by the appearance of the Internet or mobile phones, but it is still question how the terms of place, distance or borders have been changed and can be defined in this new globalized world of information society. Is this really a new feature so much, and is this really so independent from our previously accustomed spatial and social experiences? Has this set of factors brought any changes, anything new in social and spatial inequalities of today or just strengthened the inherited geographical knowledge?

The aim now is to introduce and to evaluate the spatial characteristics of the information economy and society, and to emphasize the new elements by the application of the terms of social geography. It is also important to try to describe traditional and new features within the role that information economy and society or the information and communication technologies (ICTs) play in spatial inequalities and regional differences in the age of globalization. Because of globalization the importance of physical distance is unambiguously decreasing and changing, instead the role of network distance and social distance can be emphasized. From the complex system of interconnectedness the dimensions of digital divide or the circumstances of inequalities of development and competitiveness can be traced out. An additional goal

can be therefore, to involve the explanation of these processes in the new wave of geographical research and education both directly by involving the education of global information society processes in the curriculum and indirectly by the application of ICT tools in geographical knowledge development.

2. Diverse Approaches to the Importance of Geography

The extreme wordings of "the end of geography" and "death of distance", as well as formulas of "geography matters", together with the expressions of "the revenge of distance" and "geography returns" call attention to recent geographical diversity in the research of the information economy and society. These seemingly funny or on the other hand gruesome phrases are undoubtedly extreme, trying to emphasize empirical considerations and mentioning remarkable novelties in the information age. Behind this terminology, actually the alteration of the aspect of traditional geography is hidden, as well as the concealed notice, or simply the recognition that one should be cautious concerning recent usage of geographical terms.

The simple definition of distance used in the everyday sense, or other accentuated notions of geography such as space, place or mobility have gone through significant changes with reference to their interpretation, irrespectively of which above-mentioned phrase has been chosen. According to extreme opinions, it is not about just the revaluation and content changes of terms, but also about their fundamental novelty, or else about the emergence of new forms of interpretations radically different from the foregoing. On the contrary modulated and more rational aspects prefer to see the new interpretations as complements and enrichments of the foregoing, while in certain systems of connections they support the existence of traditional approaches.

The big "battle" is to be discovered between the two most comprehensive reactions; the aspects advertising the end of geography and those emphasizing the reconsidered (or rediscovered) importance of geography. One of them has the starting point that in the aura of the possibilities ensured by new information and communication technologies, the everyday troubles originated from spatiality is disappearing, namely the ardently wished dream; the overcoming of space may become reality. The other aspect, to the contrary sees the reshaping for the justification of geographical theories and notions in the age of information and communication networks. This opinion – in a sense – does not say anything in particular, only that social processes and spatial relations of differences are still decisive parts of our life.

The opposition of these two standpoints seems hardly soluble at the first attempt. But do these approaches really conflict with each other? Can any of the statements be refuted or confirmed? Is it possible that proponents of both aspects are in the right, and consequently can these opposite statements coexist at the same time?

Before the 1990s, a reconciliation of ideas did not emerge mentioning the ignorance of geography or spatiality in the world, discounted the utopian, perhaps futuristic, but no way empiric concepts of science. Looking at the traditions of the last decades, however, the theories of advertising geography's turning to weightlessness appeared partly independently from the examination problems of the information society in several different contexts. One should only think of certain findings of the global world economic or political geography (Ohmae 1990; O'Brien 1992). From time to time, certain economic theories sound the discontinuance of the role of the nation states, because of the emergence of multinational companies, and on the contrary due to the increase of global market systems, the geographical location of countries on the planet is not an important question any more.

Later the altered possibilities of interactions generated by the information and communication technologies were obviously superposed on everyday life, making previous considerations of geography unimportant in the space of information economy. In connection with the seemingly immediate appearance of communication possibilities of ICT and particularly the Internet and intranet technologies, the radical compress of space-time relations was often supposed; which may result in the complete "destruction" of space through time (Atkinson 1998; Morgan 2001). In certain compositions this new digital and globalized world is similar to a pinhead, or at least to its "sense" (Negroponte 1995).

The fast diffusion of information and communication technologies obviously offered new, and so far unobtainable opportunities to restructure enterprise activities; for example in form of shaping up new balances between centralized and decentralized functions, or in connection with distant control of the production of goods and services. This could result in many service industries, which were in the past obviously location-specific and relatively sheltered from effects of international competition became less independent from the location of consumption, since it became possible to be directed from the other side of the Globe (Cairncross 1997). All these made it generally a 'rational thought' in the economy to ignore geographical space in decision-making.

Theories representing "the death" of geography are basically arguing with wider interpreted influences of globalization, as well as with the

consequences of digitalization; of these however, neither seems to be of considerable depth. According to Kevin Morgan (2001) the representatives of this opinion largely overestimate the "distance-dissolving" effects of information and communication technologies. While the key problems with these claims are that they conflate spatial reach with social depth, and they forget that the rapid diffusion of information and codified knowledge does not mean that tacit knowledge and understanding are also so freely available. Morgan (2001) is of the opinion that the above-mentioned approaches treat geography as simple physical space, when it needs to be understood rather as relational space.

Researchers, who stand against the radical transformation of spatial relations, or in opposition to geography's re-evaluation and decreasing importance, are representing the other end of the discussion, arguing with the importance of geography itself. In their opinion the theory of "geography matters" actually just rediscovered basic terms of geography. They respectively realized that previous geographical principles are also standing their ground in a brand new environment; the rules are exactly the same, only the comprehension needs some mental twists. As if we reordered the elements of the contents of our recent geographical terms, while having the substantive meaning unchanged.

Although there isn't any "terra incognita" on recent map of the World, some still designate nowadays the second age of geographical discoveries (e.g. Johansson 2000). Development theories of innovation and technology recognize and rediscover the importance of geography in ever-wider circles. In contrast, with radical standpoints it is getting more accepted that although the Internet and virtual space have essential corrective effects on time-space relations, geographical aspects have important roles henceforward in many ways.

It is important that possibilities of information communication network connections and infrastructural grounds of bandwidth, which determine the speed of communication connections, are still unequally distributed in space. This new form of communication is dependent on real world spatial bounds, on geographical position of access points, materiality of cables, as well as on other infrastructural phenomena, influences outside the world of wires. One should not forget that global infrastructural advantages and disadvantages will exist in some way also in the future, since international differences are kept up in the digital age also, besides new e-services (Huws 2002). Also when information takes online form it becomes (seemingly) geographically delocalized, and turns out to be useful only in the locality, where it is interpretable and expendable, which also certifies the importance of geographical position and location.

The statement that virtual space can never be a real copy, or substitute for geographical space is at best doubtful (Morgan 2001). Beside the many reasons, a fundamental one is that it's hard to imagine in virtual space the similarly rich diversity of physical distance, where nuances of body talk and different forms of personal (face-to-face) communication mediate at least as many, if not more information than verbal communication.

The material character of the Internet and other elements of the technical infrastructure were always of great importance for those who argued for the significance of geography. According to Brian Hayes (1997) the Internet cannot exist independently of conventional geography. No bit can proceed via the Net without passing through kilometres of wires and optical fibbers or tons of computer hardware, which are all in physical space indeEd. All the cables and routers have well defined and with coordinates described places on the surface of the Earth, even when users of the Internet do not take into consideration where their information package is actually travelling. In this sense geography can be discovered in the background of all telecommunication interactions.

In the discussion of the ignorance, or the importance of geography, not only the opposition of virtuality and materiality is to be seen. Representatives of the free choice of geographical location have the additional argument that communication technologies already make it possible for the population and economic activity to 'twitter' with geographical 'places', thanks to fact that it is possible for telecommunications to link up to the network the peripheral places far from nodal centres. These perspectives treat Internet as a great equalizing power of the business world since it makes it possible for distant places to compete even with metropolitan areas (Gorman 2002). The Internet and the intranet, or as Robert M. Kitchin (1998) says the "cyberspace technologies" may cause sharpening of differences, or the intensifying of competition between geographical places by making it possible in the organization of production to access places with lower wages or better labour force. By and large Krugman's new economic geography has the same conclusion about the role of information and communication technologies in the settlement strategies of companies (Krugman 1999). In many cases information technologies foster centralization tendencies by being connected to telecommunication infrastructure and social milieu of large cities. Similarly services that can be decentralized, are settling rather in regions with suitable labour market and transport conditions (Castells 1996).

Detailing of standpoints announcing the end, or the importance of geography can obviously be continued, however, it is already observable that many arguments can be found alongside both approaches.

The statement that the above-mentioned radically different narratives exist parallel is unwarrantable until it is recognized that in reality it is about different aspects of the same thing. The concept professing the "end of geography" is focusing on equalizing effects of globalization; while proponents of the concept of "geography matters" accept the standpoint of spatial differences, which appear in national, regional and local frames. These two tendencies – equalization and differentiation – form a permanent dialectic in regional economies, comparing geography to a two-way street between localization and diffusion, in contrast to a one-way highway of spreading (Storper 1997). After all, currently geographers and geography teachers have the task to call public attention to the existence of both concepts, and to declare that geography is still important but in different aspects.

Educational Challenges

1. The Challenge of Geography Teachers to Understand the Information Age

The new geographical theories and processes of recent decades had a possible affect also on teaching modern geography. A new challenge appeared where teachers of geography had to follow the conceptual and interpretational changes of basic phenomena. The question arose how to involve the above mentioned new thoughts among traditional education methods, or how the alteration of the importance of geography can be made understood by students.

There seems to be two ways of understanding different effects of the information age on geography education. The first is a direct way of explaining new geographical theories, processes and consequences. This solution involves the education of global information society processes within the curriculum. It is rather a heavy task, when there is not so much room to include more lessons, subjects or teaching materials in the narrow and precisely calculated geographical curriculum. Unfortunately this is the case in Hungary (and in other Central-European counties), where usually other techniques need to be used to make information society changes understood. On the other hand in secondary, but mostly in tertiary education nowadays students are getting acquainted with effects of globalization (e.g. spatial equalizing effects), as well as with new

geographical trends and thoughts (e.g. new aspects of evaluating local and regional differentiation characteristics), which could be nicely explained by the application of the different theoretical approaches to the influences of the information economy and society.

The other way of understanding new effects of the information age is the indirect way of involving this topic in the methodology of education. The application of ICT tools in geographical knowledge development may result that students also personally experience some effects of the innovations of the information age, and therefore can make their own implications on the relation between geography and the information world. This is a much simple way to introduce this topic since the application of ICT-based teaching materials is connected with popular empirical tasks. The application of Internet tools and electronic teaching materials, as well as the new Geo-ICT tools, Digital Earth, Google Earth or other GIS techniques make it possible to get first hand information on changing effects of the information age. However, these methods give only pale information on the duality of the altering importance or ignorance of spatiality.

2. Empirical Outcomes in Higher Education Curriculum

According to the experiences of geography education the new theoretical approach to the altering importance of modern geography is getting more and more represented in higher education curriculum. It seems, however, that this topic is not diffused enough among education methodologies. There is still the duty to phase in this issue in geography education on a more intense level. This is the case when we are examining higher education geographical curriculum in Hungary, more precisely to say at Eötvös Loránd University.

Teaching of information society processes in a geographical context is just filtering into the subjects of geography education at the Eötvös Loránd University. The course titled "Spaces of the information society" tries to explore the above mentioned theories and their consequences in detail. This course is however not a compulsory subject for the students, therefore others should be mentioned as well. What more important is that there are a lot of courses, which deal with the effects of information society in connection with some principal questions. The subjects like "New directions in the research of geography" or "Regional economics" often bring on the theme of the geography of the information age, when it was spoken about the Nobel Prize winner Paul Krugman's concept of New economic geography. Throughout teaching this concept – among others –

the effects of the globalized economy on geographical relations are presented, highlighting that when global market processes and the free flow of information make the World feel like a head of a pin, where distance and location play no role in business decisions, then other secondary geographical circumstances (such as local labour skills) become important. This theory explains both the effects of the ignorance and the importance of geography in the information age.

Besides that, much larger weight is connected to indirect tools of information knowledge development in higher education curriculum of geography. These indirect methods and subjects, which make students possible to empirically understand the novelty of the ICT-revolution, are primarily connected to the usage of computers, Internet technologies or sometimes other ICT tools in the education. There are courses especially encouraging the application of these methods and materials. The course titled "Informatical methods in teaching geography" is focusing by its name on the new teaching instruments and methods of geography education (such as e-learning techniques), hence fostering the knowledge on using information communication technologies, and making clear what influences the information age has.

Some other courses have also indirect connections with understanding geographical relations of the information age, from that the subjects related to the application of GIS techniques should be mentioned by all means. GIS-based courses in geography education have an at least 15 years of heritage at the Eötvös Loránd University (for more see Jakobi 2005). This is not unprecedented since the technology of Geographical Information Systems can be treated as geography's own ICT tool. These applications made possible to let students know how the computerized world can change traditional geographical contexts. On the other hand the application of GIS and other computer techniques and methodologies in geography education made possible to get knowledge only on the practical side of the phenomena, while can create just a minimal knowledge on theoretical relations about the new spatiality of the information age.

Geography education has therefore the task to introduce new global theories and local and regional consequences in relation with the changes of the information age into the education, but has also the task to implement and apply instruments within the education process to empirically explain what changes are connected to the new directions of geography.

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AN ANTHROPOLOGICAL APPROACH TO THE INTERACTION BETWEEN CULTURE AND TRANSLATION: PEDAGOGICAL AND RESEARCH IMPLICATIONS FOR TRANSLATOR EDUCATION

ALI MOHAMMADI
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Introduction

An analysis is made concerning the mutual relationships of variables. The present article, with a descriptive, analytic and comparative approach, analyzes researchers' insights into the realm of translation studies concerning the interaction of culture and translation. In doing so, viewpoints of 43 translatologists, linguists and translators are analyzed. The participants are 14 Iranian (32.55%) and 39 non-Iranian people (67.45%). In the analysis of these scholars' viewpoints in the area of the interaction between culture and translation, the interaction between culture and language, the effect of culture on translation, the effect of translation on culture and the requirements of teaching culture are studied.

Interaction between Culture and Language. Culture and language constitute the main variables in human relations. In discussing the interaction between culture and language, we define cultural dimensions of language and language dimensions of culture. Stern (1991) defines interaction between culture and language as the study and evaluation of the effect of culture on language and the effect of language on culture. Similarly, Resager (2006) believes that

...language is culture and culture is language.

To prove the interaction between culture and language, Stern (1991) states that, on comparing and evaluating human societies and non- human organisms, researchers have found that lack of cultural-linguistic competence and performance in non-human organisms' causes, for example, monkeys to remain unchanged without promotion. Fotos (2001), taking an anthropological approach, believes that human thinking process is determined through culture and the characteristics of their language. Language application in production of text is also a kind of social activity which entails a network of semiotic signs forming the background for the interaction between language and culture. (Girtez 1973, in Resager 2006) According to Figure1, 67.44% of researchers have studied this subject and have evaluated three variables of textuality, the requirements of human relations and verification of interaction. Figure 2-1 shows that 75.86% of researchers have expressed their opinions concerning the nature and the restrictions of text. According to the majority of theses researchers (83.36%), text is a semiotic phenomenon and is formed by the interaction between language and culture.
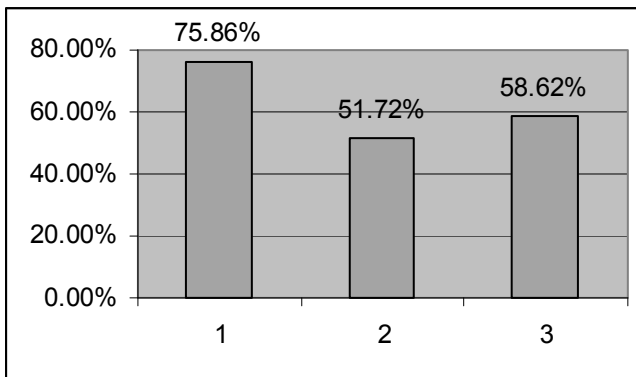
Figure 2-1. Interaction between culture and language:
1 – context; 2 – requirements; 3 – stability of

Based on the same Figure, 51.72% of viewpoints are concerned with causes of human relations and evaluate issues such as semiotics and studies of cultural, social and historical values. (Zohar 1990, Pérez 2003, Nord 2006, Hornby 2006, Nida 2000, Jodeiri 1990, Azabdaftari 1996, Hashemi 1991) Researchers like Toury (1996), Li and Xu (2003) and Bassnet (1993) consider human relation as a dynamic and innovative phenomenon which requires strategies forwarded by culture and language.

Based on Figure 1, 58.62% of viewpoints of researchers are concerned with the description and verification of the interaction between language and culture.

The Effect of Culture on Language

Experts have defined and described the essence of culture from a variety of dimensions. Resager (2005), utilizing an approach based on human efforts, defines culture as constant, widespread and conscious effort of human beings to reach their natural ideal selves and to coordinate their real life process with highest existing human potential. With evaluating the aim of culture, Stern (1991) expresses that culture should meet three needs: individual's basic needs, instrumental needs of society, and symbolic and unifying needs of the individual and the society. In his view, satisfying these needs form the structure and culture system of a society. Taking an inter-cultural psychological approach and studying the general effect of culture, Furnham (2000) claims that all inter-cultural psychologists believe that culture shapes efficiency and the psychological structure of human behaviour.

Presentation and identification of language components and the appropriate use of language in human interactions are parts of various dimensions of the effect of culture on language. Stern (1991) states that the more the man recognizes the culture, the more he learns about dimensions and characteristics of language, literature, etc. Studying the life of migrating tribes, he believes that their way of life which is based on migration is the symbol of their language because the framework and the system of proverbs, activities of gods, heroes and the like are based on moving from one holy place to another, and this phenomenon is reflected in their language.

Learning and teaching language form another aspect of the effect of culture on language. Lewis (1999), through analysis of the factors that contribute to the creation of motivation for learning a language, states that some of the ideas that create motivation for language learning go beyond linguistic issues, because the way a society views a language is effective in learning that language. He also emphasizes the role of differences among cultures in this process. Hughes (1986) believes that in order to create a bridge between language and culture and to facilitate language teaching, it is necessary that a language instructor be a philosopher, a geographer, a historian, an etymologist, and a literary critic. In line with this, Altman (1988) states that every instructor should be a developer of communication competence, a dialectician, a value-promoting, a communications analyst,

a sociologist, an anthropologist, an inter-cultural analyst and trainer, and an expert in inter-cultural studies.

The Effect of Language on Culture

Language affects culture and cultural variables in three ways: reflection of cultural realities, creation of cultural realities and providing a symbol of cultural identity (Cramsch 1998). Language reflects the cultural realities of human society in various ways. Characteristics of related cultures can be discovered through studying the characteristics and the practical complications of languages (Fotos 2001). Linguistic studies show that the words people speak are related to their common experience and refer to experiences about the world that are also shared by others in identification. Therefore, linguistics is considered to be an important tool in anthropology and stands as a guide and credible index in the scientific study of a culture.

Another part of the effects of language on culture have to do with creation of experience; human beings create new meanings and such meanings bring about new experiences. These new experiences are created through using language skills such as body language, gestures, change of voice, accent, etc. (Cramsch 1998) Still, some other effects are associated with giving identity and establishment of various movements in human societies. Speakers of a language recognize the difference between them and others through the type of language used. Besides, throughout human history, language has performed a symbolic role to mobilize people to defend or to invade (Resager 2005 and Cramsch 1998).

The Effect of Culture on Translation

Culture controls the discoursal behaviour of individuals in the society in various respects. This section analyzes studies about the influential factors and their dimensions. 86.1% of researchers have argued about the effect of culture, according to Figure 2-2.

1. The Influential Factors

According to Figure 2-3, variables of cultural context have drawn the attention of 56.75% of researchers. A group of researchers (Ramakrishna 2000, Harvey 2000, Farahzad 2005, Delabastita 1980 and Popovič 1970 in Osimo 2004, Hashemi 1991, Jodeiri 1990) assume cultural context as including cultural-social conventions and macro-cultural approaches. A

number of other researchers (Even Zohar 1990, Toury 1995, Khazaiefar 2006, Lefevere 1992, Reiss 2000, Baker 1991, Robinson 1997, Mollanazar 2004) consider cultural norms and criteria as components of the cultural context and conclude that the cultural norms of the target culture form the basis of a specific cultural context. Khazaiefar (2006), Reiss (2000) and Baker (1991) consider the dominant norms of the target culture and the approved translation norms as the factor creating cultural context.
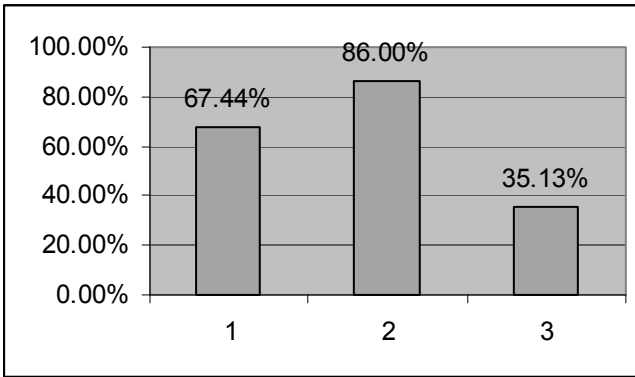
Figure 2-2. Interaction between culture and translation:
1 – interaction; 2 – effect; 3 – effect
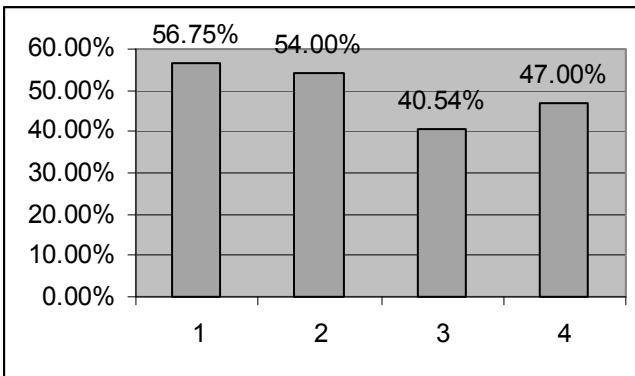
Figure 2-3. Effect of culture on translation:
1 – variable; 2 – issues; 3 – issues; 4 – strategic

A group of the researchers consider cultural knowledge as a factor affecting the formation of cultural contexts. Robinson (1997), Hornby (2006) and Venuti (1998) believe that competence and inter-cultural awareness resulting from experience of cultures are the origins of cultural context. Other researchers analyze the attitudes and ideas in the target culture. Azabdaftari (1996) sees cultural values as factors determining cultural context. Nord (2007) considers the attitude of a culture towards translation a factor to create cultural context. Studying the subject on the part of the translator, Lefevere (1992) concludes that the translator's knowledge and understanding of his/her own culture sets the grounds for cultural context. Yarmohammadi (2000), with evaluation of the effect of attitude from a functionalistic approach, claims that the roles of people within the framework of cultural standings build a network which is the sources of cultural-social contexts. Spivak (2000) with regard to ideological approaches believes that the existing attitude in a culture seeking dominance seeking and power can provide a special cultural context.

2. Aspects of the Influence

A group of researchers have paid attention to the macro-dimensions, general and abstract issues while others have studied the micro-dimensions of the effect of culture on translation.

Issues and Dimensions at Macro-Level. Macro and general dimensions of the effect of culture on the process of translation include general, extensive and complex issues, some of which provide the pre-translating issues and others investigate those issues occurring while translating.

The Issues before Translation. Different issues have been considered by 54% of researchers at preceding stages of translation (Figure 3). These issues include: selection of the work to be translated, attitudes and recognition, setting goals, norms and values. Ramakrishna (2000) identifies the colonized atmosphere and existing anti-British movements in India as the motivator of translators in the selection of a work for translation. Solhjou (2005) finds special social and cultural conditions as factors in development of translations and selection of a work for translation and states that social and cultural conditions during the early years of Islamic revolution in Iran have directed Iranian translators to translate certain works.

The effect of cultural variables on recognition has been studied from various dimensions. Recognition has double bases of thought and practice. In the realm of thinking and theoretical bases, the researchers study the recognition of society, the recognition of work, and the recognition of the connection of language and realities. Simon (1996) believes that cultural variables and context help us to recognize the way language connects with local realities, forms and types of literary works and the changing identities. Vermeer (2000) states that knowledge of the target culture results in the recognition of the problems and needs of time and spatial circumstances. Yarmohammadi (2000) concludes that by knowing the roles of individuals within the framework of society one can determine the meaning of words more exactly and precisely. Jodeiri (1991) believes that cultural factors help the recognition of human thinking systems within a society and determine the way ideas are arranged in a text. Yarmohammadi (1990) holds that by recognizing the extent of culture-dependency of text, its translatability and other requirements are determined. This has varying degrees from lowest to highest which are based on awareness of the cultural similarities and differences.

Concerning the practical dimension of recognition, a part of the researchers' ideas has been allocated to the discussion about effectiveness of the method of transferring message. According to Even Zohar (1990), the interaction between the translator's creativity and innovations based on cultural variables determine the way concepts are transferred in the process of translation. Reiss (2000) takes into consideration the effect of cultural norms on the work to be translated. Holmes's (2000) practical approach emphasizes the recognition of designing operations in the process of translation and acknowledges cultural variables as facilitators of designing methods in the process of translating.

Another issue is the aim of translation which is driven out of theoretical viewpoint of *Skopos* in the realm of translation. Vermeer (2000) believes that,

> ...the final aim of translation, speaking generally, is related to the target culture and within the context of *Skopos* theory, attention should be given to both target and source cultures. Anything done between these two cultures is justifiable.

According to this researcher, the total process of setting goal in the realm of translation is done before translating and takes place within culture. Simon (1995) considers interaction and communication as the goal of translation and a function of cultural variables which exist within cultural processes.

Another dimension deals with norms and values. Introducing the role of norms of culture, Toury (1995) believes that,

> ...each stage in the product and every stage in the process of translation are norm-centred. Translation is a behaviour which in its product and process norms are visible and it is the culture that determines the characteristics of the systems of norms.

Robinson (1997) believes that the translator's practical and moral norms are among factors affected by culture in different ways. Harvey (2000) upon studying the system of values and its effect on text has reached the conclusion that cultural approaches and attitudes have changed the value of text and translation, thus promoting the text to the level of a global sign.

The Prevailing Issues while Translating a Text. According to Figure 3, 4.54% of researchers have expressed their opinions about the issues and translator's behaviour during translation. When translating, translators take some actions under the influence of cultural variables. Nord (2005) says understanding of the circumstances and specifications of the situation is made prior to, while and after reading the text. With the aid of understanding, the translator provides a background in which the meaning of text in target language becomes justifiable and understandable. Harvey (2000) and Spivak (2000) see the culture-centred view of translator effective in the process of formation of meaning in the language.

Another susceptible part at the time of translation is problem solving, discovery and innovative creation of relations. According to Lefevere (1992) with the help of culture, translator attempts to solve problems caused by the discoursal world of the text. James (2007) evaluates the effect of culture within the context of the recognition of problems and discovery of possibilities for solving them. According to Harvey (2000), creation of natural and systematic scenes, that is, writing a text in the context of translation through purification and guidance of the process of translation forms another susceptible section. He holds that the requirement for composing a natural translated text is establishing relation and interaction between the situation and the discourse. The result of the interaction between language interpretations and culture is coherence that forms the basis of writing a text. (Yarmohammadi 1990)

Another dimension of the study, discovery and establishment of the relations has to do with ideology. Ideological approaches are effective in language usage. Establishment of relation between the application of language, here translation, and ideological orientations is a complicated

process, which requires knowledge of various variables, and success in this area provides the necessary conditions for textual coherence. Awareness of ideological orientations of a society provides tremendous facilities for the researcher translator and gives him/her a free hand in the creation of relations. Mohammadi (2000) Nida (2000) believes that the study of the relations determines features of the message and gives the necessary clues for the translator to enable him to discover the existing relations. With the help of the knowledge of the relation of these variables one can determine the type and way of interaction among them and establish a more comprehensive discourse. Nord (2005) comes to this conclusion that awareness of type of effect among variables provides the basis for the creation of scenes and natural and necessary scenarios in the text.

Issues And Dimensions At Micro-Level. The micro-dimensions of the effect of culture entails software susceptibility issues of translation from culture which is mostly associated with practical issues, methods and strategies.

Adjustment. Researchers such as Ramakrishna (2000) and Popovič (1970) cited in Osimo (2004) have discussed adjustment in a general sense and by adjustment they mean adjustment with the conditions of the target culture. In addition, Spivak (2000) raises changes in the cultural identity of the text. Harvey (2000) has adopted a more detailed attitude and believes that alterations, omissions and additions take place under the effect of cultural constraints and priorities and as a result the text establishes a new identity. Zohar (1999) discusses the subject of adjustment in the framework of the interaction of creation and innovation of translator with cultural variables and considers its result to be the emergence of changes in different levels of the process of translation.

Strategies and Methods. According to Figure 2-3, 47% of researchers have evaluated strategies and methods. Strategies are mental processes that prepare the grounds for the emergence of creative processes in the practical dimension of translation and with the help of them humans activate their competence and performance in the usage of language so that they can facilitate solving problems and use their knowledge in the best possible manner. These processes include social and cognitive strategies. Social strategies bring about the tools for the management of interaction. Cognitive strategies entail internalization and automation of knowledge, i.e. learning and use of knowledge.

Using strategies humans activate their prior knowledge in their minds. Strategies point to intelligent and non-intelligent methods and are also related to visible tactics and mental processes. (Seguinot 1991) From the viewpoint of Toury (1995), various translations in various cultures have many relations with the strategies used by translators and impact the structure of translated texts and their relation with the source text. According to Vermeer (1998), attention to the culture expands strategies and translation facilities for translators. Venuti (1998) believes that specific strategies are used based on cultural principles and that cultural issues prepare the necessary ground for emergence and development of strategies. According to Baker (1991), confrontation of translator with different problems in the translation process determines the necessary strategy and adopted strategies reflect existing problems in the process of translation.

Lefevere (1992) believes that discoursal world of the source text has a specific system and various dimensions and culture is its main foundation and that translator, faced with such disoursal world; use certain strategies which are in accordance with culture to solve his/her problems. House (2000) believes that cultural features of text account for the changes in translator's strategies. Translators use cultural filters as a strategy to solve their translational problems and produce text suitable for its own situation. A next dimension of the micro-effects in translation is the effects on methods. Venuti (1998) sees cultural variables as the factor influencing the emergence and development of the methods of translation. Robinson (1997) and Vermeer (2000) believe that cultural competence and performance are much more effective than language knowledge and play a stronger role in guiding the practice and method of translation. Based on the evaluation of the relation of culture, text and cultural originality of the elements of language, House (2000) believes that these variables result in the change of translation method. Lefevere (1992) holds that translation methods adopted by translators vary according to their cultural competence and performance.

The Effect of Translation

According to Figure 1, in the area of the effect of translation on culture 35.13% (13 out of 37) of researchers have expressed their opinions. Various factors have effects on these interwoven interactions and translation is one of them. A group of researchers have adopted a general approach and another group has assumed a specific and expert view. The first group (Newmark 1988, Mollanazar 2004, Williams & Chesterman

2003) has generally stated that translation has an effect on culture and causes transformation of cultural variables. The second group of researchers, however, has analyzed three variables including the effect on the identity of culture, exaltation of [cultural] components, dissemination of information and ingenuity and innovation.

1. Effect on the Identity of Culture

Regarding the effect of translation on the essence of culture according to Figure4, 15.38% of researchers have opined. Simon (1996) takes a global viewpoint on the relation between translation and culture and believes that translations have provided the global framework for cultural globalization and have transformed it to an intersection for the dialogue among nations. Humans have been able to study and evaluate other cultures through translation and have been able to discover their strength and weaknesses and furthermore to compare them with their own culture in various dimensions. Thus, their viewpoints, habits and customs are changed and finally the essence of culture changes. Khazaiefar (2006) considers the subject of change in cultural essence and states that change and transformation in various dimensions of translation result in cultural changes which are the origins of new applied viewpoints in the realm of culture and language.

2. Exaltation of Cultural Components

In the realm of exaltation of cultural components researchers have said that (Figure4) the creating role of translation in culture has found its place in the realm of inter cultural interaction according to Vermeer (1998) and causes these interactions to become broader, more exact and more human. In the interaction among cultures texts are exchanged and the change of goal in the process of translation results in a special kind of text with different cultural-social effects which transforms cultural components and human interaction. Simon (1996) believes that nations make an effort in recognition, development and strengthening of their national identity by recognition of the identity of others with the help of translation. Toury (1995) believes that cultural, iconic and linguistics borders have gone through transformation as a result of creative interaction of translator with the main text and that many problems and misunderstandings are solved.

Soheili (1987) has evaluated the relation between culture and language elements and believes that cultural originality of language elements go under change in the process of translation. In the realm of the effect of

translation Yarmohammadi (1990) upon the study of the relation between the role of individuals in the intent recognition structure of text says that individuals play an active role in giving meaning to speech and texts and make changes in intent recognition dimensions of text and this fact can have many cultural-social effects.

3. Presentation and Dissemination of Information

According to Figure 2-4, 30.76% of viewpoints are about the issue of enlightening and information dissemination in the realm of culture. Different issues have drawn the attention of researchers resulting in the presentation and re-introduction of culture-related components and subjects. Simon (1996) says that on the one hand translation causes the readership to gain an adequate recognition of diffuse and separate cultures through observation of various dimensions of cultures such as the methods of transfer of thought, the way individuals interact in a culture. On the other hand, it makes them realize the causative political powers and the complications of cultural exchange within a society or between two societies. Solhjou (2005) states that translation is a mirror which shows features and variables of inter-cultural interaction and can help man in the discovery, development and adoption of balanced communication methods. Nida (1987) has come to the conclusion that translation is reflective of cultural ground of communication and human interaction and that can bring about growth and richness in cultural dimensions of communication.
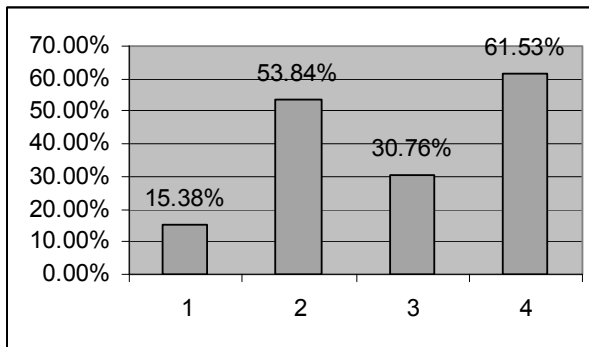
Figure 2-4. Effect of translation on culture:
1 – effect on; 2 – promotion; 3 – informing; 4 – creativity

Simon (1969) evaluates the enlightening effect of translation from two
aspects. Translation, in his opinion, determines interaction and connection
points and exchange of intellectual and linguistic approaches among
cultures on the one hand and shows the complexities, domain and various
components of cultural exchange within and between societies and guides
researchers in various areas on the other. (Simon 2000)

4. Ingenuity and Innovation

Another section of translation influence in the realm of culture includes
ingenuity and innovation. Ingenuity and innovation is the basis of the
formation of institutions and cultural-social movements, solving problems
in the area of culture, transformations in areas of cultural activities and
innovation in the realm of thought. (Figure 2-4, 61.53%) Farahzad (2005)
and Ramakrishna (2000) see the influence of translation in the realm of
culture inclusive of formation of institutions and social movements
through the selection of text for translation to the principles for adoption of
translation methods.

According to Vermeer (2000), Imami (1995) and Daryabandari (1998)
other problems in the area of innovative influence of translation in the
realm of culture is formation of different text types. Translation can
introduce and innovate various text types in a given culture. In the past
hundred fifty years, translation has created the background for the
formation of various writing methods in Persian culture and language.
Another part of innovation in the realm of culture entails solving problems
in this area. Toury (1995) says that translations can act as a tool to fill
cultural gaps in the target society and the target society fills its gaps using
a culture which doesn't suffer from these gaps and this is also possible via
translation in two ways: first, translation overcomes the weaknesses of
different target cultures with the help of the strengths of other cultures.
And second, translation use strategy of corrective and norm-evasion. Each
culture has constraints, customs and norms in its system. With the
introduction of methods, systems, customs and new norms, translation
changes and reforms target culture patterns and taboos.

In addition, translation allows the possibility of expression of thoughts
in the area of creating new cultural values with the aid of innovative and
aesthetic methods and causes movement and awakening in intellectual and
scientific circles. Khazaiefar (2006) believes that the process of translation
and Translation Studies result in the formation of new viewpoints and
reasoning and widespread thinking in the realm of culture and language.

What can be inferred from the aforementioned concepts is that translation is a decisive factor in cultural growth.

Teaching Culture

Researchers in linguistics, applied linguistics and human interactions believe that without recognition of a culture of a society one cannot learn or teach the language of that society and people who have learned a foreign language without paying attention to cultural norms usually show non-standard and unsuitable language behaviours and most often they themselves are not aware of this. (Hinkle 1997)

How can one teach culture? A group of researchers have adopted a fundamental approach and have emphasized reform in educational system. Peterson and Bronwyn (2003) believe that cultural goals and activities should be placed in educational planning in such a way that it can bring richness to classroom materials. For example, in language application it is usually natural to use body movements, gestures and postures. In teaching culture, therefore, we can analyze a film about a ceremony or a speech and discover types of body movements for conveying feelings, meaning and non-verbal language for imparting concepts, sitting and standing positions and the way to look at people, social roles, the way people interact with one another in various social status and attempt description, adjustment, analysis and explanation of these observations in class.

Another method is analysis, comparison and adjustment of idioms in the source and target languages. Discussing idioms with regard to their similarities and differences in the source and target languages can provide researchers, instructors and students with some information about the significance of cultural-historical backgrounds. Another way to teach culture is the recognition of common issues in everyday writing and speech. Attention to common non-language traditions and techniques in writing on different topics and everyday interactions can give us benefit in the introduction of a part of cultural norms in the realm of the application of language in the society. Analysis of cultural phenomena such as historical events including revolutions, wars, natural and economic issues such as floods and earthquakes, financial crises, etc. can also help in understanding and teaching the culture of target society and language.

Another strategy in learning cultural norms is observation and analysis of cultural and linguistic interactions of speakers of a language. After analysis of these interactions, the next step is to separate individual behaviours from group confirmed cultural behaviours. When a student can observe a particular kind of behaviour in various settings from different

people, he can analyze the goals and cultural-social reasons for their occurrence. (Hinkle 2001). In order to reach this goal, it is necessary that researchers, instructors and students evaluate human interaction issues such as gender, age, similarities and differences in social class, individuals social distance, goals, time, physical position, etc. Instructors can provide a list of accepted cultural, social, and linguistic norms and speech events and encourage the students to carry out research in varying settings. The second step is encouraging the students in doing field research in his/her mother tongue. The next stage in this education-research process is comparison of normal and common issues in the literature, speech and discourse of the mother tongue with these issues in spoken and written texts of the target society. Therefore, in order to reach cultural competence and performance, people need to use varied leaning strategies such as thoughtful observation, creative experiencing and learning from the context. Cultural skills include interest and respect for traditions and customs, self-reliance in learning, discovery of various learning sources and patience in inter-cultural situations (Peterson & Bronwyn 2003).

Discussion and Evaluation

With regard to the fact that translation is considered to be practical application of language in human relations, in order to study the interaction between culture and translation, we have to study the interaction between culture and language. Most researchers believe that these variables are interwoven and that they affect one another and without the presence of one of them, the presence of others will be meaningless. About the interaction of culture and language, 67.44% of researchers have expressed their opinions. This is a high percentage and has various educational guarantees. As a result of proving this issue, teaching culture is also an inseparable part of the teaching human interactions such as translator training and teaching literature. In the analysis of researchers' viewpoints, it became clear that researchers in the realm of translation consider a cultural essence for translation and that translation is considered to be among the realities of culture and cultural variables create a network of relations which forms the quality, conditions and features of human interactions.

Eighty-six percent of researchers believe that culture of management is responsible for the discoursal behaviour of translator in terms of factors of effect and dimensions of effect. The issues addressed by these researchers create a comprehensive epistemological system that can prepare the grounds for comprehensive educational planning for translator training.

Cultural context is among the effective factors in translation that includes knowledge and experience of cultures, viewpoints, values, roles of individuals, ideological approaches, political systems, and different and/or similar cultural situations. The dimensions of effect also entail issues at micro and macro levels. Macro-dimensions include prior-to-translation and during- translation issues in which various variables have drawn the attention of researchers. Selection of work, recognition of time and place circumstances, and the goal of translation, norms and values are effective variables on translation at centre of which lies culture.

Another part of the present article analyzes the effect of translation on culture. In this regard, 35.13% of researchers have expressed their opinions, which is not a high percentage. But here quantity doesn't matter; rather the viewpoints are important and should not be neglected. From these researchers' point of view, translation transforms the essence of culture and sets the necessary grounds for its globalization. It also can play the role of a positive force to sustain and strengthen language and culture. Moreover, translation sublimes cultural components and causes wider, more exact and humane interactions. Translation also helps nations to recognize, strengthen and purify their national identity through analysis of the identity of other cultures. Enlightenment, information dissemination, ingenuity and innovation are among other dimensions of translation which prepares the grounds for the formation of institutes and social movements, transformation in cultural activities, innovation in the realm of thinking, emergence of texts and new styles, solving problems, filling gaps and meeting needs. The final part evaluates study of philosophy as well as the essence and methods of teaching culture. Because culture forms real and ideal human identity, it requires to be taught.

Results, Educational and Research Applications

Viewpoints and opinions of translatologists, linguists and translators concerning the interaction of culture and translation are summarized in four areas: interaction of culture and language, the effect of culture on translation, the effect of translation on culture and teaching culture. Based on these researchers, theoretical and practical dimensions of translation have cultural identity and are the mirror of culture because cultures form the viewpoint of translators and those viewpoints in turn guide methods and strategies. That is, cultural features, values and norms determine principles and foundations of theoretical and practical bases of translation. Researchers view language and culture as symbols of each other and believe that emergence of meaning in realm of human relations occur

within the framework of values, conventions, and connected cultural-linguistic networks. Actions of translators, generally speaking, include designing of discourse in the target language which is formed in the framework of specifications of text and in outside conditions and culture is the main variable in this process. Culture affects translation on both factors and dimensions. This entails issues at micro and macro levels and includes many extensive variables. On the other hand translation has an effect on culture and has had lots of effect on its nature causing wide transformations in nations' views of their own national identity that of other nations.

One educational implication of this study is that in the education system of human interactions such as translator training, teaching language, etc. in our higher education, the highly effective variable of culture should be analyzed. Another educational application of this research is related to the subject of teaching languages with the goal of training translators in which the language teaching system with the aim of translator training must not merely rely on general issues and it is necessary that inter-disciplinary sciences of cultural studies and anthropology should receive planners' attention. The importance of such an approach becomes evident when we are faced with a multicultural society and environment. Research implication of this study is that researchers of Translation Studies should analyze the realm and methods of successful transfer of message and the effects of social and psychological factors in this process. Also, with the help of comparative and descriptive studies, we should present the secrets of a translator's successful translation and the reasons for the failure of other translators so that it can be a guide to future translators. Therefore, the inter-disciplinary Translation Studies needs translator researchers, researcher translators and researcher instructors in the areas of culture, language and anthropology, in general terms.

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HIGHER SCHOOL INFORMATIONAL SYSTEM IN THE INTERNET ENVIRONMENT

PREDRAG PRTLJAGA

Introduction

Industry and technology we know, grounded on mechanics, i.e. machines controlled by man or facilitating manual production, underwent significant changes in the end of 20th century with the accelerated development of informational technologies. IT development was followed by the development of laser and nuclear technologies, biotechnology, genetic engineering, technology of new materials, space technology, consequently imposing the need for highly educated, as well as professionally educated staff. Starting from so broadly set facts we can notice that, apart from industry and technology, there are simultaneous social changes influenced by the above mentioned developments. Accordingly, conclusion can be made that the sphere of education, as an important element of contemporary society, is also facing changes. This very fact points to the need for education to develop and adjust according to the latest tendencies. To position education in its place and in accordance with the spirit of our time, it is necessary to thoroughly deal with the current and anticipated changes, inevitably changing the dimension of knowledge, or, to be more precise, the dimension of knowledge acquisition. The necessity to perceive future changes conditions education to prepare a student for easy acceptance of change, adaptation and readiness for continual change. The task of education is therefore visionary, based on the latest theoretical insights, and in our case it is possible to build it according to the experience of more developed countries.

Theoretical Background

One of the prominent change theorists, Peter Draker (2003) points to some changes we have to be prepared for in the age of knowledge:
- demographic changes;

- increased numbers of years to be spent in service;
- division into two groups of workers, those under 50 and those above 50;
- birth rate fall;
- great migrations;
- knowledge capitalism (knowledge workers become new capitalists);
- breakthrough of women into business world.

These facts are closely related and interrelated with higher life quality significantly influencing life prolongation. Breakthrough of women into business world, as well as other factors, indisputably influences birth rate, as well as aging of population. These factors contribute to the fact that there are two groups of workers around the age of fifty: with working energy and general physical predispositions for working longer hours to be used in the first group, consisting of workers under fifty, and the dimension of experience and gained knowledge to be used in the second group of workers who are above fifty. Due to the concentration of specific industries and infrastructure migration continue, not characterized by rural areas desertion, but commuting between towns.

Considering the future of organizations, Draker (2003) emphasizes the demand

> ...to use **knowledge**, i.e. to develop the next generation of knowledge application according to its own success.

and

> ...to learn to **innovate** and organize innovation as system process.

These two demands bring the terms of knowledge and innovation together into powerful connection, becoming first omens of the direction in which to develop, organize and concise education.

The futurists, J. Cetron & Owen Davies (2005), have also been dealing with contemporary trends among which we are to find guidelines for educational development. They have concluded that

> ...the term of **technology** in its broader meaning implies – knowledge.

with

> ...**research** and **development** playing significant role in economics.

and

the **Internet** growing both logarithmically and geographically.

With the eventual introduction of the term **informatics** we come to terminological confusion and at the same time to terminological freedom, representing both the current and future periods as a "new age", "post-industrial age", "informational society", "both society and age of knowledge", etc. It is beyond dispute that all these terms refer to the period of domination of informatics and knowledge, i.e. to the period of change of industrial character of production. In the domain of knowledge acquisition, before all informational knowledge, there are also versatile terms in use: "informatics teaching methodology", "educational informational technology", "informational education teaching methodology", etc, opening various questions. Before all, can all this knowledge be condensed into a pattern of informational education, should we educate in order to understand informatics, or should we teach informatics, should it be understood as a support to education or as an essence of the process...?

Without an intention to explicate the terminological problem further, it is possible to draw a conclusion that for the generations to come solution lies in **new comprehension of education.** Rather than being characterised by traditional transfer of knowledge, which has to survive as a starting point in any knowledge acquisition, educational system has to change the personality of a student.

The fast development of informational technologies has brought to the inevitable presence of informational means in education, as well as introduction of subjects dealing with studying informatics at primary and secondary school level, as well as at higher education. However, the use of informational means has to a great extent been conditioned by the economic status of a school, which is often too law. The second important factor is unwillingness of teaching staff to reject classical methods of teaching. Of course, the role of the state is not to be neglected, having in mind that it does not express readiness to get involved into the latest trends thus preventing more significant presence of computers and additional equipment in schools, very often due to inadequate distribution according to political and many other non-transparent criteria.

Informatics teaching is also under the influence of non-existence of adequate teaching means, inappropriate teaching staff, and maybe even to greatest extent under inflexibility of the curricula which are often far behind current technological achievements, which used to be and still are in the field of informational technologies of crucial importance.

To overcome these difficulties and harmonize education with current trend means to **introduce informational systems** in education. Therefore

it is necessary to define the term in general, as well as its meaning in the field of education. In order to define the term it is before all necessary to understand its purpose in the light of informational technologies in general. As a part of business, technical and social systems, IS enables qualitative and efficient gathering, processing and distribution of information, their transfer by the means of computers and informational technologies – networks, as well as the final use of information in any place and any moment. At the same time, informational systems are complex technical systems having available different pieces of information according to their type and origin. Consequently, the essence of processing in such a system is a selection of valid pieces of information, noticing and rejection of similar and unnecessary ones, and finally, the display of the needed pieces of information in adequate form.

As complex systems, IS are divided so that in the same place they demand interaction of hardware and software (to put it simply – computer, operational systems and applications). On the other hand, they are also linked into networks which can be local at the level of a room or object or within or between towns and states. On the top of this pyramid there is the Internet as a spatially unlimited – global network.

Systems described in such a way have been defined by the authors D. Branković & D. P. Mandić as

> ...systems whose aim is to provide at minimal costs the necessary pieces of information to all the users at any moment. (Branković & Mandić 2003)

According to V. Sotirović, IS implies

> ...split, heterogeneous technical system, representing knowledge of various types and origin, processing these knowledge representations in the form of data and programs and, making their appropriate forms available to final users. (Sotirović 2000)

The definitions of these authors, as well as many others, are in agreement on the point that the outcome of informational systems is a "useful and timely" piece of information, while all other differences arise from the author' research aspect and approach.

Analysis and the Results of the First Phase of High School Informational System Construction

It is beyond dispute that informational systems have very complex structure possible to build in two ways: from bottom to top, or from top to

bottom. At the level of a state, for example, educational system could look like the following: there would be the ministry of education on the top, which is in linear connection with other ministries, indirectly involved in education (e.g. ministry of finance); sub-systems could be established centres for gathering information in the field of pre-school, primary school, secondary school, and finally, higher education; branching could further go directly to individual institutions, or, in a better case, to regional or district centres on the way to the systems of basic educational units (kindergarten, school, faculty, etc). If the system was established from top to bottom, information demanded from, for example a college in the system of higher education, which will be dealt with in the paper, would be clearly defined. Shortcomings of the "state" system make us assume which pieces of information would be necessary to send as "final" to higher level of the system for gathering of information. On the other hand, such a situation provides us with a certain amount of freedom to concise an IS of a professional college, when structuring and organization is in question, so that the system is adjusted to the current functional sub-systems of the college.

To determine the existent sub-systems would be the first assumption of IS projection. In first attempt, sub-systems are classified according to their "visibility". It has been assumed that the deeper analysis would probably point to the existence of others, at the moment not involved systems. At the same time, the result of the analysis could be depletion of two or more subsystems into one.

Respecting the current organization of the college, the following subsystems have been isolated:
-    the principle;
-    the accountant (finances);
-    library;
-    secretariat;
-    students service;
-    departments;
-    students.

The analysis of the stated subsystems, documents and information involved should enable its connection into a unique organized system, aiming at provision of not only timely availability and purposefulness of valid information, but also their protection within and out of the college.

At the moment of writing this paper, the first step has been made in the attempt to build an IS of a professional college, implying gathering of documentation in the stated subsystems. As a basic carrier of information, documentation has been classified into two categories: documents

remaining within a subsystem and documents "travelling" between two or more subsystems. The paper will not deal with the techniques of gathering and processing of the data. Instead, two outcomes of this phase will be emphasized: revelation of an important and all-pervasive component – knowledge, as well as boiling the system down to only three essential subsystems: administration, teaching staff and students.

An important conclusion made in this phase of building an IS of a professional college was to perceive knowledge as a separate component and to make an attempt to make **knowledge management** possible through the introduction of an IS. It is necessary to put those possessing the component (teachers, students) in the first place and to subsequently in the process of building the system put them in interaction with the outer systems, identified as sources and generators of knowledge.

The starting point in the study of knowledge component in our system was the statement made by Peter Draker:

> ...the key (for knowledge revolution) is not electronics but cognitive sciences. (Draker 2003)

Consequently, to be connected with the term of knowledge management are the following:
- informational sciences;
- socio-cultural sciences;
- philosophy;
- organizational sciences.

It is obvious that the professional college whose IS we deal with owns at least some, if not all the elements necessary to competently cope with **knowledge management**, leading to a system which could be comprehensive both in its cognitive sense and in the spirit of **new understanding of education**.

Procedures and the Assumptions of the Second Phase of High School Informational System Construction

Initially anticipated classification to subsystems has undergone a change, in such a way that all the subsystems will be considered to be interest groups within the college. As the base of research, the defined group "teaching staff" will, apart from having the role of knowledge carrier, be the most significant factor of organization and information management. The "administrative" group will be organized as a part of the system designated for gathering and partial processing of data and their archiving.

The interest group "students" will be defined as a component of the IS which is both the source and the greatest user of information (Table 2-1).

Table 2-1. The comparison of the conclusions of the second phase of the analysis

Identified components of high school IS in the present paper	ITS components
Teaching staff	Classes
	Subjects
	Exams
Students	Students and studies
Administration	Finances
	Marketing

According to this organizational scheme, basic circulation of information will be determined; sources will be defined, as well as spots of gathering and, finally, their users. As one of the results, the places of data processing within the IS will be emphasized.

Having in mind the new assumed organization of the informational systems, there will be no sample in the group of "administration", but all its members will be involved in the analysis. In the group of "teaching staff" the sample will be based on those who are fully employed at the college, due to their availability, and before all, their insights into activities going on at the college. At the same time, a smaller number of teachers who do not belong to the above category will also be included, if there are closely connected with the work of the college. The sample in the group of "students" will mostly consist of full-time students, financed by the state, but special attention will be paid to self-supporting students, having in mind that these students are often employed, not living in the place where the college is located, etc. Thus they represent a more demanding group in comparison to all the time present (full time) students, especially when we are talking about organizational information.

The research within the group "administration" will be based on an interview, which will be basically the same for all the subjects, but will be adapted to concrete service during the interview, according to the given answers. The "teaching staff" will be subjected to two phases of the research. The first step will involve questionnaire, the same for all the members of the group. Having processed the obtained data, we would be in a position to perceive those participants whose interviewing would enable better organization, processing and concretizing of information,

before all knowledge, i.e. it would be possible to make knowledge management possible. The group "students" will be polled, according to a questionnaire aiming at defining those pieces of information which are necessary for students in the process of their education, but also in the sense of preserving a continual connection with former students who continued their professional carriers in the institutions they were educated for. Consequently, the group will consist of in-service training students working in educational institutions, as well.

The Demands of the Third Phase and the Analysis of Other Information Systems for Education

The next phase would involve the processing of the obtained data. In the scope of "administration" represented by the director, secretary, accountancy service and the referent for student matters, the following would be defined: general information, professional information and information **to** and **from** other relevant factors (professors, students). "Teaching staff" would be the group with the most intense flow of information and at the same time the greatest "producer" of information. Apart from the flow of information "students" → "teaching staff" (processing of information – departments) → "administration" and vice versa, particularly significant component would be "production" of knowledge. As an important factor of this group, as well as the group "students" the library will be responsible for organization of knowledge, its processing and making it available to all the interested users of the system.

"Students" would in the anticipated IS be the most important users of the information, while in the sense of a source they would mostly be viewed in the domain of feedback (achievements in order to evaluate the fulfilment of obligations, as well as the level of their satisfaction with the available information). The work of the student parliament would to a certain degree be a generation of the pieces of information relevant for the work of "administration", although it has been assumed that it would mostly be boiled down to their reaction (feedback) to the existing circumstances.

Systematization and flow of information would enable us build a proposition of a model of professional college information system. First of all, it is necessary to compare the obtained data with the stated assumption, harmonize them and modify so that they meet the needs of the existing stated of the system, or offer concrete suggestions for their modification. In the steps to come in the process of IS design, it would be purposeful to

build a simplified graphic model or models. In case of models, there is a need to subsequently connect them at the level of the college. The model would then be analysed and explicated in detail, in the sense of functionality, information flow and the assumed (or obtained) results.

The next phases of the construction of IS would put emphasise on openness of the system, the presence of the Internet, the possibility to connect to school, state, educational or other similar system. This implies harmonization with the demands of the Bologna declaration regarding standardization of education, and before all documentation and unlimited mobility of both knowledge and student population. At the same time, the stability and safety of the system would be considered in the light of its openness.

As a necessary element of this phase the need for analysing the existing informational systems in education imposes itself, as well as for insights into positive experiences implementation. It has already been stated that there has been a lack of "state" informational system in the field of education. Consequently, it is possible to consider only individual cases of informational technology application in this field of our society. At this level, the analysis will be directed to high professional schools, before all due to the structure of curricula and duration of studies. Closer look of IS of faculties of universities would certainly be of great use, but it would go beyond the scope of the present paper.

Searching for information of the implementation of informational systems in the field of higher education, it has been found that two themes dominate: distance learning and the application of IS for planning of teaching process in higher education institutions (schedule of classes, consultations and exams). It has also been noticed that almost every higher education institution has its own Internet site, which can also be considered an implementation of IT in education. This is the main reason why the author of the present paper has undertaken a research dealing with the analysis and comparison of the contents of ten sites of higher professional schools for preschool teacher education. The paper named *Internet sites – new face of the new school* will be published in the Book of collected articles from the 5th Symposium *Preschool teacher in the 21st century,* held between March 27th and 28th 2009 in Sokobanja. For the purpose of the current paper only two valid conclusions are to be emphasised. Three out of ten analysed sites fall into the category of dynamic sites (allowing application for exams, sending seminar papers, etc..), while only two include detailed information on the available library funds and to an extent allow book reservation.

On the other hand, speaking of the full implementation of IS in the category of high professional schools the only available data refers to the High Professional School for IT in Belgrade. For the needs of the mentioned school the software firm SoftLink from Belgrade has made complete Software (abbreviated ITS), and thanks to the engagement of the employed and the students, the system functions. We shall now try to offer a brief comparison of the conclusions of the second phase of the analysis made in the present paper and the above mentioned program.

In making an effort to connect according to a certain analogy the assumed components in our case and the components (modules) in the real example, it is noticeable that all the elements referring "teaching staff" are at the same time elements of "students", while the elements referring to "administration" are connected to "students" and "teaching staff". It is obvious that any separation of the elements is impossible, but it is also clear that an organization in IS has to be done according to a certain model. What cannot be seen in ITS and what has been demanded as a visible component in our case is "knowledge". At the same time this seems to be the task to which we should pay greatest attention in the development of any new IS in education.

Implementation of the IS of the professional college is still far from its realization, but it is necessary to have in mind possible hardware and software solution while the IS is being built. In the scope of hardware demands, it is essential to follow achievements regarding communicational technologies development (wireless communicational equipment, data protection devices…). When software is in question, apart from the tools to be used, it is important to get familiar with the existing solutions in both domestic and foreign market, comparing them with the suggested system of the school and possibilities of implementation and/or pointing to differences. It is necessary to consider the demands of official state institutions which occasionally but these days more and more often enable modern communication – by e-mail, or interactive forms installed at the sites of various state bodies, in order to gather information most often regarding educational and research work of professors in teaching and on various projects. Having all this in mind, we are facing the need to ensure great adaptability of the system in order to, even after its integration into the organization, change the system and adjust it according to noticed shortcomings and in accordance with possible organizational and structural changes at the college, as well as in the society, i.e. educational or state system.

Conclusion

Finally, as a result of the current phase of building the described IS, certain changes of the college site have been proposed, in order to make the available information more useful and applicable. A fact should also be born in mind that certain hardware as well as software possibilities already are at the disposal of administration, professors and students and it is therefore possible to equip the interest groups with the skills necessary for successful functioning of the system and connect them into a system. It is expected that such moves would bring about positive changes in college, education and knowledge management.

It will be possible to estimate the real value of the proposed IS once it is introduced in the college, but the prior experiences of other schools, institutions or firms have already confirmed the fact that the introduction of an IS in an educational organization is purposeful and justified. Having all this in mind, it is to be expected that the students educated with the support of an IS would become initiators of similar initiatives in their future working places. At the same time, the information in external system could again find its place in the IS of the college, especially regarding connecting and maintenance of professional connection between former students with their college in order to be involved in continual life-long education.

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A CRITICAL VIEW OF PEACE EDUCATION

SARA ZAMIR

Peace Education

The concept of peace education consists of several definitions imposing different notions of the very same concept through different eras and across different places. Hiks (1988), for example, differentiates between skills (as critical thinking, empathy, and conflict resolution), knowledge (issues like race, wars, ecology) and attitudes (such as respect, vision, commitment to justice) as being the objectives of peace education. Rosandić (2000), on the other hand, makes a distinction between cognitive and affective definitions of peace education: cognitive peace education deals with facts and processes while affective peace education deals with values, attitudes and behavioural change.

A chronological scrutiny of peace education definitions suggests that early definitions have been general and theoretical, suggesting vague concepts as respect, cooperation and harmony. Modern definitions are, on the other hand, more operational, relevant to specific socio-political contexts.

According to Salomon (2002), the socio-political context dictates the nature of peace education programs. It is the context that determines to an important extent (a) the challenges faced by peace education, (b) its goals, and (c) its ways of treating the different sub-groups of participants.

With this in mind, it is suggested that peace education can be classified into three distinctive categories: peace education in regions of intense conflicts, peace education in regions of inter-ethnic tension, and peace education in regions of experienced tranquillity (Salomon 2002).

Peace Education in Regions of Intense Conflicts. This class of peace education programs takes place in the context of ongoing violent conflicts between actual adversaries. These are basically conflicts about tangible resources, accompanied and sustained by collectively held national, ethnic, tribal or religious narratives, portraying the notion of being a victim. Cases in point are Northern Ireland, Israel and Palestine, Cyprus and Rwanda.

Peace education in this category attempts mainly to change individuals' perception concerning the collective "other", including the "other's" narrative and one's own group.

More specifically, peace education would be expected to yield four kinds of highly interrelated dispositional outcomes (Salomon 2002):

- accepting as legitimate the "other's" narrative and its specific implications;
- a willingness to critically examine one's own group's actions toward the other group;
- willingness to experience and show empathy and trust toward the "other";
- a disposition to engage in non-violent activities.

Peace Education in Regions of Inter-Ethnic Tension. This category of peace education programs takes place in contexts most frequently characterized by inter-ethnic, racial or tribal tension between a majority and a minority without necessarily entailing either overt acts of aggression or collective memories of a long history of hostilities, humiliation, conquest or dispossession. Cases in point are foreign workers in some European countries.

Peace education in this category entails elements of anti racism, conflict resolution, multiculturalism, cross-cultural training and cultivation of general peaceful outlook (Salomon 2002).

Peace Education in Regions of Experienced Tranquillity. This category of peace education programs takes place in contexts in which there is no specifically identified adversary with whom peace, reconciliation or co-existence is desired. In such contexts programs are perhaps best characterized by consisting of education about peace rather than education for peace since there is no concrete adversary or out-group with whom peace is sought. In this respect, education about peace can play a crucial role in cultivating concern for global peace in general, saving earth environment, reprimanding past indifference as well as present violent acts carried out in other regions of the world (Salomon 2002).

The Role of Textbooks in Peace Education

No doubt textbooks have a major role in peace education, especially during transitional periods between war and peace, in regions of intense conflicts.

Studies examining the content of textbooks show that textbooks have the potential to construct social reality for pupils, to impart values, beliefs, norms and ideologies as well as to transfer the chosen social ethos from one generation to another.

Textbooks, especially of subjects as History, Citizenship and Literature have an important role in creating the national narrative and the collective memory of a society: they deal with the past but, in fact, help to construct future consciousness.

Textbooks change through the course of time according to political, ideological and social transformations within a given society. Accordingly, in transitional periods between war and peace or even periods characterized by mere negotiation attempts, one can trace differential trends as acceptance, tolerance, and minimization of stereotypes and reduction of war images contrary to previous periods of time (IPCRI 2004; Zamir 2003).

Along the same line, UNESCO experts meeting on textbooks and learning materials (2002) suggested the following recommendations:
- Institute a standardized evaluation that can effectively measure the contribution of education to the promotion of a culture of peace.
- Establish a kind of ombudsman entitled to receive and deal with complaints regarding the most unacceptable textbooks and learning materials.
- Set up national committees for revision, whose role should be to reformulate and revise the official curriculum in order that they conform the requirements of the universal evaluation.
- Institute a worldwide survey on how UN ideals and principles are taught in the various national education systems.
- Emphasize relentlessly that education at school must be for the good of the child, and the development of his or her personality, skills and talents.

The Critics of Peace-Education

The critics of peace-education (see, for example, the scrutiny of White 1988) relate, mainly, to three major claims:
Peace-education is a form of Political Brain Washing.
Peace-education arouses feelings of guilt and self-accusation.
Peace-education is not practical.
According to the first claim, peace-education, everywhere, is biased compatibly to the hegemonic policy, its aims, and perceptions as well as its guiding interests. Schooling is never neutral; instead, it always serves

some interests and impedes others. Freire (1985) argues that schooling can be used for liberation, just as it has been used for oppression. Educators, then, must re- conceptualize their labour as political work and

> ...must ask themselves for whom and on whose behalf they are working. (Freire 1985)

Therefore, it must not be addressed to children who have not yet acquired sufficient historic knowledge to fully understand the evolution of the conflict at hand. More over: The cognitive level of most children and youth does not allow them to properly evaluate actual stands of a "for" and "against" nature. Therefore, not only they cannot form an independent educated stand on the issue, they also lack tools which enable them to discuss the conflict as well as its proposed solutions.

Stemming from those basic assumptions, is the acknowledgement that peace education might eventually take place manipulatively, without the awareness of the *educand*.

A scrutiny of different case studies around the world shows that peace education is perceived, or at least suspected of being connected to political stands that may have governmental power at that time (Zamir 2003). Even the demand to back the process of peace education with legislation within a Belgian setting (Leman 2002) emphasizes the notion that peace education is strongly connected to political acts. Further completely different evidence to the problematic nature of the relationships between politics and peace education can be found in Northern Ireland; Although teachers and academicians had been active from the early 1970s in peace education activities between Catholic and Protestant schools, government has been increasingly hesitant and cautious about suggestions that schools should be involved with community relations issues. The government's first public commitment of any sort was in the production in 1982 of a circular called "the Improvement of Community Relations: The Contributions of Schools" which stated that all formal educational agents have a responsibility for helping children "learn to understand and respect each other". This signalled the beginning of formal government support in Northern Ireland for peace education (Haass *et al*. 2002).

According to Rosandić (2000), there is a Gordian knot between political systems and peace education. Educational messages planted within textbooks may promote national sentiments that overemphasize the emotional, sacrosanct components of patriotic attitude. Criticizing textbooks, Rosandić claims that school readers often contain "sacred shrines" of national history, which might be frequently interpreted as graves and crypts and traditional enemies are xenophobically described as

constant threats. Moreover, various conflicting messages tend to obscure political aims: for example, although the texts address the horrors of war, they promote bellicose behaviour, and while admiring and trusting of youth, the texts praise paternalism toward youth probably because youngsters might become the main war tools by governments in the future.

The second claim argues that the process of peace-education induces guilt and self blame. That is to say, peace-education inserts in pupils heavy feelings of indictment towards their past and heritage and as a result force them to blame their own people for creating and inflaming the conflict. According to this claim, any educational process, which involves self - blame, creates cognitive dissonance, which, as a result, distorts the logical balance and the emotional harmony of the individual during the formative, most impressionable years of his or her development.

According to the third claim, the process of peace education is not at all practical. The supporters of this argument plead that the process of peace-education does not equip the *educands* with skills and qualifications that would eventually enable them to solve conflicts or regional tensions. In other words, peace education is basically sterile since it lacks the ability to give pupils operational tools for solving conflicts.

Answering the Critics

The issue of brain washing in education is not relevant only and solely to peace education alone but actually concerns all aspects of education. True, sometimes one might find similarities between education and Indoctrination: Both education and indoctrination strive at changing behaviour and knowledge according to definite perceptions of right and wrong. Yet, contrary to the educator whose main concern is broadening knowledge and education, the indoctrinator strives at changing the character, primarily by distorting knowledge.

The educator strives at growing knowledgeable, thinking human being, the indoctrinator, on the other hand, strives to keep the educands in a state of ignorance so that they would not be able to question or undermine its foundations. The danger of Brain washing in the process of peace education will decrease, only when the education process will allow genuine collision of ideas, addressing it to active, intelligent educands.

Likewise, peace education should be carried out in a spiral process, according to the *educand*'s cognitive level. For example, it might start as "The Peaceful Classroom" – a project based upon values such as brotherhood and justice and evolve, later on, on higher levels of education,

to profound investigations of painful conflicts as well as their painful solutions.

Indeed, as the second claim suggests, the process of peace-education might bring about feelings of guilt towards one's own heritage and, in some cases, even feelings of self-indictment towards one's own national history. But do we want the opposite to occur? Could we really accept the fact that nations and leaders that have committed crimes against humanity would "forgive themselves" as if nothing has happened?

It seems as if in those acute cases, true introspection actually contributes to the *educand* cognitive and emotional balance. As a result, it also operates as means to prevent wrong doing in the future.

The third claim argues that the process of peace education is not at all practical. Again, this sort of claims could be easily pin pointed towards the entire process of education for most value directed educational aims are vague, abstract and are tested, eventually, through long range periods. Education, as a long and sometimes Sisyphean process, is bound to build the foundations of the society, and as such, cannot be expected to search for short cuts. Even though it might not be noticed immediately, the process of peace education, eventually, equips students with certain types of skills, knowledge, abilities and strategies relevant to situations regarding conflict resolution.

In order for the process of peace education to be relevant as well as useful, the pedagogy that teachers employ must consider the developmental stage of the child, as well as the individual awareness each of the pupils. Thus,

> ...education for peace is an attempt to respond to the problems of conflict and violence on scales ranging from the global and national to the local and personal. (Hicks 1988)

As children begin to define their own ideas of war, it is evident that peace education is a requirement at the primary level so as to further develop their personal relationship with and conceptual understanding of peace (Hicks 1988). Hicks supports teachers to act as facilitators as students develop the critical understandings of self and their individual experiences with peace: the aim of peace education is to

> …help pupils to understand the world in which they live, and the interdependence of individuals, groups, and nations. (Hicks 1988)

In summation, as long as teachers strive at examining the issues of peace from various points of view, address the cognitive level of

pupils, appeal to facts and promote attitudes of openness and inquiry, they may succeed in evading the hindrances of peace education.

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CHAPTER THREE

IDENTITY, ALTERITY
AND MULTICULTURALISM

CULTURAL ENCOUNTERS:
INDIA AND THE WEST

REGHINA DASCĂL

Western readings of India range between curatorial, magisterial and exoticist (Sen 2005). Whilst the curatorial approach is based on systematic curiosity and genuine interest in other cultures and lands and the exact motivations underlying the approach might vary, they do not have to be necessarily circumscribed to the knowledge – power equation nor do they need to be hopelessly bound by some overarching motivational constraint. Charles Wilkins, the first translator of the *Bhaghavad Gita* into English in 1785, William Jones, Henry Thomas Colebrooke, Mountstuart Elphinstone and Thomas Munro are usually associated with the birth of modern Indological research.

Sir William Jones is a perfect illustration for this approach. He was entranced by Indian culture, an as yet untouched field in European scholarship, and on 15 January 1784 he founded the *Asiatic Society of Bengal* in Calcutta, whose chief aim was to promote Sanskrit studies. Over the next ten years he would produce a flood of works on India, launching the modern study of the subcontinent in virtually every social science. Conversant with several languages the eminent jurist and philologist commended Sanskrit for its

> ...wonderful structure more perfect than the Greek, more copious than the
> Latin and more exquisitely refined than either. (quoted in SarDesai 2008)

Jones translated Kalidasa's *Sakuntala* in 1789 and *Gita Govinda* 3 years later. The former created a great stir in European letters: Goethe is said to have held it on his head and danced whereas Herder showered enthusiastic praise on it. Jones also wrote on the local laws, music, literature, botany and geography. O. P. Kejariwal eulogizes William Jones as

> ...the first scholar from the West to look at the East without a Western bias.
> (Kejariwal 1995)

The magisterial approach is abundantly exemplified by a typically Eurocentrist frame of mind downplaying any intellectual or spiritual merits of Indian culture. Thomas Babington Macaulay, an exponential representative of the arrogant and disparaging view of India, admitted, on the one hand, that he had no knowledge either of Sanskrit or Arabic, yet, on the other, he declared that he had read translations of the fundamental works and he consulted scholars in both languages so that he felt entitled to aver:

> I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia.

His deprecatory remarks on Sanskrit follow:

> It is I believe no exaggeration to say that all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the paltriest abridgements used at preparatory schools in England. (SarDesai 2008)

James Mill's 3-volume *History of India* (1817) with its monolithic approach to Indian culture, its homogenizing references to 'Hinduism' and its highly questionable periodization of Indian history (King 2001) became a true instrument of colonial propaganda and was made into compulsory reading for all members of the Indian Civil Service. Churchill thought that India was a 'beastly country with a beastly religion' and, in fact no more a country than the Equator. By early 1931 when Viceroy Lord Irwin and Gandhi had reached an agreement to call a second Round Table Conference to grant India the dominion status, a horrified W. Churchill assailed

> ...the nauseating and humiliating spectacle of this one-time Inner Temple lawyer, now seditious fakir, striding half naked up the steps of the Viceroy's palace, there to negotiate and parley on equal terms with the representative of the King Emperor. (quoted in Collins & Lapierre 1975)

Two of the most widely read authors on India were Rudyard Kipling and Katherine Mayo. American historian Katherine Mayo's *Mother India* – a polemical attack against Indian *swaraj* (self-rule) was met with a storm of controversy when it was published in 1927 and its main goal was the construction of India as a chaotic, irrational, unmanageable polity (also sexually over-indulging), hence its absolute lack of any potential for self-rule. While Gandhi saw it as

> ...the report of a drain inspector sent out with the one purpose of opening and examining the drains of the country to be reported upon.

and whilst he himself was severely attacked in the book he nevertheless considered the book valuable from a sociological viewpoint, in particular for its emphasis on caste and gender inequities.

The exoticist approach, on the other hand, is amply documentable over recent decades and it can be traced back to the 19th century Theosophical Society founded in 1875 by Helena Petrovna, aka M-me Blavatsky, and H. S. Olcott and presided a decade later by Annie Bessant who not only made India her home but also became the President of INC (Indian National Congress). Exoticists have come to India in search of the elixir of Indian philosophy; most of them accept that India is unique among nations, possessing a unique moral and spiritual force, even the key to the survival of the human race, by explaining reincarnation, the way to super-consciousness and the unity of all things. Without India the world is doomed to the poverty of materialism, hedonism and vacuous consumerism. One of the most popular spiritual movements of recent decades – called supramentalism – is based on the belief that India would be the vehicle that would move the human race to a higher consciousness. Amartya Sen remarks:

> The European exoticists' interpretations and praise found in India an army of appreciative listeners who were particularly welcoming given their badly damaged self-confidence resulting from colonial domination.

On arriving at Harvard University in the late 80's he found out that every single book on India in the famous Harvard Coop Store was kept in the section called 'Religions'.

India's greatest strengths are not exclusively or even necessarily located in its religious traditions; its advantages are found in its vibrant, multiculturalist democracy, in its traditions of pluralism, in its deep well of intellectual capital and technological prowess. (Indira Ghandi suspended democracy in 1975 for 19 months, which cost her dearly; she could only return to the head of government when she returned to full democracy in 1980). India alone among large nations embraced full democracy before it had a sizeable middle class or anything close to majority literacy among its voters which was unique at the time and remains so on this scale.

India is a unified, democratic nation, but its history demonstrates the immense difficulties involved in shaping a cohesive society from ancient, highly diverse, multi-lingual and fissiparous materials. By comparison to the increasingly homogeneous societies of the West the subcontinent is an

oasis of diversity, a plural polity par excellence. Although India is a democracy and one bound by the rule of law, it is also a place where an individual's status and his treatment by others and by the state are determined to a significant degree by supposedly traditional identities of caste and religion. Although the role of the British in Indian history should not be exaggerated, the continent is too vast and too ancient, and the British influence too brief for them to be seen as leading players (Misra 2007), their intervention in shaping the culture and identity of Indians at a particular point in the nation's unfolding drama were not without significance.

The British colonial system depended heavily on Indian allies, on the more than 600 princely states and great landowners as well as Brahmans to govern and, subsequently, they often tended to embrace and not challenge the pre-existing forms of rule in pre-British India. The far-reaching effects of this approach amounted to cultivating vested interests devoted to the preservation of allegedly traditional identities and hierarchies and thus they rigidified patterns of power and status that had been highly flexible in the late 18th and early 19th centuries. British power, as we could already surmise from the brief analysis of the British readings of India, was Janus-faced, because while its enlightened, liberal rhetoric broadcast a message of modernization and reformation of archaic customs and practices, its institutions and collaborator strategies entrenched hierarchy and ancient privileges.

Thus, before the WWI the Raj raised its colonial temple upon foundations of hierarchy – race, caste, religion, but later when challenged by nationalists it assumed the mask of democracy and consequently attempted to outmanoeuvre its opponents with high rhetoric and limited reform. Far from defending an ageless and unchanging hierarchical order the Raj was actually *constructing, fabricating* it. India's rulers and reformers pursued several projects of egalitarian and liberal shape in a recognizably Western sense. The British Utilitarians of the 1820s thought that society could be revolutionized by the imposition of rational laws. In full agreement with the rationality ideals of the Enlightenment they advocated progress at all costs and India became their opportunity of experimenting with modernity. Between 1820-1850 British Liberals, dominated by the Utilitarians, Jeremy Bentham, T.B. Macaulay, David Ricardo or Thomas Malthus set about a grand project of social engineering, acting more or less as secular missionaries. They cast themselves as transmitters of a 'high culture', of a better administration, the rule of law, better health care, civil service rules, and academic structures. In a few decades the structure of landholding would be

changed, individual property rights introduced, railways laid, telegraphs erected, English adopted as the medium of instruction in Indian schools. Evangelicals joined Utilitarians to impose progress: *sati* was outlawed, the menace of ritualistic garrotting was suppressed (Misra 2007).

At the same time British Liberals and Utilitarians – well-meaning as they might, no doubt, have been – were fervent believers in the superiority of British institutions and in their moral mission of spreading the benefits of Western culture to their Indian subjects. This innate faith in the unchallengeable superiority of British culture rendered them often insensitive if not altogether blind to local laws and customs, particularly in the domains of land tenure and law, thus inflicting egregious injustice on large segments of India's rural population in particular.

As far as *sati* or *suttee*) is concerned the 19th century *sati* abolition movement seems to have created the myth of an existing practice where none existed (the earliest written records – roughly 1500 BC – do not mention the practice; in mediaeval times in several pockets of north India it was associated with the chivalric ethos of the Rajput warlike societies: men defended the Hindu tradition in battle while their women defended it at home by self-sacrifice; according to some sources it was a warlike community's way of dealing with a 'glut' of women upon the heroic death of the Rajput warriors in battle). After Mritunaya Vidyalamkara, the Chief Pundit of the Supreme Court announced that *sati* had no *shastric* sanction in 1817, William Bentinck, Governor of Bengal, banned *sati* in his province in 1818 and 11 years later when he became Governor General of India he fully supported passage of the *Sati* Abolition Act (Kumar 1993). The campaign for the abolition of the practice was mainly supported by the British Missionaries who had earlier on cited it as a main example of Hindu barbarism, whilst the British often invoked it as a reason for their civilizing mission in India and thus for ruling it. Interestingly, British Parliament refused to legislate against it, on the grounds that this would constitute interference in the religious affairs of the Hindus (the East India Company led itself by the same policy: in its 250-year old history it scrupulously separated itself from any missionary policy). The issue became a battlefield for British and Indian politicians alike, British Tories supporting non-interference, while Liberals and Evangelists campaigned for legislative action. On the other hand, progressive-minded Indians like Raja Rammohan Roy, leader of the *Brahmo Samaj* (Divine Society) of 1828, decried the ultraretrograde and archaic aspects of Indian heritage such as *sati*, child marriage, idolatry and caste. He wrote the first text attacking *sati* to be published in Bengali.

This engendered a quite unprecedented defensive reaction among the Hindus which was further exacerbated by the Hindu orthodoxy. In 1830 the orthodox Hindus in Calcutta formed the *Dharma Sabha* to campaign against the abolition of *sati*. The Hindutva movement continues to capitalize on the issue, foregrounding a particular hypostasis of exceptional, heroic womanhood as the agitation created by the *sati* incident of Roop Kanwar in 1987 demonstrates (Kumar 1993). A militant, neo-fundamentalist Hinduism glorifies *sati* today as part of the process of reinventing tradition: they rediscovered and rebuilt old *sati* shrines and at present run more than 105 *sati* temples all over India. (Kumar 1993)

British officials regarded religion in India as a fixed identity, one that informed all aspects of social and political affairs and by their policies they did much to make it so. Thus many Indians who had viewed their identities as a complex mixture of culture, locale and kinship, increasingly viewed the central division in their societies as religious (Misra 2007). *Mohurram* that commemorates the martyrdom of Husain, grandson of Muhammad in the 7th century battle of Karbala was commemorated in the 19th century India in a 10-day festival of immense importance to many Indian Muslims. In Bombay there was a 14-hour procession of *tazias* (bamboo models of the tomb of the martyr; tinsel-covered towers some 20 feet high) accompanied by dance, drum beating and self-flagellation; eventually the *tazias* were immersed in the river. Theologically it is a Shia festival but Sunnis (the majority of Indian Muslims) also participated alongside Hindus, who donning the green clothes of mourning carried *tazias* of their own, often impersonating fakirs (Islamic holy men). *Ramlila*, the play of the ideal Hindu king Ram, based on a 16th century text, recounting the exploits of the king whose wife and kingdom were stolen by the evil god Ravanna constituted, likewise, a cross-cultural and ecumenical festival. This syncretic mélange of festivals in the 19th century gradually gave way to a purist view of culture and religion fervently supported by the leader of the nationalist movement – Tilak. At the beginning of the 20th century it was mainly through Tilak's campaigns that *Ganapati* was imposed as a Hindu festival, dedicated to the god of learning and wisdom, son of Shiva, strangely reminiscent in its syntax and scenography of *Mohurram*. Increasingly, attendance of a religious festival of a different community was regarded as betrayal of one's community, as pollution. Even though there were cases of religious rioting and violence in pre-British India they were sporadic and localized. Communalism with its primordial allegiance to one's ethnic group rather than to society in general, usually in terms of religion and caste – is a clear consequence of the divisive colonial policies of the Raj.

As many scholars have demonstrated the strict four-tiered structure *the varnashrama* of priest, warrior, merchant and peasant played a minor role in Indian society. Thousands of local *jatis*, loose and open-ended agglomerations similar to kinship networks, clans, militias or even occupational guilds were more important. *Jatis* could and did move up and down the *varnashrama* ladder under the Mughal and later under regional kings. According to the creation myths from *Rig Veda* (1200-1000 BC) the *varnas* were created from the dismemberment of the original cosmic man *Purusha* "sacrificed by himself to himself": Brahmans from his mouth, Kshatriyas from his arms, Vaishyas from his thighs and Sudras from his feet (SarDesai 2008). Below the Sudras were the outcastes or untouchables – ordure ('night soil') collectors, sweepers, barbers and corpse-keepers. The clean or twice-born castes (born once in the womb of their mother and again during the *upanayana*, sacred thread ceremony) must maintain a rigid separation from the lowly castes (Misra 2007). The ancient *Laws of Manu* teach that each caste must rigidly stick to its own *dharma*. Such exhortations had little importance though before the British came.

By an ironic twist it was the Orientalists, those well-meaning enthusiastic pioneers of Indology that reinforced the hold of the *varna* system on Indian society. In their engagement with Hinduism, inspired as they were by the rationality ideals of the Enlightenment, the Orientalists (W. Jones or T. Munro) 'textualized' Indian tradition (King 2001), they sought textual authority for it, and deprecated customs and practices as 'inauthentic'. They cannot be blamed, I think, for being the men of their time, advocates of the progress and rationality principles of the Age of Reason with its unflinching belief in the sanctity of the written word. The problem is that the main beliefs, liturgy, religious drama and practices of Hinduism are not contained in a text or set of texts, as is the case of the Judeo-Christian tradition. The construction of authoritative bodies of knowledge about Hindu communities resulted in their elevating one brand of Hinduism – which they singled out as the *authentic* one, the canonical one based on the *Dharmasastras* (books of instruction in the sacred law: *The Law Book of Manu*) and the *Puranas* – over all others. William Jones translated the *Dharmasastras* in the misguided belief that this represented the law of the Hindus, in order to circumvent what he saw as the 'culpable bias' of the native pundits. (King 2001) The problem with taking the *Dharmasastras* as pan-Indian in coverage is that the texts were representative of a priestly élite (the *brahmana* castes), and not of all Hindus. Even these texts defy the notion of a homogeneous, unified Hindu community, acknowledging a plurality of local, occupational and caste contexts in which different customs or rules applied. The Orientalists'

entirely commendable intellectual pursuits amounted to making society conform to ancient *dharmasastras* texts, in spite of those texts' insistence that they were overridden by local and group custom.

This account which is a highly partial and idealized vision harking back to ancient Vedic times had some hold on the Northern Gangetic plain only, elsewhere authority arose from land control and military dominance and not from divine cosmologies. In much of southern and western India great landlords did not wear the sacred thread betokening the twice-born status of the higher castes and technically they were Sudras (the lowest caste). Many Brahmans on the other hand were rather lowly temple priests. The south having always had a wafer-thin layer of high castes had always provided a more promising and mobile milieu for low caste and untouchable alliances. Shivaji, the great 17th century Maratha warlord was technically a Sudra, but both he and a number of local kings and princes designed highly dubious ceremonies from which they were reborn as Kshatriyas.

The process of casteization was soon followed by that of racialization. Sir Herbert Hope Risley was a British ethnographer and colonial administrator, a member of the elite Indian Civil Service (ICS) who did extensive work on the tribes and castes of Bengal. He was posted to Bengal in the 1870s as director of statistics in which capacity he set about cataloguing India's races into Dravidian, Tibetan, Aryan and Kolarian. He was vehemently criticized for overemphasizing the racial basis of castes and for drafting anthropometry into ideological service. He is however remembered most for the formal application of the theoretical Varna system to the entire Hindu population of India in the 1901 Census, of which he was in charge. Risley was influential in the 20th century resuscitation of the hierarchical *varna* system as a structure for social order in India. Risley believed that the *varna*, however ancient, could be applied to all the modern castes found in India, and

> ...meant to identify and place several hundred million Indians within it. (http://en.wikipedia.org/wiki/Herbert_Hope_Risley)

Risley started using physiognomy, a most fashionable discipline of the time as an index of status. Nose and nostril measurements, anthropometric comparison of nasal indices became important, so that no person with a nasal ratio greater than 0.75 was declared fit for government. The resulting competition for rank, honour and status would shape the future development of Indian society more profoundly than the thousands of miles of railway, Maria Misra believes (2007).

The British sought to manipulate caste, according to the 'textualist' approach and they tended to promote Brahman collaborators, who learned and pious as they were struck the British as 'Victorian'. Soon better off peasants began aping the life style of the Brahmans, temples were endowed, pilgrimages were made, marriage and widowhood tended to be treated more correctly – all signs of *sanksritization* (social mobility *à l'indienne*). It was under the Raj that tribal people, nomads and poorer peasants came to be labelled 'low caste' or 'untouchables' for the first time. At the turn of the 20th century social Darwinism led to the creation of the myth of Aryans, a noble fair-skinned race that allegedly invaded the subcontinent from Central Asia (around 1500 BC). Max Muller, a prominent Indologist ascribes the authorship of the *Vedas* to the Aryans. The British colonial system capitalized on the theory: following the practice of divide and rule they turned the Aryans against the Dravidians of South India; they identified the higher castes as Aryans, creating a gap between them and the lower castes and also, by invoking a common descent from the Indo-European stock, the colonizers featured themselves as historical cousins of the Aryans, taking over the civilizing mantle that the Aryans themselves carried once (SarDesai 2008).

India has struggled to free itself from the legacy of Raj-invented 'Indian traditions', from the hierarchical cosmological constructs of the Raj; it is the largest functional democracy on the planet and although we can hardly speak about an overarching sense of national identity or cohesion, of Indianness, India has developed a peculiar form of modernity despite its uniquely atomized, fragmented and diverse citizenry. Yet, identities of caste, religion, community and region continue to undermine broader-based loyalties and the contribution of the British Raj to the entrenchment of such tensions and divisions remains significant.

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Repères Culturels de la Manière de Représenter L'espace dans l'*Habitus* de L'ancien Village Roumain

Gheorghe Enache

La possession de la terre et de la maison du point de vue des liens de parenté

La transition de l'espace perceptible à l'espace abstrait, de l'espace de l'action à celui symbolique, c'est-à-dire le processus de territorialisation de la culture dans le village roumain traditionnel, peut être étudiée du point de vue des liens de parenté qui configurent d'une manière spécifique la façon de représenter l'espace habité ou inhabité. Le point de départ de cette perspective est la prémisse de l'existence d'un culte des aïeuls**,** qu'on retrouve dans les termes de Simion Mehedinți (1930) utilisés pour décrire « le complexe de la tradition », et dans les aspects précisément délimités appartenant au cérémonial et aux rites de commémoration des morts.

Au commencement, il faut observer la relation directe qui existe entre la possession, la façon d'organiser la propriété et le caractère des liens du sang, de parenté, relation qui se reflète d'une manière décisive dans quelques termes de la langue roumaine. Ainsi, le mot *casă* (< lat. *casa*) désigne tous ceux qui habitent ensemble, la famille, par exemple dans les expressions *ai casei* « les membres de la famille, les proches », *casa grea* « difficultés, famille nombreuse et pauvre », *a ține de casa cuiva* « faire partie de la famille de quelqu'un » ; dans les anciens textes, le sens du mot est « tous ceux qui descendent du même ancêtre ». Par un mécanisme sémantique semblable, *obârșie* (< anc. sl. *obrašie*) a évolué du sens « propriété héréditaire » au sens « parenté, descendance » (*neam*, *descendență*, *urmaș*, *rudă*). (Scurtu 1966) Des coutumes anciennes de vie et de représentation du monde ont conservé, depuis longtemps, la manière de définir la propriété, surtout le territoire où les gens mènent leur vie, dans le domaine lexico-sémantique de la terminologie des liens de parenté. La parenté est une forme spécifique de territorialisation de la culture des

communautés archaïques qui s'approprient l'espace de vivre conformément à leur mentalité.

Dans le village traditionnel roumain, il y a eu, sans doute, un culte des aïeuls (*moşi*), évident dans les coutumes familiales, surtout dans les funérailles, et institutionnalisé au niveau des fêtes du calendrier, surtout dans celles nommées *moşi* « ancêtres »: *Moşii de Ajun*, *Moşii de Arhangheli*, *Moşii de Crăciun*, *Moşii de iarnă*, *Moşii de Ispas*, *Moşii de Joimari*, *Moşii de piftii*, *Moşii de Rusitori*, etc. (Ghinoiu 1997) Ce sont des formes de commémoration et de manifestation de la considération pour les aïeuls et les ancêtres de la famille en ligne paternelle actualisées par la vieille femme de la maison par des offrandes alimentaires traditionnelles, la participation à la messe et la présence au cimetière, à la tombe qui est toujours un héritage en ligne paternelle. Le culte des ancêtres en ligne masculine de la famille correspond au modèle spécifique de distribution et d'héritage des biens-fonds : la maison et les terrains agricoles.

Comme l'on sait, lorsqu'ils se mariaient, les jeunes hommes recevaient des parties de terrain, nommées dans les anciens documents *moşi* (mot de substrat) ou *bătrâni* (< lat. *veteranus*), les sièges à l'église et au cimetière, organisés en *strane,* c'est-à-dire selon les liens de parenté en ligne masculine et, tout comme à Drăguş, ils gardent le « surnom de famille » ou le sunom *de heiu* « de parenté » qui les individualise et indique leur appartenance à un certain groupe social. (Stahl 1998) Les jeunes filles sont dotées *cu carul* « en abondance », elles entrent dans la famille de leur époux, elles changent de nom après mariage, en prenant *numele de heiu* « le nom de famille », de leur nouvelle maison et elles exercent leurs devoirs religieux à l'église à côté de la famille de l'époux, à la tombe héritée par celui-ci. Ainsi, le critère de base d'organisation et de fonctionnement de la famille est celui territorial :

> Le territoire n'a pas seulement une fonction économique, mais il a aussi une signification nouvelle, sociale – déterminer l'appartenance à une communauté. (Cerechi 1980)

La fonction sociale comprend un important composant cultique qui garantit la cohérence du processus de territorialisation de la culture de la communauté, représenté, comme nous l'avons vu, par le culte des ancêtres.

Identifiés aux morts de la famille, c'est-à-dire aux maîtres antérieurs de la maison et de la propriété foncière (*moşie*) héritées de parents, *moşii* n'ont pas une individualité bien contourée, ils n'ont pas le statut d'une divinité. Ils sont honorés seulement dans le cadre de la famille, par ses membres, tout comme les Lares, les Pénates et les Mânes des vieux Latins,

les « domovoi » de la mythologie slave ou les « stopani » des croyances et des rites bulgares. (Eliade 1992, Filoramo 2008, Ionescu) Pourtant, les *moşi* des Roumains n'ont pas une relation directe avec la maison de leurs descendants, mais ils viennent ici, tout comme les Mânes des Romains, seulement dans le cadre de certaines fêtes, quand une place spéciale est aménagée pour eux, derrière la porte, où ils sont honorés avec bienséance et avec prudence. Leur place est délimitée et fixée par plusieurs pratiques rituelles du monde de l'au-delà où ils constituent une communauté (*obştea morţilor*) pareille à celle des vivants, qui peut constituer aussi *târgul de pe cea lume* « la bourgade de l'au-delà », le double du bourg du monde des vivants : *Ţarigrad* (dans les chants funèbres de Transylvanie) et *Rusalim* (dans les chants funèbres de Moldova, Muntenia et Oltenia). (Enache 2006) L'un des aspects les plus importants du « logement » au monde de l'au-delà est la maison qui est, aussi, la copie de la maison d'ici :

Şi-acolo la valie/ Este-o casă mare,/ C-uşile la valie,/ Ferieşti la soare./ Şi-acolo că ieste/ Mahalaua noastră. (Kahane & Georgescu-Stănculeanu 1988) Et là-bas, dans la vallée/ Il y a une grande maison,/ Les portes vers la vallée,/ Les fenêtres vers le soleil,/ Et là-bas il y a/ Notre faubourg.

La description comme dans un miroir du monde de l'au-delà par rapport au monde d'ici a, bien sûr, la fonction d'attirer et d'établir – d'aider le défunt à trouver sa place au monde des ancêtres.

Pourtant, la relation avec les ancêtres n'est pas réduite à une prudente délimitation de ces deux communautés (*obşti*), elle est plus complexe. Au cours de l'année, les ancêtres sont honorés aux fêtes nommées *Moşi* par de offrandes végétales et animales consacrées comme aliments rituels pour le bien-être et le bonheur de la maison et de ses habitants (*casă şi căsaşi*), pour la santé et la fertilité des terroirs et des animaux, ce qui peut être observé dans une formule qui accompagne les offrandes, dans la région de Banat :

Voi, moşi, strămoşi,/ Să-mi fiţi tot voioşi,/ Să-mi daţi spor în casă,/ Cu mult dar pe masă,/ Cu mult ajutor/ În câmpul cu flori. (Marian 1995) Vous, aïeuls, ancêtres,/ Soyez toujours joyeux,/ Pour la prospérité de mon foyer,/ Pour la richesse du repas ,/ Pour avoir de l'aide/ Dans les champs aux fleurs.

Donc, le bon arrangement, le bien-être et la quiétude de l'au-delà sont transférés, afin de conserver la tradition, à la communauté du monde d'ici. Les images comme dans un miroir des deux mondes conduisent à l'observation des correspondances (qui existent) existant entre ceux-ci ;

tout à la fois, ces images nous aident à distinguer un modèle de configurer l'espace, spécifique à la culture populaire. On peut aisément observer que le monde de l'au-delà est construit, imaginé d'après le modèle du monde d'ici, bien que, dans la vie pratique, on invoque justement le modèle imaginaire pour justifier la manière d'organiser la vie, les institutions et les coutumes de la communauté.

La culturalisation du territoire
par les coutumes de fondation

Le rapport entre la réalité présente du village roumain traditionnel et le modèle imaginaire, culturel de celui-ci peut être observé au cours de la recherche de nos légendes populaires à caractère étiologique. Ainsi, en l'absence d'un culte du héros fondateur dans notre tradition, on a enregistré de nombreuses légendes dans lesquelles la fondation des villages est attribuée à des héros éponymes. (Brill 2005) Dans le cadre des rites de commémoration des ancêtres, ceux-ci étaient mentionnés les premiers, par exemple dans les villages de Valea Timişului :

> A toute occasion, la commémoration des morts commence par l'invocation de l'ancêtre placé *la descălecatul sciompului* « *à la fondation de l'habitat* » sur lequel s'est constituée la famille actuelle, par la succession des générations. Chaque *sciomp* a son repas mortuaire. Par exemple, à Sacu il n'y a pas moins de 37 repas pareils. Ceux qui participent à ces réunions ce sont la famille et les voisins ; ils vénèrent les aïeuls du *sciomp*, mais seulement par rapport à ceux qui y sont présents. (Ciucă 1978)

Dans plusieurs légendes, l'aïeul évoqué de cette manière a fondé le village autour d'un arbre ou d'un pieu figé au milieu du futur habitat, c'est-à-dire autour d'un *axis mundi*, en consacrant, de cette manière, au niveau du culte, de la culture, l'existence de l'habitat à l'avenir. (Cazacu 1975 ; Coatu 1994 ; Eliade 1992) Le prestige de l'axe du monde qui fonde le monde du point de vue spirituel s'est conservé dans le village traditionnel roumain et il est devenu le centre de la vie communautaire, représenté par un certain arbre, par la fontaine, l'église ou par une autre construction, comme on peut lire dans les mémoires d'Alecu Russo, écrivain qui se souvient du village de son enfance :

> Le poirier du milieu du village était, tour à tour : le lieu où se réunissait le conseil, l'assemblée du village, la place où se reposait un brave étranger avant de trouver un hôte, l'espace des jeux des enfants ou l'hôpital où

gisaient les malades sans guérison, pauvres, abandonnés par leur famille et par tout le monde. (Russo 1070)

Le conseil du village (*divanul*) était constitué, d'après les documents médiévaux, de « bons et vieux gens », continuateurs de la volonté des anciens (*moşi*); le brave étranger qui s'arrêtait ici s'adressait à l'instance suprême du village pour être hébergé, « les malades sans guérison » y attendaient « le remède » du passage au-delà ou la solution pour sauver leur vie, grâce aux étrangers, parce que les soins de leur famille étaient restés indécis et inefficaces.

Le modèle mythique de l'arbre du monde se retrouve dans les cantiques rituelles et, surtout, dans les chants rituels funèbres, où sa présence est le prétexte de l'établissement du défunt (*dalbul de pribeag* « blanc, pur, errant, dématérialisé ») au monde de l'au-delà (*din lumea cu dor în cea fără dor* « du monde tendre au monde sans tendresse » ou « du monde douloureux au monde sans douleur ») :

> Du-cie păn vii ajunjie/ La un măr, dă Sâmpietru./ Naltu-i minunat,/ Vâru' ie la şieri,/ Poalie-s prăstă mări./ Pră vâr' ie-nflurit,/ Pră poalie-mpupit./ Jios la rădăşin/ I-o lină fântână./ Cu apă sălşină./ Şi lângă fântână/ Ie Maica Măriie/ Cu paharu-n mână/ Câţ' călători adapă/ Şî drumu li-arată. (Kahane & Georgescu-Stănculeanu 1988)
> Va où tu retrouveras/ Un pommier, à Saint Pierre./ Son hauteur est merveilleuse,/ Son sommet atteint le ciel,/ Les rameaux couvrent les mers,/Le sommet est fleuri,/ Les rameaux bas sont embourgeonnés./ À la racine,/Il y a une douce fontaine/ Ayant de l'eau saumâtre./ Du côté de la fontaine/ La Sainte Mère Marie/Tenant une verre d'eau,/ Offre à boire aux passants/ Et leur indique le chemin à suivre.

Dans beaucoup de variantes, le personnage qui se trouve sous l'arbre « écrit » le nom des morts et des vivants, donc il établit leur statut existentiel, le destin (voir le vieux sens du mot « écrire », conservé dans l'expression *aşa i-a fost scris* « c'était écrit comme ça, il a été voué à »). Dans le texte ci-dessus, Maica Marie (La Sainte Mère, La Sainte Vierge) leur montre le chemin, parce que le défunt doit choisir la voie à droite ou la voie à gauche, conformément à une valorisation ancestrale des directions dans l'espace :

> Şi să nu-mi apuci/ Către mâna stângă/ Că-i calea nătângă,/ Cu bivoli arată,/ Cu spini semănată/ Şi-s tot mese strânse/ Şi cu făclii stinse,/ Dar tu să-apuci/ Către mâna dreaptă/ Că-i calea curată,/ Cu boi albi arată,/ Cu grâu semănată/ Şi-s tot mese-ntinse/ Şi făclii aprinse. (Brăiloiu 1981)
> Ne prends pas/ À gauche/ Car c'est la mauvaise voie,/Labourée par des bouffles,/ Parsemée d'épines/ Et il y a des tables desservies,/Aux cierges

éteints,/ Mais tu dois prendre/ À droite,/ Car c'est la voie propre/ Labourée par des boeufs blancs,/ Semée de blé/ Et on a mis le couvert,/ Et les cierges sont allumés.

L'opposition droite – gauche équivaut à l'opposition culture – non-culture et correspond au dualisme de la vision du paysan roumain sur l'espace défini en séries opposables : Est – Ouest, avant – arrière, haut – bas, sec – humide. La valorisation positive du premier terme peut être observée dans le développement des pratiques cérémoniales qui accompagnent la naissance, le mariage ou le début des activités quotidiennes les plus importantes. (Bernea 1985 ; Ciubotaru 2000)

L'espace culturel où l'individu a le sentiment d'être protégé est celui circonscrit les frontières du village, délimitées par des sillons tracés à l'aide du soc jusqu'au lieu où le son de la cloche de l'église peut arriver, de même que le chant du coq et le son de *toaca* (planche de bois frappée avec deux baguettes de bois, annonçant les différentes activités à l'église). C'est pourquoi dans *descântece* « incantations, charmes, sortilèges » les maladies y sont chassés :

Unde popa nu toaca,/ Unde fata nu joacă,/ Unde cucoşii nu cântă,/ Unde vaca nu zbearã,/ Unde mâţa nu mornăieşte. (Gorovei 1985)
Là-bas où le pope ne sonne pas l'angelus,/ Où la jeune fille ne danse pas,/ Où les coqs ne chantent pas, / Où le chat ne ronronne pas.

La signification culturelle du foyer

La présence d'un héros légendaire à l'origine des anciens villages peut conduire à l'idée que les habitants, théoriquement, ont, tous, des liens de sang; pratiquement, chaque communauté rurale est composée de plusieurs séries de familles, constituées, chacun à son tour, de plusieurs foyers dont la continuité dans le temps se réalisait en ligne masculine. Si, par hasard, dans une foyer étaient nées seulement des filles, alors on faisait *ginerirea pe curte*, c'est-à-dire l'homme qui épousait la jeune fille restée dans la maison des parents devenait membre de la famille de sa femme, prenait le nom de famille de celle-ci, donc il prenait un rôle de belle-fille (*se mărita pe curte* « se mariait dans la cour de l'autre »); c'était la même situation lorsque l'homme épousait une veuve qui n'avait plus de parents: *era băgat în averea nevestei* « entrait dans la fortune de sa femme ». Cette situation a généré l'un des plus importants principes de la vie familiale du village roumain traditionnel :

Au-dessus des gens, considérés des individus éphémères, il y a une réalité permanente, qui dépasse leur condition – la réalité du foyer, du mas. Tout détail de la vie des gens est déterminé par la nécessité de la durée ininterrompue du foyer / mas comme unité économico-sociale. (Stahl 1998)

La prééminence des valeurs du foyer est mise en évidence dans le cadre de la cérémonie des noces, durant laquelle les moments de la séparation de la maison des parents et de l'entrée dans la maison de l'époux sont clairement marqués. A l'arrivée de la suite du marié, toutes les valences cultiques du foyer où la mariée est née et où elle a grandi sont activées: l'huis du logis et la porte cochère sont clos, puis ouverts parce qu'ils sont destinés à protéger ce qui se trouve dedans de ce qui vient de dehors ; au moment nommé *iertăciuni* « excuses, clémence », la mariée s'agenouille devant l'icône, vers l'Est, c'est-à-dire vers le lever du soleil ; lorsqu'elle passe par dessus du seuil, moment qui signifie la séparation définitive de la maison des parents, le père offre à sa fille *paharul de cale albă* « le verre de voie blanche », pendant que les *cântece de despărțire* « chants de séparation » mentionnent les parties du foyer auxquelles la mariée dit adieu. (Ciubotaru 2000)

Le chemin que la mariée parcourt pour apporter de l'eau à la cérémonie des noces ou vers la maison du marié marque la transition d'un statut social à un autre, l'intégration dans une autre famille, dans un autre foyer : c'est pourquoi il est accompagné par des actes rituels qui protègent et garantissent le succès de la transition : à la fontaine ou aux carrefours, la mariée verse de l'eau du seau tout d'abord vers l'Est, pendant que les participants aux noces dansent et poussent des cris de joie ; parfois, le cortège du marié qui amène la mariée est arrêté par de gars, surtout au cas où la jeune fille viendrait d'un autre village, et le parrain ou le marié est obligé à « payer les droits de douane » *(vama, vulpea, fedeleșul)*. Dans les chants de séparation, le chemin vers la cérémonie de noces ou vers la maison de l'époux est présenté comme un chemin d'initiation, semblable de plusieurs points de vue au chemin parcouru par *dalbul de pribeag din țara cu milă în cea fără milă* « du pays pitoyable au pays impitoyable » :

Bagă sama, fiică, bine,/ Mergând pe cale nainte/ Ție-n cale ți-or ieși/ C-un chițuș de viorele,/ Nu-i chițuș de viorele,/ Ci sunt surorile tele. (Căliman & Veselău 1996)
Fais attention, ma fille,/ Le long du chemin/ On va t'offrir/ Un bouquet de violettes,/ Ce ne sont pas de violettes,/ Mais ce sont tes soeurettes.

Chez le marié, les gestes de réception de la mariée sont en quelque sorte contraires à ceux qui marquaient la séparation du foyer des parents parce

qu'ils symbolisent l'acceptation et l'intégration au nouveau foyer : la porte cochère généreusement ouverte, la présence de la belle-mère, qui sera, peu à peu, remplacée par sa belle-fille, la table chargée d'aliments rituels, des gestes rituels qui garantissent la durabilité et la prospérité du mas, etc. Le passage du seuil garantit, par des pratiques rituelles spécifiques, l'intégration de la mariée, qui semble définitive lorsqu'elle soigne d'une manière symbolique l'âtre / la cheminée, place dont la signification est particulièrement puissante dans le cadre des coutumes familiales. Enfin, *la masa mare* « lors du festin », autour le la table, l'atmosphère de fête, la joie symbolisent l'intégration du nouveau couple à la communauté.

Le passage en revue de quelques moments qui marquent le rapport de parenté d'alliance relève que celui-ci est subordonné aux liens de sang, qui, à leur tour, doivent respecter les valeurs héritées de la famille. Le foyer est placé dans un espace concret, matériel et spirituel à la fois, parce qu'il établit la liaison entre ceux qui vivent et les ancêtres (*moşi*), qui rendent légitime la présence des maîtres vivants.

La recherche des points de vue complémentaires de la dimension culturelle de la manière de représenter l'espace dans l'habitus du village roumain traditionnel – le culte des aïeuls, les liens de parenté, les rites de fondation des habitats et de la nouvelle famille – offre de nouveaux repères pour comprendre, adapter et valoriser la culture populaire dans les contextes de la culture actuelle ; ce n'est pas seulement une démarche limitée à l'étude des musées, parce qu'on poursuit le renforcement des composants de l'habitus qui définissent et contribuent à situer dans le monde toute communauté humaine.

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Cultural Indicators of Space in the *Habitus* of an Ancient Romanian Village

Abstract

The representation and appreciation of space have an important contribution to achieving the identity profile of any type of culture. Compatible or not with Kant's apriorism or Einstein's relativity theory, the representation of spatial organization of the world unites individual and different types of culture. In the traditional Romanian village "the feeling of space" decides the positive or negative appreciation of the living space, of its limits, of what is inside and outside its organizational directions. Within the habitus of the ancient Romanian village's the representation of space can be usefully addressed from the perspective of family relations, the significance of founding the village and the cultural values of the household. In order to do this we should investigate several specific aspects of culture and civilization of the traditional Romanian village.

ETHNIC ANIMOSITY AND RACISM: *BOURBONIAN LYNCHING* VS. *POPULAR LYNCHING*

CRISTINA GELAN

Ethnocentrism and Racism

Ethnocentrism represents a natural impulse for a people, just like egocentrism for individual. It turns manifest through that perception of normality concerning our way to be and to live and the way we feel amazement or astonishment in front of radically different life style and behaviours. Montesquieu (1970) used to synthesize this attitude with the famous question „How can somebody be Persian?". Levi Strauss (1978) noticed that the representatives of several primitive tribes called themselves „humans", as a proof they doubted the belonging to humanity of all other nations.

In its real manifest shapes, ethnocentrism can be of two types: passive or active. The passive type includes all those prejudices and stereotypes, those clichés deeply rooted within the collective mind and they are taken for granted without being discussed anymore.

Stereotypes rely on the generally human tendency to simplify and rationalize, to which we owe not only regrettable judgements but also greatest achievements of science. As, some time ago Paul Valéry (1931) used to say, the great dilemma of human knowledge consists in the fact that simplification leads to forgery and complexity is unapproachable. Otherwise, reducing things to some simple schemes represents a necessary evil without which science cannot progress, as it is true that, mostly in fields like social, aesthetics, human interpersonal relationships, reductionism can have fatal consequences. Criminal doctrines like communism or Nazism relied on such simplifications, maintained in democratic Occident in the area of „harmless" stereotypes, but once activated proved to lead to major human tragedies.

The major danger of these ideas appears from the fact that apparently harmless in social peace conditions, they are used just when a conflict

bursts out, as a sort of violence justifications. Thus, they have an anticipatory value, preparing and predicting a future aggression.

As far as the racism is concerned, in its beginnings, it used to include an anthropological theory based on objective factors like: differences in the exterior aspect are clearly visible within the representatives of different human races and so they cannot be denied. The notion of race was a concept elaborated by human sciences and not the creation of some ideologists concerning despise towards individuals belonging to a certain race.

Despise towards other peoples and races is not something modern, it has always existed. Greeks and Romans used to call „barbarians" foreigners that were practicing some form of ethnocentrism, something we might call „protoracist". Nevertheless, the development of racist ideas is related to some specific phenomena from the 19th century like colonialism, urbanization and immigration, combined with the exacerbation of nationalism.

In the elaboration of the racist doctrine there played a major part a lot of thinkers from vast fields: philosophers and theologians, physiologists and anatomists, historians and philologists but also writers, poets and travellers influenced by the Darwinian theory which was in fashion in those times.

Thus, Ernest Rénan (1883) used to put the Semites in opposition with the Arians, concluding upon the latter's superiority. Gustave le Bon (2001) established a hierarchy in which the Indo-Europeans were on the first place, Chinese and Semites on an intermediate position and the so-called „primitive races" were the last ones. Arthur de Gobineau (2002), in his outstanding work „Essay upon the Inequality of Human Races" brought in the pessimistic idea of race degeneration as a result of crossbreeding. In England, one of the fathers of the statistical thinking, Francis Galton, starting from Darwin's point of view (who was also his relative) was organizing debates on eugenics within the Sociology Society from London where came famous persons of science and literature from those times like: Max Nordau, Bertrand Russell, Ferdinand Tonnies, George Bernard Shaw and H. G. Wells. Moreover, in Germany Richard Wagner's son-in-law, the historian and anthropologist H. S. Chamberlain, son of the British admiral from Dresden, tried to found anti-Semitism on anthropometric elements of the races and it is today considered the main forerunning events of the Nazi.

It is strange today the fact that even Jewish intellectuals from the 2nd Empire of France, those influenced by general European interest for phenotypical traits as the dimensions of the skull or bones, the colour of

the skin, eyes and hair etc tried really hard to demonstrate with anthropometrical arguments the superiority of the Jewish race towards Indo-European peoples.

Once racism installed in Germany, the term „race" expanded in its most abhorring forms. Even gipsies, with a clear Indo-European origin received a „special" treatment (being obviously considered inferior and prone to complete elimination). In addition, the state racist politics also assimilated the homosexuals and mentally ill to racial group, justifying their elimination. Besides anthropology, medicine, biology, genetics, ethnology, psychiatry, legal sciences, archaeology and demography came to support the Arian superiority and the reasons to eliminate other races.

At a simple look upon the interwar press and essays, we can see how obsessive it was the race issue for intellectuals and politicians of the time. Even the representatives of the European left, never expressing clearly racist attitudes, in public made appeal to racial rhetoric. An example could be represented by the French socialist prime minister Leon Blum who, during the National Assembly was talking about the superior races' duty to raise the inferior races' civilization and culture level. His statement is even more surprising as Blum himself was Jewish and it was hard to believe he accepted this, especially in a time of anti-Semitism exacerbation, the principle of races inequality. The political-cultural climate of the century was structured in such a way that a Jewish socialist could think more or less in the same way as the propaganda of the extreme right, but he used to place the Jewish in the category of those „superior races" meant to civilize the world.

The Problem of the Interracial Connections from the point of view of the "Chicago School" Representatives

An important role in the appearance of the race relations new theory was played by „The Chicago School" researchers mostly by its founder Robert E. Park (1864 – 1924). Although he was extremely influenced by Darwinist evolutionism (the sociological orientation of the school was called „urban ecology" as it applied concepts taken from the animal biology like adjustment, colonisation, invasion, isolation, migration, parasitism, segregation to ethnical groups that coexisted in Chicago area.

R. E. Park (1950) claimed that if any conflicts exist between the negroes and fair-skinned people, they appear not because of race differences but because of social problems, some of them beings masters and the other slaves and as a result excluded from the start from social competition. After slavery abolition, it was created a caste system where

human relations were according to some particular rules, an ensemble of rituals, a social etiquette to which every group and every individual had to match. Step by step, the appearance of negro class and their massive migration from the rural South to industrialized North tended to disintegrate this system with attempts from the fair-skinned to stop the negroes be in competition with them.

Robert E. Park (1950) considered this situation as transitory and thinks in a bright future where race differences would not matter in social relations. Everything depends, according to his point of view on maintaining and giving up the race consciousness that „must be seen as the same phenomenon with class and caste consciousness" and as a consequence it can be overcome. Asserting that „the relations between different races are only relations between individuals consciousness of these difference", Robert E. Park (1950) proves to be an upholder „avant la lettre" of the symbolical interactionism, a trend according to which society is the sum of relations not between individuals, but between them and the images they have towards themselves and the others. As we could notice, for R. E. Park (1950) racism is rather a sort of conservatism; it appears as a result of the fair-skinned people to keep having some social privileges that might lose as times goes by which will finally lead to a reduction of the importance of racial differences in American social life.

The 30's mark the start of a new orientation, that turns obvious in John Dollard's research. This, after several months of living in an American city from Far South, conventionally called „South town", elaborates an extremely vast and detailed study of the economical, political and private life from this place, trying to emphasize the psychological mechanisms appearing in racial prejudices. His conclusion is that the whites' attitudes towards negroes do not appear from the contact with them but from the contact with the predominant attitude towards them. The prejudices seem to appear on and on without any particular reason and that is why, Dollard (1949) considers that for understanding them it is necessary to analyze the shaping of the personality of these prejudices bearers and transmitters.

Within the spirit of the Freudian theses that inspired him, he sustained that restrictions from childhood generate frustrations manifested later on as an increased aggression. As the belonging group does not encourage such tendencies, the individual simply turns against the foreigner, the person of other race or ethnicity, without being necessary any clear event to justify this attitude. The prejudice appears as a way to solve problems originating in a different place than where they become manifest.

Dollard's perspective was completed by the research of a large group led by Gunnar Myrdal. These investigations appeared in an outstanding paperwork „An American Dilemma. The Negroes' Issue and Modern Democracy". Myrdal (1964) comes with different ideas concerning racism from the morality perspective, asserting that the American white population live an innate inner conflict appearing from their Christian creed and their economical, social, sexual interests and of prestige and compliance according to the norms that orient their practical activities. Finding out that racial prejudices cannot be explained through negroes' particularities themselves, Myrdal (1964) concludes that racism mainly resides on ignoring rather than knowing the fellows next to you. The accumulation of stereotypes with an emotional load, racism proves to have a strikingly irrational behaviour. Myrdal (1964) notices for instance that the same southern fellowman can praise the virtues of old times negroes and show despise for their today vices, an illogical attitude as if what incriminates them refers to racial features, these could not change from one generating to another and what eventually changed in such a short period of time cannot come from biology but from the social level.

Racism and Neopsychoanalysis

Dollard's preoccupations for psychological substrate of racist prejudices were resumed, in a new form by Theodore Adorno (1999). This analyzed racism generally and anti Semitism particularly as products of a certain personality type: authoritarian, conservatory, antidemocratic, ethnocentric. Member of Frankfurt School, a striking mixture of Marxism and Freudism, Adorno (1999) claimed that such a psychological type can be the product of a frustrating childhood, coming from a religious education that would impose unconditioned obedience towards parents, but an obedience lacking love and affection, a sort of superficial identification with the paternal model, with a powerful resentment towards their oppression. The result would be an explosive combination of conformism and desire to destroy the dogmas of traditional authority of devoted institutions. In addition, there comes the tendency to transfer own weaknesses and shortcomings upon the others and here we have the caricatural portrait of the Nazi whose imp of destruction represented one of the main objectives at Frankfurt's School.

We can also look carefully upon Julia Kristeva's point of view who considers that the animosity towards a stranger refers to one's own unconscious (more precisely the „shadow" from Jung's diagram of the individual's mental organization), a recurrence of some repressed

frustrations, of death fear and for men of feminine gender. According to this hypothesis, the stranger would live within us and when we fight him, we fight our own shortcomings.

Manifest Forms of Racism

Michel Wieviorka (1994) considers four levels of racism manifestation, progressively developing, as racism organizes as a coherent ideology. Thus, we can distinguish: infraracism, fragmentary racism, political racism and state racism.

Infraracism appears as a minor and disjointed phenomenon. It appears like some sort of prejudices and personal opinions, rather xenophobe than racist, not shared by the majority of population. That is why, the discrimination attempts and isolated violent actions they trigger are rather fast banned by society without turning into something else.

Fragmentary racism is clearly expressed as a doctrine spread through publications and through some opinion leaders or influence groups. Its level can be assessed with questionnaires. Violent acts are quite numerous. Segregation and discrimination tendencies are more obvious.

Political racism involves a movement, a party enlisted within its action program. This political force will capitalize and orient racial prejudices, with a direct impact upon important groups of population. A number of authentic intellectuals will be attracted in this movement that will theoretically try to identify it demonstrating that it is registered within a respectable national tradition. The adoption of discriminating political measures will be mandatory and it will be elaborated a project of racial segregation through public debates.

State racism represent the last level of the racist spiral. It marks the moment when the state itself is organized upon racist principles, applying exclusion programs, massive and systematic discrimination and even physical extermination of the so called undesirable groups. When all the state institutions gather to accomplish this program we can speak about a total racism, with social, economical, legal, military elements. Science itself serves racist ideology and as a result it suffers a process of degradation and discredit, giving up objectivity and subordinating research to politics.

This segmentation in four relatively autonomous racisms doubt the unity of this phenomenon and claims according to which there would be a perfect continuity from the slightest anti-Semite allusion to gas chambers.

Actually, there are two types of racism, more or less interweaving, the first generating discrimination and the second one exclusion. The former

starts from the idea that the only just perspective upon things is that of the dominant race, possessing a system of criteria and universal value principles. This used to be the point of view of Spanish conquistadores that discovered Mexico, Peru and Guatemala for the first time and continued to colonialists. As far as they were concerned, there was no alternative to forcing the other human groups to obey „superior" race. An example could be represented by the erudite Gines de Sepulveda, in his debate from Valladolid, in 1550, against the greatest defender of indios' rights-the Dominican monk Bartholome de Las Casas (1474-1566), called Charles V „protector universal de todos los Indios". Sepulveda established, according to Aristotle's saying, a whole theory of inequality between Europeans and Amerindians. He invoked Aristotle's authority to argue that the indios' submission is a natural request considering that just as the soul must subordinate to soul, the matter to form, the woman to man, the children to parents and the slaves to masters, the Indians must submit to Spaniards, following their natural inferiority towards them. Indians' inferiority is argued with reference to their cruel and immoral habits like: cannibalism, human sacrifices and burying alive widows next to their deceased husbands. The former type of racism looks more objective, more rational and more tolerant. This is expressed by the acceptance of different criteria, corresponding to culture plurality, but it is considered that their existence could be a threat for own cultural identity of the group. The result would be a logical cultural homogeneity, racial purity and appeals to allogeneic elements exclusion.

If the first vision stimulates alterity inferiority and race criteria discrimination, the second encourage the rejection and segregation, both proving equally harmful, especially when combined as it happened for instance, in South Africa during apartheid: authorities were practicing racial discrimination (in state institutions, transports, schools, hospitals) but also segregation (through grouping the native population in Bantustans). The Nazi concentration camps represented the ultimate segregation type leading to extermination of the segregated people.

As far as its type of organization is concerned, racist violence knows three consecutive steps: infrapolitical violence, political violence and state violence. Infrapolitical violence has a spontaneous, scattered nature and it appears only in some particular circumstances, like bar fights caused by alcohol abuse or night street fight in the disused underground or train rails. The diminishing of the state authority's supervision because of the order's defenders corruption favour these violent manifestations. Political violence is different as here we have some political forces conditioning it. Michel Wieviorka (1964) gives as example the pogrom

from Kielce (July 4, 1946) where 42 Jewish perished and whose authors were supported by the Polish right party representatives, that were worried about the role of repatriated Jewish or Holocaust surviving in establishing the communist regime about to constitute. It is possible that a legal or illegal organization to enlist racist violence among its action principles (like in the case of Ku-Klux-Klan). Most of the times, such a force represents a recognized political party (Fattah section from Organization to Free Palestine).

State violence implies state's authority implication, accepting and handling violence. There can be defined three different situations where state makes appeal to racial violence:

- when a political regime is weakened or is in crisis and hopes to solve the problem by indicating some „ scapegoats" whose subversive action would be the origin of the situation. It is the typical case of czarist Russia from the end of 19th century and beginning of the 20th century. After king Alexander II's assassination, the one that freed the bondmen and possible future reorganizer of the stiffed structure of the absolutist state, the population's complaints directed towards the Jewish, considered guilty for the country's situation and the external military failures(the Russian-Japanese war from 1905). Published in mass circulation, „THE PROTOCOLS of the SION WISEMEN" served to fuel hatred against Jewish population, triggering anti-Semites movements ending in many pogroms started with police agreement in the years that preceded the Leninist putsch from 1917.
- when the state tends to look like defender of the social order based on discrimination and segregation, like in the case of south African apartheid
- when there is concern for a hatred exacerbation leading to minority extermination (the case of Nazi Germany but also the last part of Stalinism, after the trial of the Jewish doctors accused to have planned the assassination of the" bright leader").

Bourbonian Lynching vs. *Popular Lynching*

American sociology speaks about two types of racist violent manifestations. The first was called „bourbonian lynching" – action of a rich and influential citizens that initiate punishing a person guilty of murder, rape, armed robbery), considering to have this right not trusting the correctness and efficiency of the legal state institutions. The second is called „popular lynching", spontaneous, spontaneous, more cruel than the

first because of the exaltation of the mass population during those moments of collective emotions.

Applying this conception in the popular racist riots from the US, we can identify two forms of violence: northern style violence and southern style violence. Northern style violence appears as a consequence of negro migration from the South starting to be in competition with the workers from the northern, industrialized regions of the country. A typical example could be considered The Chicago Riot from 1919 triggered by an apparently minor event: a small conflict at a swimming pool where white young men and black ones started to splash and they continued hitting with stones, then the conflict spreader all over the town ending up with 38 fatalities.

Southern style violence corresponds to the period following slavery abolition, when there appears the South Negroes' emancipation and a part of the white population, feeling it a s a threat to the old social order favouring them, take attitude to punish the minority group daring. The difference between the two ways of approaching consists in the fact that the northern style favours exacerbation of violence as the animosity of the groups increases with every conflict while the Southern style allows, at least temporarily, the reestablishment of the anterior racial order, preserving the caste system (as defined by R E Park).

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LANGUAGE, RELIGION AND EDUCATION IN AN INTERCULTURAL CONTEXT

ALEKSANDRA MAKSIĆ

European Culture as History of Power

Edmund Husserl (1991) wrote in 1936 that the crisis of the sciences is an expression of the radical life crisis of European humanity. The very ground of European way of living is science based in Greek concept of logos, mind, intellect. Positivism of the 19th century reduced the idea of science to scientism with the loss of its meaning for life. Secularization of human knowledge defined in the particular sciences, relatives the ethical values and the question of sense. Phenomenology as a new method was the last attempt for philosophy to have an authentic research tool in which all the areas of the reality have to be understood as unity. First step in phenomenological reduction is removing of the prejudice of non-philosophical mind. Irrationalism expressed the borders of human intellect and the power of unconscious forces such as human will and intuition. Schopenhauer and Nietzsche turned to the oriental sources of wisdom, to Buddhism and Zoroaster's. European culture was open for postcolonial discourse[1], in which theorists admit that colonialism continues to affect the former colonies after political independence by exposing a culture's colonial history, postcolonial theory empowers a society with the ability to value itself. Who can proclaim one culture as the criteria for the whole world? The role of education is more than simply benign and neutral; education exemplifies the limitations and benefits of postcolonial theory. This approach allows discussion of the positive and negative consequences of education, particularly when it is a tool used against the colonized. In contrast to the physical interactions and abuses of colonization, education dominates the colonized indirectly, appearing humble in its purpose of bettering their uneducated or so-called savage mind.

Culture provides the very grounds for human communication and interaction; it is also a source of domination. Intellectuals play key roles in shaping those arenas and their power relations.

> All cultural symbols and practices, from artistic tastes, style in dress, and eating habits to religion, science and philosophy, language and even educational system itself – embody interests and function to enhance social distinctions. This is the fundamental dimension of social life; power is not a separate domain of study but stands at the heart of social life. (Swartz 1997)

Culture is not devoid of political content, but rather is an expression of it. Education is never a neutral process; it is an instrument for forming obedience, oppression and apology for the present system. Power relations may not always have a conscious design, but they have unintended consequences which define deep structural aspects of oppression even though every ideological totalization of the social designed to fail. Resistance to such domination means deconstructing the social by means of a reflexive intersubjective consciousness. We also need to create new narratives, new border narratives, in order to reauthorize the discourses of oppression in politically subversive ways as well as create sites of possibility and enablement. Critical social theory as a form of multicultural resistance must be wary of locating libratory praxis in the realm of a diachronic as something to be resolved in transforming the educators to agents of radical hope.[2]

European culture is based in the European philosophy; Hegel determined absolute spirit as the synthesis of art, religion and philosophy. Culture for Hegel is not the end of reason; the end is the beginning in the circle of constant change of speculative. Freedom is not something that is complete and that could be given, it becomes an educational issue characterized by the difficult struggle to make these experiences our own education, our own spiritual self-development. Freedom is the purpose of German idealism from Kant to Hegel, as the ideal of moral autonomy with Kant, and as a rule of world spirit. This means that he sees the same educational development outlined above in the unfolding of human history. It would seem that the rationality of the west marks the highest expression of human development that the world has seen. Late 20th century western philosophizing has largely rejected such a view, rejecting in particular its racist and imperialist overtones that 'west is best' as Eurocentric. The culture is written by those who are 'white, dead masculine', and that all other worldviews are underdeveloped, without spirit and knowledge. Europe is changing, spreading the borders, connecting the people, but some borders are deep inside our heads. There is a lot of work in transforming the society from nationalistic, Eurocentric to intercultural, open, without prejudice. Educators need to examine critically the development of pedagogical discourses that demonize Others

who are different (through transforming them into absence or deviance). Critical multiculturalism calls serious attention to the dominant meaning systems readily available to students and teachers, most of which are ideologically stitched into the fabric of Western imperialism and patriarchy. It challenges meaning systems that impose attributes on the Other under the direction of sovereign signifiers and tropes. White groups need to examine their own ethnic histories so that they are less likely to judge their own cultural norms as neutral and universal.

Intercultural Education

The basic aim of intercultural education is the creating of modern democratic society including active participation of citizens, especially youth in building democratic institutions and learning on the culture of dialogue and intercultural values, intercultural programme implementation into school curriculum's as a contribution to decreasing ethnic conflicts. Intercultural education starts with perceiving, understanding and appreciating one's own culture. Only after this has happened, can one be open for understanding other cultures, because only the self-assured identity can be open for other identities. Curriculum reform requires teachers to interrogate the discursive presuppositions which points at their curriculum practices with respect to race, gender, class and sexual orientation. Curriculum reform means recognizing that groups are differentially situated in the production of the Western high-status knowledge. Educators would do well to follow hooks in dehegemonizing racist discourses, affirming the voices of oppressed. Students must be encouraged to produce their own oppositional readings of curriculum content. Lastly, curriculum reform must recognize the importance of encouraging spaces for the multiplicity voices in classrooms and creating a dialogical pedagogy in which subjects see others as subjects and not objects. Inherent superiority of the West and whiteness is something that needs to be displaced. The main aim of this strategy in critical philosophical pedagogy is to provide the possibility for students to construct border identities. They are intersubjective spaces of cultural transition – linguistically multivalanced spaces of intercultural dialogue. Intercultural education is designed as a research which becomes the subject of growing interest across the academic world networks. The experience of social, sexual, ethnic, racial, sexual, cultural and political diversity defines the normative framework of the dialectic of mutual recognition in different forms of new challenges for the research model of intercultural sensitivity, cultural diversity and open society. Theoretical

and methodological principles of critical multiculturalism lead to a comparative analysis of the dialogue between cultures, languages and religions viewed as a product of the discourse of the history of power that they were created. The classroom, curricular, school structures teachers enter are not neutral sites waiting to be shaped by educational professionals. While such professionals do possess agency, this prerogative is not completely free and independent of decisions made previously by people operating with different values and shaped by the ideologies and cultural assumptions of their historical contexts. These contexts are shaped in the same ways language and knowledge is constructed, as historical power makes particular practices seem natural – as if they could have been constructed in no other way. One of the main tasks of intercultural education is to unveil this hidden dimension of power relations.

A new era in the development of intercultural education started at the beginning of the 1980's, when family reunion and high birth rates of the immigrant population resulted in increased multiethnicity and multiculturality of Western European societies. A large number of immigrant families decided on permanent residence and the immigration processes had an increased impact on the domestic population. In the mid-1980's the Council of Europe abandoned the idea on special education for the "culturally different", replacing it with general education (for all children) with a "cultural supplement". The most important implication was that education had to change its former focus on special needs of immigrant children in order to adapt to the needs of the new, multicultural society. In other words, the focus was redirected to the issues of living together and developing multicultural identities, both for the immigrant children and the majority children. Educational systems, particularly school systems, are now expected to transfer knowledge and develop abilities that would allow full participation in society for all citizens, regardless of their background, and prepare them for living in a multicultural society. The value of cultural diversity is adopted in general curricular aims and specific aims for certain subjects and subject areas. The values of tolerance and respect for diversity are acknowledged in the curricular documents. This declarative orientation is not reflected in the specific educational offerings tailored according to the specific socio-cultural background of migrant children. This approach is expressed through the dominant discourse that author labelled as "liberalism". This refers to the relatively "neutral" conception of cultural diversity, where minority identities are treated as a part of general respect for human rights and liberal democratic principles.

One of the ways is to promote interfaith dialogue, ethnic and religious tolerance with good examples of cooperation between religions. Also, an education which is based on universal values and virtues, which informs about similarities between religion, and the respect of differences, could have the consequence that people with many different cultural backgrounds form a community, in which they feel at home, in which people can relate to another, in which the likelihood of tension between the various religion is minimized, and which there is friendship and support for one another. It is an ideal concept of religious and moral norms, and the gap between norm and fact is very big because in the name of God people abuse faith and kill people, but it is difficult to call them true believers. It is always a question why people do not respect some perfect rules given by religion and morality, and by the act of their free will rather choose evil. It is obvious gap between good and divine theory, and bad practice, or the distinction between ideal philosophical concept as normative, and fact of the bad human choices. Religion may be defined as a path of ultimate transformation, comprised of interconnected systems of symbols and guidelines. These shape the individual and group subconscious from which social practices and interactions are all given meaning. This common frame of reference underpins the very fabric of group and individual identity, providing the shared normative foundation that makes harmonious social interaction possible as well as meaningful. Social and political norms manifest the virtues, priorities and ideals of their religious culture.

Religious education states that society recognizes the right of the individual to choose the particular form of religious expression that reflects the spiritual aspirations and experience he/she seeks. It acknowledges, too, the importance of tolerance towards the practice, culture and life-style of a range of religious convictions and expressions, and aspires to develop in children a tolerance and understanding towards the beliefs of others. By showing the difference between healthy, true, religion which is based in the culture of love and peace, ability to understand differences in believing, and, on the other side, pathological forms of religion like extremism or any form of fanaticism and violence. It is important to keep the authentic faith with love and tolerance for those who are the Other. Unfortunately, confrontation today in local ethnic conflicts often involves a religious dimension with hatred and killings. Churches must condemn acts of violence and recognize a deeper spiritual unity in the name of the fight against wars, terrorism, and evil. Experience in ex Yugoslavia countries shows that the only way is to find meaning in the mutual tragedies, reconciliation, and common response to shared

human suffering. Good example is a collective liturgy for all the victims of ethnic wars.

Every religion is founded on the same basic principle: to have all people become good and decent for the benefit of themselves and their societies. The goals are the same. However, the ways to reach those goals differ, depending on the roots, the livelihood, and the natural environment of the societies. There are many religions in the world, but they are divided into two main philosophies or thoughts: Western and Eastern thoughts or philosophies. The West has greatly influenced the East politically and economically while the East, in turn, has served to enrich the West philosophically and spiritually. Western Philosophy tended to emphasize logic and materialism while Eastern philosophy in general stressed the inner rather than the outer world, intuition rather than sense and mysticism rather than scientific discoveries. If any one's idea is paramount, it is a concentration on the inner rather than the outer life. Eastern philosophy consists of four major areas of thought: Indian, Chinese, Japanese and Middle Eastern. Indian philosophy has a long and complex history and a very practical character. It began as a way to solve the basic problems of life, as well as to improve life. Indian thoughts consist of Hinduism and Buddhism. Buddhism, for example, has four noble truths and the noble eightfold path: Life is suffering, the cause of this suffering is desire, suffering can be eliminated when desire is extinguished, and desire can be eliminated through the eightfold path. Right understanding-understanding things as they are and having knowledge of where we are and where we want to go. Chinese thought consists of Confucianism and Taoism. Five constant virtues that a ruler should follow in government his people that Confucius believed are: *benevolence:* always think first of what is good for the people, *righteousness*: do not do to your subjects what you would not want them to do if you were in their place, *propriety*: always behave with courtesy and respect toward your subjects, *wisdom*: be guided by knowledge and understanding and *sincerity*: be sincere and truthful in all you do.

In the most fundamental level of human life, all world religions are more or less identical. They differ in the superficial aspects, but there are some important values in all world religions. Moderation is the most basic, and perhaps most important virtue and might be sufficient for leading fairly good life. If one is moderate with respect to eating and drinking, one stays slim, healthy, does not commit acts which might regret later, and in his social life he is not an extremist. Fortitude, courage or bravery is the strength and willingness to stand up for one's own values and to fight for them in an appropriate manner. Wisdom connects fortitude and bravery in

the ability to have meaning of life, to believe that there is something that goes beyond his own life, or which lies beyond the limits of his own birth and death. In Christianity, Judaism and Islam the meaning of life lies in a personal life after death, whereas in Buddhism it consists in an impersonal life after death. Justice has always played a central role in all world religions; to be just is clearly in one's own interest, as , firstly, one can have a good conscience, as one has given each person their due, and secondly, as a consequence of just behaviour one is liked by other people.

All the world religions have also always recognized the importance of the family. The recognition of the importance of the family can be found in the Qur'an:

> They (your wives) are your garments and you are their garments…So now associate with them. (Sura II, Verse 187)

as well as in the Bible:

> …It is not good that the man should be alone; I will make him a help meet for him. (Genesis, 2:18)

These virtues are so well established that they represent some kind of natural ethical ideal. Pointing out what is good in different religions, can be the beginning of finding the deeper spiritual unity between religions and creating a new culture of peace in the 21st century.

Spirituality is much wider concept and religion is a kind of spirituality. Art, religion and philosophy are searching for the same kind of absolute, but in different ways. Also, religion can be practiced without institution in the way of living and respecting others. Every man is "homo religiosus", but some of them find it and search for it, and some not. There is no morality and religion without autonomy of will and freedom. This is maybe the reason why spirituality and religion today is in a crisis; living in a consumer society with media promoting it, means that person is not a value today, but the power. Michel Foucault calls that phenomena "death of a subject", human beings are not important anymore, but the power they create. In the name of the responsibility for future generation we must believe that new global system is possible after September 11.2001. Muslims and Western can learn from each other, honour the diversity of traditions, peacemaking and coexistence, trying to understand the nature of inter-religion conflicts. The knowledge is power!

Culture includes beliefs, traditions, values and language; it also mediates practices by connecting individuals and groups to institutionalized hierarchies. Language is the house of being (Heidegger 1982); language is

the place of one's identity and belonging. The borders of my language are the borders of my world. Language shows the level of discrimination and linguistic practices. So if language can be such an important factor for identity and power, it is not surprising, that it is widely used as a political tool, consciously or unconsciously, to build identity and to grasp and/or consolidate power of one group over another. In this process we see the close relationship and interrelation of culture and language. This is mainly an issue connected with identity and it means that one can consolidate or weaken the identity of individuals by influencing their use of languages. The urge to belong to a certain group, and sometimes even more strongly not to belong to another group, makes us use or reject a language. If our mother tongue is considered to be prestigious, important, "good", we will stick to it even if it would seem to be more "economical" to use another language. The emergence of an intercultural perspective in language education has had a significant role to play in allowing these changes. Many researchers have called for systematic integration of work on intercultural communication and the development of intercultural capabilities in language classrooms. Though their approaches and theoretical backgrounds often differ, their main message seems to be the same: language educationalists need to move away from an educational approach which consists in building up facts about a "target culture", comparing "cultures" and analysing the cultural routines and meanings of a particular group of people and overemphasizes national/ethnic identities and cultural differences in an objectivist perspective. School programmes today repeatedly emphasize the multicultural character of their societies and pay particular attention to the protection, development and acknowledgement of minority cultures and identities, both indigenous and immigrant. Language helps to constitute experience by providing a structure of intelligibility or mediating device through which experiences can be understood. Western languages are constructed as a system of differences organized as binary oppositions – earth and heaven, good and bad, white and black – where first, primary term is privileged and designated as the defining term of cultural meaning, creating the dependent hierarchy. Signs are parts of an ideological struggle that attempts to create a particular regime of representation. Intercultural sensitive language pays attention to those signifiers and tries to provide equal access to social resources and to transform the dominant power relations which limit this access according to class, privilege, race and gender.

Multiplication: Live in Tolerance

One of the good examples of intercultural education in Serbia is "Multiplication – Live in Tolerance", as a long-term[3], networked, and educational project 113 of Pestalozzi Children's Foundation, Switzerland. This project is implemented in the territory of north Serbia, Vojvodina, which is an exceptionally multicultural society, where more than 26 ethnic communities live together, where 5 official languages are in use of everyday life, and the issues of national tolerance and understanding has a long history. Project is a network and educational idea covering common activity and co-operation of 8 towns with 8 non-governmental organizations and 8 schools in Vojvodina (Subotica, Sombor, Bečej, Novi Bečej, Zrenjanin, Vrbas, Bačka Palanka, and Inđija). Charity Association Panonija, Novi Sad, performs the project coordination and organization. The project emphasizes the training of children and youth, primary and secondary school teachers, as well as parents and wider community, which primarily includes learning about children's and human rights, conflict resolution skills, forms of non-violent communication, the necessity of accepting and understanding diversity. Learning about differences, on various cultures, customs, religions, languages is a step for building society with inter-ethnic communication, and intercultural awareness.

Project was well designed and well established in this first phase, some shortcomings in implementation were recognized and necessary steps were taken to remedy them, no recommendations for changes to the project are needed. There are some issues that should be given consideration: synergy should be established with other projects in order to be more efficient and effective. There were some trials but unfortunately not successful. Study visits and camps in other countries (especially visit to Trogen) or regions of Serbia seem to be an important change mechanism for students and teachers. Possibilities should be explored to strengthen this component that provides also personal experience as costs are quite substantial comparing to other project activities. Relationship between schools and NGO should be explored and clarified for benefit of all involved. Special attention should be given to teachers in schools that have negative view of the project activities, to change their position to neutral which would help the project to experience less hurdles. For successful implementation of the project training for school coordinators and workshop leaders would need additional training, especially those who were not involved in the original ones. Revision of workshop materials should be carried out and additional themes and content added to help teachers in preparing their workshops. Attention should be paid to methodology and training of

teachers in developing their own materials based on the common agreed methodology. Parents are important factor and cooperation with them could be developed and enhanced through activities of their children in the project. Some joint activities could be developed and proposed. Youth clubs in schools in many cases don't have necessary premises and infrastructure. More attention should be given to this issue as it represents one of dimensions of sustainability. This project is directly involved with the process of transforming national curriculum to an open, intercultural education with respect to race, gender and other democratic values. Education has key role in transition of societies because young people have an opportunity of active contribution in achieving decision making process on the school, local and provincial level. One of the consequences of this project, intercultural education becomes a regular part of curriculum and extra curriculum workshops in engaged schools. The basic project characteristics are; partnerships between NGO's and high schools as a new alternative model of transforming the educational system, implementation of intercultural education in regular lessons plans and reinforcement of the young people's role in the society. During 2006, total of 346 workshops were realised. Workshop types attended by students included: intercultural (194), creative (43), children's rights (33), and communicology (76). The number of direct beneficiaries – the students' active participants at workshops is 527 (out of 400 planned). 39 small or large actions with the objective to promote the project, intercultural life, and to demonstrate willingness to learn common life values were carried out designed by the youth. During the first year of the project realisation 36 teachers-associates were included in the project, and it was the first time that intercultural education was included in Annual School Programme at all schools. During the year 2007 there were in total 387 various on intercultural themes in which 542 direct users participated and 2168 users were indirectly involved. Seventy-nine teachers, School's Coordinators and coordinators of NGOs participated in several different workshops and seminars organized as support for them. During 2008 611 workshops were realized with 24 educators. During the project realization in 2009 112 teachers were engaged in 445 workshops for 1445 beneficiaries, 32 exchange with 700 students age 14-18. Gender balance in each program was 60% girls and ethnic structure is 35% minorities (Hungarian, Slovak, Croatia, and Romanian). Around 90% of the project activities were presented in the media. Project Multiplication – Live in Tolerance is very efficient, effective and relevant. With the given resources and outputs, it has good outcomes for immediate, intermediate and ultimate beneficiaries. Its effects are recognizable in well defined

project activities. Project is meeting seven of eight specific objectives, except for the last one,

> ...getting Ministry for education and sport involved in the program of intercultural education.

where the state ministry is not participating, but the Provincial Department of education gives all support needed and established extremely good cooperation. The project is highly relevant to the needs of the multinational and multicultural area. There are signs of beginning of project impact in different areas: individual students, school coordinators, workshop leaders and teachers, schools, selected local governments, NGOs, partner network, provincial government. Youth in Serbia didn't have the chance to travel much during last two decade; exchanging the experiences in this, and similar projects, and travelling to different countries with the attempt to study and explore custom, habits and educational systems, is a way to solve the conflicts of different ethnicities now, and in the future. This means interrogating the culture of sameness in which otherness is a cultural marker for evaluation. In interaction with others, how can groups in power manage to convey the impression that they are less ethnic then those over whom they exercise their power?

Education as Resistance to Oppression

What is Europe today? What is the European culture? Is it the Greek European civilization or is it Jewish? Is the world culture based only in European, or is it also Indian, Chinese, Japanese? Who can divide the influences and make the border lines of the end of one, and the beginning of the other culture. Every human culture has something really important to tell and there is no big or small culture. Europe today is facing the challenge of cultural globalization and the taste of different local stories marginalized and oppressed. The history of Europe has to be deconstructed; we need to examine our own ethnic histories so that they are less likely to judge their own cultural norms as neutral and universal. The supposed neutrality of dominant culture is blind for history of power written in the literature, educational systems and nonverbal communication of teachers. The silence of social field is really important; why we don't change things around us that are changeable? Power relations may not always have conscious design, but they have unintended consequences which define deep structural aspects of oppression. This process is described by P. Freire as *conscienzation* (Maksić 2009) which focuses on

achieving an in-depth understanding of the world, allowing for the perception and exposure of social and political contradictions. Critical consciousness also includes taking action against the oppressive elements in one's life that are illuminated by that understanding. Critical pedagogy requires a list of skills, knowledge and values both for teachers and students. The list of those competences is already built in the tradition of human and social sciences, especially in the history of philosophy. Skills as critical thinking, problem solving, decision-making, intercultural sensitivity are the "organon" for a new critical pedagogy. It is important that student learn how to make judgments and form arguments, see the problem, articulate it and solve it, not leave it, to negotiate collective decisions, to see issues from other people's point of view with empathy. Teachers, together with students in a Socratic dialogue, should research facts not as taken for granted, but always developed in different points of views, with evaluation in self-critical reflection. Information always has to be opened for questioning in order to avoid dogmatic concepts. Critical pedagogy is a philosophical movement that assumes knowledge as a development in which students see the history of ideas as a whole system of constant changes and the impacts of those to social and political life. All those values, openness, respect for cultural and social differences, trust and honesty, commitment to truth, respect for self and others, tolerance, assertiveness, teamwork and co-operation, equality, freedom, justice, are the foundation of philosophical ideas and virtues. New narratives have to be created questioning our identities bound up with historical forms of discursive practices.

Curriculum reform needs to be moved beyond political correctness. We need to legitimize multiple tradition of knowledge, not as European knowledge, but also as African, Indian, Latino, and Chinese… Curriculum reform needs teachers that are interculturally aware, sensible for differences, capable for developing of critical thinking, sensitive enough for the otherness, for nonverbal communication and for taking actions in the direct environment. Teachers have to be respected not just because they are teachers from the other side of the cathedra, but because they respect the students and their differences in opinions, gender, ethnicity and sexual orientation. Enthusiasm of individuals in not enough, we need a system providing curriculum, interactive knowledge, and interdisciplinary approach and redefining the status of groups who are differently situated in the production of the Western culture.

Notes

1. A key goal of post-colonial theorists is clearing space for multiple voices. This is especially true of those voices that have been previously silenced by dominant ideologies. It is widely recognized within the discourse that this space must first be cleared within academia. Edward Said, in his canonical book, *Orientalism*, provides a clear picture of the ways social scientists, specifically Orientalists, can disregard the views of those they actually study - preferring instead to rely on the intellectual superiority of themselves and their peers.
2. The concept of radical hope is based in E. Bloch's *Principle of Hope* which calls a utopian to be a true guideline. Without that spirit of utopian the dream about tomorrow wouldn't be universal. It is for the future as the thought which represents the very essence of being. It is the component of the structure of human being which transcendence the presence. *To be* means *to be by the determination of the future*, which is open.
3. Project is in Project Phase 1, and has been running in the period January 2006 – December 2008. The project is now in Phase 2 January 2009 – December 2011.

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