

Cultural Heritage and Contemporary Life
Series IVA, Central and Eastern Europe, Volume 14

Values and Education in Romania Today

Romanian Philosophical Studies I

edited by

Marin Calin & Magdalena Dumitrana

The Council for Research in Values and Philosophy

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620 Michigan Avenue, NE
Washington, D.C. 20064

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Printed in the United States of America

Library of Congress Cataloging-in-Publication

Values and education in Romania today / edited by Marin Calin and Magdalena Dumitrana.

p.cm. – (Cultural heritage and contemporary change. Series IVA, Central and Eastern Europe ; vol. 14) (Romanian philosophical studies ; 1)

Includes bibliographical and index.

1. Moral education—Romania. 2. Education—Romania. I. Calin , Marin. II. Dumitrana, Magdalena. III. Council for Research in Values and Philosophy. IV. Series. V. Series: Cultural heritage and contemporary change. Series IVA, Central and Eastern Europe ; v. 14.

LC314.R6V35 1999
370.11'4'09498—dc21

99-37505
CIP

ISBN 1-56518-134-4 (pbk.)

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Preface

Magdalena Dumitrana

This volume expresses one of the major concerns of Romanian intellectuals during the transition from a socialist to a market-economy. That is, the direction which educational activity should take and what should be the main values in support of this activity. Even the official discourses express the wish to remove the old socialist moral and educational background and to discover new values instead. The core of the problem refers not so much to the form, but to the content. The name of the perennial values is quite the same in any epoch, but what must be reevaluated is their intellectual and emotional burden. This the main objective to be accomplished.

Also, before setting new objectives, it is necessary to assess the real situation in order to establish the fulcra among the facts. This is precisely what the present volume attempts to do: to obtain an overview of the educational factors in Romanian society, with such progressive features as: tradition, educational system, religious influence, family, minorities and cultural richness. The obstacles these entail are also mentioned.

The first study "Values and Education: a Romanian Axiological Perspective" by Marin Aiftinca sets the axiological background for the whole volume. After the Revolution one of the most important features of civic life, intensely present in the conscience of individuals, was the morality of the stage of change in contrast with the non-morality of the former period. Therefore the author examines this psychosocial reality using philosophical assets. He finds in Romanian axiological thinking a strong educational trend and chooses as an example the Romanian philosopher and sociologist, Petre Andrei. He sees the truth and the actuality of Petre Andrei's axiological model in its integration of values and ideals in education.

The next study "Moral Values, Moral Development and Education" by Marin Calin goes further into the analysis of the relationship between education and moral values to define the need for moral education. This and the need of a clear behavioral moral model in school education is supported by the research data.

Magdalena Dumitrana's study on "Education and Moral Renewal" approaches another facet of the same relationship. Starting from the psycho-moral features that the Ceaucescu regime tried to implant in the human personality in order to create the new man of the communist era, the author pleads for a rethinking of moral values. The role of community in the moral renewal of society is highlighted and different sources of a possible moral model are discussed.

Catalina Ulrich's study, "The System of Education: Revolution and Reform" follows an examination of the existing heritage with attention to the history of Romanian education as expressed through legislative acts. On this basis she discusses further the strategies used after 1989 for the reorganization of educational institutions and analyzes the tendencies and perspectives in the field.

Ecaterina Vrasmas approaches the theme of family ("Family and Education") and reviews different aspects related to the Romanian family: traditions, habits, status and legislation regarding women. The author stresses the educational role of the family, still very strong in Romania, and analyzes the positive promises that could help the family face the confusion of the transitional period and contribute to the promotion of basic social values.

In her study "Minorities, Culture, Education", Anca Butuca treats another side of civil society, namely, the ethnic structure of the Romanian population. The author presents briefly the evolution

of ethnic groups through history and the legislative framework for minorities in Romania. She focuses also upon the different aspects of ethnic pluralism which must be taken into consideration in a discussion of education. Considering the evolution of the educational system from the point of view of the national minority rights the author concludes with the positive democratic path on which Romanian educational policy is engaged.

The study "Religiosity and Religious Education" presents one aspect of civil society that has had outstanding development since the Revolution. The author, Romita Iucu, discusses this phenomenon, attending also to its legislative framework. He considers the institution of the Church to possess great potential from the educational point of view. Since 1989 this potential is increasingly recognized in government educational policy and is becoming a reality. Also, there seems to be need to reconsider the sectarian phenomenon from a democratic and flexible position. The general conclusion is that, within a democratic educational system that allows for confessional freedom, the main stress ought to be upon the development of the Christian educational potentialities specific to the spirituality of the Romanian nation.

In sum, the whole volume develops around one of the main issues in transitional Romanian society, namely, education. As the former ideals and goals have broken down, and new facts and mentalities are being added in a quite external manner, there is need for an intensive search for solutions, which have to be at the same time both rapid and adequate. For this reason the present studies attempt more to structure the problems than to formulate definitive solutions.

Introduction

George F. McLean

This work makes a special contribution to efforts to develop an adequate educational project for the third millennium. Many of the discussions thusfar have dealt with the structures, organization and methods of education, some have treated the need to develop educational processes which enable and promote the democratic process. Very few, indeed, have looked deeply into the nature of such a democratic life and the values it presupposes and entails. Fewer still have traced this deeply into the rich resources of Romanian culture.

Hence, this volume is truly unique. It begins by looking deeply into the very nature of freedom itself — not simply as a matter of legal procedure or of personal option between external objects, but as a matter of the deepest personal self-realization and as this is rooted in a society and its culture.

In Part I "The Goals of Education," Chapter I "Education and Moral Reconstruction" by Magdalena Dumitrana does just this. In these terms values and moral education become not extraneous additions to an educational process dedicated to training people as servants of economic profit or political power. Instead they are the human epicenter of the effort to grow and develop as truly human beings.

It is then not surprising — though generally forgotten — that she finds the resources for this precisely in the experience of the people over time and in the face of the greatest trials as they have formed ways of living and coping as an ongoing tradition of the people. This is the essential foundation; and it is present to all the people, rooted deeply in every facet of their practical and symbolic life, and hence as a key to personal dignity and the mobilization of cooperative social action.

In this opening chapter the project of the education as a whole finds its deep and true foundation. What may be even more surprising to readers unfamiliar with Romanian culture is its unique riches lived intensively in a "pure" form in village life at least up to the end of World War II. This remains within the living memory of a still large number of Romania; it has been the lived center of the effort of Romanian families to survive the tragic difficulties of the last 50 years.

This chapter makes evident the exceptional character of these cultural resources and hence the extent to which these constitute a treasure house not only for Romania, but for all in the world who are attempting to humanize the technological thrust of the modern period and to constitute a more humane future for their own people.

Chapter II by Romita B. Iucu, "Religiosity and Religious Education," carries this investigation of culture to its religious foundations. This has a two fold character. On the one hand, Romanian culture is a relatively new realization as cultures go, resulting as it does from the effect of the Romania garrison on the frontier of the Danube. For this reason its culture is essentially Christian from its point of origin. On the other hand, this Christian context sets on explicit context of charity for the civilizational efforts to establish a rule of law.

Hence, the matrix is not simply that of essentially anarchic individuals ruled by law as in the common law — liberal tradition, nor is it a unity of abstract law or of raw power as found in other "modern" ideological traditions. Instead it is a unity founded on love that is concerned in principle with the dignity of each person as created by love in the image of God and redeemed by His Son.

Religiosity is then the deep text of the culture as indicated in Chapter I. This is developed richly in Chapter II where it is extended into the sphere of religious education. This introduces as well another rich theme of the work, namely, the outstanding effort of the Romania people to develop an open and receptive attitude which has enabled it to proceed in relative peace to face the very difficult issues of reconstruction at this turn of the millennia, rather than in a self-destructive exercise of conflict between its component peoples.

Part II "Values and Education" is able to build on the deep foundations laid in Part I to develop the main theme of the volume: "Values and Education".

Here Chapter III, "Values on Education: A Romanian Axiological Perspective," by Marin Aiftinca proceeds not only to state the importance of axiology to moral education in general, but to develop a model of axiology which is properly Romanian and particularly adapted to providing the moral context for education.

Following especially the thought of Petre Andrei, Marin Aiftinca studies the origin, logic and classification of values. Of special importance for the thought of our times is the way this is rooted in the dignity of the person and hence speaks to all the separate peoples of our times.

Chapter IV "Moral Values, Moral Development and Education" by Marin Calin ties this tightly into the educational project by showing how the integrity and development of values is central to the educational project itself, and how this can be coordinated and developed. In the post communist countries, the memories of the use of some of these categories for indoctrination and manipulation constitutes a special difficulty in the psychological memory of the people. Hence, the horizons opened in Chapter I again become especially important for assuring that this be understood as essentially a work of human freedom, indeed as essential thereto. The combination of Chapter I and IV are therefore essential for this work and constitute indeed a spectacular pair. This is reinforced by Prof. Calin in his addendum: "Value and Education in Civil Society".

Part III "Structures of Education" carries the rich work of parts I and II into application by taking up education as the most complex activity of a people, made enormously more complex by the need to overcome 50 years of concerted efforts to substitute the unique cultural resources of the nation by a contrary universalist and atheist ideology.

Chapter V "The System of Education: Development and Reform" by Catalina Ulrich begins this work by a detailed and insightful history of education in Romania in which she brings to the fore not only the negative characteristics of the dark days of the 70s and 80s, but the earlier efforts of Romania to establish a degree of independence even within the communist context of Eastern Europe in the 50s and 60s.

More important, however, might be her earlier history which shows the interweaving of humanist and pragmatic approaches as two visions of Romania interacted: one rural and rich in culture, the other urban and concerned rather with developing the capabilities needed for capitalist industrialization. These forces and needs continue and their combination in the educational system remains perhaps the main challenge as indicated by Chapter I.

Chapter VI "Family and Education" by Ecaterina Vrasmas develops this theme well. She shows in detail the way in which the traditional family has been the bearer of the traditions and values of the culture and how this has been the key to the related education in the long tradition of the country and, not least, under the ideologizing efforts of recent decades.

The chapter takes up a number of key issues: the role of religion, the modern drama of the emergence of women in an essentially patriarchal culture, and the impact of urbanization and

demography on educational structures. Throughout it is evident that the family is the central point of value education for the next generation as it struggles with the challenges of transplantation from a rural to an urban context and with the new and immense economic pressures to compromise standards of human decency and even of human life to pragmatic and utilitarian attitudes. This calls not only for the school and state, but in their deeper reaches the church as moral teacher as well.

Chapter VII "Minorities, Culture and Education" by Anca Butuca puts the society to its real test. This may not be how all survive the period totalitarianism, but how society remakes itself in ways that evoke the creative and democratic capabilities of the people as a whole. In this the supreme test of any society is how it treats not only its majority (or itself), but its minorities or its weakest members.

It would be wrong to suggest that this has been an easy issue or that there is not real suffering due to prejudice. But this makes the more remarkable and instructive the experience of Romania in finding room for its minorities, making provision for their instruction in their own language and even taking the daring step of writing into law that its international European agreement regarding standards of human rights will prevail whenever there emerges conflict with Romania's domestic legislation.

This volume shows that Romania has made exceptional efforts to carve out a place for its values under intense ideological pressures in the past. It now faces hardly less strong demographic, geographic and economic challenges to find its way on the uncharted seas of the new millennium.

This then is an encouraging volume, for it identifies the cultural resources on which its people can draw for the moral education of its own coming generation and by which it can contribute to today's common international effort.

Chapter I

Education and Moral Renewal

Magdalena Dumitrana

Introduction

In the history of social thought as well as in personal reflection the relation of education to ethics was one of the themes most constantly analyzed. Either the individual was permitted autonomy in choosing a moral path, or this was assigned to society. The element common to the different approaches was the recognition of the need for guiding formative action. Therefore, education as a consciously structured activity to promote goals, development and formation seems to be essential in building a moral personality. This action toward morality can be either reflexive, that is, aimed toward one's personal self-education, or transitive, having as a direct object education in a broad sense.

It has been established that the crucial role in moral development belongs to reflexive education. In this context, a distinction has to be made between moral development and moral evolution. Moral development is a process of the natural 'growth' of moral characteristics. Morality grows, along with thinking or language, passing through different stages. Moral evolution is a process of intentional development, conducted by persons themselves, society or both, acting one through the other. The process leads to a higher level of morality, and finally to spirituality. Thus, if moral development can take place in the absence of a consciously organized educational influence, moral evolution is not separate from this influence, nor apart from person's own adhesion to it. Further, it can be inferred that no discussion about moral renewal can take place without recognizing its basis in reflexive-education and individual will.

Every epoch seems to have periods of moral development and also periods of increasing awareness of the aspects of moral evolution. The signs of anxiety appear or make themselves visible in culture, especially in literature and philosophy. The time of its penetration into any individual's mind and heart might be longer or shorter, but inevitably a generalized phase of this anxiety arrives in which every person begins to wish for something else.

The revolutionary year of 1989 made explicit this 'something' at the level of individuals and groups, consequently giving birth to the necessary energy for change. But in the same way in which action came after a period of waiting and meditation, again, in the few years after the revolution, meditation took the place of action. One can ask if this post-revolutionary period is entirely a transition to market economy, which implies a brutal movement. For people who define transition as a change in spirituality, the time seems to be rather a period of reflection and an opportunity for moral evolution.

Moral Renewal Between Hope and Necessity

There is no doubt that, speaking from a socio-economic viewpoint, our society is in a transition period. It is a time when many transformations are taking place rapidly and suddenly. The socialist society without classes, relatively homogeneous in scarcities and poverty, turns brutally into a society not only polarized but even aggressively popularized. Under the present slogan of the market economy, there are economic collapses; human despair is rising, marking the epoch as a

time of disintegration, failure and decline. But also, thinkers emerge who rise above those who rule or who oppose them. It is a time for new theories, new words and the creation of new myths in this 'Profound moral crisis' of Romanian society.

Are we, indeed, in such a crisis? asks Dan Zamfiresou from the opposition group, or is it rather confusion under the shock of the Romanian conscience facing a brutal state of reality.¹ Though the existence of a real moral crisis seems doubtful, it is naive to deny the existence of great bewilderment, generated by an abrupt change of circumstances with new reference points, values or non-values, which for most people is surprising, incomprehensible or hard to follow. There is psychological fatigue, sadness and a rapidly spreading loss of hope and an abdication of the will to resist. From the standpoint of social ideology and political beliefs, the two essential legends of modern times collapse: the golden future offered by international communism and that of an imperialist Eldorado so much criticized by socialist ideology. In fact, the collapse of the second illusion which had been credible only because its denial by communism seems to be one of the most important factors leading to the general disenchantment. Therefore, the way back appears to be cut while the road ahead is obscure. This situation can be surmounted only in one manner, namely by attempting to separate the truth from darkness. This would seem to be the moment for meditation in both the life of the individual and of the social group without which progress is not possible. The projection of the spiritual road by way of mind or of heart or of both will encourage again the hope and also the beneficial manifestation of the moral energies of the Romanian nation.

The Need to Re-Think Moral Values: Its Causes in Pre-Revolutionary Times

Referring to the reality he experienced every day, a teenager exclaimed bitterly on one of the radio programs: "Romanian society today has no capacity to create its own values; whatever was before no longer stands; nothing credible remains." This is a starting point for a discussion: What kind of events can have had such great impact that they create, at least at first sight, such a vision of dissolution? Globally, two groups of phenomena intersected violently in the people's conscience:

The psychological rut conditioned by forty years of totalitarianism and characteristic of the majority of individuals in their intellectual value judgments or in their general reference to existence as entailing the subjectivity of recollection and forgetfulness.

The new social and economic events and the values more or less close to the spirit that overran Romanian life after the Revolution, with their enticing promises. The main communist ideas that imposed the psychological condition consisted of a few types of aggressive action, exerted both upon the individuals and groups.

Aggression against biological life itself, manifested by keeping people just at the level of survival with ever less food of ever poorer quality; lack of heating during winter, causing severe health problems and death; unexpected and long-lasting interruptions of electric power with unfortunate consequences in homes, institutions, hospitals; lack of the items necessary for maintaining a minimum of hygiene and health; generally poor conditions of work and life, causing extremely strained and hopeless psychological situations in the given conditions.

Aggression against the physical living space, expressed by the limitation or ban on free movement within and especially outside of the country's borders; the very limited number of rooms for a family; the restricted space for a person's daily life in urban areas such as the reduction

of the size of yards for country houses; the obligation of graduates to work for a certain number of years in compulsory jobs provided by the state together with the threat of sanctions for non-fulfillment; the obligation of commuters to leave their homes wherever these are and to settle in the places where they had their jobs, even without adequate living conditions.

Aggression against philosophical, psychological and pedagogical ideas, and the prevention of any attempt at independent reasoning; thought content was subordinated to politics, which, in its turn, consisted of a few ideas imposed as axioms.

Socialist society, with its highest form in communism, was the best of all places and times; this was the final realization of universal historical evolution and sooner or later all countries in the world inevitably would reach this happy end.

Romanian socialist society was the natural result of the social development, the unique result of the historical development, of the country; no other alternative was viable.

The activity of the state and of the whole nation was conducted by the Romanian Communist Party, which was infallible in the accomplishment of its mission; no other political force could replace the Communist Party.²

Above the state, party and nation was comrade Nicolae Ceaucescu, the only person who was capable of managing the country's destiny.

Romanian politics and generally the whole of life was built on the basis of the dialectical and historical materialism and the scientific socialism of the Romanian Communist Party Program, especially on the basis of comrade Nicolae Ceaucescu's works as the quintessence of creative revolutionary theory; no other philosophy or political, social or economic theory could express the truth and support its practical application as could these documents.

The basic educational task, in and out of school, was ideological indoctrination as openly declared in the Romanian Communist Party Program, which was the fundamental political act.³

In this context, the concept of liberty received a peculiar interpretation: genuine liberty is definitively established only in the socialist society, as private property disappears; there is no such a thing as individual liberty, but only the call to live as one; one of the crucial characteristics of socialist society is its full respect for the liberty of conscience. This last affirmation could seem at least surprising, if not aberrant given the preceding postulates. However, all of these were part of the same absurd belief system.

Freedom of conscience, guaranteed by the socialist state, in reality came to the alternative of being or not being atheist within the obligations of an 'advanced socialist conscience':

. . . liberty of conscience does not mean only the right to embrace one or another religious conception, but the liberty to change these conceptions, to renounce religious ideas and customs for the scientific materialist and atheistic conception. Respecting the others' opinions on the basis of the freedom of conscience, communists develop tenaciously an unflinching ideological activity for the education and persuasion of the masses in the spirit of the scientific socialism of the revolutionary dialectical historical and materialist conception of our party.⁴

This is a good example of the liberty to follow the path of indoctrination and the imposed self-sequestration in the fold of an ideology of slavery.

Moral Aggression. This kind of aggression seemed to be the axis of the communist apparatus. From the beginning ethics was proclaimed dependent on the type of property and the means of

production. In this context, two moralities were differentiated: bourgeois and proletarian. The first was considered a false morality that had to be destroyed. Real moral progress belongs exclusively to proletariat morals which proved to be precisely communist morals, which alone could provide authentic criteria for distinguishing the good from the bad.

A second operation was emptying the moral concept of its sense and changing it into a political notion. Even the phrase 'moral feature' was replaced by 'moral-political features'. This had the significance of designing fanatical behavior in which 'good' is everything the communist party declares to be good, with other ideas and behaviors coming under the category of 'evil'. The established formula for describing the new ethics was that of 'socialist humanism', considered as revealing the lack of consistency of bourgeois pseudo-values and restoring forever the kingdom of "genuine values":

". . . individualism and selfishness are replaced by collectivism, the spirit of social responsibility, the noble relationship of friendship and comradeship, based on mutual help; instead of the cynicism and disdain for human being the esteem for human being; instead of preaching amoralism, the care for moral purity".⁵

Here the essential moral value is work, seen as a permanent activity for 'collective property': "Work is a fundamental obligation, an honor for every communist, for every citizen"; therefore, "everyone must improve one's professional capacities, develop continuously his competence in one's specialty or work."⁶ Hence, one of the most important tasks of ideological education is to promote a cult of work, a new attitude towards work and public socialist property. As a matter of fact, one of the imposed denominations for the Romanian citizens was that of "working people," and the communist morals are often called the 'working morals'. In this way, all moral and civic virtues which survived communist ideological cleansing, such as patriotism, truth, honesty, dignity and so on, were subordinated to the two main features of the 'new Man', the unconditional subordination to the rules laid down by the political power and the slavery of hard labor for the profit of so-called public property. The avowed aim of the communist ethics is, therefore, the abolition of the moral sense, bewilderment on values and an implementation of some behavioral conditioning under the title of 'principles of socialist ethics and equity'.

Emotional Aggression, that is, the constrained projection of the positive feelings of the whole population upon one single person; the 'most loved one of nation', the founder of the 'golden age', the ruler with quasi-divine qualities. The great people's assemblies, the parades, the festivities in which the children were obliged to take part showing their love toward the 'parents of the country', all these appeared as manifestations of an affective vampirism joined to the hypnotic repetition of ideas referring to an almighty and immortal president. In this way, the coercion upon the human soul reached a pathological level forcing a whole victimized nation to be grateful and love its executioner.

Cultural Aggression. One of the first acts of the new communist regime was to imprison the culture in a most concrete way. Numerous representatives of the Romanian culture were put in prisons or work camps, very few being able to survive the years in jail or to leave the country before it was too late.

As a general principle, the aim was to totally subordinate culture to politics; philosophy was abolished by proclaiming Marxist-Leninist thinking to be the only valid theory; psychology was

suppressed by being removed from the subjects taught in high schools and by abolishing the related faculties and research institutes; literature and art had only the aim of glorifying socialism and the leader; the mass media had the task of promoting that conception of the world and life of the Party; the mission of education was taken over by ideological instruction by communist organizations of adults, youth and children, dealing with the format of the 'new man'; general education became more and more vocational in its content or was directly assimilated to physical work; during long periods of time, pupils and teachers from rural and even urban areas had to take part in agricultural work as a free work force in the name of patriotism and necessity, becoming themselves socialist personalities. In the Party Program, the political charter of the regime, education was mentioned only in one short sentence, and culture in another of the same length, both under a general statement about the individual's welfare.⁷

Spiritual Aggression. One of the main targets of the communist ideological attack was religion. It was affirmed that no divinity exists and religion was just an ideology of powerlessness that restricts the human being in what concerns one's own humanity by means of dogmas. The interdiction on the promotion of religious spirituality included folk traditions which had a strong Christian influence on Romanian folklore. The directions called firmly for the replacement of the old religious traditions with new socialist ones:

On the basis of the local folk traditions it is necessary to organize festivities which now capitalize on their lay meanings, for the establishment and spread of new traditions originating from the socialist realities. Starting from these considerations, it is a necessity to replace religious traditions and customs by lay customs, practice and manifestations, with an emotional content that embraces the masses of the Romanian people, ennobling the moral and spiritual life with the daily habits of the working peoples.

In this context, communist propaganda had as a categorical task "the cultivation of materialist-scientific convictions in the mind of the people, to educate them in the spirit of militant atheism".⁸

The avowed aim of these multiple aggressions was demolition of any point of reference to the existence of Romanians, both as individuals and as a nation. By 'soul washing' at the human level and the attempt to construct mannequins conditioned for a simplistic way of thinking and behavior. Totalitarianism constituted, as John Paul II said, "first and foremost, an assault on the dignity of the soul, an assault which has gone even to the point of denying the inalienable value of the individual's life".⁹ Against this huge unfolding of forces that, under the name of a "new revolutionary humanism" of "socialist humanism," attempted over forty-five years to destroy life physically and psychically, the Romanian spirit resisted, but not without considerable effort. An extreme description of this is found in the words of Vasile Parvan, Romanian historian, referring to the war as another limit situation:

How hard was the heroism when even your soul was stolen, hard labor in the mad ditches of extermination. Perpetual hunger. Perpetual thirst. Perpetual filthiness. An animal life, moreover, having the discipline that completes this animality and as an ornament a vague idea of glory, honor, immortality. We have no names in war, but a number of which existence is sacrificed without ceremony. It is the complete annihilation of our human values.¹⁰

This was the situation at the end of 1989, an image of a flock of sheep enduring without murmur, but under which resistance was gradually structured into a general revolt: "It is no longer possible to live with lies; it is no more possible to live without justice." The revolt that took place was first of all a moral revolt.

A second group of phenomena that influenced the spiritual condition of Romanians was the general psychic events taking place today in the world. In this respect one of the most important aspects is pointed out by George F. McLean, who raises the problem of a privatization of ethics. In moral behavior the center shifted from the public domain and social engagement to a field of personal problems.¹¹ This shift from all people to each one has important implications in the ethical field, as moral values are seen to have special significance for the interests of different persons rather than merely general or univocal significance for all. Romanian philosophy is not alien of these ideas. In 1932 Emil Cioran remarked on the limitations of the "classical" ethics, prescribing the same values for all individuals and thus condemning them to a uniformity of spiritual life; in real life values are shaped by each person and people.¹²

Communist theory advocated a relativism in ethics. The Program of the Romanian Communist Party declared that there is not and cannot be such a thing as abstract, unchanging morals. Socialist society operated consciously in the confusion between the privatization of property and the privatization of ethics, opposing the personal good as antithetical to the collective good. In post-communist Romanian society, this confusion is prolonged conversely, this time putting an equals sign between morals and personal good. This deepens the value of relativism, moving it gradually closer to the specific values of individuals and small groups, in contrast to general ones.

Another general phenomenon related to the erosion of a values consensus is the diminution of religion in society. This refers not so much to the Church as an institution, as to the increasing attenuation of spiritual experience. As in the case of moral values, belief is gradually assuming a personal character in the egocentric sense of the word. To this is added an isolation of religious sentiment from other psychological emotions and thoughts. Belief becomes more a 'tradition' than a permanent spiritual experience; in this sense the change seems to be not so much a turn, but a downfall in history.¹³

This bewilderment, spread over the modern world, in the Romanian lands has some other features: the atheism of a certain part of the mature generation, religious enthusiasm of youths who see in religion a symbol of the revolt against the communist ideology, and the need of the Church to make itself heard after so many years of silence: all these elements need time for assimilation.

A third aspect of general concern regarding moral values is related to the family as the carrier of values. Its crucial role in moral education is still recognized, but is less and less accomplished. The non-socialist world is confronted with the erosion of family life and the abandonment of its role in moral education.¹⁴ The single parent family, the parents' long absence from home due to different reasons, the increase of latchkey children left actually in the street, all of these, though not characteristic of Romanian society, are increasingly emerging. The interpenetration between the global and national phenomena situates Romanian society in a period that might be called one of transition, but also of a crossroads. If the economic transformations are an irresistible datum imposed upon the majority of individuals, whether they want it and understand it or not, the spiritual choice is still in the person's hands whether he or she belongs to a group or not.

The disappearance of the dictatorship has depolarized people's feelings, disintegrating the love-hate antinomy. Either one or another of these opposed sentiments will be generalized expressing the individuals' emotional acceptance of their moral responsibility toward community, or, on the contrary, there will be a restoration of the same polarization, this time between new actors and interests. It remains an issue at the spiritual crossroads: whether and in what way society will be guided to a moral reconstruction or left again in the care of everyone as a private problem.

Moral Renewal: Private Obligation or Community Task?

"No regime, not even Stalin's barbarian one, relies only on bayonets. To no lesser extent than on force, it relies on its subject's psychological or subjective characteristics. The internal stability of the system is provided by the concordance between the mass conscience and the features of the social structure." With these words begins Gozman and Etkini's work on the political conscience.¹⁵ During the dictatorship it was said and repeated in a low voice that a people has the leaders it deserves. But when the same people, or part of them, thought they merited something else, the psychological 'concordance' broke up.

Hence, one of the first tasks of the new society is to achieve a new psychological balance in order to avoid conflicting dichotomies and assure the viability of the changes.

Economically, the goal is settled and the direction is clear: they are the market economy and the ways to its realization. Politically, it is established that the institutions have to be democratic and to allow the exercise of human rights. On the level of the human conscience, however, the facts are not so clear. Far from educating a simplistic personality elaborated by following some communist ideological schemes, the recently abandoned epoch, despite its intended homogenization, has created a very complex person, whose aim was, on the one hand, to survive in a world ruled by fear and, on the other hand, to protect one's inner being from the permanent psychological aggression of the circumstances.

During the first years of socialism, the common person confident in the promise of a better life, as well as the complicated and cultivated individual aspiring to a world in which everyone could find his place, accepted the privations and limitations of the regime. Except for those years, however, few individuals still believed blindly in a political regime whose password was untruth. Inside almost every person grew a double personality, the real one kept for himself, and another adaptable and submissive for the outside. The moment of revolution unleashed the process of inner reunification, removing the fear of showing one's true identity.

If the process in itself was one of profound humanization, the end product is not totally so. Fear was removed from both the moral and the immoral person. Under the sign of the same liberty proclaimed by the revolution, the moral person is encouraged on a right route, while another is pushed to action for quick achievement. The idea of a values concord was shattered before people could become aware of its necessity. An ethical utilitarianism based on the arguments of a market economy seems to be enthroned as the philosophy of the future. On the other hand, there is no doubt that today societies are ruled by political, financial and economic institutions and that the promotion of people in these institutions does not necessarily take into account their morality but only their attachment to institutional interests.

It is possible, therefore, that the ethics of the people in charge as representatives of the institutions of power will become a major social influence as a 'visible' moral model imposed directly by example, as well as indirectly by the rules they promulgate. To judge a society after its rulers is an often repeated mistake. It could be affirmed, on the contrary, that a society formed by people who are honest in their instincts, even if not in their thoughts, is the ideal of an immoral chief. Nothing is easier for a dishonest leader than to direct a group whose first principle is to do its best "to follow the leader". One is reminded here of the words obsessively repeated by Ceaucescu concerning the need to keep order, to be disciplined and to have a sense of duty.

But if, in a dictatorial regime, the differences between the ruler's moral conscience and that of the members of the society can be significant, even opposite in values, in a democratic society these differences might be much less visible. The way democracy works brings another danger: that of leaders with extremely utilitarian values who not only have subtle possibilities for

promoting their own values at the community level, but in the name of democracy allow an invasion *en masse* of the non-moral to make it easier to follow their own interests.

On the other hand, a democratic society possesses some other institutions that, even suffering the influence of the political and the economic, can retain a certain degree of autonomy, especially in the spiritual field. The institutions of family, church and school are those traditionally charged with moral education. Thus, whatever the political regime, they can have enough consistency to exert a relatively independent educational influence.

In the socialist society, religion as opposed to the communist ideology, was considered a vestige of some ignorant mentalities and psychological weaknesses. Hence, it exercised less impact on the ethical values at that time. However, the Church survived in the Romanian community due to the strong tradition, openly expressed in rural-areas but continuing in the urban conscience. In the Occident, there is reported an increasing invasion of materialist ideas and, as a result, an undermining of the Church's influence. In contrast, Romanians after 1980 manifested an accentuated tendency toward religious belief, probably in compensation for the long deprivation of spirituality. To what extent the Church understands and fulfills its role of moral guide is still to be made clear. The essential fact is that, in the present psychological transition, the Church has an important chance to become a force and a moral model.

The family institution plays the same dampening effect against the impact of false moral values. If, for non-communist countries, the erosion of family life and consequently its incapacity to assume the moral educational task is an already established reality, for Romania, as perhaps for some other socialist countries, this phenomenon, though visible, is still far from marking the whole of social life. The existence of rural life over a vast territory has contributed to the preservation of the family's moral authority. But before long, due to the continuous influence and changes of modern life, it is unlikely that the family institution can survive in its integral meaning without substantial help from the church, school and state.

The school is the factor whose educational power is unanimously accepted. All over the world the school was and still is the traditional institution in which children receive their intellectual as well as their moral education. Things are no different in Romania; before and after the revolution school was seen as the main promoter and also the main responsible agent for the young people's moral training; the differences between the two epochs refer to the content and not to the function. Therefore, tradition presents as an indisputable fact the basic importance of family, school and church as main community agents in moral education and the principal conveyors of moral value. One question still remains: in a society in such rapid traditional change, whose task is it to design a leading ethical model and to formulate it explicitly so that it can be carried out by agents?

It is evident that the initiative for the promotion of certain values or even of a coherent ethical model belongs to the political factor. These values are taken over by the school, mass-media and, with some delay and in a specific manner, by the family and church; these can act to support the official policies or can valorize opposite ideas. Each of these agents, the political, mass-media, family or church, expresses the tendencies existing at a given moment in society and which might or might not be convergent, but also, each promotes its own vision and ideal model. In fact, all, for different reasons, fight for power over the human soul. If politics has the advantage of rapidly imposing force from the outside along with the mass-media, in a more subtle manner church and family can work successfully from inside. The agent that can mediate between these two forces is the school, provided it has attained a specific identity and a certain degree of liberty against the pressure of the other agents.

Thus, the common person finds himself at the crossroads of social influences, something like a sailor in a stormy sea. He may find refuge in secure ‘bays’ by adhering to one or another strong community group or may continue to sail in uncertainty. However, in both cases, he cannot be absolved from the final moral decision. In an ideal society, that task should be divided equally between its members and its institutions; in a normal one, however, the individual must himself assume the care of one’s own moral evolution.

Community as a Moral Environment: Education in Community

On whatever level of society a person finds himself, unmistakable and often difficult to define features will indicate that he or she belongs to one respective community and not to another. The community defines the individual, and in turn the individual defines the community. On what happens between him and the others depends in large measure the equilibrium both of one’s own life and of the group to which one belongs. The non-arithmetic sum of these equilibria determines the viability and evolution of a society.

Society and Mental Hygiene

Individual life and community life are both subordinated to an extremely important factor without which their existence would be put into question, namely, mental health. Though the importance of this fact is recognized, its real problematic, if not avoided or ignored, is pushed into a corner of medicine. On mental health, however, depends the proper functioning of the whole network of the individual and social influences of a community and even of a nation.¹⁶ As defined by Redl and Wattenberg, the term ‘mental hygiene’ includes all the psychological aspects of the individual, that is, his intellectual activity, emotional reactions, personality traits and character development, without reference to any kind of mental problems and their treatment. A mentally healthy person is well adjusted, in other words, mature. A well-adjusted individual lives harmoniously with himself and his environment in all respects: physical, social, intellectual, moral and social, maintaining at the same time his personal integrity.¹⁷ Without denying, in this context, the role of the external factors — economical, social and cultural — they have exactly the influence which one allows them to have upon oneself; their impact is closely dependent upon the measure in which these factors effect one’s emotional reactions and personality. Their disappearance will not entail a disappearance of the person’s anxieties, and, in a balanced person, their appearance will not necessarily generate the loss of a sense of trust and security.¹⁸

The significance of psychological maladjustment upon the good functioning of society is illustrated explicitly in psychoanalytical approaches. The first utilization of a psychoanalytical approach in the analysis of the Romanian social society was by V. Dem. Zamfiresou. Here, in summary, is his vision of the psychological and moral maladjustment and infantilization inculcated into the whole nation by the repressive utilization of the communist ideology.

He starts from the mechanism of ego amplification, as described by Freud. By the process of awareness, the ego amplifies itself and becomes the central agency of personality, balancing the outside world with requests coming from within; on the contrary, in a child or immature adult, the ego is dominated by the unconscious. To maintain a weakly developed ego in individuals is to infantilize the adults *en mass*. This has constituted one of the essential levers of manipulation in socialism.

The coercive imposition of the images of 'adult-child' and 'state' (communist party leader) 'parent' is typical. Similar to a young child who knows only the reality of his own family, the adult is locked inside a single political and socio-economic system, without any possibility of knowing another or even the capacity to imagine an alternative. The person is also entirely economically dependent on the state, in the same way that children have their parents as their unique source of food and clothing.¹⁹ One of the most infantilizing means is the manipulation of fear determined by unfair punishment, because "on the basis of an unbalanced relation of force between adult-child, state-father, this fear maintains in an adult the feeling of helplessness specific to the first years of life, when the conscience of injustice is associated with a consciousness of powerlessness. The acceptance of this feebleness is strengthened by irrational prohibitions (e.g., it is forbidden to meet foreigners or to write to them; it is impossible to get a visa for travel abroad, etc.) These interdictions treat the adult as a child unable to understand grownup issues and therefore not worthy to receive explanations.

In the author's view, one of the strongest tools in infantilization is that of the politics of untruth,

If the lie respects the person to whom it is addressed by pretending to be the truth, the shameless lie despises him when it presents misery as welfare, and unhappiness as happiness. The cynical lie has maximum effect because it supposes not only the incapacity of the person who is lied to discriminate between truth and falsity, but also the incapacity to react against mystification. Therefore, the individual's reduction to helplessness on every plane — economic, political, spiritual — induces regression to that period of childhood when the child was entirely dependent on his parents.²⁰

The 'leader-parent' theme that is the source of maladjustment and of lack of balance in human relations is discussed in the same psychoanalytic approach by Alice Miller who analyses the Ceaucescu case. Highlighting particularly the need of mental hygiene based upon a childhood steeped in untruth, Alice Miller demonstrates the modalities by which childhood traumas determine the flight from truth as a form of defense via addiction or denial, as in religious and political ideologies.

The second case is Ceaucescu's; in the name of communist ideology he "totally repressed the mistreatment he had suffered in childhood at the expense of the entire Romanian people. He let men, woman and children freeze and starve not simply because he himself once suffered terrible poverty, but because he was raised with hypocrisy and mistreatment, and the totally denied his past". In accord with V. Dem Zanzfirescu's ideas about forcing individuals to remain in an infantile framework, Alice Miller describes the unfeigned belief of the Ceaucescu couple to be the parents of a whole nation. As in their own childhood, when they were beaten, neglected and spied upon for "their own good", they did the same to the people, from whom they expected a deep gratitude.²¹

Ceaucescu's case is similar to those of Hitler and Stalin. It is an extreme case in the sense that an accentuated maladjustment joined to an uncommon destiny can generate a vast social dissemination of a psychological and moral disequilibrium. Ceaucescu remains a symbol of the way in which violence, in a broad sense, endured in childhood as a negative and immoral education, is transferred to political and social life, having fatal impact on every individual in a nation.

This extreme case can be found multiplied in different degrees of severity on all social levels. Besides individual stories, there are, first of all, a number of disadvantaged categories of persons that actually are shaped by the communities to which they belong under the sign of an acute lack of mental hygiene. In brief, these categories are:

- neglected children, deprived of love, subjected to pressures and psychic or physical aggression. This category includes: children from orphanages; those in hospitals for infantile neurology and psychiatry that often shelter, in fact, children abandoned by their parents; children who live on the streets and canals, whose only education is theft, robbery, violence and vices of all sorts. For these children or teenagers who have passed through purgatory, morality does not exist; the dichotomy between good and bad has no meaning, and God is as unreal as a forgotten dream.

- the people, both children and adults, with physical and mental disabilities. The social care for this category is superficial; the school integration and normalization of the life these persons are quite peripheral. The mental health of handicapped people, as W.D. Wall notes, depends in a large measure on people's ability to accept them. But experience proves that handicaps do not necessarily awaken compassion and understanding; mothers and families with handicapped children often meet indifference, humiliation or refusal of any help;²²

- individuals with severe diseases, thrown by this fact into the forgotten part of society, as happens with those with Aids, lonely old people, beggars.

Excepting the cases of a few individuals or 'lucky' small groups "who benefit from the more or less constant care of certain persons or institutions, all of the categories mentioned and their members live, in a manner of speaking, "outside of morals", or rather out of the ethical care of society. The situation of these people is due mainly to the absence of good in their lives. For them, moral choice, freedom or the ten commandments are only words empty of meaning. They have no alternatives and no chance for free action. They have no way, as do socially adapted persons, to contribute to such a difficult task as that of building a healthy society. These people can be named "deprived of the moral", as being deprived of the capacity to escape evil and live the good.

These categories of people are destined by decision of community leaders to constitute the nucleus of maladjusted individuals and, more than that, to be crushed in the present transition. To these are now joined the majority of people who have lost the thread of continuity in their lives; everything that before seemed to be established is now dissipating: profession, social valorization, property and financial possibility.

Even in what concerns the inner life the fulcrum seems to be lost. Since for most people the internal self-image is built starting from relations with the outside world, the transition period, as very different from the previous situation, has produced a break in the self-image and a need for rediscovering one's own identity. The Romanian philosopher, Rada Florian, synthesizes the image of this search that in individuals appears to be destructive and joined with a complete abdication of moral hygiene:

In the crisis of history . . . the identity of large groups of people fissures or even disintegrates; the ideas, values and aspirations are totally or partially annulled by social and political upheavals. People no longer find themselves, but feel lost and abandoned in these circumstances. The rational bonds of identity are breaking down and often disappear; in this way, identities are invaded and subjected to ardent and uncontrolled feelings which can be led into irrational, anti-human paths by resuscitating prejudices and ancestral superstitions, which accept intolerance, fanaticism and hate. The downfall of human identity is produced by overwhelming and paralyzing fear in the face of recklessness beyond historical control. The seismic wave of the social and spiritual tremors brings about a metamorphosis of human identities. The new interests and new circumstances generate in

most individuals total or partial amnesias, rewritings of their biography and sudden ideological and professional transformation marked by narcissism and amorality. What is striking in this metamorphosis is the fluidity of consciences according to immediate interests, in contrast to the role of values and ethical censorship.²³

The arguments are far from complete, but the obvious fact is the essential role of social morality in mental hygiene. The morally deprived person cannot by himself find a way out of his situation. Unprotected against external as well as internal reality, he needs help, and this requires correlated action by social institutions, a fully accomplished education and the functions of the community.

Moral Education in Community, Traditions and Institutions

To discuss morals globally, with reference to the whole society, seems rather venturesome. A society cannot be entirely moral, yet social institutions are built mostly out of ethical concerns for they could not function otherwise. For preserving society's existence the only value necessarily required is that of utility. This value may or may not intersect with ethical values, but, in any case, it is not subordinated to them. In a way, even the civic virtues are moral only by accident or coincidence with the ethical field; civic virtues are but a creation of society that aims, first of all, at its own good. Since society is composed primarily of individuals, it is evident that what makes society work reflects favorably upon the individuals; hence, utilitarian values are good — a rather relative good, but statistically justified. So, if the morality of a society as a whole cannot be the subject of discussions, it can be accepted that society advances toward a moral goal by the very fact of functioning. Therefore, a moral approach to society is justified only at the level of human interrelations, being linked to what produces good or evil in every individual's life. From this point of view the term 'community' seems preferable to 'society,' as it takes into consideration the feeling of belonging to a collectivity with a sense of physical proximity. Concretely, no individual lives in society; one lives in a small community, in a group to which one belongs, which one knows and where one is known. Whether this is a family group, a class of pupils or a professional group, the individual perceives it as important for him, especially the good or evil he encounters within this group framework. He also has a tendency to extrapolate the respective group values and to judge the larger community or society on the basis of his own specific experience in relation to these values.

Another factor is that every group, far from being an isolated social entity, is profoundly marked by the behavior of other individuals, social groups or institutions. However, it seems that things have changed in a way. The influence of one group upon others is still preserved and has its source in political and financial power. But, at the same time, the psychological distance between different groups is increasing. In Romania, this process is striking in its appearance, resembling more an earthquake that opens a deep ditch in the middle of a populated place. People still can see and hear each other from one side to another, but they do not have any more contact. The former solidarity which proceeded from the same mass interests, and derived from the same life style and similar sufferings, is crushed in the newly emerging society. The new relationships, based on politics and economics, freeze the real human essence that should be inherent to human interchange. From a political standpoint, this crumbling of society into smaller groups driven by a multitude of different interests, protects the political regime from the danger of an irreversible social overthrow. A reliable support, in this respect, is provided by transfer of the utilitarian values

from the institutional field of impersonal mechanisms into the psycho-moral space. In people, utility is one of the most inconsistent values, depending on each person's subjectivity and personal interests. Such subjective values lead easily to individualism, to a pursuit of one's own good and freedom, without considering that of others. Thus, the key problem in a community becomes more and more finding a way for people to live together without harming each other. The feeling of uncertainty, of anxiety and alienation is growing today beyond the people's capacity to adjust, giving birth almost "naturally" to conflicts and violence of all sorts, between both individuals and groups.

The same feeling of loneliness marks the hiatus between generations, the difficulty of communication and youth's rejection of the older generation's proffer of traditionally preserved values (this is not to be confounded with the rejection of tradition as a representative of authority). The consequence of this state is the isolation of most individuals subject to external events that are hard to understand or accept and especially deprived of the possibility of receiving help or advice from without. W.D. Wall notes this important modification in community life, namely, the disappearance of sources of counselling, consolation, help and even discipline. In a community with a visible hierarchical structure as not long ago, populated by identifiable individuals with well-established roles, a person in a difficult situation always found appropriate counsellors, whether grandparents or parents, aunts, uncles or neighbors, a teacher or priest, the mayor or policeman. Even if these sources of power and consultation might not be favorable to the respective community member, they were a clear part of the local structures; they were intelligible and to some extent manipulable.²⁴ Compared to present times, in modern society even family support is not always available.

The general features of the disintegration of community bonds are visible and even accelerated in the Romanian in transition. In the previous period, the dictatorship broke group cohesion by:

- initiating a systematic demolition of villages and therefore of the rural community traditions;
- a continual minimizing and suppression of the role of religion in public life, not only by ideology but by effectively destroying churches of prime importance;
- disdain for the role of the teacher in the education of youth;
- contempt for individual life and for those who take care of it, the physicians;
- denial of the social and psychological autonomy of the human being together with the psychology, philosophy or any science which could make one aware of one's own existential condition.²⁵

Paradoxically, however, socialist totalitarianism created a strong feeling of community. A society, homogenized by force from the viewpoint of material interests, creates the world of "We" as opposed to the "He" or "They" world symbolizing the dictatorship. "We" means the attachment to the same group of those who are physically decimated, morally cheated and spiritually crushed. The category "We" is the one that took part in 1989 Revolution under a sign of great brotherhood.

Again, paradoxically, in the next moment the accomplishment of this revolution destroyed the "We" concept. There are psychological reasons: "The collapse of the dictatorship," explains the Romanian psychoanalyst V. Dem Zamfiroscu, "and the disappearance of its overwhelming social pressure, exercised through a coercive apparatus, have released in individuals tendencies that had been suppressed for decades, and which now, manifest themselves in rough forms". The breakdown and dissipation of community life and the highlighting of individual action as the winner in the social war is confirmed and supported by similar events and values invading

Romania from outside; they are taken up without discrimination by virtue of an uncritical reason: having had enough of the slogan about the degeneration of imperialism by the socialist doctrine, people consider that its reverse must be automatically true.

However, despite the coexistence of many contradictory elements, Romanian society is not conflictual, but rather is dominated by confusion. The main direction seems to be the search for a fulcrum or point of reference that can give meaning to the new patterns of life and their new values. This bridge will be obviously subjective and constitute not a rupture but a continuous thread that brings equilibrium and clarifies the true significance of events. The communist period was a time of absolute negation: habits, norms, life-style, traditions, values — everything belonging to the previous epoch was declared false, proofs of ignorance, weakness and selfishness of an immoral nature or, even worse, simply things which must be destroyed. The creation of a completely new culture, new customs, new values and new human consciences was imposed by force or by the persuasive power of the communist ideology.

Today, the negation of the pre-‘89 period is taken to imply the reiteration of the same mistake in the name of a new ideology, a new amputation, a new psychological and moral violation of the conscience, this time from the other side. Whatever was lived and felt at that time, one cannot forget that very recent period which was the world of a number of generations in which some lost the meaning of their life and some found it, even within the totally controlled environment that was socialist Romania. To deny these lives and generations, to disdain their suffering and joy, would be to deny one’s own existence. It would be similar to a return in time in which, suppressing by mistake one’s ancestors, one suppresses oneself.

The key, therefore, is to build a new equilibrium, that is to discover or rediscover a new existential and moral equilibrium in which a person can be reintegrated and reconciled with oneself and society.²⁶ The subjective psycho-social premise of this moral renewal is essentially an understanding and acceptance of both the past and present. Attitudes of general culpability or of total forgiveness are equally harmful; the Romanian society has to know itself and to accept itself before any modification is possible.

To these, some psychological conditions have to be added, among them the most important is the realization, in every individual, of a liberation from anxiety, a sense of security and power over subjective tensions. The liberation of oneself is the premise of the individual’s equilibrium, adaptation and free positive engagement in society. Overall, this is the guarantee of society’s mental health. Its realization requires of society, first of all, the creation of intelligible community structures that every individual can understand and use, instead of losing oneself, as in a Kafkaian bureaucratic labyrinth. In this context, too, there appears the need to restore the people’s sources of counsel, guidance and help. The multiplication of psychotherapeutic techniques is significant for our time, but the solution is not in treatment. The great majority of people are healthy persons, but are threatened in their inner equilibrium by social pressure beyond their strength to resist; they are isolated and deprived of support. In this respect, it can be said that the proliferation of religious sects is a sign of the need for security and intelligibility and that the increase of sectarians is not so much a religious phenomenon as a psycho-social one.

This longing for guidance is expressed at the social level by the need of what Erik Erikson calls ideology, namely, a desire that defines not only people, especially youth, but the community, as well. It is the need to base one’s rejections and acceptances on an ideological alternative vitally related to the existing range of alternatives for identity formation. In periods of radical change, this essentially adolescent propensity comes to dominate the collective mind.²⁷ Obviously, the ideologies contain the potential threat of manipulation by absolute submission, fanaticism and

pragmatism, the danger of invasion by non-values, risks that can be avoided only by the quality of the social leadership.

This quality is another essential condition for the moral reconstruction of the community. It is known that a group has the tendency to choose leaders who represent in the highest degree the aspirations of the group. But the larger the group the more distorted the circulation of information, and the members are more easily isolated. By obstructing or falsifying communication, the leader, once elected, can impose values and beliefs alien to the real nature of the citizens' needs, presenting them as already existing and statistically motivated. The result may be a direct alienation of individuals who are constrained to observe the norms and apparently to internalize them. There may also be an indirect alienation provoked by the loss of self-respect based on the loss of respect for the ruler who is in a position to represent the group, society or nation and who, in fact, is an external representative of every individual. Socialist Romania knew this phenomenon well; the remedy can come only from having authentic leaders who are genuine representatives of group values.

Regaining the self-respect and acceptance of the group identity is a new aspect of moral renewal. In this way the circuit closes: a leader as an exponent of real group values is able to assure the security and intelligibility of social life in a transparent society; individuals will be able in their turn to incorporate the ethical values and the rules, thereby setting up a functioning moral filter as a necessary prerequisite to reconstruction.

School

That the school is important to society is as obvious as the fact that human life needs air. This can be seen by its lasting power. All attempts at denial, such as "deschooling" or accusations of rigidity, conservatism or incapacity to accomplish its functions have fallen aside. Moreover, at times of great change there is almost always a tendency to pay more attention to education and to school.

Despite this reiterated interest, school is still the most unprotected institution in a situation of confused or ill-intentioned politics, and in this respect the Romanian school is no exception. The socialist period was a model of the attempt to manipulate the school by imposing an ideology lacking internal coherence and subject to permanent invalidation by concrete reality. The proclaimed goal of communist education was the formation of a new man and multilateral development with special intellectual and moral content. In reality, the school was robbed precisely of this aim by forcing it into a limiting framework defined by two major coordinates: a political and ideological orientation in conformity with the Romanian Communist Party documents and an excessive professionalization of the general instruction in the name of the value of work, but aimed in fact simply at a biped working force with animal characteristics. The organized psychological amputation of the future 'multilaterally developed' person began with preschooling.

The 1987 Pre-school Curriculum declares in its introduction: "The aim of preschool education is to contribute to the formation of the child's personality from three to six years, stimulating physical and intellectual development and offering moral-political, patriotic and aesthetic education. The curriculum is elaborated . . . in the light of the obligations devolving from the documents of the Party and the State." Here the main character the child is quasi-absent. The general idea was that a child must to be shaped and not allowed to shape him or herself, and, moreover, that this formation be political in form. In the range of educational activities, moral formation was the most important.

Besides, it was insistently recommended that "moral, political and patriotic education," suffuse all curriculum activities. For example, for sports one of the targets was the education of children in the spirit of socialist patriotism, subordination of individual to collective interest, and training in the spirit of order and of disciplined conduct. The content of moral education began for three year olds with the "knowledge of the portrait of comrade Nicolae Ceaucescu, General Secretary of Romanian Communist Party, the President of the Romanian Socialist Republic." This was expanded so that the curriculum for six year olds included information about comrade Nicolae Ceaucescu's and comrade Elena Ceaucescu's unceasing care and attention for the best living and learning conditions for a happy childhood for all children, in order to develop children with sentiments of love, gratitude and respect for the leader and his wife.²⁸ These 'ethical' features of education surpassed indoctrination and acted rather as an ideological hypnosis.

The result of this informational and ethical repression, even if not as totally realized as intended, was a profound estrangement of the school from its essential task of stimulating the child's full development and offering complete support for reaching the maximum of each individual's potential. The person's right to full realization was surrounded by ideological connotations and poisoned by a multitude of mystifications. As a result, after the revolution, some rejected even the idea of a model or of planned formation, that is, as a matter of fact, the school's role. Besides, a new confusion has arisen through appearance on the scene of a new formula with the same character of conditioning: the place of the old slogan about the person's education for the future communist society is taken by another, quite similar: the persons' training for the future market economy and technological civilization. This again misses the point of education, namely that the individual not remain an anonymous pawn, subject to political interests, whatever these might be.

Even the new Educational Law, which is supposed to be fundamentally different, treats the young person from the same authoritative position. Instead of the socialist-multilaterally developed personality there now appears the image of an integral, autonomous and creative one which sounds quite similar. To conceive the school as an exclusive tool of formation expresses the same directive psychology that cannot perceive, even theoretically, the idea of a school that is auxiliary to the person, not his master. Though the pilot formula contains the words "autonomy" and "creativity," and the following explanation of the new educational ideal spreads over seven articles, there is no other reference to them. The content of moral education is assimilated to civic education.²⁹ The global vision of education in the school is structured, as before, on an intellectualist model without, of course, the former ideological accents.

Starting from these realities, the question that arises concerns the present role of the school as an institution in the youth's moral guidance. How can the school dedicate itself to the moral formation of the person if, by the Educational Law, its target is focused upon intellectual education?

Perhaps a solution could be an approach from an extra-curricular perspective. One of the modern tendencies that seems to animate the hope for renewal refers to the school community atmosphere or spiritual matrix as having a certain autonomy, but sufficiently connected to society to justify the school as a community affair. In this respect, the first condition is to build ways of interaction and communication. The school size seems to be a crucial element: the mammoth or factory-schools are not appropriate milieus for the encouragement of communication. The anonymity inherent in this type of school facilitates disordered or even aggressive behavior, not order. Also, too large a school makes it difficult to establish a sufficient number of interpersonal interactions and reduces their quality. For these reasons, some authors consider school size to be

an essential prerequisite for a community atmosphere, suggesting that overpopulated schools be divided into learning units.³⁰

Setting up a democratic structure in the school is another important condition. School meetings, bringing together staff and pupils, can create in this community rituals that can be useful for management as well as offering good opportunities for moral discussions. It is obvious that a democratic institution does not automatically create a community atmosphere in the absence of the essential element, already mentioned, of real human interaction and communication.³¹

Teacher

The educational institution does not exist as an abstraction, and the behavior of a school community is in fact a concerted reaction of individuals. Moreover, it could be said that the school is one of the most 'subjective' social institutions. It works mainly, not by the normative curricula handbooks, but by the teachers' personal presence. The teaching personnel's professionalism and character are not determined by law. The moral guidance of children and youth is due in large measure to the quality of adult presence. Concerning this quality, Lawrence Kohlberg offers three types: the educator-king, guided by the idea of absolute control through which the pupil's behavior is modified; the educator-psychiatrist, aiming to improve the student's mental health, letting him evaluate by himself the value of different ideas; and the democratic educator, working by psychological and ethical principles that he presents openly to his students as an invitation for analysis.³² Kohlberg prefers the last type of mentor. Though he rejects the 'psychiatric' model, his democratic educator seems to have therapeutic valences in the sense of preventing harmful psychological phenomena. The young person in development and evolution — assailed by events, theories, and different or even conflictual values and standpoints — requires precisely the moral and honest educator which Kohlberg chooses to call democratic.

The teacher is the key personage in the classroom. In his relation to students, he fills a double role: on the one hand, he is the representative of the society, of what the community requests of or appreciates in young people. On the other hand, he is his own person. On the basis of what he is doing and asking, pupils shape an image about the large community and its values, and they also build an adequate response to his image; these responses configure their future social conduct. Besides, guided by one's relation to one's teachers, the teenager constructs his own self-image.

At the same time, either directly or not, teachers express in their relations with their pupils their own values. Conveying these values as consciously moral and in a community spirit depends upon the teachers.

Every period of psycho-social crisis, passage or change puts in discussion the fundamental values of society as a whole or some of its sectors. So it is no wonder that Romanian education in transition has renewed its interest in the person of the teacher. But the intended changes refer less to the teacher as an individual and more to elements related to the profession: the amount of didactic activities, salary, rights and obligations. Concerning teachers' training, interest was focused upon possible curriculum modifications, in any case, not on the human qualities required by the job.

Primarily, the teacher re-valorization is related to another way of thinking about the social goal of education; the formation of an intellectual, technician or expert does not require integral and honest persons as trainers, but only intellectuals, technicians, experts having only abilities for conveying information. In this context, a discussion about the role of teachers has no purpose for they have no other function than that of a transmission and evaluation mechanism.³³ If there is any

interest in moral education, a true education, then reform has no other way to clarify its problem than to focus its attention upon the quality of the teacher as an individual person. The ideal of an autonomous and creative person opted by the Educational Law does not necessarily imply his or her morality. However, the person's ethics is, in fact, the only element that guarantees the utilization of autonomy and creativity for beneficent aims. It is difficult to conceive a moral evolution of young people from the living moral models offered by present adults, especially professors. In the '30s, the Romanian educator, G.G. Antonesou, wrote of the "principle of moralization" in instruction, specifying that ". . . moral character education can be realized only by people of character. When character is missing, any discussion about moral education leads to no result."³⁴

There is nothing to do, therefore, if the reform does not pursue the profound need to preserve and develop spirituality; there is nothing to do if it still avoids the question: "Who are the teachers?" The aspects contained here are multiple: how are teachers 'made', how are they raised? Who cares for them and what are the trainers' and educators' qualities? Under whose "sovereignty" are the teachers, that is, whose values are they obliged to convey? And finally what is, actually, the aim of the profession of teacher? As long as future teacher selection is based on the same quantitative criteria as before, nobody can expect the school to be something other than it has been for the more than forty years before the Revolution. While the people who decree criteria and elaborate rules and content only reason and do not 'feel' these norms, there is little hope that the students of today, as they grow up, will feel something. The obvious tendency to diminish the role of affectivity in the education of both trainer and trained decreases the chances of approaching moral education in other than intellectual or declarative terms, or as a sum of skills called 'good behavior,' 'civilized manners' or even 'civic qualities'.

It is possible to break out of this vicious circle only by explicit concentration on the ideal of the person stated in the Education Law, namely, on the individual's autonomy. The hope of the school and especially of the pupil is that the teacher be such a person; no external pressure can make the independent person become something he is not. Since there is danger in independence outside of the ethical norms, the way that remains is to support morally the future professor in the acquisition of inner autonomy and in the decision for self-evolution. The strong impact which a good teacher can have upon the classroom is fully recognized; but when a good teacher has also the quality of a good person, one can begin to think about this profession in terms of what seems to be a forgotten ideal, namely, that of guider and apostle.

Tradition

The first step in thinking about the moral future of a community is directed toward the past; in such approach the data with a certain validity is tradition which, after the clear, almost poetic definition of George F. McLean "bears the long experience of persons interacting with this world, with other persons and with God. It is made up not only of chronological facts, but of insights regarding human perfection. By their internal value these stand as norms for the aspirations of a people." Far from being a static list of events and norms, tradition is the expression of the victory of human freedom in its effort to overcome evil and realize the good. The result of this endeavor is permanent learning by each generation, together with the preservation, reaffirmation and reevaluation of what peoples and humankind have learned over history. In this respect there is a need to examine from time to time this tradition for extracting the norms and values valid for the

present as well for the future; indeed, the struggle of each generation to realize a life worthy of itself and its children is precisely this work of the application of wisdom.³⁵

From a certain point of view, the examination of tradition means, in fact, an examination and exploration of one's own identity. The levels of this undertaking are multiple. The deepest plane, which might be called the level of visible moral archetypes is that of folklore: "There can be no more interesting and sure means," said the Romanian linguist B.P. Hasdeu, "for understanding a nation's moral and intellectual forces than its folk-literature."³⁶ Romanians possess, in this respect, an almost untouched treasure. Parallel to the above-quoted American philosopher's thought, Den Zamfirescu expresses a similar idea of the history of the struggle against error and emphasizes the rural tradition as a light on the road: "The Romanian people have refused to pay taxes to the force of evil."

It has ordered its existence through a history which often resembled a nightmare, by fighting evil by its specific manner of organizing its life, creating . . . a huge dam before forces that could annihilate its strength and thirst for life; the remarkable civilization of the village in which, from the positioning and construction of houses to the rituals of work and celebrations, everything converged upon a single aim: the protection of the individual and of the collectivity.³⁷

Another level of tradition generating moral values is that of Romanian religious tradition. The Romanians' faith is not just a matter of Church; it is one of a daily life in which the mysteries are the facts of life. The Romanian knows very well that "on Holy days or Christmas, on Saint Basil's Day or Easter, the sky opens and folks who do not want to sleep keep watch so that when the sky is open they pray for health, or fortune, or luck"; he knows also that "if the child is laughing, it is because the Mother of Our Lord is giving him three golden apples, and when he is crying, that is because She is taking them from him."³⁸

This religious feeling has simply exploded in the whole society since the end of the dictatorship. Within the educational system, however, religion has not penetrated though it exists as a subject in the curriculum. The religious spirit in children is essentially an affective one, impeded by a strong intellectualist opposition and atheistic conditioning which is still very active among teachers. However, as Dumitru St niloae, the Romanian theologian, remarks: "The world has no meaning if it is not conceived as a field of dialogue between God and the peoples."³⁹ Moral values, as a core of religion, are essential in creating this meaning, in making intelligible not only the past with its traditions but the present and the future. Religious illiteracy, viewed from an ethical point of view, is one of the most dangerous forms of ignorance that attack the essence of the individual's life.⁴⁰ A reevaluation of the moral potential of religious faith could be, therefore, one of the most fertile sources of values for Romanian spiritual renewal. It can be realized by the Church or by other social institutions. Among these, the school still has the most penetrating force and is a power for shaping experience comparable only with that of the family.

Another plane of a nation's tradition is its cultural heritage; every epoch produces a culture focused on particular values that determine, motivate, and direct the life in that period of time. But far from dying with that epoch, the culture continuously germinates new spiritual realities in conformity with the inherent tendency of ideas to renew themselves. The capacity for renewal is due to the multitude of virtual values every idea contains and which, while embedded in a space-and-time framework, is capable of generating values beyond these limits.

According to Lucian Blaga, this is what makes possible spiritual reforms:

. . . the culture of an epoch is charged with unpredictable possibilities. Old cultures or parts of them can be refreshed, increasing thus their value function; in this respect, we risk the paradox that

tradition has a reformatory importance, that the past can have a greater value in the future than it had earlier, that the affinity between the human spirit and ideas is growing in time. This paradox contains the grain of a new philosophy of history.⁴¹

This principle is true and confirmed by time; but its abstract statement remains outside the spirit as long as one cannot see it or is not lead to see it. The reform of values has no existence outside of a conscious approach to these values, even from an intellectual position.

Again, the question arises whether in this case, too, the school would not be the most efficient instrument for the enlightenment of the historical consciousness of values. In this respect, it might be necessary to examine the criteria for introducing the cultural facts; that is, the presentation of values could emphasize their generative power, listing value events in a time and space succession. The awareness of the permanent presence of values, no matter which historical time gave them birth, can lead to the expansion and reinforcement of the feeling of continuity, of being and becoming in all fields of value, not least in the moral sphere.

The most visible level of tradition is the one that expresses the system of social conventions. In John Kekes's definition, conventions describe various possible forms of the individuals' existence as well as the modalities permitted by the accepted life styles.⁴² The problem that arises here is a general difficulty for moral education and, perhaps even more, for the endeavor of moral rebuilding; it is the individual's way of adjusting to social moral norms while at the same time protecting his own being. This is a question of how flexible the norm system needs to be in order to allow the person a comfortable degree of non-aggressive and non-aggressed freedom. In this context, for the society and particularly for school, the task of teaching 'good' behavior is increasingly difficult. Usually, the school institution soothes its conscience by restricting its action to what is called 'civic education'. But the quality of a good citizen, walking along the ways of written or unwritten custom is not necessarily a sign of a moral person. To pass beyond form and content, beyond right behavior, and to penetrate into real life is still an unsolved task for education, as well as for understanding tradition as a permanent reality.

Sources of a Moral Model

The idea of reform and renewal contains in itself a projection of a certain intended result. This goal refers to a model meant to be a more adequate effect of moral reconstruction. In the historical unfolding of social change, multiple models arise, simultaneously or in succession, expressing deep community aspirations. The original model, as already mentioned, is offered by the lore of tradition; this is the purest expression of the individual's basic structure and the one that a people most values. "God has left to every nation," said the Romanian philosopher, Mircea Vulc nese, "a distinctive outlook, a way of its own to see the world and to reflect upon others. The ideas about the world and man that everyone has depend on the way in which existence is projected to them (in this distinctive outlook)."⁴³ Romanians have the opportunity of preserving a strong and living tradition, and, in this period of moral questioning, meditation upon the symbols of a nation's archetypal structures can respond to the search. In this respect, it would be interesting to determine how many modern reformers have considered this model in their attempt to renew the educational system.

A second source for a coherent molding of moral values can be derived from the Romanian historical tradition. The Christian spirit was absorbed to such a measure that, as Mircea Eliade remarks, in the Romanian language, a Christian means a 'Romanian', a 'humane person' and a

'believer in God'.⁴⁴ The Christian tradition strongly pervades Romanian folklore, being almost an integral part; this characteristic can ease the task of building a national as well as a Christian culture balanced between the specific and the universal.

Another rich source of inspiration may be found in culture: the history of Romanian culture offers theories in various fields for intellectual reflection. Philosophy is one of these domains, and among philosophers, Lucian Blaga has tried to pierce the deep invisible barrier of the human spirit. In his vision, the unconscious psychic horizon of a nation possesses an intrinsic sociological accent that manifests itself exteriorly by attitudes of appreciation and solidarity with certain values. Every people feeds its spirit and grows within an unconscious space or matrix that determines its attitudes. According to the ideas of Romanian philosophers, it is supposed that a conscience resounding with these values would determine one of the most important features of moral man, namely, the capacity to be himself. Knowing and determining his inner being by means of the values of this psychological space, he obtains the necessary force for assuming his own moral authenticity. However, this basic ethics is not only individual or essentially national. Though the space-matrix individualizes an ethnic character, it also has similarities to other cultures considered to be different. These common or kindred factors represent the potential of mutual understanding. Here are the human roots of tolerance and of empathic or rational understanding. These roots must be fostered both for inter-individual and for inter-ethnic communication.⁴⁵

Christian philosophy can be used as another source for the education of the moral foundations in man. Mircea Vulc neseu, another Romanian philosopher, defines the authentic person or moral man as being, first of all, Christian. The modern world gives signs of inner exhaustion precisely due to its loss of this Christian character and its search for the sense of life exclusively through worldly activities. The only solution for preserving human nature in man is an existence developed within the Christian model which defines the right behavior in terms of love.⁴⁶ Similarly, Ernest Bernea finds in Christianity the solution for man's liberation from his tragic situation as captive to his own desire, which inner experience causes one to suffer. The way out from this situation passes through faith, the main feature of which is its moral condition.⁴⁷

Another moral model based on Christian philosophy is structured by the theologian Damitru St niloae. In his view, the Christian is a responsible person on whose shoulders weighs responsibility for the other; he is also endowed with the capacity of communication, or spiritual communion with people. Every individual is responsible for his fellow creature, and any act of disdain or even of ignoring them is equivalent of throwing them into nothingness or non-being. Faith, which is the "shadow of God's hand at work," activates love and communion, the spiritual and moral responsibility in man.⁴⁸

One can see, therefore, that the Romanian cultural history of the philosophical-theological model in its various approaches, offers some very fertile ethical solutions. This is may be one of the reasons why philosophy was practically eliminated from the socialist system. The fact of dispossessing one of his or her philosophy, affirms Radux Florian, has greater significance than simple deprivation of an idea construct: "The absence of philosophy means as matter of fact renouncing one of its essential missions, that of preserving and developing the axiological memory of humankind, that is, the memory of its humanization". Renunciation of philosophy is characteristic not only of the communist context, but of the whole modern world which, preferring to abandon global, responsible vision, took refuge in a relativism of values derived from an excessive focus on individual and singular experience, allowing the installation of indifference to the values embodied in social practice. Moreover, it allowed people to abdicate their ethical conscience. Thus, the bankrupting of moral conscience is also a bankrupting of philosophy.⁴⁹

The failure of philosophy, mainly in its ethical aspect, seems to be produced by a separation of ideas from their manifestation, that is, from human action. In a narrow sense, it results from ignoring or failing to synchronize with pedagogy. Actually, the only philosophy to assume a lasting educational form was that appropriated for political interests and domination, which turned into an ideology and imposed from the positions of political and economic power.

Looking back into culture, history offers Romanians today models proposed by pedagogy. More concrete and analytical than philosophical views, these project the ideal of a moral personality, as well as the educational means for reaching it. In 1899, Ion Gavanescui in his course on pedagogy stated the aim of education in terms of freedom. He developed this by stating the three main features of the ideal man: freedom of intelligence, freedom of affectivity and freedom of will. He defined these three aspects of liberty as follows,

Intelligence is free when it can reach its goal of truth. When ignorance, prejudice or lack of exercise hinder the individual in finding truth the intelligence is not free. The freedom of affectivity consists in a balance of sentiments and their submission to a norm which corresponds to both the individual's dignity and the general good. Religiosity has to be in a man's heart and provide affectivity with a goal, whether a being, a principle or an ethical ideal that is targeted on general happiness. Freedom of will consists in psychological and moral liberty. Psychological liberty is the power of the individual to withstand momentary stimuli in order to decide, command and work in conformity with ideas, representations and positive orientations which the individual forms through reflection. Moral freedom of will is man's capacity to determine himself in accord with what the moral ideal and moral law as ethical criteria dictate to be right.⁵⁰

This moral liberty requires a degree of heroism, which is stressed by a great Romanian educationalist, G.G. Azteneseu. In his model, courage and moral foresight are required not only from the educated, but first of all, from the educator as the main agent of moral formation.⁵¹

In the world in which we live, the ideal educator cannot be found, but at least, Ion Gavanescul affirms, we have the right to ask for educators properly trained for their mission. This will be a huge task because each one of them has to fight alone against the modern adversaries who arise mainly from the excesses of reason, that is, from its unilateral character which impoverishes the spiritual life. For this motive, the main duty of an educator is to vivify the dying affective dimension of the modern man and especially "to re-establish in another form the relation between man and the super-human totality of which every individual is a part." Also, "the educator has to help in the reconstitution of the destroyed harmony between the person and his physical and moral universe by giving him a religion". This religion or faith is a reflection of the ethical principles at all levels perceived by man: nature, society and divinity.⁵²

G.G. Antonescu adds another feature of the educator, namely, spiritual generosity: "the capacity and joy of offering himself unconditionally to his students in an almost tangible degree; to take from his soul and to give."⁵³ To teach young people how to be free, far from being a specific need for a limited period in the Romanian history of pedagogy or even in universal pedagogy, seems to be one of the insistent educational imperatives in the contemporary society. In modern philosophy a fundamental preoccupation is reflection on the moral structure of freedom as a defining structure for the human being.⁵⁴

From this more than summary review it can be seen that this transition state with its anxieties and negations is characteristic not only of Romanians. It is true also that the political and social transition has caused real distortions in individuals, creating confusion in the attempt to redefine the person in the face of such radical and suddenly changed conditions. The discovery of a moral model to follow in the new Romanian society is, therefore, closely linked to the clarification of the

new identity. No doubt help has to come first from philosophy as a coherent theory capable of generating answers, as well as an intellectual and moral resource of the educator himself. An inter-war Romanian educationalist characterized the teacher's philosophical conception as needing to be "integral, concerning man as a whole, idealistic from the ethical point of view, and national as concerns society."⁵⁵ The philosopher, Radu Florian, strongly emphasizes the fact that in a society that wants to be profoundly informational and centered on economic values, the pedagogical mission of "philosophy is to restore human values, to reflect on the sense of life and to find ways to realize human identity; definable primarily by its ethical coherence."⁵⁶

The first source for restoring moral identity is self-knowledge, which can be attained mainly with the help of tradition and culture. As we have seen, as the moral and Christian imperative is inborn in Romanian cultural origins, the path to truth is already enlightened. One who has lost the power to encounter himself by his own forces needs a more intelligible external model the first step can be to understand and assume the quality of being Romanian.

In order for a moral model to function, it has to be seen as dynamic, for the question is not only "What kind of person?", but also "What direction?". To avoid the common individual's backsliding on the value and understanding of life, its meaning has to be linked to an understanding of history in its larger sense. Dumitru St niloae sees three levels of reality intersecting and mixing in history: the natural order, the social order and the communion with the divine. When man creates his history only on the first two planes, the result, as is manifest in our times, is the loss of the significance of life for

no individual and no collectivity can exist with the thought that there is no other aim than to live a few years according to the order of nature and society and then to die. . . . The authentic answer is given only on the third plane of spiritual communion which confers a sense to history, makes each generations responsible for its successors and offers integrated moral meaning beyond the differences between individuals or groups.⁵⁷

Man's longing for an ideal is, by definition, a private and solitary feeling. However, the path towards the meaning of life, embodied in a more or less abstract model, cannot go anywhere without some help for which the school provides the most reliable organized support. By its curricula, but especially through its teachers, society exercises most clearly its moral responsibility and its solidarity with the individuals who compose it. The moral possibilities for the common individual are created in large measure by the opportunities which society, and concretely the political power, offer to the school and to education. At the same time, responsibility for decisions concerning ethical principles and behavior belongs integrally to the person. None of the errors of society within which one lives can absolve one of moral responsibility for one's own humanity.

Nor can the discussion about moral renewal be limited to the situation of transition. In fact, the individual is intrinsically transitional; the important thing is the sense of this continuous passing from one state to another. To relate this problem only to social and economic change is to restrict or even to deny the essence of the need for moral evolution and its permanent character, subordinating it to a few more or less permanent realities such as a social change. In any community life there are critical periods which compel the human conscience to become aware of new realities and to realize itself ethically in this regard.

Obviously, this is an endless process without a foreseeable outcome. The time and content of moral renewal are subjective concepts, and any interference is liable to general an equally contrary outcome. However, at the individual level, the person has in large measure the advantage of

retaining his liberty in acts of decision. The mistakes that appear are mainly the consequence of each person's ability to exercise his human qualities. But when the call for renewal is social, interference is inevitable; it is also intrinsic to any change in the masses and in most cases is subordinated to the political order. In this situation, the ethical depends on extra-moral interests whose superposition over moral principles is transient and superficial; at the social level, the errors are due to the lack of the exercise of human qualities and their replacement by technocratic forces.

Regarding the content of change, it clearly has different meaning according to the viewpoint from which it is perceived. Society is in permanent need of renewal of its norms. This means repealing the obsolete directions and interdictions that obstruct its functioning or even survival and providing new standards able to release the tension accumulated in institutions and individuals and to promote social interaction. The new laws are purely administrative; they have positive effects and, therefore, they are 'good'. But it is a simple linguistic artifice that allows the adjective 'good' to acquire, in this context, moral connotations.

From the standpoint of group interests moral renewal brings more relative effects; the more divided are the interests, the more different the concept of moral reconstruction. This dispersion being so large and the temptation for analysis and subtle findings being so appealing, the only solution for clarifying the problem seems to be short and expressive axioms. These enable humankind and every individual to remember and to act accordingly. Thus, the perennial commandment 'love thy neighbor as thyself' could be the core of every cycle of moral renewal cycle.

Except for man's free will and the influence of his family, only school can make this commandment intelligible, translate it into moral principles for society and establish a visible correspondence of these to the essential and inner ethical principles of the human being.

Nevertheless, these connections are almost impossible to realize in school in the absence of the good action of those most blamed and praised individuals who play the social role of the teacher. The teacher is the determining factor in the development of ethical value during the essential period of a youth's life, which is the time of maximum assimilation. No cultural model, whether moral or not, will provide motivation for improvement if it is not based at least partially on a living example. Thus, the quality of the teacher, together with that of the ethical model, testify to the society's good will for moral renewal and real ethical reconstruction.

If the common person, born in a normal family and assisted by a good teacher displaying an authentic model of moral evolution, still cannot find in the social mirror that is the school anything more than techniques for survival and competition, this is a rather question of his destiny; no one can assume his responsibility in this.

In short, it might be possible for a society as a whole to strive for its rebuilding without the participation of some individuals or groups, and conversely it might be possible for ethics againto pervade all human space through the struggle of a few individuals. In any case, the result will not be a new morality, but the true one.⁵⁸

Notes

1. Dan Zamfirescu. *R zboiul împotriv poporului român (The War against the Romanian People)* (Bucharest: Roza v nturiler, 1993), p. 82.

2. The Communist Party is presented as a massive infiltration among the mass of people; it is omniscient and all-seeing: ". . . due to the fact that the party is tied by thousands and thousands of threads to the largest masses of people; it is flesh and blood of the working class, of the peasantry,

of the intellectuals and by its members . . . and those belonging to its structures it keeps intimate contact with all social classes in Romania" in vol. *Themes on Political and Patriotic Education* (Bucharest: Editura Politic , 1969), p. 146. There could be no clearer warning than this.

3. *Programul Partidului Comunist (The Romanian Communist Party Program)* (Bucharest: Editura Politic , 1975): "In political-educational activity, there will be scientifically demonstrated the groundlessness of the idealist conceptions and the limits of other philosophies; there will be a great effort for the masses' political and ideological enlightenment, for the formation of their philosophical conception of dialectical and historical materialism and for the education of a scientific conviction concerning the materiality of the environmental world", p. 128.

4. *The Party Program*, p. 127.

5. *Themes on The Political and Patriotic Education of Youth*, p. 83.

6. *The Party Program*, p. 130.

7. Education will be more closely linked to the needs of the national economy, the health system will be developed, cultural activity will be improved." (*The Party Program*, p. 26) A fact that highlights the Romanians' cultural instinct is that one of the more frequent accusations against the Ceaucescu couple concerned, not so much their baseness, rapaciousness and criminal character, but their lack of culture. One of the most widespread appellatives was that of "illiterates". Uttering this word, nobody would ask for a clarification, because in Romania there were only two illiterates, the two Ceaucescus. As a matter of fact, this cultural instinct enabled literature and art, though mutilated by ideology, to survive.

8. "By comparison with the religious ideology, the superiority of Marxist atheism derives from its organic relation with the ideals of socialist humanism, opposed to any material and spiritual slavery of man. . . . On the contrary, the supreme signification of religious ideology is the promotion of man's humiliation, the condemnation of human freedom and autonomy." *Probleme ale conceptiei materialiat-dialectice despre lume si societate, ale educariateist-stiintifice (Problems of the Dialectical Materialist Conception of the World and Society, of Atheistic and Scientific education)* (1980) (Bucharest: Sectia de propagand a Comitetului Central al Partidului Comunist Roman [The Propaganda Department of the Central Committee of the Romanian Comunist Party]), p. 78.

9. John Paul II, *The Text Addressed to the General Assembly of U.N.O.* (Oct., 1995).

10. Vasile Parvan, *Memoriale (Memorial)* (Cluj: Editura Dacia, 1973), p. 155.

11. George F. McLean, "Philosophy and Civil Society: Its Nature, Its Past and Its Future," in *Civil Society and Social Reconstruction* (Washington: The Council for Research in Values and Philosophy, 1997), pp. 7-81.

12. Emil Cioran, *Revelatiile durerii (The Revelations of Suffering)* (Cluj: Echinox, 1990), p. 51.

13. *The Party Program*, p. 129.

14. Kevin Ryan and Thomas Lickona, "Character Development: The Challenge and the Model", in K. Ryan and T. Lickona, ed., *Character Development in School and Beyond* (Washington: The Council for Research Values and Philosophy, 1992), p. 5.

15. V. Gezman and A. Etkin, *De la cultul puterii la puterea oamenilor (From the Cult of Power to the Power of Men)* (Bucharest: Anima, 1990), p. 7.

16. W.D. Wall, *Education et Santé Mentale Unesco*: Colin-Bourrelier "The international tensions, similar to the interindividual tensions, are not determined only by rational causes. They are influenced and sometimes even provoked by unconscious feelings of a profound lack of

security and by an incapacity for adjustment or by deep hostilities in the lives of men and women who make up or rule the nations." (1967), p. 6.

17. Fritz Redl and William W. Wattenberg, *Mental Hygiene in Teaching* (New York: Brace & World, Inc.), pp, 25; 184-185.

18. W. D. Wall, p. 20.

19. The Romanian psychoanalyst's conception meets here the Gozman and Etkind theory concerning the infantile character of the totalitarian conscience; they specify, however, as a noticeable difference, that while the infantile conscience gradually discovers reality and thus becomes mature in time, the totalitarian conscience is completely cut off from reality and, as a result, does not contain in itself any possibility for change. Gozmais and Etkind (1994), p. 15.

20. V. Dem Zamfirescu, "Jurnalul unei psihanalize" in vol. *In C utarea sinelui (The Journal of Psychoanalysis)*, vol. *In the Search the Self* (Bucharest: Cartea Rom neasc , 1992), pp. 232; 243-248.

21. Alice Miller, "Nicolae Geauvesou's Vision of Redemption" in A. Miller *Breaking Down the Wall of Silence* (London: Virago Press, 1992), pp. 42; 98.

22. W. D. Wall, *Constructive Education for Special Groups. Handicapped and Deviant Children* (Unesco: Harrap, 1979), p. 55.

23. Radu Plarian, *Eclipsa filozofiei (The Eclipse of Philosophy)* (Bucharest: Diegene, 1995), pp. 20-21.

24. W.D. Wall, (1979), p. 10.

25. V. Dem Zamfirescu (1994) "Psihanaliza comunismului" (The Psychoanalysis of Communism," in V.D. Zamfirencu, *In the Search of Self*, p. 269.

26. K. Ryan and T. Lickona, p. 5.

27. Brik H. Brikson, *Identity, Youth and Crisis* (London: Faber & Fable, 1974), p. 190.

28. *Program ativit tilor instructive-educative in gr dinita, de copiisi in cadrul organizatiei Soimii Patriei (Pre-school Education Curriculum)* (Bucharest: Edutura Didactic si Pedagogic , pp. 8, 14, 16, 153. The enumeration of the two titles was compulsory, and, also, any abbreviation of the words related to titles was strictly forbidden.

29. *The Educational Law* (Bucharest, 1995), art. 3 and 4.

30. Clark Power, "School Climate and Character Development" in K. Ryan and T. Lickona, *Character Development in Schools and Beyond*.

31. Clark Power, p. 129.

32. Lawrence Kohlberg and Rochelle Mayer "Development as the Aim of Education", *Harvard Educational Review*(November, 1972), p, 475,

33. Kevin Ryan, "The Moral Education of Teachers" in K. Ryan and T. Lickona, p. 287.

34. G.G. Antonesou, *Educatia moral si religioas in scoala rom neasc (The moral and religious education in Romanian School)* (Bucharest: Edutura Cultura Rom neas , 1937), p. 47-50.

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36. B.P. Handeu, *Studii de fololor (Folklore Studies)* (Cluj-Napoc : Editura Dacia, 1979), p. 26.

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Chapter II Religiosity and Religious Education

Romita B. Iucu

Introduction

In the times when Rome ruled over only a few villages on the left bank of the Tiber, our ancestors, who lived by the Danube river, formed a great, strong and united people. They possessed a certain culture and outlook on life and death. The Geto-Dacian piety was almost unique in the whole of antiquity. This assertion is based on Strabo's words on "piety", which the Greek geographer said was "as old as the world". Socrates shared the same opinion and praised Zalmolxis, the Geto-Dacian supreme God, as a genius. Due to their moral severity, the disciples of Zalmolxis lived a life of contemplation. They ate only plants and avoided any impurity. Drunkenness and debauchery were strongly rejected. Belief in the immortality of the soul and reward after death were basic concepts of our ancestors.

The process of Christianization of the Romanian people was based on the belief that "the Romanian people is born Christian". In view of the historical details of the development of Christianity in the Romanian lands, one can distinguish three stages:

- The penetration of Christianity in Dacia before the Roman conquest;
- The penetration of Christianity after the conquest until the withdrawal of the Romans (106-271 A.D.);
- The penetration of Christianity after the Roman administration left Dacia, in the years after 271 A.D.

Seeds of the Gospel were spread on Romanian soil by the Apostle St. Andrew in the second half of the first century A.D. The Church historian, Eusebius of Caesarea (265-339), the founder of Church history, stated that the Apostle, Andrew, preached in Scythia Minor (on the shore of the Black Sea).

The consolidation and development of Romanian Christianity cannot be given a certain date, as could some other peoples who were compelled by their kings to become Christian. With our people, there was at first a popular Christianity which spread through the poor classes of the towns and of the larger settlements and with time came to take deep roots throughout the whole country. Archeological discoveries prove the existence of an intensive ecclesial life from the end of the fourth century, including churches, bishops, priests and many believers.

The Christian faith and ecclesial institution played an important part in the whole history of the Romanian people. Beginning with the 16th century in the orthodox monasteries there was the first printing in the Romanian language and the first Romanian schools. Within this religious universe the cultural and educational basis of the Romanian existence was born. The Church has always stood close to the millions of believers and from them has recruited its hierarchy. The Orthodox Church in particular consolidated our people and best defined the Romanian spirit.

After 1947 religious life in Romania was confronted with the horrors of atheistic communism. The dialectical, materialist ideology secularized religious manifestations, imposing restrictions and interdictions which deeply affected the religious liberty and the consciousness of the

Romanian people. The Revolution of December 1989, reopened the doors for the Church and religious life to regain their real and rightful autonomy.

Until 1989, there was no democratic practice in the religion in Romania because of the absence of democratic juridical, practical and administrative regulations. In a religious state the normative documents are elaborated by the religious institutions; in lay countries these measures are taken by the governments through consultation with the religious institutions.

In most democratic countries, there is already a specific literature dealing with the problems of religious liberty, and there are also many international organisms which keep under control and protection the observance of religious rights and religious liberty. In our country, we witness the beginning of the manifestation of such experiences, the shaping of theoretical and practical points of view concerning the problems of the religious liberty due to some authors who have assimilated the spirit of a modern and democratic culture.

After 1989, religion has experienced a strong revival and the Church has regained its real autonomy in relation to the state. Likewise, the religious faiths are equal to one another before the public authorities and the law. What makes these different are the subjective choice of the citizens for one or another acknowledged faiths. For the official stipulation of these religious rights a project of the Law for the General Regulation of Cults has been drawn up with the direct contribution of all religious faiths.

Religious Liberty: The Axiological Dimension of Human Rights

Most countries with a long democratic tradition possess a specific lay literature about religious liberty. Romanian specialists ought to consider as the creation of such a specific literature to be an immediate priority. There have been already some successful attempts in this field. Among reference works one stands out: "Religious Liberty in the Contemporary World" by Ilie Fonta, an expert in the problems of religious life, published in 1994. All these works provide theoretical resources for ongoing development in this domain.

UNO documents regarding the religious liberty include: "The Universal Declaration of the Human Rights," paragraph 18, provides: "Each person has the right of free thinking, of free conscience and religion; this right also refers to the liberty of changing one's religion or faith, and to the free manifestation of religion by oneself or in group, both in public or privately, through education, practices, cult and rituals."

"The International Pact Regarding Economic, Social and Cultural Rights" (1966), paragraph 13, stipulates: "The states agree that education should encourage understanding, tolerance and friendship between all the ethnic and religious groups. The signatory States engage themselves to respect the freedom of parents, and, according to the situation, of guardians to choose for their children schools other than those of public education . . . and to ensure the religious and moral education of their children according to their own beliefs".

"The International Pact Regarding the Civil and the Political Rights," paragraph 18, stipulates: "Each person has the right of free thinking, of free conscience and religion; this right refers to the freedom of having or choosing a religion or belief as well as to the free manifestation of their religion or belief by oneself or in a group, both in public or privately, through cult, fulfillment of rites and practices or through the appropriation of knowledge about a respective religion. There will be no prevention or coercion for anyone to have one's own belief according to one's own free choice."

Likewise, other documents can be mentioned: "The Declaration Regarding the Rights of People Belonging to National or Ethnic, Religious or Linguistic Minorities" (1992), "The Declaration Regarding the Elimination of All Kinds of Intolerance and Discrimination for Reasons of Religion or Belief" (1981), etc. Out of the multitude of documents, I have chosen the ones which have direct religious reference and also reference to the normative contexts of religious education.

All these extracts and quotations from the reference documents of wide international circulation lie at the basis of the elaboration of the Romanian documents in this specific domain.

It is well known that two UNO organisms, "The Committee for the Human Rights" and "The Committee for the Fight Against the Discriminatory Measures and for the Protection of the Minorities" elaborate periodically or in situations of immediate need reports on the observance by the states of the fundamental religious rights and liberty. Many experts who draw up these works have carefully studied the religious life in Romania, making observations and guiding the process of democratic structures in this domain of social life.

Religious Liberty in Fundamental Romanian Law

In his work, "The Religious Liberty in the Contemporary World," mentioned above, Ilie Fonta shows that:

. . . for the elaboration of the juridical organizations of religious life and within the debates on the problems of religious life we must take into consideration not only the Romanian historic, social, cultural, national and religious experience prior to 1948, the specific character of the Romanian people and the present needs of believers towards the factors of the religious life, but also the activity of the UNO and the demands of the international documents regarding the promotion of the religious life and liberty, the provisions of normative documents, as well as the experience of countries with long democratic traditions in the field of religious life and liberty.

Romania's Constitution itself represents the main document which catalyses the reformation of the ideas of religious liberty. Adopted in 1991, this document stipulates the following provisions regarding religious life and liberty:

- paragraph 4 (2): "Romania is the country common and indivisible for all its citizens irrespective of race, nationality, ethnic origin, language, religion, sex, opinions, party allegiance, wealth or social origin";

- paragraph 6 (1): "The State acknowledges and guarantees the right of persons belonging to national minorities to preserve, develop and express their ethnic, cultural, linguistic and religious identity";

- paragraph 7 : "The State supports the consolidation of relations with Romanians living abroad and takes action for the preservation, development and expression of their ethnic, cultural, linguistic and religious identity in keeping with the legislation of the country in which they live";

- paragraph 29 (1): "The freedom of thought and of opinion, as well as the liberty of religious belief, cannot be restricted under any circumstances. None whatsoever can be constrained to embrace an opinion or to adhere to a religious belief against his own convictions" (2) "Liberty of conscience is guaranteed by law; it ought to express itself through tolerance and mutual respect"; (3) "Religious faiths are free to organize themselves in accord with their own regulations in keeping with the law"; (4) "Within the relationships between the different religious faiths any

forms, means, acts or actions of religious quarrels are banned"; (5) "The religious faiths are independent from the State and benefit from its support having religious assistance in the Army, in hospitals, prisons, asylums and in the orphanages"; (6) "Parents or legal tutors have the rights to give education to their underage children according to their own beliefs";

- paragraph 32 (5): "Institutions of education, including private ones, are set up and carry on their activity on legal terms"; (7): "The State ensures the liberty of religious education in keeping with the specific requirements of each religious faith. In public schools religious education is organized and guaranteed by law".

As stated above, constitutional provisions stipulate sections or paragraphs of law with democratic content in full accordance with the demands and the exigencies of the UNO documents in force concerning the observance of the religious liberty.

There are also some other official documents which deal with the problems analyzed above: The Project for the new "Law of the Religious Cults and Liberties in Romania" has been drawn up to substitute for Decree no. 177 / 1948 regarding the organization of the religious faiths in Romania, a former document which provisionally regulated the activity of the religious faiths in Romania.

Religious Life: Structures and Forms of Cult

In Romania 15 religious faiths are officially acknowledged. These may freely choose their leading bodies without any interference from the state, may carry on their educational activities and organize institutions of theological education. They benefit from material and financial support from the state in addition to their own funds and economic basis. There are the following religious faiths:

The Romanian Orthodox Church was part of the spiritual life of the Romanian people by the historical circumstances under which our people was formed. As already mentioned the Romanian people was born Christian, the process of Christianization taking place in the spirit of the Orthodox right. During all the crucial moments in the history of this people, the Orthodox Church has played an important part in the assertion of the national identity, in the cultural and spiritual development of the inner Romanian nature.

Orthodoxy (the Greek *orthos* and *doxa* — the right teaching) identifies itself with the Apostolic tradition validated, interpreted and developed by the consensus of the Councils of the Universal Church (Ecumenical Councils). According to the statistical data of the census on January 7th, 1992, of the total of 22,760,449 inhabitants in Romania, 19,762,135, that is to say 86.80 percent are Orthodox believers.

The Romanian Church United with Rome (Greek Catholic United Church) came into being in 1698 in Transylvania through the union with the Church of Rome of those Romanian Orthodox clergymen and believers who recognized the Pope as their Church leader. The new Church accepted some of the Catholic dogmas (the Papal Primacy, the Eucharistic Sacrifice with unfermented bread, the dogma of *filioque* — that the Holy Spirit precedes from both Father and Son — the existence of Purgatory, while preserving the Byzantine rite unaltered. In this way, it has preserved the ancestral law, the ecclesial organization and the proper cult in the Orthodox spirit.

The Roman Catholic Church also derives from the apostolic tradition and the councils. The more recent presence of Catholicism on the Romanian territory came in the 11th century, brought by some Dominican and Benedictin monks involved in spreading Romanian Christianity. As Transylvania was being conquered by the Magyar feudal kingdom, the Catholic Hungarians and later the German Catholics began to settle in this Romanian province, Catholic bishoprics were created in the 11th and 12th centuries.

The relationships between the Catholic Church and the Romanian state are regulated through the Concordate between Romania and the Vatican ratified in 1929. It stipulates the existence of three Catholic rites: the Oriental Rite (Greek Catholic), the Latin Rite (Roman Catholic) and the Armenian Rite. The Roman Catholic Church now has 1,144,820 believers, of whom 700,000 are Hungarian, 300,000 are Romanians, 70,000 are Germans, and the rest are of other nationalities.

The Reformed Church emerged on Romanian territory in the first half of the 16th century and made converts among the Catholic Hungarians in Transylvania. The penetration and consolidation of the Reformed doctrine was facilitated by the practice of preaching the Gospel in the mother tongue, against the practice of the Catholic Church which celebrated the Mass only in Latin. From the doctrinaire point of view the Reformed Church in our country also obeys "the Heidelberg Catechism," elaborated in 1545. The Reformed Church was acknowledged officially in our country in 1564 in Transylvania. Nowadays in Romania the Reformed Church has 801,577 believers, all of Magyar nationality.

The Evangelical Church of the Augsburg Confession in Romania is part of the family of Lutheran Churches. The Reformation spread among the Saxons from Transylvania in mid-16th century due to the contacts with the spiritual life in Western Europe and with the German universities. Before 1944 there were 250,000 Evangelical believers, but after the Second World War and due to the political events that followed, especially the emigrations, the number of parishioners has drastically fallen to 39,552.

The Synodo-Presbyterian Evangelical Church has the same doctrine as the Augsburg Confession Evangelical Church, but unlike the believers of the other faiths, the Synodo Presbyterian Evangelical believers are of Magyar and Slovak nationality. During the 16th century, after the foundation of the Reformed Church, there were still to be found some Magyar Lutheran Parishes in Transylvania and some Slovak parishes in Banat. They held the Synodo-Presbyterian creed *cuius regio, eius religio*. At present this church has 21,160 believers.

The Unitarian Church came into being in Transylvania in the mid-16th century as a variant of Protestantism. The Unitarian Church does not allow the dogma of the Holy Trinity and confers upon lay believers an important part in the organization and conducting of the divine service. Nowadays the Unitarian Church is present in some Transylvanian districts and counts 76,333 believers.

The Armenian Church is the national Church of the Armenian people living in the area bordered by the Caucasian Mountains, the Caspian and the Black Seas. The Armenians settled in our country in the 11th-12th centuries. In point of dogma, the differences between the Orthodox

Church and the Armenian Church are insignificant. The divine service is celebrated in the Old Armenian language. Nowadays there are no more than 2,000 Armenian believers here.

The Old Christian Rite — the So-called Lipovean Church is known to be made up of the descendants of Russian believers who emigrated to our country in the 18th century because of the persecution by the Russian authorities of all who did not accept the reforms initiated by the Patriarch Nikon. Their cult holds its religious services in the Paleoslavonic language and keeps the old style calendar. The area with believers who profess this faith is around Braila. There are 32,000 believers.

The Christian Baptist Church was founded in Amsterdam in 1611. It came into our country first under the form of Anabaptism, and later in the mid-19th century, it consolidated both its doctrine and the structure of its ecclesiastical community. The number of its believers is now 110,000.

The Pentecostal Faith — God's Apostolic Church was recognized officially in Romania in 1950 although it existed since 1924. The basis of the spiritual life of each believer is one's personal conversion and baptism through immersion in water. This religious faith now has 220,000 believers.

The Seventh Day Adventist Church began to spread its doctrines during the second half of the last century through Polish preachers. It was officially recognized in 1950 and now has 78,600 believers.

The Christian Faith according to the Gospel came into being in 1899 through the organization of the first group of "free Christians" under the influence of some foreign missionaries. In 1933 these Christians, faithful to the Gospel, were officially recognized, and in 1939, because of the vicissitudes of times, they had to amalgamate with the Christians faithful to the Holy Scriptures giving birth to the Christian Faith according to the Gospel. After 1989 the two branches of this faith separated, and now there are 50,000 believers.

The Romanian Evangelical Church is a Christian Evangelical movement born in Romania in 1924. It arose from the interpretation given to the holy Scripture by two young orthodox Romanians. Although in 1939, by force of circumstances, they were amalgamated with the Christians faithful to the Gospel, in 1989 the faith became autonomous under the name of "The Romanian Evangelical Church".

The Mosaic Faith has deep roots dating from the times when Dacia was under Roman occupation and when there were Jews in the Roman legions. Chronicles from the 16th century mention this population and its faith. The political emancipation of the Jews, often promised to them, became a reality in 1923 when the Constitution granted all the religious faiths rights and liberty. In 1948 the Mosaic Faith became statutory. Now it has 9,102 believers.

The Muslim Faith (Islamic) includes a population of Sunites (Turks, Tatars, Albanians), the practice of their faith being closely related to the 13th century when a Turkish-Tatar population

settled in our country. This faith is more developed in the southeastern part of the country, in Dobruja; the overall membership is 56,000.

As has been stated before, in Romania religious life is rich and varied and the structures of faith may freely organize and function. Each citizen has free choice of any of the religious values, the choice being made according to one's own axiological system.

Comparative Analysis of the Distribution of the Romanian Population according to Their Religion

As has been shown in the paragraphs dedicated to each religious cult officially recognized in Romania, the distribution of the Romanian population according to religion is extremely varied. Therefore, the census made in 1992 shows that out of a population of about 22,766,449 inhabitants:

- 19,762,135 or 86.6 percent are Orthodox;
- 1,144,820 or 5 percent are Catholic;
- 228,377 or 1 percent are Greek - Catholic;
- 801,577 or 3.5 percent are Reformed;
- 39,552 or 0.2 percent are Augsburg Confession;
- 21,160 or 0.1 percent are Synodo-Presbyterian;
- 76,333 or 0.3 percent are Unitarian;
- 31,914 or 0.1 percent are Old Rite Christians;
- 109,677 or 0.5 percent are Baptists;
- 78,658 or 0.3 percent are Adventists;
- 220,051 or 1.0 percent are Penticostals;
- 49,393 or 0.2 percent are Christians According to the Gospel;
- 9,775 are Jews;
- 55,988 or 0.2 percent are Muslims;
- 86,011 or 0.3 percent are of other religions out of which:
 - 23,643 or 0.1 percent are Old Rite Christians;
 - 2,023 are Armens;
 - 11,339 are atheists;
 - 24,740 or 0.1 percent without religion;
 - 14,949 or 0.1 percent with undeclared religion

This shows that in Romania religious life, often without much knowledge and instruction, includes the majority of the population. The percentage of atheists and people without religion (0.2 percent) is minimal.

Due to the fact that almost every person confirmed affiliation to a religion, the problems of religious life should not be left at random but should be closely attended to and coordinated.

Religious Associations

As a consequence of the granting of religious liberty after the Revolution in 1989, associations and organizations of a religious character have developed. They carry on specific religious activities under the protection of the legally recognized religious faiths or independently.

Thus, most of the citizens who before 1989 carried on illegal religious activities (such as the Old Rite Orthodox Church, Jehovah's Witnesses (26,000 members), the Nazareans and others now

have the freedom to organize independent religious associations. In Romania there are also associations such as "The Lord's Host", "The New Apostolic Christians", "The Baha'i", "The Hare Krishnas" and others.

Lately, Romania has been confronted with several antisocial factors. They are put into practice through the activity of a few associations which, under the cover of philanthropic slogans and goals, denigrate and impede the activity of the officially recognized religious cults and instigate civil unsubordination and antisocial actions. The incriminated associations defend their behavior by appeal to respect for religious liberty. In order to meet these immediate social needs the general judicial framework regarding the regime of the religious associations should be reconsidered.

Cultural Patrimonial Values

Throughout the centuries the Churches and the places of cult have preserved such matchless testimonies to Romanian spirituality as churches and monasteries, books, paintings, cultic vessels — all true treasures of the old arts and culture. All these signs of the rich spiritual tradition of the Romanian people, born from the ancestral religious spirit, are central to the cult that created them. These values may be found in the almost 3000 churches and monasteries, all undeniable historical monuments and sites spread throughout Romania, along with the history of this people from its ethnogenesis until now. The examples of the monasteries in northern Moldavia, the Transylvanian wooden churches and others — most of which are now included in the UNESCO patrimony which protects them — clearly establish the exceptional cultural and axiological situation of Romanian places of worship.

To this architectural patrimony can also be added such artistic objects as paintings, icons, books, documents, cultic vessels made of precious metals, vestment accessories, sculptures, pieces of furniture. These are also included in the patrimony of each religious cult and are found in churches and centers of cult. Many such objects, used for the cult and which are of cultural value, are exhibited in over 70 museums and ecclesial collections opened to the public.

The cultic objects of special value belonging to the religious faith are kept in custody or on loan in the public cultural institutions: museums, archives, libraries, etc. Their restoration and preservation is urgent for both the religious faith and the Romanian State.

The Monastic Life

Monasticism has been present in Romania since the 4th century. Historical testimonies from that time affirm that, during the persecution of the Christians by Atanaric, several monks suffered a martyr's death. During the 5th and 6th centuries local monastic life grew stronger. St. John Cassian, a Dobrujan monk, spread Orthodox monasticism and Dionysios Exiguus ("The Little") who created the system of calculating the Christian era, and the "Scythian monks" are only a few examples.

Also in Dobruja, at Murfatlar, in the 10th century a monastic cave settlement was discovered. Until the 12th-13th centuries the monastic life was also reinvigorated in a hesychastic spirit in other regions inhabited by Romanians such as Tismana, Prislop, Hateg, etc. From this moment onwards monastic life began to develop. Monasteries were set up on the whole Romanian territory, some of special patrimonial and cultural value. It is known that piety was so strong among the Romanian people, that it was a tradition for each Romanian prince (ruler) to have a monastery built after each victorious battle.

Romanian monasticism endured persecutions during the Communist age when many monasteries were closed or destroyed, and there were restrictions on those who wanted to take up monasticism.

After 1989 the monastic life in Romania began an ongoing process of restoration. Since 1990 from a total of 289 (189 monasteries, 75 skates and 12 succursal monasteries) 116 Orthodox monastic settlements were re-established. The government has supported the monastic life with funds and agricultural fields. Not only the Orthodox Church but other religious faiths have organized monastic life: e.g. the Old Rite Christian Cult, the Greek-Catholic Church and the Old Rite Orthodox Church.

In Romania there are also to be found some Catholic monastic Orders: Franciscan, Benedictin, "The Sisters of Mother Theresa" devoted to charitable deeds, etc.

Religious Communities Abroad

The Romanian emigration began in the context of socio-historic events, most of the emigrants being of Orthodox faith. The need to perpetuate their religious customs and traditions led the larger groups to organize themselves in parishes which asked that specially trained staff to be sent. At the same time the respective religious organizations became real centers of manifestation of Romanian spirituality. On the cultural level their activity is expressed through periodic publications, organizing Sunday schools and parish libraries and festive celebrations of national holidays or of outstanding personalities from Romanian history.

At present, according to the statistics of the State Secretariat for Cults, there are over 300 religious communities abroad, uniting Romanian believers from France, Austria, England, Germany, Sweden, Switzerland, Italy, Spain, Belgium, Holland, Greece, Bulgaria, Serbia, Hungary, Albania, Israel, USA, Canada, Venezuela, Argentina, Australia, New Zealand and the countries of the former USSR.

With respect to denominations, over 250 communities abroad belong to the Orthodox faith and over 50 to the Greek-Catholic Church, the Baptists, the Adventists and Pentecostals.

Religious Education

Real education means more than the usual series of classes required by the traditional view on education. Enthusiastic appreciation of the need for religious education is now found in all countries that have reached a certain cultural level and in all fields of human activity. Specialists working in teams are now preoccupied to turn religion into a means of permanent education of the contemporary person. Yet this education, held in high esteem, has to cope with reserved attitudes and prejudices, kept alive by various atheistic ideologies hostile to religion. It must cope as well with one-sided concepts about religion which miss its profound essence or which in daily life praise science and technology over religion.

In addition there is an excessive focus on the confessional tendencies as a result of the multiplication of religious faiths. Hence, writings on Christian pedagogy increasingly contain warnings which criticize both the ambiguity of the different religious tendencies and the extreme secularization of the last decades in the geo-political areas under the influence of Marxist ideology.

However, once the atheistic ideological system of dialectical materialism was eliminated, Romanian cultural and spiritual space required a reformulation and reinterpretation of the ideal of the Romanian society. Mircea Eliade, an outstanding Romanian thinker, would say, "Man molds

himself as man through religious spirit", in which sense we would say that the name *homo religiosus* is carved in the ontological essence of the structure of the human personality. Under present circumstances when *homo sapiens* feels the bitter taste of an alarming spiritual alienation, his only solution remains his metamorphosis into *homo religiosus* as the only way to return to himself, to introspect the depths of his personality, and to truly understand his individual behavior.

The general direction in the study of religion draws from Romanian works the following premises, which define the immediate imperatives and implications of the religious education for Romanian education:

- the process of transmitting the religious culture should become a formative process through the values of the Christian religion, especially as this education used to be reduced to a simply informative one in the rare moments when it was presenting;
- in accord with the humanistic and religious spirit of education, in the schools each individual should become an active participant in the discovery, promotion and transmission of the values of the Christian religion. Through religious education, children should develop a religious conscience, and in their souls there should be instilled a true and fertile love for Christen values;
- in order to serve society and build the personality of each individual, religious education should be related in content and spirit with the development of science, art and technology, and also with the perduring guideposts of religion which become even more decisive for social progress.

Religious education has to keep pace, as regards method, with the development of science and technology, as the methods within the scientific and technological field have been clearer and more convincing than those promoted by religion. The process of modernization within the religious field in Romania must still face these challenges.

The Juridical Statute for Religion Classes

From the beginning religious faiths have aimed at shaping human beings and at the preparation of children and youth for integration into the religious communities. During certain historical periods, the churches were the main social institutions concerned with the elaboration of the general view of children's education. All the historic Christian churches paid attention to the elaboration of moral theology, religious ethics and catechistical activity.

In this way, the clergy has a store of theoretical and practical knowledge which can be a real source of inspiration and wisdom for the contemporary societies confronted with phenomena of serious immorality. This is especially true as certain lay moral conceptions and standards cannot replace the spiritual premises within which the religious morals ensure the optimal functioning of the human collectivities and of society as a whole. Even in ideal situations where secular morals fulfill their moral goals, religious morals and church education contribute to the prevention of immoral and antisocial actions and to the strengthening of morals in society.

In the ex-socialist countries, the children and the educational system were estranged from the values of religious life not only through secularization, but also by the imposed atheistic ideology. In many of these countries, including Romania, after 1989 the educational and formative values have been reconsidered and the role of the Church, of the faith and of the clergymen in the shaping of the new generation has been reevaluated.

In this respect both in the religious and in the secular press there have been great debates expressing various points of view. While some clergymen proposed the "tale-quale" restoration of the traditional educational role of the Church in the public schools, a number of lay intellectuals requested that the Church not be involved in the educational process. There are still arguments on this matter, and they also take place within the leading bodies of the religious faith, state organisms, classrooms, churches and families.

The constitutional provisions themselves regarding the religious life have long been debated. Some advocate a democratic character to ensure freedom of conscience, whereas others characterize them as neo-communist and non-democratic.

The arguments raised by those who criticize the Constitution are characterized by subjectivism and dilettantism, holding as an absolute model the Romanian experience prior to 1948 and particularly the medieval experience. On the other side, there are many others who advocate the correctness of the provisions of the Romanian Constitution regarding the teaching of religion in schools, but their weakness is that, while they have firm faith in their points of view, they fail to provide specialized argumentation.

David B. Barret in 1982 made a comparative study of the Constitution and of other normative acts from 224 states. He holds that the countries should be divided in three categories according to the way they relate to religion. Thus, there are 30 atheist countries, 92 lay countries and 25 are Islamic.

The theologians and the education specialists in Romania should be in the first rank to emphasize the role of religion in the society, with special impact on children and youth. This fact would require the elaboration of special works based on the contemporary historical and educational sciences with reference to the educational and formative role of religion. Children and the youth should be familiar with the Bible, with the main notions of moral theology, with religious morals and other religious knowledge. This is important for the following reasons:

- The great religions have usually hallowed and justified those conceptions and human practices which promote the stability, functionality and progress of human society. Theologians defended and justified on a Biblical basis these human practices and conception, turning them into religious values. They were also concerned with the theological justification of the need to fight and eliminate human conceptions and practices which had an anomic function in the society and represented a source of dysfunctionality for the social body.

- The churches were concerned with the preparation of believers to integrate themselves into society and adapt to its demands. This function was carried out through the elaboration of theological conceptions and cultic practices. In this respect, particularly significant are the concepts of Christian love and help among the Christians, of obedience towards the authorities and the social order, of fulfilling one's duties towards family and society.

- The religious faiths and the church have always had as a main concern the shaping and the education of children and youth by endowing them with social knowledge and skills to develop their personality and become worthy members of society. The historical experience of the Christian churches in the educational field is expected to improve contemporary education and to inspire the present educational institutions with their wisdom.

- The religious faiths have always had at their disposal specific ways and means to justify and reinforce certain human concepts and behavior.

Religion supplies messages, projects and mechanisms of stimulation and compensation with high efficiency in the education of children whose moral purity, particular sensitivity, affection and imagination are an ideal basis for the religious shaping of characters. The religious faiths have some specific, even unique, educational factors which only they can use effectively.

Elizabeth Odio Benito (1989) shows that most works specifying the conditions of a religious education contain the following protections against imposing religious education, all of which are found in the relevant Romanian documents:

a. It is specified that attending religion classes is optional, the parents having the right to decide the participation of their children in these classes. The UNO Declaration from 1981 shows that: "Each child has the right to have access, as far as religion and beliefs are concerned, to education according to the will of his parents. . . ."

b. It is also specified that pupils cannot be forced to attend religious education. The UNO Declaration states: "Children cannot be constrained to receive knowledge referring to a religion or belief against the will of their parents or of their legal tutors."

c. Parents and children are provided the necessary formalities with which they can comply in order not to attend any form of religious education.

d. It is emphasized that pupils should attend either religious education classes or those of lay morals.

e. It is also pointed out that religious education is done as a study of religion and not in a cultic form.

f. There is reference to the persons who teach religious education classes and the content of the syllabus.

Scientific objectivity obliges us to add the following observations about the possible negative implications of religious education or the conditions it imposes upon itself.

Religious education may have negative effects when it aims at proselytism, attacks some religious cults, instigates quarrels, hatred and religious intolerance. Religious education can attain its goal only by limiting itself to the presentation of the specific aspects of each cult and the differences which separate it from others.

The state organism must survey the process of religious education and study the effects of religious knowledge upon the process of the formation and education of the pupils. Due to the decreasing efficiency of some lay educational systems, most historians and education specialists strongly recommend a reconsideration of religious education in the contemporary world.

For this reason, most countries have included among the religious rights that of religious education of children and youth. The regulations and the warranty of this right differ from one geo-political area to another and from one country to another according to three essential factors:

- the role played by the Christian churches in each society;
- the elaboration of the political system according to the principle of separation of Church and state;
- the degree of ensuring fundamental human rights and liberty.

Within Romania we witness the modernization of the legislative framework. Measures have been taken to ensure liberty of conscience and freedom of thought, and the role of religious faiths within the public education system has been reconsidered.

The Introduction of Religious Education in the Romanian Educational System

After an interruption of 42 years, beginning with 1990-1991, "Moral-Religious Education" has been included in the public education of pupils from the 1st to the 8th grades in public schools, orphanages and special schools for disabled pupils.

After two experimental years and the passing of the Romanian Constitution (paragraph 327, "The State ensures the liberty of religious education according to the specific needs of each religious faith. In the public schools religious education is organized and guaranteed by law") since 1992-1993 religion classes have been included in the syllabus and in the school documents of the primary and lower secondary schools.

Thus, in the official document specifications regarding teaching in moral-religious education classes at the 1st-8th grades, fixing the weekly work quota and the appointment of the teachers-to-be, the following provisions are stipulated:

- inclusion of this subject in the school documents and in the school timetable (the specific character of the religious activity of each faith is to be taken into account);
- teaching moral-religious education shall be done only within the school; and
- pupils shall be enrolled according to their parents' options or their own.

The document also certifies the optional character of this subject, meaning that the families, according to their religious beliefs, are free to decide whether their children attend these classes or not.

Regarding the staff qualified to teach this subject in the public educational system and in particular for the Orthodox faith, only priests and the young graduates of the Theological Institutes are to teach religion. Each religious faith trains teachers on its own.

Nowadays, the number of the pupils attending Moral-Religious Education classes is increasing. After many years of spiritual religious secularization there is an ever increasing wish on the part of the children and youth to obtain a richer knowledge in this domain. In addition to this there is a massive participation of children and youth in the periodic services of the religious faiths.

Theological Education

Taking advantage of the legal right to organize schools to train their own staffs, the religious faiths have set up schools in the mother tongue of their believers, theological seminaries, and further education through theological schools and social assistance schools and faculties and theological institutes belonging to the University.

Until 1989 the system of theological educational institutions had eleven theological seminaries (of the nature of vocational schools) and five theological institutes of university rank which granted diplomas which were non-equivalent to those granted by the state schools. Nowadays the system of lower and higher education includes 46 theological seminaries, eight colleges of health assistance and 31 theological institutes and faculties. Most of these institutes and faculties have 2-4 sections each of a complex didactic type whose graduates get a diploma for a double specialization: religion teachers and teachers of any other subject. These institutes now provide new studies and specializations. At the same time there has been a review of all those who

graduated from the theological schools between 1948-1990, and their studies and diplomas have been equalized.

Beginning with 1992-1993, the state gives direct, including financial, support to the institutional development of the centers of education and professional-religious training of each cult.

Manipulation of Sectarian Phenomena in Romania

The study of religion as a psychology and social phenomenon begins from the observation that religion is the most easily penetratable gate of the human spirit. Because of a high degree of subjectivity in religious belief and behavior, there is danger of ideas and convictions contradictory to the specific features of the human personality.

Moreover, the communitary side of religious beliefs favors the propagation of cultic ideas through psychological and emotional group channels. This is a great risk for children and youth who are rationally and emotionally immature.

These phenomena are universal and Romania has not been precluded from them. They are found mainly in the activity of some organizations which, under the cover of philanthropic slogans, denigrate other religious cults, attack state authorities and generate violence. Through such manifestations, the respective associations, foundations and other organizations of nongovernmental character have a baneful role in society which is dangerous especially as they have focused on schools, high schools, faculties, student hostels and boarding schools, orphanages, etc. This includes psychological manipulation, depersonalization, absurd unbalanced behavior alien to human nature: fighting, psychic and physical self-mutilations, collective marriages, the use of holy psychotrope drinks and even abominable murders.

Religious liberty, a basic component of the liberty of conscience and one of the first liberties written in the catalogue of the human rights, is regulated both at the international level and inside each country. Religious liberty in Romania, as stated above, has had a special socio-political history. Over the centuries its history has been strewn with intolerance, excommunications and prejudices, much suffering and pain. During this long history, juridical theories have been elaborated and laws were recognized as means of civilization and peace.

Paragraph no. 23 of the Romanian Constitution assures freedom of conscience for the natural person to hold and express in private or in public a certain view of the surrounding world, of sharing or not sharing a religious belief, of belonging or not belonging to a religious faith, and of fulfilling or not fulfilling the rituals required by that belief.

Freedom of conscience, as a fundamental liberty, has a complex meaning with several aspects. As an essential liberty, that of conscience is in command of the existence and of such other types of liberty as: freedom of speech, freedom of the press and the freedom of association, because these liberties are mediated through the expression of one's mind, religion and opinions.

Paragraph no. 29 from the Romanian Constitution stipulates that each person has the right to possess his/her own conception about the surrounding world. One's consciousness cannot and ought not to be directed through administrative measures. It should always be the result of one's freedom to think and freely express one's thoughts. Any kind of coercion is a violation of this natural and imprescribable right. That is why the Constitution stipulates that no one should be forced to adhere to an opinion or to adopt a religious belief against his/her convictions.

Freedom of conscience should be understood also as a factor of spiritual continuity within the family, parents having the natural right and obligation to take care of their children and of their

education. The education of children in the family is in accord with the parents' ideas and conceptions: the relationship, child-parent, is a spiritual relationship in itself. The parents bear the moral, social and sometimes juridical responsibility for the deeds and acts and for the behavior of their underage children.

It is the same when the education of the underage children devolves upon other persons than the natural parents. As regards these moral, religious, political and juridical factors, liberties and responsibilities, the Constitution stipulates that parents or guardians should have the right to ensure, according to their beliefs, the education of the underage children for whom they are responsible. This legal provision is not, however, respected by sectarian organizations which advocate that children do not belong to their parents but that God only entrusted to them their upbringing.

Many provisions in the Constitution refer to religious cults. One may notice that the term "cult" has two different meanings: one refers to the religious organization, the other to the practice of ritual. Cults organize themselves freely, according to their own statute. The Romanian Constitution includes provisions for relationships between the state and the religious cults. Regarding these relationships, historic practice and comparative law have always followed one of three formulas:

- the state as public authority identifies itself with the religious authority;
- the state may enter into an alliance with the religious authority;
- the state adopts a position of indifference to religion, avoiding either favoring or limiting them and watches over the practices of the religious cults so that they should not disturb the public order.

The provisions of the Romanian Constitution with regard to the separation between Church and state guarantee the independence of the religious cults, but the state binds itself to support the cults through the facilitation of religious assistance in the Army, in hospitals, prisons, asylums and orphanages.

Another priority, stipulated by the Constitutional provisions, concerns the relationships between the religious faiths. By guaranteeing freedom of conscience the Constitution proclaims the effective equality between believers and unbelievers and cultivates a climate of mutual tolerance and respect between believers and unbelievers. In order to maintain the atmosphere of peace and quiet between the religious faiths proper to religion any forms, means, acts and actions of religious quarrels between the faiths are banned.

From an international perspective, religious liberty is defined in the Universal Declaration of the Human Rights, the International Pact regarding the Civil and Political Rights and also the European Convention of Human Rights. These are documents of great importance. The International Pact regarding the Civil and Political Rights in paragraph 18 sanctions the right of each person to freedom of thought and of conscience and religion. It asserts the person's liberty to have or to profess a religion or belief by his/her own free will and also the liberty of expressing his/her religion/belief, individually or in the group, in public or in private through cult and rituals, practices and education.

Nonetheless, no person and no religious organization is permitted in the name of religious liberty to practice acts incompatible with human life, physical integrity, good manners or Constitutional order. Organizations like: AUM — Supreme Truth sect, satanic sects, certain Yoga orientations and techniques, the Children of the Lord sect and Jehovah's Witnesses carry on cultic

activities on the Romanian territory under the cover of religious organizations recognized or not by the State.

The negative social, political and personal effects of these organizations are as follows:

- National sovereignty: actions of antinational and chauvinistic character;
- Constitutional order: violation of constitutional principles and provisions;
- Social dimension: public security, public order, public health;
- Moral dimension: morals;
- Humanistic dimension: physical integrity, mental balance and personal dignity.

For abolishing these deviant and antisocial manifestations of some non-governmental religious organizations the restrictions provided by the law are the most efficient means. All international pacts and agreements recognize for the domestic legislation of each country the limitation and restriction of certain rights and liberties in the case of such threats. An examination of these stipulations shows that limitations and restrictions can be applied if clearly provided by the law and required in a democratic society in which public order, health, morals, rights and liberties are jeopardized. Limitations must have in view at the same time, the general welfare of a democratic society.

The Romanian Constitution is open to these international regulations and allows, through paragraph 49, the restriction of the exercise of some civil rights and liberties, but only in special cases and conditions. The Constitution limits restrictions to certain clearly defined situations of undeniable importance.

The official recognition of the religious organizations (associations, sects, foundations) raised the problem of the establishment of a clear statute and of the differences between them and the religious cults/faiths. No matter how their juridical status is regulated, a common feature of most of the national legislation is the fact that the legislators stipulate the terms under which they become legal, can organize and function, and their relationships with the State bodies.

In order to prevent antisocial and antihuman manifestations, public authorities, on the basis of the normative acts, have the right to make inquiries, to verify and check if the religious organizations, as juridic persons recognized by the law, observe the Constitution, the legislation of the country and the terms established when they were legalized.

In the prior paragraphs, I have tried to outline the specific problems of religious life with regard to sectarian phenomena hidden under the cover of some non-governmental religious organizations.

Conclusion

As have been already noticed in post-revolutionary Romania, the religious values are an increasingly acute need. After hard years of secularization and interdiction, religious liberties are now respected in Romania through legislative guarantees: constitutional, legal, procedural, etc.

Religious life is secured to a great extent by the institutional religious education promoted by the religious faiths and by each parent and educator committed to providing their children with an education in the spirit of love for the ancient Christian traditions. The Romanian people was born Christian and, through the values of religious education, will forever remain so.

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Chapter III

Values and Education — A Romanian Axiological prospective

Marin Aiftinca

Introduction

The human universe is generally axiological. Made up of the totality of values surrounding the human person as a social being, this universe is characteristically human and hence different from nature. More precisely, it is an artificial reality made by personal creative activity.

Values are realized through general forms of culture which are cultural goods in social history. During their existence, values struggle with one another: some are victorious and impose themselves in society, while others vanish very quickly. During this struggle, it is individuals in their social involvement who formulate value judgements and through them perform the selection and set the decisive order or hierarchy.

But a value hierarchy is not an arbitrary operation; it is performed on the basis of a principle which is also, basically, a value which must be performed, since it better fulfills the individual's and society's needs under specific historic and social circumstances. Such a value becomes an ideal according to which all the other values are judged. Therefore, the ideal is a value projected by the individual and society, in order to perform which they concentrate all their energies of the emotions, will and intellect. Thus, we can state that every stage in the progress of individual and social development is nothing but the performance of an ideal.

Being a reason for acting, the ideal is a motive for personal development, for improving the human condition; as Kant says the ideal is "the divine man within ourselves". Therefore, ideals are cultural forces which shape the whole culture and civilization.

The performance of values and ideals within individual and social life requires the complex, continuous process of education. One contemporary researcher defines this concept as a "concentrated expression of general human values that young generations gradually assimilate under the influence of education".¹ In the opinion of a leading Romanian educator, the ideal guiding the educational process is "a reflection of those values that society considers to be the highest at the moment."²

Therefore, the philosophy of value provides education with aims and ideals for action. In its turn, education is a fundamental element for developing and performing values and ideals. Therefore, we may conclude that the concepts of value, ideal and education, through their content and functions, are integrative.

The main objective of this study is to demonstrate that the Romanian axiological tradition, linked to theoretical debates undertaken throughout the world, give education a set of concrete values and ideals as directions for personal, individual and social development, and thus for the evolution of culture and humankind.

The Educational Dimension of Axiology

It has been rightly stated that culture is a totality of values created throughout history and that education is the means of performing culture. This is why axiology requires an important educational dimension. Which are the components of this dimension?

First, axiology, by projecting a system of values, proposes educational aims under the form of axiological objectives and ideals.

Second, axiology comprises both general human or universal and specific values for a determined community, thereby giving it its personality. Education preserves and transmits values that guarantee the cultural identity of the human community.

Third, the performance of values requires knowledge and experience, which means the involvement in this process of education on its two interrelated planes: cognitive and emotional.

Finally, as axiology is the horizon of the manifestation of human creativity, education has among its fundamental functions that of cultivating the creative power of the individual and the human community.

Otherwise expressed, though personality is the source of all values, it is not born, but is developed by education. That is why we estimate nowadays that education is one of the fundamental resources for future social development.

From this concise presentation of the elements making up the content of the educational dimension of axiology, there results a very important conclusion: without education, axiology would be deprived of living power, and, without the light of axiology, education would grope about in the dark.

Guidelines in Romanian Axiology

The influence of community factors is very important for the educational component of value philosophy.

As a science of value, axiology operates with generally valid principles, categories and concepts. But beyond this, axiological speech has a few peculiarities in the cultural context in which it is created. These characteristics are determined not only by theoretical considerations, but chiefly by the specific local form of universal values within the national cultural space. Particularly, this is by the specific values that give identity to national community, that is, by the ideal to which a nation directs its creative powers. These characteristics can also be found within Romanian axiology, both on the theoretical-cognitive and acting-creative level. This claim relies on the following few arguments.

Coming from a tradition as old as reflection itself, axiology became a separate field of philosophical thinking during the last decades of the 19th century and the first decades of the 20th century.³ Romanian axiology developed also in the same way including human knowledge, action and creativity. Here we shall mention not those who referred to values in their work or their practical action, but thinkers who treated values themselves from a philosophical point of view, on an ontological, epistemological, phenomenological and sociological level. There are great numbers of such philosophers, starting with A. D. Xenopol, who, at the end of the last century, disputed with Rickert on value in history, up to the youngest researchers whose works or papers built up strong axiological systems or investigated various aspects of value philosophy and projected original solutions, with great influence on contemporary thinking. We recall a few in order to demonstrate the multitude of theoretical approaches in the field, expressing to a certain extent also the characteristics of Romanian axiology. This also indicates that Romanian cultural space has not only been a resonant environment for axiological ideas circulating in Europe and all over the world, but also a place generating important contributions to studies on value.

Besides Xenopol, Vasile Parvan demonstrates in his works the axiological foundations of historical knowledge and the importance of value in giving a sense to life in a continuously

developing culture. In turn, Petre Andrei by making a difference between the two processes of knowledge and recognition of values lays the basis for an integrating axiological theory. Tudor Vianu, a remarkable thinker and aesthete, developed an axiological system based on the psychological dimension of the axiological subject. The philosopher, Lucian Blaga, develops a metaphysics of value with emphasis on intellectual values. These make possible a metaphorical revelation also in stylistical patterns of mysteries.⁴ The theoretician and literary critic, Eugen Lovinescu, by approaching the circulation of values, formulates a theory of cultural synchronism, which to a great extent remains valid nowadays when the means of communication accelerates and amplifies the process of value transmission all over the world.

Constantin Rădulescu-Motru distinguishes the circumstances of establishing the values typical of a culture and creating personal values in a society. Mircea Florian presents values as priorities which impose their own recognition. Eugeniu Speranția develops an axiological theory in which a value is seen as a vital convergence. Mihai Rălea places values at the crossroad of the given or nature, and of what is constructed or culture as a whole; the value of success is a motive contributing to social balance.

We might also give other examples but with the same conclusion: the theoretical approaches show that Romanian philosophical thinking in the field of values agrees with other theories all over the world. But, at the same time, it asserts its originality both by opening and investigating new theoretical horizons, most of which are influenced by characteristics of Romanian culture, and by the solutions suggested for the great problems it has to face.

Of all the above contributions, we will focus especially on the axiological project developed by Petre Andrei, not only because he is the author of the first axiological system created in Romania, but especially because it includes some modern concepts which provide a Romanian perspective on the relations between value and education.

An Axiological Model with Impact on Actuality

There were two motives for Petre Andrei's study of value. The first was the realization that the First World War, in which the author took part, destroyed most values. Only the value of the person could not be annihilated by that catastrophe. Hence, his work is devoted largely to the value of the person.⁵

The second reason is that in the first decades of this century value was a priority topic for theoretical debates around a large number of issues. In debates regarding the presence or absence of value in philosophical speech, Petre Andrei supports an affirmative point of view, claiming that philosophy explains the world by logical values and tends to transform it according to ethical ideals. "Philosophy is the study of the highest values, both theoretical and practical. Thus, philosophy includes the concept of value both on its theoretical side as the explanation of reality, and on its practical side as the transformation of reality."⁶

Origin and Nature of Value. In extension of the conception of a few neo-Kantian philosophers (Windelband, Rickert), who saw value as a fundamental topic of philosophy, Petre Andrei denounces singlesided approaches that studied value as an ethical or psychological phenomenon or as a metaphysical notion, and suggests a new integrating perspective. This includes two levels: a theoretical one, regarding the study of values themselves, outside of their operation, and especially concerning their logical foundations. Certainly, Petre Andrei does not agree to approach value only as a metaphysical abstraction, completely broken off from reality. He outlines a second

level regarding the realization of value in society. These two levels are connected and emphasize, on the one hand, the origin and nature of value; and on the other hand, the operation of value in social reality.

By developing an axiological system based on these directions, Petre Andrei is the first thinker in Romanian and perhaps in the world clearly to distinguish two processes that previously had been mixed in the study of value, namely, processes of knowledge and of the recognition of values. The first is a logical process leading to theoretical, explanatory values, being the theoretical foundation of values. The second is a practical process leading to the appreciation of values and their operation in society, which is the object of the sociology of values.

This outlook demonstrates more clearly the emergence of the philosophy of value in the educational system. The knowledge of values assuring their theoretical basis and facilitating access to them is basically related to the cognitive component of the educational process.

Knowledge is not only the revelation of the essence of objects and phenomena and, through it, of theoretical values, it also means the actualization and learning of other values present in the fundamental works which make up the treasury of national and worldwide culture and civilization. This kind of knowledge is one of the most important objectives of education. The results obtained after the cognitive endeavor are premises promoting changes of personality to improve one's creative power and general behavior. From here, there results also the second point of intersection between axiology and education, as developed by Petre Andrei.

Recognition of values, which is essentially their appreciation, leads to their operation in society which coincides with their formative aspect — the second fundamental objective of education. The appreciation of values on the basis of acquired knowledge, judgement and sensitivity and the experience of values and the transformation of some of them into objectives and ideals, both on the individual and the social level, is the rule guiding education and representing the practical side of axiology.

With regard to the theoretical approach to value or what the philosopher calls the process of knowing value, he notes the difference between the origin and the form of value. The origin of value is studied from a subjective-psychological point of view, outlining a psychology of value. In other words, Petre Andrei analyzes value as an experienced psychic phenomenon. In this respect, he identifies three psychological conceptions of value:

1. A personalistic conception, represented by Kreibitz, Krueger, Lipps, Ehrenfels, Windelband, Schmoller, Simmel etc., who see value as simply an objective phenomenon;
2. A materialist conception (Meyer, Miinsterberg, Heyn, etc.) stating value as a property of an object;
3. An eclectic conception, synthesized by the theory of emotional feeling developed by Max Scheler. He criticizes the ethical Kantian formalism and emphasizes the role of emotions in representing value, but reduces the whole area of ethics to emotional feelings. According to Scheler, in the genesis of value the *a priori* element is the inclination to value, specific to the subject and invariable by all individuals, in relation to which experience is only the opportunity to update and apply such an inclination.

Realizing the gaps between the above-mentioned conceptions, Petre Andrei states that from the psychic point of view, value is a relation between a subject and an object.⁷ He admits, with Scheler, that the subject has an inclination to value, but in contrast to the German philosopher, Petre Andrei states that the specific manner, quality, and characteristics of values depend on the

axiological object which achieves this inclination. Therefore, in his opinion, value cannot come only from objects outside conscience, as it is not the result of an instinct, nor is it something innate. In other words, value is a characteristic neither of the subject, nor of the object, but is a functional relation in which the two factors cooperate. By defining value in this manner Petre Andrei surpasses the single sides of axiological subjectivism and objectivism and asserts the active role of subject and object in a functional relation of mutual conditioning that gives birth and life to value. This is the novelty and originality of Petre Andrei's theory, opening a realistic rational perspective in the contemporary philosophy of value.

The definition created by Petre Andrei draws attention to the subjective foundation of value. By studying its nature, the philosopher rejects the emotionalist thesis (Paulsen, Kreibig, Simmel, Schmoller, Windelband, Rickert), which considers that emotion to be the foundation of value. Nor does he agree with the voluntary theory (Ehrenfels, Friedrich von Wiesser, Eisler, Frischeisen-Koehler, etc.) which postulates the will as the foundation of value. As already mentioned, he sees value as a disposition in the essence of spirit whose form of phenomenological manifestation is the functional relation between object and subject, the latter being the reason for the actualization of the psychic disposition of value. The nature of this psychic disposition of value cannot be reduced only to emotion or will; it expresses many feelings including all the psychic elements. Therefore, Petre Andrei states that "value is a feeling accompanying a judgement, trying to materialize its object under an objectively."⁸

In reality, we feel a value which sometimes prevents us from easily determining its nature. From this perspective, he does not accept the idealist metaphysics as developed by Miinsterberg, Schopenhauer, Ed. v. Hartmann and W. Ostwald who separate value from the individual or social psychic life by postulating the unconditioned existence of objective values as results of an objective will.

But holding that thesis, Petre Andrei cannot avoid the following question: what is the relation between value and aim? While looking for the solution to this problem, he considers the opinions circulating at his time to be unsuitable, according to which: a) value supposes an aim; b) aim supposes a value; or c) the aim and the value can exist separately, with no connection between them. In his opinion, there is a very close relation between aim and value because practical value is possible only through and in view of an aim. In other words, any aim is a value resulting from comparison with other values. Consequently, an aim is the materialization of a value.

He concludes that there is no value without emotion and judgement, namely without psychic function. A person establishes various values according to outward circumstances or feelings. Thus, there are all kinds of values. This does not lead to an anarchy of values, because they can be arranged or classified according to a criterion into an harmonious hierarchy, namely a scale of values which directs individual and social life.

The Logic of Value. The second fundamental aspect of value is its form or the reasoned necessary aspects of value. In Petre Andrei's conception, value is not the result of psychic behavior of feeling or will. These only express the experienced phenomenon of value, its empirical-psychological basis, which is important, but not sufficient. Value goes beyond feelings, to become a superempirical reality that is intellectual in essence. "It is a logical postulate with a psychological manifestation and expression."⁹ Psychology, as a science of facts, cannot provide a real basis for value, because it generates a relativism that cancels the validity of values.

Moreover, psychology explains the subjective, experienced phenomena of values, but cannot support the objective character of cognitive or formal values. When it tries to surpass these

limitations it falls into psychologism which opens the way to a relativism, skepticism or even nihilism of values. That is why Petre Andrei tries to establish the extension of values on the basis of logic and the theory of knowledge. He thinks that "the logic of value is the true and for us the only right place for establishing value."¹⁰ The logic of value is synonymous to the logic of knowledge in which value has the main part. In contrast to neo-Kantian transcendental idealism which separates value from the epistemological object and subject in order to project it into "an empire of value" (Reich der Werte), Petre Andrei underlines the relation between value and reality; all human knowledge implies value, because "value is the most fundamental supposition of thinking and knowledge."¹¹ Being involved in all cognitive action, value expresses the real creative power of knowledge.

How is value a logical element of knowledge? Petre Andrei answers this question by stating that value claims its status as a logical element of knowledge because it is the necessary factor in developing concepts and judgements. After defining and describing the three scientific meanings — psychological, logical and metaphysical — into which the concept can be analyzed, Petre Andrei demonstrates that the establishment of concepts is based on drawing what is essential from a lot of representations and generalizations. But the idea itself of the essential is an idea of value as a necessary logical element on this concept. But this is not enough: the concepts themselves are generally constitutive values of knowledge.

Beside the concept, judgement is the second basic element of knowledge. In Petre Andrei's opinion, which is, up to a point, similar to that expressed by Brentano, Meinong, Rickert, Riehl and Sigwart, "judgement is not only a subjective relation of representations and concepts, but also a belief in the value of established relations".¹² From here he concludes that affirmation or negation as elements of judgement are values because representation is knowledge only by affirmation or negation, which are expressed only by judgements which are carriers of truth — the highest theoretical value.

Having established that value is an element of any judgement, to explain how this phenomenon is possible Petre Andrei asserts that any judgement tends to become knowledge and implies value. That means that all judgements are supposed to be cognitive judgements and assert the value of truth. Consequently, the logical phenomenon of value is closely linked to that of knowledge."¹³

By proving that value is a component of concept and judgement, he sets the whole of knowledge on an axiological basis. If the concept contains the ultimate value of truth, knowledge contains a second element: the value of reality or existence. Therefore, by judgement we express formally a value hidden by previously developed knowledge: "we create a reality".¹⁴ On this basis, Petre Andrei concludes that all our knowledge is a system of interrelated values, as well as of reality itself, founded on an absolute and unconditioned value. Outside of logical values, there is no knowledge.

In turn, judgements can be divided into judgements of existence and judgements of value. Taking up this well known dichotomy, Petre Andrei introduces important changes. First, he disagrees with opinions denying the presence of judgements of existence reducing judgements of existence to judgements of value (Rickert), or making an absolute break between the two kinds of judgements (Durkheim).

By formulating the thesis that value is a logical supposition of thinking, Petre Andrei considers that all knowledge is a process of learning values out of which come the theoretical explanatory values. Theoretical or cognitive values are available to us through judgements of existence which

are nothing other than scientific judgements in search of the truth — the ultimate value along the line of knowledge.

If, through judgements of existence, we know and explain values, through judgements of value we appreciate and evaluate values in view of a practical aim. The two kinds of judgements emphasize two different processes: one, knowledge of value, bringing values to reality by thinking, and another, recognition of values, "by which already established values are teleologically explained and recognized as being valid, thereby becoming social values. In Petre Andrei's outlook, there is a close connection between the two kinds of judgements owing to the fact that between existence and value there is no break or superposition. Between them there is only a dialectical intersection emerging during the social-historical and cognitive process in the interaction between the evaluated object and the evaluating subject.

Classification of Values. In close connection with the two kinds of judgements and the processes expressing them, Petre Andrei sets the problem of the classification of values. In his opinion, this is not a simple gathering of ideas in order to facilitate scientific research, but a way of contributing to the formulation of an axiological theory by the expressed judgements. Certainly, the classification of values should be based on scientific criteria. Examining from this point of view the classifications developed by various researchers, Petre Andrei finds them to be full of gaps and suggests another solution. He considers the most serious and integrated criterion for a general classification to be that of the prevailing elements in values. From this point of view, he distinguishes two classes of values:

1. Superpersonal values, including logical and mathematical values;
2. Social values, including all the other types of values.

Superpersonal values are results of individual thinking; they are intellectual elements whose genesis is not influenced by society. These values are theoretical, and the logical ones are the basis of the sciences. They also are *a priori*, because they cannot be deduced from experience as, according to this author, experience cannot explain the objective foundations of knowledge.¹⁵

Petre Andrei sees social values as more extended than individual ones. Based on social reality, they have a more unitary characteristic and can be as varied as the source they come from. In contrast to actual social conditions, social values are a "gradual series" depending on their closeness to the social ideal. The process of performing values, while tending to the ideal, constitutes intellectual culture and, as a result, social values are intellectual values. They have a practical characteristic, appear under different aspects and can be achieved under specific historical, formal (political, legal) and material (economic) conditions.

In Andrei's view, social values can be evaluated according to an absolute value which is the whole personality creating culture.

Both logical-mathematical or theoretical values and social or practical ones can be performed only within society. In the former values the individual prevails, and their study is carried out by the logic of values; within the second class of values, the general prevails, and their study is performed by the sociology of values.

On the basis of the above-mentioned researches, we can draw the following conclusion: in his work, Petre Andrei suggests a reconstruction of axiology, founded on an accurate scientific conception. The capstone of this reconstruction is the logic of value. In a few words, we may say

that the philosophy of value, as developed by the author, is in fact a philosophy of theoretical value.

Achievement of Value. As already mentioned, the second process included in Petre Andrei's axiological model is that of value recognition, which refers to the achievement of values. Of course, it is about social values, whose origin and function are influenced by socio-historical and environment factors. Unlike superpersonal values which are intellectual elements of conscience, social values, which suppose more emotion and will, are active factors of social life. In Petre Andrei's opinion, value, seen as a social phenomena, is complex and represents the objective of the whole social life which he sees as a support of values. From this point of view, he classifies social values according to their specific determination. This distinguishes two large classes of social values: a) Values determined by the constitutive and regulatory functions of social life, that is economic, legal, political and ethical values; b) Values determined by the background against which social reality asserts itself and develops, that is historical, aesthetic and religions values.¹⁶ Each of the above-mentioned classes includes a series of specific or special values, and all together provide the image of value pluralism in social life.

In Petre Andrei's conception special values have a broader field and from this point of view social values belonging to the first-mentioned class cannot be identified or included. What they have in common is social finality resulting from social will. Therefore, social values come from social thinking and will, in which individual thinking and will can be found.

The practical achievement of value is in general forms of culture and these values are called cultural assets. But he notes that, among the multitude of values based on social reality, only a few are lucky enough to be realized successfully, that is, to become well-known and accepted. Some others are in danger and drop out of sight very quickly. As a result, in its value judgements society shapes values in a serious and continuous process of selection and evaluation. Therefore, the object of value judgements is value itself, and its finality gets the form of the objective "which is the most valid value that society take as an aim of action".¹⁷ In other works, objectives and the means to reach them are chosen values selected out of a totality of possible values.

Understanding social objectives, realizing their motives and the means to reach them are conditions for a right comprehension and interpretation of social processes. These operations suppose a theological conscience, namely, a conscience of the objective and its value. But as Ed. Spranger states, theological conscience is nothing but the individual's ability to appreciate values related to a supreme human value.¹⁸ Assuming this thesis, Petre Andrei develops his own outlook regarding the supreme value and ideal, which we shall present in the following.

Personality as an Absolute Value. Starting from the remark that cognitive human needs are unlimited, Petre Andrei asserts that the human spirit is not satisfied by relative values. It tends rather to absolute values, to what is unconditioned and valid at all times. That is why, during its achievement, absolute value is the evaluative criterion for social values which are relative. Moreover, the absolute value becomes the ideal to which the social values tend. However, we should specify that, in Andrei's outlook, the absolute value is not transcendental in a Kantian sense. He projects this absolute value into personality that he considers a synthesis of the entire range of individual spiritual deeds. From the point of view of psychology, the philosopher defines personality as "any human being aware of himself, who can perform deliberate deeds,¹⁹ capable of a free will and, consequently, responsible." On the human level, wherever there is self-

conscience as a harmony of motives and reasons in determining voluntary deeds, there is also personality.

He approaches personality on an individual and social level. By defining personality in this way he says that individual personalities establish reciprocal connections and behaviors in social life. These connections established by the individual also influence the society which is one's educational background. Emphasizing the close connection between the individual personality and society, Petre Andrei states that social values are above the totality of individual values and impose themselves by their unitary and specific characteristic, superior to isolated individuals. So, social values tend to form free personalities whose deed is determined only by an autonomous will. The value guiding individual life is the creation and development of autonomous, individual personality, serving a human ideal which is an intellectual ideal.

Certainly, by defending the *a priori* value of individual personality, Petre Andrei sees it in relation with social personality in which the individual is only an element. Social personality is designed as a unity of individual and independent wills. Partial, individual objectives are subordinate to a single purpose which is that of society. Therefore, individual personality, as a social being, supports social personality which is an absolute value, creating intellectual culture. In this sense, the social personality is the foundation of social values. Without neglecting the freedom and autonomy of the individual person's will, Andrei conceives a whole social personality in which individual personalities intermix. The whole social personality performs the highest social values and its manifestation is the state or national society. Note that Petre Andrei anticipates the possibility of a merging of social personalities into a higher unity which would be the totality of social personalities, therefore a global unity, which only now appears to be developing.

Ideal of Total Culture. But personality is not sufficient in itself, but is a means of reaching the human, cultural ideal. Such a thesis does not diminish the value of personality, but on the contrary elevates it, since it is a means not for outward purposes, but for reaching the highest ideal, which is included in it as a condition of the affirmation of personality.

This supreme ideal, served by personality and which is a criterion of evaluation of all social values is a total cultural value.²⁰ As this value includes all the social teleological factors, the criterion for the evaluation of social values is total culture. This concept does not have a transcendental, metaphysical meaning, but it is connected to the historical-teleological development of society. In agreement with Rickert, who defines culture as the achievement of social values in historical development,²¹ by culture, is understood everything performed by man for the purpose of individual and social life and development. By rejecting the elitist character of culture postulated by some thinkers, Petre Andrei includes in the cultural field both works and outlooks, the conscious achievement of duty, because in this way every individual contributes to the moral transformation of humankind²² and the development of a humanism. Culture then is nothing other than the manifestation of the human mind in behaviors and works. In other words, culture is the achievement of all the values whose ideal basis is the social personality. Real culture means uniting reason to morality in order to assure the success of the higher life over animal instincts and wishes.

By cultural creation, which is the real basis of happiness, the individual extends one's own personality and enters the life of mankind. Creation of human culture is then the achievement of humanism in man. Consequently, the supreme cultural ideal would be "the achievement of a cultural humankind, without boundaries, without differences, in which there would be only an inner difference,"²³ due to the grade of personality reached by each person. In this respect,

humankind should be the bearer of the cultural ideal. But Petre Andrei realizes that, for his own time, this concept is too large and hence not useful.

Hence, he thinks of the nation as the active subject or social personality which creates cultural value. In such conditions, the individual personality mixes with other personalities in the nation as possessing a common will for creating culture. In itself, life has no value; the individuals' life obtains meaning by serving culture. This thesis of Petre Andrei exceeds all vitalist and consumer theories, making an option for the affirmation of culture and, through it, of mankind with all its richest aspects.

Conclusion

This study is an attempt to emphasize the elements of the relation between the philosophy of value and education, integrating the concepts of value, ideals and education. In this context we demonstrated that Romanian axiology has an essential educational calling and is remarked by several characteristics related to the topic and the presence of worldwide values within the national cultural space.

In this spirit the axiological model developed by Petre Andrei appears as the first axiological system in Romanian philosophy, with the relevant characteristics to make original contributions to the specialized literature in the overall field.

His model pursues three main directions: knowledge, creation and action; these depend upon one another and are specific to humankind. The system is characterized by the logical-epistemological analysis of theoretical values and the formulation of a theory that this is the foundation of every science and of the entire cognitive process. By examining in relation to this the other types of values, called by the author atheoretical, Petre Andrei postulates the individual and social personality who creates culture as an absolute value, which serves as a criterion for evaluating all the values. Without diminishing the importance of individual personality, the philosopher thinks that its meaning is fulfilled not only in the whole social personality who is the national human community, but also in the human community throughout the world. The guiding ideal of social personality is a total culture which is not limited to spiritual works, but also includes hard work, attitudes and behaviors. Through total culture, the essence of humankind is expressed by all its highest and noblest aspects.

From the above, we may conclude that Petre Andrei's axiological model can be a source for the present concern to redefine the importance and purposes of education in the contemporary world. The concepts of human and lasting development concerning international organizations, intellectuals and politicians²⁴ include education as an important component.

Considered from the present and especially from the future point of view, development has a profound planetary dimension. It regards raising, material, moral and cultural standards of humankind, so that it might live in a healthy, natural environment as a member of the national and worldwide community. The universal context binds together all specific conscience into a common destiny. From this perspective, we realize that education is the most profitable investment for carrying out the processes which assure continued development. The common purposes of education are an understanding of change, the development of human creativity, and the promotion of intercultural exchanges, tolerance, democracy and peace. This is a matter of conscience-formation in which every living individual is articulated against a national and worldwide background.

These guidelines can be found in Petre Andrei's axiological model, aiming at a society capable of assuring for man all the necessary conditions for the affirmation of his own value.

Notes

1. B. Bloom, *Taxonomy of Educational Objectives* (New York: David Mc Key Co., 1964).
2. Stefan Barsanescu, *Pedagogia* [Pedagogy], Collection "History of Sciences in Romania" (Bucuresti: Editura Academiei Romine, 1984), p. 65.
3. Cf. Marin Aiftinca, *Valoare si valorizare. Contributii moderne la filosofia valorii* [Value and evaluation. Modern contributions to philosophy of value] (Bucuresti: Editura Academiei Romine, 1994), pp. 7-8.
4. In Blaga's outlook, the concept of mystery has a different meaning. There mystery is what exceeds the boundaries of human knowledge.
5. It is about the work *Philosophy of Value*, created in 1918, and published in 1945.
We should mention that, within the history of Romanian culture, Petre Andrei (1891-1940) was known as a philosopher, sociologist, university professor and politician, remarkable in his theoretical work and practical behavior. Educated at the Faculty of Letters and Philosophy of Iassy University, he developed his studies in the fields of logic and the history of philosophy at the Universities of Leipzig and Berlin, with such professors as Alois Riehl, W. Wundt, E. Spranger, E. Cassirer, M. Desoir, etc. Between 1920 and 1940, he was a professor at the Faculty of Letters and Philosophy of Iassy University. A politician of democratic orientation, Petre Andrei was appointed as a Secretary of State in the Romanian government during 1930-1940.
As a philosopher, he developed the first systematic work on his philosophy of value in Romania, which we largely refer to in the present study. In the field of sociology, he was distinguished as one of the founders of the Romanian sociological school. His works on sociology assert a theoretical integralist-determinist position and a methodological point of view that made Petre Andrei known within the European scientific community.
6. Petre Andrei, "*Filosofta valorii*" [Philosophy of Value], in *Opere sociologice* [Sociological Works], I (Bucuresti: Editura Academiei Romine, 1973), p. 168.
7. *Ibid.*, p. 177.
8. *Ibid.*, p. 188.
9. *Ibid.*, p. 197.
10. *Ibid.*
11. *Ibid.*, p. 198.
12. *Ibid.*, p. 204.
13. *Ibid.*, p. 207.
14. *Ibid.*
15. *Ibid.*, p. 342.
16. *Ibid.*, p. 255.
17. *Ibid.*, p. 246.
18. Cf. Spranger, Ed., *Die Stellung der Werturteile in der Nationalbkonomie* (Ausserungen zur Werturteildiskussion im Ausschaus des Vereins ffor Sozialpolitik), 1913.
19. Petre Andrei, "*Personalitateaa ca valoare sociald*" [Personality as a Social Value], in *Op.cit.*, 145.
20. *Ibid.*, p. 146.
21. H. Rickert, *Geschichtsphilosophie* (Festschrift fdr Kun Fischer, 1907), p. 368.

22. Petre Andrei, *Filosofia valorii* [Philosophy of Value], p. 341.
23. *Ibid.*, p. 342.
24. Cf. George Wideanu, *UNESCO-50, Educalie* [UNESCO-50, Education] (Bucuresti: Editura Didactic si Pedagogick, 1996).

Chapter IV

Moral Values, Moral Development and Education

Marin Calin

Introduction

For many reasons, as regards morality there is no agreement among or between researchers and practitioners. On the one hand, the development of moral philosophy has witnessed a contradictory evolution thanks to the diversity of its interpretative tendencies. I mean the directions represented by utilitarianism,¹ emotionalism,² prescriptivism,³ and moral projectivism.⁴ On the other hand, the social background, with its dramas, reflects moral confusion, with great negative consequences for education. That is why my approach to moral phenomena and the relationship between morality (with its components) and education, namely, between moral philosophy and the theory of contemporary moral education, may emphasize a characteristic feature: the rejection of any "integration" under pre-established interpretative titles or of a final "solution".

We need moral discourse which cannot be limited to the expression of moral judgment accompanied by an evaluation and decision. On the contrary, this discourse and generally the moral phenomenon should always be subject to multi-faceted research in order to emphasize the complexity of the components: moral traditions, values and rules of moral life, moral relationships among people and communities, moral fields or actions, value choices, decisions and the evaluation connected with them. Since moral education is focused on the development of moral behavior, it goes without saying that it cannot ignore this global character of morality and related discourse. Thus, we can comprehend the several cognitive and practical difficulties in conceiving and realizing moral education. Achieving some unity and interaction between various dimensions and perspectives of the moral and educational phenomena is the goal.

Research on the Moral Phenomenon

This phenomenon is not studied and presented everywhere in the same way. There are a great number of points of view related to moral life, two of which are very well known: the social and the psychological points of view.

From the social point of view, moral phenomena are presented in a prescriptive or standard meaning; from the psychological point of view, they appear as cultural-axiological.

a) The prescriptive meaning defines the obedience to behavioral rules which are explained in terms of the prescription of moral action. This means obligation and can be seen as an 'imperative' applied to all moral subjects. It can be either negative ("you should not") or positive ("you should"), both expressed by a negative or affirmative moral attitude.

This standard explanation is now the object of important research on deontic logic in which Georg Henrik von Wright excels. Standard behavior is seen to define a group of rational rules whose nucleus is composed of obligation, compulsion or permission of the content of the rule as an imperative action of designation, together with the context of its use (always, sometimes, now, some other time, etc.)⁵ This meaning is also related to the idea of "moral standards" which are marked by the relation between the two terms: "should" and "is". This relation can be explained in

many different ways. Namely, 'should' comes from or can be derived from 'is'; 'should' takes into account what 'is' and depends on what we want and what we decide; 'should' is identical to 'it is the case' or 'it is proper' to undertake a moral action. Passing from statements including 'is' to statements including 'should' and their combination is a reference point for a methodology of moral education.

b) In the cultural-axiological meaning, moral phenomena are studied as a moral value, noting the various interpretations of value across the world. In Romanian value theory, there are three ways of explaining value: cultural-anthropological, meaning that value is a social act present within the relationship between man and environment, between man and the historical process; cultural-philosophical, meaning that value is a functional relation between a wanted and appreciated object and a subject wanting and appreciating it; and cultural-psychological, meaning that value is a way of human living, a conscientious request expressed as a possibility of carrying out certain human "expectations").⁶

Beyond these interpretations, and others that are possible, we should remember that within value there is an objective component related to the properties of the object (natural and social processes and facts, relationships among people, living situations, material and spiritual beliefs from the point of view of their importance for man and society), and a subjective component related to one's ability to become acquainted with and change reality and to make decisions about it. Thanks to these, one remembers things and behaves rationally and emotionally in life, making comparisons, evaluations and judgements.

These value components cooperate in a functional relationship through which a person's outside needs are judged according to one's desires or value concerns and according to the properties of the natural and social objects in one's environment.

With all these meanings of value in education, in general, and especially in moral education, it is very important for the efficiency of moral values to discover their axiological structuring, including various opportunities and operations for their readjustment. This includes the processes of selection of those values with the highest potential for developing those human characteristics which lead to fulfillment and perfection. This supposes a constant interaction of the content of moral education with man's eternal values: cooperation, justice, honesty, discipline, responsibility, tolerance, solidarity, trust, discrimination, etc.

Moral Values as Aims and Means of Education

Due to their properties, some things are worthy in themselves, which we call fundamental values such as truth, good, beauty, justice and others. There are also things which are worthy as means for getting other things, such as honesty, correctness, sincerity, which support man's dignity. From this follows the distinction between values as aims defining the value orientation of human behavior, the so-called teleological orientation or the sense of life, and values as means supporting "the values as aims" of moral development. Both categories of values are components of a standard-axiological system resulting from knowledge acquired by research into moral phenomena.

The operation of value as aims and means is extremely important for education. It is connected to two processes seized for the first time within contemporary thinking by the Romanian philosopher and sociologist, Petre Andrei. More precisely, there is one process of value knowledge and another of their recognition. The process of value knowledge is a logical one; the latter is a practical one, emphasizing value.⁷ From this point of view, the relation between value and

education is a basic aspect of a child's education and active socialization, requiring an extremely difficult and complex language which has seen much controversy.

Moral Language and Its Use

In this respect, there is much to be noted. One is related to the interest in this language which is not exclusively linguistic, as a few representatives of the philosophy of ideal languages had thought; it concerns the moral reflection upon what we say and what we do. This interest is also epistemological and, thanks to researchers in the field of morality, is differed from other kinds of research. Determining the meaning of one or another moral terms is not too easy a question because, first of all, one should clarify what generally is meaning, and then the meaning of each term in moral language. From this point of view, there are a lot of ideas upon moral language belonging to a period of linguistic analysis, especially the Anglo-Saxon one which is now considered to have contributed too little to its understanding; moreover, there have been increasing disagreements concerning the meaning of various moral terms and their use.

Romanian research on language linguistics and philosophy appreciates that the meaning of a term refers to "all its possibilities . . . of meaning: objects, actions, ideas, phenomena. They awaken representations in our minds, as well as make connections among these representations."⁸ The meaning of a word is determined by three factors: 1. objective reality to which the word is related; 2. the way in which the speaker sees this objective reality, and 3. the way in which the speaker makes use of the word, namely the exchange value of the word".⁹

On this basis, there is the idea of a general subdivision of the terminology of moral language into practical terms (moral relation, moral interest, moral action), standard-axiological term (moral value, moral rule, moral sense, moral choice, moral decision), and behavior-estimating and instrumental terms (moral judgment, moral estimation, moral opinion, moral punishment, moral habit, moral routine, etc.).

A second remark concerns the correct or incorrect use of the terminology of moral language depending on their supposed meaning and the intentions or objectives of the person using it. According to C. L. Stevenson, moral language can be used in two directions: one for remembering, explaining and communicating certain opinions or for trying to change the interest of another person, and another for stimulating people to action or to a certain behavior.

Thus, there is a double use of moral language: a descriptive one and a suggestive one (which emphasizes something worthy) in which moral terms are "devices used in the complicated game of adjustment and readjustment of human interests."¹⁰ These uses are accompanied by various moral statements or sentences both descriptive and permissive. The diversity of moral statements helps us to understand a lot of attitudes related to their truthfulness or falsity. For example, moral falsity is seen by Richard Harell as connected to the incorrect use of moral terms, so that in order to find out whether someone behaves this way, we should find out if he lets us know what is true or speaks deliberately in a false manner. So we should distinguish the correct uses of moral language from false statements, whether deliberate or not, even if it is difficult to make this distinction.

The Concept of Moral Education and Its Objectives

Interpretations of the process of moral education are quite differentiated and subject to change, according to the modality of the study of moral phenomenon (and its components), and the

consistency of the cognitive results of this study. On the other hand, moral education cannot ignore lack of moral education among youth and grown-ups, as a result of not mastering or of incorrect use of moral language.¹¹

We define the concept of moral education by taking into account two components of moral life: the objective component (social-axiological), and the subjective component (psychological), that is, human behavior and the development of its features. According to these components, we can formulate extremely various objectives of this education and can analyze their connections with one or another form of education (intellectual, civil, political, professional, ecological, religious, etc.). Thus, we can move beyond simple opinions that emphasize one or another component of moral life.¹²

If we adopt a social-axiological position, the objective of moral education is considered to be the knowledge of moral values and their capitalization by a subject or a community for an active and responsible integration, against such moral non-values as evil, hypocrisy, cowardliness, moral opportunism, etc.

If we deal only with the psychological component of moral education, its objective is moral behavior, within such diversity of its manifestations in human relations as moral feelings and expectations, moral motives and interests, acting out one's likes and decisions. By its two dimensions (social and psychological), this kind of behavior has particular features and a structure of its own. Namely, as a functional modification of a few psychic processes (cognitive, emotional and psycho-motor), moral behavior is expressed in an emotional form (voice, mime, gesture, motor and vegetative acts), a relational one (devotion to other people and a special way of communicating with them, depending on the opinion about oneself and the others' opinion about one as a person), and a standard social-cultural form related to the historical situation of society from the point of view of culture and civilization in which it is present (for example, the way of congratulating someone on success, the way of appealing to officials or of making critical remarks, by uttering moral opinions or disagreements, etc.). This behavior can be defined by sincerity or lack of sincerity, by relational balance or lack of balance, and by reciprocity (the same requests and expectations from other moral subjects) or, on the contrary, the lack of reciprocity.

At this psychological level, in order to educate moral behavior, moral choice is essential, seen in relation to the stage of cultural and psychological development of the moral subject.

Related to the specific structure of this behavior, there is a group of interactive components. A few researchers, such as George F. McLean, see these components as values, virtues and character. Some others, such as John Dewey, have in view biological impulses and human needs, moral reflection on standards of the community to which they belong, and individual or group moral judgment expressed by the ability to analyze, choose and make decisions in life.

We would prefer the structural components of moral behavior to the idea of levels of its development as regards perceiving, imagining, moving, emotions, behavior, willing, and thinking. All these levels fulfill the necessary objectives of moral education: (a) a knowledge of moral reality in the meaning of moral practice in deed and action, (b) the understanding and the making of value judgments, and (c) being sensitive to value prescriptions and moral rules of choice of action within what is allowed or forbidden by society for not harming other people and out of respect for oneself. All this constitutes a comprehensive picture of moral behavior, and makes it possible to adjust the objectives of moral education to a methodology suited to its achievements.

General Dimensions of Moral Education

We may divide moral education into two general fields: the psychological, and the standard-axiological, the existence of both of which is supposed.

Regarding the psychological aspect, in several English and American studies, moral education is related to character development, where respect and responsibility are emphasized as essential (T. Lickona). Some others see moral education as cooperation and discipline (Cornel M. Hamn).¹³ This psychological representation of moral education is obviously limited and contrasts to other positions formulated by Jean Piaget,¹⁴ Lawrence Kohlberg,¹⁵ and G. W. Allport,¹⁶ concerning the moral development of human behavior, and the standard-axiological background in which this process takes place. As a supporter of the standard interpretation of moral phenomenon,¹⁷ J. Piaget identified four successive stages of representation and practice of moral rules which the child receives from society:

- a) the motor stage (for the child aged about 2-3), when the moral rule is not compulsory, because, at this age, he does not behave according to his own acquired wishes and habits but lives the outward reality relatively unconsciously;
- b) the egocentric stage of imitating the moral rule imposed from the outside (the child aged 4-5 years old), when one is not concerned with the coding of the rule or intentions;
- c) the stage of cooperation or respect for the moral rule (the child aged 7-10), concerned about mutual control and union of rules to respect which they are behaviorally obliged;
- d) the stage of coding moral rule (specific to 11-14), when the pre-teenager is interested in the meaning of his behavior and in the integration of the rules into a moral law.

This classification outlines a psychological process associated with one that is axiological, with functional and value accumulations significant for understanding the development of moral behavior. According to Piaget, the respect of the moral rule and its practice are basic elements of human behavioral evolution, meaning a passage from a heteronomous morality to an autonomous morality, as respect and cooperation between the child and the grown-up.

In contrast Lawrence Kohlberg places, at the first level and from the social point of view, good and justice (right) as characteristic of the development of the child's moral behavior. At the same time, he links the concept of stages to that of levels of moral development in terms of progression and progress. According to his outlook, moral development passes through a pre-conventional level, a conventional one, and a post-conventional one, within each of which there are two stages of development. Thus, we have the following image:

- (a) a pre-conventional level including:
 - (1) the stage of heteronomous morality characterized by respect for behavioral rules tied to punishment; the child's behavior is motivated by the avoidance of punishment and of overlapping "power" of authorities); and
 - (2) the stage of moral individualism in which the moral rule is respected in case it responds to the immediate interests of the individual and the others have the possibility to behave in the same way;
- (b) a conventional level including:
 - (1) the stage of "moral wish" and good behavior suitable to the outlook of others on ourselves, and to one's personal inclination towards the others and to the fact that the individual believes in rules and authorities); and

(2) the stage of "the social system" and of conscience as an interpersonal agreement to carry out responsibilities assumed by respect for the law, (with the exception of situations when these interfere with other rules or values admitted by social life, wherefor we should distinguish between social points of view and the motivation of individual morality); and

(c) a post-conventional level including:

(1) the stage of subordination to society, meaning "a social contract, the social usefulness of human rights that should be respected in every human community, and the stage of "moral heroes" (if they exist) or of general moral responsibility for a behavior in the spirit of justice and respect for human dignity, so that every individual should be seen as "an aim in himself" and not as a "means" for action.

Certainly, moral development of the individual to reach high standards is desirable, but most people place themselves and their behavior within the stages of the conventional level. From respect for moral rules in order to avoid punishment, disapproval of others, or summons or blame from authorities, the child should reach a standard-axiological adjustment thanks to which he should preserve others' respect towards himself and be actively and rationally involved in the community in which he lives.

From this perspective, by developing the theory of conscience, Gordon W. Allport brings further explanations. He distinguishes between the authoritative moral conscience specific to childhood, saying "must" or "it is compulsory", and the teenager's later conscience of "should" which derives from a sense of duty and acknowledgment of moral values and rules in society.

Passing from "compulsory" to "should" moral behavior becomes a sort of general "self-guidance" supposing three major changes:

- outward punishment is replaced by inward punishment;
- emotions related to bans, fears or obligations are replaced by feelings of preference and moral choice, of self-respect and respect for the others;
- moral habits specific to "obedience" give way to a general value autonomy pursuing the chosen directions of the effort to behavioral development (moral self-education).

Without a doubt, all these considerations reveal a psychological and standard-axiological mechanism of moral formation of human behavior, drawing attention to its open character, psychic maturity and the gradual assimilation of a value expanding nucleus. But this mechanism is not deprived of contradictions or tensions, generating a lot of hardships, a few of which are confusing for human life and appear as "moral crises". We refer to circumstances or "induced hardships" as relations of force, dictating and irrational submission among people, conservative moral habits, misunderstanding of values or moral rules that become "prejudices", to which we add the violence represented by the "actions of national mafias tending to transform themselves rapidly, into international networks, diffusion of drug consumption and crimes related to drugs, aggressive sexual exhibitionism and behavioral deviations exploited by the press, mass media and publicity. At different levels, all these circumstances ready the scene for a new existence in which the outlawed behavior generally enjoys so much attention that it comes to be perceived as normal."¹⁸ I also take into account the so-called "unforeseeable hardship" related to human nature which has weaknesses and is corruptive such as selfish interest, deviations from the moral critical spirit and negative attitudes towards moral values, use of freedom as an unlimited permission in life, and others.

How can we resist, morally, these noxious aggressions and pressures toward human behavior?

A short answer to this question is the attempt to give life a meaning capable of contributing to human moral development, in order properly to understand the world in which we live with its routine and continuing problems, and to create an axiological background supporting and defending this development.

The concept of the meaning of life is related to the existence of limitations concerning the distinction between value and non-value. This explanation of meaning is given by R. Nozick,¹⁹ according to whom there are two types of meaning: one connected to certain outward things, and the other connected to certain things we possess and which are worthy. Meaning is correlated only with something worthy. Consequently, for moral educational action, meaning and value must be interwoven, which is extremely important when building our ideals, so that these may not be subject to change.

The System and Methods of Moral Education in the School

How can we influence moral behavior? We can act by emphasizing moral values and rules by employing a system of educational methods related to the levels and stages of the development of this behavior.

The system of values and moral rules is the support of moral assimilation as a specific phenomenon of human relations according to a dialectics of human subjectivity (the way of thinking, feeling and acting) which is unforeseeable and difficult for an educator. This is the dialectic of moral negation and aspiration to moral perfection. These are illustrated by moral agreements and disagreements, by value opinions and judgments, by acceptance or rejection, a few of them imperative (what moral behavior should be) or others suppositional (what behavior could be like). Besides these aspects of subjectivity, it is hard to suppose that a value or a moral rule should be related to the torment of individual inner tension in the case of a mature, intelligent moral behavior rejecting impatience, harshness, strain, and excess.

That is why, before presenting a set of methods for moral education, we should make a few clarifications. On the one hand, we should distinguish between the methods of moral education in all its forms (intellectual, civilian, political, professional, ecological, intercultural, etc.), and the methods of moral education in a few geographical areas which reduce attention to tradition and moral reflection, as is the case by John Dewey, in favor of exclusive focus on syllabi, imitation, suggestion and moral evaluation, for the structure and forms of moral behavior require many dimensions for moral education.

On the other hand, the methods of moral education can be described and explained in relation to levels of development of moral behavior in the context of two educational circumstances in the school. One is guiding, in which the educator acts upon psychological components of various values and moral rules, such as "it is allowed" (it can be), "it is forbidden" (it must not be). The other is "value-action" which emphasizes learning values and moral rules by the persuasive ability of methods of moral education, depending on objectives to be reached.

The system of methods of moral education includes the following:

(a) methods of receiving and understanding moral language and the circumstances of moral living (moral narrative, moral explanation, moral conversation, analysis of a moral case, moral reflection, hermeneutics, moral tradition);

(b) methods of starting, reinforcing or renewing moral behavior (imitation, moral example, recommendation, suggestion, praise, role playing, moral practice under various forms, projective moral test, blame, punishment);

(c) methods of moral self-education (self-observation and self-analysis, self-suggestion, self-control, self-renunciation, self-constraint, self-evaluation).²⁰

These categories of methods complete one another and designate a combination of two modes of educational action when developing moral behavior, direct and indirect.

Direct educational action can be verbal (explanatory, suggestive and authoritative); indirect action is relational, represented by the outward social group in which the moral subject is a participant.

When making use of methods of moral education, we should not forget that if, up to a certain age, a child's moral behavior depends on that of an adult, gradually, and especially during the teens, one tends to behave independently in decision making regarding moral actions. Consequently, the inclination or habit by most parents excessively to control the child's or teenager's moral behavior is confronted with the tendency to moral autonomy. Handled positively, this leads to cooperation and respect between moral subjects. But when this is not perceived by the adult who links autonomy to negation or moral nonconformism, then there is resistance and a feeling of lack of reciprocity, avoidance or moral alienation. Also, when making use of these methods, we should respect the conditions of efficiency with a view to moral results. Namely, the person as a moral subject (child, teenager, young, adult or various human communities) should correctly realize what is expected from him as regards behavior, and be able to behave accordingly to values and moral rules acquired by him and acknowledged by the community in which he lives. We shall present a few of these methods, taking into account their structure and importance for moral development, as well as the conditions for their application.

(1) *Imitation* is a matter of copying behavioral patterns. Regardless of age, one needs concrete, detailed moral action. Imitation can be used — spontaneously or selectively — with regard to moral examples, proposals, suggestions or recommendations of behavior to be followed.

This combination of imitation is applied thanks to its persuasive ability and physical attraction; this combination facilitates the generalization of a special case of behavior to be followed. Imitation supposes 'models' of behavior peculiar to various ages. For example, for the pre-school child imitation is mainly emotional and less cognitive, while for the teenager imitation is "selective" and "processed". That is why, at school, imitation is never neutral, but always supposes a duality of a reaction and an attitude expressing emotion and reason, development and integrity.

Undoubtedly, the idea of the human "model" is not new in education and ethics; what is really new is the connection between the "model" and its "adoption". There are generally two forms of the model of man or of behavior, ideal and concrete, both of them being a source of knowledge and moral influence. At the same time, there are two problems related to the ideal: the problem of the moral model for the educator which is necessary for the imitation method, and the problem of choosing or building a behavioral model by the moral subject.

Each of these problems have various aspects from the point of view of the moral language: one related to the formulation of the model in terms of imperative moral prescriptions or in preferential and interrogative terms related to the identification of the causes and intentions of behavior, and another concerning the assimilation of the model by the moral subject.

One study used as a working methodology: the introduction of comments and moral debate within the instructive educational process for axiological formation and the use of a projective test by a questionnaire composed of four questions: one of moral causality (the preferred model of behavior), two questions of moral identity (preferred features of behavior and parallels and differences vis a vis the indicated behavioral model), and a utility question (how the features of behavior in the indicated model can be achieved).

These questions outlined the importance of the school's concern for the formation of a moral behavior model, depending on the knowledge of its source (present in the structure of human life) and on the level of their moral aspiration.

The data obtained indicate:

(a) The subjects either (a) wanted a real moral behavior model according on the power of the behavior model in their families, school communities, social communities or mass media — 30.55 percent (106 options);

(b) preferred a synthetic moral model, depending on special behavior values — 46.95 percent (163 expressed options);

(c) considered a behavior model not to be necessary, depending on the preference phenomenon — 18.73 percent (65 answers);

(d) did not reply or did not think of a behavior model — 3.75 percent (13 subjects).

This showed that the option for a certain moral behavior supposes the coordination of moral preference (in relation with what we call moral "imaginably" or the ideal human type) with the action of the concrete moral behavior of parents, brothers, schoolmates, teachers or athletes, artists, scientists or literary characters. This structure of behavior moral model is a modality by which pupils assimilate the need to be moral. But the moral preference is normative. From this point of view, the rules of behavior preference suppose the correlation of the meaning with its value.

(B) The necessity of a behavior moral model from the perspective of values as a moral aspiration is certified by the content of the answers to the two questions of moral identity.

In this respect, the data obtained shows a connection to a value system composed of two categories of behavioral features: general behavior and morals, strictly speaking.

Of the first category, there are 130 identified options concerning sensitivity, intelligence, seriousness, peace of mind, optimism, wisdom, delicacy, understanding, behavior, and others.

Out of the second category, there are 552 expressed options: 105 (19.02 percent) for sincerity, 90 (16.30 percent) for honesty, 42 (7.68 percent) for moral respect for oneself and for others, 34 (6.16 percent) for modesty, 31 (5.62 percent) for politeness, 22 (3.98 percent) for justice, 15 (2.88 percent) for the sense of duty, 14 (2.58 percent) for devotion and loyalty; followed by options for dignity, courage, fairness, passion for work, self-possession, honesty, selfishlessness, discipline.

This is an important finding. On the one hand, moral values are prior; among them, teenagers assert themselves as moral subjects. On the other side, the main moral value is sincerity seen as a modality of living in relation to oneself and others which allows for access to other preferred values of behavior. At the same time, we should emphasize the dialectics of emotional behavior felt by the subjects: their questioning of what they are from the point of view of morality. This involves both an identity of 83 percent (288 subjects) with preferred moral values, and a consciousness of differences as compared to the moral model which was considered unimportant (49 subjects). These data emphasize an advanced spirit of moral self-evaluation.

(C) The answers to the question about moral usefulness reveal for 74.93 percent (260 subjects) the achievement of the preferred model of moral conduct by will (143 subjects) and work (117 subjects), which indicates wonderful optimism. At the same time, 17.2 percent (60 subjects), identified self-knowledge as the basis for the assimilation of the behavior moral model, while another 3.75 percent (13 subjects) indicated human relations. The life of the investigated teenagers seemed essentially to be about the outlining of a living moral-axiological space, mediated by the living primary values of will and work.

(2) *Praise* is an elementary form of success or achievement. Praising is speaking highly of someone, in contrast, as Erich Geissler²¹ states, to irony and sarcasm towards somebody. The object of the praise is a morally achieved action, a feature of behavior.

There are several kinds of praise: confidential (between someone who praises and someone who is praised), public (with one or more witnesses), and symbolic (the praised person is raised to the rank of a model of conduct). Under these variants, praise should be applied in relation to its educational consequences, both upon the person praised (producing pleasure and stimulation so that by repetition the praised person becomes appreciated, admired, obeyed and feels useful), and upon the position of the praised person in the community where he lives and upon the relationship between the praised person and the person who praises (arousing fondness, receptivity or, on the contrary, when one is not accepted, for example, by the school group, this depresses the latter; that is, instead of supporting the praised person, the group conduct has a negative effect upon one). For praise to be an acknowledgment of the child's, teenager's or adult's behavior, there are a few conditions:

it should refer to facts or achievements (it should be real);

it should be stimulating; and

it should not degenerate into flattery or conflict. It is well known that the flatterer can master the flattered, obliging him to become receptive towards his requests by apparent recognition.²²

3) *Persuasion* is advising or urging. The defining element of this method is moral deliberation seen as the assimilation of the emotional, psychic and rational power necessary for action. By it, the moral subject assumes one or another of the values and moral rules of social life, because the effect of deliberation is moral decision. Therefore, at the rational level of human behavior, the new value or moral rule appears as a matter not of outward constraint and obligation, but of deliberate agreement. That is why this method can be combined with moral reflection and the hermeneutic method.

(4) *Moral reflection* is an act of thinking, in order to understand and explain the meaning of conduct, its motives and consequences. By applying this method, we can obtain behavioral consequences in relation to various moral background situations. From the mental point of view, reflection is composed of doubt, remembrance, deliberation and moral option. Through proverbs, sayings or maxims on the moral qualities and shortcomings of human behavior, and through interpretation (philosophical, literary, historical, etc.) of texts with moral contents, we can understand the message related to the human condition. This method contributes to the assimilation of value and such behavioral rules as good will, kindness, respect, sincerity, duty, courage, balance, wisdom, etc.

(5) *Moral exercise* appears under a number of variants, among which are current learning when seen as an action for oneself and society. Thus, school learning is a bearer of values and moral rules for relations with another; it is a condition of individual self achievement by the assumption of responsibility for finding efficient solutions. Consequently, through its emotional component (of effort and tenacity of moral subject to achieve learning as a moral obligation), this variety of moral exercise is a sign of the child's and teenager's behavioral development and, at the same time, the space where moral motives for school success or for avoiding school failure should be present. The pupil adjusts his effort and understanding of his own mental successes from the moral point of the qualities of his conduct (sense of effort, perspective, sense of duty, discipline and development). Inequality of reception of this double sense of school learning as a modality of performing and fulfilling both psycho-motor needs and social needs may generate inconstant behavior of pupils, opposed to the expectations of parents, teachers and school-mates.

(6) *Moral punishment* is a method of forming behavior habits and skills; it is an unpleasant experience as a consequence of a moral blame (Geissler). Its object is not "an education for submission",²³ but to prevent or warn, to improve or change the various motives of some negative behavioral attitudes. That is why, in applying it, one should take into account the effects it generates. Punishment is always associated with emotional and character disturbances²⁴ and consequently it should not affect someone's honor and freedom. We should take into account the degrees of seriousness of moral misbehavior, so that through various forms of punishment such as lowering a mark, rewriting a paper several times so that the pupils may become tidy or punctual, drawing attention in front of the class to some negligent behavior, making use, under various circumstances and often, of reprimand, admonition, reproach and the like, we not inflict feelings of fear, worry or humiliation which break the child's physical or moral resistance. Moral punishment should not despise or lack respect toward the child, or humiliate and disparage him or her. Moreover, we cannot admit arbitrary punishment (by depriving the child of toys or meals, by slapping or hitting him, by anger or coldness, etc.), either within disorganized or broken families characterized by contradictory educational methods that generate psychological absurdity or by one another of the parents or teachers who want to "catch" the child at fault out of the pleasure in using parental or school authority so that the child may feel suppressed by another's will.

Evaluation of Moral Behavior

Protagoras's saying that "man is the measure of all things", repeated by Plato in the phrase, "Each of us is the measure of what it is and of what it is not," can be used as a guiding reflection concerning the evaluation of moral behavior.

What is the evaluation of someone's moral behavior?

Are there necessary and common standards of moral evaluation?

A.J. Ayer (1936)²⁵ felt that we should not be concerned about moral evaluation because there is no empirical criterion for checking the values on which it relies, since these are "emotional manifestations" and therefore cannot be either true or false. In contrast to this position, the evaluation of moral behavior supposes two aspects:

(a) if we make use of the same meaning of moral terms, then we can appreciate somebody's behavior correctly;

(b) moral evaluation is finally based on value.

We evaluate somebody's behavior through its effects, mainly through its consequences within the community in which the moral subject behaves as a psycho-social being.

Therefore, evaluation regards the importance of behavior composed of two aspects:

- one related to the outer moral effect of behavior (various people or various things are influenced by somebody's attitudes, on which basis there are various intentions as a causal source);
- another related to the inner moral effect of behavior, which is "trust" in someone, "counting" on somebody due to his moral option and ability.

These aspects of evaluation are directly connected to the "technique" of measurement and estimation of behavior. At the same time, they may be considered criteria for empirically checking our moral judgments. Here, there are two remarks. First the moral option that we considered as essential for the psychological and axiological development of human behavior.

Moral option is a possible accumulation of virtues (courage, moderation, prudence, honesty, fairness, etc.), in opposition to moral mediocrity and tolerance of negative manifestations in social life.²⁶

Not everyone is willing to evaluate such behavior. Moral mediocrity is unfortunately tolerated, even supported by some who identify morality with social routine or moral opportunism represented by one who "neither obeys values and moral rules, nor is against them, is neither correct, nor fair; neither lies, nor tells the truth. Seen at a distance this person commits nothing serious, but this is his deadly sin which defends him from the attack of community and from the qualms of conscience."²⁷ Such a behavior is a storehouse of moral misery which should be subjected to severe evaluation.

Second, the idea of the faultless man from the moral point of view, joined with so-called "moral competence". In this case, a hasty extrapolarization of one's own behavior and the issue of a conflictual artifice between "competence" and "incompetence" in evaluation are quite possible, generating one of the difficulties of evaluation, namely, moral relativism invoked as a constitutive element.

Conclusion

This theoretical study shows that moral education is part of the general process of human knowledge and education, and continuously manifests that the results of this knowledge and study are not final, and that no form of educational organization is faultless. At the same time, moral education cannot be separated from the human way of knowing, one's nature and behavior, the social institutions and living modalities of human communities.

There remain many aspects related to this type of education, both terminological, formal and methodological, which are not satisfactorily resolved from the cognitive point of view. But this type of education must not be underestimated. Often there is moral evil — faults, imperfections, weaknesses, vices, corruption — that cannot be cured; we do not know if there ever existed a moment in human history deprived of the "face" of evil. From here, a "moral crisis" is extrapolarized whose possible solution is seen by connection to the transcendental or by ignoring it, by a simple or sometimes exaggerated invocation of human rights and liberties, by overseeing one's obligations or rights and liberties.

Thanks to acquired moral knowledge, we can state that the future of moral education, of values and of the development mechanisms of moral behavior cannot be a return to the past. This future is linked to the realistic and pragmatic character of education, in general, where people's constraints and moral responsibilities are included in their rights.

Therefore, in order to avoid one-sided opinions which, morally, could lead to arbitrariness, anarchy, dictates, or total subordination we make a choice for understanding and a correlation also between moral duty and freedom. J. Dewey's remarks are clear in this respect: "Freedom does not cancel constraints that nature and man impose on any social being and prevent him from being controlled by impulses that would be harmful to him as a member of society".

As well, development of responsibility and respect for law are aspects typical to human nature and condition. Therefore, further development of moral education depends upon human reason.

Consequently, through moral education we should control what we can obtain and achieve from the point of view of a behavior as a modality of remaining on the human side of man. We live in a world where conflicts, even if they cannot be totally solved or removed, still can be diminished and balanced so that social life and an affirmation of human personality may exist. This modality is the "reconciliation" of moral opposites through meaning and value as a fulfillment of living that overcomes educational confusions.

Notes

1. See John S. Mill (1979), *Utilitarianism* (Indianapolis: Hackett Publishing Company), according to whom useful is opposed not to pleasure (whether mental or physical), but to pain. Consequently, man's objectives and actions are moral when promoting happiness (wellness), and are immoral when they produce the opposite of happiness, such as being miserable and humiliated.

2. The emotionalism of C.L. Stevenson and A.J. Ayer is a theory of understanding moral terms as nothing else but expressions of the speakers' emotions, of human likes, behavior or feelings, but which, from the point of view of their evaluation, are neither true nor false.

3. Prescriptivism and its variants, among which is instrumentalism (see R. M. Hare, P. Nowell-Smith, B.D.A. Williams), claim that moral terms show what a man does; they show not the speaker's feelings or attitudes, but his or her actions. There are two closely connected forms under which moral terms exist when prescribing an action: an indicative one (showing the moral subject what to do), and an imperative one (ordering, dictating what is to be done). Under these forms, moral language would be a device for the influence and change of human interests.

4. According to projectivism, moral values are not objective, but have a conventional content from which moral skepticism results; that is why talk about morality becomes unimportant.

5. Georg Henrik von Wright (1982), *Norma si actiune* (Norm and Action) (Bucuresti: Editura Stiintifica si Enciclopedica, 1982), pp. 18-19 and Chapter "Norms analysis".

6. See Mircea Maciu, *Stiinta valorilor in spatiul romanesc* (Science of Values in Romanian Space) (Bucharest: Editura Academiei Romaine, 1995).

7. Cf. Petre Andrei, *Filosofia valorii* (Philosophy of Value) (Bucuresti, 1945).

8. Ion Coteanu, Marius Sola, *Etimologia si limba romana* (Etymology and Romanian Language) (Bucuresti, Editura Academiei, 1987), pp. 13-14.

9. Alexandru Rossetti, *Filbsofia limbajului* (Philosophy of Language) (Bucuresti: Editura Minerva, 1989), p. 63.

10. Charles L. Stevenson, "The Emotive Meaning of Ethical Terms," *Mind*, XLXI (1938).

11. Richard M. Hare, *The Language of Morals* (Oxford: Clarendon, 1952).

12. See G. McLean, ed. *Philosophical Foundations for Moral Education and Character Development* (Washington D.C.: The Council for Research in Values and Philosophy, 1992), pp. 348-352.
13. See *Philosophical Issues in Education: An Introduction* (New York: Falmer Press, 1982).
14. See *Judecata morala la copii* (Children's Moral Judgement) (Bucuresti: Editura Didactica si Pedagogica, 1982).
15. See *Moral Education in Schools: A Developmental View* (1966) and *Collected Papers in Moral Development and Moral Education* (Cambridge, Mass.: Harvard Center for Moral Education, 1973).
16. See *Structura si dezvoltarea personalitatii* (Structure and Personality Development) (Bucuresti: Editura Didactict si Pedagogica, 1981).
17. In "Children's Moral Judgment," Piaget writes: "Any morality consists of a rules system, and the nucleus of any morality should be found in the respect of the individual for these rules".
18. Alexander King, Bertrand Schneider, *The First Global Revolution, A Report by the Council of the Club of Rome* (Sydney: Simon and Schuster of Australia Ltd., 1991).
19. See "Valoare si sens" (Value and meaning), in *Valorile si adevarul moral* (Values and moral truth), selection, translation and notes by Valentin Muresan (Bucuresti: Editura Alternative, 1995).
20. Marin C. Calin, "Modelul moral de conduitj ca valoare In actiunea educativa" (Behavior moral model as a value in the educational process), Bucuresti, *Revista de pedagogie*, nr.3, pp. 12-15.
21. See *Mijloace de educatie* (Educational Means) (Bucuresti: Editura Didactica si Pedagogica, 1975).
22. *Ibid.*, p. 126.
23. *Ibid.*, p. 103.
24. Cf. Michel Gilly, *Elev bun, elev slab* (Good pupil, bad pupil) (Bucuresti: Editura Didactica si Pedagogica, 1976).
25. See *Language, Truth and Logic* (Gollancz).
26. See Andrei Plesu, *Minima Moralia* (Bucuresti: Editura Cartea Romaneasca, 1989).
27. *Ibid.*, p. 146.

Chapter V Romanian Education -- Evolution and Reform

C T Lina Ulrich

Introduction

Since 1990 Romanian society has been passing through a crisis of all its structures. The reform of schooling and education is considered a fundamental part of the change, inasmuch as the democratization of society cannot be accomplished without the democratization of the educational system. By the value system that it proposes, education makes a fundamental contribution to overcoming the present crises without assuming the pretension to resolve everything. The main tendencies of the reformation of Romanian education cannot be analyzed without having in view its tradition and evolution in time (four time-frames). The traditions and this historical evolution also provide the starting point for the elaboration of the new educational ideals, the new principles, finalities, structures and contents on which the reform is based. The structure of this chapter then is fourfold: a) the traditions of the Romanian education; b) the communist interlude; c) the beginning of the reform (1990-1995); and d) present tendencies and perspectives.

The Tradition of Romanian Education

The Bases of Modern Romanian Education Context and Implications

Like many other countries of Central and Eastern Europe, the present territory of Romania has been the scene of invasions, imperial and dictatorial, political and administrative arrangements, territorial changes, migrations of major ethnic groups, as well as a variety of cultural and religious currents. These factors have effected also the development of education in Romania, giving a specific path to its evolution, which is equally relevant to current post-communist educational transformations.

The system of public education was introduced only in the first half of the nineteenth century, although the first educational establishments on the present day boundaries of Romania existed for many centuries. A number of state-supported schools was established in the municipalities, while the opening of the schools in rural areas was still subject to the approval of the local nobility and the priest of the local Orthodox Church. One of the main consequences of this system of public education was that it gradually reshaped the function of schools by transforming them from ecclesiastical institutions into state — supported institutions offering secular education.

The period 1864-1918 is considered the period of the constitution of the modern education system. After 1848, Romania witnessed many social, economic and political transformations that generated essential changes also in the sphere of education. The historical context in which Romanian education was instituted was dominated by the ideals of the bourgeois Romanian revolution: modernization, independence, unity. Romania gained more favorable economic conditions and the emergence of a single political structure as a result of the union of two Danubian principalities, Wallachia and Moldova, which led to the foundation in 1859 of a new state — the Union of the Romanian Principalities. In this period capitalist relations matured, parallel to the emergence of the bourgeoisie liberal doctrine. From a political point of view, this orientation was

materialized in the accomplishment of certain national aspirations: the Union of 1859, real independence in 1877 and a democratic constitution in 1866. The characteristics of this historical context can be found also in the first legislative measures — education and culture representing an important preoccupation in the period. There were also different conceptions — conservative, liberal and socialist — whose confrontation led to democratic legislation. From the mid-19th century on, clear new orientations concerning the organization of education appeared. By the end of the sixth decade, in the realm of educational policy there were three dominant ideas: the popular extension of instruction; the organization of the higher level schools; and their orientation toward the requirements of the national economy.

As early as 1869, Prince Alexandru Ioan Cuza initiated a coherent educational policy in which the school had a realistic and practical character. This context led to the foundation of the first Romanian university in Jassy in 1860. "The new university was regarded as the national university" and an important expression of the newly acquired statehood. This was not without significance due to the lack of recognition at that time by the European great powers (this took place only with ascendance to throne of King Carol I in 1866)." (Sadlack, 1995, p. 2)

However, education in the young state, created in 1859, was not yet uniform and equally developed in the two Romanian provinces. *Legea asupra instructiunii* (The Law on Instruction) is the first school law of the modern Romanian national state, and regulated the organization and development of all levels of education. The law had a democratic character, especially in decreeing general, compulsory and free primary education. "Romania was therefore among the first countries in Europe — after Sweden, Norway, Prussia and Italy — that proclaimed the compulsory character of primary education" (Stanciu, 1977, p. 332). According to the law of 1864, instruction took place in public or private institutions. There were three levels of schooling: primary, secondary and superior. The administration of schooling was also clearly regulated. Despite the new and generous provisions of the law, the general curriculum was not in exact concordance with the orientations of educational policy, and there were numerous and serious differences between rural and urban schools. There is no doubt, the 1864 law had a fundamental role in the development of education in our country, but there were many gaps that prevented its uniform and integral application. The lack of material conditions for the observance of the principles of obligatory and free education, the small number of teaching personnel and their insufficient training, and the imprecise formulation of the legislative text — all vitiated the legal basis of education.

The European Synchronization of Romanian Education: Context and Implications

There were two ruling political parties in the period: the liberal party and the conservative party. Neither succeeded in formulating an integrated school policy. Hence, attempts to replace or improve Cuza's law came both from the conservatives and the liberals. The most important achievement in the field of school legislation was that of Spiru C. Haret,¹ the minister of public instruction. Through his *Legea asupra inv t mantului superior* (The Law on Secondary and Superior Schooling), 1898, the two levels of education closely related to the interests of the liberal bourgeoisie gained a new organization and content more relevant to the development needs of the national economy. The debate over the law repeated an older dispute over the character of schooling between the supporters of classicism and the followers of pragmatism in Romanian education. The law reflected an understanding of the requirements of the period — mainly the development of industry — through the affirmation of a practical education and the creation of conditions for orientation toward a certain professional education around the age of 15. Another

important law initiated by Haret and passed in 1899 was *Legea asupra învățământului profesional*² (The Law on Vocational Education) by which vocational schools, organized on three levels, were placed under the control of the Ministry of Instruction and were meant to provide the economy with lower and medium level workers, with stress on special training.

The effect of these laws for a more practical orientation in schooling was less successful. The number of vocational schools remained low and vocational education was neglected. The most important funds were channeled into theoretical high school education. This can be explained by the fact that the schooling policy of the liberal bourgeoisie was mainly concentrated on secondary school and superior education, considered as "a condition for the development of the national economy". The conservatives focused on the primary education as the premise for the development of a genuine culture." (Stanciu, 1977, p. 336) However, Haret oriented the liberal bourgeoisie also toward primary education by backing the development of rural schools, but this had limited effect. The two dominant political groups, the bourgeoisie and the landowners accused each other of deficiencies with regard to education. On the issues of school policy the socialist circles stressed the class character of education, the need for its democratization through instruction of the masses, the creation of equal educational opportunities, especially for workers and other economically disadvantaged categories, and the separation of school from church.

Synthetically, the reform initiated by Spiru Haret, Minister of Education in a liberal government, was supported by personalities of different political orientation: C. Dimitresculasi (socialist) and Titu Maiorescu (conservative). At that time, the conservatives paid special attention to rural primary education, and the liberals to secondary education, the former having in view an agrarian society, the latter an industrial society.

The laws of this period aimed at: the generalization of primary education and the realization of its unitary content; the training of the young at higher levels of education and the pragmatic scientific orientation of the content at these levels, including regional organization of higher secondary education; training the young for the immediate and prospective needs of the national economy.

Romanian Education after the Great Union: Context and Implications

At the beginning of the twentieth century, Romania, after several decades of capitalist development and gradually extending her economic relations with other European countries, remained economically a weak country with a strong agrarian character. The peasantry represented almost 90 percent of the population. At the time, Romania's main problems were: the peasant problem and the union with the territories under the occupation of Austria-Hungary Empire. In 1918 the Great Union took place and opened a new period in the history of the Romanian education.

The First World War resulted in substantial territorial gains for Romania. It also brought greater ethnic diversity for its population. From then on, besides Romanians, there were two other large national groups - Hungarians and Germans — which had to be reckoned with in political and cultural matters, particularly in Transylvania. The processes that determined the character of the resulting education were: unification of the political-administrative structures (accomplished through the Constitution of 1923 and the afferent laws); the introduction of certain democratic reforms which provided a framework for exercising citizen's rights and liberties (the agrarian reform, the right of properties, the introduction of universal suffrage); the economic crisis of 1929-1933 and the state's intervention in the economy.³

The dynamics of political life would bring to the fore the dispute between the liberal conception and the national peasant conceptions. The cultural movement of the period illustrates the new realities. Alternative projects on the education reform were formulated by great personalities: Simion Mehedinji proposed the foundation of preparatory schools in rural areas (four grades); Ioan Petrovici proposed a selective education for elites; and Petre Andrei⁴ proposed higher peasant schools and the organization of the primary education according to "interest centers".

After the Great Union, the first law concerning primary education and teacher training was that of 1924 (Minister C. Anghelescu).⁵ The law provided for the development of kindergartens as well as an increase of compulsory education to seven years. This involved an increase in the length of teacher training as well. The law of 1924 reduced the differences between the rural and urban primary schools, but the contradictions between the supraprimary classes — whose foundation was provided by law — and secondary classes intensified. The organization of secondary education was much discussed, renewing the dispute between the pragmatic and classicist character of the contents of education. Another law in 1928 introduced a reorganization of high school education and an improvement of teacher training. The economic crisis augmented the number of uneducated children and left illiterate a great part of the Romanian population. In secondary and superior schools relatively few children were from worker and peasant families. The schools continued to have a predominantly theoretical character, even though economic development required an increase in the number of schools of a practical orientation.

The law of 1939 concentrated on primary and secondary education and provided for the organization of experimental schools for adapting some pedagogical theories to the particular needs of the primary school. Despite the economic difficulties in the interwar period, education developed through an increasing number of kindergartens, schools, and especially through the influence of some theorists of education, experts and critics of the most advanced pedagogical ideas from all over the world.

The schooling legislation of this period stipulated the specification of goals according to educational levels: primary education was aimed at the assimilation of maternal and mathematical language, some knowledge and skills absolutely necessary for life and moral and civic education; middle school education was to have in view the formation of general and specific abilities, and professional training according to the requirements of the economy (local included); high school education was aimed at the development of the capacity for synthesis, and of the original, critical thinking needed for superior studies. Generally, the goal of education was the formation of individuals able to act freely, creatively and responsibly in the democratic framework.

Altogether, it can be said that while significant progress was made, Romanian education at the time was elitist, particularly academically-oriented in secondary and higher education, and rather loosely linked to the economic and social needs of the country.

The Communist Interlude

The Beginning of Political Involvement in the Educational System: the Law of 1948

The incremental approach to the development of education came to an end in 1948 when Romania came under control of the communist party, the Romanian Worker's Party. A new constitution adopted on April 13, confirmed the new political reality in Romania. It established the fundamental political, economic and ideological conditions under which Romanian education was to function, with some later changes, until the end of its communist period. As a result of the new

law (a decree adopted on August 3, 1948), all levels of the Romanian educational system were transformed. The new system was composed of seven years primary education which became compulsory; four years of secondary education or vocational and apprenticeship education with various types of programs which lasted two to six years; and higher education which was offered in universities as well as in institutes for four to six years.

The new law declared that education must be secular, conducted only by state institutions and based on the scientific as well as ideological principles of Marxism-Leninism. The ideological context and the considerations of a centrally planned economic system became the principal orientation of Romanian education and science. It also provided political arguments for increased access to the post-secondary education of the "workers' children" and for the education of students in the "spirit of patriotism and socialist internationalism." The new vision of the Romanian educational system moved it from the French-inspired model towards that one based mainly on Soviet educational concepts, policies and practices. Synthetically, the communist education had the following basic features:

- "The aim of education is the collectivist-type socialization based on the egalitarian utopia and the paternalist premise of providence-state, the sole owner and beneficiary of the educational system;
- There is a sole universal truth, the one guaranteed by the ideology of the governing party,
- The Marxist-Leninist ideology, foundation of knowledge and social action;
- Because man is first a production force, education has to be organized in such a way as to provide the necessary qualified staff imposed by socialist planning, mainly in hard industry, the energy branch and in agriculture;
- Education is a form of the superstructure, so it depends permanently on the structure's evolution (the means and the mode of production). Forms of social consciousness (education, science, art, conception about world) are subordinated to the level of development of social existence."⁶

Altogether, the educational system was to be uniform and centralized, aimed at the needs of the socialist economy and the new social order. The new policy rejected the philosophical and cultural principles of the previous educational system, labeled as the "old liberal bourgeois idea of education which was to be replaced with a "new type of education" corresponding to the principles of the people's democracy so that it would become the primary source of cadres for the construction of socialism".⁷

The social objectives of the 1948 educational reform, such as the formation of a "new" socialist man, were presented as one of the objectives of the "cultural revolution" which the communist party carried out in the years 1948-1952. This was to be done by increased access to post-secondary education of "workers" children, education of students in the "spirit of patriotism and socialist internationalism", the application of criteria of class-background, and political screening in teacher and academic appointments, as well as a vigorous requirement of the study of dialectical materialism.⁸

The law of 1948 is associated with the educational developments in terms of quantitative progress in Romanian education, as well as an attempt to enhance the geographically balanced provision of education.

Altogether, the 1948 reform of education, initiated by the communist regime, sought to combine the genuine interest in the development of Romanian education as a precondition of its

economic and social development. But the ideological and political purposes of the regime towards education were given priority. As a consequence, Romania's education was marked by imposed, profound transformations whose main result was the abolishment of the pre-communist educational system. Its founding principles and operational structures were rejected and replaced, in many cases, by slavishly adopting "solutions" coming from the Soviet educational model and practice.

The reform of 1948 also changed the governance and administration of education in Romania. Within the country's highly centralized political system, the ministry of education was responsible for the implementation, in cooperation with some other state organizations, of the educational policies determined by the communist party. Under the veneer of societal participation and a collectivist approach to governance, various councils and boards were created at the central and institutional levels. In most of them, besides representatives of the educational institutions, there were representatives of the communist party, local industrial enterprises, and youth or student associations.

The communist regime succeeded in introducing an all-embracing and totalitarian vision of the educational system. There has been hardly any area of learning, teaching, formulation of research plans, administration of physical infrastructure, as well as appointing, promoting, transfer or dismissal of personnel, which did not require approval or prior consultation with the communist party and state administration.

But this vision of education was soon to be criticized by the communist regime itself.⁹

The Relative Liberalization of '68

In the late 1950s, Romania, unlike other socialist countries, reacted mildly to the local forms of dogmatic Stalinism. The most distinct change of this period was the appearance of "de-Sovietization" of the political and social life, also with regard to education. In 1960, Romania started to make declarations against Soviet political and economic domination and began to act some what independently of the USSR and Soviet-dominated international bodies, such as the CMEA (Council for Mutual Economic Assistance). This "gave impetus, tacitly stimulated by the party, to the revival of nationalist feelings, couched in the language of "socialist patriotism", combined with a campaign to re-Romanianize the country's education and science." (Sadiack, 1995, p. 8) At the beginning of 1960, in response to a new program of accelerated industrialization, decisions were made to increase the number of students in vocational, secondary and higher educational institutions, particularly those in engineering studies.

The deficiencies of Romanian education were further criticized at the congress of the Romanian Communist Party which was held in July 1965. Its newly elected secretary general, Nicolae Ceausescu, declared that the reform of education and the development of science were the major objectives of the new policy of the party and the state in its new strategy of modernization for the country and its opening to international cooperation. A short period of relative liberalism in Romania was initiated.

The Romanian economic situation improved in the late 1960s, although it remained a relatively poor country in comparison with other communist countries. A new stage in its development, designated as the construction of a multilaterally developed socialist society was announced at the beginning of the 1970s which tried to fit the existing rigid system of political control and communist ideological principles to the system of Western-style management and economic efficiency. In such a context, a policy was adopted which called for the accelerated

development of education and science, in which international cooperation imposed. The international connections, especially with the West, became more frequent.¹⁰

The Education Law of 1968 brought a number of far-reaching changes to the country's educational system directed towards its expansion and modernization. The most significant structural changes were: the extension of compulsory education from eight to ten years and the concurrent reduction of the school age for the first grade from seven to six years; the diversification of secondary schools; introduction of a new shorter form of technical studies; and reorganization of post-university and continuing education.

Under the revised system, two types of schools for secondary education were created; academic secondary schools and specialized industrial secondary schools. The keyword for the reform of higher education was "training highly qualified manpower", while the role of higher education as an agent of social transformations was less frequently emphasized. Consequently, the main task of higher education was to respond to the needs of the economy for highly qualified manpower. For the next two decades, higher education operated within a rigid correlation of the number of students and fields of study with the arbitrary, bureaucratically-established national manpower plans. (Sadiack, 1995, p. 12)

Even if political and administrative supervision over education had not been altered, there were indications that educational policy was formulated more in academic and meritocratic terms than in the previously dominant ideological context. Significantly, the late 1960s and early 1970s was also a period of further quantitative expansion of education in Romania. The modernization process of education, of which the law of 1968 could be seen as a promising beginning, ceased when the political and economic situation rapidly deteriorated in the mid 1970s.

The '70-'80s — a Peak Period of Official Involvement in the Educational System

In the mid-1970s, the emergence of the party and government bodies responsible for education became more evident, accompanying a growing concentration of power in the hands of Nicolae Ceaucescu. There appeared a new doctrine for the whole educational system, seeing education, research and production as a unitary process. The new educational doctrine was affirmed in the new law on education and instruction which was adopted in December 1978, which was the last educational law under the communist rule in Romania. "In many regards, it was the law which reduced education to a narrowly understood need for training and indoctrination." (Sadlack, 1995, p. 12) It stipulated that programs of study had to be organized not only according to the needs of the academic curriculum, but also in view of the development of students' "interest in, and love for work, as well as the development of practical abilities in accordance with the students aptitudes and future demands of the labor force. "If such tasks for polytechnic education and work experience could be found in the educational policy of other communist countries of the region, the uniqueness of the Romanian doctrine was that it required training in the industrial setting to be implemented already in primary and mid-school education (grades 1-8)." (Sadlack, 1995, p. 13) In the second half of the 1980s more than 90 percent of the students were admitted to one of the following three profile-schools: industrial, agro-industrial and economic. In the case of higher education, both students and staff were required to undertake "productive activities."

The law of 1978 formalized, on the one hand, a nominally prominent role in educational matters for bodies representing so-called direct socialist democracy, and, on the other hand, placed a concentration of actual legislative decision-making power in the hand of Ceaucescu, particularly after he became the president of the country.

The deterioration of the political and economic condition in which education had to function in the 1980s is statistically confirmed. With the exception of the generalization of compulsory ten-year education, it was a period of stagnation, rapidly followed by the overall contraction. For example, in the late 1980s, the number of teachers in all types of educational institutions was lower than in the mid-1970s. The total number of teachers in higher education steadily declined in the 1980s, in the second half of the 1980s falling to the level of the mid-1960s. Higher education for a relevant age cohort became one of the lowest among all European countries. The decrease of the number of students and graduates in such fields as the humanities, teacher training, mathematics and the natural sciences was substantial.

In this context, the last educational goal formulated by the communist party and approved by its congress in November 1989 to introduce, in the course of the next 10 years, a 12-year compulsory primary and secondary education, only confirms the idiosyncrasy of the regime and its failure to see a growing discrepancy between its political objectives and the reality created by its previous decisions.

Overall, the educational policy of this period, which in the beginning was met with great expectations, both inside and outside of Romania, failed to bring the expected modernization of education. It is true that some decisions such as the introduction of 10 years of compulsory education and a comprehensive system of vocational training, as well as various forms of non-formal education, all expanded opportunities for learning. But this policy was carried out in view of narrowly-interpreted technocratic schemes for the mobilization of human resources or designed to serve the ideological indoctrination of various segments of the population.

1990-1995: The Beginning of the Reform

The Reform of Education during the First Years of Transition: General Characteristics

Romania, like all post-communist countries in Central and Eastern Europe, faces a fundamental challenge: the need to re-think and reconstruct education.

The above analysis of the conditions under which education had functioned indicates one aspect of the required changes to be undertaken by the newly democratic regime. The particularly repressive character of the previous regime requires special attention to public expectations concerning a de-communication of the concepts and practices in education, as well as a restoration of the basic democratic principles for the governance of the educational system. 1990 was the year of the rejection of the all educational system and its ideological foundations. At the middle of the school year, under the impact of the political changes which occurred in December 1989 and of the action of the various pressure groups, the main tools of communist education, i.e. political indoctrination, polytechnic education, excessive centralization, abusive control of persons and institutions and rigid planning were eliminated. Without a coherent policy or program of change, these actions had an ad hoc, sometimes chaotic and destructive, character.

The education policy during the transition period is defined, according to the synthetic work of the Institute of Sciences of Education (1993),¹¹ by the four principles of: reform, coherence, functionality and self-regulation. The reform principle is imposed by the transition's logic itself, the passing from one type of society to another, which naturally involves a different human resources policy based on the new finalities of education. Synthetically, it means passing from communist to democratic education. A first step toward the democratization of education meant the orientation of educational policy toward defining new educational goals, namely:

- the guarantee of basic education for all citizens of the country in the form of some minimal competencies necessary for life and work in a democratic society;
- the promotion of an open and flexible education able to answer the most different interests, abilities and aspirations;
- the formation of conscious and responsible citizens, preoccupied with the evolution of society they live in, and willing to engage in the realization of the different reforms of the transition;
- the formation of new professional abilities, of managerial and trade skills, of economic and financial behavior, of the attitudes and social relations required by the market economy;
- the development of interest in education and permanent emancipation through an educational process centered not on the limited needs of a profession, but on the incessant interest for knowledge and action, for cultural and moral perfection, for social reflection and critique, for adaptation to a social context in change.

The educational ideal, as an essential part of the educational policy and a regulative element of the new curriculum, is no longer represented by "labor force formation" but refers to the free, complete and harmonious development of the human individuality, the formation of the autonomous and creative personality.

The reform of education in Romania, during the first years of post-totalitarian transition, has been characterized by the three following stages: deconstruction, stabilization and reorganization.

Deconstruction (1990): The First Measures for the Democratization of Education

The essential and long-term aim of the reform is the abandonment of the model specific to industrial society and the gradual passing to a dynamic and flexible model adapted to the present and prospective changes of society, open to the infusion of the new and able to self-regulate. Such an aim provides guidelines for an outline of both a coherent conceptual basis and the strategic and tactical components of the promotion of the stipulated evolutions.

The first attempt at a coordination of these spectacular and dramatic changes, produced within merely a few months, was the Decision of the Government of May 1990 regarding the organization of education in the new school year. This decision joins together, in a coherent form, the main decisions taken during the CPUN (Provisional Council of National Unity) period, respectively:

- reduction from 10 to 8 years of compulsory education (stress being laid on the quality, not on the quantity of studies);
- abandonment of polytechnical education as a basic principle of the educational policy;
- development of the secondary schools (*lycées*) of general culture, a traditional institution, with excellent results in the interwar period (in 1989, these schools represented five percent of the institutions of secondary education, a figure which increased to 40 percent in 1992);
- diversification of secondary education, by widening the student profiles and specialties;
- elimination of the useless examination between the two levels of secondary education;
- reduction of the number of pupils in a class (the maximum number of pupils admitted being 36);
- lowering of the didactic norm from 22 to 18 hours weekly (16 hours in rural area);
- warranty for the possibility to organize teaching in the languages of the national minorities;

- introduction of a new curriculum, in order to assure a minimum training for all pupils in the following curricular fields: humanistic and social disciplines, scientific training, physical culture and optional instruction (for which 2-4 hours weekly were allotted, i.e. approximately 15 percent of the program);
- intensive study of foreign languages;
- introduction of the disciplines which stimulate the reflection and synthesis ignored in the previous curricula: philosophy, psychology, sociology and civic education;
- introduction of the post-*lycée* schools, with a duration of 2-3 years;
- assurance of university autonomy.

Stabilization: 1991-1992

Considering the reform's principles and finalities during the transition period, the priority objectives of educational policy for the following years of the 90s were democratization of the educational system, improvement of teaching quality, and increase in the social role of education.

In the same period were outlined important references of the reform, namely: the legitimacy of reform objectives, quality standards, rational processes of reform, legislative stipulations concerning the reform, a value system that determines the structures of reform, administration of human and financial resources, strategies, projects and programs of diagnosis, innovation and reorganization.

In 1991 there was launched the process of changing the legislative framework of education as the legal basis for the stability of the beneficial changes already accomplished, a process stimulated by the adoption in November of the new Constitution of Romania, that stipulated, in Article 32, fundamental guidelines for the educational system.

There were established the documents that orient the reform process in education, the institutions that project and apply the reform, the reform programs that refer to different sectors of education and aim at the improvement of the quality of formation programs for teaching personnel, the contents' modernization (schooling plans, programs, handbooks), the modernization of managerial and financial mechanisms with a view to the achievement of a decentralized system which increases local and individual responsibility. These elements of reform aim at the improvement of the quality of education, a process based, on the one hand, on the valuable traditions of Romanian education and, on the other, on a modern pedagogical conception connected to the international context into which we are integrating.

The curriculum reform has been a priority. Within the new curriculum the stress is laid not the quantity of information as before 1990, but on "mental and practical capacities".¹²

Education is one of the most sensitive areas of social life. Today, the Romanian national educational system involves approximately five million persons (children, pupils, students, teachers and their auxiliaries and instructional personnel). Every fourth person is involved in one way or another in the instructional-educational process. In order for the pupils and students not to become another "sacrificed generation," it was necessary to go through a stabilization stage, realizing that the theory of educational reform limits change at any one time to no more than five percent of the components of an educational system.

Synthetically, the educational policy of the years 1991-1992 was aimed mainly at strengthening the policy of the reform decisions and at the stabilization of the education system. This concern manifested itself in two ways:

- Governmental Decision No. 961/1991 introduced some significant innovations: the acceptance of alternative pedagogical models (Freinet, Montessori, Waldorf, Petersen); the return of special education to the coordination of the Ministry of Education; the diversification of options in secondary education; the organization of higher education in three successive cycles; the introduction of the selective admission to cycles II and III of higher education.

- The modification process of the legislative setting of education launched from 1991. In 1992 the Ministry of Education elaborated a first project of the Law of Education, which was submitted to public debate. More than 10,000 amendments were proposed by the main actors of reform: teachers, parents, pupils and students, journalists, researchers, professional management, representatives of non-governmental organizations and professional associations, etc.

Reorganization (1993-1995) and a First Evaluation of the Achieved Results

Romanian education is situated in an economic and social context specific to the transition period, along with other countries that confronted totalitarian regimes: strict economic constraints with a fluctuating macro-social realm, with contradictory and even conflicting accents, a different constellation of values and ideals. However, teaching presented a certain stability even though it was subjected to perturbation and to specific internal tensions and distortions. At the educational level the tendencies of change were dominated by the structural and functional modifications with a view to accomplishing democratic values in a new system characterized by pluralism and the will of positive change.

At the beginning of 1993, two major political options had direct impact on the reform of education:

- the decision to continue and accelerate the economic reform, on the basis of the structural adjustment principle and
- the decision to bring Romania close to and to integrate it into the structure of the European Union (Romania having already been admitted to the Council of Europe), which imposed new qualitative standards for Romanian education.

On the ground of these options, beginning from 1993, the policy of education pursued the following great objectives:

- definition of a coherent policy in the field of education;
- association with foreign partners, in the co-financing of the reform of education;
- adoption of a new law for the educational system in accord with the new economic, social and political requirements; and
- specialists consider all these objectives to have been achieved.

Education concerns an increasing number of social groups: parents, researchers in educational sciences, social managers, non-governmental organizations, trade unions, representatives of economic agents, politicians and members of Parliament and the mass media. Theoretically, a strategic role for the future evolution of the society is seen for education. For that, educational reform was globally and coherently tackled and linked to other sectorial reforms. The structure of the reform project of pre-university education (in cooperation with the International Bank for

Reconstruction and Development) was determined by the major orientations of restructuring strategies. Among these, the following had priority:

- an updating and modernization of educational content at the level of school programs, handbooks, evaluation systems and examinations (for the first and second grade these textbooks were already elaborated);
- the reorganization of the system of formation and the professional development of didactic personnel;
- the reorganization of professional-vocational secondary education, aiming at the elimination of narrow specializations and the introduction of occupational standards;
- the creation of new markets for school handbooks and the removal of the monopoly on their production;
- the gradual decentralization of the mechanism of the financing and administration of educational institutions and units through partial and gradual delegation of competencies to school inspectorates, schools and centers for the teaching staff;
- the creation and functioning of the mechanism of evaluation and accreditation of private and public educational institutions;
- the development of financial resources allotted to the improvement of conditions of instruction, such as augmentation of the level of investments for school construction and instructional equipment.

With a view to the ongoing reformation process, in keeping with the economic-social strategy of the governing program for 1992-1996, there is in view pre-eminently the reorganization of the pre-university educational system, including the professional-vocational, a reformation of higher education, and the completion of the legislative framework.

For the evaluation of the achieved results, we shall take into consideration the following elements that also represent important guidelines for the changes from other sectors: the normative framework, managerial aspects, free initiative, international cooperation, European integration.

The Normative Framework

On July 24, 1995, the Education Law was adopted and passed, which proposes restructuring, the educational system on new philosophical, cultural and pedagogic foundations. One hundred years after the elaboration in 1864 of one of the most progressive laws in the world, Romanian education is regulated by a modern law, the first post-communist law in the field of education. The main options clearly stipulated are:

- the definition of education as a national priority;
- the definition of the educational ideal as a unifying element to orient the fundamental values of education for the Romanian society;
- the development of a civil society with an impact on the educational process, in parallel with the introduction of some elements of social protection;
- the clear delimitation of education and schooling from ideological and political pressures;
- the guarantee of the right of access and of educational opportunities for all social, ethnic, cultural, religious or linguistic categories.

The provisions adopted by the law respect all the agreements and international documents signed by Romania concerning the problems of respecting human rights and child rights, as well as the pledges made in the field of the human dimension of the OSCE. Thus, the education law represents a turning point of reform, its normative expression that confers legitimacy and coherence on the present system of regulation of schooling.

Managerial aspects. The managerial dimension of the schooling system aims at the ensuring the competencies, resources, relations, and optimal and efficient managerial style required by the context of reform, the formation of competencies in order to provide an effective use of the resources for strategic planning, and replacing the former imperative, centralized and rigid methodologies by the participant approaches.

The decentralization and autonomy imposed by the new democratic framework require today a re-definition of national and local responsibilities in education.

The Free Initiative in Schooling and Education. Due to its fundamental character, schooling involves the efforts of all social factors with the aim of optimal and full scale use of all the resources and energies of a nation. The Romanian Government has stipulated a staged program of strategies in the field of education and schooling aiming to promote and develop activities based on free initiative.

International Cooperation. Contacts, exchanges and collaboration with partners from abroad has been developed and deepened. Over 40 inter-governmental accords and programs for cultural and scientific cooperation also include different actions pertaining to education. There are many agreements and protocols of direct cooperation with the ministries of education and schooling; almost 90 direct university agreements were signed by the Romanian educational units; programs and projects initiated, coordinated and financed entirely or partially by such international organizations or organisms as The Council of Europe, the European Union, UNESCO, OECD.¹³

European Integration. Romania had been accepted into the Council of Europe and the Peace Partnership, theoretically a first step on the way to integration into Euro-Atlantic structures. Following the interwar tradition, when it was naturally integrated into the exchange of ideas on the European level, Romanian education is proposing, as an integration strategy, the orientation of its actions toward the formation of a pro-European civic culture, of a consciousness of belonging to a unique space of culture and civilization, dominated by unity in diversity and identity in community. In this process, the role of education in European integration is primordial. It emphasizes the set of common European values, it ensures basic knowledge about the rights and duties of European citizen, it brings nearer and harmonizes the objectives and contents, the methods, programs, structures and normative framework of the pedagogic realm. Synthetically, the policy of education available for this period conceived education as a specialized segment and institution of the global challenges occurring in all the segments of Romanian society. To this end, the Romanian education proposes:

- to prepare the pupils and students to solve the new, increasingly complex problems with which former generations were not faced;
- to teach the pupils and students to behave as citizens of a free society, to appropriate and develop the perennial values of humanism and democracy;

- to enable pupils and students to adapt themselves to the requirements of a market economy, teaching them to be competitive, have initiative and assimilate the corresponding organizational culture;
- to develop the values of Romanian culture and to promote the identity of the national culture in the framework of the universal culture;
- to train active participants in the political and civic life of the Romanian society;
- to develop readiness for permanent education and training.

On the whole, the official school documents establish the following priorities of the reform of education:

- decentralization of the education management;
- reform of curricula in all the disciplines and at all the education levels;
- reform of the assessment and examination system;
- reorganization of the teaching staff training system;
- reform of vocational education;
- introduction of alternative textbooks and the liberalization of the pedagogical market;
- modernization and diversification of the system of financing of education;
- reform of higher education.

Tendencies and Perspectives

The reform of education is a long-term process. The restructuring steps, which began in 1993 were finalized only during the following 3-5 years in the form of new curricula and textbooks, new forms of management and vocational training, new pedagogic and assessment tools and materials. On the other hand, the application of the provisions of the new Law of Education requires drawing up, at the level of the Ministry of Education, a significant collection of normative acts. Such exhaustive changes, which involve a totality of components, processes, institutions and social actors, occur very seldom in the history of an education system."¹⁴

The restructuring, which refers to all the educational aspects, components, institutions and processes, may be the following:

Pre-university Education

- organization of education: introduction into the national education system of both the State and private institutions, pilot school units for basic and vocational education, compulsory kindergarten attendance as preparatory for the beginning of school attendance, organization within the *lycées* of classes of various profiles and of classes for pupils with superior capabilities and performance, founding centers or other institutionalized forms aimed at the training and improving of the managing, guiding and control staff, etc.

- curricula and school textbooks: according to the project co-financed by the World Bank, the whole curriculum of pre-university education was changed by 1997. By 2000, 250 new titles of schoolbooks, approved on the basis of intereditorial competition were drawn up. In this way the paradigm of the unique textbook, subsidized and protected by the State, is abandoned; which leads to the liberalization of the pedagogical market. With respect to the content of the new curricula and textbooks, there have been the following innovations: stress is laid on the integrated teaching

of the scientific disciplines; a balance between compulsory, optional and optional disciplines; the modular organization of some curricula, etc.

- assessment and examination. The following objectives have been especially aimed at: the creation of a permanent assessment mechanism of the education system under the form of public yearly reports regarding the state of education at the district or national level, modernization of the end-of-study examination, progressive introduction of standardized tests aimed at the assessment of pupils at the end of distinct educational cycles, elaboration of national standards by education subjects and levels which should take into account the new developments of knowledge and the psychology of the different age, the organization of a new institutional setting for assessment, etc.

- initial and post-graduate training of the teaching staff. In order to support the psycho-pedagogical training of future teaching staff, the weight of the profile disciplines and options has been increased and a distinct organizational form has been introduced at the level of the institutions of higher education. As regards the post-graduate training of the teaching staff, the new legislation conceived methodical and psycho-pedagogical improvement of activities at the level of chairs or of specialization in education units, conferences, seminars, debates, roundtables at the inter-school, district, national or international level, and postgraduate courses in education for teaching grades.

- management: passage from the paradigm of centralized, rigid planning, exclusively limited to the need for manpower, to the paradigm of participation and decentralization entailing significant changes in the field of management and financing. There is an important co-financing project with the "Know-how Fund", which became operative from 1996. With respect to decentralization, the new law stipulates the foundation and financing of school units by local authorities and economic agents, the choice at the local level of a discipline in the profile of the *lycée*, competitive entrance examination to the *lycée*, development by the respective education units of admission tests to vocational schools, etc.

- financing and material base: the minimum financing threshold of State education represents at least four percent of the RIP (Raw Internal Product). The law also encourages alternative sources, the decentralization of the administration of funds, the involvement of the local communities and extra-budgetary resources.

- vocational and technical education is no longer neglected; it became a decisive lever, with foreseeable effects on reforms in other fields. It benefits by a special program of assistance granted by the European Union and represents a priority in the national development program of human resources.

- social protection: the social costs of the transition are already very difficult for a great part of the population. The law pays great attention to social protection under various specific forms: free services, institutions, studies, medical and psychological care, logistical base; integral financing from the State budget (of the costs for the children attending the preparatory kindergarten group, financing of scientific research programs on the higher education required by the Ministry of Education, of the postgraduate training of the teaching staff etc.); the assurance of specific institutional services and facilities; social protection of children, pupils and young persons with special educational requirements (handicapped or with special needs); standards in the services of school guidance and counseling for professional careers; social protection respecting the rights of cultural and linguistic patrimony, intellectual property, etc.

- cooperation and partnership: although The Ministry of Education coordinates the whole educational system in Romania, some activities are performed in cooperation with other ministries, institutions and organizations. The reform of education should be correlated with the reforms in such other field as economy, culture, health, communications, information, etc. Carrying out

educational activities entails more and more interdepartmental cooperative action and searching for new partners in the management of national education.

- European integration has become a priority for the educational policy; the new Law of Education, the new curricula and text-books, the professional qualification standards and the types of diplomas granted are conceived in the perspective of an easy interrelation with respect to the requirements of the European Union.

Higher Education

- institutional financing: introduction of the mixed financing, associating the basic with complementary financing, differentiated financing of the institutions according to results, type and level of education; introduction of the financial autonomy; increase of the per unit expenses per student, increase of the weight of capital expenses in the total amount of expenses for higher education, etc., self-financing of the public higher education institutions;

- efficiency in the utilization of funds with regard both to the higher education system and to the organization and functioning of institutions.

- curricula: stress is being laid on updating contents, increasing the weight of learning activities or of those centered on the students, as well as on the consistent coupling of the quality objectives with those existent in the most developed higher educational systems.

- accreditation and academic assessment imposed by four distinct factors: the quantitative explosion of higher education after 1989: the appearance of new institutions, faculties, departments, etc.; the fast and completely uncontrolled development of private higher education; the promotion of university autonomy. Actions to be undertaken are assurance of the conditions for starting an accreditation procedure, assessment of all the curricula and institutions, elaboration of performance indicators and assessment procedures of curricula and institutions according to these indicators, participation in the regional and Pan-European programs of academic assessment and accreditation, organization within each higher education institution of a permanent self-assessment unit, introduction of a national license examination, etc.

- university autonomy: at present we are in the stage of transition from the (political) claim of university autonomy to the building of the institutional and managerial base of self-administration under conditions of efficiency and responsibility. As the legal basis of university autonomy does not entail construction problems, the main question consists in the introduction of achievement mechanisms for these changes and monitoring the autonomous management and functioning of institutions under the conditions of available specific indicators of academic and financial efficiency.

- academic research and post-graduate studies: the foundation in 1994 of CNCSU, the National Council of University Scientific Research and the allocation in 1995 of a special fund aimed at subsidizing on a competitive bases research in universities. The whole community should be aware of the competitive character of research financing, of the transparency of the mechanisms, of the assessment criteria of the projects and of the results of the research. There was a strong quantitative increase of doctoral studies which are being developed, and, from 1994-1995, master courses were initiated.

Conclusion

In this chapter I tried to investigate the main traditions and the evolution of Romanian education in order to understand the desired and achieved transformation within the education system from 1989 till now. The main periods focused on revealed the interconnections in education from the beginning but especially the social system as a whole with its political, economic and cultural features.

The change of political regime required a reconsideration of education's role. Education had been recognized as a priority, in terms of its impact on the whole society and especially, for the future. The reform of education has been stipulated as a priority of the transition period. However the first three years of transition were characterized by a lack of coherent policy in the field of education. This has been followed by systemic reform. This is aimed not simply at relieving timetables or programs but at global reform, which modifies the whole education system according to the significant democratic changes which occurred in Romania after December 1989. In this perspective, especially after the adoption of the new Law of Education in 1995, the goals and objectives, as well as the managerial structures, programs, text-books, assessment tools, and training system for teaching staffs has changed.

The definition of a new policy of education, involving external co-financing and change in the legislative setting and restructuring of the education system represent the main elements. While theoretically accepted and legally stipulated, these elements must be seen in connection with society as a whole, because these are long term processes. The transition requires a process of social learning and of individual and collective emancipation whose main dimension is psychological and moral. The impediments to real reform are neither financial nor political, as is usually thought, but are related to the human resources field. Consequently, education must really become one of the main levers for social change.

Notes

1. Spiru Haret (1851-1912) is one the most famous Romanian scientists and politicians and former Minister of Public Instruction. The policy of education he initiated emphasized the importance of the education for national identity and unity. He was deeply concerned with the development of the rural milieu by means of school. His main pedagogical ideas concentrated upon the cultural unity of the Romanian people, patriotic and practical education, diversity, selectivity and professional orientation within the secondary school, and extra-curricular education. He also worked for the improvement of teacher training and supported many publications concerning the educational system. The most important one is *Revista generala a invatamantului*, founded in 1905.

2. See *Legi ale invatamantului din Romania (1864-1978)* (Laws of Romanian Education [1864-1978]) (Bucuresti: Institutul de Stiinte ale Educatiei, 1991), p. 2.

3. *Ibid.*, p. 3.

4. Petre Andrei (1891-1940) sociologist, philosopher and politician, representative of the National Peasant Party. He made important contributions to the explanation of the internal mechanism of social life and to the development of philosophy and sociology. His main contribution within the pedagogical field was the axiological foundation of the education process and the analysis of the axiological function of education, especially in *Filbsofia valorfi* [Philosophy of Value] (1918), published posthumously in 1945.

5. Constantin Angelescu (1869-1948) physician, professor and politician, representative of the National Liberal Party and Minister of Public Instruction several times; he carried on a sustained activity for the development of all levels of education.

6. See *Cartea alba a reformei* [Carte Blanche of the Reform of Education in Romania] (Bucharest: Ministry of Education, 1995), p. 6.

7. See Gheorghe Gheorghiu-Dej, *Articole si cuvantari* [Articles and speeches], EPLP (Bucuresti, 1952).

8. See L.M. Imangulova, "Partidul Muncitoresc Roman, organizatorul revolutiei culturale din RPR" (Romanian Working Party, Organizer of the Cultural Revolution in the Romanian Popular Republic), in *Revista de Pedagogie* 7, nr. 6, lunie, pp. 1-8.

9. See J. Sadlack, "Romania: Forming and Reforming of the Country's System of Education", in *Education Reform and Policy in East Central Europe* (New York: Garland Publishing, 1995), p. 7.

10. This happened in such fields as medicine, history, linguistics, teaching of foreign languages, mathematics and computer sciences in which Romanian academics also began to gain international recognition for their scholarly achievements.

11. See *Reforma invatamantului din Romania: conditii si perspective* [The Reform of Education in Romania: Conditions and Perspectives] (Bucuresti: Institutul de Stiinte ale Educatiei, 1993), p. 7-8.

12. One of the most adequate approaches to this problem is given by the constructivist conception of the learning process. In this respect, school would have to provide occasions favorable to acquiring the following capacities: cognitive and linguistic, affective and personal equilibrium, relational, active and social.

13. See *Carlea alba a Reforme* (1995), p. 8.

14. *Ibid.*, p. 11.

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Chapter VI Family and Education

Ecaterina Vrasmas

Introduction

In order to make an up-to-date analysis of the situation of the Romanian family as a social institution we must start by pointing out the moments of psycho-social unbalance it was subjected to, especially during the last part of the communist regime.

The first conflictual period was the last decade of the totalitarian regime, when the system of social relations suffered from harsh living conditions and the absence of democracy. The sphere of psycho-social relations deteriorated, and this was mirrored in the life and values promoted by the family.

The revolution in 1989 generated a social breaking-up and a conflict of values which led to deep changes in social perception and, in the process, of relations at the family level.

As with the entire sphere of psycho-social relations and its structures, the period after 1990 is one of transition, characterized by a restructuring and readjustment of fundamental values, as well as a period of sometimes painful clarifications and reorientations.

Of course, an analysis of the development of values within the Romanian family cannot ignore the general tendencies of this social nucleus elsewhere in the world.

Starting from the idea that, throughout the world there is a belief that the classical relations of family type have shown certain malfunctions and distructuring (some even talk of a crisis of the contemporary family), we shall analyze both the formal and the practical means which characterize the Romanian society and the social protection of the family, as well as psycho-social therapy for the future, taking into consideration the social break-up mentioned above.

From the very beginning, I must stress that the Romanian family, even in the social-historical past, has always been characterized by a set of cultural, moral models and traditions, even in periods when there were no proper conditions for the full development of psycho-social relations.

This type of social institution has always fulfilled its role of promoting values at the social level. Moreover, in the micro-society, it made up for many serious deficiencies of the macro-society.

We can state as a hypothesis for this analysis that the family is a continuing element of social-human values, without neglecting the malfunctions and distructurings caused by some moments or periods in our history.

Although the political-social and economic life has influenced the family and its internal and external relations, generating a number of changes in the role and status of its members, in social terms the identity and model of this institution has always existed and has never ceased to fulfill its central duty of raising and educating children in the spirit of tradition, morality and general human values.

The Couple and Respect for Marriage

The quality of family life circumscribes the state and evolution of this institutional model. The family is a dynamic, live, open psycho-social model which has changed dramatically from the

perspective of the shaping and self-realization of the human being. For this reason the family cannot fulfill its roles unless psycho-moral hygiene or even psycho-social therapy is provided to help in moments of difficulty. In Romania there is concern for psycho-social hygiene and even adequate therapy not only because here there are the destructuring tendencies characteristic of families all over the world, but especially because of the special transformations to which the typical Romanian family has been subjected.

Therefore, there is danger of deinstitutionalization and breakup of the family due to an increased instability of families and a high rate of divorces, correlated with a decrease in the number of marriages. Until 1990 the main cause of such phenomena was the lack of any future for the young generations, the lack of any hope that the social order would change, and the precarious economic situation. Such phenomena are encountered today too, together with the difficulties generated by the transition period, the search for economic solutions which may lead to social prosperity, and the lack of confidence in the future. Together they jeopardize the psychological balance and, implicitly, the family couple model, and call for therapeutic solutions at the psychological and social levels.

To all the forces breaking up couples throughout the world since the 70s and the 80s, in Romania, extreme elements pertaining to the totalitarian policy were added: the obligation to have a fixed minimum number of children, economic hardships, raising children without real social protection, etc. Moreover, due to the ideology imposed on social life, difficulties that could have been overcome by prompt measures were never recognized. There was a permanent contradiction between the values at the family level and those promoted at the social level for lack of an accord between theory and the implementation of values or their recognition.

Although all these inconsistencies did influence the family, they could not destroy its traditional values. Even in the most difficult years, the number of marriages exceeded the number of divorces.

Regarding the manner of promoting and preserving cultural-human values, the gap between the family and the society is quite visible in the sense that the family did not adopt the pre-axiologic values of the totalitarian society. On the contrary, it preserved and passed on the respect for the couple, marriage on grounds of mutual respect and moral value, traditions and religion. Although before 1990, at least theoretically, marriage in church was seen as obsolete, the overwhelming majority of marriages was consummated in religious terms. During the last years of totalitarian socialism, marriage in monasteries was commonplace, as a kind of protest of the young people.

Similarly, although at the social level emphasis was laid only on collective property and related moral values, at the family level respect for private property and for each individual's own identity were constantly promoted. This was highlighted by the vigorous revival of these values after 1990. Yet another argument would be that the couple has always been keen on ensuring the children's future, especially by providing a material basis for newlyweds — a situation typical of the families in Romania (the parents have to provide the young couple with a house/flat, a car, furniture and other household goods).

A worldwide trend, found also in the Romanian family, has rendered somehow artificial the family bond. Infidelity, sexual malfunction, alcoholism, conflictual communication, inadequate adjustment (6, p. 184), monoparent (asymmetric) families comprising a mother and one or more children (due to divorce, free cohabitation or celibacy) are patterns to which more persons adhere the greater the difficulties of social, political and economic life in Romania. Free union for several years (5-10 years) is frequently encountered instead of proper marriage. However, such unions are neither typical of Romanian society, nor as numerous as in other countries.

In this transition period implying serious hardships, although the number of marriages has decreased, their rate is quite normal due to the rich tradition and a conservative spirit which still places family union in marriage in high regard.

Tradition and Religion

During the totalitarian regime in Romania, the family was the only social institution which did not distort its socio-human message and never gave up its real traditions and ancient faith.

A brief survey shows that, during these past 40 years, the family preserved not only the specific Romanian cultural and educational traditions, but also those elements related to religion and faith, which were not otherwise promoted. During the period of atheism, declared and imposed between 1944-1989, it was the family which preserved and passed on to the young generations the old faith together with the whole range of related customs and rites. Christmas, Easter and the feast days of Christian saints have always been occasions for families to gather and celebrate, although they were not officially recognized by the communist society. The preparation of the house, of traditional food, the gathering of the whole family at a common dinner, the specific greetings have all been significant elements of preserving and continuing the traditions through the family. This implied some sacrifices and psychic dissimulation, which were a burden to Romanian spirituality. In general, however, all these moments of preserving traditions (most often on a religious basis) were a means of bringing the family together and of consolidating this institution. In this sense, Romanian folk art has preserved the religious element in Romanian culture, although this element was sometimes reduced to its basics or even distorted in order to serve political propaganda.

The Child and Education

The central value of the Romanian family is the child and his or her proper upbringing and education. In Romania, the family was not only the primary environment for the socialization of children but, due to the socio-political conditions of the country, it also made a great contribution to secondary socialization, exceeding the school and its structures in the training of the young generation.

We can say there is a real cult for school, a special respect for graduation certificates and diplomas. Similarly, there is a great respect and search for high performance in school, especially in the primary and secondary school years. By tradition the family is deeply involved in the children's activity in school and their obtaining good results. Also by tradition, in addition to the tasks given in school, the family assumes a number of supplementary activities, like foreign language training, dance, ballet, sports and others. This preoccupation has recently become quite frequent with rural families too, where the help given in housework used to be the only extra-school activity. On the other hand, due to very strict exams which the children must take in order to pass from one level to another, a real network of private lessons has developed which the parents' concern for their children's success has turned into a form of parallel school.

The hardships encountered in bringing up children and the difficult conditions of the past period have generated complex problems related to the family and the children's education. There are great differences between children consistently supported by their family and those abandoned in children's homes, a situation we shall discuss further on.

Respect between Generations

The relationship between generations has a special importance in the Romanian family. There is a strong link between the generations, characterized by the children being watched over by the parents for a long period of time and by equally strong support between children and parents. One solution for bringing up children in towns under the conditions of scarce social assistance was, and still is, to send children to be raised by grandparents in the countryside, at least until school age.

Throughout the world there is a recognized conflict between generations, present also in Romanian culture, but somewhat different, because parents support the children for a very long period of time. The gap between the generations is manifest more at an individual level as the family seeks solutions to cope with social hardships by fostering an increased cohesion between generations.

Respect for old age has always been nurtured in Romania. An old proverb runs: "Who does not have old kinds, should buy some." Conversely, both during the difficult years after 1980 and in the present transition period, the parents are deeply concerned with ensuring their children's future. This relative unity between generations is the linking element necessary for overcoming hardships and the young generation's fear of having children, as the youths sometimes have no trust in the future.

The Gap between the Declaration and Implementation of Family Values in Romanian Totalitarian Politics

A study on the situation of the family and the child, published in 1995 by the National Committee for the Children's Protection in Romania, highlights the fact that the socialist regime left the domain of the family in a contradictory situation(v). The great care of the "individual" as a supreme value was affirmed in words, but not applied in practice. Also, the idea of creating the "new man" actually destroyed many of the real values affirmed by socialism due to the continuing contradiction between theory and practice.

The system of social protection for children and mothers, for the families with children, was apparently quite generous and stimulating: massive subsidies for children's goods, distribution of housing with priority for families with children, services for children (creches, kindergartens, compulsory and free schooling, holiday camps, free medical care) — all these concrete measures gave the impression of a "healthy" family protection policy.

During the first years of the socialist regime considerable resources were allotted for family assistance, and in the 70s, a certain balance was reached in this sector. In the early years of socialism children's living conditions were improved substantially, especially for the less privileged segments of the population.

A fairly high equality of opportunity was attained. In certain cases (like admittance to institutes of higher education), this equality was provided even by discriminating against the young people coming from well-to-do circles, in favor of those from the working class or peasants. This also changed in time and deteriorated in the 80s, when political criteria were increasingly accepted.

Mothers apparently enjoyed special, but at the same time contradictory attention. Drawing women into the labor field and equality of rights with men had positive effects on the society as a whole. However, it became more and more obvious that there was a contradiction between the women's role as mothers and as employees, a contradiction to which the state never found an appropriate solution. This finally led to the physical and psychological exhaustion of women, who were subject to overwhelming tasks.

Accelerated degradation of mothers' and children's situation in Romania was due to two combined processes occurring during the 70s and 80s:

- a low birth rate, followed by a prohibition of abortions; and
- the economic crisis of the socialist society.

Hence, since 1966 there has been a gradual degradation of the living conditions of children and of families with children. As a result of the above tendencies, a bias emerged which has been maintained even after the 1989 Revolution: proportionally, more children lived in increasingly difficult conditions, being gradually denied the chances of normal development. For these reasons, there has been an increase in the number of abandoned children and in the number of children entering child care institutions, exceeding the rate recorded in the neighboring countries. At the same time, the conditions of institutionalization have become worse, and inadequate, overpopulated institutions have been created to which little attention has been given.

The year 1989 found these segments of the population in deep material misery, enhanced by the scarcity of goods on the market, with an extremely low quality of life. Although free education and medical care did exist, the quality of services provided was declining rapidly. Although there was a system of state allowances for helping children and the families with children, it could not alleviate the deep social crisis.

The positive premise has always been the family's attitude towards the children. The child has traditionally been the central value of the family and quite often the only form of investment considered significant — an investment which sometimes entailed real sacrifices. Training children in school, teaching them foreign languages, developing a serious cultural education, providing them with additional teachers at home, a keen preoccupation for their training in arts and sports, all these are clear manifestations of Romanian family values even during the most difficult socio-economic periods.

There is a very complex and difficult issue for the whole range of children, from those winning international competitions in all domains to those abandoned in child care institutions. This is the major subject of the reforms Romania is designing at the moment. The phenomenon of care for the children has brought to attention quite delicate problems which no institution can solve except through cooperation with the family.

The Romanian Habitat and Its Links with the Evolution of the Type of Family

The Romanian Village

Traditional housing in Romanian culture is linked to the rural environment. The Romanian village is the model of habitat from which modern housing developed and diversified. A characteristic of the typical Romanian village is the way the houses are spread. In the mountain areas they are spread over a large area, while in the plains they are gathered closely together.

With regard to rural architecture, there is a clear connection between the natural environment and the public space, shown by the buildings and their configuration. There are typical village houses in different parts of the country, each with specific characteristics. Moreover, Romanian villages have preserved the national traditions and history. Hence, the 80s' policies of so-called systematization and of making full use of land for agricultural purposes finally became a real threat against the very essence and tradition of the nation. By destroying rural households, the past regime

however was not at all able to achieve the "urbanization" it had proposed. On the contrary, by unrooting the peasants from their traditional households which actually represented their cultural identity, and by forbidding the construction and location of houses according to each one's desire, it finally managed to become a serious threat to traditions and to the psychological security which the rural environment entailed for the Romanians.

The Town

Special emphasis must be laid on the life in urban environment. The way in which urbanization was achieved meant a moment of disruption, of cultural shock. Forced to live in impersonal, identical blocks of flats, with ever lower comfort, the town people came to lose the comfort and privacy which a home should give them (9, p. 15). The small, cold flats in blocks built with poor architectural taste (because of the permanent search for cheap solutions), only apparently offered the advantage of comfort, instead bringing serious damage to the living conditions of the Romanian family.

Although the attempt to develop urban areas turned into a real architectural frenzy in the last years of the 80s, the psycho-social impact of the new buildings was prevalingly negative. The capital city of Romania, Bucharest, suffered the most. The historical center of the city was destroyed and the entire architectural heritage was left to decay. Families living in towns therefore suffered the consequences of that wave of massive building of poor quality housing and forced industrialization.

The list of negative phenomena with strong impact on the quality of life of the town family includes: pollution, excessive density, insufficient socio-cultural and sports facilities, poor quality of buildings, bad living conditions and intermittent supply of electricity, water, central heating.

There is also a housing crisis. Ever since 1980 housing construction was reduced and in 1985 the selling of flats to the population practically ceased in the big cities. After 1989 the housing crisis deepened by a sudden increase of demand due to the annulment of the decree which had limited settlement in big cities along with the cessation of further construction.

The new regime offered the people living in state-owned blocks the possibility of buying their flats at convenient prices and with advantageous credits. However, this could not solve the housing problem which worsened even more due to an extremely high raise in the price of houses on the free market. This situation had serious effects on the quality of life, demography, the raising and education of children, family relations, professional performance and even on economic growth.

Psycho-Social Pattern of the Romanian Family

The Traditional Family

Traditionally, the Romanian family is a type of extended family, comprising several generations and many relatives. Gradually, this pattern was preserved only in the case of some special social categories, some nationalities such as the gypsies, some religious communities, or some neo-protestant groups. Specific to the extended family type, both the large number of persons existing in the house and the young couple's decision to live there with the relatives. This type of organization has been preserved mainly in the southwestern parts of the country, where family relations are identified with the "household", which includes several generations. This extended formation provided support for the young couple in bringing up and educating their children.

Another advantage of this family structure is the strong affective-emotional environment and the wide sphere of social relations and models (9, p. 37).

Yet another positive feature of the traditional family is the solidarity among the members of a family group. It assures permanent and efficient protection of the elderly members, as well as of those with special needs. The extended family pattern also ensures the support of inactive members of the family who temporally or permanently cannot provide for their own living. Another characteristic of the traditional family is the distribution of precise obligations and responsibilities. This is extremely important for social learning, producing, managing the family's patrimony and developing an active attitude in education.

In this traditional environment, the family develops several relations with the neighbors, highlighting the need for connections with the community. Such relations involve mutual support, cooperation and spending free time together. In this way, the family also provides real support in forging community cohesion and stability.

As in the traditional family, the children have direct emotional relations not only with the parents, but also with relatives, neighbors and friends, an altruistic, team spirit develops from the early years of a child's life. From childhood, therefore, a child is able to take precise responsibilities within the household activities and make an active contribution to the family's life.

Traditionally, the man has the major role in the family's organization and structure, while the woman is subordinated to him, the woman's role is to provide continuity by reproduction, bringing up children and housework.

The father's concern is providing for the family members and passing on professional preoccupations to his offspring (sons). General education is given by mothers who, being housewives, spend most of the time with the children. Mothers also supervise the children's homework. The emotional link is thus established mainly between children and the mother who is keen on helping with the offspring and their success in life.

The father is more distant, being concerned with the field work in the countryside or with a profession in the city. In both situations the traditional pattern can be observed: the father wishing that his sons will follow in his footsteps as far as profession is concerned. The daughters are brought up in the spirit of household activities, helping mothers with the housework.

However, along with the first signs of a democratization of the woman-man relationship, both at national and international level, the status of the central family members changed. The relations between women and men have changed since the 40s, due to women's emancipation - their being accepted to attend universities and have a professional career, while still having a family. This has brought about an increased role of the men in bringing up their children and taking care of the latter's education. In this respect, Romania kept up with European and international trends. But the inconsistency between this mentality and the material hardships (economic and social) made the woman's role harder within the family.

After the 50s, more changes occurred in the family structure, both in terms of the dimensions and the values involved in ordinary behaviors.

The Modern Family

A down-sized modern family in Romania refers both to a reduced number of children and to the generalized tendency toward a nucleus-family, consisting only of parents and children (9, p. 38).

Due to the difficult conditions in which children had to be brought up and looked after, there was a clear trend to maintain the grandparents in looking after and supervising the children's education. Quite obviously, there were differences between the town and country family. The issue remains the same, however, namely, reduced number of family members and of generations involved.

On the other hand, countryside families were rather "old" in the previous regime, as it was common for the young people to leave the village for industrial areas. The phenomenon was much more complex after 1990, when families in the countryside tended to be younger.

The woman's status in the modern family is marked by increasing equality with the man. She is offered a wide range of opportunities and is engaged in professional activities besides her housework. She can no longer offer her children all the time required for their education and is forced to resort to daily or weekly kindergartens. A new institution emerges in the Romanian tradition — that of the "grandmother". This institution enables the children to be temporarily looked after, usually until they go to school. Quite frequently, the grandparents live in the countryside, far away from the towns where the parents live. In the towns children are faced with a special situation of taking care of themselves until their parents come back from the office. Obviously, this is due to the insufficient assistance system for the children and to the difficulties encountered in developing extended afternoon programs in schools. School canteens which were rare during the last years of communism are still quite rare because of the high price of food stuffs.

The relationship between parents and children reflects behaviors generated by the impossibility to look after the latter. Authoritarian and paternalistic behavior contrasts with neglect of the children. There is a high pressure between excessive patronizing and lack of time to exercise it. This is reflected in the behavior of the children who are affected by this type of relationship. They become difficult, as they do not have a coherent education; their daily program is not supervised or controlled by one single person (which is the mother in the traditional family); they are spoiled, selfish and moody. One notes the frequent occurrence of the "only" child type, especially in the families of intellectuals.

Along with such changes in the family pattern, other values emerge in the relationship between partners: acceptance of celibacy; the possibility to extend free cohabitation, a higher rate of divorce, the monoparental family. Complex phenomena disturb family life: lower parental authority, a decreasing of birth rate, birth control, decreased marriage rate, extension of pre-marital cohabitation, increased homosexuality, increased family instability, etc.

In the family/education relation, these phenomena lead more and more to the substitution of traditional family functions by the specialized institutions: creches, kindergartens, orphanages, asylums, special schools, etc. These institutions gain great importance, while the degrading material conditions of the society make them unable to replace the family. The current reform of the social institutions in Romania is aimed at the family, with the kind of social support which will enable cooperation with these institutions in the exercise of its classical role as the primary educational environment.

Family and Birth Rate Patterns

The family pattern before 1966 was characterized by financial sacrifices made by parents in order properly to bring up their children and support them in life. This led to two social phenomena extending into the next period:

- a lower birth rate and general downsizing of the family to one or two children;
- the emergence and deepening of the polarization of the population in their attitude toward children and the birth rate.

We can therefore define two types of families (9, p. 40).

- the prevailing normal pattern: these are families who make massive investments in their children, are characterized by strict family planning, and have only one or two offspring;
- the minority, deviant pattern; these are families in a situation of risk due to some options or events during their own lives. They were indifferent toward their children, marginalized and had a disrupted structure, or the parents were engaged in an abnormal life style. It was not a matter of poverty as a source of social problems, because the system of full labor employment and the salary equalization policy enable any person who want to work to earn an income close to the average of the population. The causes of this model derive from personal life degradation leading to deep economic differences. This was the case of abandoned children who were not supported socially and emotionally by the families from which they come. The phenomena which generated these social situations include the depersonalization fostered by the excessively authoritarian and totalitarian society.

The difficulties emerging at the human personality level, as well as at the level of the family due to the principle that "nothing counts but the general interest", led to a pronounced dual personality. At the family level each member sought self-achievement, while at the social level the individual counted only if he obeyed strict rules, without ever expressing one's own views. Depersonalization was also possible due to the habitat: identical housing, lacking any trace of personality, of very poor building quality with no space for the spirit of independence and creativity necessary for human personality development.

Another pattern is exceptional and rarely encountered; this was characterized by no birth control whatsoever. Children in these families were not supervised in their school activity, profession, or personal life. This situation occurred mainly with gypsy families. As they had no preoccupation with school education, profession or active life, there was never a problem in the number of children. Here we must also mention some religious groups who, for completely different reasons had the same exceptional pattern, and who turned an uncontrolled birth rate into a religious value.

After 1966, two new phenomena influenced the patterns mentioned above:

- the pro-high birth rate policy which drastically forbade abortions;
- worsening (especially in the years 1975-1980) of the living standards because of economic and political-social reasons.

The deviant minority pattern widened considerably along with the dramatic increase in the maternal death rate (caused by illegal abortions) and the birth of unwanted children.

Current Issues - Transition and Poverty

For the Romanian family, their transition period is extremely painful. The serious decrease in economic activities during the past few years has deeply affected the quality of life. It is characteristic of this period that the changes occurring in concept and mentality are very painful.

In Romania the largest part of income is represented by salaries. After 1990, the salary income decreased dramatically because of (9, p. 5):

because of

- fewer salaries earned in the family, due to unemployment;
- early retirement to pension, introduced in 1990;
- the decrease in the real salary.

The real salary decreased in all the countries in the region. This happened along with a spectacular rise in prices due to liberalization of the market. A positive element, however, is the increased share of other income producing activities, like agriculture.

Against the same background of economic decrease, social protection faces a crisis due to reduced resources and the fragmentary approach due to the lack of an overall plan. As a result of the dramatic economic decline and of an incoherent social protection system, the years 1992 and 1993 were considered the worst as regards poverty in Romania. A survey entitled "Poverty '93", carried out by the Institute of Life Quality Research, showed that in March 1993, 49 percent of the households were below the minimum social level. In 1989 only 27 percent of the population ranked below the minimum survival level. Due to artificial corrective measures, in 1990 this number went down to 18 percent, and in 1991, the first year after the reform started, poverty reached 28 percent. No increase in rent and free medical care should be taken into account.

The survey mentioned above clearly shows a negative impact of this situation on the following (10, p. 8):

- families with many children;
- families with low income (mono-parental, with only one salary, pensioners with only one pension, children without a job, etc.);
- families with unemployed members.

Recent studies show that families with children face a life of poverty. Even a family with two children and two small salaries faces the same risk. Considering the poverty threshold to be the minimum survival level (45 percent of the average salary), the ratio of poor children rose from 38.11 percent in 1989 to 70.1 percent in 1992. The same study revealed that 65.6 percent of children were below minimum survival level in 1993 (10, p. 17).

47.8 percent of the adults were listed below the minimum survival level; 72.9 percent were below minimum social level (10, p. 18).

The situation is critical also for jobless young people, as well as for young couples. While unemployed young people receive an unemployment allowance from the Government, young families get almost nothing. Obtaining a house/flat or anything necessary for a household is a serious problem, the more so that parents no longer are in a position to help them as they had been traditionally. The number of divorces increased in a spectacular way in the years 1993-1995, namely, by 125 percent.

The following family types rank below the average living standard of the community:

- monoparental families or couples with three or more children;
- monoparental families with one or two children;

- pensioners' families with only one pension;
- single pensioners;
- families with two children.

Above the "poverty" level are the families headed by active persons, without children or with only one child, and the pensioners' families with two pensions (9, p. 9).

Poverty is also concentrated in certain marginalized social groups, where the social income has gone down considerably since 1990. Such an example is the gypsy population, where 22.316 of the heads of family are unemployed and only 4.3 percent receive an unemployment allowance (9, p. 10).

Recent studies show that the urban population is more affected by poverty than is the rural one. The 1990 reform enabled the peasants to recover their land so that they were able to manage their needs irrespective of national economic problems. Also there was a high rise in the price of foodstuff as against the service sector, which somehow favored the agricultural producers, even with a money income shortage.

Romania has one of the greatest agricultural potentials in Europe, which in the socialist years was continually degraded. Because agriculture in general depends on the overall situation of the economy, especially with regard to equipment and tools, Romania's potential is far from being realized.

Patriarchal Values and Traditions of the Romanian Family

Surveys conducted so far show that the family has had difficulty in adjusting to the transition period Romania is going through. The premise for overcoming this stage lies in the traditions of the family and its spiritual values.

Before World War II, Romania was a predominantly rural country, characterized by a strong culture and spirituality. In 1938, the agricultural sector engaged 80 percent of the country's active population. That is why the traditional patriarchal values and their moral standards prevailed until the socialist era. The rural family of the patriarchal type meant that the woman was dominated and subordinated, only bringing up children and taking care of the household. The woman was never thought of as having any other preoccupation except total devotion toward the family members. The man's superiority and independence were fully recognized.

After 1944, in Romania as well as in the other East countries, equality between women and men emerged and was cultivated, at least theoretically. This formal equality meant a three-fold role for the woman: productive work (to an equal extent with the man); bringing up and taking care of the children's education; the housework, including procuring everything necessary to the family (a difficult and time-consuming activity). Men helped only in the city, and especially in the families of intellectuals (1, p. 16).

Therefore, to the women's legal right to be equal with the men and the practical difficulty of putting this into practice, the patriarchal tradition of the family was added, which implied that only the mother was supposed to look after the children and their education. Ignorance of the complex relations between children and parents and of the consequences of working mothers on education was exacerbated by the theoretical proclamation of the need to improve life and the obligation to have more children. Officially it was maintained that socialism offered the best conditions for couples to have four or five children.

This axiologic system legitimized the women's sacrifices in the interest of the community, their loss of any trace of individuality in favor of an attitude of subordination to the man, husband, state, and generated a number of prejudices to the couple. The image of a divorced woman with a child, even of one who was most attractive, was incompatible with the socialist ideal of a woman. Despite theoretical declarations and economic equality during the past regime, social conditions made the woman dependent upon the man (1, p. 18).

Obviously, these social values could not be erased after 1990. Real social protection is a matter not only of economic revival but of deep changes which should occur in the social perception of roles of the woman and man within the family.

Continuity and Discontinuity in the Woman's Status

The Difficult Evolution of Women's Real Emancipation

A study on the woman's status in Romania in the period 1989-1994, carried out by the Romanian National Committee for the World Conference on the Situation of Women, revealed that during the said period there were a number of great achievements, but also strong contradictions (10). The achievements refer to the woman's formal equality in rights with the man, to higher educational standard, increased employment and involvement of women in leadership structures. These were, however, artificial and insignificant advances.

Along with the political upheavals, the period after 1990 also brought, with the beginning of economic restructuring, recession and instability. For women this meant:

- reduced participation in leading positions (four in the Parliament in 1990), even though in the past participation was formal and the structure per sex was planned;
- disorganization of the centralized movement of women's emancipation;
- women's rights, although legally recognized for a long time (Constitution, Labor Code, Family Code), were not fully applied in practice, and would need further adjustment by social and normative measures (in professions and leading positions);
- poverty, a central phenomenon of crisis periods, encompassed more categories of women;
- women's participation in the production process (45-46 percent of labor force) increased in proportion to their involvement in economic policy decision making (10 percent), although individual analyses show they are very active as employers (27 percent) or in private enterprises (59 percent);
- equality with regard to access to education, health and employment has certain features specific to the former socialist countries: high educational level, forced birth rate, high mortality, accelerated inclusion in the labor market and employment, also at fertile age and in professions generally considered as inappropriate for women. However, this is achieved with more difficulty under the conditions of transition; and
- although violence against women is not recognized as such, and not seen as characteristic, there are still some manifestations which require a global and well-devised policy under the current crisis conditions; women in Romania have the same desire for peace as have all the women of the world (10, p.8).

Real emancipation of women is necessarily closely connected to a coherent economic policy and, hence to appropriate social protection. The women's movement in Romania is still in the stage

of organization, without yet having global standards. However, by participating in the international emancipation movement, and through the opening offered by democracy, the contradiction between what is stated and what is actually done with regard to women's rights in Romania may be changed in a positive manner.

Psycho-social Implications of Non-observance of Woman's Right to Reproduction

Communist education built upon patriarchal traditions taught young women that sex life outside a family or without the specific aim of reproduction, is immoral and unhealthy. For 23 years a rigid pro-birth policy was promoted in Romania (1966-1989), when any kind of contraceptive means and abortions were strictly prohibited, and families without children had to pay a certain tax.

A recent study (1994) on this topic (5), carried out in cooperation with international organizations, highlights the effects of this on the couple's sexual education, experience and life, birth, maternity and relations between marital partners. The purpose of this analysis is to point out the consequences at individual and social levels, as well as the disturbances occurring in the private life and the couple's relationship.

The first consequence of the policy of diminishing the right of the woman to conduct her own personal sexual life was increased mortality. To a similar extent changes occurred in the psychology of women and families. Sexuality became a "taboo" issue both in families and in society. Two trends developed in this sense: one puritan and the other authoritarian. Both rejected the topic. For women sexuality became embarrassing and stressful, and maternity a "catastrophic event", while clandestine abortions became extremely difficult in terms of risk, decision and costs.

From the psychological viewpoint, sexuality was perceived as an unpleasant and indecent topic, and this had a negative impact both on women's sexual and emotional life, as well as on her relation with her partner (5, p. 38).

The consequences of this period for the couples and especially for women are (5, p. 58) predominance of patriarchal type relationships, the man being seen as the head of the family. He is the one to make the major decisions and to organize the main aspects of family life:

- even when the woman worked in similar positions or professions, her decisions were limited to issues related to the household or the children;
- even when they were financially independent, the woman depended psychologically and socially on the man;
- despite the rigid policy, most of the families opted for one or two children;
- many of the women considered marriage as a compulsory condition for maternity. In this respect, unmarried women with children were socially marginalized, their group being characterized by lack of confidence, stress and social complex.

This forced pro-birth policy had the following effects on the social values system:

- sexuality became a topic rejected from both family and institutionalized education;
- sexuality was understood as a source of shame and stress for women;
- traumas followed birth and catastrophic events;
- the decision to have children became a rare event and abortion was chosen for practical reasons rather than far ethical reasons;

- the daily struggle for economic problems led to the erosion of the relationship between the partners of the marital couple.

After January 1990 contraceptive means and abortions were approved under authorized medical assistance. Many family planning and contraceptive programs were granted financial support. Maternal mortality decreased considerably, and proper assistance was provided throughout the country. However, the negative effects of the previous experience cannot easily be erased.

Equality of Rights - Qualitative Considerations

Starting from the premise that equality of rights with men was only a formal-juridical reality, we shall list below the existing conditions as the process of turning this right into practice began (10, p. 10):

- unequal distribution of power and decision making at all levels;
- insufficient mechanisms responsible for promoting women at all levels;
- incapacity of ensuring actual observance of women's rights as stipulated at the national and international level;
- unequal access and participation in the processes of defining economic structures and policies and of production;
- differences in access to education, health and employment due to the multiple demands to which women are subject.

The reform process which Romania started envisages a more coherent policy of qualitative change in women's participation in social life. The process is going to take time, however, and the first condition for its success is the completion of the transition period and the stabilization of social and economic life.

An analysis of woman's condition in Romania in the 1980-1994 period shows that it did improve in a quantitative way but not qualitatively. Woman's emancipation, her involvement in the economic, social and cultural activities also meant a busier program and increased exploitation (unpaid work). Insufficient measures have been taken to ensure her quality of life, and the opportunity to choose and express herself socially. An example can be a "percentage" of promotions according to political and related criteria, as well as the pro-birth policy which had an extremely negative impact on several generations of women.

Women's Social Protection Policy

In the period 1980-1990 there did exist elements of social policy for supporting the families or the women with children who wanted to work: reduced working hours, maternity leaves, creches, kindergartens. These were neither sufficient, nor of good quality. The absence of semi-prepared food, the shortage of household equipment, material and spiritual poverty, led to the degradation not only of the quality of social protection, but also of life itself. Even the women's organizations' movement existing before 1990 was subordinated to the policy of the Communist Party, thus being artificial and inefficient.

Currently, when the society is undergoing a transition process, conditions still do not favor real women's protection, or equal participation in social life or leading positions in the society. Moreover, during this period, women are able to fulfill the delicate mission of reducing the handicaps generated by older or more recent attitudes. At the same time, she must regain her own identity, her freedom of choice and self-confidence.

Increased involvement of women in the decision making process or leadership structures would enrich the community with the values that the woman represents in social life. At the same time, it would mean a greater effort on the woman's part in having to cope both with the family and with social life. In addition, it would bring about changes in the concept of "family", the woman's duty as a mother and wife. All these are closely related to:

- the improvement of life quality;
- the development of structures concerned with family education;
- development of the services sector; and
- economic growth (10).

Access to Education

There are three main statistical parameters concerning the practical realization of woman's equality with the men: access to education, access to health care services and the payment of social activities. The access to education has significantly raised the women's status. A relative equality in access to education, irrespective of sex, was recognized in the past regime. This led to a higher general and professional training level for women, but this did not ease their lives. In this respect there are differences between women and men in terms of participation in various professions and in leading positions.

The greatest differences before 1989 occurred in the access to health services, with special reference to the authoritarian policy of increasing the population. Differences are found also in payments for social activities just by not engaging women in the important positions which are well paid. We may conclude that no significant progress has been made in promoting women's status in Romania, for the following reasons (11, p. 64):

- the traditional education system which differentiated various professions for women and men;
- in the Romanian context, for men marriage meant the prospect of a political or professional career, for women it meant rather a social arrest (especially after giving birth to children);
- insufficient development of the social service sector and the obligation of women to perform such services in the family;
- although there is legislation stipulating women's equality with men, real promotion of women is hindered by the negative phenomena of transition.

Trends in the Current Social Policy

Improvement of the current situation requires time and coherent social programs. Such a program is provided by the Report on the woman's status in Romania. It comprises (10, p. 65):

- endeavors to eliminate or reduce unemployment among women;

- endorsing and diversifying women's employment;
- development of the educational system;
- designing a governmental social policy positively discriminating in favor of the less favored;
- more involvement of women in political, administrative and economic leadership;
- facilitating the activity of NGOs involving women;
- development of the statistical informational system by adding a special subsystem for women, designed according to issues of interest;
- developing a flexible governmental body responsible for promoting women.

Such a body would have numerous responsibilities: providing information on women's rights, changing mentalities, concrete legal proposals concerning the social policy, cooperation with all the active elements of the society interested in improving the women's status and her real participation in the developmental process.

The Child as a Central Value in the Romanian Cultural Tradition

The Primary Educational Environment of the Family and the Specifics of Family Education

At the social level, the family is the fundamental nucleus of the society. As a basic organizational form of social life it mainly fulfills social functions of an economic, cultural and educational type. At the same time, the family also has an individual function of ensuring a climate of safety necessary for the development of the individual. The links forged by marriage and relatives represent a complex web of roles played by the family as a social group. The complex role of the family, determined by the functions mentioned above, depend directly on the social economic and cultural conditions of a certain historical period.

The major role of a family is that of bringing up and educating their offspring. The care for children and the sacrifices made by parents in order for the new generation to be better off represent the criteria for evaluating the educational force of the family, and the degree of its social influence.

The family lays the basis of the child's personality, creates the first emotions and social and personal feelings. The initial emotional climate in which the child grows in the family constitutes the foundation of his future attitudes in the social life. This is in close relation with the moral attitude in the family, and it is the starting point for acquiring social values. The environment provided by the family is made up of the multitude of relations established among the family members and their correlation with the cultural values to which the family adheres. Therefore, we can define two categories of family relations: between generations (parents-children; grandparents-grandchildren; grandparents-parents) and among the members of the same generation (between brothers, parents, grandparents).

The family's educational role depends on the stability and efficiency of the family's structure. The family environment is the natural universe in which the child grows up and develops. The family's educational influences are therefore a direct expression of the relationships established within the family group which offer its cultural patterns. Moreover, the family willingly exerts an educational role in relation to the young generation, according to objectives jointly agreed upon and even employing strategies to this end.

The family is the framework within which family education is provided, but there are also educational influences due to various factors, which may become obstacles in accomplishing

family education. The main concern is to create a favorable educational climate in view of ensuring education proper.

The concern for the children's education has always been a central value in the Romanian social-cultural tradition. As a primary environment for socialization, the family has constantly formed and communicated the national cultural heritage. The first "seven years at home" were seen as the premises for social life and for success therein. Similarly, passing on the motivation for learning and for school is a core element of family education. Later on, in the process of school training, the family induces in their children interest in obtaining good results and attending to all stages of school education. The desire for school success is an accepted social value, as well as the goal set by parents for their children to graduate from all forms of study and get diplomas, even academic ones if possible. The means necessary for supporting children's education sometimes call for sacrifices on the parents' part. The latter devote all their resources to supplementing the children's training in school and their acceding to a higher educational level.

Besides the concrete support mentioned above, the parents nurture respect for training in various domains, in addition to school, such as: foreign languages, sports, music, etc. A kind of parallel school is thus developed, beneficial in the sense that children are occupied in their free time and that they get better results and are socially recognized. This extra-curriculum training is aimed both at an appropriate choice of profession, obtaining the best school results and ensuring a solid training for life.

In the family, the child develops the system of values with which he will operate later in life. The core of these social values is made up of moral concepts. In this context, the Christian religion has great importance in Romania, through its moral values which basically are transmitted by the family.

The past socialist system, although its total labor employment policy offered a job to everybody, was characterized by exaggerated competition and by real difficulties in acceding to the higher stages of education.

In the Romanian cultural tradition school was and is respected as a central institution of the society. The investment made in a child was and is firstly concerned with facilitating his or her graduation from the different forms of education he has to attend as the mode of social promotion. Because the number of places in various educational structures is rather limited, the family has always laid emphasis on additional individual training.

An analysis of the problems which the Romanian family faces in bringing up and educating its children must be done from a historical perspective. Along with the society's development from a traditional rural society to an industrialized urban one (in the years 1936-1938), the concerns of the younger generation changed focus from the tradition of inheriting and continuing the life of the parents and household to obtaining a higher social status by means of a profession. The concern for children's education was completed by their being helped to find a place in social life and to start a new family.

The Demographic Policy and Its Impact on the Family and Children

The statistical data related to the past regime's demographic policy show a deterioration in the population's health condition. After 1967, as a side effect of the forced pro-birth policy, infantile mortality increased from 46.6 percent to 59.5 percent between 1967 and 1968. A strong negative impact on the families' overall health condition was noticed, mainly in four directions (9, p. 23):

- dynamics of maternal and infantile mortality;
- dynamics of specific morbidity;
- orphans and abandoned children.

Other fields were affected too, such as those related to:

- labor market;
- school cycles (with pressures on the educational process);
- the housing market; and
- genetic and anthropometric characteristics.

Moreover, it is obvious that these negative phenomena could not be removed after 1990: the process of the nation's revival will take time.

At the moment, Romania is a country with a high population as compared to its neighbors (excepting Ukraine). Children and young people represent a significant percentage of the population, although an increasing in the aged population can be noticed, especially in rural areas. Even with the sudden diminishing of birthrates after 1990 (due to legalization of abortions and the presence of contraceptive means on the domestic market) the natural growth was 4.7 percent in the urban sector (1992). In the table below we show the major indicators of the statistics of life expectancy in 1992, as differentiated between urban and rural environments.

Table I
Average Life Expectancy in Rural and Urban Environment,
according to the 1992 Statistical Annual Report.

Indicator	Urban	Rural
Total population	12,183,162	11,023,5558
Percentage	54.3 percent	45.7 percent
Born alive/1000 inh.	12.9 percent	14.30 percent
Dead/1000 inh.	8.2 percent	13.49 percent
Natural increase/1000 inh.	4.7 percent	0.9 percent
Married/1000 inh.	9.1 percent	7.50 percent
Divorces/1000 inh.	2.1 percent	0.67 percent
Deceased under 1 year/1000 born	24.1 percent	29.70 percent
Born dead/1000 born	7.7 percent	6.40 percent

The data in the table contain significant elements for understanding the situation of the family and the children in this period of transition:

- lower birth rate and diminishing of natural excess;
- maintenance of a high level of general and infantile mortality;
- accelerated demographic aging; emigration with a high negative balance.

Negative rates of population growth will persist in the following years. In 1992, for the first time after 1944, an absolute population decrease was recorded (9, p. 27).

Because of all the distortions generated by the pro-birth policy in the past regime, the current family policy must focus on a number of corrective measures. This is not only a matter of family planning, but also of repairing deviant models which involve long periods of constant social policy as well as global phenomena.

The positive premise is that the family never gave up passing on to the new generations its system of social values, sometimes with great sacrifices. Deeper analyses should be made of the negative psychological impact of the pro-birth policy on mothers and children.

Unsuccessful abortions also had a serious effect on the health condition of children:

- a generation of "little Ceaucescus" was born - unwanted children;
- increased number of children with special educational needs impossible to help.

Such phenomena persist even today along with the existence of the deviant minority family model. The categories of population in a risk situation before 1991 support with difficulty the hardships of transition.

Abandoned children and those with special problems are still quite numerous.

Abandoned Children

Their number was great due to the forced birthrate measures and the degradation of the economic and social life (1975-1989). The conditions provided by the social protection policy and investments (children's homes, special schools) depreciated constantly because of denial regarding the real problems this category faced and of the general worsening of the entire social life. There are three categories of abandoned children (9, p. 41):

- children born in unclear family conditions (most of them);
- children born in socially and economically less favored families;
- children with handicaps for whom the parents appeal to special institutions (because of the lack of social assistance and living hardships).

Since 1990, great efforts and investments have been made in order to improve the quality of life in institutions of social protection, even to reintegrate children into their original families or to have orphans adopted. The National Committee for Child Protection, with the assistance of the European Community, is developing a special National Program for children's protection. It is a difficult task within the policy of supporting the institutions and also to develop an inclusive and coherent policy of helping families, as they are the most appropriate for communicating to a

primary system of social values. Families need a permanent support for improving their educational and living standards.

School and Family

Tradition and Reform — The Need for Partnership and Cooperation

In analyzing the importance of the school in Romanian society a first principle is that school is recognized as a fundamental institution in preparing the younger generation for life by fulfilling its culturalizing-humanizing and economic integration functions. Traditionally the family has supported the children's integration in school, respected and stimulated school requirements, and considered graduation certificates and diplomas to be criteria of value.

Since Romania has one of the highest levels of school attendance (95.2 percent in 1991/1992), the current issues concern mainly the need for an efficient cooperation between school and family. An increasing number of children have left school lately, which calls for a reconsideration of the school curricula so as to meet the educational needs of all categories of children, avoiding discrimination. The link between school and family is very important in the context of avoiding school dropouts, having access to different stages of education and approaching an integrative and unitary policy in the differentiated treatment of the students. Along with paying increased attention to children with difficulties, since 1989 special attention has also been paid to preparing intellectual "elites".

Table II
Evolution of elementary school attendance rate (9, p. 73)

Academic year	Attendance rate
1986/87	96.3 percent
1987/88	98.701
1988/89	94.201
1989/90	99.606
1990/91	85.7 percent
1991/92	95.20s

Table III
School population compared to total Romanian population (9, p. 71)

Indicators	1989/90	1990/91	1991/92	1992/93
School population	5,544,648	5,066,031	4,805,367	4,664,860
percent of total population	23,9 percent	21.8 percent	20.7 percent	20.3 percent

A large number of Romanian children have won international competitions in all fields of activity. In this respect, school has a fundamental role in selecting and training these children. The family's role is equally important in providing an adequate, favorable climate, permanent support and a positive attitude for the children's supplementary training.

Children's adjustment to school life involves a number of complex and delicate processes. It depends not only on institutionalized preparation (a strong and efficient pre-school educational

system in Romania, as provided by the Law on education stipulates the compulsory preparatory pre-school year, from 6 to 7 years old), but also on harmony between the school and family environment. Since the period before 1989, a duality has existed in most of the families between revolt, expressed violently within small groups, and social obedience as an imperative for survival. This has led to behavior disturbances in school children and chronic maladjustment to the school regime. Such disturbances were seen in low school performance and poor health conditions. As already mentioned before, the family was always concerned with ensuring additional training for their children, besides that of the school. This was generated not only by lack of confidence in the school, but also the poor quality of education especially for children with more or less special requirements. Sometimes, exaggerated competition, discrimination at the school level and the special attention paid to children who had no difficulty in learning led finally to leaving aside those with problems and to the latter's inclusion in a special educational system.

As they were not offered support in their moments of difficulty in learning, and were teaching far too rich and demanding material, the school often left to the family's care the additional training of children at home. This is one of the difficulties in the cooperation between school and family.

Between 1970-1989, Romanian society was characterized by the consolidation of totalitarian political forms, with multiple and contradictory influences on the educational system. The educational policy had a global, centralized and bureaucratic character. There was a clear lack of autonomy and initiative on the part of local authorities. The financing of education was reduced drastically after 1980. Therefore, in 1989, although the number of school age children had doubled, the number of schools was less than in 1939. Free education was stipulated by law, but the parents had to pay for extra training at home. This led to diminishing the teachers' prestige to the level of various extra-school compulsory activities (like harvesting). There have always been, however, very good and dedicated teachers who saved the tradition of Romanian good quality education and of cooperation with the family. This has always been Romania's real resource: its human potential.

After the Revolution in 1989, a process of restructuring started in the educational field. The new law on education, passed in August 1995, is the basis of a school reform process which will extend over a considerable period of time. The main trends of this reform are reestablishing and reevaluating education starting from a new hierarchy of social values;

- educational democratization;
- a new connection between macrostructural strategies and microstructural tactics — through balanced school legislation;
- budgetary policy designed to strengthen the status of school and teachers;
- respect for the individual; promoting cultural diversity and intercultural attitudes;
- setting competence as the sole criterion for promotion and hierarchy;
- real cooperation and partnership between school and family;
- developing cooperation at the class level among students, and at the educational partner level;
- stimulating active and participative learning strategies;
- accepting educational alternatives in response to the diversity of possible solutions and to human diversity.

Counselling Children and Families with Difficulties

Social and educational reforms are decisive moments for Romania today. The social-cultural life now undergoes a transition from rural patriarchal and from authoritarian totalitarian traditions in the direction of a democratization of social relationships. There is a wide opportunity for a global social policy which should be dynamic, participative and stimulating. Schools must learn from families how to evaluate each individual; the family, on the other hand, must learn from the schools a set of methods, techniques and procedures by which to offer their children proper conditions for learning and expressing themselves. Cooperation in the context of partnership and mutual respect is the key to an optimum relation between the two main elements of human socialization.

This cooperation is obviously not an easy one. There is a lack of confidence on both sides. The social and educational policy is making great efforts to achieve a global vision on educational relations and to encourage and extend positive examples. A number of initiatives have been started to support of both the family and the school, by means of offering advice to children and families with difficulties. Both governmental and non-governmental organizations have such initiatives. The National Committee for the Protection of Children decided to develop an integrated program for assisting and stimulating children and families in Romania. The purpose of this program is to identify and solve the major problems of social and educational policy in this period of transition. The Committee focuses on providing support and funds from national and international levels for helping the most vulnerable categories of children and families.

At the local level, based on the law on education, certain structures have been established to assist the children who have difficulty in adapting to the school regime, as well as their families, namely the psycho-pedagogical counselling offices. The new generation of specialists, trained since the reestablishing of the Faculty of Sociology, Psychology and Pedagogy (dissolved in 1978 with the purpose of doing away with these professions), combine experience and past traditions and will give a new dimension to the activity of providing assistance to the families with school age children.

Although the transition period is quite frequently seen as an upheaval of sanctioned social values, there is still continuity in terms of the value attributed to the preparation for school and the importance of passing through the different stages of education. In the same spirit, there is a need for cooperation between school and family, which is much facilitated by the social democratization policy.

There is still much to do in the social life sphere for applying a global educational policy which may favor the cooperation between families and school. Due to free speech in the Romanian mass-media, a large number of problems which the Romanian society is facing at present are now made public, such as:

- incapacity of some families to properly raise and educate their children;
- abandoning school;
- increasing juvenile delinquency;
- child runaways from home and the "children of the street";
- abandoned children;
- abuses over children;
- children sold for adoption abroad;
- increased numbers of children given to specialized institutions;
- other situations.

Still, we cannot say that these phenomena are characteristic of the social-educational life in the period of transition. Great efforts are being made at the macro- and micro-social level, and they prove that there is a need to know and analyze the causes of all these phenomena as well as a need for unity in the actions taken by all the social institutions with responsibility in this field.

Romanian society is a healthy body, but it is exhausted by totalitarian excesses and by the current transition. It still preserves intact the traditional social values and is willing to enrich its heritage with all the new elements that democracy and pluralism of thinking bring about.

The family represents a factor of fundamental spiritualization of the young generation. That is why its role is a major one within the strategy of passing on the basic, diversified values. Among these values, the moral ones have a central place: the cult of work, respect for others, mutual help, kindness, interior harmony, etc. Family values will continue to induce in the children all the cultural and spiritual differences and variations that make up a pluralist society, and this will be done within the limits of fundamental standards. The family's role in inducing values is a determinant. Through imitation and insight in the social experience which the family offers, the child manages to grasp what is essential in the social values until he goes to school.

Along with building up the values acquired during the first years lived within the family (the seven years at home), the school further brings new values to the children's level of life experience and learning. It is therefore important that this complex educational process of acquiring social values have as partners the family and the school. Despite all hardships generated by the transition, these two participants in forming and training the young generation seek ways of improving their relationship with a view to providing proper conditions for their children's development.

Conclusion

The Romanian family has always been a positive environment for education, a means of conveying cultural and moral values specific of the Romanian and world society.

In analyzing the life quality of a family, we have stressed the social-emotional environment during the totalitarian period, and also the main trends of the current transition period.

The Romanian family's educational function is also determined by its capacity of preserving and transmitting the pro-social, spiritual value models.

Other important elements in determining family life values are: communication between psychological fusion and autonomy, consensus of parental models offered to the children in the educational process, the feeling of belonging to a family, the degree of comfort of the material and psychological life. All these may be considered as necessary for the family as a proper environment for the education of the young generation.

In spite of all difficulties encountered, the Romanian family continues to be a live, dynamic, open body. This study focused on the real hardships generated by the totalitarian policy and ideology which, obviously could not be solved immediately after 1990. They continue to determine the need for specific analysis and intervention, as well as the need for a global, dynamic social policy. The dynamics of changing the family value parameters has undergone difficult moments and a complex transformation process. Thus, the Romanian habitat's evolution, from rural to urban (sometimes in a forced and destructive way), women's status (the lack of respect for the woman's right to decide on bearing children or not), inconsistency between the declared equality and the actual inequality in roles and tasks, the difficulty in bringing up and educating children, the artificial conditions for proper cooperation between family and school and the worsening of economic life, are all part of the Romanian family's problems during the period before 1989.

Obsessed with creating a new society and a new type of "man", the socialist regime initially paid great attention to the young generation and the family. The intention of shaping the human personality according to the standards of the political regime was backed up and doubled by a significant investment of resources. The young generation was seen as supporting the socialist society's values during the first years of that regime. Consequently, the children and the families with many children were granted considerable resources. The women's emancipation policy of increased employment in the labor sector led to a higher social status with multiple positive effects.

However, the socialist society was not consistent either with its principles or with the theoretical values it sustained.

Finally, there was a great gap between the ideal, theoretical values and their actual implementation in social life. That happened because of eliminating the two basic values of Romanian culture and tradition: religion and respect for private property.

The main social-political events which, due to their intensity and duration, had a negative impact on the implementation of axiological and moral values, were the pronatalist policy and the economic crisis in Romania.

The demographic boom in 1968 was matched by the deterioration of social support and the decreasing of living standards. In 1966 a process of the degradation of family life began, which brought about the degradation of socialist values, too. It was the moment when a deep gap between family and society emerged: what was taught in the family was contradicted by what was going on in the society at large. This permanent difference between concept and reality, between family interests and political-social interests made the family preserve and nurture the enduring values of national tradition and culture.

The value crisis at the social level reached a climax in 1989 when, against the background of deep material misery, the social rupture occurred. It was not accidental that the young people were the main actors in those events, as the lack of unity between society and family was basic.

After 1990, the system of values could not immediately regain the balance. On the contrary, all the previous deficiencies became more obvious and dangerous, along with those taken over from the western world.

There are two main points on which we can base some optimism:

- the chance of restructuring offered by reform at the social level;
- the national tradition in education and the confidence in the family's role in promoting primary social values.

The negative factors affecting the situation of the child and of education are the following:

- insufficient material support offered to families with children;
- random character of school-family relations; and
- insufficient social services provided to families to bring up and educate their children.

Progress has been made, however, in identifying the existing problems and in seeking solutions to solve them. International assistance is considerable in this respect. We cannot ignore the fact that other East European countries are facing similar problems.

We are confident that the Romanian family is still a strong institution which manages, sometimes with great sacrifice, to fulfill its role as a primary environment of socializing and as a main promoter of basic social values.

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Chapter VII **Minorities, Culture and Education**

Anca Butuca

Introduction

The development of current social and cultural systems is dominated by the ever increasing worldwide extent of the structures we live in, and the expansion of the co-operation and communication activities from a national to an international cultural level. The recent and current social changes seriously call into question the equation of one culture = one state = one nation. Nowadays it is obvious that the most compelling characteristic of the modern world is not its great unrest, although that was most visible, but the increasing interdependence of the people and nations throughout this shrinking planet, sometimes spoken of as a "global village" (15, pg. 434).

The key element of such structures in exceeding the level of a single culture is their variety, which represents the essential feature, reason and, at the same time, consequence of the evolution of current systems.

The utopian principles of some states with a mono-ethnic culture and a pure ethnic group are not to be found in the present day world; these principles are cancelled by the variety and the pluralism of each and every culture.

That is why the multicultural appreciation of each ethnic group, whether a majority or a minority, and the respect of otherness represent an important issue in building open communication systems. The pluralism of cultures is a potential richness, and is valued by multicultural perspectives whose main goal is the creation among people of an awareness of the richness of cultural diversity.

In order to overcome the gaps between the potential or wishful and what is feasible, the necessary condition is the efficient working of the intercultural principle of the inter penetration of the values defining different ethnic groups by stressing exchange and mutual interconnection. The opening towards other cultures may also have impact on cultural identity; an attitude of isolation within the boundaries of a single culture leads to a subjective and distorted perception of one's culture. That blockage, within the limits of a single culture, should be replaced by an affective and cognitive balance between one's own culture and other cultures, by successive processes of proximity and remoteness; the chain of this process must be linked objectively with the specifics and goodwill of others.

This vision requires understanding minorities not as tolerated populations or as burdens for state policy, but as an efficient and important factor contributing to cultural enrichment. Ethnic and cultural pluralism will enrich the traditions of a major culture and shape it not only by the "purity" of its own specificity, but also by a positive integration of the beneficent influences of the minority cultures included. "Ethnic minorities are not tolerated populations on a state's territory; they are an integral part of the same nation and their contribution to the permanent existence of that nation is as important as that of the majority." (16, page 5)

For this, for the positive perception of the relation "we — other," one should begin with a real understanding of the concept of minority.

The Concept of "Minority" and Other Related Terms

There are many definitions of the term "minority" offered by literature, But within the International Community the definition of minority is an open issue because the major criterion is hard to find. The numerical criterion is preferred, although it is not always the best because it can be arbitrary. Hence, a qualitative criterion is preferred, or in some cases, a synthesis of the numerical and qualitative criteria is chosen. Even the United Nations, after 40 years or trying to define the minority, has underlined the difficulty in finding a satisfactory definition: the states that took part in the meeting of the Committee of the Human Rights within the framework of the Social and Economic Council, in January 1991, could not reach a concrete outcome, as they considered the definition of minority unsatisfactory. (18, page 23) M. J. Deschenes offered a definition for minority in the study presented to the Committee of the Human Rights in 1985: "The term minority refers to a numeric group inferior to the rest of the population of a certain states, the members of which, having the citizenship of that state, have ethnic, religious or linguistic characteristics different from those of the rest of the population and are animated by the will of keeping their own culture, traditions, religion or language". (18, page 23)

A social minority represents a racial, ethnic and political group, included within the larger society; this group is different in many points of view from the majority.

Ethnic minorities usually are identified by cultural practices different from those belonging to the basic population. We refer here to language, beliefs, traditions, customs and lifestyle. The main feature of ethnic minorities is their ethnic identification; that is, the acknowledgement of affiliation to a group and its self-identity. Sometimes, while establishing this identification, the ethnic groups might act on the assumption of their own culture and take over some features of other cultures, depending on the resemblance of the latter to the culture of that ethnic group. These attitudes of making value judgements on the basis of the ethnic backgrounds of their own group considered as the unique point of reference are seen as ethnocentric. " We are tempted to consider those who disagree with us more than different; the sociologist calls this attitude `ethnocentrism`, that is the reification of their own culture." (1, page 121)

Ethnocentrism means assuming the superiority of a culture and evaluating other cultures as good or bad depending on the degree of resemblance or difference between them: one's own group is the center and standard by which all others are rated.

The opposite to an ethnocentric attitude is xenocentrism in relation to other groups within the same society. Xenocentrism is preference for ideas and elements belonging to cultural communities different from one's own.

The term "racial minorities" is often used for members of other groups, identifiable through physical features different from the members of the majority group. The social dimension of race is intensified by the use of racial and ethnic myths in order to define the features of a certain group. Most of the time, these myths are supported by prejudices and stereotypes. The prejudices (which can be negative, positive or neutral; ethnic prejudices are often based on negative connotations) refer to rationally uncontrolled beliefs and feelings for all or nearly all members of a community. These prejudices arise because of some real or imaginary features associated to the race, the geographic background or political and religious orientations.

If prejudice is seen by most theorists as interpretation of another in a predetermined manner without taking into account the concrete experience, the explanation of the origin of prejudice differs considerably from one author to another. Some authors stress the social and cultural determiners of prejudice or consider the theory of frustration-aggression as the base of prejudices.

In this theory individuals are considered to be driven by interests and to become hostile whenever their wishes are frustrated; they transfer their hostility to a substitute-target which is much more accessible and less assailable. This is the moment when a scape-goating mechanism begins to operate.

The relationship between the minority and the majority groups can be various, from complete integration, to neutrality, to the manifestation of a restless nationalism, to intolerance and discrimination. The attitudinal extremes are rare, because the relations between the groups are much more complex than are the definitions.

The acceptance models admit that, among the members of different groups, there are amalgamation processes (which lead to the merging and loss of distinct groups identities) or acculturation processes (the emigrant groups give up some of the elements of their own culture and adopt those belonging to the host culture). From this point of view, one should not blame the unintentional and inevitable influence produced by the culture of the majority on that of the minority; but an intentional policy of assimilation, which encroaches upon the fundamental freedom of an ethnic population to manifest itself within the boundaries of its own culture, is not acceptable.

An alternative to acculturation is cultural pluralism, the form of social adaptation which allows the groups to maintain their distinct ethnic traditions and features. Multicultural acceptance and tolerance are the fundamental values of this perspective, which states that there are no superior and inferior cultures. This contrasts to processes which derive from acts of segregation and lead to discrimination and racism.

As a consequence of more or less accurate social reproduction, all these phenomena can be found also within the school climate, although in different degrees, for "school represents an important context and here the cultural influences are highly emphasized. Formal educational systems are cultural products meant to meet the needs of the parents' society." (12)

The main dimension of school as a space of negotiation, promotion and perpetuation of the values derived from the intercultural contacts has more than one level: school does not mean only the area in which different experiences, traditions and customs, specific to each and every minority, meet. School must also be the area where everybody learns diversity. "For the diversity, be it cultural, ethnic or social proves to be a phenomenon that raised many problems, because people have never learned to accept it and to praise it. "Have they learned this in school ? Where else?" (3, p. 1)

School is the space where cultural pluralism should be learned, by praising diversity and the distinct morés brought by the culture of each participant. The aim of school, in a multicultural perspective, is education for and through diversity.

School should teach people how to appreciate the pluricultural values, by surpassing the mannerisms and exclusiveness of consideration of the binary values as good — wrong, ours — theirs, important — minor. When it comes to culture, there are neither superior nor inferior values. The specific values praised by ethnocentric criteria must be praised by taking into account the way they enrich and vary the other cultures that face them. This equivalence between cultures is the very essence of the elimination of intolerance of the other. In school, this principle is put into practice by the moderation of the ethnic pride of the majority and by the reinforcement of the minority's self-confidence. "The moderation of this ethnic pride leads to the following: the students become aware of the fact that culture is a self-focused reality; the beginning of the acquisition of the essential disposition is thus marked by a relativity scheme according to which nothing is absolutely true."(5) This method, which contributes to the elimination of the cognitive

egocentrism, is the answer to a major demand that serves the promotion of the real multicultural education : each and every individual must feel equal to the others; so, since he/she identifies him/herself consciously with the community of which he/she is part, his /her culture should be legitimate and estimated as being as valuable as the other cultures.

Here is a UNESCO quotation to support this assertion: "We could say that a good multicultural education should allow a person to transcend the aspects of his own culture, understood as limited, and to emancipate the aspirations of that person." (17)

Schools should be oriented towards the cultural enrichment of all children, promoting respect for diversity among people, the value of human dignity and self-esteem and teaching tolerance as a fundamental value.

"Philosophically, multicultural education should have as its focus the individual in a culturally pluralistic society. Ethnicity and culture, though integral parts of the individual's identity, must be viewed more broadly than as mere labels of group membership" (4, p. 304)

That is why, multicultural education is an imperative for any educational system; it regards the education of ethnic minorities or it regards the preparation of any child, for the social, cultural, political realities. "This preparation is a process by which an individual develops competencies for perceiving, believing, evaluating and behaving in cultural settings. Thus, multicultural education is viewed as an intervention and an ongoing assessment to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society." (15, p. 438)

The Ethnic Structure of the Romanian Population

There are no states with homogenous populations from the point of view of the ethnic origin, language or religion, just as there are not monocultural states. Romania's population is no exception to this assertion : throughout the territory of Romania there are many people with ethnic origins different from Romanian: Magyars are 1,620,199, or 7.1 percent of the total population; Gypsies are 409,723 or 1.8 percent; Germans are 119,436 or 0.5 percent; Ukrainians are 66,833 or 0.3 percent; Russians-Lippovans are 38,868 or 0.2 percent; Turks are 29,533 or 0.1 percent; Serbians are 29,080 or 0.1 percent; Tatars are 24,649 or 0.1 percent; Slovaks are 0.1 percent; Bulgars are 0.3 percent; Croatians are 0.3 percent; Jews are 0.3 percent; Czechs are 0.3 percent; Poles are 0.3 percent; Greeks are 0.3 percent and Armenians are 0.3 percent.

Thus, ethnic Romanians represent 89.4 percent of the entire population (2,276,044,9 people). Compared to other countries Romania has a high degree of homogeneity, which has remained at this level throughout the evolution of the Romanian population:

Census	1899	1930	1956	1977	1992
Percentage of Ethnic Romanian	92.1 percent	77.9 percent	85.7 percent	88.1 percent	89.1 percent

Besides the high degree of homogeneity, one should also remark the ethnic spread of the population; unlike many countries in Europe or America, in Romania there cannot be found Romanian ethnic vacuums, as ethnic Romanians are all over the country. (6, p. 82)

A comparison between the data offered by the census in 1992 and those in 1977 summarizes the Romanian ethnic profile : between 1977 and 1992 there was an increase of Romanian ethnics by 1,353,000 people; the same phenomenon took place among other nationalities, such as the

Turkish, Russian-Lippovan, Ukrainian and Tartar. On the other hand, the number of Magyar, German and Jewish ethnics diminished. Those mutations within the structure of the population are determined by many factors, such as the different level of the natural increase of the population and the fluctuating volume of emigrants. (13) Thus, the Magyar minority registers a fertility below the national average, it is ageing; this fact also has a consequence on the rapid decrease of the school population of German origin. On the other hand, it is projected that the Romany ethnics will increase because of a higher fertility rate. The same phenomenon happens to the Ukrainian and Turkish minorities.

This situation is intensified by the negative exodus of the external migration, especially after 1989, when the number of the Magyar, German and Jewish ethnics considerably lowered. The largest volume of migration was registered among the Germans followed by the Magyars. (12.81 percent)

The Magyar minority is the most numerous of all ethnic groups in Romania. This began when the Hungarians settled in the Panonian Field in the 9th century; later they spread towards the Carpathians. Now, the Magyar population is mostly concentrated in the superior basin of the Mures and Olt rivers, in the Eastern limit of the intra-Carpathian Depression of Transylvania; in the area of the Covasna and Harghita countries live 40 percent of the Magyar population in Romania, as well as in the border area with Hungary. The rest of the Magyar ethnics are scattered in other central-western countries.

The Romany minority entered the Balkans and Romania in the 14th century by migration from India. Nicolae Lorga thought this to be in the 13th century when the Mongolians invaded the Caucasian region, but this is considered untrue by many researchers. (10) The number of avowed Romany ethnics is smaller than in reality because many declare themselves to be members of other minorities.

The German minority is represented by Saxons and Swabians. The settlement of the Saxons (*Sachsen*) in Transylvania took place in the final stage of the establishment of Magyar feudalism in Romania. Saxon (*Banater Schwaben*) ethnics live on the Transylvanian Plateau, in the area of the towns of Sibiu, Brasov, Tirgu Mures, Alba Iulia, Hunedoara. Swabians live in the Western zone of the country, mostly in Timis and Arad countries. Their colonization took place in the 18th century when some came from Germany and a small number from Austria and Bavaria. (7)

Jewish ethnics used to be highly represented in Romania: after the first World War there were one million Jews in Romania. But today, there are only 9,107 Jews or 2.3 percent of Romania's population. (6, p. 82)

Bulgarian ethnics live in the area of Dobrudja Plateau, and some in the South of Banat. Along the sea there are 4,000 Greeks. Their number is only a little smaller than that of the Pole ethnics, who can be found in Bucharest and in the towns in Transylvania and Bucovina.

The number of Armenian ethnics is small, but they have been living on the Romanian territory for a long period of time: "Armenian colonies have different origins; they were created by the migration to the Romanian area from ancient Armenia or coming from the south, being almost mysterious because of their longevity." (2)

Even if those ethnic groups arrived on the Romanian territory earlier or later, some being more active and others less eager to prove their own specificity, they exist and have their own features and distinct elements. Respect for the culture of ethnic minorities is a major issue, and has been taken into account by the legislation of Romania.

The Legislative Framework for the National Minorities of Romania

Although minority rights were discussed and proclaimed in Romania later than in other countries, which were considering such rights as early as the 13th century, a historical analysis of evolution of the human rights shows that Romania is a country with a democratic tradition, and the new search for the international standards has had a strong basis, except for the period of Communist isolation.

The relative delay in the Romanian debates on the rights of minorities can be explained by the analysis of the social context which shows concord between Romanians and the minority nationalities; consequently there was an absence of related legislative debates.

In the Romanian Principalities the rights whose protection were debated first and foremost in those times regarded the legal status of persons, the organization of the family, the defence of human dignity, the dignity and property of spouses and the improvement of living conditions for persons imprisoned. This fact demonstrates that in the Romanian Principalities the majority Romanian population, of orthodox religion, lived in harmony with the minority populations belonging to other religious denominations or having other ethnic origins. Only later, when all Europe began to be confronted with problems regarding the rights of minorities, did the Romanian Principalities in accord with the European spirit of the times, also confront such problems, as one can see from the regulations of that period. (19, p. 3)

The Constitution of a state represents the major form by means of which human rights are expressed and acknowledged. Hence, the Constitution deserves special analysis in describing the juridical framework of the observance of minority rights.

The first Constitution to introduce the democratic principles of the rights and liberties granted to citizens regardless of their ethnic allegiance was ratified in 1923, an important source for the present Constitution of Romania. Ever since, the stipulations regarding the rights of the minorities have been included in all the Constitutions of the country.

During the Communist regime, however, they lost their juridical value and became a "dead letter" or irrelevant issue, except for propaganda aims. That clear discrepancy between reality and declarations was the subject on which Joseph Voyane, special rapporteur in Romania, wrote with regard to the 1989 resolution of the LTNO Committee on Human Rights. Joseph Voyane mentioned in his report in December 18, 1989, that:

- a) "Romania was part of the most important International Conventions regarding human rights elaborated under the UNO aegis;
- b) actually, these international instruments frequently are "a dead letter" or are only partly put into practice;
- c) the Romanian authorities are urged to respect all the laws, decrees and settlements of the international instruments for the protection of human rights of which Romania is a signatory and to make them public if this has not already been done;
- d) these international instruments should be strictly put into practice.

On February 22, 1990, as soon as the communist system was eradicated, the same special UNO report underlined the improvement of human rights in Romania and the opening toward democracy of our country. (11, p. 170)

The present Constitution of Romania was ratified through a national referendum on December 8, 1991 and is considered to be highly democratic; it contains the whole set of rights and liberties

granted by the principles of universal democracy. This Constitution joins together the interwar traditions and the programmatic elements contained in the main international documents.

The association of the Constitutional guarantees with European standards concerning the rights of the minorities becomes even more obvious through an Article in the Constitution which represents a new and modern juridical formula: article 20, (2): " Where any inconsistencies exist between the covenants and treaties on fundamental human rights to which Romania is party and internal laws the international regulations shall take precedence."

Concerning this issue, Max Van Der Stoel, the High Commissioner for National Minorities of the Conference on Security in Europe noted at the August 18, 1993 Meeting of Romania's Council for National Minorities: " While studying the Romanian Constitution, I was surprised to find that there is an article in it which has no equivalent in any of the Constitutions of the democratic countries. Article 20 stipulates that the international treaties and conventions take precedence over internal law. I should like to see this article adopted by all member countries of the CSCE as a basic principles for the politics of these states." (19, p. 132) (3 tables)

Aspects of Ethnic Pluralism within the Romanian Educational System

The Romanian educational system has faced for several centuries the implications of inter-ethnic relations.

The history of the Romanian pedagogy does not include theoretical approaches of the term "multicultural education", a relatively new concept within the Romanian pedagogy, insufficiently known and examined by the researchers; however, the aspects deriving from this concept were not ignored by the people directly or indirectly involved in the process of education. Even if the term "multicultural/intercultural education" is new, the aspects regarding the education of the various ethnic groups and the opening towards other cultures of the Romanian educational system have a long history of dynamic development. They have improved continuously in an effort to soften the solutions and eliminate the tensions and distinctions. As a consequence, pedagogical works contain many descriptive and theoretical references concerning the education of the various ethnic groups which have lived in the territory of Romania in different periods and proportions.

The most frequent fluctuations in maintaining the position as a prevailing factor took place in Transylvania; here, the changes of the political background across the centuries turned Transylvania into a land of repeated and sometimes tense instances of majority — minority relationships. Transylvania's history contains most of the references and debates on the minority groups, as well as most of the inter-ethnic tensions and problems.

"In spite of all the impediments, the various Transylvanian cultures not only coexisted but also drew close, for instance by means of their role of bridging between the communities. Gall Emo, a Magyar minority's representative wrote of their role as a bridge between the majority and minority and between minority and mother — nation." (20, p. 233)

The major diversification of the population in Transylvania began in the 9th century when the first waves of Magyar people settled as far as the Eastern slopes of the Carpathians mountains; later on, in the 12th and 13th centuries the Saxons and the Szeklers arrived. As a consequence of the ethnic diversification of the Transylvanian population, there were founded the first schools for children of different ethnic origins; these were founded in 1522 and in 1545 in Sibiu by the Lutheran and Calvinist Germans and the *Schola Particola*, founded in 1537 in Tirgu, Mures by Hungarians of the Reformed Synod.

From the final decades of the 17th century, when the Principality of Transylvania came under Austrian sovereignty, education in the Romanian language became a problem: the Romanian children who attended state-schools founded by order of Empress Maria Tereza in 1763 were forced to learn German; Romanian access to higher education was limited. The number of schools related to the Romanian population seemed insufficient, judging by the headline of the "Transylvanian Gazette" in 1841: "Let's learn by heart these numbers: 962 Magyar schools, 298 Romanian schools, 13 mixed schools, for they enclose a deep learning for us. The Romanians, over a million people, having the smallest number of schools and the most wicked ones?"

Soon after the introduction of German as the obligatory teaching language in all schools, that is, in the period of constitutionalism, the Royal Court in Vienna acknowledges as equal the three languages in use in Transylvania (Romanian, Magyar and German). Unfortunately, it did not last, because after the Austrian defeat at Koniggratz, Transylvania lost its independence again and, under these circumstances the laws adopted by Hungary were also valid for Transylvania.

The course of these changes proves that the ideas of many, such as George Baritiu, V. Roman, G. Muntean, P. Pipos, I. Slavici, were right when they fought for a Romanian educational system. Promoters of an education national in character, those pedagogues considered that good instruction is related to co-operation with other cultures and educational systems, for "Pedagogy is not allowed to serve national chauvinism." (I. Popescu)

The idea of the development of teaching in Romanian was also supported by Onisifor Ghibu whose Ph.D. work was entitled "Bilingual Education in the Popular School". Here, he wrote that the request of the Transylvanian people to have schools in their language is not a matter of national chauvinism, but of natural law for Romanians as well as for any other nation." Ghibu considered that the ethnic realities of a country cannot be ignored if one develops a good teaching process. The first norm that a candidate to the Pedagogical Seminar should take into account in order to be a good teacher is: "Each candidate must know and promote the school life as a national reality and the school life of the minorities." (9, p. 246)

Ghibu's concerns for the education of the minority groups are manifest in the themes and subjects suggested by Ghibu to students of Pedagogy: "Transylvanian realities in Romanian books today", " Evolution of the national pedagogy and the confessional problem", "Educational ideal for the Romanians and Germans in Romania" The Trefort Law (1879) introduced obligatory teaching in Magyar. No graduate from confessional or state schools can be appointed a teacher unless he has learned the Magyar language so that he is able to teach it in school".

Later on, in 1907, another law was adopted, called "Appony's Penal Code". It stipulated the Magyarisation of Transylvania and eliminated Romanian, Serbian and Slovakian schools. After the first World War, Transylvania joined the Romanian territory and the Romanian government become its leader.

In 1924 a law was introduced by the liberal government, whose Minister of Public Instruction was Constantin Angheliescu, which stipulated the foundation of state schools where the minority groups could study in their mother tongue, though they had also to learn the Romanian language.

A year later, another law varied these stipulations, allowing for the organization and functioning of private schools. This situation could be explained by the reduced funds to support educational process in the mother-tongue in all the areas inhabited by minorities. Silviu Dragomir (8) describes the situation of schools and pupils in this period, drawing a comparison between the number of schools for the different ethnic groups before and after 1918. The results can be summarized as follows. (3 tables)

The political and ideological changes at the end of the Second World War directly influenced the approach to ethnic diversity. Under the Russian sphere of influence, Romania began an involution process in which the good interwar democratic traditions were suddenly renounced and replaced with the imported structures of the Russian Marxist model, which, under the guise of universality imposed a Russian political, economic and cultural imperialism.

In this context, the ideology of the Marxism-Leninism considered itself as the right solution to the main inter-ethnic problems; on behalf of this socialist demagogy, many persons belonging to various ethnic groups were coopted within the upper structures of the authorities; the pretext was to underline the nondiscriminatory character of the socialist state. Furthermore, in the same period, there was a policy of showing tolerance to the ethnic minorities in the areas where they were numerous.

This new national policy, noted Liviu Maior, was influenced and legitimated by the attitude of Moscow: "Most of the stipulations in the Treaty of Trianon had been confirmed by the Treaty of Paris. On the other hand, both for Romania and Hungary (the state with the most numerous issues of national minorities), the USSR insisted on a moderate policy as promoting the unity of the Eastern block. The old rivalries were supposed to be cancelled on behalf of the principles of the Soviet internationalism. Under these circumstances, Moscow assumed the role of an arbitrator, asking the Romanian authorities to maintain a conciliatory attitude towards the important Magyar minority and also towards the other ethnic or "minority groups". (25, p. 285)

These aspects were reshaped by the social evolutions that followed, for, after 1956, besides the softening of the Soviet influence (which was a positive fact) and the timid reorientation towards the Romanian traditions, the state policy towards ethnic minorities became more rigid, though there were no discriminatory or assimilation policies.

One of the direct consequences of diminishing the permissive policy towards minorities is the history of Cluj University where teaching is in Magyar: in the summer of 1945 there was founded the "Bolyai Ianos University", where teaching was in Romanian, against the will of the Magyar ethnics. The present name of the joint universities is "Babes - Bolyai". This initiative aroused protests among the Magyar people, who were not accustomed to this kind of treatment. In compensation, in 1954 the Magyar Institute was founded in Targu Mures. Here, the Magyar language is used in the teaching process.

Although the communist system adopted radical measures against minorities, it is important to underline that the Romanian state officially admitted the existence of the various ethnic groups in the Romanian society. This was a fortunate exception, unlike other East European countries such as Albania or evens Bulgaria, because the recognition contributed to the preservation of the national and cultural identity of the respective minorities. (24, p. 286)

The 80s brought about a severe change in the Romanian people's situation which meant also a reduction of the totalitarian political forms. This reduced the school policy to a centralist, narrowly democratic one. (21, p. 10) But the restraints imposed on the minorities in the period when the communist dictatorship intensified were similar to those imposed on the majority; the communist structures acted as a unifying element, trying to change all the inhabitants into a pauper population, deprived by elementary rights.

However, the restrictive and sometimes repressive policy adopted by the communist system did not manage totally to cancel the ethnic specificities of the minorities; in spite of the oppressions, these maintained their ethnic and cultural features which became more visible after the communist system was abolished in 1989.

Further, the disintegration of the doctrinaire communist system brought about a revival and sometimes an explosion, of ethnic groups. After 1989, in spite of several real steps toward a legislative, political and institutional realization of a new and democratic framework for the development of the fundamental human rights and of the rights and liberties specific to minorities, interethnic relations seem to become tense. The same conclusion was also reached by the IMAS in their testing of the public opinion. (22) After 1989, the relations between different ethnic groups (1 table). Specially, after 1989, the relations between Romanians and Magyars (1 table).

Free from the restrictions imposed by the communist system and emerging from the quasi-total cultural, social and political exclusion, the national minorities in Romania became more daring in manifesting their specificity, and more reflexive regarding their rights and freedoms.

"In all ex-communist countries we confront an assertion of the national feeling, with a constant outbreak of nationalism" (Intercultural Education Seminar, Timisoara, May 27-29, 1993) (23)

If we compare the ethnic tensions existing in other ex-communist countries with the Romanian ethnic climate, we see easily that there were very few incidents (except for some open conflicts between Romanians and Magyars and between Romanians and Gypsies). These disputes were amplified by both the Romanian and Hungarian extremists, who exaggerated the importance of the conflicts for political purposes or electoral advantages.

After 1989, the Romanian educational system revised its values and eliminated the communist ideological forms from the schools, the obligatory directions of a simple party and the standard domination of the Marxist paradigm over the epistemological approaches:

Communist Education Democratic Education

The aim of the education is the Education is a universal human right.
collective socialization, based on the Different individuals need distinctive
equalitarian utopia and the paternal educations in order to permit them to
premises of the State, the one and only cultivate their abilities, interests and
beneficiary of the educational system. aspirations .

There is one universal truth, which is Education means freedom
vouchsafed by the ideology, a sort of emancipation and perpetual creation
science of the sciences which holds an
absolute monopoly on social know The instructed persons are capable of
ledge and action. a better understanding of the social
problems, of critical spirit and of
participation. (21, p. 11)

This democratic revision of the educational system aimed mainly to advance the instruction of representatives of the ethnic minorities. Progress was visible not only in Romania, but also abroad: *The International Herald Tribune* noted on July 21, 1993: "Romania took some important steps on the way of improving the rights of minority groups: 300 Magyar Hungarian teachers attend the Babes-Bolyai University in Cluj, more History and Geography classes are taught in the languages of the minorities and many street signs in those languages were put up in areas where the minority represents more than 30 percent of the population". (19, p. 119)

The Education Law, adopted on June 18, 1995, fundamentally ensures the respect and cultivation of the rights and specific features of minority ethnicities in Romania, despite numerous complaints by Hungarian politicians. The whole chapter XII (art. 118 - art. 126) of this law

concerns the education of minority groups: art. 118: "The members of any minority groups have the right to study and be educated in their mother-tongue at any educational level under the circumstances of the present law".

In order to support such legislative initiatives, there was established a specific institutional framework, from the ministerial level (within the Board Ministry of Education there was founded a special board for the national minorities) to the establishment or re-establishment of a great number of sections and units where teaching is in the language of the ethnicities in Romania in areas inhabited by those groups.

This school network consists of nursery schools, primary and secondary schools, high schools and vocational schools; in the school year 1994-1995, the number of these sections was 2,814 (that is 9.9 percent of the 28,566 sections in the whole country): (24, p. 14)

The statistics drawn up by the Ministry of Education reveal the following situation regarding the number of students belonging to the minority groups, taking into account the levels of education in 1994/1995:

- pre-school education included 12,655 units attended by 715,514 children, out of which 1,338 (10.6 percent) units attended by 56,316 children (7.9 percent) operate in national minority languages

- primary school education comprised 6162 units attended by 1,335,973 pupils, out of which 594 units and sections (9.6 percent) attended by 73,434 pupils operate in national minority languages;

- middle school education involved 7,154 units and sections, attended by 1,160,838 pupils, out of which 675 units and sections (9.4 percent), attended by 62,900 pupils operate in national minority languages;

- secondary school education had 1,276 units and sections attended by 757,673 pupils, out of which 151 units and sections or 11.8 percent attended by 33,306 pupils operate in national minority languages. (24, pg. 8)

For the training of these pupils belonging to minority groups there are 267,652 teachers (in the 1994-1995 school year). The training of educators and primary school teachers is in pedagogical institutes providing Hungarian and German language courses; the teaching staff for middle, secondary and vocational education is trained in higher education establishments.

At the academic level (except for the method colleges where the students may also use their mother tongue, but are compelled to learn the terminology in Romanian, too) the teaching will be in Romanian). If requested by Hungarian or German language students, a series of lectures can be organized using the mother tongue of the respective minority. This explanatory note in the Education Law aroused protests among the Hungarian minority, as they claimed that the educational process should use their mother tongue only; but this would have required a more difficult professional integration of the graduates.

For the pupils who belong to ethnic groups and attend Romanian schools, the timetable contains four classes weekly for the elementary school level in order to study their mother tongue and three classes weekly for the secondary school level. Classes with 15-30 students may consist of pupils coming from the same classes, parallel classes of the same school or from different schools.

The data contained in the Report, "The Teaching Process Using the Mother Tongues of the National Minorities in Romania," offer a complete image of the education of the students who

belong to ethnic groups, as it describes the educational system according to the teaching language: (24, p. 10-13)

Education for the Magyar Minority. Being the most numerous minority (according to the census of 1992, the Hungarian population's percentage within the total number of the citizens belonging to national minorities is 67.3 percent) the Magyar minority has the higher number of units and sections with teaching in their mother tongue. In 1994-1995 school year, the pre-university school network providing teaching in Magyar language included 207,765 pupils, 352 less than the previous year; beside these pupils, there are also 50,000 pupils who attended sections with teaching in the Romanian language.

The 8,500 students belonging to the Magyar minority can attend certain subjects in their mother tongue at Babes Bolyai University of Cluj Napoca, Bucurest University, the Medicine and Pharmacy University and the Institute of Theater in Tirgu Mures.

Education for the German Minority. After December 1989, the number of schools and sections has decreased from 479 in the 1989-1990 school year to 290 in the next school year, because of the departure from the country of a part of the German population and of condensing the school networks with German teaching language into larger units.

For the education of the 20,946 pupils belonging to the German minority, there are 1,204 teachers. In accord with the agreement between the Romanian and German Ministries of Education, 50 teachers coming from Germany are employed in Romanian schools. (19, page 24)

Education for the Ukrainian Minority. For 831 pupils belonging to this minority there exist 20 pre-university education units, employing 49 teachers.

Education for the Serbian Minority. In the 1989-1990 school year, the number of Serbian pupils increased from 990 to 1,024; in 1995 the number decreased to 969 pupils studying in 14 kindergartens, 21 primary and middle school education units and two secondary schools.

Education for the Slovak Minority. For this minority there are 39 units and sections with 1,370 pupils; these sections are mostly in such districts as Timis, Arad, Salaj.

Education for the Bulgarian Minority. An even larger number of children belonging to the education for the Bulgarian minority learn in schools taught in Romanian, but children of school age, upon their request, may also study their mother tongue. In consequence, in Timis, there is a kindergarten providing Bulgarian teaching language and, beginning in 1994 there is also a primary school unit. The number of Bulgarian pupils is increasing.

Education for the Czech Minority. For the Czech as a teaching language there are units for the pre-school and primary school level. These units are in the Caras Severin district.

Education for the Turkish and Tartar Minority. The 43 education units for this minority are in the Constanta, Tulcea and Braila districts. In 1993, the theological seminar for Turkish and Tartar religion was reopened.

Education for the Polish Minority. The number of children of school age belonging to the Polish minority is 317, for whom three teachers who speak Polish are employed.

Education for the Romanies Minority. For the children belonging to this minority there exist eight pre-university education units, attended by 302 pupils.

From all these minorities, most of the comments are related to the Magyar and to the Romany ethnics but for different reasons.

With the Magyar ethnics, the tension in interethnic relations is brought about by some disagreements between the two ethnic minorities regarding the elements of their common

historical background and by more recent evolutions: the insistent signals from the Magyar ethnics echo political factors which tend to use the possible animosities as political capital. In other words, most of the existent hostilities between the two minorities originate at a higher political level.

Regarding the Romany minority, many analyses underline certain discrepancies; an example would be F. Rousso-Lenoir's lecture for the seminar entitled "The Intercultural Dimension — an Essential Element of Secondary School Reform", held in Timisoara 9, May 27-29. The conclusion of this seminar was that "the Romany minority is an instance of the need for multicultural education in Romania." (23) Indeed, there are certain attitudes in teachers towards the Romany children, most of which derive from prejudices. This is one of the reasons why the Romany pupils scarcely take part in scholastic programs.

The Institute of Research on the Quality of Life has tested a sample of 1,804 Romany families and reached an alarming conclusion: 27.5 percent of them are illiterate and only 25.2 percent attend primary school. (14, p. 34) These percentages do not reflect, however, the attitude of the scholastic institutions, but rather a progressive process of self-isolation. Nearly 80 percent of the questioned gypsies in the above-mentioned statistic report declared themselves satisfied that the scholastic institutions treat their children unacceptably, but assume the responsibility for the lack of participation of their children in the scholastic process. This happens because school is not perceived as making a contribution to the social and professional shaping of the individual, but rather a way of leaving the community, because the educated Romany tend to join the non-Romany majority. The ways to obtain material resources are learned within the community, not in school, which represents an irrelevant aspect for the traditional way of life of the Romany minority. (14, p. 34)

Conclusion

As can be noted, beside positive factors, there are also some which should be developed better. But, despite the mentioned discrepancies, the positive character of the factors directly or indirectly involved in the educational process of the minority groups are more important.

The conclusion is extremely clear: Romania is not and cannot be considered a monocultural area, nor can the Romanian educational system. Those who will examine the structures of the Romanian scholastic system from the first to the last level will notice that these are neither monoethnic nor monocultural. The Romanian educational system is far from being either ethnocentric or xenocentric. It is rather a question of accumulating accomplishments regarding several elements.

The Romanian political and juridical pattern allows the construction of a free educational system, open to other cultures and auspicious for the preservation and development of minority groups. This normative dimension should be associated to and doubled by the subdivisional policies and attitudes on the part of teachers. In this changing world and in this century which represents the end of all boundaries, when ethnocentrism, xenophobia and cultural isolation within the limits of a single culture are unacceptable for the future evolution of mankind, the Romanian educational system practices multiculturalism and experiences the special value of togetherness.

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