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Buletin Ştiinţific - Seria Ştiinţele Educaţiei

PUBLISHER:

CONTENTS

III. TEACHER TRAINING

IV. HISTORY OF PEDAGOGY

ERNST MEUMANN, A FOUNDER OF THE PSYCHOLOGICAL PEDAGOGY?

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Abstract

Our study analyzes the contribution of Ernst Meumann (1862-1915) at the foundation of the *psychological pedagogy* paradigm. It underlines the *historical contribution* of the author, considered a founder of the *experimental psychological pedagogy paradigm*, next to Alfred Binet. On the other hand, Meumann projects the step from the *psychological pedagogy* toof the activity of *school instruction* and of the actions subordinated to it: teaching, learning, formation, evaluation. This constitutes the structure of the *experimental didactics* as component of the *psychological pedagogy.*

Key words: The paradigm of psychological pedagogy, experimental psychological pedagogy, didactics, methodology, normativity – psychological pedagogy, structure of the experimental didactics.

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The paradigm of the *psychological or psychocentrist pedagogy* was initiated by Jean-Jacques Rousseau, in the pedagogic novel, *Emile or about education* (1762). We refer to the thesis of *centering education on the natural qualities of the child* which are good and which must be protected from the corrupt society. The descendants of Rousseau were represented by: a) „the intuitionist current of the pedagogical experience" (Pestalozzi (*How Gertrude teaches her children*, 1801.); b) the current *New Education*, which encourages the pupil's psychological resources cultivated in the „labor school" (Kerschensteiner, Germania), „active school" (Ferriere, Franța), „children's school" (Montessori, Italia), „experimental school" (Dewey, SUA). The growth of this paradigm is ensured by „*the current of experimental psychological pedagogy*" promoted by Binet and Simon (in France), Lay and Meumann (in Germany), Claparede (Sweesland Elveția) – see Dimitrie Todoran, in Ernst Meumann 1980, p.6-9.

Ernst Meumann is considered the very „founder of experimental pedagogy in general", not only of the German one (ibidem, p.23). His work can be placed next to that of Alfred Binet, analyzed by us in a previous study, as "initiator of the psychological pedagogical paradigm", developed by experimental researches which intend to center education on knowledge and valorization of the pupils' intelligence.

The historical contribution of Ernst Meumann (1862-1915)

Ernst Meumann (1862-1915) can be considered a founder of the *experimental psychological pedagogy paradigm*, next to Alfred Binet. Historically it is fixed between the frames of the *experimental pedagogy*, as one of its first represents. Thus, „if we refer strictly to the experimental pedagogy, the paternity comes to Ernst Meumann" (Ion Albulescu, 2009, p.253).

The historical contribution, brought by Meumann on theoretical and methodological plan, surpasses the area of the experimental pedagogy. Its foundations are of *psychological* order. On the other hand, Meumann tries to clarify the pedagogy's autonomous epistemological status, considered an *empirical science based on observation and experiment*. The combination between the *child's psychological approach* (the trainee) and the *experimental research* of its activity, outlines a model of *experimental psychological pedagogy*.

The object of study of the experimental psychological pedagogy is represented by the research of the child's psychical and physical development. In the same time, it studies the teacher's activity, the modalities of teaching and of organizing the educational system supported by the state.

The research methodology „will be based upon a circle of natural (biological, physiological) and social (psychology) sciences". In this context, experimental psychology is considered „the spiritual forefather of the *experimental pedagogy*". This is why we can advance the formula of „*experimental psychological pedagogy*".

The normativity of the psychological pedagogy is influenced by the research's empiric character impressed by the experimental method specially applied for the pupil's acknowledgement. It is a normativity based on typical principles of an individual pedagogy which regards the psychological study, but also the quantitative one, of the child's development process.

From the psychological pedagogy to the experimental didactics

In the introduction of the IIIrd volume (1922) Meumann speaks about the "*principles of the experimental didactics*" which are based on the „experimental analysis of the individual work". He considers that we cannot propose principles and norms "before the research of the real situation". This is the fundamental epistemological difference between the experimental and normative pedagogy (*Ernst Meumann, Prelegeri introductive în pedagogia experimentală şi bazele ei psihologice*, trad. Editura Didactică şi Pedagogică, Bucureşti, 1980, p.48)

The psychological pedagogy and between its frames *the experimental didactics* are based on the „ *pedagogic experiment*" which constitutes an application of the *psychological experiment* on the school aged child" (*ibidem*, p.62). At the didactics level, the pedagogic experiment verifies the valorization of a learning method, the utility of the methods used during teaching, the evaluation *etalon*-criteria of the instruction methodology (the report between the purpose of the activity and the pupils' development.

The task of the *psychological pedagogy* is to study *experimentally*: 1) the pupils' behavior, 2) the teachers' activity and 3) the quality of the means for teaching and organizing the educational system. It is a priority to know the child's behavior in accordance with which is organized the teacher's activity, the teaching at the level of the instruction process and the organization in the educational system. *The experimental psychological pedagogy* is centered mainly on the study of the child, generally on his activity and especially on the scholar one – which constitutes the object of the *experimental didactics*.

In *the system of the pedagogical sciences*, *the experimental psychological pedagogy* takes an important, specific place. *The experimental psychological pedagogy* differs from the *general pedagogy* – „the science about education" – and from the *philosophical pedagogy*, the science which studies and fundamentals the education's *purposes*. *The experimental psychological pedagogy* has as specific study object the behavior of the child, of the youth, especially in the school environment. It cannot include the entire pedagogy, „being only the empiric fundamental of pedagogy (*ibidem*, p.71).

The experimental didactic evolves, it develops in this context, as a component of the *psychological pedagogy*.

The fundamentals of the experimental didactics

The general fundamentals of the experimental didactics are of *psychological* nature. They imply:

1) *the theoretical analysis* „of the pupil's work" as activity in the school environment, as "empiric fundamentals of the experimental didactics";

2) the study of teaching, accomplished from two perspectives: the perspective of the contents of the taught school discipline; the perspective of the teachers' and pupils' psychological activity;

3) the interpretation of the school activity in *subjective* (as an individual demarche of the teacher and of the teacher) and *objective* manner – accomplished products, depending on three factors: a) the pupils' aptitudes for the discipline; b) the pupils' moral behavior; c) the teacher's qualities (ibidem, p.157).

The psychological didactics proposed by Meumann defines and experimentally researches the instruction activity accomplished in school and the important actions subordinated to it.

The instruction represents the pupils' work, accomplished as school activity, in the environment of the school, in the educational process, under the teachers' guidance. The *educational process,* as an *instruction process* includes three actions with distinct, but complementary psychological and pedagogical content (ibidem, p.158):

1) *Teaching* – „communication or transmission of knowledge". In traditional pedagogy it is an activity which directs unilaterally the pupil's work in class, by passive perception, reception and reproduction. *The modern, experimental pedagogy* is centered on the

activation of the pupils' psychological resources in the act of teaching.   2) *Learning* – the work of the pupil in class, in school, which has a prior role in the *experimental pedagogy / didactics*. In the modern pedagogy's spirit, the experimental didactics underlines, in learning, on the „process of development of all the pupils' capacities".

3) *Formation* – is a consequence of learning promoted by the experimental psychological didactics. It marks the learning's positive effects – „the development of the intellectual capacities, of the observation spirit, of memory, of fantasy and of the independent and creative thinking (*ibidem*, p.158).

In conclusion, the experimental didactics as component of the experimental pedagogy evidences the importance of the intellectual capacities, but also of the affective attitudes developed to pupils following the teaching and learning actions, in the activities of school instruction. It is accomplished on two fundamental pedagogical ways:

1) *Learning* which allows pupil to appropriate the school contents, with all its psychological effects.

2) Teaching accomplished by the teacher as a model of efficient communication, probed by the quality of the used methods, by „their contribution at the development as large as possible of the pupils' features especially of the spiritual independence" (*ibidem*, p.161).

The structure of the experimental didactics as a component of the psychological pedagogy

The experimental didactics represents „the science about the pupil's work, in connection with the theory of the aptitudes regarded through the perspective of the influence exerted in the school activity", guided by the teacher (idem). It is a component of the psychological pedagogy. It has as a study object the following aspects of psychological order, with direct pedagogical implications:

a) The external and internal conditions of the intellectual work;

b) The evaluation of results of this intellectual work;

c) The economy and the technology of this intellectual work;

d) The learning methods: integral, partial, mixt;

e) „learning with meaning" which „depends upon the understanding degree of the respective material" (ibidem, p.209).

As a component of the experimental psychological pedagogy, the *experimental didactics* studies experimentally the activity of school instruction by its interventions during the acts of teaching, learning and evaluation. All these psychological aspects are studied by the general experimental didactics which constitutes a basis for the „experimental didactics" of the different school disciplines.

1) The teacher's *teaching* action is studied *experimentally* at the level of *general didactics* at general level and at

particular level by the *didactics of the different school disciplines*.

2) The pupil's *learning* action *experimentally* studied in school environment, at formative level – has as effect the formation of the intellectual capacities – and at material level by acknowledging and using, in different situations, of the scientific contents of the school materials.

3) The action of *evaluation* of the pupils' school results (and thus of the teachers), using experimental methods in order to verify the intellectual and volitional progress (due to pupils and teachers).

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THE EDUCATIONAL COUNSELING, INTEGRANT PART OF THE PEDAGOGICAL RELATION

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Abstract

The educational counseling, integrant part of the pedagogical relation, constitutes a special experience based on communication and search, development and maturation. In the context of these approaches, our study aims to present the opinions of the students of the Faculty of Psychology and Educational Sciences, "Ovidius" University of Constanta, Romania, about the counseling educational roles. In this regard, during the academic year 2012-2013, to discipline „Pedagogical practice ", we applied the "The Questionnaire about the Roles and Attitudes of the Teacher". The subjects answered to questions regarding the roles of teachers, the qualities of a teacher, ways to improve the quality of teaching performance etc. The conducted study shows the necessity of developing a pedagogical style centred on the student.

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Key words: Educational counseling, pedagogical relation, higher education

Introduction

The educational counseling, integrant part of the pedagogical relation, constitutes a special experience based on communication and search, development and maturation. It represents a method of optimizing the interpersonal relationships, learning some behavioral and positive attitudinal models, or a way to support the students who experience some educational, emotional and social difficulties.

The educational counseling has "two dimensions" (Dumitru, 2008, p. 53):

a) "the psychological dimension" follows the optimal psychosocial adaptation, the congruence between cognitions, emotions, attitudes and behaviors own;

b) "the pedagogycal dimension" - follows the voluntary changes in beliefs, attitudes and behaviors of students through their involvement in educational activities specific training to enable adaptation to reality applications; has a proactive role: it provides solutions, building personal and professional development projects, leading to optimize the pedagogical relationship.

The main factor in educational counseling process is the school. The educational counseling activity facilitates the free and creative expression of options and school and professional decisions, achievement of self-discovery, forming some social skills, cooperation, effective learning etc.

16

The functions of the educational process are carried out in the context of the professor - student relationship (Cristea, 2000). Personality development through the values of the moral-civic, political, legal, philosophical, technological, economic, social and spiritual culture is the main directions of the educational process.

At school level, one can identify at least three levels of counseling:

1) Teacher support. Targeting specific problems of school subjects. This type of counseling involves capitalizing teacher qualities acquired through specialized and psycho-pedagogical training.

2) Thematic approach and discipline activities *Counseling and Guidance.* It covers all levels of education. The object of this type of counseling is prevention the difficulties students, both from school and outside school.

The discipline *Counseling and Guidance* meets the basic needs of every child and teenager: self-knowledge, self-esteem, communication and positive networking, learning of effective and creative learning techniques, decision making and problem solving, proper behavior, educational and vocational guidance, the stress control etc.

The counseling is achieved in the form of practical work sessions, during which develops a special relationship: the educational counseling relationship.

The counseling is achieved in the form of practical work sessions, during which develops a special relationship: the educational counseling relationship.

3). Activities carried out in school and inter-school counseling office. In this works different categories of specialists: psychologists, pedagogues, psycho-sociological.

Are addressed following activities:

1) educational and vocational guidance and counseling to students,

2) disorders therapy of language and communication,

3) support for children with special educational needs integrated into mass education,

4) information and counseling for staff teachers, parents, other community members etc.

In schools where support from counseling and psycho-pedagogical assistance is limited, it is important that class teachers / teachers-counselors to develop training programs in the field of educational counseling skills and career guidance.

Methods

In the context of these approaches, our study aims to present the opinions of the students of the Faculty of Psychology and Educational Sciences, "Ovidius" University of Constanta, Romania, about the counseling educational roles. In this regard, during the academic year 2012-2013, to discipline "Pedagogical practice", we applied the *"The Questionnaire about the Roles and Attitudes of the*

Teacher". The questionnaire was sent to a sample of 30 students that attend the initial training program for the teaching profession.

The questionnaire *"The Questionnaire about the Roles and Attitudes of the Teacher"*, contains 5 items:

1. What are the most important roles of a teacher in your opinion?
2. What qualities do you value in a teacher?
3. Does the teachers' attitude influence the learning activity of the students?
4. How do you assess the pedagogical relation in higher education?
5. What possible solutions to the problem of students' involvement in learning activities do you think are there?

Results

The opinions of the 30 respondent students, expressed on a written form, capture the sincerity and originality, an expression of their active involvement in the preparation process for a teaching career, especially through pedagogically practice activities covered in some high schools from Constanta.

To the question 1, „*What are the most important roles of a teacher in your opinion?"*, the students answered:

- *counselor:* provides support for overcoming learning difficulties, creates a open relational environment, collaborates, communicates – 12 (40%)

- *model:* intellectual, behavioral, attitudinal, moral and civic model – 10 (33.33%)
- *expert:* guides the student in knowledge and action, presents alternatives and optimal solutions for achieving the objectives - 6 (20%)
- *manager*: leads, monitors the students' learning activities - 2 (6.67%)

At this question, students indicated that the most important roles of a teacher are those of counselor (40%) and model (33.33%), but also the roles of expert (20%) and manager (6.67%).

To the question 2, "*What qualities do you value in a teacher?",* students could choose one or more of the following answers: openness, sense of duty, kindness, professional responsibility, optimism, sociability and sense of humor. The frequencies for each answer are shown in the figure below:
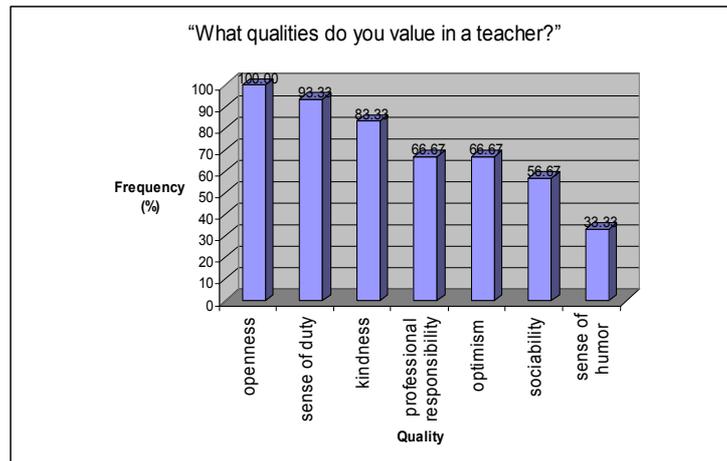
Figure 1. Distribution of the answers for the second question

Students' responses highlight the importance of human qualities in the teaching profession, skills and professional attitudes. They value teachers that become involved in their work not only intellectually, but also socially and emotionally.

To the question 3, *"Does the teachers' attitude influence the learning activity?"*, most students responded that they feel very influenced by the attitudes of their teachers in their decision and their way to learn (83,3%). The more the teachers are interested in and motivated themselves for the teaching and research activities they perform, the higher their influence on the activity of learning and development of students.

To the question 4, *"How do you assess the pedagogical relation in higher education?"*, half of the students surveyed rated the relationship with teachers as good. A fairly large percentage, 10 subjects, rated as very good the relationship with the teachers (fig. 2).
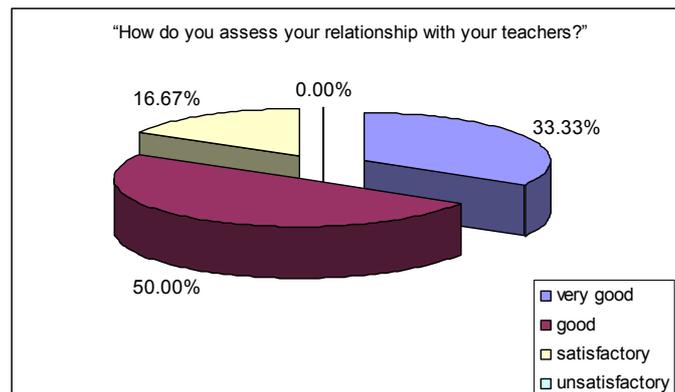
Figure 2. Distribution of the answers for the fourth question

To the question 4, *„What possible solutions to the problem of students' involvement in learning activities do you think are there?"*, the students answered in this way:

1. *Psycho-pedagogical and material support* – 100% (30 answers);
2. *Improving self-knowledge skills through the educational counseling activities* – 93,33% (28 answers);
3. *Psycho-pedagogical counseling for teachers to improve the pedagogical relation* – 83,33% (25 answers);
4. *Continuons, objective and transparent assessment of students'performance* - 60% (18 answers);
5. *Authentic school – family partnership* – 26,66% (8 answers);

Students' responses highlight an important aspect: assuming social and professional responsibility for the students' training. The teacher has the mission and responsibility to initiate a coherent program of educational experiences that would lead to the personal, educational, professional and social development of its students, to achieving an optimal level of cognitive, cultural-axiological and behavioral congruence.

Conclusions

The school environment should be formed personalities able to be in harmony with himself, with others and with the world, competent individuals, strong characters, with qualities superior demonstrated in social and professional life.

The conducted study shows the necessity of developing a pedagogical style centred on the student. It can say that the students' need for communication, understanding and appreciation is very high. The teachers' training in the spirit of profound human attitudes and values - respect, optimism, openness, objectivity, critical thinking, creativity, flexibility, motivation, responsibility etc. - provides effective participation and collaboration, clear expression of ideas, feelings, values and moral beliefs.

The small sample is an impediment of this research, but we intend to extend it to a larger number of subjects. Other limitations are represented by the vulnerabilities of the questionnaire method, such as the possibility of falsification responses by subjects.

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THE RESULTS FROM THE CONDUCTED SURVEY OF THE ON-LINE LIFESTYLES AMONG THE SOUTHWEST UNIVERSITY STUDENTS

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Abstract

The survey of the digital lifestyles in Europe and USA, which have been done regularly for the last several years (e.g. „Intel Digital Lifestyle Report" of Intel Corporation and Consumer Analysis Group, „Internet & American Life Project" of Pew Research Center, etc.) show the degree to which the technological innovations have an impact on the lifestyles of people – the ways in which they entertain themselves and spend their free time, the ways in which they educate themselves and satisfy their informational requirements, the ways in which they communicate and satisfy their emotional needs, etc.

The following paper presents some of the results of a similar type of survey among 100 students of Southwest University (located

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in Blagoevgrad, Bulgaria), carried out in the period of March, 15, 2011 till November, 15, 2011 by the Centre of New Media and Digital Culture attached to Southwest University. The basic task of the *Survey of the On-line Lifestyles among the Southwest University Students* is to identify and categorize the different uses of Internet on the part of the most active (according to the data of the Bulgarian National Statistics Institute for 2010) consumers of Internet, namely - students. The purpose is to find out to what extent, how and for what specific activities they are using Internet today. Information has been collected following the method of the direct individual inquiry in the period of April – May, 2011. The means used for collecting the data is a questionnaire, specially worked out for the needs of the survey. It consists of 40 basic and 11 additional questions, referring to: the behaviour and habits of students in virtual environment; their ways of communication, entertainment and education in that environment; the distribution of their time, spent on-line (in terms of activities and hours); the attitude of students to words the processes going on in the Internet space; the place and importance which Internet has in their lives (and in the lives of young people in general).

Key words: on-line activism, on-line lifestyles, student survey.

1. General Information about the Project and the Methodology of the Survey

The *Survey of the On-line Lifestyles among the Southwest University Students* was implemented in the period from March, 15, 2011 till November, 15, 2011 by a research team of the *Centre of*

New Media and Digital Culture attached to Southwest University, led by myself.

The specific objective of the project was to determine to what extent, how much and for what specific activities nowadays students are using the Internet. To realize this objective a survey was made using the method of direct individual inquiry among 100 students from various academic specialities of the Southwest University, divided equally between men and women. This survey was aimed at identifying and categorizing the different uses of Internet technologies by the most active Internet users in Bulgaria, namely - students.

Information has been collected following the method of the direct individual inquiry in the period of April – May, 2011. Seven students from Southwest University were engaged to conduct this inquiry. They were acquainted in advance with the specifics of the methodology used and trained for interviewers by a team member in the framework of the project.

The device used by interviewers to collect data is a specifically designed for the needs of the survey questionnaire containing 40 basic and 11 supplementary questions relating to:

- the behaviour and habits of students in a virtual environment;
- their ways of communication, entertainment and education in this environment;
- the distribution of their time, spent on-line (in terms of activities and hours);
- their attitudes about the processes running on the Internet;

- the place and importance that Internet has in their lives (and in the lives of young people in general).

2. Survey Results

The survey results are based on the data of the inquiry conducted among 100 students from Southwestern University aged between 18 and 24. Among those questioned the highest percentage of students was from the Faculty of Arts (22% of all respondents) and students from the Faculty of Law and History (20% of all respondents).

Faculty	% of the students surveyed
of Arts	22%
of Law and History	20%
Of Mathematics and Natural Sciences	16%
of Pedagogy	14%
of Philology	11%
of Economics	9%
of Philosophy	8%

Total: 100%

The predominant part of the students who were surveyed were born in towns with a population of more than 50,000 (61% of all respondents) and the number of students born in villages is almost negligible (only 3% of all respondents).

Place of residence	% of the students surveyed
Town with a population of more than 50,000	61%
Town with a population of less than 50,000	36%
Village	3%

Total: 100%

28

2.1 Accessibility and usability of the Internet among Southwest University students

The survey data clearly show that the Internet is no longer a novelty in the lives of students. Despite the different levels of the computer knowledge of the individual respondents, they all say they use the Internet. According to this indicator the students of Southwest University stand very well compared with both their counterparts nationwide, and those of Europe. According to the latest *Eurostat* data from 2010, the percentage of students using the Internet in Bulgaria is 96, the average levels for the European Union being 97%[1].

The survey results show a relatively high degree of accessibility of the respondents from Southwestern University to the Internet. 87% of all respondents say they have a constant access to a computer. Of these, 78% have permanent access to the Internet; the rest 22% ensure even though a restricted access to the Internet as follows:

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[1] http://appsso.eurostat.ec.europa.eu/nui/setupModifyTableLayout.do

1.	At the University;
2.	At Internet clubs/cafes;
3.	With colleagues, friends, room-mates, neighbours;
4.	Elsewhere.
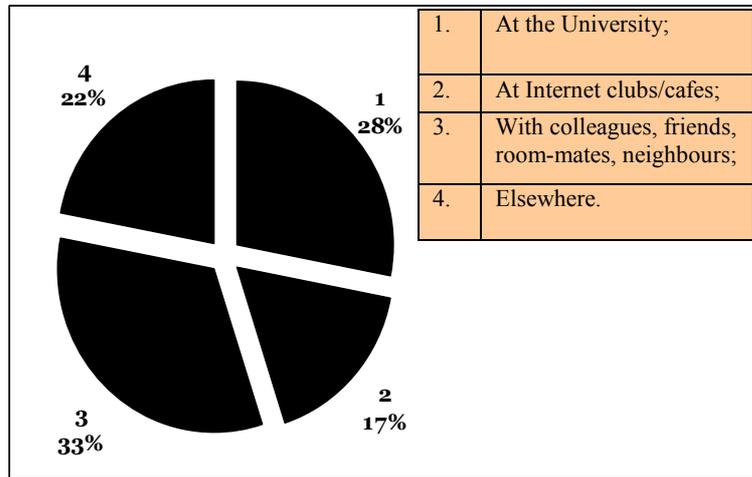
Albeit with limited financial resources, the majority of students do not tend to exclude the possibility of unlimited Internet access. This access has turned into a priority for them. Obviously it is important for them that their desire to be online should be satisfied the moment it appears.

At the same time 21% of all respondents answered that spending time on the Internet is the activity to which they devote the predominant part of their free time. Although this is not the activity, consuming most of the free time of the students, (as seen in the chart below) it could be said that the percentage of respondents answering this way is not so small, because the traditional student way of life in a typical university town such as Blagoevgrad predisposes to activities and social contacts taking place outside the virtual environment. This perhaps explains why nearly half (47%) of the respondents answered that they spend their free time most often with friends outside, not in the cyberspace or in the home.

The activity, taking most of the students' free time		
1.	With friends/colleagues outside	47%
2.	Surfing in the Net	21%
3.	Reading book/papers/magazines	10%
4.	Watching TV	7%
5.	Listening to the radio/music	7%
6.	Watching movies	7%
7.	Something else	1%

Students attend two main types of websites: recreational and educational. Grading these types of internet sites, depending on the frequency of their browsing there, the students clearly state both their main priorities relating mostly to entertainment and education and their not particularly high interest in national and world news, as well as online shopping.

Most visited kinds of websites		
1.	Entertainment websites (sport, fashion, erotica and pornography, gaming, gambling, etc.)	50%
2.	Educational websites	36%
3.	Torrent websites	8%
4.	News websites	3%
5.	Others	3%
6.	Shopping (commercial) websites	0%

The educational relevance of Internet technologies in the lives of students becomes clear by the answers they give to the question "Do

you use the Internet for self-education (language, computer, driving, etc.)?" 82% said yes to this question, which shows that students not only know but actively consume those training and subsidiary websites and online programs that allow them to exercise, to reinforce or to simply acquire specific knowledge and skills that are important in one way or another for them.

1.	Never
2.	Sometimes
3.	Often
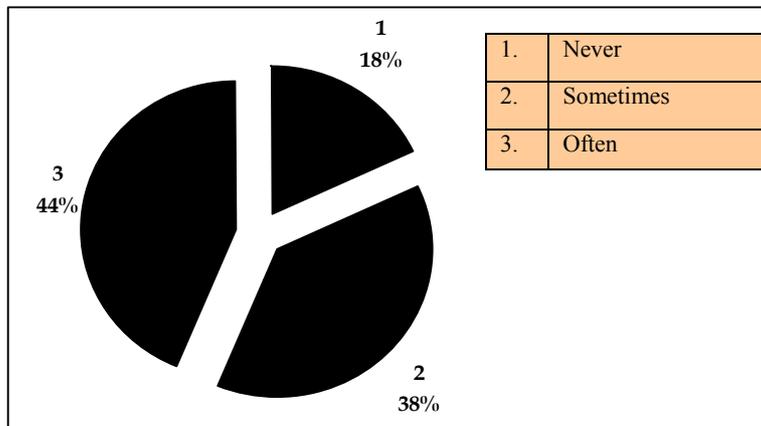
The following chart shows how the students using the Internet for self-education assess the benefits for themselves.

1.	Unsatisfactory
2.	Satisfactory
3.	Highly
4.	Very highly
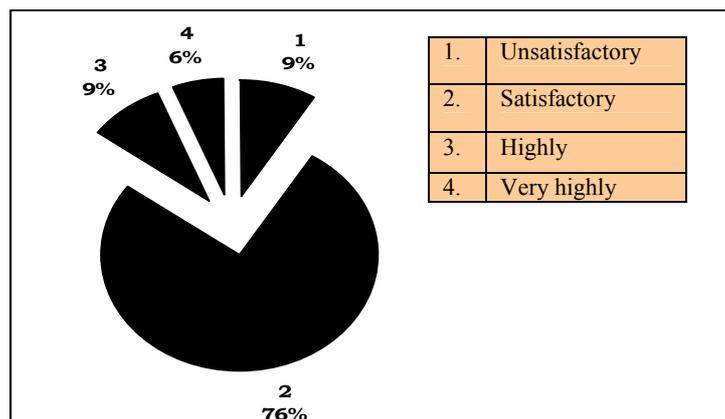
2.2 Time spent on the Internet

Frequency and regularity of Internet use by students is also indicative of the level of significance that the Internet has for their way of life. The data of the survey show that students spend a significant amount of their time on the web. When asked how often they use the Internet, they give the following answers:

1.	Every day
2.	Several times a week
3.	Several times a month
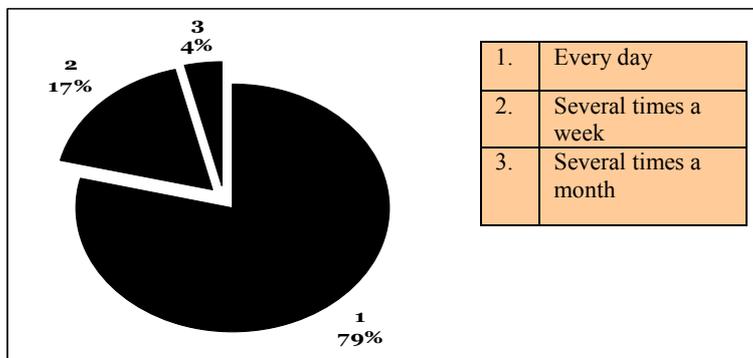
The following chart shows also the amount of time spent in the network by those 79% of the surveyed students stating they use the Internet every day.

1.	Up to 2 hours
2.	Between 2 and 4 hours
3.	Between 4 and 6 hours
4.	Between 6 and 8 hours
5.	Between 8 and 10 hours
6.	Over 10 hours

33
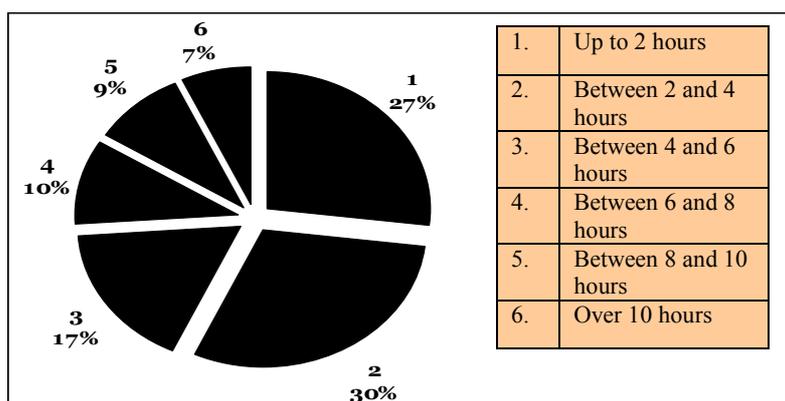
The data from this chart show that the majority of students do not just use the internet every day, but spend a considerable part of their time there, seeking satisfaction of their various needs, which for some reason or other they cannot (or do not want) to meet offline. And here, somehow, there springs the conclusion that cyberspace provides them with opportunities that the real world no longer has to offer, and for that reason, for most of them, it becomes a favorite place for entertainment, communication, self-education, etc.

In this connection it is important to note that the survey data show not only the amount of time spent by students in the web, but also the tendency of increasing the duration of that time-spending. Nearly half of all respondents said that their presence in cyberspace is becoming longer and longer. Asked whether today they spend more time on the web than two years ago, they answer in the following way:

1.	Yes
2.	No
3.	No opinion
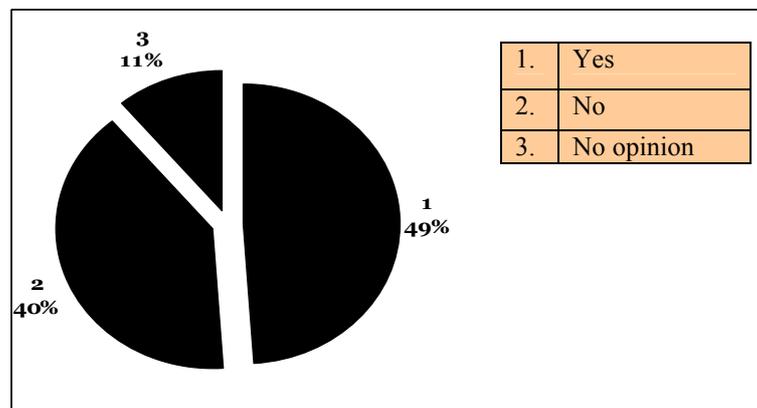
The following chart shows approximately how much the time spent in the network has increased for those 49% of the surveyed students who responded positively to the question.

1.	Between 1 and 5 hours per week
2.	Between 5 and 10 hours per week
3.	Between 10 and 15 hours per week
4.	Between 15 and 20 hours per week
5.	Over 10 hours per week
6.	No opinion
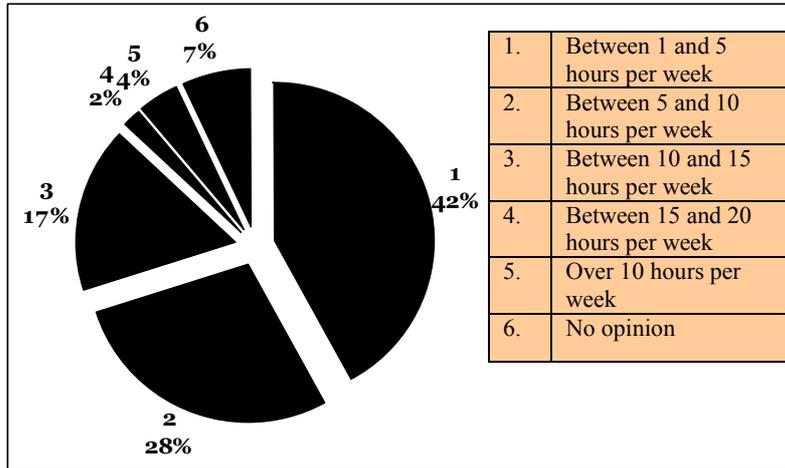
The students who said they are now spending more time on the web than two years ago indicated various reasons for this increase. The highest percentage (54%) among these students attribute this increase to the growing information needs related to their education and professional interests. The students who rank second are the ones who answered that the increase is due to the enlargement of the spectrum of possibilities, services and entertainment that the Internet offers - 14%. According to 9% of the respondents it is due to their increased demand for their online communication related to the enlargement of their list of virtual friends. Another 7% responded that this increase is due to their growing needs of carrying out some particular activities related to the Internet, and 5% explained that the reason for this is financial, as they found it cheaper to seek entertainment on the web than to go out every day.

What makes an impression is the high percentage of respondents that are using the Internet today because their education and their professional interests require it. This clearly shows that most students

actively use the Internet as a device in the process of their own learning, not just as entertainment means helping them to spend their free time.

The survey shows that despite the upward trend in the amount of time spent in the network by 49% of the students surveyed, the prevailing opinion is that even if there is such an increase, it is not at the expense of restricting the offline communications and the meetings with friends in a real environment. Asked if they often choose to spend their time on the Internet instead of going out and meeting with friends students answer in the following manner:

1.	Never
2.	Sometimes
3.	Often
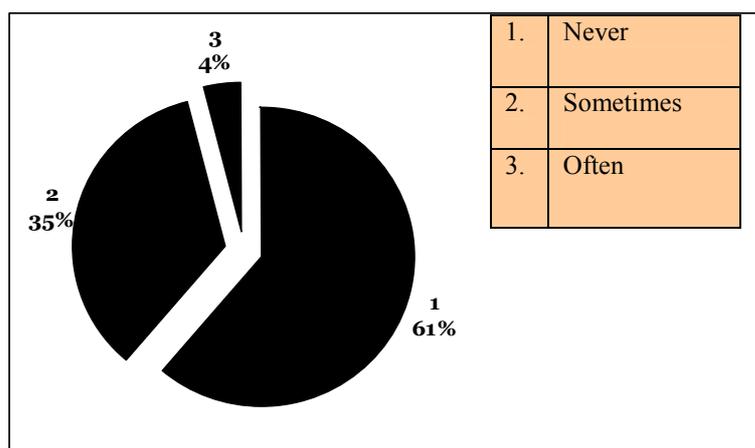
Of course, the analysis of these data must take into account the external factors influencing the decisions for action and behavioral habits of the studied group. For example, assuming that students tend not to limit students' lives, which generally involve major offline activity, we see that the percentage of affirmative responses to the above question is not small.

Regarding the issue of the amount of time spent online by students it is important for us to take into account the evaluation of the bystanders as well as parents, friends, roommates who have an insight into the online activities of the respondents. Here is how these very people answer the question, whether their friends or relatives have noticed that they spend too much time online:

1.	Never
2.	Sometimes
3.	Often
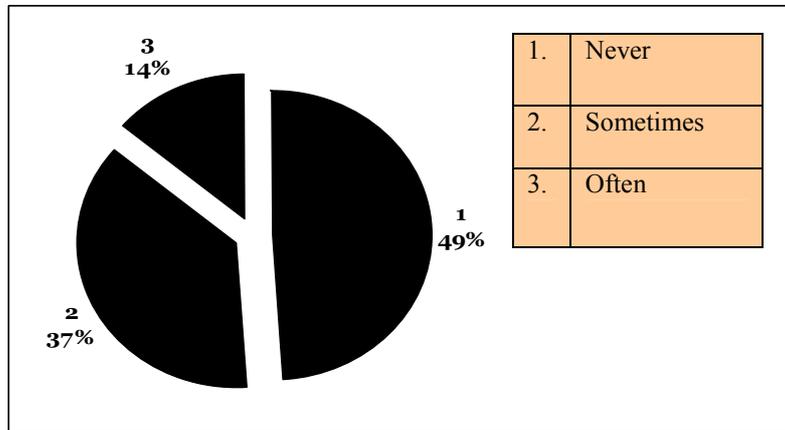
Albeit to varying degrees, more than half of all respondents (51%) answered positively to the question, which is a further evidence of the high degree of incorporation of the Internet technologies into the lives of the students from Southwest University.

As to the persons who have given a negative answer to this question, we should bear in mind the fact that in all probability there are those among them who linger too long in the network, without it making an impression on their friends since, in terms of the Internet, those very friends may have a lifestyle, similar to theirs.

2.3 Control on the duration of the Internet time spending.

The survey found that the majority of students experience difficulties in exercising full control over the time they spend in the web for "entertainment". Asked whether they neglect their home, professional and/or educational obligations so that they might spend more time on the Internet, they give the following answers:
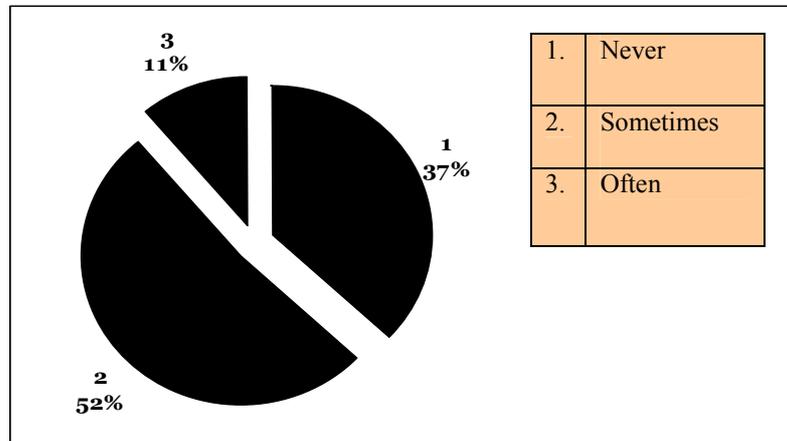
The data from this chart show that the majority of the surveyed students not only spend most of their free time in the virtual space, but they find it difficult to control themselves as regard their own stay in that space. This is particularly obvious in the following chart. Asked whether they have difficulty in trying to control or limit the time they spend online, the respondents answered as follows:

1.	Never
2.	Sometimes
3.	Often
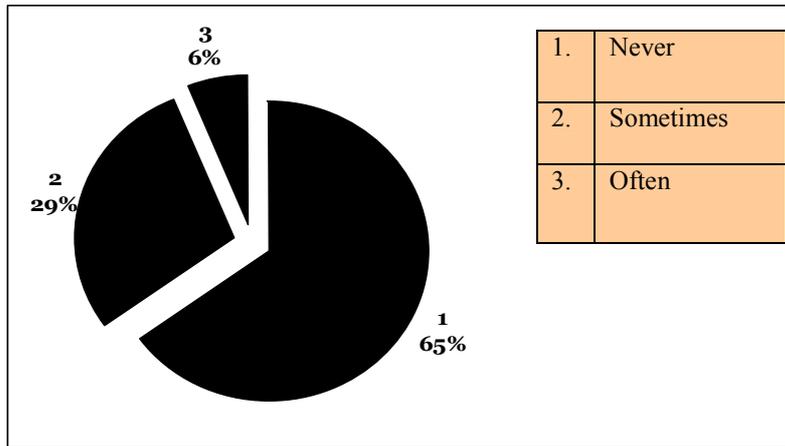
2.4 The intimate life in cyberspace.

It is a well known fact that the Internet facilitates the communications with our existing friends and romantic partners. But it has also dramatically improved the efficiency of searching for and finding new people outside of our pre-existing social contacts. That is why today more and more people use the Internet to meet romantic partners.

The data from the conducted study show that nearly half of the students surveyed (49%) reported having had some type of romantic experience on the Internet in the last two years, 12% of them stated that this type of experience happens to them very often. Sensation of the Internet as an appropriate and conducive to a flirt site is shared by a significant part of the respondents. When asked whether they flirt online, they answer in the following way:

1.	Never
2.	Sometimes
3.	Often
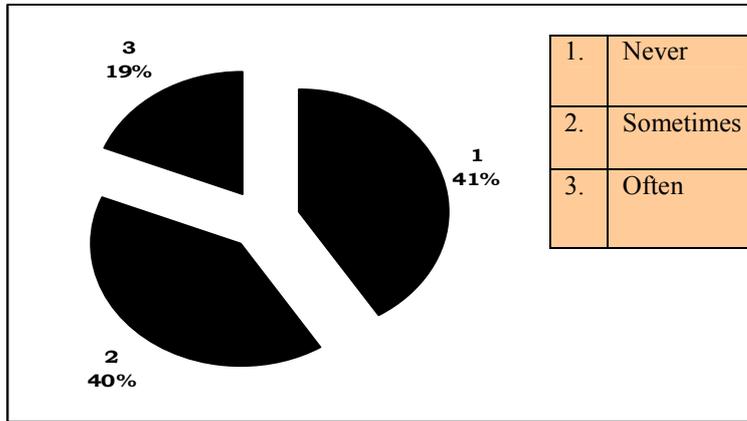
The effectiveness of the Internet as a device of searching for and finding new romantic and/or intimate partners is confirmed by the data submitted by the study. A quarter of the respondents said they had a (real, not just a virtual) intimate relationship with someone with whom they met on the Internet. In the following chart you can see how the respondents themselves appreciate the opportunities offered by the Internet (and computer mediated communication in particular) in that respect. When asked if they consider that the Internet facilitates the intimate lives of people and increases its capacity for choice, they answer as follows:

1.	definitely not;
2.	rather not;
3.	rather yes;
4.	definitely yes;
5.	no opinion.
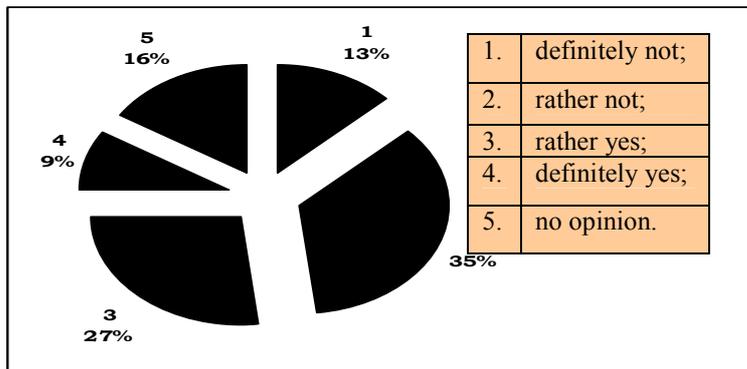
The survey shows that although divided on this question, the respondents, for the most part (67%) are willing to accept the claim that online communication has its advantages, mostly because it allows people who are shy or insecure in face-to-face communication to get to know other people without having to directly show their shyness or insecurities. When asked if they think that in virtual communication one feels more confident to make the first step in dealing with a potential new partner, they answer in the following way:

1.	definitely not;
2.	rather not;
3.	rather yes;
4.	definitely yes;
5.	no opinion.
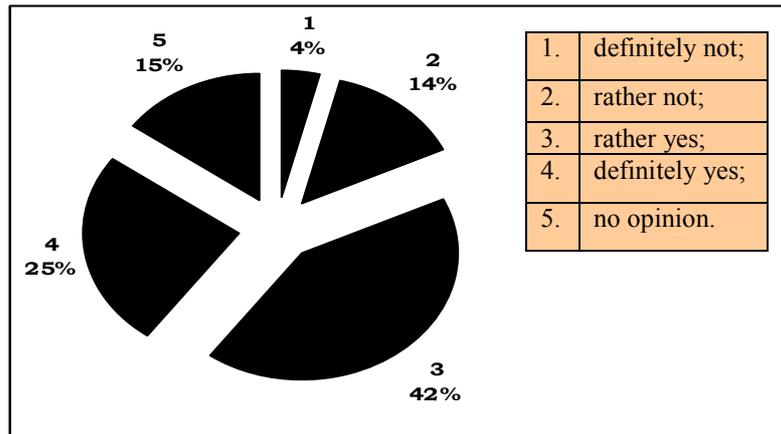
2.4 Internet and the development of civic society.

The development and popularization of Internet communication technologies (blogs, forums, social networking sites, Skype, and others) over the past 20 years has led to the emergence of new opportunities for direct avoiding of the mediating institutions or formal organizations, participation of Internet users around the world in various civic initiatives occurring mainly in a virtual environment,

but often – beyond it, as well. These new opportunities are not assessed unambiguously by different researchers dealing with issues of civil society and virtual reality. But regardless of the different viewpoints on this issue, hardly anyone could deny the fact that the patterns of civic participation in recent years have undergone major changes, especially in terms of the most active social group - young people. Today they are rarely involved in formal groups, social and political organizations; at the same time they rarely use the traditional channels in order to obtain information that interests them or to form their own position on a problem of great social significance. But if for authors like Robert Putnam[2] it is a symptom of a crisis of civic participation, for others, it's merely a change of the model of participation. Today, blogs, online petitions, virtual membership in various online groups, forums, online protests, participation in petitions and initiatives in social networking sites have become the defining features of the model of civic engagement used by young people.

Of course, it should be clear that the new means of civic participation are unable either to reduce or increase anyone's motivation for such participation, but they can break down barriers blocking in one way or another this participation and thus increase the possibilities for its realization. Therefore, it's fair to say that these new devices (blogs, forums, social networking sites, etc.) and the Internet in general, have a major contribution to the strengthening of

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[2] See: Putnam, Robert. "Bowling Alone: America's Declining Social Capital." (Journal of Democracy, January 1995, Volume 6, Number 1).

civil society, even in countries like Bulgaria, where society is still very weak.

An example of this is the eco-movement in Bulgaria, which has established itself in recent years as the main representative of local civil society, mainly due to the successfully implemented model by its activists for civil mobilization based on the effective use of the new communication technologies and the generation of active citizenship among young people through unconventional methods and forms of protest.

In Bulgaria behind most civil initiatives started in the network there stand the young people committed to a cause. They are knowledgeable about the latest informational technologies and know how and where they can find like-minded people for their cause. These are mainly representatives of the student community, who, not accidentally, society recognizes as the new faces of civil society in Bulgaria. According to data held by the *Open Society Institute - Sofia* study of the state of civil society in Bulgaria in the period of 2008 till 2010[3] it were students who topped the grading of the most authentic representative of civil society leaving behind at a serious distance, traditional representatives of this society as trade unions and NGOs.

Students are the most consistent users of Internet in Bulgaria. According to the data of the National Statistical Institute since 2010 over 76 % of all young people (aged between 16 and 24) in Bulgaria have regularly used the Internet; the rate among students being 93.5.

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[3] See: Civil Society Index 2008–2010. Civil Society In Bulgaria: Citizen Actions Without Engagement.
<http://www.osf.bg/downloads/File/civil_society_in_bulgaria_final.pdf >

By comparison with the data of the National Statistical Institute for 2004, the increase in this percentage is more than double[4]. These data were confirmed by the survey carried out in 2011 that the present paper is focused on.

As it has already been mentioned, the results of the study show that all those 100 students who were surveyed use the Internet and 79% of them say they do so every day. The use of the Internet among this group becomes evident by the relatively high percentage of students with a constant access to the web, and it is 78. What is even more impressive in this survey, however, is the record high percentage of students who have a registered profile in a social networking sites (most often – in Facebook). This percentage is 99. And it is participation in social networking sites which is the Internet-occupation, taking most of the time of the students. 31% of them declare that it is to this activity that they devote the greater part of time which they spend on the Net.

Internet-occupation, taking most of the students' time		
1.	Participation in social networking sites.	31%
2.	Targeted research of specific information.	27%
3.	Free web surfing (without purpose).	13%
4.	Downloading/sharing movies, music, games and PS programs.	12%
5.	The correspondence by e-mail.	6%
6.	Online gaming.	5%
7.	Reading online books, newspapers and magazines	5%
8.	Something else.	1%

[4] http://www.nsi.bg/EPDOCS/ICT_hh2010_en.pdf

This table shows that the social networking sites in just a few years since they became very popular in Bulgaria have shifted from the top position a number of other activities that have long engaged the attention of young people.

Obviously, the social networking sites have become a major means of communication, exchange of ideas and information that students actively use. But besides all this the social networking sites are a medium of promoting various causes and mobilizing public support in their favour. The effectiveness of the social networking sites for achieving such objectives has been acquired ever more visible dimensions in recent years. The newest examples of this are the recent events in Tunisia, called by the Western media "Twitter revolution", the events in Egypt, having received the name "Facebook revolution", but also the movement "Occupy" that swept the whole world with real protest activities initiated and coordinated through the social networking sites IRC, Facebook, Twitter and Meetup. All these events would hardly have happened without those forms of online activity, provoking civil mobilization on a scale that could hardly have been achieved by traditional offline methods.

The greater effectiveness of online activism, compared with the traditional offline forms of activism is mainly due to two factors: first, the Internet provides more opportunities for the mobilization of non-institutionalized persons or groups organized through unconventional, flexible structures, and second, the Internet gives opportunities for small groups of people with little resources,

organizational structure or mass support to produce public events that reverberate throughout the media.

Due to these advantages the Internet is becoming a preferred medium for organizing and promoting various civic initiatives on the part of informal social groups who do not wish to follow the requirements of the market or the state, and wish to develop their own initiatives. The establishment of the level of interest and participation of students in initiatives of this kind occurring in the virtual spacious setting was one of the tasks at issue in the *Survey of the On-line Lifestyles among the Southwest University Students*. In conclusion let us see what else some of the results of this study show:

Are you interested in the ongoing civil initiatives on the Internet?						
	All	Sex		Type of residence		
		Man	Woman	Towns with a population of more than 50,000	Towns with a population of less than 50,000	Villages
Basis	100	50	50	61	36	3
Answer — never	20%	26%	14%	25%	14%	0%
Answer — rarely	56%	52%	60%	48%	69%	67%
Answer — often	24%	18%	26%	28%	17%	33%

On the table above you can see that 80% of surveyed students declared such an interest, although to varying degrees, which does not necessarily mean that these individuals exhibit a civil online activity, but they show that the problems of civil society excite them for some reason.

Have you ever responded to some calls in the Network to support a cause (national, humanitarian, environmental, etc.)?						
	All	Sex		Type of residence		
		Man	Woman	Towns with a population of more than 50,000	Towns with a population of less than 50,000	Villages
Basis	100	50	50	61	36	3
Answer yes	60%	56%	64%	54%	69%	67%
Answer no	40%	44%	36%	46%	31%	33%

The data from the table above indicate that the majority of students surveyed supported various causes on the Internet, and their online form of commitment shows empathy if not their actual readiness, at least a clearly expressed desire to be active citizens. At the same time, these results indicate that students believe that their virtual vote or support is important, even when the offline impact of this vote or support is minimal or none at all.

Do you think that the Internet promotes the development and functioning of the civil society in our country?						
	All	Sex		Type of residence		
		Man	Woman	Towns with a population of more than 50,000	Towns with a population of less than 50,000	Villages
Basis	100	50	50	61	36	3
Ans definitely not	8%	12%	4%	11%	3%	0%

rather not	16%	14%	18%	15%	19%	0%
rather yes	45%	40%	50%	43%	44%	100%
definitely yes	12%	18%	6%	15%	8%	0%
no opinion	19%	16%	22%	16%	25%	0%

The data of this last table show that, although not in the most categorical way, nearly half of the students surveyed are willing to accept the claim that the Internet functions as an adjunct of civil society. Meanwhile, the number of people who answered "definitely yes" or "definitely not" to this question is relatively small, which indicates that students are reluctant either to downplay or exaggerate the role of the Internet communication technologies as a means of mobilizing civil energy, something that many theorists themselves, debating these issues often do.

SHOULD BILINGUAL CHILDREN'S LITERATURE IN HEBREW AND ARABIC BE INCLUDED IN THE CURRICULUM? - STUDENTS' ATTITUDES

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Abstract

The article presents the findings of a study of the attitudes of Arab and Jewish students towards bilingual children's literature. The focus is on whether bilingual children's literature contributes to the establishment of identity and whether it is important to include such works in the school curriculum. The underlying assumption was that the participant's identity --vis-à-vis the rift in Israeli society between Jews and Arabs-- would guide students' attitudes regarding these questions. Sections from bilingual children's books in Arabic and Hebrew describing a cultural aspect were presented in an attitude questionnaire, which included 39 items with responses indicating agreement on a scale of 1 to 6. Findings indicate that students from both sectors recognize both the contribution of bilingual works to the

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social dynamics in Israel as well as the importance of including bilingual children's literature in the curriculum.

Theoretical Background
The Rift between Jews and Arabs

The identity *Israeli* has never welcomed all of Israel's citizens with open arms and, therefore, centres of alienation and resistance have formed (Yiftachel, 2002). The definition and inclusion of minorities as an integral part of society is perceived as a threat to the ideological framework of the nation-state (Garland, 1997). In this context, the structuring and labelling of identity are important, particularly in the case on a minority in a multinational society. Israel was established as the state of the Jewish people, and the definition of its citizens' identity is very significant. This definition is what determines basic civil rights, derived from the individual's religious and ethnic affinities (Chayder, 2006, 15).

Thus, the state is faced with a dilemma whenever the integration of a non-Jewish population is required: to what extent is the Jewish state obligated to adjust its symbols, culture, and way of life to the fact that a far–from–negligible portion (20%) of its population is non-Jewish? (Ben Rafael & Peres, 2005). The rift between Jews and Arabs is unique among the numerous social divides that characterise Israeli society precisely because it diverges from the Jewish majority, which has its own rifts.

According to Rouhana (1997), the Israeli identity of the Palestinian citizens of Israel is limited to formal aspects, whereas their Palestinian identity is internalised and is characterised by an emotional and ideological connection. Rouhana (2007) claims, that these citizens emphasise their Palestinian identity precisely because the state authorities deny its validity and in reaction to the discrimination they experience within Israel. On the political level, the Palestinian identity is expressed in the demand for equal rights and for the establishment of a Palestinian state alongside the Jewish one. Palestinian Arabs in Israel are dissatisfied with their collective status: they preserve their Palestinian identity and, at the same time, they aspire for full citizenship in the Israeli state and its institutions.

They wish to attain institutional self-management in order to manage their unique interests in the fields of education, culture, and religion, within the context of their Israeli citizenship, as well as rights equal to those enjoyed by the Jewish majority. Essentially, this type of self-management serves as a model for consensual democracy, which supports and strengthens the existence of two nationalities (in this case, Jewish and Palestinian) within one state and ensures true sharing of government, resources, and decision making processes for both nationalities (Rinawie- Zoabi, 2006).

Particularistic Multicultural Education- a Bridge toward a True Pluralistic Dialogue

Pluralism can serve as a basis for multicultural perceptions. The multicultural pluralism ideology does not ask the communities to

revoke their unique cultures but rather asks them to establish a dialogue, in the cultural boundary areas, between the various cultural groups, who preserve their particular cultures (while recognizing these cultures and from a position of pride), this without the perception of cultural hierarchy or an attempt for cultural colonialism (Reingold, 2005; Reingold, 2009). Educational expressions of this ideology are expressed by constructing shared educational public spaces for community members of various cultures, or by a preliminary stage of dedication of separate educational public spaces for minority group cultures in order to empower the members of the community and introduce them to intercultural dialogue from a position of strength, that is to say to incorporate the preliminary stage of particular multiculturalism (Reingold, 2007).

It seems, as argued by Bekerman (2004), real multicultural dialogue can hardly be achieved when there is an asymmetric power relationship between groups thus, in order to improve the outcome of inter-group exchange and dialogue the members of the minority group must first be empowered via a particularistic stage prior to their extensive encounter with members of the majority group (Reingold, 2007). The particularistic method (Asante, 1998) requires providing a unique space for each disadvantaged group in which its members will be able to become acquainted with their own legacy and become empowered before they enter the competitive encounter with other more self-confident groups. In marked contrast, the pluralistic approach (Ravitch, 1992) believes that the multicultural encounters should start in a mixed group and that the enhancement of

the dialogue will result from a cultivation of a tolerance and appreciation for the uniqueness of other groups.

The phenomenon of integration of ethnic groups found in the bilingual schools in Israel is part of a tendency seen in educational frameworks in general (Haviv-Barak, Bekerman, & Bilu, 2010). The programme of studies in the bilingual schools replicates the political and social reality that exists outside the schools, i.e., it maintains the inferiority of minority students, in part through the use of the majority's language (Amara & Schnell, 2003). In fact, students' motivation to learn the other group's language was induced by the educational environment, more specifically, through methods, textbooks, and teachers' attitudes and approaches (Inbar, Donitsa-Schmidt, & Shoamy, 2000).

The language policy in Israel today is still motivated by ideology. Both Hebrew and Arabic are the official languages in Israel, but in fact, only the use of Hebrew is promoted: in practice, Israel operates as a monolingual state, and Hebrew is perceived as a metaphor for national security, while Arabic has a lower status among Jews, and there is no support for enforcing its use as a required language (Shohamy, 1995). At the same time, there is a growing awareness of the need to alter Israeli society by adopting a multicultural ethos, in which multiplicity and difference gradually become legitimised.

Multiculturalism is expressed not only in the multiplicity of different cultures, but also in an increasing awareness of the need to validate this multiplicity both officially and unofficially. There is a

strong connection, or perhaps even a complete overlap, between identity and language. Language is the instrument for imposing a hegemonic identity, for creating social hierarchies, and for advancing a unique and different identity; it is the instrument used by groups in the margin to advance their politics of identity. According to Giles (1991), every type of interaction aims, consciously or unconsciously, either for convergence with or divergence from the recipient. In the convergence process, the sender wishes to approach or identify with a particular group and therefore will choose the form of linguistic expression closest to that of the recipient. By contrast, in the divergence process, the sender will preserve his or her manner of speech, thus creating a divide between oneself and the recipient.

Affinity between language and identity – the bilingualism criterion

Language is a tool for ideology evaluation, but it is also influenced by the ideological process. Language is not only a solution to the problems such as what is ideology and what does it do, but also a very important problem in the ideology (Cameron, 2006). In Israel, the attitude towards the original language of the immigrants is assimilation (Sever, 2007). Sever enumerates aspects of this assimilation process that include also the situation of trampling the mother tongue. In addition, she also sets forth arguments that in her opinion require preservation of immigrants' mother tongue.

Following Grant (1997), Sever surveys types of response of various societies with respect to lingual situation prevailing in these

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societies, while the language is one of the markers of identity for a threatened culture that tends to preserve its identity by means of the language. Grant indicates that from the point of view of language situation one may distinguish between: homogeneous society, small lingual minority concentrated geographically, dispread lingual minority, large lingual minority, and society with lingual division (Grant, 1997, from Sever, 2007).

In addition, Sever indicates the types of lingual policies, of which it is important for our case to mention the pluralistic policies, which recognize the minority languages for various purposes, including their use as a teaching tool. Preservation of the mother tongue of the immigrant student is a part of the commitment of the absorbing party adhering to the multicultural approach in the absorption processes. Teaching of reading and writing in the mother tongue has improved the image and the achievements of foreign-language talking people (Garcia & Baker, 1995).

The bi-lingual literature has an important value in construction of the 'other's' identity (Zamir & Baratz, 2010). Bi-lingual literature is a means for creating of the dialogue. Dialogue is one of the means for getting familiar with the other person with all his or her differences. The dialogue helps my 'self' to detect in himself or herself the human or unconscious part of himself or herself and thus to approach himself/herself (Ehrlich, 2001). The bi-lingual writing eliminates the concept of 'being different' since the typography derives from a location of equality. In the discussed situation, each reader turns at the same time into 'me' and 'other'. It depends upon his identity. That

is, here is an ideology intended to propose the discourse of co-existence on the basis of egalitarianism and mutuality. Cultivation of ethnical identity enhances the feeling of belonging and commitment of a person towards a group and it contributes to the feeling of belonging to an organized social framework where the very fact of belonging to the group provides the feeling of connection contributing to positive self-concept. So, how does a bi-lingual text reflect the essence of identity?

<div align="center">Bilingual Children's Literature</div>

In the Israeli milieu, there are psychological and linguistic obstacles related to the reading of literature in Arabic and in Hebrew. Due to the hostility and suspicions that are grounded in political and ideological conflicts, there exists a language asymmetry between Hebrew and Arabic. While the study of Hebrew language (including Hebrew culture and literature) is mandatory in the Arab schools in Israel, Arabic language is an elective in the Jewish schools, and it is not a popular choice among Jewish students. As a result, a bilingual edition of a work of children's literature presents a different perspective.

A bilingual literary work constitutes a single organic unit, in contrast to literary works which were written in one language and then translated. The advantage of a text that is originally bilingual is that eliminates the need to transfer the text to another language (Shavit, 1996). Moreover, the mutuality of a bilingually written text creates a different set of rules, i.e., one text is not dictated by another.

In the Jewish-Palestinian intercultural context, translation is conducted under asymmetrical conditions, due to the theological and colonial relationship between Hebrew and Arabic (Shenhav, 2012)

The fact that bilingual children's books exist in Hebrew and Arabic is an indication of a multicultural process; however, the paucity of such works emphasises that an Interlingua dialogue cannot simply be assumed. In fact, this paucity suggests that there may be processes of silencing and absence involved. Derrida (1982) refers to this sense of silencing as the unbridgeable gap between language and the referents it supposedly signifies.

Children's literature is considered one of the most proven means by which to educate and inculcate the young reader. The text communicates a message about the society's values and about the major principles that the ruling authorities wish to convey to children, in order to turn them into useful and obedient citizens of this society (Cohen , 1985). Therefore, children's literature constitutes a significant instrument that serves to implant ideologies and instil sociocultural values. These sociocultural values pertain to three points in time: the past, the present, and the future, i.e., the traditional values of the past, the ethics manifested in the present, and the desire to form the values of the future (by instilling values in today's children, who are the citizens of tomorrow) in order to create a better society (Stephens, 1992).

Children's stories serve as an excellent point of departure for cultivating language skills, because they provide an experiential framework in which to practice and develop these skills. A bilingual

text can expose the learners to the language by displaying the language graphically, while at the same time it emphasises the preservation of the language, which indirectly constitutes a statement about the preservation of cultural identity.

Bilingual literature helps extend the dialogue, which is considered a means by which to bridge the cultural gap and acquaint oneself with the image of the *other*.

The Goal of the Study

The goal of the study was to examine differences between students belonging to the minority group of Arab citizens of Israel and Jewish students who consider themselves Israeli in terms of their world views regarding the principle of multiculturalism. Does exposure to bilingual literature affect their attitudes on the subject? Does exposure to bilingual literature have the capacity to create multicultural dialogue?

Research Questions

1. Can the inclusion of a bilingual story contribute to the process of forming an identity?
2. Does a bilingual text facilitate the development of a multicultural dialogue?
3. Is the inclusion of a bilingual text in the curriculum worth considering?

Methods

Research Tool

The research tool was constructed on the basis of a questionnaire that examined the attitudes of US teachers to bilingual books in English and Arabic (Al-Hazza, & Bucher, 2008). The questionnaire was translated into Hebrew and adapted to the topic of investigation. It was validated by two faculty members, one from the Arab sector and one from the Jewish sector. This survey of attitudes contained 39 items presented on a scale of 1 (complete disagreement) to 6 (complete agreement). The study made use of sections taken from bilingual children's books in Arabic and Hebrew which describe a cultural aspect

Findings

Table 1.The Effects of Working with a Bilingual Text—on the Conscious Level and on the Practicable Level

Effects of Bilingual Text	Statement	Means (All Participants)	Jewish Group	Arab Group	t
Effects on a Conscious Level	Bilingual texts have an additional significance for the Arab reader	4.6 ± 1.2	4.25 ± 1.31	4.92 ± 1.00	-4.54***
	Bilingual texts have an additional significance for the reader	4.39 ± 1.15	4.16 ± 1.29	4.59 ± 0.99	-2.97**
	Bilingual texts induce political thinking	4.02 ± 1.25	3.78 ± 1.29	4.22 ± 1.97	-2.81**
	A story should be perceived as artistic fiction	3.9 ± 1.2	3.5 ± 1.27	4.26 ± 1.15	-4.81***
Effects on	Bilingual texts	4.2 ± 1.39	3.82 ±	4.63	-

Effects of Bilingual Text	Statement	Means (All Participants)	Jewish Group	Arab Group	t
	should be included in the curriculum		1.38	1.30	4.71***
	Reading bilingual literature enhances the reading experience	4.12 ± 1.40	3.63 ± 1.47	4.54 1.20	-5.38***
an Practicable Level	Reading Hebrew literature enriches one's knowledge of the world	4.4 ± 1.4	4.77 ± 1.24	4.12 1.46	3.69***
	Bilingual texts make for a frustrating reading experience	3.3 ± 1.3	2.28 ± 1.32	3.78 1.32	-6.07***
	A bilingual story can be a means for resolving the Arab-Israeli conflict	3.6 ± 1.4	2.26 ± 1.32	2.26 1.32	-6.92***

Table 2 The Attitudes towards a Bilingual Text as Defining One's Identity

Effects of Bilingual Text	Statement	Means (All Participants)	Jewish Group	Arab Group	t
Defining One's Identity	I love living in Israel	4.4 ± 1.48	5.09 ± 1.07	3.84 ± 1.56	7.07***
	In Israel, it is important to know Arabic	4.4 ± 1.35	4.04 ± 1.29	4.74 ± 1.32	-4.20***
	I feel connected to Israeli society	4.3 ± 1.6	5.39 ± 0.99	3.43 ± 1.53	11.75***
	I like speaking Arabic	4 ± 2.12	2.05 ± 1.32	5.66 ± 0.97	-24.84***
	A bilingual story emphasizes my alienation	3 ± 1.5	2.26 ± 1.32	3.64 ± 1.34	-8.01***

	If I could start life over, I would choose to be born somewhere else	2.6 ± 1.7	2.24 ± 1.59	2.93 ± 1.88	-3.02**
	I am considering emigrating from Israel	2.1 ± 1.35	1.91 ± 1.22	2.29 ± 1.44	2.17*-

Data Analysis

Data analysis was conducted using the SPSS 18 software program. Independent samples t-tests were performed to compare the results of the two groups, Jewish students and Arab students.

Students' statements were divided into three groups, each representing a research category. The following three tables (Tables 1) include items on which a significant difference was found between the study groups.

Table 1 presents a comparison between the responses of Jewish Israelis and those of Arab Israelis to statements regarding the effects of working with bilingual texts.

Dividing the answer scale of 1-6 by 3 renders the following values: 1 – 2.33 indicates weak agreement; a score of 2.34 – 3.67 indicates moderate agreement; and a score of 3.67 – 6 indicates strong agreement.

A comparison of the standard deviations demonstrates that in both groups the ranking of responses was relatively varied.

The ranked responses to the items regarding the effect of a bilingual text on defining one's identity (Table 2) indicated that there

is a strong sense of Jewish identity among the Jewish students, who are content with their position in Israeli society; also the standard deviations suggest relative agreement within the group on this matter. By contrast, the group of Arab students assigned a moderate ranking to the bilingual text's effect of defining one's identity; however, the responses in this group were more heterogeneous than the responses in the Jewish group. Both groups indicated weak agreement on the item about being born anew in a different country. The Jewish group's response on the item regarding emigration is worth noting.

Discussion

The goal of the study was to examine the attitudes of Jewish Israeli students and of Arab Israeli students toward a bilingual book written in Hebrew and Arabic

Accordingly, on the bilingual text's ability to advance processes that could lead to Jewish-Arab coexistence or induce political thought, Arab students expressed stronger agreement than did Jewish students. This finding demonstrates the group's need to define its identity and sense of belonging and highlights the bilingual text's ability to strengthen the group members' self-perceptions and the group's definition of self-identity. The current study's finding regarding the ability of a bilingual text to increase one's acquaintance with the *other* has implications for eliminating alienation. Language is one of the clearest and most primal channels for communication between people and groups and it serves to join them into a cohesive society. The ability to communicate in a comprehensible manner can

ease the way to creating common understandings, a shared system of values, and future objectives on which all parties can agree (Peleg, 2010).

The Arab group *empowers* the bilingual text, as its members apparently recognise the socialisation function of literature and particularly that of children's literature. Furthermore, findings indicate that Arab students believe it is important to know Arabic (4.74). This coincides with the finding of Amara (2006), which demonstrated the Arab sector's increasing awareness of the practical importance of knowing Arabic, as well as the opposite, i.e., the absence of Arabic language acquisition among the Jewish sector. Children's literature helps create a self-awareness which stresses in a pragmatic sense the concept of multiculturalism (Zamir, & Baratz, 2010).

Through the bilingual book, which is perceived to function as a cultural agent, it becomes possible to understand the [other's] desire to alter the multicultural policies that exist nowadays in the education system, so that instead of attempting to assimilate minority cultures within the mainstream culture, multicultural policies would aim to preserve unique cultural elements, by making them an integral part of education. Exposure to a bilingual text through literature inevitably contributes perhaps only modestly to multicultural openness.

The literary experience affords the reader access to knowledge and experience, which inadvertently contributes to an awareness of

the similarities and differences between cultures, thus raising the thresholds of sensitivity and tolerance towards others.

In regard to the inclusion of the bilingual literary work in the curriculum, both groups expressed agreement; however, agreement was moderate in the Jewish group and stronger in the Arab group. Students considered the text on a cultural topic a means for strengthening readers' attitudes. In the current study, it is important to consider students' responses regarding the inclusion of the bilingual text in the curriculum in the context of the multicultural schools operating in Israel.

Regarding students' emotional connection to the place where they live, results of Jewish students' responses demonstrated a bond with the State of Israel in contrast to results of Arab students' responses. There was a gap between Jewish students' responses (5.09) and Arabs students' responses (3.84) on the item 'I love living in Israel'. Given that this study did not focus directly on the issue of identity, it may be concluded that current findings shed light on the findings of Soen (2012), by demonstrating that students from the Arab sector did not feel connected to Israeli society (3.43).

Literature plays an active and influential role in a child's spiritual world. However, this influence is not isolated from other influences operating in the child's environment. The importance of bilingual children's literature is derived from this literary influence. The bilingual text in Arabic and Hebrew provides the child with a broad aesthetic experience not only through the very act of reading fiction, but also by exposing the child to the typography of the *other*, the

different graphic dimension which characterises the foreign language. Given that a bilingual text does not pretend to represent the single voice of the ruler, but rather is comprised of a dialogue between different voices, bilingual literature can be perceived as demonstrating the concept of *fruit salad* (Audrey ,1992) in contrast to the hegemonic culture, which imposes itself on the *other*. Integration of bilingual literature in the educational curricula would strengthen the approach that seeks to educate towards multiculturalism in Israeli society, which in turn would strengthen Israeli society itself.

It is worth mentioning that it is not only legitimate but also worthwhile to preserve the language of a cultural minority as part of its cultural capital, and that such preservation has far-reaching implications for civic education. According to a study by Haviv-Barak and al. (2011), bilingual teaching does not suffice when the goal is to improve intergroup attitudes; in fact, it might only help preserve the inferior status of the minority group.

To create the conditions that would allow for a positive reformulation of the relationship between the groups would require the implementation of pedagogical components and educational approaches as an inseparable part of the process. Hence, the inclusion of bilingual children's literature in the curriculum may provide a valuable experience.

A bilingual story induces linguistic awareness, which sets the conditions for acceptance and belonging, which are the foundations of identity. In fact, the manner in which students perceive

bilingualism and their attitudes toward it are the underlying preconceptions that constitute the conscious basis that they bring to their interaction with the bilingual text. This conscious basis is brought into high relief when participants are required to examine their perceptions; thus, a bilingual story helps readers forge their perceptions in a more careful manner, and thus leads to a clearly defined identity.

Based on the students' responses, it appears that merely featuring two languages simultaneously, without regard to content, a bilingual work can play only a minor role as an instrument intended to teach political thinking. Reviewing the findings from the questionnaire begs the question that is raised repeatedly in the context of Israeli education, namely, should issues of a political nature be integrated into the Israeli education curricula? In principle, Israel is a democratic country and therefore there is room to offer ideological content as a subject for study; however, education in Israel is intentionally apolitical, (Lam, 1999).

In other words, there is no education for political involvement. In an open and pluralistic society, it is important to give both teachers and students the right/opportunity to discuss issues on which the participants in the discussion disagree. In this sense, presenting a bilingual book does constitute a means of encouraging political thought. The exclusion of a bilingual literary work is tantamount to accepting Plato's notion that literature should be banned from the realm of education/political thinking, as it is likely to interfere with the younger generation's ability to think clearly.

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THE MORAL-CHRISTIAN AND HUMANISTIC CULTURAL PRINCIPLES OF THE PRE-MODERN ROMANIAN SOCIETY. INTERPRETATIVE AND ALTERNATIVE MARKS FOR CONTEMPORARY EDUCATION

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Abstract

In this paper we have tried to to highlight the ideas of humanism (current cultural) in which we find enough examples to help to make sense the educational process of the present society. This ideas we have presented punctually so that our relationship with time the situation easier for highlighted. In this way we can give landmarks to achieve contemporary education

Key words: culture, education, religion, values

Introduction

As it is already known, the cultural principles have an excellent manifestation in the field of education which is preoccupied with the intellectual and behavioral building up of the humans, the molding of

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their soul, with the cultivation of the harmony and the equilibrium of the values found at the level of the community. If education represents a means to reflect the national culture, which in its turn reflects both the European influences and internal specific evolutions, then its content must contain enough educational marks whose adapted validity is, more or less, kept in time. Such a conviction must be valid even in the case of the Pre-modern Romanian society even if it was subject to the Humanistic influences and to the Orthodox Rationalism.

In general, the assertion of the Humanistic thinking in the Romanian Countries took place relatively later than in the West, a fact which must not be explained by means of the cultural isolation of the Romanians towards the West and neither by the ignorance of the Western cultural values[1]. The roots of these situations can be found not only in the unfavorable, natural, social and political conditions, but also in the collective mental attitude influenced by the Orthodox tradition and beliefs which were highly valued by the "Byzantine cultural environment".

Thus, resulted a particular situation when "tradition" neither stopped the borrowings from the West nor it has allowed them to flourish rapidly and randomly. This situation seems to be explained also by the broad opening of the Romanian culture of the XVIIth-XVIIIth century both towards the "Renascent Humanism" which anticipates a Romanian Pre-Enlightenment, and also the Counter-reform Baroque.

Hypothesis, objectives and discussion

Starting from the manifestations of the European cultural currents of the XVIIth-XVIIIth century and focusing upon the contemporary internal writings of that historical time, we shall try to outline the cultural-religious notions that were developed and expressed in the historic, philosophic and rational plan, those that made us think that they include enough examples which will help manage the instructive-educative process of the today's society. So to say, we are not interested now in the indissolubility of the link between culture and education (L. Antonesei: 15), but the presentation of the aspects that can become marks in accomplishing the contemporary education. We will render these punctually so as to make it easier to show the connection with the present times.

1. School has represented the principal means for establishing the contact with the great Western currents

The connection between the Pre-modern Romanian society and the European culture was made, as it was expected, by means of school, of the printings and of the occasional or organized meetings with known personalities of the European cultural environment. This advantage was meant only for the members of the Romanian elite. For them, the call to education came either as an inner motivation or as a practical thing.

The enrollment of the oldest children of the boyars to the renown Western schools and the graduation have proven not only their intellectual pleasure (their love for knowledge and their passion

for reading), but also the existence of some socio-political interests, and also of a tendency of the elite to be always fashionable[1]. By means of this elite, it was assured not only the circulation of ideas and the amplification of the cultural movements, but also the building up of intellectuals with a large vision. So to say, a new cultural environment was created.

The studies followed in the Western world were representing the completion of the intellectual training. These graduates were coming from different scholastic institutions from the Ortodox East. Besides the schools from Moldova and Walachia, the young population of Romania could study in the Constantinople schools, in the Kiev Academy or in the schools from the Poland-Lithuanian kingdom. There they were getting educated and at the same time they were getting closer to Orthodoxism, a tolerant and opened to the Humanistic spirit Ortodoxism[1].

2. To be educated means having knowledge and manners

The Romanian scholars have associated education with the way in which people were behaving in society, with the creation of "politeness", a term that can be defined as a manifestation of the educated man in his relationships with others, a display of good manners in the life of the community. Beyond its meaning of "a decent attitude" (Al. Duțu, 122), "politeness" was perceived by the people of those times as a set of norms which were ensuring the companionship between the members of the same community[1], and also as "a superficial layer of politeness that once it disappears, it

shows the mediocrity, cowardice and rapacity of the man that had always hunted new offices"(Al. Duțu, 124). This detail is present even in the writings of some messengers that were delighted to discover in the Romanian space some preoccupations, manners and objects pertaining to the cultural environments. The meeting between the foreign guests and the Romanian elite involved in the greetings ceremonial, was for them a good privilege to impress by means of knowledge and of the behaviors manifested[1].

3. Attitude towards the past was also a component of national identity

The literary return towards the past tried to revive the morals, the patriotic feeling of the contemporaries, alongside with the feeling of remembrance ("may they not forget the things and customs related to this country") (Miron Costin, 42) and implicitly the building up of a national conscience[1]. A feature specific to the European Humanism was subsumed, in the case of Romanian scholars, to the preoccupations concerning the ages and the continuity of the Romanians (M. Berza, [83-88])[1] and also to the interest to discover and study old manuscripts and other antique vestige.

The return towards history could not be separated from the feelings related to *age* and to *the passage of time*. According to the Romanian scholars, "time" and "ages" are not synonymous; thinking about the context in which the events were taking place, "the age" has given "time" a subjective connotation, associating it with the transience of the human life (which had "a changing luck"). This is

77

why the ages have subdued the man, "and therefore the ages do not feel the power of man as man feels the power of ages" (M. Costin, 115, 278)[1]; "under ages countries are born and die/ life changes so many kingdoms/ Everything falls under the ages and no kingdom/ Cannot last forever" (M. Costin, 116). This term ("age") reflects all the sorrow and all the lack of faith in the future, some typical Baroque feelings, but which were caused by the social and political instability and by the harsh living conditions.

The term "age" leads towards the idea of the human's transient destiny through this world ("as flowers, as the orchards and all that is green on this world lies dead because of the hoar-frost which has fallen and then, after the Sun rises, they come back to life and they regain their beauty, the same thing happens with the country"). If everything is transient and the human luck is changing, if everything is futile in life, than the increased of the Romanian interest on what concerns education and culture in general, can be perceived as a means to beat all odds. Maybe the teachings that they have promoted have offered a protection against all of these threats or maybe they have developed the feeling to accept them.

In the XVIIth century writings, the passage of time represented the chance to express the feelings of uselessness and of helplessness from the human existence, and also a meditative repose over the human's condition in the world which are also feelings specific to the European Baroque. The unstoppable passage of time[1] and the changes of the ages[1] have proven that "all is only shadow and smoke, dreams and opinions,/ What do not people do and what is not

touched by decay?" (M. Costin, 115). The presence of death seems to be present in the image of the unstoppable passage of time; it is always waiting for each and every one of us, no matter one's accomplishments or status. This feeling was expressed frequently by Miron Costin, maybe not only for literary purposes (it is also a feature of the Baroque literature), but also as a consequence of the thoughts generated by his own life experience: "These are our ages/No man is too good/ We all pay with our lives/Such an injustice!/ Everyone, guilty or not, has to die at some point" (M. Costin, 117).

The all so changing times made the human "luck" to alternate between ups and downs. This human destiny, in permanent alternation was reflected in the theme called *fortuna labilis*, that was found in the Baroque creations. For a better understanding, Miron Costin defined human's luck more form a secular point of view, without any providentialism, even though in the structure of his writing, this detachment from religion is not so obvious. Luck, explained the author, "does not represent only the good or bad things that happen to us. As this is a notion present in all the languages, there must have been a word to define it even in our own language and that word is: luck" (M. Costin, 120).

    4.   Interest in science, knowledge, history and culture

The interest for knowledge was generated as a result of the intense secularization of culture by promoting the critical spirit, by encouraging curiosity and the efforts for scientific discoveries, by

reviving some *rational* thinking currents. The interest *to discover the human body* and *the surrounding world* was not so much scientific but a reflexive one, the interest to understand the human purpose in this world created by God.

Knowledge has become a duty towards God and towards other humans. Even if the religious texts were the most predominant, the translations have assured the need for information which has become more and more present in the Pre-modern Romanian society. Translations were used not only for didactic purposes and to build up the moral behavior, but also to explain the events of the national history. For instance, the access to the French and German historic literature was done in Moldova and Walachia with the help of the Neo-Greeks or the Russians because by the end of the XVIIIth century and in the first decades of the XIXth century, the Romanian elite will have contact with the Western culture by means of French language (Il. Căzan, I. Gavrilă, 2005).

Even history has become a more reflective domain, in which the mere presentation of events disappears so as to make place to the investigation of the profound causes of these phenomena (P. Cernovodeanu, 1971: 293). For this it was necessary the broadening of the cultural horizon of the historians by diversifying their sources and by studying the Western historiography (P. Cernovodeanu, 1971: 719-720).

The translations into Romanian represent the act of culture with the richest consequences towards the development of the Romanian spirituality (Al. Duțu, 1977: 6). In this way it was possible to

transpose the European thinking and science into to spoken language which in itself had to become more elevate. Furthermore, the interest for knowledge and for the development of the Romanian learning system has increased.

5. The pleasure of reading and the book the value of the precious

The intellectual pleasure was rendered by Miron Costin in his famous statement from *De neamul moldovenilor*: "There is nothing more beautiful and useful than to sit and read."Far from expressing only a pleasurable way of spending ones free time, the Moldavian chronicle's statement exresses the Humanistic vision over the use of reading, over the need to know and at the same time, over the need for peace, an idea expressed in the time one finds to sit in the library, a place of collectedness and of forgetfulness.

Knowledge has played an important part in the humans' life because "there is nothing else that sets more apart the beasts and the humans" (M. Costin: 277). The more and more distant attitude towards the dogmas, the attention paid to the varied intellectual experiences, and especially the pragmatic spirit of the historic writings indicate the possibility of a new type of culture, a more modern one (P. Teodor, 1984: 38-46). For instance, it appears a certain distinction between the knowledge obtained by researching the facts with the help of reason and the beliefs arisen from faith[1].

Romanians loved books: their rarity and ornamentation gave them a special material and spiritual value. Still, we believe this was not the main reason for which books have become an excellent

diplomatic gift. It seems that the books were indicating the degree of connection with the European culture and the Romanians' literary inclinations. Yet, a member of the lord's Paget suite wrote proudly that "he was honored by the gift received from Kir Gheorghios Kastriotis, a great seneschal which later one became a great scholar and diplomat involved in the negotiations between Constantin Brâncoveanu and Petru cel Mare, that was made up of multiple Greek books which were printed in this country".

6. The intellectual image (scribe) Romanian.

The scholar was the product of a quality intellectual education, an active participant at the moral-religious and scientific actions on behalf of his neighbors and his community as a whole. By means of the ideas which he promoted, this "conscience teacher" has represented both the thinking and the feelings of his contemporaries and the whole arsenal of ideas which have fertilized the collective perception in general. The scholar is defined by wisdom, he is "wise, educated and practical", as he was described by the *Brâncovian Anonimous (Anonimul Brâncovenesc:* 103*).*

In promoting the Humanistic ideas and feelings, the scholar plaid a fundamental part; he was the intellectual and the writer, the teacher, the chronicler, the chancellor, the one that was writing (was translating, copying the manuscripts, was printing and was conceiving) the content that was needed at those times. So his association with the people is not a forced one, and therefore nor the presentation of culture in tight connection with education.

The scholar was the one that one way or another has contributed to the enriching of book production in the Romanian countries. The religious literature became richer with not only theological papers, but also with those books that were including Christian teachings, useful for the people. Even the historic literature has developed even if it was based on the disputes between the boyars' families and respectively between the lord and the boyars ("each boyar has a chronicle made according to his own will, in which the lords of the past are either praised or blackened, according to the good or evil they have made to the boyar's family. Some boyars tell these stories to their sons even since they are small, so the content of these so called chronicles becomes a tradition for their families") (A. Maria Del Chiaro, 1929: 28.).

This is the way in which the Romanian elite has assured its domination even in the cultural sector, according to its interests, the writing of the deeds becoming an efficient means to spread ideas.

Conclusion

To conclude, we must reinforce the belief that the ideas promoted by the Romanian Humanism refer to the valuing of the human and of his creations, to the importance of knowledge and teaching. The main virtue is wisdom, this "magnetic feature" (Al. Duțu, 148-150) which brings some other qualities and gives them consistency, qualities cultivated by means of education and that were built in time from inherited attributes: bravery, courage, mercy, etc. The wisdom transmitted orally, present in books and differently

present in our conscience was present in the everyday language where every word has a meaning known to all, and it has also helped the connection between thought, word and deed (Al. Duțu, 106).

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SOME ASPECTS OF THE MANAGEMENT OF CULTURAL DIVERSITY IN THE EUROPEAN SCHOOL

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Abstract

Cultural diversity does not express itself only as theoretical discourse and as a clarification of concepts, but it is also put into action, thus becoming a shared final product and the positive expression of a general objective to be reached: enhancing the value of and protecting the world's cultures in the face of the danger of standardization (Gonzales, 2005, p.128). Taking steps to manage this complex, many-sided reality, an important role is played by the systems of public education, namely the schools.

Key words: cultural diversity, cultural justice, European educational policies, European cultural policies, European citizenship, integrated curriculum, pedagogy of diversity

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Cultural diversity does not express itself only as theoretical discourse and as a clarification of concepts, but it is also put into action, thus becoming a shared final product and the positive expression of a general objective to be reached: enhancing the value of and protecting the world's cultures in the face of the danger of standardization (Gonzales, 2005, p.128). Taking steps to manage this complex, many-sided reality, an important role is played by the systems of public education, namely the schools.

The Universal Declaration on Cultural Diversity links cultural diversity to the uniqueness and plurality of the identities of the groups or societies making up humankind. Thus, cultural diversity becomes, in the context of cultural pluralism, a means of political expression indissociable from a democratic framework, and is conducive to cultural exchanges and to the evolvement of creative capabilities that sustain public life.

The Delors Commission put forward a series of recommendations regarding the observance of *cultural diversity*, recommendations which have since become an integral part of *UNESCO's educational policies* and of *European cultural policies*.

In Europe, *the educational policy concerning linguistic diversity* has been defined in the directives of the *European Community* to the member states. These principles lay the stress on *the children's right to receive a suitable education, in the language of the adoptive country and the obligation of these countries to promote learning in the children's mother tongue, as well as the culture of the country of origin (Reid and Reich, 1992).*

With this view in mind, a number of projects have been initiated in the member countries in answer to the directions for action set up by the European Commission; however, with a few exceptions, the long-term impact of such projects was low. The implementation of several projects between 1986 and 1991 suggests that *the education in the mother tongue was still a marginal activity*, with the minority groups having no systematic involvement in drafting and developing proper curricula, while education failed to assimilate them or remained culturally neutral.

The seeming inefficiency of education in the mother tongue is also mentioned by the Swann Report in Great Britain, drafted by the Department for Education and Science in 1985. The report encouraged the learning of the English language, *while the learning of the mother tongue fell to the family and community, without the express formal support of the school* (Edwards, Redfern, 1992, p.65). In primary school, learning was mainly done in English; however, pupils were allowed to use their mother tongue for study in the upper stages.

The goal of other programmes was to develop performance in education by studying in the mother tongue (Byram and Leman, 1990).

On the other hand, a number of programmes were conceived with a view to facilitating new bilingual acquisitions to those speaking the language of the majority group, by the study of the languages of minority groups. One conclusive example can be found in Sweden, where the programmes were meant to offer the native Swedish the possibility of learning Finnish (Buss and Lauren, 1995). Sweden has also set up programmes with a view to helping pupils of Finnish origin

to opt for Finnish as the first language of study during elementary school, with the Swedish language taking second place at this stage.

One of the most impressive *programmes for cultural diversity* was the trilinguistic programme *Foyer* in Belgium, which includes pupils with the following cultural profiles: *Italian*, *Spanish*, *Turkish*, *Moroccan*, *German* and *French*.

Later, the institutions of the European Union offered financial and moral assistance for the programmes promoting intercultural education and education in the mother tongue. Despite such regulations, the position of many countries was vague and inconclusive in relation to the education in the mother tongue (Montandon, 1994).:

In a study conducted by the *Centre for Research and Innovation*, B. Garcia (1991) identifies a series of efficient educational practices that *increase the degree of educational performance of the pupils belonging to different cultures*:

♦ *Defining the teacher's role*

Teachers are expected to be *innovators* in the field of education, supporters of the pupils and thus, *facilitators of learning, counsellors* and *mediators*, deeply involved in the process of communication between the school and the family; they are considered creators of an environment favourable to promote education (B. Garcia, 1991, apud Nieto, 1996, p. 453).

♦ *A high level of communication*

The schools characterized by a high communication level stimulate the co-operation in group projects organised around the learning centres. The written tasks were minimised in favour of an informal climate,

resembling the familial one, with the teacher assisting the pupils or small groups of pupils, *by accessing several communication levels*, in this way stimulating *collaborative learning*.

♦ *Collaborative learning* proves to be very efficient in the pupils' development.

According to Garcia, the interactions pupil-pupil bring about important cognitive and attitudinal acquisitions, as opposed to the classical activities, based on the interactions teacher-pupil.

♦ *Integrated curriculum*

The *integrated curriculum* is characterized by the fact that the different contents are not strictly defined, having an open relationship among themselves. At the same time, the pupils' attitudes will suffer changes, while the stress will be laid on the manner in which knowledge is acquired, rather than on the quantity and hierarchy of what is learned. This change in attitudes will in its turn bring about a change in the way pupils co-operate among themselves, on the one hand, and with their teacher, on the other. In this way, the co-operations within the different study groups will be stimulated, while the knowledge will become public property, leading towards *a new type of socialization, based on the community. The environment suited for the promotion of an integrated code is provided by the school, but the initiative must arise in the community.*

♦ *Support for linguistic devvelopment*

As far as the matter of *linguistic diversity* in the European countries is concerned, there are analyses showing that in the 1990s around 10% of the population in the European schools (the studies were carried out

on the population in the former European Community) came from families whose language or culture were different from that of the majority in their countries of residence (Reid and Reich, 1992). In most metropolitan areas such as London, Amsterdam, Berlin or Stockholm, the concentrations of the linguistic and cultural diversity are even greater. For example, in the first decade of the 21st century, over 40% of the children to attend school in Amsterdam were born outside Holland. In the Stockholm area there is registered an increase of the municipality's population with the growing rise of the children of non-Swedish parents. For example, in the schools of Botkyrka, over 40% of the pupils are not of Swedish origin (Runfors, Siogren , 1994).

In his study on schools capable of implementing such educational practices, meant to boost the school performances of pupils belonging to different cultures, Lucas (1991) identifies eight factors which make up the profile of such a school:

▪ focus on the language and culture of the pupils belonging to minority groups;

▪ the school's management makes the study in the language of the pupils belonging to minority groups a priority;

▪ the teaching staff is trained to be more efficient in establishing the identity landmarks of the pupils belonging to minority groups;

▪ a variety of courses and programmes at the beginner and advanced level in the language of the pupils belonging to minority groups are offered;

▪ the teaching staff is deeply committed to create contexts favourable to learning, both within the school and in the community;

▪ the school's counsellors are committed to and have expertise in offering adequate counselling to the pupils belonging to minority groups;

▪ the parents of pupils belonging to minority groups are encouraged to get involved in their children's education and in the school life (Lucas, 1991, apud Nieto, 1996, p. 454).

Therefore, an important role on the agenda of contemporary educational reforms is played by the issues raised by *cultural diversity*, with the important implications resulting from the redefining of the educational steps to be taken in light of diversity:

■ *The reform must be implemented in multiple contexts*

It is obvious that the pregnant changes in education will take place only by reforming the entire learning environment. This comprises not only the curriculum, but also the entire environment of the school organization, the range of human resources and counselling services, the families' involvement in the school's activities (Abi-Nader, 1993, May, 1994, Lucas, Henze, Donato, 1990).

The educational reforms must be implemented in the context of professional development, with teachers being trained, from a cognitive and attitudinal perspective , to work with pupils coming from various cultures (Banks, Lynchi, 1986). Generally, teachers are representatives of the majority culture in most western societies, they change their practices very slowly, that is why the changing potential of educational institutions is very low. Consequently, when the principles of multiculturality must be applied in school, the measures to be implemented are met with strong resistance on the teachers' part.

Troyna (1992), a passionate advocate of anti-racist education, stated that the professional training for the management of multiculturality is insufficient and pays little attention to the strategies of change in this field.

The ideological substratum of society plays a very important role for the reform to work. The contents and the school practice are indissolubly linked to society's values and therefore, a society's ideology may either enhance or hinder the learning profile which trains the young people for adulthood in a multicultural democratic society. On the other hand, *the schools* may become *models of pluralism* and *democracy* or may distort *the authentic pluralistic and democratic message.*

■   *The assimilation and structural separation in education must be contested*

The European societies presented two types of responses to the pupils' cultural and linguistic diversity: they either assimilated the pupils in the dominant cultures, or supported the structural separation of the pupils not belonging to the dominant culture. Generally, the former strategy was applied in the societies where the pupils belong to indigenous groups or are immigrants with the intention of staying in the country. The latter strategy was applied in the countries where the immigrants are a temporary workforce, waiting to return to their country of origin after a while. This process raises a fundamental dilemma for the pupils in the minority cultures, either to assimilate a homogeneous model, or to resist assimilation and, on the long term, to be left lagging behind as far as their education is concerned, which might lead to a

rejection of any profitable options regarding the quality of their future life (Skutnabb-Kangas, 1988).

Recent research suggests that the educational systems have to make use of all the key factors in order to stimulate the minority cultures with a view to increasing the rate of successful performances in education. In this respect, the major step is taken by the inplementation and consistent use of constructivist teaching and learning methods, a model in which both teachers and pupils build up new acquisitions on the basis of the anterior ones, of their culture of origin (Freire, 1970, Cummings, 1994).

■ *Social justice has to be placed at the centre of educational reforms*

To work with pupils belonging to different minorities is more than to practise a competence, it is an act of cultural justice (Corson, 1993, p. 179).

This perspective of social justice compels the authorities in charge with the reform to admit that the pupils are sometimes put at a disadvantage more by the educational system and by society than by themselves, by their families and cultural communities they belong to. Sociologists argue that the school is a means of perpetuating the social structure and of reproducing social inequalities. On the other hand, by providing equal educational opportunities as well, *the school can be an implement for reducing economic and social inequalities*, thus contributing to the decrease in social cleavages, while changing the individual's chances of development in a positive way.

To put this orientation into the practice of the schools, the pedagogy of diversity proposes to promote a comprehensive, integrative and

broadly reformistic approach: its strong points include the whole school, proposing a whole change of perspective regarding the "otherness", a fundamental re-shaping of the whole space in order to overcome etnocentrism and egocentrism. The approaches of such a pedagogy "include everything: the educational climate, the physical environment, the curriculum, the relationships between teachers, pupils and community… thus, this education becomes a philosophy, a way of looking at the world…" (Nieto, 1996, p. 314). *All the schools and communities* are taken into consideration (not only the ones with a strong pluricultural element), alongside *all the pupils* (not only the ones belonging to minority groups), as well as *the entire curriculum* (not only those subjects that lend themselves more easily to be used from this perspective). The intercultural development/moulding? becomes therefore an inclusive, comprehensive concept, which hardly excludes anyone or anything from the school's environment, of education and society, in general (A. Nedelcu, 2005, p. 109).

Cultural pluralism is, therefore, a representation of Europe at the crossroads of various cultural codes, at the level of communication between the individuals and the social space. We are witnessing a re-composition of the national entities, asking individuals to revise their attachments, as this leads to a permanent re-shaping of the national identities with a view to creating an *extended European identity*, which requires at least two cultural premises: *the solidary support of some identical sets of values* (the values in question are the *European values* also promoted at a formal level by all European bodies) and the *mediation* offered by the micro-communities, capable of covering the

empty spaces between the individual and the imagined community (C. Mihalache, 2012, p. 23).

Therefore, the strategies proposed by the European Council regarding cultural diversity and the intercultural dialogue within and without Europe, envisage a new European society based on the idea of European citizenship and on the consistent and systematic inclusion of culture in the European Union's educational and cultural policies.

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ASPECTS OF STUDENTS COGNITIVE STYLE

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Abstract

This study refers to one of the dimension of personal development in wich the school counseller offers support to the pupil. It is the result of an empiric-experimental study, based on two major objectives: to identify the way in wich the pupil knows the features of his own cognitive process, so that he will use them in the cognitive activity; to identify ways for supporting the pupil regarding the development of an efficient cognitive style. We started this research taking into consideration that, mostly, pupil's failure at school is based on an insufficient knowledge of his own cognitive features and on a cognitive style centred on imitation used by the pupil, on occasional and reflexive observation and on memory. The research was extended to a number of 90 pupils, boys and girls, aged between 14-17 years. The methods used were the questionnaires , free conversation, the analysis of school documents and observation. The experimental part used specific methods of school counselling. The results have shown that many pupils have an inadequate way of

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learning / knowledge. The conselling activity was directed in two wats: the didactic support of the pupil and the support offered to the teacher in organizing the teaching activity, taking the pupil's features into consideration. This study shows that the school counsellor's competence and skills play an important part in developing of a cognitive style and in personal development of the pupil.

Key words: personal development, cognitive style, school counselling.

Metacognition includes notions about the psychical processes and functions undertaken in learning and knowledge, notions regarding ones own cognitive characteristics, notions regarding cognitive tasks (their origin, complexity, level of difficulty), strategies used in the processes of achieving knowledge, strategies elaborated in order to organize and regulate ones own cognitive demarches.

The subject undertaking the process of learning / achieving knowledge needs to be familiar with notions regarding the nature and the role of psychic processes, regarding efficient formulas of thinking, memorizing, imagining, regarding the qualities of attention, willing, and also regarding the optimum of motivational / emotional – willing. Based on self-knowledge methods brought to him by the learning process, the subject identifies the characteristics of its own cognitive style, his weak and his strong points, he discovers how to control and exceed its own limits.

Cognitive strategies (the operations and procedures used in achieving, memorizing and processing information) include strategies of achieving (through observation, action, intercommunication, hearing, reading, reflecting), strategies of processing (global, synthetic, in series, analytic), strategies of optimizing the memory, strategies aiming towards a good organization of the external factors that may influence the quality of the demarches used in solving cognitive assignments (identifying the favourable time intervals for processing and achieving, organizes as good as possible the study time, organizing the surroundings).

Of very high importance for the subject in the process of learning and achieving knowledge are the means of self motivation (through referring its own possibilities to the difficulty and complexity of the duty, manipulating the intensity of the motivation wich can result in a state of fear or calm, by using at the same time different motivational structures), the means of organizing ones own emotions wich are combined with the demarches of solving the cognitive duties, means of reaching a better focus and attention, of the best manipulation of the willingly effort.

At one point we got interested in the extent to wich High school graduals / first year College students make use of their metacognitive experiences. In order to find this out we made an empirical research on the students from various Faculties. Most of the interviewed students consider that the basic means of achieving knowledge are listening to the teacher and reading the bibliography. Regarding the forms of reading a central place is occupied by linear lecture,

assimilation lecture and explanatory lecture, while problem-rising lecture, critical lecture and parallel lecture are almost absent. Learning by communicating with the other is rarely used. As means of optimizing memory demarches underlining, side noting and making schemes are mentioned.

All the subjects think that repetition is the essential mean of optimizing, memorizing and recalling the information. Training the memory is seen as a condition for the best learning. Few students recognize the role of connecting the information to other information and of reconstructing its own cognitive system.

As learning generating motifs are mentioned as follows: fear of bad marks, fear of failing exams, fear of loosing the scholarship, not having a quiet holiday, not getting a place in the hostels, the negative attitude of their parents. The need for knowledge and professional interest are placed after motifs as such. From the psychical mechanisms used for learning memory and attention are more often mentioned, as they are the best known ones. Very few students consider the Library hall from the Faculty a stimulating factor. Regarding the emotions preceding an exam the most often mentioned are fear and anxiety.

Starting from all these, the following problems were issued:

- To wich extent the student, as self learning and self forming individual, knows his own cognitive and adjusting processes characteristics.
- If and how much he makes use of this information in the daily learning process.

- Wich are the main methods of helping students in developing am efficient cognitive style that will allow his personal advance.

These issues have been in the same time the starting points and the objectives of empirical research. The research was made on a number of 90 students, boys and girls, of 14 to 17 years. In order to collect the data we used the questioning method, free conversation, the analysis of school documents and results, selective observation.

The second part of the research was the experimental one. Through certain methods used in school counselling, through "who am I?" test (elaborated by Mielu Zlate), interpersonal knowing and self knowing, acting. In the centre of the observation was optimizing the cognitive style, as one of the dimensions of personal advance.

By processing the obtained data, the following conclusions have been reached:

- 75% of the questioned students don't have enough / relevant information regarding their personality characteristics; from these students 90% have bad or medium results and 10% have goo results;
- 60% of the questioned students recognize that their learning is based on non-selective perception (auditory and visual), on imitating, on alternate and non-reflexive observation, on mechanic memorizing;
- 10% of the subjects say that they use specific methods of learning for each discipline;

- 60% of the subjects take into account while learning teacher's method of evaluation.

The second part of this research focused on the following directions:

- supporting the students in an objective self knowledge and in achieving an efficient cognitive style;
- supporting teachers in organizing the teaching process taking into account student's characteristics.

Getting a more correct image of oneself, expressing what he feels (about oneself, as a subject of knowledge, about his teacher). Chancing the attitude towards himself and towards knowledge, cultivating high aspirations, adequate the real possibilities – were the means used by the adviser while working with the students.

The research has proven that, through his competence and working skills, the Adviser plays an important role in dimensioning student's cognitive style and his personality advance.

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TOWARDS A TRANSDISCIPLINARY EDUCATION

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Abstract

The article highlights the transdisciplinary perspective on education; the didactic relationship becomes a relationship similar to a therapeutic alliance, offering a new vision of life, a dialogue between dualities. Education is located in this context, at the crossroads between knowledge and self-knowledge. In approaching education from a transdisciplinary perspective, Basarab Nicolescu, emphasizes four pillars of a new type of education, namely learning to know, learning to do, learning to live together and learning to be.

Key words: education; pillars of education; transdisciplinarity;

Introduction

The philosopher Jean Jaures said that "You don't teach others what you want, you don't teach them what you know; you teach them what you are!". This idea seems to be according with a transdisciplinary discourse, because what can be more characteristic

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of a man, than the desire for unification- the unification of the differences, of the spaces and the unification of meanings?

What a teacher offers, it is not only the amount of information, it is not the strategy that he uses, it doesn't relate to the binary information, but offers more, offers himself.

Within the educational relationship is performed a cognitive, emotional, volitional, motivational, behavioural unification, a unification of the personalities, or a unification at a transpersonal level.

In a learning relationship, the unification can be achieved between what the teacher is and what the student may become, a relationship between the teacher's personality and the student's potentialities, between what is and what may be, in an infinite number of variations; the unification can be achieved between the present of the didactic relationship and the personal development of the student.

Thus, a genuine education, a trans-education, is focused on contextualisation, concretization and globalization. Transdisciplinary education revalues the role of intuition, imagination, sensibility and the body in the transmission of knowledge[5].

A transdisciplinary education

The philosopher and physicist, Basarab Nicolescu defines the transdisciplinarity as something that exists at the same time among disciplines, inside the disciplines and beyond any discipline

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[5] Charter of Transdisciplinarity, Art. 11, http://ciret-transdisciplinarity.org/chart.php

(Nicolescu 1999).   The aim of the transdisciplinarity is the understanding of the present world from the perspective of the knowledge unity.

The words "three" and "trans" are expressing very well the term of transdisciplinarity: „three" means the transgression of „two" and transdisciplinarity means the transgression of duality which opposes the binary couples such as subject – object, simplicity – complexity, etc.

The transdisciplinarity gives"a new vision of life" (Nicolescu 1999, 2002) being the optimal solution for a participatory active learning and student-centred learning.

Looking at the teaching relationship, as a relationship which offers a new vision of life, one can reach the conclusion that the relationship in teaching is similar to the therapeutic alliance, which has the main purpose – that of the personal development, finding their own meaning, transcending the limits of its own, just by teacher-student partnership.

The basic idea is that this therapeutic relationship is not only unilateral- teacher to pupil, but is bilateral, and the student has a "therapeutic" influence over the teacher, by learning together, by discovering each other, and, at the same time, they define one another transgressing personal limits by this therapeutic meeting.

In this respect, as Jean Biès, said - the transdisciplinarity education can only "encourage the interaction and the relationship between duality in the meeting between the two subjects, or two people, each of these subjects or people, are found in each other.

Thus, the transdisciplinarity education converts into a fraternity school" (Biès, 1998).

The transdisciplinary approach on learning situations, has a specific and a practical purpose, namely to form, to develop the skills of self-knowing, communication, and even to achieve a dialogue between the dualities. The learning process gains, in this respect, "putting on the same wavelength the student and the teacher" (Biès, 1998). The student learns less what the teacher knows, and more about what the teacher is, each other being a mirror of the other, in which they can design their expectations. Thus, the transdisciplinarity education becomes a "school of wisdom" (Biès, 1998).

In the process of achieving a transdisciplinary education, the focus is on rigor, openness and tolerance, as the fundamental characteristics of attitude and transdisciplinary vision. "Rigor, openness, and tolerance are the fundamental characteristics of the transdisciplinary attitude and vision. Rigor in argument, taking into account all existing data, is the best defense against possible distortions. Openness involves an acceptance of the unknown, the unexpected and the unforeseeable. Tolerance implies acknowledging the right to ideas and truths opposed to our own."[6].

The transdisciplinary vision is " resolutely open insofar as it goes beyond the field of the exact sciences and demands their dialogue and their reconciliation with the humanities and the social

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[6] Charter of Transdisciplinarity, Art. 14, http://ciret-transdisciplinarity.org/chart.php

sciences, as well as with art, literature, poetry and spiritual experience"[7], and also with the inner experience.

The education is at the crossroads and at the interface between knowledge and self-knowledge. Thus, it becomes the process that express the internal dynamics of life in interaction with the external world, building on this dynamic (Barbier, 2005). If the education refers to the interaction between the dynamics of internal and external world, than, the education can be considered as the included third. In these terms, the teacher is the person who ascends toward unification.

The four pillar of education

Basarab Nicolescu, addresses education from a transdisciplinarity perspective, focusing on four pillars of a new type of education, namely: learning to know, learning to do, learning to live together and learning to be.

Learning to know is about the learning methods that help us to distinguish between what is real and what is illusory and to have the intelligent access to the knowledge of our age. In this context, the scientific spirit is one of the highest experiences of human adventure.

Learning to know is based on the quality of what is studied. That is, placing the trainee in the heart of the scientific process, which is the constant interrogation about the strength of facts, images, and representations and formalizations; it actually refers to the developing of critical thinking.

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[7] Charter of Transdisciplinarity, Art. 5, http://ciret-transdisciplinarity.org/chart.php

Learning to know is about creating bridges between knowledge and meanings on the one hand, and internal capacities on the other hand, bridges between what already exist as the basic concept and the new acquisitions. These bridges or links will generate an "ceaselessly combined" (Barbier, 2005) being, capable "to adapt to the changing requirements of life and endowed with flexibility, always oriented towards upgrading its internal potentials." (Barbier, 2005).

At the level of pre-university education, in Romania, has been implemented a curriculum areas of Counseling and Guidance, which proposes programs aimed at issues as Self-knowledge, knowledge of the social and economic context of the labour market; teaching the students to identify their internal resources for an optimal adjustment; also the focus of these programs is the personal development, especially critical thinking - as the refusal to receive prefabricated answers, always searching, and always interrogating.

Learning to do is about learning a profession and acquiring the knowledge and practices that are associated. In transdisciplinary context, it means an "the apprenticeship of creativity".

The transdisciplinary approach is based on the balance between the exterior and interior man, namely the man himself is due to become what he may become. The man is indebted to self – development and self-actualization[8]. Is is about the desire to self-

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[8]Maslow, a representative of the human psychology, defines this concept by exposing the essential characteristics of the person who has reached this level, mentioned in particular that this person: he accepts being and as an express it, tends to continuously through autoactualizeze all means and possibilities available, means that you can become become reaching their peak potential

assert in a personal and absolutely unique character, to realize its potential and skills, to put in everything a creative fingerprint.

Learning to live together is about respecting the rules that supports the relations among the human beings that forms a community. Learning to live together is not simply to tolerate the other person, but instead in terms of transdisciplinay education, it refers to the recognition of self in the other person; or, as René Barbier (Barbier, 1998) says, the teacher is a conscious and lucid being, which relies on assumed self-consciousness, whose sole purpose is the knowledge of others. The process of self-knowledge and of assuming its own identity, is realised through the permanent interaction with others. In fact, this process of interdependence, involves "a permanent apprenticeship, which must begin in the earliest stages of childhood and continue throughout life". (Nicolescu, 2002)

Learning to be is the same as learning to know and respect the subject and the object. The other and I, build subject-related item. Learning to be, concerns the question: who am I? - that is a good look on the world and on itself.

Conclusions

Between these pillars of education, there is an interrelation: how to learn to do by learning to know and learning to be, and learning to live with others. In the transdisciplinay approach, there is a trans-relation linking the four pillars, which have its source in our own constitution as human beings. A viable education can only be a fully

and integral education of the individual. An authentic and viable education addresses the open totality of human being, not to a single component of it.

The transdisciplinary education is a trans-education, an education of freedom, which will allow us to build bridges between people, facts, images, fields of knowledge and actions, to discover the apprenticeship's eros for lifelong and to create beings in permanent interrogation and integration.

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MOTIVATING ASPECTS TO BECOME TEACHERS IN T-VET SYSTEM

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Abstract

The purpose of this study is that of making a brief radiography of the reasons that determine the students of the Technical University "Gheorghe Asachi" from Iasi to choose an educational way to the didactic career. In order to obtain this information we used as a research instrument the "Orientation for Teaching Survey – OTS" (Ferrell & Daniel, 1993). A number of 120 students have answered to the questionnaire. The hypothesis that the reasons for the polytechnic students desire to become teachers have intrinsic, extrinsic and altruistic nature was confirmed by the statistical analysis.

Key words: career motivation, didactic career, teacher education and training

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1. Preliminaries

The role of the development of techniques is fundamental in the economical evolution of every country, and the technical & professional education must be developed according to the carefully established & evaluated quality standards. This principle is not new at all, but still valuable for the contemporary society. One of the essential conditions for the development of the technical & vocational education and training (T-VET) according to the higher quality standards is represented by the training of some teachers being able to understand the importance of their own role.

These teachers have not only the responsibility of transmitting the knowledge and practical abilities formatting to their pupils and students, but also the responsibility for training capable people in order to be able to successfully integrate themselves on a much straightened market to competition and efficiency. So, the aim of this study is: which would be the motivation of students for choosing a didactic career in the technical & professional education.

There were a lot of studies in the European space which intended to identify the reasons which determine the students to choose a didactic career (Kyriakou & Kobori, 1998, Chuene & Al, 1999, Pihie, Z, 2004). Some of these studies have shown us that we could take in our consideration 3 categories of reasons: intrinsic, extrinsic and altruistic reasons. The intrinsic reasons refers to the aspects of the didactic profession itself and to the teaching activity or the interest in using its own scientifically education in pupil's formation, but also self-development and working in school environment. The

extrinsic reasons refers to the aspects of the didactic profession having no direct connection to that, to the teacher's program, salary politics and to the material benefits or security offered by this profession. The altruistic reason refers to the pleasure of working with the pupils, to their contributing desire to the evolution of the pupils, or to the help given to the society for progress (Moran, A., 2001).

2. The Methodology of Investigation

We want to check up the hypothesis according to which the orientation in the didactic career of the students is caused by the extrinsic nature reasons, but also by the intrinsic nature ones.

In order to achieve our purpose we have followed 4 steps, which are equivalent to the 4 objectives: the linguistic adapting of the instrument "Orientation for Teaching Survey – OTS" (Ferrell & Daniel, 1993) because our subjects are Romanian speakers; identifying some motivational profiles according to them gender and them reason to choose the didactic career; comparing the reasons for which the students of different faculties of the Technical University "Gheorghe Asachi" from Iassy have chosen the formation for the didactic career; building an inventory with the reasons for the students want to become teachers for the technical & professional education.

The group of subjects of this investigation is made by 120 students of the Technical University "Gheorghe Asachi" from Iassy, in the first year of study. They were selected at random.

The investigation instrument which we have used is the questionnaire "Orientation for Teaching Survey – OTS", built in 1993 by Ferrell, C. M, and Daniel, L. G., which we took from the article published in "Evaluation and Research Education vol. 15, no. 1, 2001 "by Moran, A.. The instrument was linguistically adapted for the Romanian language according to all the statistic criteria. OTS is a questionnaire composed by 58 items, organized according to 8 scales. The Alpha Crombach value is 86 for all questionnaire and for each of eight scale is beetwen .49 și .82: "love for children" (.80) and " desire to serve the society" (.75) who are measuring the altruistic reasons, "the vocational sense for a didactic profession" (.82) and "intellectual provocation" (.49) who are measuring the intrinsic reasons, "favorable working conditions"(.56), "teacher's status and desire of being an authority"(.62), "other's influence" (.57), "formation for this profession correlated aspects" (.73) who are measuring extrinsic reasons.

3. The results of the study

To achieve its objectives and to verify the hypothesis, we used to process data obtained by questionnaire using SPSS 11. As statistical processing techniques we used (Lungu, 2000, și Pallant, 2001): *Independent Samples T Test* for identifying some motivational profiles according to them gender and them reason to choose the didactic career; *ANOVA One Way analisys of variance* for comparing the reasons for which the students of different faculties of the Technical University "Gheorghe Asachi" from Iassy have chosen

the formation for the didactic career; *analisys of frequencies and sum* of the answers on every 58 OTS's items for an inventory with the reasons for the students want to become teachers for the technical & professional education.

The data that we obtained and interpreted indicate the fact that the option for the formation as a VET teacher is situated at the meeting of the considerations of the intrinsic and extrinsic nature. If the individual interests, as self-development or intellectual provocation, and the aptitudes for the profession have an important play in choosing the didactic career, however the attractively of this job, the security offered by it or the chance of re-profiling without supplementary costs, are some aspects that can not be neglected.

In order to the gender generated differences, the results that we have obtained are from the same manner with the results obtained in other similar studies (Moran, A., 2001). The answers of the students have indicated a bigger influence of the extrinsic reasons (DF = 74,8, p= 0) over the boys (M= 3,35) comparing with the girls (M = 3,08).

There are significant differences between girls and boys on the variable *"love for children"* (t = 2,14, Df = 117, two-tailed p= 0,034), the pleasure of working with pupils, children, teenagers or youth are directing the girl-students to the choosing of the didactic profession, and on variable *"other's influence"* (t=-2,655, df=70,050, two-tailed p=,010) who are directing the choosing of the didactic career of the boy-students (table 1).

Table 1. Results of the Independent T Samples T test for girls and boys students in expressing and them reasons to choose the didactic career

	mean girls/boys	t	df	2-tailed sig.
love for children	4,1057 3,8043	2,140	117	,034
desire to serve the society	3,8669 3,7538	,838	118	,404
vocational sense	3,6810 3,5745	,754	118	,452
chalenge	4,6925 4,4410	1,185	116	,239
favorable working conditions	3,5873 3,6615	-,594	116	,554
teacher's status	3,3929 3,4620	-,547	117	,586
other's influence	2,9863 3,5714	-2,655	70,050	,010
formation aspects	2,3914 2,6900	-1,888	73,240	,063
Altruism	3,9863 3,7997	1,516	117	,132
Intrinsic motivation	4,1865 4,0140	1,010	70,077	,316
Extrinsic motivation	3,0875 3,3579	-2,121	74,860	,037

The differences that appear between the students from the different faculties according to the reasons of choosing the didactic career are quite small. We were identified some differences (but most of all are insignificant) only on some motivational elements, and these differences implicate especially the students of the Automatics and Computers Faculty. Students of this specialization recorded lower results than their peers in most aspects investigated (graficul 1). For some of reasons, the differences are more pronounced. The "vocational sense" (p= .16) or "the love for children" (p= .12) are motivational indicatives that determines us to

say that the students from the Automatics and Computers Faculty are less motivated, at least by comparing them to their mates from the Engineer of Materials or Machine Constructions faculties.
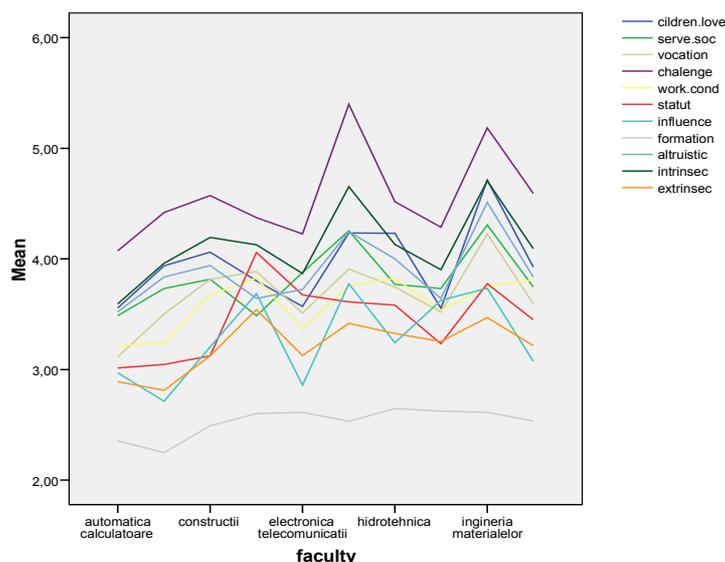
Graph 1: The reasons for which the students of different faculties of the Technical University "Gheorghe Asachi" from Iassy have chosen the formation for the didactic career

The objective that proposes to make a motivational "portrayal" of the orientation in career of the Polytechnic students gives us extremely interesting information. The "portrayal" includes, of course, motivational aspects, intrinsic and extrinsic in equal measure. However, the intensity of choosing reasons from the intrinsic category by the students is bigger that the intensity of choosing for the extrinsic ones. There it is the raw results for the most choses and

the less choses reasons for a career in teaching profession (Table 2, Table 3).

Table 2. The most choses reasons:

Rank	Item / Reason	Sum
1	Teaching help me develop my character.	538
2	Teaching gives me an opportunity to meet a lot of people.	512.00
3	I love children.	434.00
4	Teaching gives me an opportunity to help students gain a sense of achievement and self-worth.	509.00
5	Teaching gives me a chance to serve as a positive role model for children.	502.00

Table 3. The less chosed motives:

Rank	Item / Reason	Sum
58	Teaching is a tradition in my family.	220.00
57	I trained for another field but did not feel comfortable in that field.	270.00
56	Teaching is a very easy job.	286.00
55	I was dissatisfied with work I had done in other fields.	302.00
54	It is less expensive to prepare to teach than to prepare form another fields.	303.00

The promoting of the respect for knowledge and achieving new information or the opportunities of self-development (of the personality and of the intellect) are between the first in the top of the reasons (both of the reasons with a questionnaire-imposed choosing and of the reasons with a free, opened choosing). The reasons of altruistic nature have the same importance. The possibility of being

positive models for the pupils (either they were the beneficiary of the model-teacher, or on the contrary, they weren't pleased by some teachers and they want to become a contra-example) or the desire of offering to the pupils a self-trust in their forces, are the reasons with the highest levels of intensity. These aspects enjoy us. The quality of the education process that they will generate will be certainly a high-leveled one, having future teachers with this kind of attitude.

The results which we have obtained by analyzing the intensity of students' choosing for a reason or another discover to us a surprising reality. The motivation of the ones which are choosing the didactic career is mostly of intrinsic nature. Despite of the fact that the students consider that they will have the same chance if they would choose an engineering job, choosing the didactic profession instead choosing other ones is pointed out. That's because engineering doesn't give them the same satisfaction which gives the didactic profession. Not even knowing the fact that an educational career doesn't mean a better remuneration doesn't stop to choose this way.

Conclusions

This study brings us once more in attention the complexity of the orientation in career process and mostly the complexity of choosing the didactic profession as a professional way for the students which have the technical specialization as the first one.

We started this investigation from the others researches' results which sediment the reality according to which the youth who choose

to become teachers are motivated intrinsic, extrinsic or altruistic and the results proved our starting hypothesis – the reasons for which the students are choosing the formation into the didactic career are both from the category of the intrinsic and extrinsic reasons – was real. The motivational portrayal of the future teacher for the technical and vocational education, obtained through the analysis of the statistic data indicates us the fact that the differences between the reasons for which the students from the diverse faculties of the Technical University of Iassy are minor.

The differences appear when the independent variable is the gender. It seems that the girls have a higher level of the intrinsic motivation in choosing the didactic career than the boys. By other hands, the boys are especially extrinsic motivated in being teachers. As a common characteristic, independently of the gender or the faculty they are coming from, we could observe that in the top of choosing the reasons are situated the intrinsic nature ones. The intellectual self-development or the opportunities of working together with the youth are some of the reasons that determine the students to choose the didactic career.

This result must be carefully accepted, because the interviewed students are in their first university year and they don't know very well the professional aspect of this career. However, we could talk about a starting motivation, if we can say it so, which the institution that prepare them (Department for Teacher Training of Technical University from Iaşi) must use by adapting the educational programs that proposes.

The obtained data, impulse us to an ulterior research. The investigation of the motivational differences about the orientation to the didactic career which appear between the debutants students of this preparation program and the ones who finish it may be a possible continuation of this study. Realizing a comparison between the reasons of formation in didactic career of the students preparing to teach the technical disciplines and the students preparing for general ones is also extremely inciting.

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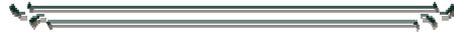
THE EMPATHY AND COMMUNICATION – PRIDE PERSONALITY'S DIMENSIONS OF THE TEACHER

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Abstract

The efficiency of school education depends, not just of school curriculum's quality, of it's relevance compared with the dynamic needs and requirements of the society, with the needs and possibilities of the students, by the measure of material investments, but in the same time, by the didactic personnel competences, the measure which them personalities correspond of teaching career type. The didactic behaviour, manifested in educational situations analyze, in pedagogic decisions taken, in application and elaboration the strategies, in relation person by person, in teaching – learning-evaluation acts, express and it is influenced by the professor's personality.

Key words: education, curriculum, didactic behaviour, teaching

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Analyzing the structure of the pride personality, defined by R. Iucu (1999) as a complex psychological structure, flexible, which the teacher is coming in the educational field, can be identified two basic features: the empathy and communication. The both are valorified and incorporated by the psychopedagogical competence, psychosocial competence, management competence, and the scientific one, too.

Analyzing in the selective manner, the didactical personnel opinions from pre-academic education and the graduate students experiences, we have established that the both two features have a limitated importance. The most time, it's considered that the emphaty must be used just in teaching acts, but not in evaluation too, and the communication is decreased to the capacity of inform.

1.   We have proiected and applied with the students a formative program of exercises , for the both features .

The effectiveness of school education depends not only on the quality of the national curriculum and its relevance to the needs and demands of a dynamic society and to the needs and possibilities of students, or on the amount of investment, but also on the skills and abilities of teachers and on the extent to which their personality matches the requirements of teaching.

The didactic behavior shown in the analysis of different educational situations, in making educational decision, developing and implementing strategies, in interpersonal relationships and acts of teaching - learning - assessment, points to and is influenced by the

teacher's personality. By analyzing the structure of the basic personality, defined by Iucu (1999) as "a complex and flexible psychological structure, which the teacher enters the educational field with", two fundamental constructs can be identified: empathy and communicativeness. Both are harnessed and integrated into psychosocial competence, pedagogical competence, managerial competence and even the scientific one.

During teaching practice, the behavioral observations on teachers as well as those of the observative acts of students, along with the analysis of teachers and year 1 DPIPP Buzau students' views on the required skills of a teacher, led to the following conclusion: communicativeness and empathy are given less importance compared to other skills and features. Communicativeness is reduced only to the ability to present information, without taking into account the ability to listen effectively and the attitudes manifested in the act of communication. Empathy is considered necessary only in advising and counseling students and parents and managing the accessibility of knowledge. Its role in guiding the students' cognitive approaches and in evaluation is also found to be negligible.

Based on these data, we intend to sensitize students to the two constructs that are not only conditions but also significant resources for effective learning.

A second objective pursued was to develop communication skills and empathy in the group of students. To achieve these

objectives we developed and applied a program of exercise training with the students of the first year.

The program included a theoretical (introductory concepts) and some considerable practice. It took place in the academic year 2008 - 2009 during ten sessions of two hours each run outside the official timetable.

The objectives were:

- Awareness of communicativeness' importance and that of empathy in the instructive – educational process;

- Development of communication skills (presentation, listening) and of the empathic potential;

- Perfecting the attitudes necessary to effective communication and relationship.

The contents were:

1. The structure of the communication process, typical operations of transmitter and receiver; The complexity of the roles of transmitter and receiver in the teaching process, factors that influence the collocutors, transactional analysis and communication.

2. Types of communication (comparative analysis): verbal, nonverbal and referential communication (factual data, concepts, ideas, theories), procedural communication (modalities of operation, use of scientific truths), attitudinal communication (feelings, personal attitudes to valorize the message and the collocutor) communication tools (intentionally focused on the construction of rigorous aims), subjective communication (expressing a download or an emotional balance), accidental communication, vertical

communication (between people with different statuses), horizontal communication (between people with the same statuses).

3. Dysfunctions in educational communication: events, culprits, elimination strategies, mitigation, prevention.

4. Effective teaching: effective presentation, authentic listening, attitude towards students (interrogative, interpretive, evaluative, supportive, comprehensive), valences of silence, the role and requirements of questions, feedback (functions, types, requirements); non-attention behavior manifested by students.

5. Persuasion as educational tool - Valences and limits; valences of cognitive and affective conflict, strategies of provocation and use of cognitive conflict.

6. Specific psychosocial phenomena and processes of the educational process: affective relationship, interrelationships, interinfluences, attractions, emulation, group affectivity, adaptation, collaboration, interpersonal conflict.

7. Empathy, personal space, attitudes of interlocutors, the negative effects of irony, valences and limits of praise.

The strategies used were:

- Presentation of main issues followed by discussion of basic concepts; group activity, smaller various groups and independent work;

- Role play and creative dramatization: authoritarian teacher during evaluation, temperamental types and behaviors manifested in the teaching process - learning, temperamental types and behaviors

exhibited in the assessment, the teacher and the student's parents, the controversy between people with different temperaments;

- Case study (analyzed cases were taken from the role play of different situations encountered during teaching practice, from the experience of the students, as well as from the works of Painisoara;

-Communication exercises: interrupting a speaker by the teacher and then by a colleague to express other opinions, interpretations, solutions, routing speaker speech on a new direction, imposing solutions, developing negative feed - back while the student presents his speech, communication under external and internal noise conditions, interrupting the speaker with challenging questions or illustrative of the causes, consequences, applications, evidence of conduct of false obedience to the speaker, the divergence between the verbal and nonverbal communication, gradual decrease distance between receiver and speakers to fill the latter's personal space; identification in situations of data capture processes of attention at the beginning of the process of the communication teaching; listing procedures of getting attention; developing different types of questions; listing questions required by different types of text; organizing and making accessible data contents of lessons; exercises in order to challenge a cognitive conflict; use of controversy, listing advantages and limits of cooperation between students, listing advantages and limits competition between students, observing student behavior displayed by the speaker during the presentation of a speech and during participation in group activity;

-The Aquarium Method (fishbowl), used to analyze the relationship between verbal and nonverbal communication (students were put in groups alternately to observe behaviors and interactions of their colleagues discussing an issue and then to debate another issue being noticed by their colleagues);

- Panel, used for developing skills in order to form a message and for sinthetical presentation of messages emitted by collocutors;

- Critical incident, taken from Peretti, Legrand and Boniface was adapted including the following steps: teacher's presentation of information relating to a situation; informing by each participant by addressing the teacher questions about the motives and the situation context; a summary information by a participant; the wording of the first solutions to the entire group helped and leaded by the teacher; analysis of solutions by each participant independently; analysis by the teams; presenting solutions in plenary by a representative of each group; evaluating the solutions of the group through collective debate;

 -Phillips 66 method was used for training skills to dialogue, to synthetically provide in a coherently argued form colleagues' ideas, for critical analysis of colleagues' idea;

-Gestural interrogation, taken from Peretti, Boniface and Legrand, was used for the ability to use nonverbal language and to interpret the same language of the speaker: Teacher asks the students questions and expects individual answers from them in a nonverbal code; questions are based on thematic teaching practice, history and economic activity of Buzau county;

- Round table, taken from Peretti, Boniface and Legrand, was used for the training ability and persuasive summary of information and the ability of self information made in presentations by speakers;

- List of books, taken from Peretti, Boniface and Legrand, aimed at fostering capacity to identify preferences of their colleagues;

- Exercise of imagination on possible future situations:" How would I feel if I was criticized / praised, objective / non-objection, in front of colleagues; "What if I was asked by teachers to make comment on his speech?, "What if I was asked by the teacher to present a problem concerning a matter related to the course / seminar in front of the whole academic year/ group, without preparing myself beforehand," How would I feel if I was evaluated by the teacher being asked to stand in front of my group fellows?"

At the end of the programme, my students received a questionnaire based on the requirements of communication and empathy manifestation. Their answers as well as appreciations on the entire programme showed an increased sensitivity to the two constructs. During teaching practice in the second semester we noticed a special care to the process of communication and the empathy of teachers in relationships with students.

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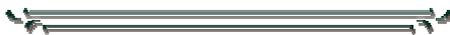
SCHOOL AS A PLACE OF MORAL EDUCATION

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Abstract

Within the school defined by such multi-directional relationships, the students simply do not interact only in their posture as students, thus exercising their official roles, but also as beings who think and feel in a certain way, and furthermore as beings who bring with them a richer or poorer moral experience from their environments. Among the values that the school intends to send them students by the hidden curriculum, is that of the conformism and respect of its own rules and regulations. Then, however, when these are not considered necessary by the students, when they are imposed in excess of authority, they will simulate conformity with complacency, meaning a change that occurs in the public plan, but not in the private one. It is a defensive strategy used by students, which we call the apparent submission. Thus, simulation and

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dissimulation, as ways of expressing hypocrisy, are practicing in school too.

Key words : duplicity, moral behavior, moral education,

Introduction

The school as an organization can be approached in terms of normative and interpretative perspectives. Normative paradigm emphasizes the instrumental dimension of educational process (objectives, design, rationalization of teaching). So interpreted, the school is a place of conformity, control and vertical relationships. Interpretive perspective makes a qualitative analysis of school space, trying to uncover how the actors are involved in the education process and to emphasize their subjectivity. This is the perspective from which we want to treat the theme of this communication, because in this process of moral education behaviors should not be interpreted only by reference to official, explicit rules, but also by the motivations, intentions, most often hidden or implicit, that trigger and support the actions.

School culture and students culture

Culture is the defining element of the school as an organization. It is the core of the entire corporate networks and is, ultimately, its identifier. School culture include: the dominant values, the philosophy guiding educational policy at the institutional level, behaviors exhibited constantly while members of the organization interact, the rules accepted by these, the school climate. Into the

school space   simultaneously with the official, institutional and explicit culture coexist whith implicit or informal culture . It may refer to unwritten set of rules, behaviors and attitudes accepted in the school community but officially unrecommended, customs practiced by teachers and pupils, values that go whithin in this space (other than the official ones): friendship, solidarity, a helping hand s.o. Moreover, an important feature of school culture is just that it provides conditions and a significant presence of   informal behaviors. This feature is both a consequence and a cause of groups of students' culture, that is predominantly informal and implicit.

Students come to school with "baggage" which includes, as part of their culture, values and customs that are specific to their family, friends and the group's general membership. All this will put their mark on how they"filter" and internalize the cultural school proposals . Organizational culture of the students, that is their way of talking to their colleagues (jargon), of dressing, music their preferences, it has still as major element, their adaptation strategies to the power structure of school culture. They develop such a strategy related to their own needs based on their own experience but also the enriched one, during the school years.

What a student learns in school (values, attitudes, behaviors) will be balanced, that is, adjusted in a realistic way with what he sees in the moral behavior of those around him. So, somewhat idealistic excesses of moral education in school (the imposition of behavioral patterns, artificially dividing black and white values) are "tempered"

by the information relating to morality that students acquire through informal means

Ethics, morality, duplicity

One of the important functions of school is the moral integration of youth in social life. This integration can be considered the core value around which socialization occurs and is achieved through moral education in family and in school. Moral education sense is from moral to morality, that is, from what it is possible, but impersonal and abstract, situated somewhat above the individuals, to the reality of moral fact ,to moral individual behaviors seen in the context of social action as its component parts.

Moral has an objective feature, because the principles, norms and values - which are above and its contents- are outside and previous for the individual. Moral functions are mainly cognitive and normative.The morality reality is expressed by subjectivity, as morality is a synthesis between knowledge and sensibility, intention and action. Individual morality is not a mere "extension"of the social moral, but a process of valuation and internalization of moral contents. Thus, who says his morality by choice and promoting Good must do well aware of the consequences and results of this approach. At the end of this approch do not always expect awards.

School moral education requires, as every educational act, an intervention which ends with a change in the student's personality. Change can be a cognitive, if it occurs only in terms of knowledge (the immediate effect of moral instruction) and / or a behavioral one,

when moral conscience objectifies in moral acts and facts. It is obvious and we hope that no educator wants to develop the students formal, inauthentic behavior. Yet, the effect of moral education is often just that. One of the difficulties identified in the effects would be very poor indicators by which we can discern between what is morality simulation by simple expressions of morality and true morality, substantial, of moral fact. For morality is a synthesis between intention and action, just "unlocking" the intention, or motives are very difficult, as long as it "hides" in the privacy of the subject.

Inauthentic moral behaviors which I referred are those behaviors characterized by what is called duplicity or hypocrisy. This means falsehood or splitting behavior. They are revealed as simulation and dissimulation. Common to the two expressions of duplicity is pretending, disguising intentions to obtain benefits. However, while assuming means simulating expressing what you're not actually ("show" generosity when, in fact, you do not have this feature), dissimulating means to hide a negative trait (condemned by the others), to mask without necessarily playing the opposite role. Somehow, the simulant is in "attacking" and hidden person in "defending". A duplicitous guy always wants to appear moral. He always hide his intentions, beliefs, moral feelings through morality mime.

A duplicitous person does not adopt an open attitude of disobedience, but masks it with a behavior to satisfy conveniences. Into the motivational structure of the duplicitous conduct the most

important place is occupied by self-interest. This must be done, but always under the guise of selfless act. The specifics of a duplicitous behavior consists in saving appearances of morality rather than support their own beliefs or opinions. The hypocrite's goal is to seduce, to satisfy social moral normativity in a purely formal way, without correspondence with his true feelings or intentions.

Duplicitous behavior in school space

Any socio-cultural space, in which individuals play, according to their status, roles are not always binding expressions of beliefs, can be considered ,within certain limits, a space simulation. School space is no exception because he attributes to his actors, teachers and students, a number of roles that they need to play better, given to the fact that one must answer the expectations of the roles of the others. If we accept that, as stated Cucos C. (1997, p.93), "a theatrical play is an important coordinate of professional activities," then we can agree that a dual student will find his/her dual teacher because the former must handle the *situations, that is flaunt, not always corresponding to moral behavior of an intrinsic motivation.*

In school, managers, inspectors can exert their formal influence on teacher, but there are also informal influences of the parents, students, and colleagues. The former expect that the teachers melt into the instrumental and administrative behavior patterns, defined by rules, regulations and institutional relations of subordination, as they are submitted in the job description. Obedience can be a "quality" bosses appreciate. Parents and students are interested in

particular academic type roles (performance in preparing the students) and teachers' expressive behavior (mode of interraction with students, professional ethos, educational climate created by it).

To these different role expectations, teachers try a state of emotional and cognitive dissonance that can lead in splitting behavior in cyclical behavior, that is the duplicity (such as something said - something else thought). In many cases, teachers like to hear from their students what they want, and students knowing this, will say what is expected of them. Their reasoning seems simple: if sincerity is hard to cope with by teachers (may even have negative consequences for students) then simulating sincerity can be an alternative (it keeps one out of trouble). Thus, students duplicity is a reaction, a response to that practiced by the teachers or the educational climate elements that require (recommended) this.

Into many cases simulation / dissimulation helps students to better adapt to the demands of the school. *Apparent submission*, perceived to the other teachers, a behavior often found in students' too. This is actually an adaptation strategy used when the student wishes to take note or make a good impression on a teacher. Because he knows (from his/her experience or that of his/her colleagues) that in addition to or in support of proven academic skills, teachers appreciate and reward the students for respecting school rules and regulations for their prompt realization of the tasks entrusted. As a result, he displays a behavior that is not the effect of their own beliefs, not consistent with its internal motivation. It is obvious here

the hypocrisy by simulation of the students, for who what matters is results, not the means of their actions.

You might think that the phenomenon of transgression of the rules and school rules, the interpretation of their behavior and even avoing the type of simulation and concealment has the meaning of a non-school culture. Things are mostly so when students do not need to decode the rules or when using coercive and authoritarian ways of imposing them. But sometimes they reproduce *the successful social model* (shown as such in school!). When duplicitous behavior observed and taken from their environment, and leads safety without a consistent effort to achieving some goals. This puts them in the range located between antischool culture and proschool culture, as version of the student culture.

In steps the school moral education should be reported and should value the experiences of the students. Morally, this experience links elements of knowledge, affective, motivation. Knowing this, the premise we will have to start in moral education is that the students will not give up too easily, without regrets at what they learn from their own experience if it is not in accord with the social principles and moral normes . As a strengthening factor in social learning, he will remember the various ways (experiences) that have been used in solving the problems, that gave the results, that contented him/her. For, he can not give up such a moral experience which satisfied him/her, but neither can he become the champ of breaching the moral norms, at least, for fear of negative

consequences, and he prefers to accept formal normativity, to play "good student", to become duplicitous.

Of those reported, one thing seems clear: moral education in schools should focus on forming moral beliefs. Those, formed and internalized as a powerful motivational and permanent structures, can provide with high probability the guarantee of a genuine moral behavior, according to the principles and norms of social morality.

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PEDAGOGICAL EVALUATION. HISTORICAL AND AXIOMATIC DIMENSIONS

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Abstract

Our axiomatic study approaches *evaluation* at the level of *fundamental pedagogic concept*, defined and analyzed between the frames of two fundamental educational sciences: *general theory of education* and *general theory of instruction*. It aims the following *objectives*: 1) the defining of the concept *pedagogical evaluation*; 2) the underlining of the historical evolutions of the concept of *pedagogical evaluation*; 3) the analyze of the *pedagogical evaluation* at axiomatic level.

Key words: pedagogical evaluation, system evaluation, historical evolution of evaluation, central role of pedagogical evaluation, general structure of pedagogical evaluation

1) The *pedagogical evaluation* represents an *action* which is subordinated to the *education / instruction activity*, with the *main*

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function of verifying the fulfillment degree of the proposed objectives, accomplished at the level of a *structure* based on *operations of measurement* (quantitative) and *appreciation* (qualitative) of the results with the purpose of establishing some partial and final *decisions* with regulation-self-regulation role.

The reference frame of the pedagogical evaluation is extended at the level of all the education / instruction activities organized in the educational system and process. There can be identified two *types* of pedagogical evaluation: a) *system evaluation*; b) *process evaluation* (*didactic evaluation*).

The system evaluation verifies the degree and the manner in which are fulfilled the *macro-structural finalities* of the *educational system* (*ideal, strategic purposes*) in accordance with the education's *general social functions* (*cultural, social, economical, political / civic*). It implies the *measurement and the appreciation* of the education's contribution at the development of the society – of the *economy,* of the *political / civic* life, of *culture,* of the *community*. It is accomplished by institutions / *organizations* from inside the educational system (institutes of pedagogic researches, curriculum council, evaluation agencies etc.), but also outside it (institutes of statistical researches, of analyze of labor force, of public relations etc.), which use research techniques specific for other domains (statistics, economy, management, political sciences) valorized in *pedagogic* sense. The institutions / organizations implicated in the system evaluation function at national level (education ministry), but also international (*UNESCO*).

The process evaluation represents the action which verifies the degree and the way in which are accomplished of the *microstructural finalities* of the educational process (general, specific and concrete objectives). It regards the measurement and the appreciation of the activities accomplished by teachers and pupils in scholar and extra-scholar, formal and non-formal. It is accomplished based on some *pedagogic criteria* included in the *objectives* structure of the education / instruction activities expressed as *valor* in *psychological* (capacities / *competences* of different degrees) and *social* terms (*basic contents* appropriated, applied, valorized at different *performance* levels).

The object of the process evaluation at the level of concrete (didactic) activities aims two global markers: *the correlation between teacher and pupil / classroom*; *school performance*.

2) *Historical evolutions of the concept of pedagogic evaluation* can be established at the level of three *stages*. These three stages are delimited in accordance with the paradigms asserted in the history of pedagogy:

A) *Pre-modern* stage. *The evaluation* is reduced at the operation of *measurement* of the knowledge taught by the teacher, learned by pupil in reproductive manner; the *control function* is obsolete, exclusively and with authority exerted by the teacher.

B) The *Modern* stage (the first half of the XXth century). *Evaluation* is conceived as thorough *measurement,* perfected by *docimology studies* (*the science of exams*, launched by Henri Pieron,

1923). *The function of control* becomes the function of *information* about the state of the *evaluation's object* (results of the pupil, teacher, school activity etc.).

This stage implies: a) the passing of *tests*, opened towards the operation of *appreciation* on *pedagogical* criteria, determined *sociologically* (see *taught-learned contents*) and *psychologically* in report with the *pupil's capacities* (by *intelligence tests,* see A.Binet); b) perfecting the instruments with the purpose of measuring and appreciating not only the educational results, but also the teachers' behavior, the programs and manuals, the didactic methods, the docimologic techniques in report with the pedagogic *objectives* integrated in the structure of the instruction activities (R.W.Tyler, 1949; Gilbert De Landsheere, 1973).

C) The *Postmodern* stage (after launching the *curriculum* paradigm in 1950-1960). *Evaluation* is conceived as a *complex* action, integrated in the structure of the instruction *activity*, next to *teaching* and *learning.* It is reported to:

a) *the education's objectives* which propose the evaluation criteria at the level of the unity between *psychological* (*capacities*, *competences*) and social demands (*performances*, expressed in *basic contents*, legitimated by *society*);

b) *the strategy of formative evaluation* (M.Scriven, SUA, 1967) with the purpose of *continuous regulation-self-regulation* of activity; its valorizing as *continuous, formative and progress evaluation strategy* (B.S.Bloom); it ensures the instruction's individualization at the level of optimizing the reports between *product* (knowledge,

skills, cognitive strategies) and *process* (capacities, competences implicated in *learning*);

Pedagogical evaluation in postmodern era, implies the *qualitative step* from:

a) *docimology* (science of exams) la *theory of evaluation* (pedagogical science *interdisciplinary* developed as *subtheory general theory of education and instruction*);

b) evaluation of *product* to *evaluation* of *process*;

c) *behaviorist* type evaluation (*quantitative measurement* of the results at the level of the relation *stimulus – response*) to evaluation of *constructivist type,* (qualitative appreciation of the results determined by the activation of the *cognitive structures /* Piaget) and of the *sociocultural context* / Vîgotski, Bruner etc.);

d) *formative evaluation*, developed from *cognitive perspective*, towards the *formational evaluation*, developed from *metacognitive* perspective which demands capacity of *self-knowledge / self-evaluation of our own cognitive processes and products,* with function of permanent *self-regulation* of activity.

3) *An analyze of the pedagogical evaluation at axiomatic level* must be accomplished in the context of the *curriculum* paradigm. *The pedagogical evaluation* is an *action* logically and pedagogically subordinated to the *education / instruction* activity. As action, the evaluation has *function*, basic *structure* and *its own motivation* (external, internal). In the same time, it has its own *concrete objectives*. Still it doesn't have its own *finalities*, of superior level

(strategic aims, general and specific objectives). These are undertaken from the level of the *education / instruction activity's finalities*.

The *objectives* of the evaluation action, *the specific contents and forms* determine the construction of a *specific methodology* based on an ensemble of *evaluation strategies, methods and techniques*. From the perspective of the *curriculum paradigm*, *Ev.p* presents the following defining *characteristics* with *axiomatic* value:

A) It is an *action* subordinated to the *activities of education / instruction, finalities* projected at the level of the educational system and process (strategic purposes, general and specific objectives).

B) It has as *central, of maximal generality, basic function,* the verification and the estimation of the accomplishment degree and manner of the educational finalities projected at the level of the educational *system* (*ideal* and strategic *purposes*) and of the educational *process* (general, specific, concrete *objectives*).

C) It has as *basic structure,* corresponding to its central *function,* the *operations of measurement* (*quantitative*) and *appreciation* (*qualitative*) of the *results* (as *product*, but also as *process*) and of partial or final *decision* (*managerial*), with purpose of permanent *regulation-self-regulation* activity, at the level of *positive prognosis*.

D) It engages a *particular motivation* for the instruction activity, powerful, permanent, extensive and intensive, which must be directed and pedagogically valorized from *external* level (*behaviorist* type evaluation) to *internal* level (*constructivist* type

evaluation – developed from *cognitive / formative* but also *metacognitive / formational* perspective).

E) It ensures the *measurement and interpretation* of the results of the education / instruction activity, in terms of *product* (level of comprehension, application, analyze, synthesis etc. of knowledge, skills, cognitive strategies etc.) and of *process* – the manner of acquiring the knowledge, skills, cognitive strategies etc., by different *cognitive* (perception, representation, memory; convergent, divergent thinking; general, special intelligence etc.) and *non-cognitive* (affective, motivational, characteral attitude) capacities.

F) It implies, in any *situation of education / instruction*, managerial *decisions* (partial and final, *nonformal* and *formal*) with value of *positive prognosis*, which anticipates the progress in *education / instruction* on long term, with adequate measures of permanent *regulation-self-regulation* of activity, engaged on medium and short term.

G) It has a complex *content,* which constitutes the *object* of its action (knowledge, capacities, competences, performances), verified through, different complementary *forms* (*evaluation*: *formal – nonformal; oral, written, practical; internal, external*).

H) It develops a *specific methodology* by encouraging the *strategy of continuous, formative evaluation,* with function of permanent *regulation-self-regulation* of the education / instruction. This *methodology* implicate the ensemble of the *evaluation strategies* (initial / diagnostic and predictive; continuous / formative; final /

summative, cumulative) and of the methods integrated in their structure (classical *methods*, *alternative methods*).

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THE SCIENTIFIC PROFILE OF PEDAGOGY FROM EARLY LAST CENTURY TO PRESENT DAYS IN THE ITALIAN PEDAGOGICAL CULTURE

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Abstract

Pedagogy was concerned since the first decades of the twentieth century to clarify its epistemological status. The pedagogical debate in the Italian area recorded a multitude of positions and placements of teachers in relation to pedagogy. The evolution of scientific knowledge has exerted an important influence on the development of teachers in which pedagogy tried to locate its own research dimension in the attempt to integrate its identity within a current of scientific dimension.

Key words: epistemological research , pedagogy, philosophy, scientific identity, sciences of education

In the first half of the twentieth century, the Italian teaching culture took over the theoretical and practical models of idealist

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philosophy, paying little attention to the educational issues in its existential, personal, social, economic and scientific dimension.

In 1900, in his *Del concetto scientifico della pedagogia*, Giovanni Gentile commented that "Herbart has shown [...] entirely why and how should pedagogy be seen as a science" (Gentile, 1900, p.642-643). This way, many difficulties have prevented a clear determination of what is proper to pedagogy, as a field of study, methodology and normativity.

The analyses of G. Gentile admit that pedagogy "must not be confused with the art of education" (Gentile, 1900, p.650) and make the interrogation: "Is there really a science of education?". His response is conditional:"if pedagogy is the science of mind training", it coincides"punctually with the science, the philosophy or spirit" (Gentile, 1900, p.671). Therefore, for Gentile, pedagogy is not a "so-called pedagogical science, separated from the philosophy of mind." (*idem*) G. Gentile argues that there is only one philosophical educational science. The author insists on the unity of the spirit and on a synthesis a priori of the possible human education.

After six years since the publication of Gentile's essay, Giacomo Tauro reinterprets the problem, and in his work *Introduzione alla pedagogia generale* (*Introduction to general pedagogy*), published in 1906, devotes a whole chapter to define pedagogy. Tauro argues: "the discipline that deals with education in general is known as the science or the doctrine of education and the art to educate" (Tauro, 1906, p.239). In this respect, the author explains the concepts of art, science and discipline.

In the early twentieth century, pedagogy seemed to be following essential elements: the artistic aspect of pedagogy, the disciplinary dimension, the scientific tension and its philosophical vocation. "In such plurality, finding a defined and definable profile of the pedagogical science seems a heuristic effort doomed to failure." (Sola, 2002, p.13) G. Sola remarks that the lack of epistemological clarity has determined the vulnerability regarding the pedagogical identity.

In Italy, pedagogy withholds, from the early decades of the twentieth century, the critical reviews of Giovanni Gentile (important Italian philosopher and educator, promoter of an educational reform in 1923) regarding positivism, and Herbart's views. Gentile considers pedagogy as "the science of the spirit". He denies any pedagogical theory which supports the autonomy thesis of pedagogy as a science. Emphasizing only the philosophical identity of pedagogy, "Gentile re-activates in Italy themes already mentioned, gives life to a pedagogy based around spiritual identity of the human subject, a pedagogy that opposes the dominant patterns that restores an educational order which encourages authority and tradition." (Cambi, 2005, p.37).

In *Sommario di pedagogia come una scienza filosofica*, Gentile shows that before and after Herbart " the gnoseologic problem of pedagogy was never considered" (Gentile, 1912, p.118). In researching the origins of the identity of pedagogy, Gentile points out that philosophy is not only a science that "generated pedagogy in every period of time", but also the knowledge that "every time it

exceeded pedagogy, reaffirming its universality." Pedagogy still lacks a specific approach, because it does not have a particular form yet, determined at an ontological and methodological level. "Dissolving pedagogy into philosophy, Gentile denies the opportunity to start and build its own autonomous epistemological status, especially to promote the general science of education." (Sola, 2002, p.13) For Gentile pedagogy is still under the tutelage of philosophy.

The reflection on the scienticity of pedagogy began in the early '50s in the Italian space with Francesco De Bartolomeis. He, in a text which became paradigmatic (*Pedagogia come Scienza* -1953) talked of the science (in the singular as well as positivists) of education. For the author, the teaching science in the proper, systematically and consistently sense, does not exist, but there must be as an *attitude* to free "the despotism of idealist philosophy". De Bartolomeis, in 1953, already spoke of "teaching sciences" to indicate that complex of disciplinary devices that provide readings relevant to the disciplinary educational experience. The author highlighted three basic forms for this *corpus*: the educational psychology, the educational sociology and the experimental pedagogy (Visalberghi, 1965, p.133).

The contribution of science, either as an experimental research or as an epistemological reflection completes the scientific profile of pedagogy. "With this last frontier we are probably in front of the newest and incisive aspect of contemporary pedagogical research, which produced a radical transformation of this knowledge, causing

it to move from a philosophical identity (or mostly philosophical) to a scientific identity" (Cambi, 2005, p.96).

The Italian pedagogy of the 50s and 60s is dominated by three historical perspectives: Catholic, Secular and Marxist. In the subsequent years, the scenario changes radically, not in the sense that the three orientations disappear, but new problems appear that lead to new approaches in teaching and research in pedagogy.

During the '60s, there is some attempt to deepen the epistemological aspect of the pedagogical discourse. In Italy, pedagogy has amplified its reflection on its identity. The paper " *Analisi del discorso pedagogic*" by Carmela Metella di Lallo (1967) is a significant milestone in the foundation of pedagogy as a science, even if it is the first step in this direction. It is worth mentioning in this regard the efforts of Francesco De Bartolomeis (*La pedagogia come scienza*, 1961), Alberto Granese (*Filosofia analitica e problemi educativi*, 1967) and Aldo Visalberghi (*I problemi della ricerca pedagogica*, 1965).

In 1969, in the volume *La ricerca come antipedagogia*, Francesco De Bartolomeis, one significant exponent of the Italian pedagogy, denounces the inefficiency of the formative system of the Italian school (De Bartolomeis 1969, p.85). Its volume examines the scientific methodology of research and proposes operative examples for all school levels. For De Bartolomeis pedagogy is not a uniform and homogeneous science, but the science of synthesis, since it does not have a method and a system of coherent knowledge, but only one class of researches and skills specific to education. "Their

reflections, though driven from different perspectives and angles, describe a picture of educational research more open to epistemological and methodological aspects of science and less compromised ideological instances." (Serpe, Trebisacce, 1993, p.12)

The process of methodological customization, ramification and differentiation has gradually reduced the *domination of general pedagogy* and even questioned its existence. (Visalberghi, 1978, p.807)

In the late '60s and early '70s pedagogy has undergone a historical process. For the first time in the twentieth century, this science had suffered a strong shock, caused by the deep social crisis. Masses of people, mostly students, workers, unemployed intellectuals in the West triggered large protests generated by the social, political and economic model specific to modern bourgeois capitalism. Education was seen as a structure meant to select social classes. This puts the "pedagogy in front of a double issue of its *theoretical identity* and of its *social significance*." (Sola, 2002, p.14)

In the last decades, the sciences that study the education are strongly developing. In this context, pedagogy is confused, being unable to present itself as a science of reference for all the other sciences operating in the field of education. The lack of heuristic vitality of pedagogy has determined some voices to herald its end, to talk about the "death" of pedagogy. Today, after several decades of cohabitation, sometimes of ignorance, but above all for *collaboration*, between pedagogy and science education, we can say that all those pessimistic voices were wrong. The atmosphere

animating the pedagogical debates nowadays leads us to believe in the future of science. The presence of a wide range of ideas around pedagogy and the plurality of interpretation given to some concepts like *education* and *formation* reflect the interests for pedagogy.

The 60's mark, on the one hand, the "dissolution" of pedagogy as a unitary science, mostly theoretical, and on the other hand, a scientific pluralism ex-pedagogical. Thus, around 1968, they speak of "the end of pedagogy"; it is considered that its role as a science of education is successfully taken over by a plurality of educational sciences and that pedagogy will lose its dominant character as a *unique* science of education. In the whole pedagogical world, the thrill of dissolution of pedagogy is insinuated, culminating in the gloomy prediction of "the death of pedagogy" (1968). Italy, like other Western countries, develops new and diverse research programs to clarify the epistemological problem.

The problem of science education has led to the launch of an interesting debate that will create the appearance of a considerable pedagogical literature. Works as *La pedagogia come scienza* (Francesco De Bartolomeis, 1961) *I problemi della ricerca pedagogica* (Aldo Visalberghi, 1965), *Analisi del discorso pedagogico* (Carmela Metelli di Lallo, 1966), *Problemi di sperimentalismo educativo* (Ernesto Becchi, 1969) have discussed idealism, educational spiritualism, Christian and personalist activism, leading to a pedagogic neo-positivism that inaugurated an experimental, pragmatic pedagogy.

Just like reason and research method, *experience* and *experimentation* are essential. Science and philosophy for pragmatists should work together to overcome the separation between knowledge and action. Pedagogy tends to assume its dominant role after philosophy, because the way of being of an individual depends on the education received. The late introduction of pragmatic pedagogy (promoted by J.Dewey) and of the *active school* in Italy, spreading its ideals of democracy amplifies the pedagogical horizons of the Italian pedagogical culture, confronting it with a philosophy of the education open to experimentation and to the future.

The pedagogy of those years, influenced by American pragmatic philosophy, tended to regard education as a process oriented towards the formation of adaptation to environment. In other words, man is educated – the pragmatists said – to the extent that he faces the practical problems of life. Personalism accepts the need for a pragmatic approach of education, but points out that education is much more than this.

Dewey's presence in Italy was settled as the expression of an educational theory, on the one hand, inspired by the project of achieving democratic life and, on the other hand, supported by a plurality of sciences that anticipate the paradigm of educational sciences. Is this a project that characterizes the Italian secular orientation directed to the unfascistization of the Italian school, to rebuild it as a "laboratory of democracy?" (De Luca, 2004, p 16)

Aldo Visalberghi is one of the most fervent disseminators of J. Dewey's thinking and of the *transactional psychology* in Italy. It is also the organizer of the educational science in an *educational encyclopedia*. Visalberghi's reference point is twofold: the need to identify on the one hand the scientific foundations of a pedagogy as rigorous science, and on the other hand to draw, at the pragmatic level, the elements of the teacher's pedagogical competence, in particular.

In the early twentieth century, in pedagogy there seemed to exist the following essential elements: the artistic aspect of pedagogy, the disciplinary dimension, the scientific tension and its philosophical vocation. The lack of epistemological clarity, G. Sola notices, lead to the vulnerability regarding the identity of pedagogy.

In Italy, starting with the second half of last century, the number of epistemological research for pedagogy multiplies. Within the theoretical reflection in pedagogy, new lines and directions appear. They belong to different orientations, convergent into the expression of a model of critical, dialectical and interpretative rationality, that pays a great attention to the historical approach.

The document Granese - Bertin (1986) titled "*What is pedagogy? A debate between Italian specialists*" relaunches via *Scuola e Città* magazine the dialogue about the status of pedagogy. (Ispas, 2008 p.114-120) The answers can be grouped into four broad categories:

a) Pedagogy is an *art* (it refers to the *ability to act in the practice of education*);

b) Pedagogy is a *discipline* (it refers to the *the transmission of educational knowledge*);

c) Pedagogy is a *science* (it refers to a *system of knowledge* around educational facts or events);

d) Pedagogy is *the philosophy of its scientific existence* (it refers to the *pedagogical epistemology*).

The development of pedagogy can be classified into four basic steps, true touchstones for pedagogy:

1. Emancipation from philosophy and constitution of "pedagogy as a science";

2. Articulation of pedagogy in the sciences of education;

3. Defining the relation between general pedagogy and the sciences of education;

4. Defining pedagogy as a critical science for training.

The debate on the epistemological foundation of pedagogy, developed over many decades, aroused passions and controversies which led to the review of pedagogical theories and shaped new ones. Franco Cambi (Cambi, 2006, p.26) makes some observations on the age and identity of pedagogy:

1. the current age was crucial to understand the nature, the status, the complexity of pedagogy. Unlike other eras, even the risk of extinction of pedagogy which it crossed in the second half of the last century has helped to restore its image as a science, to strengthen its position;

2. it produced a dialectical interpretation of the status of pedagogy;

3. the theoretical restoration work was valuable both to avoid the loss of pedagogy, and to better understand its structure and function, and to achieve a constant balance;

4. pedagogy also assumes a polymorf, integrated and oscillating role, which is always problematic and which requires a critical optical reflectivity;

5. epistemic reflexivity, even the axiological one from which the emancipation vocation of this knowledge results is its most authentic and valuable element.

The reflection on the scienticity of pedagogy, and on the possibility of scientific government of the educational processes have led to increased interrogations regarding its identity, its autonomy from the other sciences of education. The fundamental question: what is specific ("proper") to pedagogy? finds its answer, as A.Granese observed, in defining the epistemological research program focused on specific themes: "the evolution and transformation of educational knowledge in the Italian panorama of the last fifty years; the history of education and of pedagogical knowledge; the absent or distorted relations of pedagogy with other subject disciplinary areas […]: the expropriation and loss of specificity of "the pedagogical"; new structuring of knowledge and problems of "communication"; the scholastic curve or "twist" of pedagogy as an applied science (Granese, 1990, p 15)."

Carla Xodo (Xodo, 2006, p. XXV-XXVI) emphasizes the current need felt in the pedagogical field of fixing of some firm points

regarding the fundamental questions, of epistemological clarification of pedagogy by bringing into question some aspects as:

- The internal and external specialization process of pedagogy, which led to the articulation of pedagogy into the sciences of education;

- The development of various sciences of education, which today are positioned and even compete for the same field of education;

- The development of epistemology as a science, particularly a humanist one, which explores the decisive emancipation of pedagogy from philosophy;

- The idea that the research must have a social impact;

- The extraordinary development of education in the knowledge society, which gives subjects a formative educational mission, uninterrupted, lifelong extended.

The current theme of the pedagogical studies in Italy appears to be especially that of providing an accurate contribution to the clarification of the educational issues, while maintaining their own autonomy of establishing points of view and resisting various attempts to seize its object. We mention some of the current expectations of pedagogy (Viotto & Scurati, 1975, p.166-170):

➢ decisive contribution to the prospecting of transformation lines of the traditional formal educational systems, with particular reference to school;

➢ development of informative lines of authentic permanent education;

> coordination of teachers training;

> deepening the functional and environmental educational topics, especially with reference to the mass communication means;

> open critic to the positive and comparative study methodology;

> deepening the topics on the curriculum of study and on applying automated technologies of training;

> reconsideration of philosophical components, especially depending on the ethical contents of the educational report;

> the more productive use of contributions of the positive human sciences without abdicating its own distinctive synthetic function.

The development of a complex machine, dialectical and integrated of the pedagogical discourse involves the approach of pedagogy from an analytical perspective, mostly critical and meta-critical. In pedagogy, argumentation, understanding, interpretation necessarily cohabit, providing the scientific discourse specific to the domain additional methodological and praxiological resources.

Any reconstruction of the pedagogical theoreticity "must be corroborated, encouraged and verified by the historical research, by the history of pedagogical theories putting into relief the similarities or differences, but nonetheless the historical functionality of theories and the variety of their methods, and especially it must be contemporary." (Serpe, Trebisacce, 1993, p 182).

Pedagogy is the reflection on education (Laeng, 1987, p 231). This reflection starts from a certain *descriptive* point, i.e. from the conceptual observation and classification of facts to proceed at some *explanatory* moment, i.e. an explanation of those facts in the light of certain theoretical principles accepted. The *normative* moment comes into play for establishing the rules for actioning "in order to avoid errors and optimize interventions of support of the orientation in the correct manner." (Idem)

"In the human sciences, the «explanatory» moment can not aspire to the generality of the laws of physics; on the contrary, it must aim at understanding what makes unmistakable the individuality. We can understand the acts of a person or a historical episode, even if we are not able to explain them as it would a chemical reaction explain itself; it is due to the complexity of the constitutive relations of the psychological and social reality and of culture" (which require interpretation – n.n). Even pedagogy, as a distinct field of scientific research, "must follow this way if it does not want to miss the target." (Laeng, 1987, p 235).

Education is a complex and problematic process that involves *acquiring the shape* by the subject, translated by *educating / training* the subject. But the formation of the subject is carried on not only by pedagogy, but also by other disciplines, generally called educational sciences, which together support the formative process and which provide a picture of educating the subject from a psycho-relational perspective. Claudio De Luca thinks that "only pedagogy can interpret the meaning of man's education, of his training, of his

aspirations to achieving his possibilities" (De Luca, 2004, p 19). And Flores d'Arcais believes that only pedagogy "*is actually able to know to embrace the complexity* - in fact the totality – of problems, after *the point of view that characterizes* education, that is, clearly, educability – *the possibility* of education – of the personal matter." (Idem)

Many Italian teachers (S. De Giacinto, 1977; G.Cives, 1973; G.M.Bertin, 1971, 1978; C.Pontecorvo, 1975; P.Bertolini, 1988), since the 70s-80s, have attempted to provide an epistemological reflection about relationships between different sciences of education, *all agreeing that none of these sciences can substitute pedagogy*. Thus, S. De Giacinto highlighted the systemic organization of educational sciences, highlighting the network of links between them. G.Cives highlighted the mediating role of pedagogy, to give cohesion and uniqueness to the fragmentation of the pedagogical knowledge in the sciences of education. P.Bertolini proposes a scienticity and rigor model, inspired by the phenomenological approach: the educational approach contains "sense readings" in different disciplinary areas, it enriches with them.

In the last 20 years the concern for the scienticity of pedagogy, as a trans-disciplinary and multidisciplinary science, has led to the appearance in almost all Italian universities of Departments of Educational Sciences, multidisciplinary organized academic bodies. Thus, since 1993, bachelor's degree studies in education have replaced in the Italian universities the bachelor's degree studies in

pedagogy. This approach reflects, in our view, the post-modern character of education, with emphasis on deconstruction (the study of educational phenomena in terms of a system of sciences) and reconstruction (in the sense of achieving a synthesis in the theory of education).

The educational phenomenon is addressed in the plurality of its size. The educational report is a "real relationship" influenced by the political situation, motivated by the beliefs of the educator and the educated. The currents of the pedagogical thinking and of the educational experience can not be isolated in the historical context of the development of society.

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HISTORY OF THE DEVELOPMENT OF THE EDUCATIONAL SYSTEMS IN THE EUROPEAN CONTEXT

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Abstract

The educational systems of the European countries are strongly influenced by history, national traditions, norms and values often with roots in religion. European history is characterized by strong national identities, built long ago and consolidated through bilateral and world wars, thus determining the actual characteristics of educational systems. Educational systems are a modern type of organised education developed in the second half of the XXth century (Thomas, Meyer, 1987; Meyer, Ramirez, 1999). Research has shown that the creation of educational system, or the "systematization" had a strong connection to the visionary transformation processes that led to modern patterns typical of social organisation. Important authors of the XIXth century, such as Matthew Arnold in Great Britain, Edmond

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Dreyfus – Brisac in France or Lorenz von Stein in Germany have stated the radical way of these processes.

Key words: expansion of educational systems, inclusive educational system, metaorganising, systematising, systemic development, social equity, structural elaboration, universalization of the educational system.

It is a fact that the educational systems of the European countries are strongly influenced by history, national traditions, norms and values often with roots in religion. European history is characterized by strong national identities, built long ago and consolidated through bilateral and world wars, thus determining the actual characteristics of educational systems.

Educational systems are a modern type of organised education developed in the second half of the XXth century (Thomas, Meyer, 1987; Meyer, Ramirez, 1999). Research has shown that the creation of educational system, or the "systematization" had a strong connection to the visionary transformation processes that led to modern patterns typical of social organisation. Important authors of the XIXth century, such as Matthew Arnold in Great Britain, Edmond Dreyfus – Brisac in France or Lorenz von Stein in Germany have stated the radical way of these processes. To this effect they created a monumental comparative study, *Treatise on Public Administration* regarding the creation of modern states and of European educational systems. At the same time, this was a historical document that reflected through involved

observation the steps from the first half of the XIX century, taken in the fight for constitution and social reorganising.

On a large historical scale, Stein summed up the sequences of the organisational forms in which *education had played a crucial and constant part from the start.* Many years were needed in order to turn the first schools into organised educational systems under the authority of the public administration and just as many years were necessary to reform these institutions, turning them into a *unitary system of public training.*

A few frameworks of the development of modern education into public educational systems must be mentioned with emphasis on a series of structural characteristics, which include the following:

- a general administrative environment, a *metaorganization* funded and controlled by the state
- a coherently defined hierarchy or a *macroorganisation* of the institutional education, including successive levels, various pathways and summative evaluations
- the macroorganisation of the teaching and learning process according to distinct age levels and uniform units
- the regulation of this teaching-learning process by public authorities through more or less detailed requirements out of school syllabuses or teaching plans
- the use of certificates, diplomas and credits in order to tie the educational trajectory to the occupational one
- professionalising the teacher's job

- institutionalising of the system and its validity, analysing research on education and educational theory as an academic domain

Stein established a tie between the sequences of the development of institutional educational systems and the sequences of the evolution of the social organisation from a macrohistorical perspective. Thus, he established the following order: first a social regime based on family and clan, then a state based on a corporate regime and on the essence of the modern forms of society based on constitutional right, in order to show that only under the latter regime was the educational system allowed to be consolidated.

In Stein's perspective, there are three essential aspects which characterise the European educational systems:

- an administrative and organisational whole resulting in the inclusion of educational institutions in a legal public organism
- the foundation of the educational system on modern principles of state organisation and social order
- teaching and learning activity

These aspects, taken from modern social theories, are used as conceptual models. Here we refer to the *theory of social diversity* developed by N. Luhmann as a system theory associated with the *theory of communication* and the *theory of evolution*. Luhmann perceives three stages of the primary (initial) social difference:

- a fragmentation typical of archaic societies

- a stratification characteristic of almost all pre-modern civilizations
- functional differences found between European and North-American societies

Influenced by these functional differences, Luhmann has developed a parallel theory of *evolutionary processes* leading to European modernity and an analysis of patterns and potentials typical of contemporary society (Luhmann, 1982, 1995). Last but not least, keeping in mind this vast social context (XVIII-XX centuries), the luhmannian model places an emphasis on the *inherent modernity of the educational system*. Furthermore, this model enables the specification of the nature of these systems, through the means of specialised communications sources that refer to a very important function that should be fulfilled at a social level.

Finally, thinking beyond the systemic aspects already discussed a century before by Lorenz von Stein, the luhmannian model proposes a decisive criterion intrinsic to the building and functionality of subsocial systems, including the educational one. This criterion is *inclusion*. *Inclusion* is the important basis of the mandatory educational system referring to one of the central aspects of modern society which functions in a differentiate manner, specifically the access of the population as a whole to all the functional subsystems that make up the various levels of society. This does not mean that anyone can become a politician, a doctor, a businessman or a professor.

As a matter of fact, such roles have existed for a long time and have always been associated with very well defined strata, social classes or other hierarchical orders found in society. *Inclusion* means the *universalization* not of these roles but of that of the counterparts, more precisely, of the roles of voter, patient, consumer or student. In other words, what characterises the transition from pre-modern stratified societies to modern societies isn't the differentiation of social roles but the functionality specific to learning/ assuming those roles in the hopes of a later universalization. Education correlated with the process of social inclusion means in current terminology the *universalization of primary education.*

This process has started in the Protestant countries of Northern and Central Europe in the first half of the XVII century, was implemented on a large scale in Western Europe until the second half of the XIX century and in some countries in Southern Europe in the first half of the XX century.

The *inclusion* process has manifested itself in the educational system in a form different from the current one, described from the perspective of universal communication in all social subsystems, thus describing a process of socialisation as a suitable environment for future social systems (Luhmann, 1982). Although, throughout the ages there have been various schools and educational systems the most important realisation was the *appearance of a mass educational system* that *has been decisive in marking the transition* towards the building of *the institutionalised education as a modern system.*

Another important stage that has marked the evolution of the European educational systems is the *systemic evolution* and *extension* whose beginnings could be traced back to the second half of the XVIII century. The Traditional Union of Schools and Churches had undergone changes due to the separation of education and religion, the two evolving and acting as distinct entities of the social sphere.

First of all, *the expansion of the educational systems* has meant the growth of the inclusion process, starting from the lowest level of mass education moving on to the highest, using the *International Standardised Classification of Education (ISCED)*. The promptitude in which these methods were applied varied. For example, former socialist countries from Central and Eastern Europe, after an early expansion of the secondary learning cycle had only a limited growth in higher education in the '50's (J. Schriewer, 2000, p. 21).

The growth of the educational system went parallel to a vast *restructuring of the macroorganisation of education,* just as it happened in most European countries at the end of the XX century. This expansion has led to the opposition of different models of organisation.

    a) Thus, an important model that had as a purpose *social equity* was based on the concept of *mass education.* Within this method there are little differences between schools or educational programmes. Most students were exposed to a similar educational environment. This model was successful in Eastern Europe and, more recently, in some states of Northern and Western Europe as well.

b) Another model continues the three-party tradition (the threedimensional structure of the macroorganisation) that was a characteristic, with a few exception of the majority of educational systems before the second World War. This model is based on an *early differentiation of the formative paths of the students*. Some paths are academically oriented while most lead to an early vocational and professional formation. Examples of this model are educational systems from Germany and Switzerland

c) A third model is the one used in France. Here an internal differentiation has been flexibly implemented. For example, in some schools students can be placed depending on their educational performance and are exposed to a curricular differentiation, especially in foreign languages. (Heidenheimer, 1997, Leschinsky, Mayer, 1999).

The concept of *structural elaboration* (a morfogenetic trait of the socio=cultural and educational system) was vastly used in debates concerning the suitable interpretation of the spectacular *growth* of the European educational systems after World War Two (Archer, 1982). Depending on various conditions tied to context, structure or environment, the *growth* of the educational systems was not a uniform process in all European countries. The initiative was set up by two groups of countries: North-European – Scandinavia on the one hand – and on the other hand countries from Central and Eastern Europe mainly under the political and ideological influence

of the former Soviet Union. The expansion of the educational systems spread through countries in Southern and Western Europe, starting with Great Britain, France, Belgium and Germany and in the second wave in the Mediterranean region through countries such as Italy, Greece, Spain and Portugal.

With the increased importance of the nation-state the *role of citizen education* was rationalised and impropriated. This perspective had distinct implications, but also complementary ones as well. On the one hand, the success and permanence of an inclusive educational system implied the organisation of resources and has required an administrative infrastructure which could only be ensured by the state. On the other hand, the state was ready to use mass education in order to reach one of its most important targets, that of making citizens aware of their political rights, in the sense of Condorcet.

The realisation of this target is necessary for the prevention of social turbulences caused by the working class of the industrial zones that was of vast importance for the social reformators and the politicians of the XIX century Victorian England. Through education, a political socialization or indoctrination wanted to be achieved, for the quick building of the nation-state as practiced in Central and Eastern Europe, in the case of the states that appeared at the end of the XIX century or during the first decades of the XX century.

In almost all European countries, the creation of an all-inclusive educational system through the *universalization mandatory*

education depended on the growing intervention of the *organisms central to the state* and the construction of all-inclusive administrative functions. Ministries of Educations had the purpose of assuring financial resources and forming the administrative infrastructure that represents the metaorganisation necessary for maintaining the *standard chains of institutional education. The creation of mandatory mass-education lasted more than a century.*

In Sweden, for example, mandatory elementary education was introduced in 1842 (B. Bucht.). in *France* and *England* mandatory educational systems date from the 1880.

In *Holland*, education of children with ages between 8 and 12 was adopted in 1847. In 1889 it was extended to six years and then to 7 years in 1921. In 1924, out of economic reasons, the period of mandatory education was reduced to six years and in 1942, during the German occupation, it was again extended to seven years. After the war, it would be re-established to six. in 1950, under strong political and social pressures, the period of education was extended to 9 years, but this daring solution was only implemented entirely in 1971. Since then, successive laws have raised it to 10 and in the end 11 years. Today, partially mandatory education is of 18 years. Full time education lasts between the ages of 5 and 16, but those that leave school at 16 are required to attend part-time education until they are 18.

Education is mandatory in all European countries. In most of these, the legislative body dates from the XIX century. Legislation referring to mandatory education has always depended on the social

and political interpretations of the state to interfere in what was once a private matter for the parents. The legitimacy of imposing mandatory education is mentioned in an OECD publication from 1983, the document presenting three arguments:

- *Social arguments:* equal rights to access to educational and social institutions which provide youths with the necessary knowledge and skills; the assurance that youths are not excluded from the advantages of a minimal education, meaning that of providing knowledge attitudes and skills required in order to function in real-life situations

- *Political arguments*: the facilitation of the state, using the necessary methods to the purpose of *educating all citizens and raising their civic awareness* and generating the behavioural and ethical boundaries compulsory for the modern nation-state

- *Economic arguments*: assuring that *youths require a minimum of knowledge and skills* before entering the *job market*. Mandatory education refers also to the protection of youths so that they do not enter the job market before reaching the necessary maturity.

The tendency to extend the mandatory education in the Western European countries stopped in the 70s. the arguments against were of a social and educational nature. On the one hand, young people lack the advantages of integrating in an adult world where responsibility and the satisfaction of winning and social relations cannot be replicated in the school environment. The

educational argument refers to the failure of schools to motivate its students.

In all cases, due to the complexity of the aspects involved, the changes that have preceded and followed the creation of mandatory educational systems in Europe have come with their own problems. What is certain is that the growth of the educational system in Europe has significantly facilitated the access to non-mandatory education.

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