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SOME EXERCISES FOR THE TRAINEES  
(ICE BREAKING)

CÂTEVA EXERCIȚII PREGĂTITOARE  
(SPARGERE GHEȚII)

In education – general speaking – and in learning activities especially, an important point is the “ice breaking”, that mean to crate, like educator, an atmosphere full of confidence and respect between trainer and trainees. In the same time it needs a good start for the intellectual effort of the activity.

For this reason, below you will find some examples of exercises which have the role to provoke the ice – breaking, as followed:

“Mingle”

**Resources:**
Nothing

**Group:**
Any

**Time:**
About 10 min

**Description:**
1. The trainer asks the group to stand up and asks them to meet as many as possible people for 10 minutes. The contact should be established by saying to the person the following three things: “I am...”; “I study/work...”; “I am here because....”
2. After the defined time is finished the exercised is brought to an end.
3. The trainer could ask some participants to describe others.

Tips for the trainer:
- Usually this exercise is used at the very beginning of the training but according to the chosen questions it can be held and during some of the sessions.
- It is possible to write the phrases on the flipchart/board in order to make it easier for the participants.

(Adaptation by D. H.)

“My symbol”

**Resources:**
Pictures from magazines, newspapers or leaflets

**Group size:**
Any

**Time:**
10-20min

**Description:**
1. Many various pictures cut from magazines, newspapers and leaflets are put on a table next to the entrance of the seminar/workshop/course room. There is a note above saying “Please, choose a picture and take it!”.
2. The participants are not told why they need a picture.
3. When all of the participants have arrived and taken a picture the trainer starts with short introduction with regard to the exercise and the topic of the seminar and then explains that a round of sharing will be made. Everyone should introduce himself and tell the others the reason for the choice of the picture he or she has taken.

Tips for the facilitator:
- It is good the round to start with the trainer sharing about his photo/picture. In such a way the participants will feel more sure what they have to do and will be also more relaxed.
- Be sure you have provided variety of pictures.
- The pictures should be much more than the number of the participants.
• The exercise is very simple and easy but at the same time it provokes activity in the participants and sometimes can surprise with the shared deep thoughts of the group, usually it is used at the very beginning of the training module/seminar/workshop/course.

(Adaptation by D. H.)

“60 seconds = 1 minute, or does it?”

Resources needed:
Watch for the trainer and chairs for the participants.

Group Size:
Any.

Time:
Up to 5 minutes.

Description:
1. The trainer asks the participants to hide any watches they might have;
2. The participants have to stand up and practice sitting down with their eyes closed in silence;
3. The facilitator asks everybody to stand up and close their eyes. On the command “Go!”, each person is to count up to 60 seconds and sit down when they have finished. It is important to stress that this exercise can only work if everyone is quiet during the whole of it. Once people have sat down they can open their eyes, but not before;
4. The trainer and his assistant writes down the real time the first and the last from the participants sit down, as well as the participant who sat down closest to the 60 seconds time. After the end of the exercise they announce the results to the group. If it is possible the time of each participant can be written down;

Tips for the trainer:
• This exercise can serve as energizer at the beginning of a session or for rising the energy level between theoretical parts;

• Even with divers groups, this energizer can produce fairly spectacular results with people who have sat down after 20 seconds and such who have sat down after two minutes;
• It is important the participants to keep silence during the whole exercise, especially the ones who have sat down earlier than the rest;

The exercise can be used in diverse contexts:
- as an introduction to a theme about differences and diversity - how even clear and logical at first things as the fact that 1 minute has 60 seconds can be relative and perceived in different ways;
- as introduction to a theme about culture – clearly this energizer opens up the whole concept of time and each individual’s relationship to it. You can then go on to discuss whether there are culturally different perceptions of time;
- The exercise is very suitable when the group has problems with punctuality.

(The exercise is published in Intercultural learning T-Kit, p. 42, Council of Europe, November 2000; Adaptation, for the training modules, by D. H.)

“Can you see what I see? Can I see what you see?”

Resources needed:
Meeting room, which allows participants to move around relatively freely; a piece of A4 paper and a pen or pencil for each person; sticky tape; only one trainer, is needed.

Group size:
Any

Time:
Up to 30 minutes.

Description:
1. Each participant receives a piece of A4 paper and a pen/pencil;
2. The trainer explains that participants should write their names on and then tear a hole in their paper so that it looks then like a picture
frame (actually, it does not really matter what shape the hole has as long as you can see through it);
3. Then everyone has to find a view or an object on which to stick their frame. They are invited to use their imagination – nothing is prohibited – and to write down a word, proposition or phrase with which he/her saw!
4. After this the participants invite each other to look through their frames and describe what they see, writing also their name and impression into the paper too;
5. The energiser is finished once the trainer has the opinion that participants have seen through the majority of frames.

Questions for discussion:
• how was it for you to choose something you found interesting with no restrictions?
• how did you help others to see exactly what you see?
• what surprised you?
• how did you manage to see what others could see in their frames?

Tips for the trainer:
Do not be surprised by the range of positions which participants find themselves in when they stick their frames to (or near) their preferred object. It has been known for frames to be fixed on lamps 3 metres high, or on the underneath of radiators, etc. This energiser can be useful for starting discussions about empathy or constructivism. (The exercise is published in Intercultural learning T-Kit, p. 40, Council of Europe, November 2000, author Andi Krauss, Network Rope; Adaptation, for the training modules, by D. H.)

“Beyond the boundaries”*

Resources needed:

For every participant a sheet of paper containing the following drawing:

Group Size:
Any

Time:
About 15 minutes

Description:
1. The trainer shows the drawing to the participants (at the blackboard, on the flipchart, or with beamer) and asks them to work individually. The participants have to connect the nine dots with four straight lines, and without removing the pen from the paper. They should only take the pen off the paper after they have finished the task.
2. After a while the trainer asks if anybody has come up with a solution, and checks how they have done it. If it is not correct he asks the participant to try again. If it is correct he asks him not to show it to the others yet.
3. The trainer decides when to bring the exercise to an end. The participant who has found the answer or the trainer shows it on the blackboard, on the flipchart, etc. The only way, in fact, to solve this, is by extending two of the lines beyond the imaginary square of the nine dots:

Tips for the trainer:
• The exercise is very suitable for an introduction or as a part of an input, set up us mixture of little exercises and some theory,
where the exercises support the point you make in the theoretical part.
- The exercise is with very simple logic at its essence. The trainer shouldn’t overload it with meaning for it might seem overly simple to people.
- The exercise is good for themes such as evaluation, diversity, multiples perspectives, intercultural education etc. A starting point is that people tend to have a limited perspective on things, and that sometimes we need to go beyond the boundaries, especially when evaluate other or when learning intercultural. Our own, evaluation or culturally influenced standard perspectives might be a severe limitation to finding solutions in an evaluation situation or in an intercultural setting – we need to see a wider picture.

(The exercise is published in Intercultural learning T-Kit, p. 69, Council of Europe, November 2000- “The nine-dot problem”. Adaptation, for the training modules, by D. H.)

“Candies”

_Resources:_
candies, at least the number of the participants.

_Group:_

_Anym_  
_Time:_
10 – 20 min

_Description:_
4. The exercise is usually done as a closing ceremony for the event/learning activity/workshop, etc. The trainer is saying some small speech reflecting on the passed training. Then he/she takes the bag of candies and explains the procedure.  
5. This is exercise about thanksgiving. Each of the participants has to choose one person to whom he/she wants to say “Thank you”.  
6. The trainer goes to the person he/she has chosen and gives him the bag of candies explaining why he is grateful to this person.

7. Then the person with the candies goes to the one he/she has chosen and repeats the procedure by giving the bag of candies to this person but keeping one for him.  
8. Each from the next participants keeps one candy for him/herself and gives the rest of the candies together with his gratitude to the next person. The exercise is done till there is no one left without a candy.

_Tips for the trainer:_
- The exercise can be at the end of an hard learning activity;  
- The exercise can be combined with a ceremony for giving certificates to the participants;  
- Take care that nobody will be forgotten or the candies will not finish, especially if the group is too big.

(Adaptation by D. H.)
Abstract: Gifted are exceptional children with special qualities and needs. So that, it is necessary to undertake educative actions their interest domain and their real level of develop. The activities proposed will be implemented as special academic programs in the regular classroom, or as a pull-out/out-of class programs. The list of the full curriculum units must be based on selections from the domains of interest of the gifted children. Here they can find units on music, art, math, language, chemistry, physics, and many others. The students will be able to go up a couple of grades to find something appropriate for their level of knowledge.

Key words: gifted child, identification, education, experiment, special needs

I. I. Theories concerning the ontogenetic development of the child
I. 1. General theoretical aspects

In common acceptation, the problematic of giftedness takes our thoughts towards the concept of exceptional human intelligence, and when we refer to a gifted individual, an analogy is achieved with high mental abilities and an association is made with the attributes: quick-witted, wise, bright, sharp-minded, brilliant. Specialized studies are themselves controversial as concerns giftedness because of the complexity of the notion of human intelligence. If we speak of human development in general, and of the child, in particular, we refer to some stages man goes through, compulsorily, on the way to maturity. These stages or periods themselves include phases of development, of progress, of physical, psychic, moral and social change. Human development is marked by this passing from one age to another, based on several factors, self-determining and of outstanding complexity. Therefore, development can be seen from the perspective of several sciences, such as: anthropology, sociology, ecology, biology, psychology and pedagogy. The domain of research stays, however, with psychology, specialists investigating child development by various methods, from types of influences upon children, starting with the first interactions between parents and their children, up to ways of bringing up and educating children in various cultures. Psychology has materialized this detailed analysis in theories. Each theory has had its supporters, who have brought substantial contributions to the development of the theories, facilitating access to knowledge of human psychology from various perspectives.

I. 1. 2. The Structuralist theory concerning child development

A diachronic view of the evolution of the concepts. In their researches concerning human psychic development, psychologists have concentrated on the ways children organize what they are learning, considering the implied process as a structured, systematic one. As concerns the historical evolution of the concepts, before the appearance of the modern epigenetic theories, inner factor theories were noted, conferring the first role in the process of development to endogenous factors, and the outer factor ones, attributing most importance to exogenous factors; social milieu, culture, education. One of the first psychologists to maintain the dependence of the development of intelligence upon the social milieu was Willem Doiser (1998), in 1930. Later, in 1963, Mead (Mead G. H., 1963, p. 67) brought arguments in favour of this idea. In 1759, Kaspar Friederich Wolff¹ maintained the idea of the formation of human personality by its step-like construction under the influence of the social milieu.

¹ Kaspar Friederich Wolff, *Theories generations*, Berlin, Germany, 1759.
There followed Preyer, Baldwin and Stern, who brought empirical interpretations in the field of genetic psychology. Eduard Claparede, concerned with identifying the factors that contribute to human development, described psychogenetic evolution as occurring in three stages: the stage of acquisition and experimentation, the stage of organization and assessment and the stage of production and work.

The Psychogenetic theory. Sigmund Freud worked out a psychoanalytical conception which could be considered to be essentially psychogenetic.

Wallon’s theory has as its primary preoccupation the evolution of consciousness, in his psychogenetic theory.

One of the most valuable structuralism theories was put forth by Jean Piaget, in 1953. In his studies, Piaget worked out an original theory concerning the origin and the mechanisms of thought, called the operational theory.

The Harvard School. J. S. Bruner maintains that the intellectual development of the child depends primarily upon the „cultural milieu“.

### 1.1.3. The Psychoanalytic theory concerning child development

Freud and the Psychoanalytic theory. In the second half of the 19th century, Freud, dealing with hysteria-sick patients, discovered that they often seemed to have memories and associations deeply buried in the unconscious and strongly marked affectively, the bringing back to consciousness of which really helped. So, he worked out the theory known as the psychoanalytical technique.

Erikson’s theory. Neo-Freudists contest the idea that emotional development depends on the resolution of the conflicts between biological pulsations and the exigencies of the society. They concentrated their attention mainly on the development of the Ego, a domain they considered to have been neglected by Freud.

Bowlby’s theory of maternal privation was derived from the underlining of the considerable importance of the first years in the child’s life for its subsequent development.

### 1.1.4. The Psychosociological theory concerning the child’s cognitive development

Interaction plays a causality role in child development, allowing the child to work out new cognitive instruments which, in turn, allow the child to participate in more elaborate social interactions, thus favouring a new cognitive restructuring. The study of social interaction in the formation of new cognitive instruments in children sets itself to explain the psychic mechanisms for activating intellectual and social acquisitions, stressing on the role of social activism, a concept postulating a socio-interactions and socio-constructivist theory.

Feuerstein Reuven. R. Feuerstein (1979) puts forth a wholly original conception by maintaining that structural cognitive changes are due to the educational techniques coordinated by mediators. Doise and Mugny. In their experimental researches, Doise and Mugny (1998) tried to demonstrate that the cognitive patterns of the child

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9 The interaction between mother and child is constructive in normal development of child. Bowlby describe relationship attachment and the process and shows the advantage for individual development.
individual can change into more complex structures if exposed to social conditions capable of generating cognitive progress.

Social constructivism, whose representative is L. S. Vigotski\(^{12}\), sets itself to demonstrate the psychological and social nature of consciousness, the social origin of human psyche and the means by which the higher functions of the intellect: reasoning, understanding, planning, remembrance, develop out of social experience. Vigotski introduces an original concept called the proximal development zone. This zone can be used to the benefit of the child’s development so that the latter can attain a higher level of efficient learning. Efficient learning means, in his opinion, learning that accelerates development, on one hand, and, on the other, implements the principle of unity between intellect and affect, maintaining that intellectual development is definitely determined by motivation.

Gagne Robert Mills. In Gagne’s conception, human development is the cause and the effect of learning and growth.

Mircea Miclea. Human intelligence, in the view of the Romanian psychologist, is a unitary whole in which the cognitive patterns represent the configuration of human thought. The ways in which these patterns interact lead to processes of logical, subtle thinking, creating various levels. Thought is not a sum of the various patterns, and the cognitive pattern is not reducible to its components\(^ {13}\).

### I. 2. Gifted children - psycho pedagogical considerations

Giftedness has always been associated with very high intelligence, or with higher academic ability, measured in over- the- average grades, unusual achievement. Who are these gifted children? Can we speak of an identifiable psychological profile? Certainly, these children have a higher –than- average intelligence, but also a different way of perceiving reality. Related to these gifted children /youths, a psychologist used to say, metaphorically, that, some people look at the world but see it as if they were using foggy lens, or lens that distort reality, others look at it and perceive it as seen through normal lens, while the gifted look at the world and perceive it as if they were using over-efficient lens. The gifted, indeed, look at and perceive reality as if seen through the microscope, and geniuses perceive the surrounding reality as if seen through an over-efficient electronic microscope. They distinguish the things in the surrounding reality in every different way from common people. If, on one hand, this represents an advantage, on the other, it represents a great disadvantage, determined by their becoming aware of that they are different from the rest of their peers, hence their inner conflicts. Their outstanding cognitive capacity, accelerated with relation to their chronological life, determines many conflicts at consciousness level, generating problems. Asynchrony development on various levels develops and determines emotional reactions and specific non-adaptation, which will lead to aspects of behavior which are incompatible with mass education. Gifted children need two things: to come to terms with their condition and to have all conditions created for developing their exceptional potential. Although, generally, they have the same needs as all the other children, definitely gifted children are different from both” normal” children, and from the other more advanced children, in that they are: children of very high intellectual development; children displaying abilities in specific areas; children of very highly-developed talents. It has been established according to statistics that the gifted represent 20% of the population. It has been noticed that this percentage is on the rise in developed societies, due to the differential learning conditions they can opt for , which ensure for them a development that matches their gifts.

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I. 2. 1. Giftedness, adaptation and non-adaptation - psycho pedagogical considerations

Maria Roth (1986) defines giftedness as a multidimensional system of the individual, cognitive, motivational and socio cultural factors that ensure attainment of high performance.

The definition of giftedness varies function of the cultural, social, professional context or of geographical milieu, function of the program, oriented towards well-defined goals, or of the horizon of professionalism. For each such situation only some types of abilities are selected, axiological assessed at various levels. Generally, in common general referential terms, the definition of giftedness includes outstanding psycho-physic-intellectual capacities, oriented scientifically, artistically, kinesthetically, towards the environment, leadership or management, etc. Also, as a different variable, independence from the above-mentioned capacities and creativity are included, and a third basic characteristic included in the definition is given by academic abilities. Gifted persons can be of all ages, races, sexes and do not depend on physical handicaps, or the like. High abilities are potential abilities in a single area or in combination in the following areas:
- general intellectual abilities;
- specific academic abilities;
- creative or productive thought;
- leadership abilities;
- visual arts or show abilities;
- psycho-motor abilities

Giftedness is an asynchronous development in which advanced and high-intensity cognitive abilities combine to create an inner experience and an illumination, which are qualitatively different from the common norm. This asynchrony increases with the size of intellectual capacities.

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14 www.history-cluj.ro/SU/cercet/CimpianErika/TALENTUL%20MUZICAL.pdf

I. 2. 2. The psycho pedagogical domains of manifestation of general giftedness

I. 2. 2. 1. Intelligence and its characteristics

What is the nature of the cognitive system ontologically? The human psychic system is a system for processing information, the informational nature of psychic phenomena, with a very complex organization and operation being recognized. The cognitive system is, also, an open system presupposing, basically, a cognitive receptiveness to all external influences (photons, air waves, pressure, heat, air qualities, foodstuffs qualities or composition etc). Without this receptiveness, knowledge of the external world would not be possible, and all the capacities of this macro-object are mainly due to its higher structure or organization. Modern psychology defines intelligence along two dimensions: as a complex system of operations and as a general ability. If we accept that intelligence represents a complex system of operations conditioning the general manner of approach and resolution of the most diverse situations and problematical tasks, we have in view operations and abilities, such as: adaptation to new situations, deduction and generalization, correlation and integration within a unitary whole of the disparate parts, statement of consequences and anticipation of result, rapid comparison of action variants and retainment of the optimal one, correct and easy resolution of problems with increasing degree of difficulty. All these abilities and operations reveal at least three basic characteristics of intelligence:
- capacity to solve new situations;
- rapidity, mobility, suppleness, flexibility of constituting processes;
- adequate and efficient adaptability to the circumstances.

I. 2. 3. Precocity

Precocity is a concept that refers, in terms of generality, to children with certain patterns of behavior, different from those of other children of the same biological age, as an early manifestation of
skills, abilities, knowledge, and determining their perception. Precocity can manifest itself within any side of personality: cognitive, motor, linguistically etc. We say that a child is precocious if the child starts speaking at an early age, if the child starts walking sooner than other children, if the child starts reading early by own effort. Research carried out by specialists has revealed that some children have precocious manifestations in certain domains of human activity. The precocity of a child will not automatically determine attainment of outstanding performances. Other, socio culturally determined, conditions of development are necessary for the development of inborn abilities, for the improvement of abilities.

I. 2. 4. Talent
Psychologists maintain that the main features of personality, which differentiate individuals among themselves, are temperament, character, as well as abilities and talent. We, then, ask ourselves what factors determine the appearance and manifestation of talent. Some authors, such as Torrance, Myters, Keating, remark the existence, with talented persons, of special factors: divergent thinking, creative imagination, and intelligence of some kind, for example, social or interpersonal intelligence. But abilities imply, primarily, the existence of some hereditary factor (the totality of predispositions), of a capacity factor (acquired through life experience), an improvement factor to be reached by practice and concerning the assimilation, coordination and differentiation of the other factors. Talent presupposes a certain development of abilities and, often, a specific combination of them (not merely a sum of them), designating perfection, virtuosity, originality in the respective domain of reference. We distinguish here, out of these considerations, the following aspect: talent is that capacity of a person of manifesting a higher effectiveness in a specific activity within a human behavioral domain, from the academic domains to the technical, artistic, relational ones, with positive results on the social level.

I. 2. 5. High ability giftedness
High ability giftedness represents a degree higher than the conventional average level of development of general or/and specific abilities; the gifted is the individual with an intelligence above the average and, from a psychometric point of view, with an intelligence exceeding 130 on the IQ scale. The gifted child is remarkable by qualitative differences, but also quantitative ones, as regards cognition, a rapid processing of information acquired through perception or memory; it is also to be noted the development of the met cognitive capacity from an early age, an outstanding precocity and perspicacity in solving problems; one can notice that creative capacity that animates the domain of preoccupation and an intrinsic motivation for knowing. The concept of giftedness differentiates itself by association with general intellectual abilities, and talent denotes special capacities and aptitudes in a distinct domain.

I. 2. 6. The genius. Determining factors for geniality
Galton argues that the genius is a product of intelligence, a product of perseverance and work and the result of a long effort accompanied by strong motivation.
According to modern psychology, geniality is determined by several factors; besides intelligence, high creativity and special abilities, adjacent factors must be listed, such as: opportunities, luck and chance. The creative genius invents and imagines beyond common minds, thinks at a level surpassing human power, because eminent creators possess fondness of and devotion to what they are doing, self-disciplinary force, which allows them to exploit the ideas that stir their interest. The genius is that person who, by the discoveries achieved, by his creations and innovations, adds to the good of humanity in various aspects: scientific, medical, cultural, social etc.
I. 3. The concept of creativity

I. 3. 1. Components of creativity

Creativity, as the transformative-constructive side of personality, can be seen as product, as process, as disposition, as general human potentiality, as creative capacity and ability, as complex dimension of personality. The word creativity comes from the Greek create, meaning to forge, to give birth to.

I. 3. 1. 1. Creativity as process. This acceptation concerns the phase-like, process character of creativity, the fact that it necessitates going through distinct stages, their number varying from one author to another. From the process point of view, creativity becomes creation, it acquires unfolding expression, it passes from virtuality to actuality.

I. 3. 1. 2. Creativity as product. Most psychologists defining creativity have referred to the characteristics of the creative product, as its distinctive notes. And the essential characteristics of a product of human activity that allow its inclusion into the category of creative products have been considered to be its novelty and originality; these attributes of the product have been interpreted, in the very broad meaning, considering the novelty of genre, the narrow meaning considering only the product as novelty for the society. The novelty of the product must, however, be considered only in relation with its usefulness: Because a product can be original but valueless, the two terms of the definition cannot be separated, value, social usefulness and vast applicability.

I. 4. Conclusions

Giftedness is attributed to a sum of factors coming from two directions: the natural, hereditary factor, doubled by the educational factor; the two factors being in reciprocal determination. The fact that people are born with certain specific features has been revealed by studies concerning monozygotic twins brought up in separate families, showing surprisingly similar psycho-behavioral characteristics, although they have been raised separately and in different social milieu. The educational factor plays, in great measure, a role in the development of abilities to the maximum, in giftedness, but these are achieved under certain conditions and are determined by educational and social factors, but also by self-motivation, even from very early ages. The motivational factor, together with creativity, can often compensate for the absent factor, but when all the three factors: intelligence, creativity and self-motivation operate concomitantly, in an educational and social environment favorable for the children; the latter can attain absolutely outstanding performances in developing their own potential.

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POSTMODERN PEDAGOGICAL CHALLENGES

PROVOCĂRILE PEDAGOGIEI POSTMODERE

Abstract: The paper deals with the post-modern challenges for pedagogy, as well as with the phenomenon of philosophy gradually disappearing from pedagogy. It also discusses the epistemology of conceptual change in pedagogy, as well as the response of didactics to post-modern challenges.

Key words: pedagogy, postmodernism, education.

A clip from the film War Games: David Lightman sees a brochure of a computer company promising a quantum leap in game technology coming from Christmas . . . he breaks into the system, and thinking it is the game company computer, asks to play global thermonuclear war. Saw on TV that for three minutes Strategic Air Command went on to full alert thinking there had been a Soviet sneak attack . . . is arrested and interrogated . . . breaks back into the system and asks the computer, “Is this game or is it real?” The computer answers: “What’s the difference?”

It seems that the above given sketch of one of the possible situations in the context of postmodernism can well serve for the comparison of the gap appearing nowadays between postmodernism and post-modern school. This is certainly even more emphasized in Western countries, where postmodernism is more influential. Interwoven with the language of order, certainty and mastery, schools, especially public schools in the western world, have faced real changes in demographic, social and cultural composition of their countries (this is particularly characteristic for both USA and the European Union) for which they have been not prepared at all. As thoroughly modernist institutions, public schools have long relied upon moral, political and social technologies that legitimated abiding faith in the Cartesian tradition of rationality, progress and history. The consequences are in the West considered to be knowledge and authority in the school curricula organized in such a way that they do not eliminate differences but regulate them through cultural and social labour division. Class, racial and gender differences are either ignored in their curricula or subordinated to the imperatives of history or culture that is linear and uniform. In the discourse of modernism, knowledge draws its boundaries almost exclusively from a European model of culture and civilisation and connects learning to the mastery of autonomous and specialized bodies of knowledge. A bracket should be opened here and it we should reflect on the possibility that in our country some things had been considered differently. However, this issue would require broader analyses and therefore we leave it aside for some other occasion and topic.

Under the influence of modernistic traditions, schooling becomes an agent of those intellectual and political ideologies associated with what Hunter, I. calls the “governmental zing” of the social order. The result is a pedagogical apparatus regulated by a practice of ordering that views “contingency as an enemy and order as a task”. The practice of ordering, licensing and regulating those structures of schooling has been based upon fear of difference and indeterminacy. The effects reach deep into the structure of public schooling and include epistemic arrogance and faith in certainty sanctions pedagogical practices and public spheres in which cultural differences are viewed as threatening; knowledge is positioned in the curricula as an object of mastery and control; individual student is privileged as a unique source of agency irrespective of the unfair relations of power; the technology and culture of the book is treated

18 Parkes, according to Giroux, H. A. http://www. gseis. ucla. edu/courses/ed253s/Giroux/Giroux5. html

19 Bauman, according to Giroux, op cit
as the embodiment of modernist high learning and the only legitimated object of pedagogy.

The critics of modern school have criticised it for relying more and more on instrumental reason and the standardization of curricula. They consider that this can before all be noticed in the regulation of class, racial and gender differences through rigid forms of testing, sorting and tracking. The rule of reason reveals its Western cultural legacy in highly centred curricula that often privilege some cultures in comparison to others (in USA this is particularly obvious in the relationship between the white and others). It is even thought that this is evident in the refusal of educators to incorporate popular culture into the curricula or to take account of the new electronically mediated, informational system in the post-modern age that are generating massively new socializing contexts for contemporary youth.  

Post-modern culture in other meridians, especially in the West, has characteristics conditioned by the context we are not familiar with, referring to the fact that, for example, USA is experiencing a problem of immigration, not from Europe, but from Latin America and Asia. Consequently it has been thought there that national identity can no longer be seen through the lens of cultural uniformity or enforced through the discourse of assimilation. New post-modern culture has its own specific features, varieties, plurality, and they have been communicated across Atlantic to the shores of Europe, while in global civilization and in the situation in which there is a tendency on the international scene for power and capital to govern, the understandings of modernity have been transferred and sensed, it seems more declaratively, or even more in the negative sense than the advocated policy should be.

The recession the West has been complaining about also influences education in postmodernism, implying reduction of labour costs in order to meet competition, as well as the expansion of working places in the sphere of service. Massive unemployment, along with other dark tones of long-term predictions, make young people reject previously held assumptions that school certificates were the best way to economic security and class mobility. Such attitudes were relevant for the era of industrialization, but new economic conditions call into question the efficacy of mass schooling in providing the “well trained” labour force that employers required in the past. In this sense there is a need for the role of education in postmodernism to be re-examined, together with the missions of schools as educational institutions. Therefore numerous authors consider that education, i.e. schools, instead of training students for specific labour tasks, in contemporary historic conditions it should educate them reflect differently on the meaning of work in post-modern world. Indeterminacy, rather than order should, according to many authors from the West, especially USA, become the guiding principle of a pedagogy in which multiple views, possibilities and differences are opened up as a part of an attempt to read the future contingently rather that from the perspective of a master narrative that assumes rather than problematic specific notions of work, progress and agency. In such a context schools need to redefine curricula within a post-modern conception of culture linked to the diverse and changing global conditions that necessitate new forms of literacy, a vastly expanded understanding of how powers work within cultural apparatuses, and a keener sense of how the existing generation of youth is being produced within a society in which mass media plays a decisive if not unparalleled role in construing multiple and diverse social identities.

Some American pedagogues criticise contemporary education for not reflecting on completely different pedagogy needed by contemporary society. Along with Latin American and Asian cultures, it is thought that sciences should be brought closer to humanities and integrated from the angle of cultural transformation of school. Furthermore, it has been pointed out that plurality and contingency – no matter whether mediated through the media or through the dislocations spurned by the economic system, the rise of new social movements, or the crisis of representations - have resulted in the great part of the world with the same
consequences - with few secure psychological, economical or intellectual markers. This is a world in which one is condemned to wander across, within and between multiple borders and spaces marked by excess, otherness, difference and a dislocating notion of meaning and attention. The modernist world of certainty and order has given way to a planet in which hip hop and rap condenses time and space into what Paul Virilio calls the “speed space”. No longer belonging to any place or location, youth increasingly inhabit shifting cultures and social spheres marked by a plurality of languages and cultures.

It has not yet become so obvious to us – but it is already present in the West – communities are being refigured as space and time mutate into multiple and overlapping cyberspace networks. Young people talk to each other over electronic bulletin boards in cafes, in, for example, California, and other places of public gathering, once the refuge of beatniks, hippies and other cultural radicals have given way to members of hacker culture. They reorder their imaginations through connections to virtual reality technologies, and lose themselves in the images that wage a war on traditional meaning by reducing all forms of understanding to random access spectacles.\(^{21}\)

Western authors believe that mass or popular cultures in the age of postmodernism cannot be neglected. On the contrary, there is a belief that the new electronic technologies, with their proliferation of multiple stories and open-ended forms of interaction have altered not only the context for the production of subjectivities, but also the way people “take in information”. Values no longer emerge from the modernist pedagogy of foundationally and universal truths, or from fixed identities with their requisite structure of closure. For many youths, meaning is en route, the media has become substitute for experience, and what constitutes understanding is grounded in a decentred and Diasporas world of difference, displacement and exchanges.

\(^{21}\) Ibidem

There are authors, and the above mentioned Giroux is one of them, who consider that post-modern cultural criticism has captured much of the ennui and boredom among post-modern youth, so that what used to be the pessimism of a radical fringe is now the shared assumption of a generation.\(^{22}\) If we did not agree with such an argument, there would be space for raising a question whether the contemporary conditions, i. e. postmodernism, with all its meanings, may have conditioned this feeling of hopelessness. So, we could wonder to what an extent criticism is decisive for teachers to stand against the context in which they are supposed to educate the youth, so that it could be said that they have directed their attention to wrong courses towards the lost vision of society. For most commentators the youth have become “strange”, “alienated” and separated from the real world, while many in their analysis come to a conclusion that young people can be attributed by the following qualifications: hopeless, lacking aspirations, living in a world in which coincidence and randomness, rather than fight, community and solidarity, drive their destiny. This is exactly how the themes of contemporary film show the youth: broken families, blaring rock music, schooling marked by dead time, and a general indifference towards life in general; decentred and fragmented, they view death like life itself, as merely a spectacle, a matter of style rather than substance; lost innocence gives way not merely to teenage myopia, but also to a culture in which human life is experienced as a voyeuristic seduction, a video game, good for passing time. Despair and indifference cancel out the language of ethical discrimination and social responsibility, while elevating the immediacy of pleasure to the defining moment of agency. It can also be seen in films today that a lot of young people take seriously the dictum that life imitates art, so that it is possible to shape life within a violent culture of images, in which it might be easier being dead. Of course, all these dark images of contemporary conditions surrounding young people and becoming part of their everyday lives are not absolute characteristics of the time, but they seem to occur.

\(^{22}\) Anschaw, according to Giroux, op cit
so frequently that they have become themes of artists, especially when film is in question, revealing the dark side of youth culture while employing the Hollywood mixture of fascination and horror to titillate the audiences drawn to these films. In the post-modern aesthetics of revulsion, locality, randomness and senselessness, youth in these films appear to be constructed outside of a broader cultural and economic landscape. Instead, they become visible only through visceral expressions of psychotic behaviour or the brooding experience of a self-imposed comatose alienation (rejecting most of the values of Reagan, Bush, and Clinton era in American films). Most of young people have been described in these films as individuals who have no sense of where they have come from or where they are going, while in this world of multiple realities, “schizophrenia emerges as the psychic norm of late capitalism”.  

Alienation is driven inward, while irony slightly overshadows a refusal to imagine any kind of collective struggle. Reality seems too despair to care about. People talk but seem disconnected from themselves and each other; lives intersect with no sense of community or connection, as well as with no element of social activity that accompanies the individualized sense of dropping out, of self-consciously courting chaos and uncertainty.

Even those authors who find that criticism towards postmodernism has turned into negative criticism consider that these things should be viewed more as social comments on the “dead end of capitalism”, so that this should be dealt with more critically and not as glorification of refusal clothed in a rhetoric of aesthetic, style, fashion and solipsistic protest. Anyway, according to them, post-modern criticism is limited due to its theoretical inability to take up the relationship between identity and power, biography and commodity of everyday life, or the limits of agency in post-industrial economy as a part of a broader project of possibility linked to issues of history, struggle and transformation.

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23 Hebdige, according to Giroux, op cit
24 Commented images of youth are taken from the films: Slackers, My private Idaho, River’s Edge
25 Kopkind, according to Giroux, op cit
postmodernism, and which, according to our modest judgement, have made their peace with what postmodernism brings with it. However, beyond this, and even if we accept all this as an emerging necessity, we cannot restrain ourselves from asking whether it is possible in such conditions to avoid what Differ has often mentioned in his work - the forming of “post-modern child”. And what if the above described images from the mentioned films for now depicting just marginal radical groups become frequent in more or less urban settings of the world making huge steps towards globalization? Furthermore, how to fight against the pedagogy of consumption? Is it realistic to expect teachers themselves to amend what the context has given as a stamp of time? Will the undesired effects of postmodernism for now noticeable with the marginal categories of youth be kept on that level, or they will spread.

For many pedagogy theorists post-modern discourses are promising, but they do not offer a solution for education of young people, who, seem to be hostages of instability of shifting economic order and diminished hopes, on the one hand, and the world of schizoid images, and the increased uncertainty and randomness that structures contemporary post-modern everyday life, on the other. Therefore they ask themselves to what an extent teacher’s deal with a new kind of student who is being formed within organizational principles shaped by the intersection of the electronic image, popular culture and a dire sense of indeterminacy. They think that post-modern pedagogy has to deal with shifting attitudes, representations and desires of this new generation of youth. Thus the terms of identity and the production of new maps of meaning have to be understood within postmodernism (within new hybridized cultural practices inscribed in relations of power that intersect differently with race, class, gender etc). According to the evaluation of post-modern pedagogy such differences must be comprehended not only in terms of the context of their struggles, but also through the common language of resistance leading to the project of hopes and possibilities. This is the moment in which the legacy of critical modernism becomes valuable, reminding us of the importance of the language of public life, democratic struggle and imperative of freedom, equality and justice.

In the texts we meet in scientific literature, which are mostly from America, the ground which was the first to sense postmodernism with its powerful blows and now making efforts to enlighten the ways how different identities among youth are being produced in the spheres generally ignored by schools, we come across thoughts about the need of pedagogy to comprehend the ways of creating and spreading particular forms of knowledge and desires in those diverse public and popular spheres in which sounds, images, print and electronic culture attempt to harness meaning for and against the possibility of expanding social justice and human dignity. Shopping malls, street communities, video halls, coffee shops, television culture and other elements of popular culture must become serious objects of school knowledge. In all this emphasis is put on ethics and politics that are to serve to discriminate between relations that do violence and those that promote diverse and democratic public cultures through which youth and others can understand their problems and concerns as part of a larger effort to interrogate and disrupt the dominant narratives of national identity, economic privilege and individual empowerment.

The authors, who view things in this way, giving great relevance to pedagogy, consider that it must define its relation to modernist forms of culture, privilege and canonicity, and serve as a vehicle of translation and cross-fertilization. To what an extent these are realistic assumptions and whether they are declarative or not – that is an issue to be dealt with in another discussion. We would only add here that in the post-modern era pedagogy, as critical cultural praxis, is expected to open up new institutional spaces in which youth can experience and define production of cultural goods, can move in and out of theoretical discourses with the need to define them for themselves.

Moreover, these understandings of post-modern pedagogy put an emphasis on advocating criticism of post-modern teachers for underestimating the problematic nature of the relationship between “desire and the critical enterprise”. A post-modern pedagogy needs
to address how the issue of authority can be linked to democratic processes in the classroom that do not promote pedagogical terrorism (which has become a common phenomenon in the West, and even here, although rarely seen, is to be expected, since it is already knocking on our door), and yet still offer representations, histories and experiences that allow students to critically address the construction of their own subjectivities as they simultaneously engage in an ongoing “process of negotiation between the self and other”. 26

We are under the impression that, beyond all this there is a space for a question: does not this mean boiling post-modern pedagogy down to the care of renewed determination of the nature of the relation between authority and knowledge and pedagogical conditions necessary for decentralization of curricula. It appears that opening new pedagogical spaces in postmodernism leads to deformation and another methodological fixation; they are marked as political projects, through which subjects will be able to articulate their own ones within critical understanding. In such a way post-modern pedagogy is expected to deal with how power is being discussed within and between various groups, as parts of broader social context in which pedagogic institution are anticipated to be democratic public spheres. The question could further refer to the following: to what an extent post-modern pedagogy would become remote from practical science having limited application value, who is this value important to, what is meant by the idea that schools should be organized as places of over bridging, negotiation and resistance, how realistic is it to expect teachers to significantly contribute to the issues of authority in democratic processes through better understanding of shared influence that affects and ideology have on knowledge construction, struggle and identity sense? It seems that the education issue in this case has been viewed from the standpoint of social problems in which post-modern pedagogy should intervene in order to bring the lost post-modern youth back to the right track, to introduce them into reality through their readiness to become engaged into the research on public political sphere, with a precondition that they in the same time recognize the limitations of useful insights of postmodernism. Here we have in mind introducing and determining of possibilities for social struggle and solidarity, which have been often pointed out in scientific papers, and we are under impression that the first and basic task of pedagogy is motivated by practical political instrumented of education. This is even more noticeable with the demand for post-modern pedagogy to be directed towards redefinition of curricula, not only regarding introduction of new informational technologies, but also in regard to the demand for a politics which creates relationships among authorities, ethics, as well as power which is central for pedagogy, and which goes beyond, but does not close possibilities of radical democratic society. It has also been further emphasised that the difference of discourse does not succumb to fashion in this logic, but, instead difference becomes a marker of struggle in an ongoing movement towards a shared conception of justice and a radicalization of social order.

Let us try now, from the angle of modern pedagogy criticism and the main objections directed to this pedagogy, consider the differences between pedagogy of modernism and pedagogy of postmodernism.

It is considered for pedagogy for modernism that its aim is to more clearly and determinably place itself in the service of social-political objectives, and according to many theorists this means that it must alter its relationship towards itself, to change its basic issues and research methods. The issues it is dealing with now, instead of virtue, or questioning what human behaviour should be like, or what human life should be like, and how far does human knowledge reach, are politics and governing, while it has become the means for political desires to come true, so that now, according to the assessment of many, it is addressing the question how is it possible for someone to certainly, quickly and easily get to desirable social status and what means are in this sense available for young people. Consequently, pedagogy has been pragmatic, separated from philosophy and philosophical speculations, with realistic

26 Giroux, op cit
approach excuse, it has got to the function within which it should dedicate itself to society and social prosperity, while investments in pedagogy can be justified only if it is useful for the state and society. This petty-bourgeois tendency suits the petty-bourgeois understanding of the word, as well as pedagogy. Many still think that if we limit ourselves to experienced knowledge and to the laws we meet there, we believe in the modern concept of science and rationality, we believe that educational science deserves scientific reputation which has been attributed to it. In the same time, pedagogy of modernism is oriented to empirical research, determination of general laws of advancement – on its way from the Ancient World, through metaphysics to scientific rationalism, to revealing firm laws in pedagogical phenomena and mastering them.

Disappearance of Philosophy in Pedagogy

Previously touched issue refers to philosophical grounds of pedagogy. Many studies, along with the research undertake by Hajdger point to the question: is pedagogy philosophical discipline, i.e. is it comprised of philosophical thought and philosophical way of asking questions. This is not about whether there are philosophical questions and problems in pedagogy; it goes without saying; this is also not about whether pedagogy relies on philosophy. The question here is whether pedagogy has to be philosophy itself. Advocates of the attitude that pedagogy is actually about philosophy are criticised for being old-fashioned. Within modern approaches pedagogy is comprehended in such a way that its name has already been renounced, in that the contemporary authors have (those who belong to the time of postmodernism previously discussed), started to use, instead of the term of pedagogy, the term of educational science. One of the reasons for this, according to the modest opinion of the author of these lines, is the negligent attitude of pedagogues who carelessly watched authors from other fields and professions entering the field of pedagogy, together with their unverified theories, pedagogical ignoramuses who think that they have finally found a field for proving themselves. Another reason could be the urge of these authors to try to serve to the structures which design the use of man (believing that they are doing something good, spreading democracy...). M. Hajdger holds that philosophical dealing with pedagogy has boiled down to saloon discussions, which, according to his assessment, has marginalized it. The mentioned author has in the argumentation of his attitudes turned back to disagreements between Socrates and sophists. Contrary to sophists, who in pedagogy saw the means for reaching an aim, i.e. practical preparation for living, Socrates advocated different opinion. He considered that before the question about gaining a virtue, another question should be dealt with, the one which is in its grounds, i.e. what a virtue is. Since that time the criticism of pedagogy has contained attitudes according to which philosophical thinking in pedagogy represent inefficient means to which negative connotations have been attributed. Consequently, even today we are facing the situation in which we are still discussing the question what pedagogy is. This assumed even more significant dimensions with Niche’s assessments of education and pedagogy. His attitude has often been quoted: “In regard to contemporary pedagogical writing, a man can be certain only about one thing: there is not anything else in it which can be more deteriorated than it already is – spiritual poverty of these studies is intimidating. Now our philosophy should start not from wonder but from fear: who cannot stand this, can give up on it.”

Many consider that this Niche’s attitude is relevant today as well, since the problems have not been overcome yet, we are still discussing what pedagogy is; it has become relatives and has lost its level, uncritically adopting problematic ideas and theories. For many authors the reasons for this lie in the fact that pedagogy has

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28 Ibidem
29 Comte, A., according to Hajdger, M, op cit
30 Niche, according to Hajdger, M. op cit
turned away from philosophy, loosing its grounds. Broader account of this has been given by M. Hajdger in the mentioned text, as well as the author of these reflections in her studies.  

In the age of postmodernism, the first demand for pedagogy is to be pragmatic, as it has already been pointed out. In the same time, pragmatism pushes philosophy out of pedagogy. Before this, during the age of modernism, the development of pedagogy in a modern science was supported by the swing of natural sciences ant their application in the life of man, as well as the development of representations promoted by various political systems, believing in man’s ability to change society. This is the sign of applicability of pedagogy for social-political purposes and, according to evaluation of critics, of its seeming scientific determination. It is thought that pedagogy has been used as a means to make political aims come true, or at least, to facilitate desired social changes.

If we now try to make a parallel form this angle and take a look at applicable value of pedagogy of modernism and postmodernism, we can conclude that the essence remains the same, the differences are only in the ways we approach the function of pedagogy which is understood in this way.

M. Hajdger has addressed in the mentioned text the disappearance of philosophical thought within pedagogy from the standpoint of the withdrawal of philosophy itself from pedagogy. He views this as self-exclusion of philosophy from pedagogy, a phenomenon that happens when philosophy is not able to provide satisfying answers to pedagogic questions. It is the case when philosophy withdraws into scepticism. Illustrating this, M. Hajdger has mentioned the examples of V. Dilthey and J. P. Sartre. The former discriminated pedagogy as an anomaly of scientific life, claiming that it is a prisoner of metaphysics, still demanding for all pedagogical objectives to be derived from one definition of human being, which would be binding. According to Dilthey this is impossible, since philosophy cannot determine such a binding aim. All similar attempts have failed, showing that they are relative in relation to history and culture. He thought that such pedagogy incited to revolutionary changes. According to him, philosophy is not able to gain an insight into the aim and sense of life; this is possible to comprehend only from the infinite course of history, not from its present state.

Dilthey holds that the possibilities of philosophical establishment of pedagogy should be looked for in the “technology” of everything that has a soul. All which is psychological seeks perfection. According to him, getting to know this principle is the ultimate possibility to give an answer to the question “should” concerning pedagogy itself.

Hajdger’s comments on Sartre’s atheistic existentialism point to the fact that Sartre was radically sceptical regarding any possibility of philosophical establishment of pedagogy, since he perceived man as completely free subject, whose existence cannot be preceded by any essence. Potential essence preceding existence would have normative character. A man is created always anew; he himself builds his essence. On the other hand, as a God’s creature, a man would have to be created according to God’s image. This idea of predetermined image of man is opposed to his understanding of freedom and subjectivity.

These examples have been stated here, since they, especially Sartre’s opinion, can be found in scientific writing as exemplars of philosophy in which pedagogy has lost every sense, having in mind that it deals with absolute freedom which cannot be brought into connection to any “should” and thus it cannot be useful to any individual when making decisions. Anyway, apart from this, there are new attempts to design new function of philosophy in pedagogy, since pedagogy has realised that, without philosophy, without unsolved, even unsolvable discussion on determination of

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31 Gojkov, G (2005) Uvod u pedagosku metodologiju, VSV, Vrsac
32 W. Dilthey (1961), Grundlinien eines Systems der Pedagogik, Ges. Schriften, VII, Studgart (Teubner)
33 Ibidem
34 Sartre, J. P. (1964) Ist der Existentialismus ein Humanismus? Drei Essays, Frankfurt am M, Berlin (Ullstein)
35 Hajdger, M, op cit
man and the task derived from it, it became practical science, dedicated to everyday problems, leading it to a dead end where he now is. Therefore, giving up philosophy, pedagogy has given up its own critical potential, i.e. left without it, and now is in a position in which it has to subject itself to the demands of ruling social forces; it has turned into a mere executor of their demands and wishes. Thus, becoming a mere means, pedagogy limited itself to mere execution of the demands of technique and industry, consequently degraded itself, as well as a man, being at service of social functions. Numerous critical reflection express the attitude that this happened after pedagogy had gained scientific reputation, after it had put a lot of efforts to meet the demands of quantitative paradigm at methodological level. Pedagogy was under impression that it had a status of serious science. From the present methodological and scientific standpoint in general, it appears that, instead of leading to the development of pedagogy, it has led to its scientific decomposition. We cannot go further now without raising a question here: isn’t it the case that the present time has its own philosophy: isn’t philosophy of postmodernism something which is guiding such a status of pedagogy; hasn’t postmodernism itself led to caving of scientific structure of pedagogy and turned it into an instrument for executing social aims? Or perhaps, to put it in milder words – not so directly: does postmodernism have influence on the present status of pedagogy; to what an extent have previous philosophies, as well as those now supporting postmodernism paved the way to such a status of pedagogy; how much is it of something new, previously unseen in pedagogical methodology now, as well as qualitative methodological paradigm pretending to turn pedagogy from normative science to real science, purified from false beliefs of rationalism? Anyway, in this moment, as a rule, pedagogy is left without education, as well, i.e. it reduces its comprehension of education determining it only applicability and its power to execute social tasks. To the modest understanding of the author of these reflections, this may be a rule, a law.

If this is our starting point, then it is clear why we have previously reflected on the efficacy of contemporary pedagogy in the sense of its betrayal of pedagogical aims. In spite of the fact that many authors emphasise that modern pedagogy (it is meant here of pedagogy of modernism) has focused on revealing patterns, with the help of statistics, the result of this prescriptive methodology is pedagogy being subjected to political programs and entrepreneurs; means and strategies of pedagogy have served to them. We will allow ourselves to critically consider both the time of postmodernism and new pedagogical methodology, even broader – pedagogy as a science, i.e. its function and to raise the following question: what is the difference in what we have in the age of post-modern pedagogy; isn’t it as well in the function of supplementation of entrepreneur’s capital; how to get rid of this? The only hope is in its relying on philosophy, in which, we believe, a beam of light in the situation of hopelessness will always be found, taking in consideration dignity of man, his freedom, as well as critical power. Let’s now once again turn back to the opinions according to which pedagogy has lost its edge for critical power and man’s dignity, leading, as it is thought, to a society which has become estranged from thought and judgement, criticism and giving proofs. The question we would like to deal with here would refer to the function and limitations of pedagogy, i.e. could it be: is it realistic to attribute such achievements to pedagogy, i.e. education? We would like it to be so, in that case crucial problems of the mankind would be solvable, i.e. we could expect that it is possible for powers to be driven in the direction of solutions to the problems. Unfortunately, our modest dealing with the issue suppose that it would make sense here only to turn to chaos theory, deterministic field, etc. for help, and in such a way explicate the importance of indoctrinating avoidance of mind and pedagogy’s role in it. Anyway, it appears that even pedagogy of postmodernism pushes philosophy aside, or neglects it, which turns pedagogy into mechanism of individual’s behaviour management; it has become technique which facilitates praxis and provides help to political, opportunistic usage of man. It is considered today that stronger
advocacy of confrontation should found its place in pedagogy, confrontation with authority, emancipation and self-determination. In the same time, a little of the mentioned, apart from the declarative sphere, can be found in the pedagogy of postmodernism. We are stuck in the domain of ideas which are have not even made a move towards the clear definition of the terms themselves. Namely, the societies in which nowadays these ideas are being advocated as instruments of pedagogical self-help, have still not managed even to ultimately define emancipation and other things, which are expected, through curricular pedagogy or various teaching strategies, to be able to improve critical power and judgment ability, in order to avoid what Niche anticipated, and what, unfortunately, has come true in a way few people expected.

Labelled as “guiding service”, pedagogy has been searching for the ways to get away from the status in which she meets the demands of the time, trying to avoid the role of executive organ of same predetermined philosophical system. However, in accordance with this, it is considered that such pedagogical action is inevitably connected with a “should”, which does not necessarily have to be meaningless and arbitrary, but, as it is stressed by M. Hajdger, it should be the expression of real, honest strivings. In the same time, M. Hajdger, as well as others, does not think of connection with some predetermined worldview or ideology, but of articulation of a question it is impossible to give up. “Should” pedagogy is dealing with, M. Hajdger holds, can be justified neither from the standpoint of history nor from contemporary ruling norms. According to him, this should not be understood as a rejection of everyday challenges, but it should still be justified. Dealing with schooling and education for pedagogy means searching for the real sense of these processes, and this points to the philosophical dimension each normative demand, each “should” in pedagogy is supposed to be grounded upon. This is an invitation to practical use of mind which, Hajdger believes, is possible to reach through dialogue education, within which practical power of judgement is being developed, helping the educated to transform what is considered to be good in a maxim of his/her action. The author thinks that the rebirth of philosophical thought in pedagogy is a possibility for the future of education. Additionally, according to him, philosophical dimension of pedagogy does not imply that a kind of man’s education should be determined in advance, the one which would be accomplished through teaching and according to which education is to be guided, since there is no point in reaching a predetermined image a man; instead, man’s nature is to be brought about, i. e. a subjective being of each man. Consequently, the form remains open, while the contents offer guidelines to education. This openness within form is necessary for philosophy, since this is the only way to come to man’s individuality, along with freedom. However, Hajdger himself considers that the guidelines are indispensable, in order to prevent selfhood a subject from turning into self-will. 37

Having offered all these arguments, we have to make a further question: how consistent previous attitudes are; does not this appear to be the acceptance of reality, a pattern following the processes of education, which even today, in postmodernism, in the scope of philosophy suffer from certain influences that may not have been clearly structured and defined; isn’t it the fact that philosophy has withdrawn from the field of pedagogy, and that it, in turn, has adopted practices and that this is a sign that we are facing another philosophy whose influences are to be considered in the time to come. . .

Still, apart from the fact that the previous statements are almost concluding reflections, it seems that we should deal with the relation between postmodernism, pedagogy, philosophy of education and education here. The reason for this is a fact that philosophers of education have recently been dealing with trends in philosophy which could be called “post-modern”. Thus, their influences on pedagogy, research, and pedagogical practice, especially teaching, are interesting to deal with here.

Some other authors maintain that developing philosophical postmodernism, as well as many other things, has done more good than harm. It is considered that postmodernism, as well as majority

37 Ibidem
of other philosophical movements, should be viewed as a rich mine, we can get into in search for jewels of knowledge, but we do not feel obliged to take all unrefined, sharp stones home with us. What would be the jewels, the positive side of postmodernism? Looking back on mostly positive sides of postmodernism does not mean that we have forgotten about the other ones, but that we want to make a balance, since it seems that there have lately been too many critical tones in comparison with positive ones regarding postmodernism.

Another Review of the Question What Postmodernism is

In spite of the fact that it has already been dealt with, it seems that there is a need for that the question of what postmodernism is, to be explicated from another angle. Up to now, we have been dedicated to postmodernism as a philosophical movement, more as to something found architecture, graphic arts, music, literature, etc. As a general cultural phenomenon many theorists think that it has such characteristics as the challenging of convention, the mixing of styles, tolerance of ambiguity, emphasis on diversity, acceptance of innovation and stress on the constructive nature of reality. Philosophical postmodernism is not, as we could have comprehended, a single point of view, and as C. Beck from the Ontario Institute for Studies in Education has pointed out, there are progressive postmodernists and conservative ones, postmodernists of “resistance” and postmodernists of “reaction”, strongly reform-minded postmodernists and others who concentrate on pricking bubbles. There are on this scene, as Beck vividly describes, bleeding hearts and loose cannons. The conclusion is that there is still a constant debate among postmodernists about how a true postmodernist should approach inquiry and life in general.

We would like to mention here some of the names which are most often associated with postmodernism: Jean-Francois Lyotard, Jacques Derrida, Michel Foucault and Richard Rorty. Theoretical approaches most commonly viewed as postmodernist are deconstructionist, poststructuralist and pragmatism. However, other names are usually added, like Niche, Wittgenstein, Winch, Heidegger, Gadamer and Kuhn, as well as other theoretical approaches, e.g. perspectives, post analytic philosophy and hermeneutics. Many think that even the critical theory of Jurgen Habermas with its affinity with hermeneutics and its communicative ethics has clear post-modern elements, despite his insistence that he is furthering the project of modernism rather than rejecting it. In the review of these names and different schools, the great overlap between various schools of thought, as well as the pervasiveness of the post-modern outlook has been emphasised. 41

Overlap, according to some authors, can be found not only with contemporary authors, but also between authors and approaches of earlier historical period. This is the view of Liotard who thinks that postmodernism and modernism cannot be distinguished from each other temporally, representing two different responses to modernity. 42 Rorty expresses similar standpoint, questioning whether the shifts associated with postmodernism is “more than the latest moments of a historicism of philosophy which has been going on continuously since Hegel.” 43 Rorty also thinks that these changes were pretty well complete in Dewey. He does not see Foucault as someone who is more radical in the post-modern manner than Dewey, since, according to his assessment, the difference between them is in the presence or lack of social hope which they display. 44

41 Beck, C, op cit
43 Rorty, R. (1990), The Dangers of Over-Philosophication. Educational Theory, 40, No. 1
44 Ibidem
It seems pretty unusual to classify in the same group Hegel, Niche, or even Dewey as postmodernists, having in mind that they wrote within the modern era and in many ways expressed its spirit. Some authors like a more chronologically correct definition of postmodernism, so that they determine it as a temporal term which designates a historical period that is to be identified as a set of characteristics that operate across the whole historical terrain. Still, there are those, e.g. already mentioned C. Beck, who are inclined to interpret postmodernism as embracing many approaches and insights, which existed before last few decades and even before the present century. The author even points out that in terms of history of philosophy the idea that these are entirely new developments exaggerates the extent to which human thought and behaviour change, and leaves us wondering how people in earlier centuries could have been so dense as to be completely taken in by the ideas of Plato, Descartes and Kant. Beck is not lonely in his understanding of postmodernism. As we have already seen, Rorty thinks the same, Richard Bernstein, general philosophers, as well as many other educational theorists – Stanley Arnowitz, Henry Giroux and William Doll. Foreign literature has long ago started dealing with postmodernism from the standpoint of philosophy and pedagogy, while many authors in the literature which is available to us view postmodernism as a rough composition of ideas offered by Rorty, Lyotard, Derrida and Foucault. However, it has been stressed that many of these ideas appeared in other schools of thought, both historical and modern (Marxism, feminism, critical pedagogy). Postmodernists have helped us see that reality is more complex than we have imagined. It does not exist objectively, “out there”, simply to be mirrored by our thoughts. Today it is thought that reality is a part of human creation. We shape reality in accordance with our needs, interests, prejudices and cultural conditions. Therefore,

45 Beck, C, op cit
interests which he identifies cannot be denied.  

Thus Beck accepts that reality is in part culture dependent, that it changes over time, as cultures do, and varies from community to community. Knowledge is neither eternal nor universal. However, the author points out that this point should not be exaggerated, as postmodernists have done.

To deny continuity and commonality, while they actually exist, as postmodernists are inclined to do, is just as irrational and unpragmatic as to see knowledge as eternal and universal. It betrays an absolute inclination towards values such as innovation, originality and diversity.

However, in noticing all peculiarities of postmodernism, it is considered that one should be careful with generalisations: they can be deceptive. Behind a general formulation there is usually a great diversity of realities and interpretations.

Postmodernism and its Relation to Metaphysics

Advocates of postmodernism often see it as bringing an end to metaphysics, ontology, epistemology, etc, on the ground that these types of discourse assume a fixed, universal reality and method of inquiry. However, C. Beck considers that it is more useful to accept the modified conceptions of these fields, rather than move apart from them completely. The reason for this is the fact that we live in a changing, fragmented, “post-modern” world; consequently, we need whatever stability we can find. And an inquiry into general intellectual, moral and other patterns – limited and tentative though they may be – is a legitimate form of “metaphysics”.

Critical reviews of postmodernism express that its irony is that, despite itself, it is centrally concerned with what can be said about general nature about reality. According to C. Beck’s assessment, it has brought us to a massive revival of metaphysics.


Postmodernists believe that they put an end to metaphysics and, as he says, have thrown the ladder away after reaching their foundationless perch. He, as well as others he mentions (Landon Beyer and Daniel Liston), observes that postmodernist analyses are paradoxical, containing “standpoints without footings” and “talking about nothing”. 51 Not those postmodernists always deny that this is what they do. Derrida admits that he “crosses out” his own claims; however, to admit a fault is not the same as to overcome it.

Therefore it is considered that postmodernism has rightly brought the idea of universal, unchanging, unified self into question, i.e. a “subject” with full knowledge of and control over what he/she thinks, says and does. It turned out that the self is strongly influenced by the culture surrounding him/her, changes with that culture, and is fragmented like that culture. So Rorty describes “the moral self” as a “network of beliefs, desires, and emotions whit nothing behind it. . . constantly reweaving itself. . . not by reference to general criteria. . . but in the hit-or-miss way in which cells readjust themselves to meet the pressures of the environment.” 52 On the other hand, it is exaggerating to say that because the self is limited, conditioned, and contingent in this way it has no significance, identity or capacity Individuals are maybe not more important than cultures, but they are neither less important. Individuals have capacity of self-knowledge, self-expression and self-regulation. Thus, there is no grounds for emphasizing culture or community to the neglect of individuals.

In the same way it is thought about the tendency of postmodernism to emphasize smaller groups (ethnic, socio-economic, gender etc) to the neglect of individuals, due to the fact that individuals belonging to the same group can significantly differ, and vice versa, so that it is possible to only partly determine them n terms of the various categories they belong to.

Postmodernism demands major changes in or conception of inquiry. As it has been already noticed, there is no tendency any more to uncover a pre-existing reality, but it is thought that we are involved in an interactive process of knowledge creation. Because of that interaction in learning process is viewed as a dialog, or, as Rorty says “conversations”, in which there is mutual influence, rather that simple transmission of knowledge. The knowledge we gain is also more ambiguous and unstable than we had previously thought. It refers to probabilities, rather than certainties, and it is changing as each individual or group gives a particular interpretation to it, reflecting distinctive needs and experiences. And as postmodernists have stressed, language is well adapted to this constant “play” of interpretations. Words are not tied to fixed concepts or referents; they depend for their meaning on a whole system of words without which they are embedded, a system which changes over time and varies from one specific community or language user to another.

In accordance with what has previously been outlined, research is becoming approached “pragmatically”. What is meant here is that there is no need to insist that reality, including human nature, takes a certain form, but we should accept what emerges. If altruism, for example, is in part based on feelings of group solidarity, then we must acknowledge that: there is no point clinging to a rationalistic view of moral motivation that cannot work. On the other hand, we should be careful not to exaggerate these points. Postmodernists have often attached notions of reason, thinking in the sense of means-end, theory and teaching. But in fact there is a place for them, only in modified form. We must deal with reason as well as with feelings, institutions, direct school influence and so forth. To some extent we have to think in mean-ends terms if we are to know what we want in life and how to achieve it. Theory, understood as a loose interconnection of qualified generalizations, is crucial for daily living. Teaching, so long as it is largely dialogical, Beck holds, is both possible and necessary. All of these can cause problems if they are understood too strictly and taken too seriously, but without them, we would quite literally be lost.

We should also view “pragmatism” in research in similar way. While there is no external foundation to reality, no “traditional Kantian backup”, as Rorty says, there are internal continuities which serve as significant reference point. It is possible and necessary then, to develop a “theory” which explains particular phenomena in terms of these continuities. Postmodernists often show “easy pragmatism” which, while claiming to be open and tolerant, is merely superficial, since it fails to develop and use theory of this kind; its doctrines thus become dogmatic assertions, without explanation or justification.

One of the slogans of postmodernism in USA is that “there is no centre” and in particular there is no central tradition of scholarship (namely, Eurocentric, middle-class, predominantly male). This also refers to the view of knowledge and research noted earlier. Every other culture, apart from the western, as well as every new tradition, according to postmodernism, is a pluralistic scholarship, not simply a modification of the “mainstream”. We also come across the emphasis that the main point, apart from antiracist, feminist etc. scholarship, we need individual scholarship: scholarship of Jane Doe, Jose Sanchez, Shiu Chun Leung and so forth. This implies that we have not taken the personal quest of individuals seriously enough, and it is considered that every human being is constantly questioning, observing, theorizing, trying to understand life. The radical democracy of postmodernism leads in this direction, but it gets waylaid because of its excessive preoccupation with cultures and speech communities (this is particularly the case with USA, and it is spreading further). What else could be expected from pragmatism of Americans?

Post-modern influence on education


54 Beck, C. op cit
Previous outlines of the basic features of postmodernism, its relation with philosophy, especially from the angle of epistemology, are essential, having in mind their implications for pedagogy. Some of them have already been mentioned. Here we are aiming at sketching some further implication more directly referring to pedagogical practice.

At pragmatic level, scientific literature deals with issues like: students in schools from an early age should be helped to see how ideas and institutions are tailored to suit people’s values and interests: how, for example a picture book or novel expresses the distinctive needs and background of the author; or how TV programming promotes life style which benefit commercial enterprises; or how the school curriculum reflects the values of certain sectors of society.

It is considered that such a teaching could be straightforward and enjoyable aspect of school life. However, if this kind of cultural-political understanding is encouraged, then it is considered that students’ continued perception of the world as being value-neutral, unproblematic and unchangeable is supported. However, not all authors agree with this. Rorty questions engage in this kind of problem posing in schools. He maintains that “lower education” (primary and secondary) “is mostly a matter of socialization, of trying to inculcate a sense of citizenship”. It “should aim primarily at communicating enough of what is held to be true by the society to which the children belong so that they can function as citizens of that society. Whether it is true or not is none of the educator’s business, his or her professional capacity.”

On the other hand, C. Beck does not agree with Rorty’s standpoint, considering that it is a betrayal of the main thrust of postmodernism, since it seems impossible to succeed in constantly “breaking the crust of convention”, which, as he says, Rorty himself advocates, when all school teachers of a society, and all its young people up to their maturity are involved in single-minded reinforcement of convention? Beck thinks that schools should teach students about social conventions and institutions, probably more than they have done, but integral part to that teaching should be fundamental evaluation and critique. This is in accordance with post-modern theoretical tendencies (critical constructive didactics, curricular didactics, . . ).

Previously discussed attitudes towards encouraging youth to question accepted realities, according to the assessment of many, have to go in parallel with the facilitation provided for young people to find “foundations” of their lives, regardless how permanent they are. The lack of a sense of stability and direction is one of the major problems of contemporary, especially western culture. The question to what an extent this could be considered a post-modern consequence of pluralism, has not yet been raised. The mentioned lack is considered to be a significant factor in today’s reactionary trends in religion, politics, education and other spheres. In the same time, post-modern didactics emphasise importance of dialogical approach in learning, i. e. a dialog which would open up perspectives representing combination of old and new elements. Youth need to find enduring values and ideals (pluralistic, global, cultural, . . ), which are not in collision with their real experience, but provide adequate grounds for everyday life. Let’s have another look at metaphysics here, i. e. opinions of post-modern didactics who maintain it necessary to assist students in teaching, to encourage them engage in general theorizing about reality and life, having in mind that learning should not be too abstract. Therefore the accent in postmodernism is put on concrete, local, although it is recommended that teaching should combine both the concrete and general. In order to design learning as well as to revive often boring facts it is recommended to draw broader connections between phenomena and the exploration of their value implications. And study of his more “theoretical” kind is necessary if students are to build up a comprehensive worldview that will give them security, direction and meaning they need.

Another aspect of post-modern influence on education refers to democratic and dialogical emphasis, post-modern

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55 Beck, C, op cit  
56 Rorty, R, Dangers of Over-Philosophication, according to Beck, C, op cit
questioning of authorities and downplaying of the role of experts. It is insisted on the relationship including teachers and students learning together, rather than the one telling the other how to live in a “top-down” manner. This is considered necessary so that the values and interests of students are taken into account. However, Lyotard himself has pointed out the extent to which senior students today can learn from computerized data banks, which he calls “the Encyclopaedia of tomorrow”, and the same point could be made with respect to the elementary and secondary levels. What has been in the scope of this set of implications most often found is emphasising of the need that teachers should “teach students how to learn”, how to use modern technology etc. It has also been emphasised is the value of self-directed inquiry, through which students are more actively involved in determining what they learn and why, and thus are able to give expression to their distinctive interests and needs. However, even those who support Lyotard and Ilic, as well as others, do not accept these ideas ultimately. There are authors who maintain that they exaggerate, especially in underestimating the importance of the teacher in motivating and facilitating learning. Critics put an emphasis on the activity of a teacher in structuring school materials; the selection of learning contents enables a student to learn more, faster, easier. It wouldn’t be so otherwise. Regardless what is the reason of students’ need for help, so long as students needs exists, we are hiding our heads in the sand if we do not provide the necessary help. Thus democratization of education is not seen as ultimate dismantling of all structures leading to having hope that something would happen. On the contrary, it is considered that structures should be created that give students the support they need, and allow them to make a significant input and have optimal control over their learning. Learning should be as far as possible dialogical, but this does not mean that it should have no educational effects. In order to be effective, dialogue requires strong input of many kinds: information, examples, stories, feelings, ideas, theories, worldviews, and so on. The point in democratic approach is not that structure and content are unnecessary, but that students (with the help of teachers) should have a major say in how their knowledge is to be structured.

The above mentioned implications for the philosophy of education refer to the following:

- students who are educated to be teachers, as well as school students, should be helped to see that knowledge is value dependent, culture dependent and changeable; therefore we should not search for a universal philosophy of life and education; at the same time students should be helped to identify continuities and commonalities that give them stability and direction to their lives and to the practice of teaching;
- One way of achieving this twofold goal of combining foundationally and yet helping students develop modest foundations for life and education is to study various “forms of scholarship” (anti-racist, feminist, individual . . . ), so that students could realize that theory is necessarily tailored to suit divers group and individual needs, so that they could see that overlap between different forms of scholarship is possible. Consequently, the exploration of what different categories of people have in common should be a major aspect of studies;
- Philosophy of the classroom in which future workers in education are educated, as well as the philosophy of school classroom, should be strongly democratic and dialogical, driving students’ intellectual powers, respecting their values, making their insights available to fellow students and teachers;
- Democratic pedagogy is not likely to be adopted by teachers who were instructed to learn in a classical way, in spite of the fact that their professors recommend democratic approaches to learning;
- Finally, many authors advocate more critical attitude towards philosophy, not denying that we have a lot to learn from it, but emphasising that we ourselves should contemplate its ideas, “check” them, developing a positive image of ourselves and education, in interaction with philosophers and other scientists, learning from them, but having as much to offer as to gain, in no way merely “applying the findings” of pure philosophy. Only then
those findings will seem less abstract and we will be able to fit them in where they belong.  

Epistemology of Conceptual Change and Pedagogy

The impression is that at this point it would be good to take a closer look at epistemological grounds of post-modern pedagogy, i.e. didactics. The essence of conceptual change of teaching and learning is in combining fields of interests and cognitive psychology theories with those from philosophy of science in order to develop new models of scientific learning, or epistemological frame deriving numerous guidelines for promoting conceptual change. How far this has reached can be seen from the coined term referring to the pedagogy of conceptual change, advocated by authors as Posner, Hewson, Gerzog and others. Some think that they have developed their learning model relying on the above mentioned cognitive psychology, as well as on Kuhn’s and Lakatos’ ideas. Criticisms point out that the pedagogy of conceptual change is pretty vague but the conscious metaphoric use of these schemes has its value as a referent point for understanding of education. The link between theories and philosophy of science and the instructions for practice has not been completely explicated yet. According to many, this link has its value at the level of metaphor, but this value is diminished in the ways theorists anticipate implications certain epistemological perspectives have on didactics, i.e. pedagogy.

In order to mark the pedagogy of conceptual change more clearly, we shall try to view some of post-modern alternatives, nowadays considered to be the referent points of education, referring to: Kelly’s “Psychology of Personal Constructs”, Whitehead’s “Living Educational Theory”, Polkinghorne’s “Pedagogical Thoughtfulness” and Van Manen’s “Post-modern Epistemology of Practice”.

Let’s start from their foothold, i.e. paradigms. Those who have developed theoretical frame for conceptual change approaches to pedagogy have adopted two powerful and for now successful schemes from the philosophy of science – Kuhn’s and Lakatos’. Posner characterises his view on learning and knowledge as the one based on cognitive psychology of Kuhn’s, i.e. Lakatos’ epistemology.

We want to once again say that Kuhn explained the historical accounts of scientific revolutions by introducing the concept of “paradigms”, implying an image of a complex, interconnected structure of theories and ideas which both explains our current observations and imposes interesting questions and directions for further research. An individual scientific “fact”, according to Kuhn’s formulation, is not an entity for itself, but is given meaning and reality through its place within the complex web of meanings forming the paradigm.

We would like to repeat what has already been mentioned, i.e. that Kuhn describes scientific revolutions as a “shift of paradigm” – the defeat of an existing weaker paradigm by a more powerful, useful one. He saw this as a dramatic, revolutionary process, and drew attention to such examples from the history of science as the Copernican revolution, changing views of the nature of light and the move to atomic theories of matter. His ideas about “pre-scientific” paradigms are also significant, with a variety of paradigms competing with one another. In the same time, Lakatos’ “research programs”, although to some extent different, are similar to Kuhn’s paradigms – both are complex structures of internally consistent theories which can be superseded by better structures. Therefore they are side by side here, and will be used for explicating conceptual epistemological changes in pedagogy (didactics).

We talk about epistemological angle of conceptual change in didactics and pedagogy here in order to more clearly point to the course of changes and their causes, for only in this way can they be completely, at least in basic direction, understood.


The Response of Didactics to Post-modern Challenges

Posner et al. suggest that, by analogy with the social processes of paradigm shift, individuals learn new scientific schemes (as opposed to particular facts or experiences) through the process of “conceptual change”. They use Piaget’s terms of “assimilation” and “accommodation” in order to explain the learning process, although they claim not to use the terms in exactly Piaget’s sense. The theory of conceptual change, i.e. its theorists, consider that the prior pedagogical and didactical theories have treated learning as if it consisted entirely of assimilation: the gradual and linear accretion of new pieces of information, to the extent to which knowledge was seen as being structured within the mind. This structure was seen as the one that developed without major reconstructions and re-orderings. The above mentioned authors maintain that the awareness of “accommodation” type learning in research, as well as in teaching practice is very important, but conceptual change critics believe that the concentration on this aspect of learning is too excessive.

The theorists of conceptual change use the term “conception”, borrowed from Piaget, in order to describe mental structures analogous to paradigms. Thus adjustment events (accommodation) or “conceptual changes” are seen as directly analogous to Kuhn’s scientific revolutions or “paradigm shifts”. Such events involve a “gestalt switch” – a new way of seeing relationships and meanings, as well as the relative importance of certain experiences and pieces of information.

For Posner et al. there are four significant conditions for conceptual change to occur:

1. There must be dissatisfaction with existing conception; before an accommodation can occur it is reasonable to suppose that individuals must have collected a lot of unsolved problems and have lost faith in the ability of their current concepts which they could use to solve these problems.

2. The new conception must be intelligible. An individual must be capable of grasping how experience can be structured according to a new concept sufficiently to explore the possibilities inherent in it.

3. The new conception must seem plausible. Any new adopted concept must at least appear to have capacity to solve the problems generated by its predecessors; otherwise it will not appear to be a plausible choice. Moreover, plausibility is a result of consistency with other already acquired knowledge.

4. The new concept should suggest the possibility of a fruitful research program. It should have the potential to be broadened, to open up new areas of inquiry.

This four-part scheme is the essence of the theory of conceptual change in learning. It is also the main guideline on implications for practice drawn from the theory of conceptual change. In addition, conceptual change approaches to teaching involve what is typical for Piaget, as well: the provocation of dissatisfaction with existing conceptual schemes (which students already have) by using anomalies and discrepant cases. Posner et al. suggest the following strategies for conceptual change teaching:

1. To develop lectures, demonstrations, problems and labs which can create cognitive conflicts in students;

2. To organize instruction in such a way that teachers can spend a substantial part of their time in diagnosing errors in student’s thinking and identifying defensive moves used by students to resist accommodation;

3. To develop the kinds of strategies which teachers could include in their repertoire to deal with students’ errors and moves interfering with accommodation;

4. To help students make sense of scientific content by representing the content in multiple modes (e.g. verbal, mathematical, concrete, practical, pictorial) and by helping students translate from one mode of presentation to another.

59 Posner et al., according to Geelan, D, Sketching Some Postmodern Alternatives: Beyond Paradigms and Research Programs as Referents for Science Education. web: http://unr.edu/homepage/erowther/ejse/geelan.htmls.
For conceptual change theorists the most significant learning experiences that occur in science learning are: accommodations – dramatic re-structuring of conceptual framework of an individual, once it has been challenged by anomalies and by puzzles insoluble under the current scheme.

The connection between the philosophy of science and conceptual change theories of learning is, according to Posner et al., a close one, since the model of conceptual change is derived from the current philosophy of science. The creators of this concept consider that the connection is either metaphorical or directly correspondent. Posner et al. maintain that there has been no well-articulated theory explaining or describing the substantive dimensions of the process by which people’s central, organizing concepts change from one set of concepts to another one, incompatible with the first. He believes that the major source of hypotheses concerning this issue is contemporary philosophy of science, considering that the central question of recent philosophy of science is how concepts change under the impact of new ideas or new information.

However, beyond all this there still remains the space for the question to what extent Kuhn’s and Lakatos’ schemes – of paradigm change through scientific revolutions and of the methodology of scientific research programs – can be directly applied to the science learning, as well as other contents learning. It would be good to mention here that Kun and Lakatos never intended them to be used in that way. As mentioned above, both perspectives describe the processes by which communities of scientists arrive at consensus understandings within their fields of research endeavour. They both refer to the contention between clearly articulated, highly elaborated systems of interrelated concepts, each of which has already proven to be fruitful in adjusting new directions for research and explaining the existing results. Both perspectives explicate the change from the dominance of one paradigm or research program to another in terms of social changes – the migration of adherents, research activity and funding from one paradigm to another.

Geelan still considers that these processes can be only metaphorically related with the processes by which students of science develop and elaborate meaning-making schemes within their own minds, based on both their in-school and out-of-school experiences, and then test these schemes against one another. It is thought that the migration of allegiance of scientists from one paradigm to another is mirrored by individual’s increasing reliance on the more powerful and inclusive meaning-making scheme or scientific idea, but the process does not occur directly.

Kitchener, defending and building on the epistemological standpoint of Piaget, suggests that the connection in question is more than metaphorical. He considers that there is a certain level of “isomorphism” between the development of new conceptions in an individual and in the community of scientists. A question arises here to what extent Kitchener’s perspective is useful as a referent point for science education. Geelan finds it not so useful and points out that it may be epistemologically powerful, but it is pedagogically weak, simply because it does not include a great deal of what makes a classroom function and students learn – it excludes relationships, emotions and the life-world of a student. Kitchener has also been criticised for having excessively rationalistic perspective, thus ignoring the richly complex set of motivations, influences and other “irrational” factors that pupils bring with them to the classroom. These would be only some of critical tones considering the relationship between philosophy of science and conceptual change theory. However, there are more arguments in scientific readings in favour of this relationship which we will now briefly turn to.

Geelan develops his attitude towards metaphorical relationship between learning and philosophy of science theories raising a question to what extent this relationship is valuable as a referent for thinking about science education. He thinks it has value,
as well as he believes that Lakatos’ scheme is more powerful that Kuhn’s for this purpose.

The arguments he provides in support of such a standpoint refer to:

a) personal experience gained in teaching and
b) cross-cultural research undertaken by other authors (Waldrip and Taylor).

As an argument for giving relevance to Lakatos’ scheme, as a more powerful referent point, Geelan states that it is evolutionary, rather than revolutionary, which corresponds to the notion of degenerating and progressive research programs (paradigms). Before the dramatic replacement of an existing conception with a competing one occurs, evidence gradually accumulates both in-school and out-of-school experience, and this accumulation tends to challenge the existing understanding. Geelan believes that at some moment this occurs in teaching; a more inclusive and powerful conceptual scheme is being offered, and the students use it in contexts they consider appropriate. This idea in a way corresponds to the idea on the “status” of a scheme increasing and decreasing, which is a perspective used in the later versions of conceptual change theory, although the “status” perspective is weaker in the context-dependent research programs (paradigms).

Anyway, arguments and counterarguments have still classified the conceptual change pedagogy, derived from the web of metaphors for the relationship between contemporary philosophy of science and classroom learning, as a value judgement on relative power of competing paradigms (metaphorical schemes), rather than as an activity of explicating metaphors which would reveal hidden reality. Furthermore, this leaves us a possibility to doubt other things which go in a package, together with the conceptual change theory. Consequently, a question follows: which way to go, which concept to adhere to, what to accept in teaching...especially being aware of the situation in which up to now there has not been one generally accepted theory of learning to rely on in teaching. And, unfortunately, pedagogy, that is to say didactics, has once again come to its senses and become certain that the help of others is insufficient, and that it itself is has not done enough to incite its potentials and search for theories which would be closer to the life in the classroom. In support of this standpoint, we shall outline some other reflections.

Geelan himself considers that this at the very least appears to be oversimplified and optimistic view on the situation compared to the experience of teachers in the classroom, while at the worst it seems to be excessive rationalization of what often are complex social and psychological processes. Posner and Strike admit that in their original formulation they used to talk as if misconceptions or prior conceptions were clearly articulated and expressly and symbolically formulated. Their theory was, they underline, expressed as a view about how one conception is transformed into another one. This assumption no longer seemed obvious to them. They are under impression now that it is doubtful in two different respects. In the first place, it seems to them that it is possible that misconceptions, especially those in younger learners, exist in either iconic or enactive forms of representation. Secondly, it may be that misconceptions do not exist in any form of representation as alternative formulations to preferred conceptions.

In the same way other authors, for example, Chinn and Brewer (1993) list seven possible reactions of students to the presentation of anomalous data (problem situation), out of which only one is to accept the data as disconfirming evidence for a currently held conception and change to a new conception in order to resolve the anomaly (problem). Authors provide numerous examples from the fields of education of science confirming that it is always the case that one of the six defensive strategies is chosen, rather than been subjected to conceptual change.

Chinn and Brewer write about similar outcomes. Rather than experiment being able to create an anomaly and dissatisfaction with the existing mental schemes with students, those schemes were so powerful that they caused their observations to be different depending on their understanding.

In the analysis of the above mentioned research, Geelan has come to a conclusion that the stated experience has not been
sufficiently clarified. Many of the prescribed theories owe more to Popper’s “falsification” view on the nature and science than to Kuhn and Lakatos. Therefore he thinks that the conceptual change approaches are excessively rationalistic, in quite a narrow sense, and fail to take into account the complexity of human processes of decision making, as well as that Posner et al. are quite explicit about rationalistic nature of their scheme. Their central idea in their study is that learning is a rational activity, i.e. that learning is fundamentally coming to comprehend and accept ideas because they are seen as intelligible and rational.

West and Pines challenged Posner et al. immediately on publication of their paper with a question: “How “rational” is rationality?” They pointed out that in human decision making other factors are also significant, such as power, simplicity, and aesthetics and personal integrity – those factors which are, they claim, out of Posner et al.’s conception of the rational activity of choosing between competing conceptions. However, in the 90ies, i.e. after one decade, in their review on the theory of conceptual change, Strike and Posner themselves realized that it was overly rational and that it led to an understatement of the range of factors that might function as part of this theory. They estimated that this weakness was a result of relying heavily on philosophy of science as a source of models of rationality, without further reflection on the complexity of situations occurring in the classroom and the meanings they have for school or university students.

Due to all above mentioned, Geelan maintains that over-emphasis on accommodation at the expense of assimilation, the lack of awareness that observation is dependant on theory and excessive and narrow rationality lead to lack of sufficient attention to social and other influences on learning and decision making, although conceptual change pedagogy concentrates on students and pays attention to what is needed for a learner to move from one conception to another.

Later versions of the conceptual change program (Hewson, Duschl, Hamilton, etc) have to some extent addressed this imbalance. However, they also didn’t succeed in overcoming criticisms referring to the lack of necessary descriptive and predictive power needed for the complex didactic world of the classroom. Therefore Geelan suggested alternatives to conceptual change approaches to pedagogy.

By a referent he implies a way of linking theories and practices in science education. He considers that a referent point may be thought to be a metaphor or mental image that is held by a practitioner, and to which his or her practice is referred. Referents, according to his estimation, do not involve only influential perspectives (personal constructivism, social constructivism, didactic model of teaching etc), but also the sum of teacher’s experience, reflections on his or her experience, as well as his or her attempts to find a meaning in them, and, of course, theoretical perspectives he gained learning. Therefore he outlines that his thoughts were not constrained only by his own personality, but also by personalities of students, relations between the teacher and students and among students. All this has modified the realisation of his efforts and didactic commitments in practice. Consequently he saw conceptual change pedagogy as a referent (for teaching practice always evolving and developing). He considered the offered perspectives to be only additional (to the “toolbox”) to referents, rather than something which would take place of conceptual change approaches, or any other working referents that teachers have found useful.

Before we briefly sketch some of the post-modern alternatives, i.e. alternative referents advocated by Geelan, let us say that we come across them in other authors, as well. Some of them are:

- “Psychology of Personal Constructs”, Kelly
- “Living Educational Theory”, Whitehead
- “Pedagogical Thoughtfulness”, Polkinghorne and
- “Post-modern Epistemology of Practice”, Van Manen.

Let us once again mention the awareness of the shortcoming of conceptual change pedagogy, i.e. its metaphysical connection between the process of scientific discovery and students’ learning. Considering the fact that the perspectives of Kuhn and Lakatos have
been developed in the history of science, there are a lot of obstacles for them to be applied to individual cognition and learning. Therefore Geelan wanted to make them more closely related to psychology and didactical practice in the classroom through these alternatives, believing that there is a strong synergy between these perspectives, so that the combined set of referents is greater than the sum of its parts. It is important to say that Geelan was aware of the limitations of Kelly’s “psychology of personal constructs”, as well as Polkinghorne’s “pedagogical thoughtfulness” and Van Manen’s and Whitehead’s alternatives for educational practice. He tries to consciously use them metaphorically and strategically for his own pedagogical purposes, although he emphasises that for these purposes it might be better to use other schemes, developed with the explicit intention to explain learning in the classroom, than those designed for understanding social history of science. Such an impression tells a lot, and being aware of it we could depart from these alternatives, but anyway, we will mark them briefly in order to emphasise their reaches, i. e. to realise that even after this we still do not have unambiguous and generally accepted answers to numerous essential issues regarding learning in the classroom.

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THE RELATION BETWEEN PERSONAL MOTIVATION AND THE CHOICE OF THE PROFESSION TO STUDENTS

Abstract: The author presents a longitudinal study over five years, about the motivation and choice of the social work profession, made by the students in the Social Work Department of the Education Sciences and Social Work Faculty. The entire sample included a number of 320 students whom were proposed to give, in the first semester of the first year of study, an explanation about the motivation and the facts that influenced them in their profession choice. Their answers were classified and processed and some main categories of reasons for which the students choose their professional path were obtained. The conclusions of the study are synthesized in a list of motives and factors influencing professional choice.

Key words: professional choice, professional motivation, adolescents, youth professional orientation.

The general education stipulates a period of 8 years, including the whole early adolescence and also a part of the middle one. By the tradition deep-rooted in the last decades, beginning former 1990, almost all the children continue their studies both in the secondary schools (theoretic and industrial high-school, vocational schools) and to a great extent they continue in post-high schools and universities.
alcohol, drugs and sexual relations etc. From the shy, clumsy, unfriendly and orderly adolescents, in some months arise youth with an independence look, which impose to the parents an equality dialogue.

It depends on the provenience family conceptions, on the adolescent experience from his family life, on the general atmosphere of the new school and especially on the relationships with his new friends. It is changed he entire childhood life (traditions, educational methods, the harmony of familial life both regarding the quality of the relations between the parents and also of those with the children and with others relatives). An important role, have also the honesty, the modesty, the truth and the sobriety of family life; from a family which lives in falsehood and dishonesty there are big chances to result successors with behavior troubles which can lead to juvenile delinquency.

In early and middle adolescence the primordial role is played by the friends group, but in the late adolescence this role decreases. It is incumbent upon the parents to watch, and as it is possible to protect the adolescent from the bad influences.

Besides the family, the professors have a very special role. In the last few years, we think that more than the family, the professors adjusted the education methods and the didactic teaching education to great changes which happened in adolescents’ behavior, interests and hopes.

The problem of the professional and life line choice comes with all its importance in a period of life when the human being cannot evaluate with accuracy the entire consequences of a decision taken in the youth. The professional choice is the first link from the long chain of choices regarding the future job, a family life, social ascension material welfare and spiritual development. From this first choice begin the independent life route of each human being.

This first independent and important choice is made by the young people counting not on their life experience but on their images about their own future and the future society in which they will live. More clear and prudent will be the image of the future in their conscience, more responsible will they take the decisions now.

A new and independent thinking will help the young people to find the issues from crisis situations, to determine their own life lines, to understand the complexity, the contradictions, the duration and the depth of the processes which unfold inside the society. To a great extent the destiny of the mankind depends on the youth conscience, creativity and behavior. There is a link between the generations. The history march is determined by what had happened in the past and in the same time it determines the future.

The professional orientation takes into account the personality and the responsibility. It becomes necessary in each period of life, from adolescence to the old age. The errors in professional choice are very expensive because they make the man being unemployed. An accurate professional orientation becomes for any age the social and professional immunity background of the personality on the work market.

We made a longitudinal study on five years, about the motivation and choice of the social work profession, made by the students from the Social Work Specialty of The Education Sciences and Social Work Faculty. The entire sample included a number of 320 students whom were proposed to give, in the first semester of the first study year, an explanation about the motivation and the facts that influenced them on the profession choice. Most of them (92%) answered that they want „to help people”. We must though mention that this kind of statements are too general and have not a real foundation and support. Thirty percentages (30%) came to the social work Faculty because here there are not disciplines which include mathematics. Another part of them (30%) came because they heard in the TV News or they read in the newspaper about social workers and their activities. Finally, a part of them came under the parents influence, because they wanted „to have a graduated child”.

We can easily see from their motivation that they have not sufficient information about the profession that they choose. That’s why we consider that is very necessary a kind of increasing publicity about different professions, which must be made in front of the adolescents from the last form high school. From all we said
before, we can conclude that the professional orientation must be a necessary instrument with the help of which, during the entire life the personality can determine its aspirations level on the work market.

The professional orientation unites the education system with the economic system of the society, the adolescent necessities with those of the society, the adolescent present with his future. In the same measure, the professional orientation becomes an element of the instruction, and it helps to the discarding of the fatal tendencies of a close masterly system.

The education content and process must be permanently estimated from both points of view of the social-economic necessities of the society and those of the individual. Moreover one of the school main functions is to teach to the pupil’s knowledge, skills and habits which will allow them to do themselves this analysis (estimation). In this way the professional orientation can bring a significant contribution to reinforce the dynamic relations between the growing generation and the society.

The founding, in our country, of a professional orientation system according to the work market requirements and the international practice in this field, will allow the personality to self determine in its professional possibilities for a good integration in the useful output activities, will contribute to the optimum repartition of human resources, to the increase of graduates competition on work market, to the increase of professional competence and to the raising of work productivity.

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COMPUTER-ASSISTED TEACHING OF ENGLISH

ÎNVĂŢAREA LIMBII ENGLEZE CU AJUTORUL
COMPUTERULUI

Abstract. The present paper tackles the role of the Internet in English teaching by looking at student communication and interaction and at research in on-line language learning. It concludes that the Internet helps develop authentic and lively communication, and it increases understanding of the on-line classroom and of the language learning process.

Key words: computer-assisted, Internet

Introduction

The dictionary definition of “internet” presents it as “a global research network, consisting of a loose confederation of interconnected networks” (Gunton 1993: 159). Pedagogical use of the Internet has now become a global phenomenon. The Internet, a mass medium of communication, has been supporting the advance of the teaching profession towards developing skills for purposeful communication, autonomous life-long learning and professional development, among others. It has radically changed fields such as media, music, politics, entertainment, but it has also been used to share ideas, to carry out research, and to cooperate in the production of knowledge. It has been one of the main hopes of developing countries for fast high-level information access and economic advancement.

Alongside of e-commerce, e-learning and e-research have become new means for understanding and creating new knowledge in the current society, using network technologies.

Five main reasons for using the Internet for the teaching of English, making that teaching highly alive, have been highlighted:

1. **Authenticity**, the Internet ensuring access to authentic material on any topic and opportunities for authentic communication and publishing.
2. **Empowerment**, meaning increase in the personal power of students and teachers, capable now of learning autonomously for as long as they need learning, or, practically, as they live.
3. **Interaction**, as a prime means of learning the language and gaining fluency by “speaking” to natives and non-natives round the clock.
4. **Literacy**, as it develops the in-thing today, the ability to read, write, communicate, research, and publish on the internet, for academic and occupational purposes.
5. **Vitality**, as pedagogical use of the internet teaches and motivates students, by allowing them to communicate in a flexible, multi-aspectual, ever changing medium, closely linked to their real-life needs (see Warschauer, Shetzer, Meloni 2002: 7). For example, an e-mail being something that someone sends to someone else, the teacher needs to look for opportunities in class for a student to “send” e-mails to a partner, and for the recipient to send back a reply. (see Emmerson 2004: 7)

Two aspects of the use of the Internet in English teaching deserve special attention: **Student communication and cooperation** and on-line language learning research.

I. **Student Communication and Cooperation** may assume two forms:

A. **Interaction Within a Single Class**, subdivided into:

1. **Teacher-Student Interaction**
   a. **Informal Consultation** via e-mail, allows opportunities for authentic communication regarding personal matters such as non-
attendance, minor questions about assignments, homework submission. More importantly, there can be communication about the students’ language learning strategies.

b. **Student-Teacher Dialogue Journals** represent a more systematic exchange. A weekly diary submitted by a student is responded to by the teacher with comments, questions and answers.

c. **Writing Conferences** have been stimulated by the idea of the importance of writing as a process not just as a product. In guiding the students through planning, discussing and revising writing, the teacher fulfils the role of an interested and informed reader, not that of a judge. (see Warschauer, Shetzer, Meloni 2002: 34), helping to clarify specific points rather than to produce global changes.

2. **Class Interaction** via the Internet allows the teacher’s use of his time in communicating with many students simultaneously and the students’ interaction among themselves.

a. **In-class Discussion** means written conversation, resulting in writing fluency and simultaneous participation, vocabulary enrichment, grammar and control over the production time.

b. **Out-of-Class Discussion** may help devising questions, answers to questions, preparation for a small-group presentation, chain stories with beginning, main body and ending contributed by different students.

B. **Long-Distance Communication**, subdivided into:

1. **At-Large Long-Distance Communication**, including such aspects as:
   a. **Key-pals or keyboard pen pals**, in partner classes or on Web sites.
   b. **Expert interviews** between students and expertise-holding people.
   c. **Surveys** conducted with informants in different parts of the world, helping toward better structured e-mail writing.
   d. **International Group Discussion** in various forms.

2. **Interclass Projects** with two or more classes from different parts of the world participating, and involving stages such as: planning, contact, investigation, result and evaluation.

II. **On-Line Language Learning Research**

Five interlinked areas are involved in research on the role of the Internet in language learning: **linguistic features, interaction, attitude, context and language impact** (see Warschauer, Shetzer, Meloni 2002: 105):

A. **Linguistic Features**

1. **The type-token ratio** (i.e., the number of different words – type – compared to the number of total words – token –) in Computer Mediated Communication (CMC), has been found to be high (low in speech), closer to that of writing.

2. **Lexical density** (the lexical items – grammatical items ratio) also comes closer to that in writing.

3. **Personal reference** (i.e., the number of second-and third-person pronouns shows a larger use of first and second-person pronouns than both speech and writing, a distinct feature of CMC.

B. **Interaction** can be considered along two lines:

1. **Many-to-many computer-assisted conversation** has revealed more equality of participation than oral class discussion, less teacher dominance, more equally distributed turns among students. One drawback may be the existence of asocial monologues rather than interactive discussion.

2. **One-to-one CMC** shows turn-taking as stimulating dialogue and negotiation of meaning and a more targetable use of language. In both 1. and 2. CMC offers students a rich body of language items to notice, analyse, save and appropriate as language production elements.

C. **Attitude**. CMS gives a high degree of motivation when part of the curriculum rather than marginal, through the interest it arises in
authentic communication and feeling of power and control owing to computer mastering.

**D. Context** relates to the socio-cultural control of the learning situation. Here one should consider the backgrounds and beliefs of teachers and students as well as the nature of the education institution and community. Where people are open to reform in education and to student power, it yields better results in collaborative learning, student autonomous learning, authentic interaction facilitated by a communicative curriculum.

**E. Language Impact** includes much improvement in the students’ writing ability and incorporation of feedback into the students’ writing after peer sessions. Specific suggestions rather than global changes are to be expected.

**Conclusion**

The Internet involves students in authentic and challenging communication. Also, in inquiring and problem-solving via creative imagination. It also enhances our understanding of the on-line classroom and of the language learning process, following rigorous research.

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**CONTEMPORARY VIEWS ET METODOLOGY ON LITERARY SCIENCE**

**ASPECTE METODOLOGICE PRIVIND LITERATURA CONTEMPORANĂ**

**Abstract:** The paper is an attempt to systematize and show the tendencies and the movements on the contemporary scene of literary criticism, where not only one movement is ruling accepted by majority as a true one, but simultaneously several currents are developing.

**Key words:** literary science, methodology.

As in the case of majority of notions in science, there is not a sole generally excepted opinion, i.e. definition of literary science. Certain authors bring it into line with history, i.e. literature theory, like, for example Gero von Wilpert (Wilpert 1961: 336) who considers that literary science (Literaturwissenschaft) is a broader term arising out of literature history, when in the beginning of 20th century it found itself in a situation that the abundant material, gathered by positivists, should make a step from analytic to synthetic method. According to the same author this has inevitably led to the broadening of research field of the science and to its transformation into what is nowadays known as literary science. Having in mind that in its very name it encompasses everything connected with literature, i.e. what traditionally was in the domain of literary history, i.e. theory, even of literary criticism, as well as that the intentions of those who have founded it, given it a name and dealt with it were heading in the same directions, due to the fact that it would be difficult to make a clear line between “theorists” and
“historians” since they have all been dealing with both issues, the most acceptable opinion seems to be the one advocated by Dragisa Zivkovic (Zivkovic 2001: 11). Namely, the stated author considers literary science to be a broader term including as its components theory and history of literature, literary criticism and stylistics. Such a statement seems acceptable especially because it confirms deep connectedness of all these segments, which, having in mind a particular work of literature, can hardly be separated; in the same time it leaves a possibility, for the sake of systematization, to divide these issues into separate domains. Such a view on literary science is also leaving space for general issues in literature regarding scientific paradigms and various methods and approaches to literature study, which would hardly be classified under any of its stated components, having in mind that they determine it, therefore stand above them.

Having gathered a great deal of material representing a solid base for further development of literary science, positivists have made a significant contribution to the development of the science. However, according to von Wilpert (Wilpert 1961: 336) their limitations lay where today explication starts. A whole range of equal movements appeared in the beginning of 20th century, partly confronting and partly arising out of one another, attempting to overcome the sense of crisis evident in the science at the time (Wilpert 1961 335) as a result of various views on the word and tendencies.

Contemporary considerations and changes in other sciences, before all in philosophy, have brought to significant changes in dealing with science and consequently in literary science. So it has given up demanding comprehensiveness and completeness, i. e. trying to systematically encompass events and reaches in literature as process units of sense (Meier 2002: 582) and to explicate them from a single angle. A decisive role in such a development was played by the impossibility to harmonize the abundance of data with the postulate of uniqueness. As a consequence, literature historians have started dealing with smaller segments, like certain epochs, types, fields, styles, etc. and single authors have less and less worked on their own and more and more in groups. Following the development of philosophy and other sciences, the literary science has also developed new paradigms for explication. This tendency has especially characterized literary science in Germany since the 1960ies (Meier 2002: 582).

After the phase predominated by immanent interpretation of literary pieces of art, showing pretty sceptic attitude towards history, there was once again a stronger need for historical arrangement, like it was, for example, the case in the work of Hans Robert Jauss under the title Literaturgeschichte als Provokation der Literaturwissenschaft.

Since 1980ies history of literature has come into a new critical phase (Meier 2002: 582), related to the failure of social sciences following ideological critical reflexive theory and overcome by the danger to tie their literary subjects too deterministically to social causal factors. Contrary to this, new efforts have lately been made to develop theoretical models which would offer relative autonomy to literature and enable non-reductive explanation of the relation between poetry and society. The concentration on heuristic grounds yet to be practically applied, has, according to Albert Meier, mostly been developed as two tendencies (Meier 2002: 583). One of them starts from the current Luhman’s or Parson’s system theory and deals with the issues of sociology of knowledge. The other tendency does not consider literature an independent system, but a part of general history of culture or mentality, while it treats literary texts as higher rank indicators of development. In this context literary science is considered a part of general history and explicating models are transferred into it from cultural history, like, for example the theory of civilization by Norbert Elias.

These historically oriented variants of literary science are confronted by the deconstruction standpoint which is in its grounds critical towards system and which discredits hermeneutic circle of any historical reflection as self-contradictory.

In contemporary literary science Meier (Meier 2002: 583) notices great distrust towards all universal, i. e. ideological
concepts, which has, on the one hand, caused methodological instability and on the other, opened up new possibilities for history of literature. Having given up the demand for search for objectively given truth in the process of literature creation, freedom was gained for pragmatism aware of its limitations. If history of literature is not an organ for truth finding, but its sees itself only as a reduction of complexity regarding the purpose, its demand for validity is no longer defined in opposition to competing actions. According to the same author, the lack substantial notion of history has led to relativity of methods; so that none of them is to impose demand to be the only one any longer. The pluralistic state in the history of literature allows most various standpoints to tolerate one another and to legitimize their actions less according to subject and more according to function, like gathered goods and adoption of reading for laypersons, introductory overview for academic rising new generation, more and more being a help in orientation for literary science itself (Meier 2002: 583).

Literature offers various systematizations of these movements – so, for example Dieter Gutzen, Norbert Oellers, Jurgen H. Petersen in their work *Einführung in die neuere deutsche Literaturwissenschaft* (Introduction into Newer German Literary Science) talk about, apart from positivistic science, the science of spiritual history literature (Geistesgeschichtliche Literaturwissenschaft), the science of social history literature (Sozialgeschichtliche Literaturwissenschaft), within which they mention Marxist theory of literature and literary sociology, as well as psychoanalytic (Psychoanalytische Literaturwissenschaft) and structuralistic (Strukturalistische Literaturwissenschaft) literary science (Gutzen et al 1989). In the book *Literaturwissenschaft (Literary Science)* Helmut Brackert and Jorn Stuckrath (Brackert & Struckrath 2000) in the chapter dealing with the current positions, the following terms can be found: hermeneutics, psychoanalytic positions, social history literary science (Sozialgeschichtliche Literaturwissenschaft), empirical-constructivistic literary science, historical discourse analysis, history of literature – history of mentality, application of system theory, deconstruction, inter-contextual, as well as gender issue literary science. The questions related to contemporary possibilities of text analyses in *Grundzüge der Literaturwissenschaft* (Arnold 2002) are considered in the light of immanent analysis, formalism, structuralism, deconstruction, dialog, inter-text and memory, social-historical standpoints, discourse history and analysis psychoanalytic standpoints, feministic standpoints, action aesthetics (Wirkungsasthetic). A special chapter in this book is dedicated to the basic issues regarding text reception dealing with literature reception theory, reception aesthetics, reception research, empirical science of literature, interpretation theory, translation science and translation research, history of literature, literature evaluation and canon creation, value, canon, censorship and literary criticism. Miroslav Beker (Beker 1986) systematizes contemporary literary theories in five basic movements: Russian formalism, French new criticism, American poststructuralistic criticism, Marxist criticism and reception aesthetics. Contrary to the mentioned authors, Mario Klarer (Klarer 1999) has offered a review of contemporary movements and methods in literary science arranged in a completely different way. Speaking of theoretical starting points in literary science he starts form four basic notions of literary science, i. e. from text, author, reader, i. e. audience and context. According to these notions he further in the positions oriented to text includes: philology, rhetoric and stylistics, formalism and structuralism, new criticism and semiotics and deconstruction. According to this author those are which orientate biographic literary science, psychoanalytic literary science and phenomenology. Within positions oriented towards the reader Klarer classifies reception aesthetics, reception history and reader’s response criticism. According to Klarer, the following positions are oriented towards context: history of literature, Marxist literary science, new historicism, culture science, feminist and parallel literature science.

Even having this short overview in mind it becomes clear that the way different terms are understood by various authors is by no means the identical, as well as that the development of the
mentioned movements, paradigms and methods through 20th century
was not chronological, i.e. it was often the case that they developed
simultaneously, criticizing one another, surviving in the same time.
The mentioned mutual criticism often had positive results with the
criticized side trying to find more solid points of referents and offer
better explanations of its standpoints and through these new
reflections reaching better formulations, further and more detailed
explications of its own starting points, and sometimes even
modestly rejecting the attitudes which turned out to be
unsustainable or without solid grounds. The simultaneous existence
of various starting points in the recent literary science had positive
effects on concrete dealing with literary pieces, since considerations
from various angles have given various interpretations and cast light
even on details which would, viewed from a single angle, remain
unnoticed. Mario Klarer (Klarer 1999: 35) finds that when dealing
with literary text it is important to decide which approach is the
most adequate for a text in question, leading to new results.
However, even when a text with its characteristics imposes one
approach, others should not be neglected, having in mind that they
can also bring to interesting findings. According to this author,
methodology should, apart from the text, be adjusted to personal
interest, as well, to contemporary state in science and the trend of
the time.

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THE ROLE OF FAMILY COUNSELING AT THE CHILD'S ENTRY INTO KINDERGARTEN

CONSILIEREA FAMILIEI PENTRU INTEGRAREA CU SUCCES A COPIILOR ÎN GRĂDINIȚĂ

Abstract: Family counselling contributes to knowing the character of the child in all aspects. At the same time, this type of counselling has got an important role in the further development of the individual's personality.

To achieve the act is urgently needed to maintain a permanent establishment of requirements between the two educational factors: kindergarten-family.

Key words: counselling, educational factors, parents' involvement, alarm signals.

Counselling is a complex process with a wide range of intervention, involving a professional and specialized training. It involves two characters: counsellor and advised. The counselling relationship is a relationship of cooperation and mutual participation in the child's favour.

Below is the type of educational counselling that we have conducted at the entry into the community of the children aged three years. With this type of advice we offered to the parents psycho-educational guides about the mental, emotional and physical health of the recent entrants in the community children, the more so as we know that each parent wishes to have a perfect child; a healthy child, smart and good manners. In a word, every parent wants to be proud of his child, can praise with him. Unfortunately, there are a lot of cases in which children's manifestations make the parents think about it. Due to the fact that, at the entry into the kindergarten, in the adaptation period, the children have a behaviour that the parents are not used with, we have conducted a series of meetings – debates and individual discussions with the parents to resolve easier the children's manifestations and to find optimal solutions to remedy them.

This counselling was made with a view to an optimal psycho-social functioning of the person and of the group of parents that have been advised.

Also, very important was that the parents knew the different behaviour of his child, that the state known by them. The objectives pursued in this regard were interpersonal and harmonious linking, stress control, and to find effective means and techniques by the both educational factors, teacher-parents in order to adapt more rapidly to the work group.

Through counselling sessions, the parents were familiar with the fact that the entry into the community and socializing at the preschool age, means to enter into a micro-group with its rules and to obey the rules of this group. In the cases where into a family there were not specific rules or these regulations have been random, often changed or violated frequently, the adaptation will be very difficult. The child arising from such a family will not know: to eat with all children, to attend an activity, to go to the toilet when the whole group of children goes, to take into account the views of others. In such families, who often change their rules or they do not exist, appears very often the children's denial to attend the kindergarten.

At first, the parents did not understand the reason of their child's flat denial to attend the kindergarten, but after they were counselled by the teachers, the parents have managed to understand that their children try to impose their own rules, which are not accepted by any group of children, either by teachers. We have...
looked in this regard to make parents understand that, in this case, their child will not adapt to any team, whenever he would like to change.

With these parents we have continued the counselling activity, giving them explanations about the impact that the frequent change of community has on the child. Initially, some of the parents considered this a beneficial solution, maybe they will find a group of children and a tolerant teacher to submit to the rules imposed by their children. This is impossible and moreover, carried out by individual discussions with their parents, we warned them that the frequent changes of communities generate other behaviour disorders, which structure and develop a child who will not easily submit to the rules of a community.

In the most cases, separation of mother and home is very difficult. Typically, these children were up to three years old beside their mothers, were very attached by them, and at the severance of their family environment and joining a team, they are desperate, clinging to their mothers, weep, they do not adapt. In the meantime, these children start to have sleeping troubles, they wake up at night and check if their mother is beside them, take her hand not to go. In this threshold of "desperation", they begin to nurse his finger, to make pee in bed, they have nightmares. In these cases, forcing the child to attend the kindergarten continue, with excuses like "No problem, he will be used to it!" or "He cries two or three weeks and it goes!", it's wrong. At this type of children appear a sort of emotional anxious disorders, that, subsequently make difficult even the adaptation in the first year of school. In these cases, we have recommended to the parents special psychological counselling.

We encountered cases in which parents had prejudices regarding the call to a psychologist. They misunderstood the teacher's recommendation for this type of counselling, bringing us reproaches why we have sent him there because their child is not crazy.

With much delicacy we offered explanations, as a teacher, regarding the need for a specialist's advice, in these cases, for the god of their child. It is necessary the psychologist's counselling, in time, to not appear disorders.

For solving these situations, when children are anxious and they adapt to the community, as we are concerned, we found a solution in agreement with parents, allowing the mother to may stay beside the child for a period, to get used step by step.

One of the themes of meeting for parents counselling, in this case, resulted in the presentation of alarm signals, which should make the parents, think to decide quickly to go with his child to see a specialist.

If it is to refer to that type of noisy, angry, opposes asset child, who, when enters in the community he breaks objects, destroys toys, bite other children, he harasses even the teacher, when that child has no resentment, no cares about destroying the toys, no matter what reactions he arouses around, then it is an alarm signal.

We met in our teaching career children that no educational method of punishment is ineffective. Parents beat them, and they challenging respond that they do not care. These things should put thoughts on parents because they show a particular type of child that will be difficult for the continent at puberty or adolescence and should be taken measures at this age.

At the type of anxious and oppose child who clams and self punishes, the trends of self aggression is in the fact that he erodes his nails, he twists his hair, has sleeping disorders, he sleeps in a very difficult way, some of them have spasmodic tics, other stutter. We have patiently explained to the parents concerned that all these elements are warning signals which should convince them to go to a specialist.

Another topic addressed for parents counselling was to understand the significance of the expression "the even years from home", nowadays. They remained surprised by the teacher's claim that this phrase is no longer valid.

From the modern psychology of the child is known that what the parent does in the first three years of a child's life is the basis for his behaviour and for his personality. Up to three years old,
when he's sitting at home, he's surrounded by a lot of attention; parents try to impose to his child a record type education (they talk very much). Until that age, not all the children understand the meaning of the abstract words. They understand those abstract words that they meet every day. The parents think that this little child does not understand certain messages that the adults transmit each other. If the family relationship is a formal one, where the members talk foully, they do not respect any rule of politeness and within its rules of procedure are not authentic, they are not based on actual values, moral rules, and the child learns them as they are. In this case, the entry into the community does not do anything else with than to absorb this sort of behaviour. When the parent goes with his child to the kindergarten, he would like to have a polite kid, to can praise with him, but he can see with stupor that his child's behaviour is vice versa. During the period of three- four years old, the education is an emulative-emotional type, that is, the child imitates in order to do and to get what he likes. Nothing the parents fell aggrieved and offended when his child says at the kindergarten a lot of things that he does shame of.

" How much time do we have for our children?" it's a question that should make it the parents of our children, because this issue is influencing them, to a certain extent, the behaviour.

In general, the parents are unavailable for their children. They are part of the " modern" parents, who do not have time for their children because they come home late. The child tells them events from the kindergarten, they try to arouse their parents, but they have no reaction. Some children do some stupid things to draw attention to them and to obtain a reaction of their parents.

In conclusion, we considered appropriate to present this topic because nowadays most parents make mistakes from ignorance. Parents do not know what to do and do not know how to interpret their children's mistakes because anybody taught them. Being a parent is the most difficult job and it cannot be taught anywhere. Therefore it is necessary to carry out with parents this type of counselling that includes below a program of actions.
INTERACTIVE METHODS AND GROUP TECHNIQUES

Abstract: The interactive methods and group techniques promote the interaction between the participants’ minds and personalities, leading to a more active studying, with obvious results. This type of interactivity determines the subject’s identification with the studying situation which they are trained in. As a result, this leads to the student’s transformation in the masters of their own formation and changing.

Key words: cooperation, creation, originality, initiative

Nowadays there is a dynamic process in our society that makes all social categories keep in touch with the evolution of the society and education as well.

The children’s needs as “actors” on the educational stage require a radical change of the teaching activity, a change in the teacher - children relation as well as a change in the children – children relation, promoting reciprocal help and constructive dialogue through means of new techniques.

The activities must be spontaneous and to have a contribution to the development of independence in thinking and acting. What is new and unknown, the search of ideas through interactive methods gives them a “teaching mystery” and turns out to be “an adventure of knowledge” in which the child is an active participant, because he faces problems and complex situations for his childish mind, but being in a group, analysing and debating he discovers the answer to all the questions, solves all the learning problems, feels responsible and satisfied at the end of the teaching steps.

The world we live in is in a complete change, the information sources for grown ups or children are numerous and challenging. The children get too much information in different ways and they don’t learn all of it and neither can select it. Through interactive group techniques, the children can practise their ability to select, combine and learn about the things they are going to use in their school life and further in life.

The children’s effort has to be an intellectual one, of practising the mental processes and taking into account other intellectual ways, different from the classical ones by studying certain domains and through interactive correlations among children in which they have curtains responsibilities, they make up and check solutions, and they compose essays, working in groups, individually or in pairs. The solutions and the main ideas of the group have their own affective feature and originality when the principle of flexibility is being followed.

Some authors think that the characteristic of the creative process is not represented by giving solutions to the problems but by finding, identifying, searching and discovering the problems.

The use of methods takes time, diversity of ideas, launching in action, discovering new values, responsibility; believe in what has been written and in your own ability to apply the methods creatively for an efficient learning. The methods involve a lot of tact from the teachers because they have to adapt their teaching style to the different children they have: shy, pessimistic, aggressive, greedy, impatient, for each of the children to find the right gesture, mimicry, interjection, question, advice, direction, praise, appreciation, enthusiasm and agreement with the situation that has been created.

There has to be compatibility among the learning tasks and the children’s level of learning. In the learning task is clear and concise there will be a rapid and efficient solving of it with a lot of research, decisions and involvement from the whole group. The
group is provoked to a creative connection through interactive methods by which the members coordinate their action, help each other, encourage themselves and negotiate their individual solutions and when they reach a consensus everyone has his own contribution according to the ability and the group gives certain tasks, completes each other’s ideas and takes into account multiple intelligence. These methods help children develop their personality, to discover their own way of thinking and acting and to train it.

Interactive and group techniques act on the children’s way of thinking and reacting. These methods should be applied as a game with certain rules. The children are attracted to games, so they will be easily involved in such activities, that will conduct them towards an active learning and cooperation, makes them work together in groups for taking the right decisions and to prevent conflicts. The teacher takes into account the children’s age within a group so that they should be correctly oriented towards knowledge.

As we are trying to find needs for a modern teaching system, we used a diversity of methods in our activities in the groups we teach. We considered that it was necessary to adapt some of the methods to the children’s age, as many of them have been made for older children.

We will illustrate further some of these methods.

“ The bunch” technique

We have shown the children an image (a picture) representing autumn, placed in the middle of a circle. We asked them to say what that picture represents, by telling them that we were going to play the game „What do you know about autumn?”

A. We put some flash cards around the picture with numbers 1-8, instead of the words describing autumn. The children memorized the following words: „generous”, „plentiful”, „rainy”, „chilly”, „rusty”, „hot”, „frosty”, „and grey”. When we asked them „How can autumn be?” they had to remember all the words and with the help of a line to match the picture with a number while repeating attributes that go with the season autumn.

There was no order in telling the words, giving children the possibility of testing their thinking and memory. The result was 6 pairs shown through 6 lines, while 2 numbers (for the words „hot” and „frosty”) had no association, as the children said that these words matched with summer and winter. For example: „generous autumn”, „plentiful autumn”, „rainy autumn”, „chilly autumn”, „rusty autumn”, „and grey autumn”.

B. We’ve replaced the numbers with the following pictures:

- autumn fruit
- vegetables
- snowy trees
- umbrella
- swimming costume
- shoes
- chrysanthemums
- yellow and rusty leaves
- birds

We asked the children to make up sentences in which to use the above associations with the help of lines (the line drawn to the fruit means a sentence about fruit a. s. o.)

The children have eliminated the pictures showing the snowy trees and the swimming costume (for winter and summer), because they didn’t match with the game.

Further, I want to show some of the children’s best sentences and their originality: „Fresh fruit have more vitamins than when we turn them into jam”, „Boxes and bags are filled with tasty fruit in autumn”, „People get money from selling fruit at the markets”, „You can feel different smells in the orchards in autumn”, „There are so many fruit and vegetables in autumn that I don’t even remember their names”, „The wind plays with the dried and yellow leaves”, „The birds leave one by one”, „In autumn birds have a chat, then they fly to warmer countries”, „Fruit and vegetables help us stay healthy”, „There is a multicoloured dried leaves carpet in autumn”.

As a conclusion, the use of „the bunch” technique during science activities develops the fluidity of ideas, the originality and the children’s creative potentiality (that is based on their experience of life, which is enriched with new operational techniques that lead to a better knowledge).

„The snowball” technique implies combination of individual activity and cooperation among groups.
The stages of display:
A. The introductive stage – where the problem is shown.
B. The individual work stage – the children work individually for 5 minutes.
C. The pair works stage – the children discuss about the result they got to. They try to answer the questions.
D. The reunion in bigger groups’ stage – the former groups get together in bigger ones and discuss the problems again, revising the answers.
E. The reporting of solutions stage – the whole group united analyzes and gets the conclusions of the ideas.
F. The decisional stage – the final situation is chosen and conclusions are established.

Picture reading - „The forest”:
A. The children get the information by picture reading „The forest”
B. They work individually for 5 minutes and ask questions as: „What happens to the plants if the forest disappears?” „What about the animals?” „Why is there chilly in summer in the forest and in winter the wind doesn’t blow so hard?” „What happens in the forest if the trees are cut down?”
C. The children work in pairs, discuss their opinions and try to give answers to the questions.
D. The children get together in bigger groups and, by taking out flash cards from a bowl, they revise the themes (about fir trees, rabbits, mushrooms etc.). There are answers given to unsolved questions as well.
E. The children, all together, express the conclusions.
F. The teacher says that illegal cut of the forests has negative effects such as: extinction of plants and animals, land slide, drought, heavy rains, the lack of ionized air.

„The thinking hats” technique
Is an interactive method, of stimulating the children’s creativity?
The blue hat – leads the activity, is the leader that makes up the Solutions and clarifies everything.
The white hat – is the story teller, the one who shortly summarized the story. He is the neutral one, he just informs.
The red hat – express his emotions, feelings, the anger towards the characters. He simply tells what he feels.
The black hat – is the critic, who expresses the negative aspects of the events and identifies the mistakes.
The green hat – the thinker – the one who gives alternative solutions, new ideas and generates new ideas.
The yellow hat – is the creator, the symbol of positive thoughts, who explores positively and optimistically and creates the ending of the story.

Application: „The old woman’s daughter and the old man’s daughter”
The white hat – shortly tells the story
The blue hat – characterises the two daughters: the old man’s – hardworking, obedient, beautiful; the old woman’s daughter – just as her mother: hideous, bad, lazy; the old man – kind hearted, but weak, he doesn’t protect his daughter even if he loves her, he even teaches her to look for her fortune in the whole world.
The red hat – shows the character’s behaviour by imitating them, including the behaviour of the dog, the pear tree, the fountain, the oven etc.
The black hat – criticizes the behaviour of the old woman’s daughter and her mother, criticizes everything that has a bad soul and the coward ones as well (the old man, for example).
The green hat – gives variants: if the old woman’s daughter was exactly as the old man’s, if the old woman loved both of them equally and if the old man was more courageous.

The yellow hat – finds another ending to the text

Conclusion
Interactive methods could be important instruments that the teachers could use for interesting activities that help children develop deep and fundamental thinking, to help children understand the meaning of the stories and to use them in their real life.

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The educational system is social-economic development’s strategic component because it is the one which produce the competences, form the human resources, not only for a vocational preparation, but to form characters, to promote some innovator and self forming capacities which allow the continue training of work force and through this the adaptation’s flexibility at technological and Scientific changes;

through the professional forming, moral and man’s psychosocial, through the social action ways which are offered, learning influences straight innovation and social development, clearly having the innovation and social development function, but also a stabilization in the society (E. Păun);

indirectly, through acknowledgements and transmits values, through accessible manner of science, as well as form and develop attitudes, abilities, objectivity capacities in social behaviours, school is the one which not only propagate scientific discovers and cultural traditions, but also that one which contribute at elaborating and recreating them, at their transposition in practice;

the development goes through education. The development is made with education’s help or it will not be realized at all. (G. Văideanu).

The necessity of increasing the education level:

man is the only inexhaustible resource of production and scientific and cultural innovation;

it was demonstrated that the investment in education is the most profitable investment, with a bigger profit than banks or any other productive section, but is an investment which repay on medium and long term, during the professional, productive life of man.

this development is also dependent of the development of the economic section, because a force work overqualified, which
doesn’t have where to work and produce, increase the number of un employers.

it is cheaper and more efficient to offer youngner’s a qualitative initial education than to realize later a preparation for solving their social situation as unemployed adults; (The Economist, 1996).

education is less expensive than without education, because a man who doesn’t have the qualification level which helps him to integrate in the social life and to insure his existence, many of them finds other bad solutions to survive;

The role of the school in adapting both an axiological and humanist vision in education and society to avoid the risk of remaining without your personal self and the technological alienation of individual:

one of the main aims of the education is to help human kind and control one’s own development,

education has to allow everybody, without exception, to take their own destiny in their hands and to contribute to the progress of the society in which they live

even though people have to take advantage of every opportunity to learn or to improve, they won’t be able to use properly all those potential recourses and solid education

school should encourage both desire and the pleasure to learn to straighten the ability to learn how to learn and to stimulate intellectual curiosity

there is no replacement for the teacher/student relationship, relationship which relies on authority and is developed through dialogue

they start emphases the necessity of going back to education, in order to be able to face new situation that appear in their personal life’s, or that they met at the place of work
each individual has to be prepared to take advantage of the opportunities to learn that are offered to him thought his life, to enlarge his horizon of knowledge and to adapt to a complex and changing world.

**Basic tips of learning, needs through life:**

› **to learn to know**, learn how to get information, based on general and specialty knowledge in a large way;
› **to learn to do**, as well as the man get in relation with the surrounding medium, to action with deftness;
› **to learn to live with the others**, for cooperating with other persons, participating at human activities;
› **to learn to be, and to become**, for developing the personality and being capable to action, thinking through the values and conceptions scale on their own risk. (J. Delors.)

**Basic competences which must have each man:**

› man’s ability to communicate, to work with a team, with initiative; capacity of assuming their own responsibility;
› computer abilities;
› foreign languages;
› technological culture;
› social competences;

Each of them must have these basic competences at least at the minimum level for an efficient participation in professional life, familial life and community’s life, but also for being able to learn during the life.

**The necessity of realizing a learning culture during the life:**

› it is the modality through, no matter the evolution results of evolution will be and the social changes, the man will be able to participate on this realizations and even to anticipate them.

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*Permanent education*

**Definition:**

› comes up as an integrating concept, which takes all the dimensions of the educative action, as well temporal (during all life, from childhood through the third age), as in spatial way, articulating all the educational influences expressed in a formal organization (school system), non – formal or informal.

**Forms of the permanent education:**

**Adults’ education:**

› it is not seen as a simple supplement or as a lengthener education from youth ness, but appears as an improvement and individualization of forming the initial person;
› it aims more general aspects, various educational dimensions that need to be mentioned (civic, spare time, culture, for the socially out casted groups or particular applications for elderly adults, housewives, unemployed, immigrants, minorities.).

**Continuous education:**

› it aims at continuing the training throughout the whole professional career (either for bringing up to date knowledge and abilities or for improvement, either for re-qualification or for reorientation and professional reintegration.)
› in all the civilized societies, participation in community life, follows the necessity of continuous learning. (Sava).

**The decisive factors of permanent education can be synthesized as follows** (Dave, 1981):

› due to the scientific and technical revolution which generated the informational explosion and the increasing perish ability of knowledge, education and formation can not be limited at school period but it has to go on during the lifetime.
to make it easier to adapt to change, education has to prepare a system of objectives, contents and methods meant to help out people and society in the social, professional and cultural adapting process;

the changes occurred at economical, social, scientific, politic, cultural, domestic and professional level, impose adaptations and re-adaptations which requires great and continuous efforts from all;

the demographic evolution indicates the lowering of the birth-rate and the growth of elders, which need to benefit by permanent educational programs in order to stay active, productive and creative even after retirement, so that they will not become a source of social regress due to misunderstanding and inadequate adaptation to change, to lack of acceptance to new things;

education must be understood as a total formation of man by modelling complexly the personality of each individual throughout lifetime; for example using spare time properly, which nowadays became an ambiguous fact of our contemporary society.

having more spare time, due to technology, people can concentrate on their extraprofessional activities and on their own achievements, by taking part in activities with a more or less explicit educational purpose, especially as education is a multidimensional process, which is not limited to accumulate knowledge and for which the educational system is not exclusively responsible (Delors).

The necessity of institute’s multiplication which offers educational programs for adults:

institutes which larges their educational role: museums, libraries, theatres;

the work place preparation marks a systematic character, with institutionalizes tendencies;

education became a commodity like any other, as any service for which you pay for having it;

we are talking about educational market competition, and it would be necessary to be qualitative as it is asked.

education, during the life it is a permanent process of development and adaptation of each men’s abilities, of think and action, ensuring men premises of active and responsible participation to the society’s progress.

The dimensions of Adults’ education:

education as a purpose of: re-qualifying, improvement and lowering unemployment;

education for social reintegration of the socially out casted groups;

education for lowering the functional and computer illiteracy.

Educational policy regarding adults’ education:

declaring year 1996 as “The European Year of Permanent Learning”;

UNESCO General Conference which took place in Hamburg in 1997 defined the adults’ concept of education and also declares its objectives:

- developing autonomy and individual’s sense of responsibility;
- qualifying adults to cope with transformations which affects economy, culture and society on the whole;
- promoting a creative interest of citizens to community’s life.

Changes regarding visions about education:

the objective of education is not going to be learning anymore, but teaching how to learn, how to seek and use the
information efficiently in order to live in harmony with all different individuals of the society;
› as an active participant at the permanent process of education, the beneficiary of this type of education stops being the passive object of education in order to became its active object;
› it is necessary creating and adopting a new didactic methodology which will support participation of each individual to its own development.
› shifting the learning process from information to formation, from memorizing to reasoning, from learning by heart to learning creatively;
› entering modern didactic technology (multimedia systems, learning with the help of computer, internet) in all educational levels (I. Jinga);
› the part and the role of the teacher is changed, thus becoming a counsellor of learning, an advisor and a supporter of the learning effort and of the developing process of children and adults;
› self-education is understood as: `a conscious planned activity and systematically developed process by human beings for the purpose of self-improvement and for developing new skills in order to efficiently adapt to the specific of our present and future society’ (A. Barna).

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THE INTER / MULTICULTURAL EDUCATION

EDUCAȚIA INTER/MULTICULTURALĂ

Abstract: Social, economic, demographic and cultural diversity has always existed, but the concept of a ’mono world’ is impossible. The culture does not include only touchable elements as food, holidays, vestimentation or artistic expression but also includes less touchable manifestations, like the way of communication, attitudes or family relations. The intercultural education views the development of an education for everybody in the spirit of recognizing the differences which exist inside of the same society and less an education for different cultures, which would mean a static situation and isolation of the cultural groups. The teachers constitute the central factors of turning to account cultural diversity. In this way, we can feel the need of preparing the professionals in a certain area to face the challenges which are launched to the educational system by the cultural diversity.

Key words: cultural diversity, intercultural education, differences, education

In the last decades our society has tended to exceed the bounds imposed by borders going towards globalization. Also, you may add to this the migration phenomenon which leads to an increase of population in some parts of the world and the polarization phenomenon of wealth and poverty.

Social, economic, demographic and cultural diversity has always existed, but the concept of a ’mono world’ is impossible.
The intercultural education views the development of an education for everybody in the spirit of recognizing the differences which exist inside of the same society and less an education for different cultures which would mean a static situation and isolation of the cultural groups.

The intercultural education is closely bound by other collocation used to mark concepts referring to diversity and education:

- The antiracial education – with a more restrained area and in a way more specialized than the intercultural education views the acts of discrimination.
- The education for diversity – represents only a different conceptual accent and not the delimitation of a new area being in fact a synthesis of the purposes of intercultural.
- The antibiosis education represents the efforts to fight against and to stop all the phenomenon of discrimination.
- The inclusive education – the intercultural education shares a lot of fundamentally common points with the inclusive education both of them pleading for non discrimination, non segregation and both of them respect the rights of the different ones. Both sides try a democratically restructure of the mass school through the mean of conception that a school positively considers the diversity, is a new type of school opened, inclusive, or intercultural.
- The inclusive education projects a new type of school: comprehensive (ample, which does not select and does not exclude) which realizes the coeducation opened, tolerant, friendly and democratic.
- The education for all – is a more extended collocation than the intercultural education which is focused on the following principles of action: the inclusion of those who are excluded, the creation of healthy learning environments and protective ones in the same time, the active involvement of the civil society, the strengthening of the partnerships, the establishment of objectives and priorities of intervention at the level of countries for the sustenance of the education for all.

The modalities to manage with plurality in school are very different- as an expression of some demographic contexts extremely non homogenise, of the particularly rich forms of manifestation. And still in the spirit of the contemporary equilibrium between local and traditional, many countries went further by passing the different moments of evolution of their own attitudes towards the intercultural through some common solutions.

The Intercultural Education in Romania

Romania is situated within a complex context from historically, culturally and geographically point of view, a space which is no exception from the actual and modern tendency to accentuate the diversity of the social structures.

Its constitutively cultural plurality has been creatively enriched by the historical contexts which Romania accumulated, contexts rich in contacts, interactions and reciprocal, cultural borrowings. In this way, Romania is a multicultural country even if being compared with many European countries it has a demographic structure of a highly rich ethnical homogeneity. Romania is an ethncal and multicultural country with many insertions from the cultures of the neighbouring countries (the edges of the country, visibly bares the impact of some cultures in the proximity of Romania’s territory), but without having segregated areas from the ethnical point of view and without being characterized by a vacuum of majority population.

Considering the fact that in Romania there is not a rich structure to attract the phenomenon of emigration and there is no visibly racial diversity (the structure of the Romanian school population does not include black students or Asian ones in a number which is not statistically important) results that besides the cultural opening activity of all students, the efforts of the intercultural education consistently views those students belonging to the already mentioned minority groups.

But still, complementary, the intercultural education must also pay attention to the other categories of population recently entered in our country: the adaptation problems of the children.
coming from families recently emigrated in Romania, attracted by the advantages of some investments on the Romanian economical market or because of some tensioned and difficult conditions from other countries. To all these other problems are added like the problem of reintegration of the children from Romanian families returned back in the country after the communist regime collapsed or of those who work abroad.

Regarding the state of intercultural education concept in the modern practices and policy, in the Romanian education universe, the term “inter/multicultural education” is not very well consolidated. It is insufficiently approached both theoretically and operationally; it is not explicitly contained by the specialized policy documents.

In the Law of Education adopted in the 18th of June 1995 and afterwards modified, the entire chapter XII (article 118 - article 126) of this law regards the education of minorities.” Article 118 – the people belonging to the national minorities have the right to study and perform themselves in their mother tongue at every level and forms of teaching, in the conditions of the present law.

To sustain such legal initiatives, a specific institutionalized frame has been created beginning with the ministerial level (the creation of the General Direction of Teaching in the language of the National Minorities, within the specialized ministry) and continuing with the creation of a large number of sections and units having as the language of teaching the language of ethnic minorities. This net of units and sections with the language of ethnic minorities as the language of teaching, contains kinder gardens, primary and secondary schools, high schools, professional schools, post high schools.

From the point of view of the assurance of the functional and legal frame to respect the right of the minorities to learn in their mother tongue and in this way to contribute to the preservation of the characteristically culture, the new national curriculum made official in 1998 represents an action of an extraordinary complexity with huge pedagogical consequences. But like many other recent documents of educational policy, the new national curriculum does not contain chapters or indications specially destined to promote the intercultural in the Romanian school. But still, its special contribution from the point of view of the pedagogy of the diversity is the fact that unlike the curricular documents which preceded this new one, the new perspective more elaborated and more modern sustains or touches the intercultural perspective through many of the ideas on which it is based.

In this way; the principles and criteria of building the curriculum plead for a new way of teaching which reflects “the dynamic of the socio cultural values, characteristic to a democratic society “, and which must take account the fact the “students learn in different styles and rhythms. “ (CNC 1998, page 16)

These general principles are particularized at the level of the different subject which is established, some of the established objectives making reference without an explicit framing of these ideas in the area of intercultural education, to diversity, human rights, civic behaviours and the necessary practices for their promotion.

From the instrumental dimension perspective of the intercultural education it is essential to mention that this pedagogy is helped in its approached to touch its objectives at the same assembly of active participating methods, by the same learning through cooperation strategies, through discovery at the same types of extracurricular activities which any efficient and modern form of training uses.

It is also important that every used strategy must assure opportunities of cooperation and communication between different groups, to assure equal chances regarding the participation to the interactions within the class to the educational process. The advantages of using these strategies are:
1. they generate feelings of acceptance and sympathy;
2. they encourage the facilitation behaviour of the others’ success;
3. they increase the self respect;
4. they diminish the anxiety towards school;
5. they intensify the positive attitudes towards the teachers.
The Formation of the Teachers

The teachers constitute the central factors of the cultural diversity revaluation. In this way, we can feel the need of preparing the professionals in the certain area to face these challenges which are launched to the educational system by the cultural diversity. The teachers’ formation for the linguistic and cultural diversity means that their preparation programs must treat problems as the linguistic diversity, the cultural opening, and the instructional strategies to educate all the students no matter their cultural or ethnical appurtenance.

In reality, the formal curriculum from schools, colleges, universities offers the teachers few opportunities and inconsistent as well to accumulate knowledge and abilities for an efficient activity in divers cultural contexts.

The forming systems for diversity and intercultural present some vulnerabilities:
1. The difference between the formation courses and the real world of the school, between teachers’ culture and the students’ one;
2. The lack of a coherent preparing model for diversity, functionally integrated in the formation structures of the teachers;
3. The rejecting or conservatory attitudes of some institutions for the teachers’ formation;
4. The dealing with intercultural in education as being a “put aside” subject, added or in “fashion”;
5. The introduction of the intercultural education in the formation program only as an optional course;
6. The availability just for a restrained and insufficient space in the preparing curriculum of the teachers;
7. The focalizing of the initial preparing courses on the formation of a “good specialist” and less on a teacher’s formation and less of “an intercultural competent teacher”;
8. The limited signification of the studies and researches in the area without the power to influence the practice side of it.

Dimensions and Characteristics of the Formation for Interculturality

The preparing for diversity can only be complex, polymorph, plural disciplinary, theoretical, practical and experimental, impossible but desirable to the developed and practiced on a long term and in connection with other educational and social areas. The forming elements of the preparing for intercultural can be described from the perspective of three dimensions:

- The cognitive dimension;
- The instrumental-methodological dimension;
- The expressive dimension.

The cognitive dimension represents a space of an intersection between knowledge belonging to some specific areas (elementary themes of social psychology, anthropology, especially cultural anthropology, ethnology and ethnography, the theory of communication, the sociology of education, demography, etc) reinterpreted, adapted and harmonized regarding the self necessity.

The instrumental methodological dimension supposes the teachers being equipped with those methods which are favourable for the promotion of equality, collaboration, individual valorisation in the scholar space or re dimension and the cultural of the methodological fund traditionally held by the teachers.

The competent teacher from the intercultural point of view must know how to deal with a multicultural class with is multiple interactions with the ways of life, study, of behaviour which includes all these, the teacher must be capable to transform a pace like that into a set of communication and a net of mutual and profitable learning.

The expressive dimension (relation-behaviour) tries to shape some democratic mentalities which allow the teachers to experiment efficient forms of communication, of expression, of assuming the responsibilities and the development of their critical spirit.

The formation for intercultural provide itself a highly complex treatise.
Its success is determined by a lot of factors which include in this equation both the quality of those who form or of the preparing program, and the availability of chancing and involvement of those who are formed.

The new state of the educator who structures his/her practice in the intercultural manner, supposes acquisitions, modifications in different parts of the teacher’s personal profile:

- The changes of attitudes, conceptions, mentalities, persuasions;
- The experimentation of some new emotional feelings;
- The revaluation of the norms, methods and socio cultural feelings of scientific, politic and moral nature;
- The reorientation of the reasons and judgment of value;
- The learning of a new interpersonal behaviour and the learning of some new styles of interaction;
- The learning of some new strategies of self-knowledge and inner-knowledge;
- The capacity to put in value all these characteristics and the capacity to propose them as new references to the students;

Also, the formation for diversity takes time and involvement; it involves spaces of preparation which have to combine theory with practical applications, personal reflection, and the possibility to interact, change of ideas etc. The used methodology must sound as an offer, non-traditional, it must stimulate the communication, the emphatic activity, the cooperation.

It is necessary for the teachers to put in real life situations the experimentation of the accentuated intercultural contexts because as Cucoş noted “the formation supposes not only the knowledge but also the practice of intercultural; only the theoretical knowledge of the cultural differences or characteristics does not offer cultural competence to the one who possesses this amount of information” (2003, page203)

The teachers must obtain as a result of their formation an opening and capacity to learn continuously from the different cultural contexts in which they find themselves, to know to understand and to use from the didactic point of view the specific of the ethnic groups with which the teacher comes into contact.

The necessity of the teacher’s formation concerning intercultural is reflected in the multiple proposals and initiatives of some institutions. We can enumerate at least three levels of initiations, derivations and sustenance of the formation programs for the development of an intercultural school:

1. International programs started by translational institutions, whose directives have created currents of opinion in many countries;
   
   e. g. The European Council- launched in 1993, the project called “The educator’s formation for the intercultural education”;
   
   UNESCO proposed:” The teachers ‘formation for the intercultural education”, September, the 25th 1984

   UNESCO-BIE initiates the project “The Education for the Participation and Democracy: Teachers and the Multicultural/Intercultural Education;

2. Programs supported by the local governments;
   
   At the national level, the preparing of the teachers in the spirit of the diversity pedagogy becomes a reality when is considered by the leaders of the system a priority when it is deliberately accentuated by the documents of the educational policy when it is sustained methodologically and financially;

3. Punctually programs practiced by different givers of formation (universities, legal institutions , associations, nongovernmental organizations)

The preparing strategies, without having the desire to solve all the preparation problems of an entire teaching system, are the most frequent. These are initiated by the civic organizations, being known their flexibility and dynamism, the fast receiving tendencies of the social signals and their put into practice.

**The Promotion of the Intercultural to Early Ages**

The observation of diversity by the child and the construction of the comparison elements begin early enough. It is
not too early; it is not out of common to discuss about the differences, prejudices of discrimination with the younger students.

When we do it with wisdom and pedagogic sense we do not enter a risky terrain but, on the contrary, we discover in these cultural differences possible sources of didactic enrichment. Subscribing the differences (which exist anyway and which are observed by the children whether the adults want this or not), we approach with professionalism real life situations, without euphemisms or ignorance but with no productivity. With other words, not the differences between humans, cultures or promoted values, ways of life create problems, but the wrong modalities of the reference and the pedagogic dealing.

The child’s perception in comparison with his/her own person and with the alteration, leads to the staged crystallization of the self image; the age period of 2-5 years becomes the area of a progressive extension of the ego and of the formation of a long lasting structure of the personality, which supposes the knowledge of the identity system by the child (the child knows that he/she is a boy or a girl, little brother or sister, inhabitant of the town and of the country).

The stages of the self image development are suggestively analyzed by E. Vrâjaș in “The Education of the Preschool Child”.

The age before the beginning of school puts the child in new situations, ascendant from the quality point of view, in the formation of his/her social perception; the child discovers that there is an extern reality which does not depend on him/her, but of which the child must be in view of.

Plus, the basis for justifying the necessity to promote the intercultural in education even from early ages, it is important to mention also the fact that the entrance in a kinder garden produces the enlargement of the child’s social interactions, through the establishment of a specific relationship, the one with children at the same age.

The anterior vertical socialization (an assembly of components and behaviours learned in the relationships with the parents, sisters or brothers) is completed by the horizontal socialization brought in the kinder garden child. This new hypostasis of the relationship with “the Equal” completes the child’s social experience and it is obvious that in this mixture which is sometimes contradictory and which contain influences and stimuli, the child can not be let alone, by himself/herself, without the professional support of the adults, in his/her action of discover of the human differences and similarities which are around his/her small or large universe.

The cultural diversity, as a potential didactic resource, the entrance of the alteration in the cultural system, the reorganization of the own identity hints with the aim of excluding the superficial treatment, with ignorance, hostility or superiority of the others, the effort of promoting the education for all, represents valuable imperatives to any action of the improvement of the didactic act, of the general relationship between people.

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LANGUAGE AND THINKING IN THE SCHOOL AGE

LIMBAJUL ŞI GÂNDIREA LA VÂRSTA ŞCOLARĂ MICĂ

Abstract: The human race is different then the animal race by the fact that people exteriorize their ideas, thoughts, dreams, and wishes using the language. It is true that animals communicate too, but on a lower level. Because of this connection between the thinking and the language, in the young school age, the method to stimulate the thinking of young students is to perfect their language. Here, the parents have the most important role, but after the beginning of the school, the teacher takes this hard role. The teacher’s duty is very difficult because he has to recognize the children with language disorders, to try to help them together with the psychologist – speech therapist by finding out which are the causes of these disorders and to eliminate them. However, not only these children need their teacher’s help; the other children without language problems have to develop their language knowledge and they can do this class and extracurricular activities.

Key words: language, thinking, language disorders

Speaking is the function of using the language in the relationship with other people.

The young school period ((6/7-10/11 years), from the beginning of school till finishing the elementary school is considered a sort of end of childhood in which what dominate are the particularities of an age similar like the preschool period or the beginning of puberty or, even childhood. Specifically, for this period there are pointed out issues for school adapting or learning, without neglecting that some of the mental structures are developing as a result of the fact that the early childhood and the preschool period are the most important periods for the acquisition of adaptive and attitude experiences.

In the early school period, important characteristics are developed and there are progresses in the mental activity, because of being fully aware of the importance of the learning process, intensely required at school, which is obliged and free, learning becomes the main type of activity. This means that the school activity stresses the intellect and the acquisition of the knowledge stipulated in the school schedule makes progressive process. So that, learning strategies are organized and developed, the child is aware of the importance of the attention and repetition, he develops skills like writing – reading and calculation. Learning becomes more and more a major position in the day-by-day life of the student. This new condition modifies its own existence and it works deeply on the personality of the child. There are direct results over the mental developing, but there are also, results of the school life.

The function of using the language in the relationship with the other people is the speaking, which is a complex function and it requires a co work of other functions, especially of the intellectual and movement ones. To understand the words requires a clear perception and it stimulates the semantic memory, the images and the thinking, and the speaking or writing requires complex movement skills, careful and voluntary conducts. In the language, there are also the affective states, influencing the speaking and transferring to the others. We can say that the language is more an activity than a function.

The language is, actually, a tool what we use to act not on the things, but on the people, and the language from this point of view is a super individual reality, it does not exist in the people, but in the material things like dictionaries, grammar, books.

The literal sense of the language and speech is “a great number of signs what people use to communicate to each other in a society” (Andrei Cosmovici).
Karl Buhler’s opinion is that in the language we can distinguish three aspects:
- representation of an object, a situation;
- manifestation of the subject’s mood;
- appeal for the people who are listening.

French psychologist A. Ombredane thinks that we can talk about five functions:

**Eloquent**, regarding this function, the french psychologist talks about the property of the words to be related with other meanings which can be communicated to the others.

**Dialectical**, this word has here its anticipant meaning: the art of talking contradictorily with the purpose of discovering the truth.

**Practical**, some of the authors talk about the function of adjusting the language.

**Affective**, is the oldest function and we can met it also at the superior animals: using different expressions, they communicate to the others their own affective moods, especially emotions.

**Ludic**, speaking can be an occasion for play. Children in the first years learn the language, they play repeating endlessly a word or inventing inexistent sounds in their own mother language.

To all these we can add the **cathartic** function.

Regarding the relation between the thinking and the language, there is all the time different point of view:
- there is only one reality, the language is the exterior aspect of the thinking, and thinking is its interior side;
- thinking and language are different essential functions, the speaking is used only to exteriorize, to communicate the results obtained by thinking in an independent way;
- thus, they are not identical activities, speaking and reasoning are interconnected, they are in a close relation, both from genetic and structural point of view.

To form the thinking, the word has the role of making the direction to get the attention and facilitates the thinking’s operations: analyze, synthesis, comparison. The meanings are depending on the personal experience of the individual, but step-by-step, the society rectifies and specifies them, the vocabulary is concentrating the millenary experience of a society.

The language obliges to rationalize and socialize the thinking, and the evolution of the language is interdependent to the thinking’s improvement. The progress of learning the language is in the same time, progress of the thinking; communicating, trying to show an idea, we make clear to ourselves the meanings, we eliminate the misunderstandings. The close relation between the thinking and the language, between the intelligible and communicable it is obvious.

Until the beginning of the school, the child learns to talk in a certain way, more spontaneously, but from this age, the manner of talking gets new characteristics, because of the verbal training process, forming the verbal culture.

The verbal experience of the child in the first 6 years of life influences the entire mental growth, and at the beginning of school, he has already a certain intellectual and verbal experience. He understands well what the others speak about and he can make himself understood by expressing his thoughts in correct sentences and phrases. He can express very well the differences between the objects and facts, he is capable to make ironies and to sustain an arguing conversation, and he can expressed more clearly his wishes and the preferences. The great number of the words in his vocabulary facilitates this expressing: approximately 2500 words out of which about 700-800 are in his active vocabulary.

We can find important differences from one child to the other regarding the development of the language in the beginning of the school. The reason for this is, on one hand, the capacity, intellectual possibility of the child, and on the other hand, the family environment, the way his parents are talking, the logical way they are explaining to the child, the way adults know how to stimulate the small one.

The language is one of the most important facts that separate the children at the beginning of school. Differences between them can be, especially, on the expressing side, phonetics, lexical structure, on the expression level. These differences in the
children’s language remain even after the beginning of school, because of the training – educative influences assimilated in a different way.

A new personal mode of expression the idea appears on the influence of the writing-reading process. Thus, the language is not very good from the grammar point of view; the language of the young student becomes an element of expressing the thoughts with personal notes. Sometimes we can notice literal and esthetical elements in a cheerfully style and with a correct pronunciation. The structure of the words, sentences and phrases is more complex and more shaded. If in the first and second class we can notice incomplete explanations, in the third and fourth class are can mark more complex, organized and systematized answers. The evolution of the interior language is the base for the exterior language and facilities such a fluent and coherent way of expression.

The child’s language progress has the base in a number of acquisitions that are completing and combining one with each other. In assimilating the language, M. Cohen in “The child’s psychology from birth till teenage”, described four steps:

- presenting the prime elements in communication;
- multiplying these elements of communication which are used separately;
- presenting synthesis;
- presenting specific grammar styles what the adult is using in his language.

In the case of the children with language disorders we can notice a number of talking difficulties which a deputizing the mode of expression of personal thoughts and the correct perception of the heard language. These kinds of language disorders can influence the child’s behavior, generally, and his verbal conduct, especially, when there is, also, diagnose for some deficit stereotypes. These kinds of children, with normal intellect, maintain incorrect pronouncing of some sounds and words, deformations, replacing, nasalization of some sounds and syllables.

Language disorders like dyslalia and rhinolalia have great results with speech therapy, if the recovering starts in the beginning, but logoneurosis and the stammering have more profound implications both in talking, physical and psychological state, and in the personality of the child. These kids hold back in discussions, they don’t break in on a conversation because they fear to speak, and in most of the cases they give the impression that they have low intellectual possibilities, but they prove the opposite in the display of some activities. At young students, we can find very often dysgraphia, agraphia, dyslexia and alexia, which consist of the loosing partially or totally the skill of writing and reading, recognizing the letters and combining them in words.

Removing the language disorders gives the child the ability to adopt better his own verbal conduct to the variable elements of the situation, and for this, the teacher resorts to the support of the psychologist – speech therapist, the doctor, who has to discover which are the causes for these disorders and especially, how can they be cured.

We can notice the development of the language in the context of some school activities: plastic education, sports, history, and environmental knowledge - and with this occasion, the child discovers new information different from one domain to another.

Researches made by Elena Badea show us the following items in the language of the young school aged student:

- at 6 years
  - vocabulary with more then 3500 words;
  - pronounces correctly the most difficult sounds;
  - can count more then 10 bricks.
- at 7 years
  - can make a better dialogue with other kids then with adults;
  - improves the writing language.
- at 8 years
  - can enumerate the months of the year;
  - knows the current meaning of 16 words;
  - specializing his writing.
- at 9 years
  - knows the current meaning of 21 words;
  - uses the language in solving the problems.
at 10 years
- uses short phrases, but each time, different ones;
- knows the current meaning of 25 words;
- has a varied vocabulary, influenced by motivation and educational environment;
- perfects the mother language and has sensibility for foreign languages;
- is less precise in writing.

at 11 years
- speaks quickly with emphatic accent on some words.

I can dare to say that some of these characteristics are not conformable to the actual reality, when children have advanced technologies in their hands like computer, diversified TV shows and so on; my experience in the primary school confirms me this thing.

The young school period is very important because of the following things:
- the young school age coincides with the period which is the most significant in intensity by organizing the verbal language;
- in the young school period the expression and the verbal conduct are more spontaneous and more sincere;
- in the young school period can appear a succession of language characteristics (verbal disorders pass throw a stage of clarification, of reorganization);
- in the young school period the place of the day by day verbal habits is taken step by step by the “formal language”, which is transformed and developed;
- in the young school period it is explained the significance and the meaning of some words and forms of expressions;
- in the young school period, it is really important to know the characteristics of verbal habits because of the training and educational process, in general and for the influencing the thinking, memory, imagination and other psychological processes and characteristics of the personality, particularly.

Therefore, in the young school age all forms of language are developing. All other habits are subordinating more and more the verbal habits; which are more organized and more stimulated. The listening conducts, which are parts in the oral language, have contributions not only for the assimilating the communication, but for the mental discipline of the children, too. The teacher’s role is very important because he represents the official person from the society’s part. He uses active – participative didactic methods in class activities and in extracurricular activities and, maybe, it is his professional and moral duty to help those with language disorders until the total improvement, if this is possible. It is his duty to help the other children to improve their vocabulary until the maximum level; level which is a launching ramp for a beautiful life.

Bibliography:
THE MEDICAL STAFF OF ARAD AND THE GREAT UNION

Abstract:
The paper sets itself to be a cross-section of the activity of the Arad doctors and students of medicine, related in some way to the Great Act of Unification at Alba Iulia, on 1st December 1918. Their activity before the Union, at home and abroad, mainly in Budapest and Vienna, their participation in The Great National Assembly at Alba Iulia, and their later contributions to the Romanian school of Medicine is carefully and minutely traced, in a work that is full of professional and patriotic pride just as these doctors’ entire lives had been.

Together with the entire Romanian people, tenacious and patient over the centuries, but with an undefeatable hope for national unification, along with the other professional groups, the medical staff of Arad got involved in the Great Union (1st December 1918) beginning with its very first stages. Doctors, pharmacists, students in the medical field took part in the foregoing events and in the actual meeting. Being in a close and permanent relationship with the people in cities and villages, the medical staff carried out, in the first stage, an intense informational activity about the event that would follow, then got involved in presentational activities and volunteer work in the national guards’ healthcare service, finally participating, together with the other professional groups, in the great act of Unification at Alba-Iulia.

Transylvania-ancient province, with a prevailing Romanian population, under foreign rule, unfortunately, like all peoples under the rule of the anachronic empires of Europe at the beginning of the 20th century, had to be woken up at the initiative and under the control of the enlightened minds of the age. The nations of Europe, embedded in the great empires of the age, were fired by the Wilsonian principles that proclaimed the need for self-determination of peoples.

The Romanian intellectuals in Transylvania, educated in the well-known cultural centres at Blaj, Braşov, Sibiu, Oradea, Timişoara or Arad, as well as those educated right in the heart of the Austrian Empire, in Vienna or Budapest, did not hesitate to get involved in the general movement of emancipation of the nations. They organized themselves in structures that were promoting self-determination and unification with the motherland, Romania; among them there were, of course, people who worked in the medical profession, too.

The Central Romanian National Council of Transylvania, formed in Arad, on 31st October 1918, organized an extensive activity to form Romanian National Committees (RNC) in every Romanian county and town. These committees had the role of informing and explaining to the Romanian population their rights, having in view actions for Transylvania’s self-determination with relation to the Austrian Empire. On 10th November 1918, with a courageous action, the Romanian National Council gave an ultimatum to the Hungarian government in Budapest, to grant Romanians the complete state power over the 28 Romanian counties in no more than 48 hours. The Karoly government asked, through a telegram, for 12 extra hours, when it would send Minister Oszkar Jaszi to Arad, for the negotiations from 12-14 November. As it is already known, the negotiations held for two days in the hall of the Prefect’s Council failed. From what, doctor Ion Jovin, of Arad, future professor at the university – can recall, when the Hungarian minister Oszkar Jaszi asked “And what do Romanians want, after all?”, Iuliu Maniu answered: “Total separation from Hungary”. With this firm retort that was like a struck of lightning for the Hungarian delegation, the negotiations ended.
The Romanian National Council decided, upon consultations, to summon the Great National Assembly at Alba-Iulia, on 12th December 1918 and then to choose the representatives that would participate in The Great Union at Alba-Iulia. All actions of fulfilling the objectives of The Great National Consultation Council were led by the Central Romanian National Council, which would have its headquarters in Arad and would have the role of a true temporary government, giving orders to the local authorities, orders that were carried out with the help of the local national councils and guards and the regional committees.

In several towns in the Arad county (Arad, Sântana de Mureș, Hălmagiu, Chișineu Criș, Berechiu, Călacea, Lipova, etc.) doctors were chosen to participate in the Great National Gathering at Alba Iulia, with credentials or as substitutes, as we shall see on the lists below. The deputies in the constituency got a credential which gave them the right to take part in the decision of the Union of Transylvania with Romania.

We must mention that, along with the doctor representatives and medical students, chosen with credential mandate, other workers in the medical field participated, too, in the ceremonies at Alba Iulia on 1st December 1918, either out of patriotism or as volunteers in the national guards. They had the role of accompanying the participants on the way to Alba from the medical point of view. Here is probably an incomplete list we have of the participants and supporters of the Great Union from the medical area:

**Arad County:**

A) Doctors and medical students chosen with credentials, which gave them suffrage and participation for this reason in the Union Hall.

1. **DR. VASILE CUCU,** doctor, of Sântana-Comlăuş, representative with credential (substitute)

2. **DR. AUREL HALIC,** participant with credential on behalf of the elective constituency at Lipova

3. **NICOLAE JOVIN,** doctor at Felnac, with credential, in case the holder is absent, representative of the “Petru Maior” Romanian Students’ Society from Budapest

4. **DR. SEVER PĂȘCUȚIU,** doctor at Ineu, represented the “Arad National Association” in Alba Iulia

5. **DR. SALVATOR VUIA,** doctor, volunteer in the National Guards, one of their organizers

6. **DR. GHEORGHE POPOVICI,** of Chișineu Criș, represented, with credential, the “Petru Maior” Romanian Students’ Society in Budapest

7. **TРАIAN POPOVICIУ,** doctor, chosen, with credential, in the constituency at Lipova

8. **DR. NICOLAE ROBUL,** doctor, born in Hălmagiu, chosen deputy with credential in the Baia de Criș district

9. **VETURIA LEUCUȚIA,** of Călacea, sociology student in Budapest, chosen holder with credential by the “Petru Maior” Romanian Students’ Society from Budapest

10. **SABIN MANUILĂ,** doctor, volunteer in the National Guards

B) Doctors and medical students, engaged in the fight for the Union:

1. **Dr. Cornel Olaru,** doctor in Arad, participated out of patriotism

2. **Dr. Salvator Vuia,** doctor, of Sântana-Comlăuş, doctor, represented, with credential, the “Petru Maior” Romanian Students’ Society from Budapest

3. **Dr. Ion Sturza,** of Sântana-Comlăuş, doctor, volunteer in the National Guards

4. **Dr. Axente Iancu,** of Făget, volunteer in the National Guards
5. Ion Pescari, of Arad, medical student in Budapest, activated without being able to participate in the Union at Alba Iulia, but militated for it and its later consolidation.

6. Dr. Pavel Siiartău, of Arad, medical student at Budapest, future physiologist in Arad, got involved, as much as he could, in the consolidation of the Romanian society after the Union.

7. Dr. Aurel Mager, born in Hălmați, volunteer in the National Guards.

8. Dr. Miron Heretiu, born in Şiria, medical student at Vienna and Budapest, participated out of patriotism at the Alba Iulia events, together with his colleagues from Budapest: Pavel Siiartău and Dumitru Memetea.

Regarding the participation of the Arad doctors in the Great Union we have to mention the fact that they were chosen as representatives, during some open electoral meetings, held in the organisations whose members they were (e.g. the organisation of the medical students in Budapest within the framework of the “Petru Maior” Romanian Students’ Society or of the National Committees in the towns they came from).

“As of the entire nation’s, the intellectuals’ and the doctors’ eternal dream was national unity”, says Florea Martin, in his well-known work about the heroism of the doctors who took part in the impressive assembly at Alba-Iulia. (“Medicii si Marea Unire”/”Doctors and The Great Union”), Tipomur, Tg.Mures, 1993. The eminent historian of the great act of Union knew the beautiful medical tradition in Arad. Long before the Union, the Romanian medical staff all around Transylvania had a well developed national consciousness of the right to live together with all the Romanians all over the Daco-Roman territory and to militate for this feeling in every circumstance.

In the last two centuries, beginning with Ioan Piurariu Molnar (1749-1815), Vasile Pop (1789-1842) and Pavel Vasici Ungureanu (1806-1881), the first eminent Romanian doctors appeared and the bases of Romanian medical education were laid.

Among these pioneers we mention Dr. Pavel Vasici Ungureanu, who studied in Budapest, eminent doctor, publicist and disseminator of medicine and natural sciences. For several years he held several positions in the management of ASTRA and was the first to spread Darwinism in Romanian culture. In 1848, after the revolution was abolished, an article wrote: “The wishes of the Romanians are the unification and the freedom of all Romanians inside and outside Austria or the so-called Daco-Romania. From this statement, follow their common wishes: the unification of all the Romanians in Austria-Hungary”. Here is one of the most explicit and competent expressions regarding the Romanians’ aims in the revolution of 1848 made by a doctor, the above-mentioned author, quoted from in the chapter ”Transylvanian Doctors and Pharmacists, Precursors of the Union”).

We also mention Dimitrie Nedelcu (Nedelko) (1812-1882), extraordinary professor, the founder of stomatological education in Budapest. He was born in Lugoj, he studied in Budapest and enjoyed great prestige. At the end of the 19th century, a series of representative characters for medicine, culture and Romanian emancipation appear; we mention (in Budapest and Vienna) Victor Babeş, Emil Pușcariu, Gheorghe Crâniceanu, Ion Hozanu and Augustin Dumitreanu, the last one holding the position of the head doctor of the police in Budapest for a long time. These devoted intellectuals, representatives of the medical field had, together with the other professional groups in towns and villages, feelings of national unity, proved in every circumstance. For instance, we can find out from Prof. Vasile Popeangă’s article entitled “Volunteers in the Banat in the Fight for the Fulfilment of the Great Union”(2) that among the Austro-Hungarian army soldiers from the Banat and the entire Transylvania, groups of Romanians (30-60 % of the whole army) had pro-Romanian feelings, clearly expressed in national songs and dances; among them were, of course, doctors too. Some of them escaped and crossed the mountains to Romania on paths only they knew. Among those imprisoned in the First World War...
there were a lot of Romanians from Transylvania. They all hoped for the disintegration of the Austro-Hungarian army and wanted to enrol in the Romanian army. 

Out of the thousands of Romanians detached by the centrifugal force acting upon the Habsburg Empire, as well as upon its units on the battlefields, ever larger groups were set up, that set themselves to fight for achieving the political union of the Romanians. This is how the volunteers formations were set up which, because of the configuration of the fighting sites, operated in Russia, Italy, France, Vienna, Prague and old Romania. Their setting up and their actions show peculiar characteristics determined by the country that housed them and the situation on the battlefronts. However, given the common aim, the specific feature of each region on the site of the European conflagration during World war I was adapted by the Romanian to their interest, that is that of the groups’ joining, with all their might, the Romanian Army. We will present, in more detail, the behaviour of the Romanian prisoners who came to Russia from the battlefronts in Galitia, where battalions, mostly of Romanians from Lugoj, Caransebes, Orsova, Oravita, Arad and Satu Mare, had fought. The prisoners oriented, for example to Kiev, were assigned to various centre such as Darnita, Iatca, Voronej, Vladivostock, etc. The Romanian prisoners were very many, as they did not want to fight against Romania’s allies. Through the Red cross and by other means, news was transmitted through Romania towards the editorial board of the newspaper “Romanul”(The Romanian”) in Arad, which gave details about the Romanians alive. What is significant for our presentation is that, ever since the preparation stage of the Alba Iulia Great National Assembly, of the Romanian prisoners coming from the Austrian-Hungarian army to the Russian war prisoner camps, all doctors joined the volunteer detachments going over to the Romanian army.

Of the Arad pharmacists involved in activities of preparation of the Great Act of Unification at Alba Iulia we mention Victor Pop, sentenced to death in 1916, together with another 16 Transylvanians, most of them priests or lawyers(by the Cluj Court-Marshals: nine were executed), for their opposition to the dualist regime and actions in favour of the Union of Transylvania with Romania. Going back to the Arad medical staff involved in the Great act of unification at Alba Iulia, we shall first begin by presenting those who were elected for participation, with credentials, by the communities or the associations in which they were active. They are:

Dr. VASILE CUCU(1883-1968), presented by the author, Dr. Florea Marin, in his book Doctors and The Great Union(Tipomur, Targu Mures, 1993) as follows: “Military doctor, then civilian doctor in the village of Comlaus(Arad county), delegate with credential-in supply- to the Great National assembly at Alba Iulia, representing the commune of Santana, Arad. After the Union, he was chief doctor of the Arad municipality until his retirement (1938). Vasile Cucu was born on 30th January, 1883, in the commune of Ucea de Jos(Lower Ucea), Brasov county; his father was a teacher, Nicolae, and his mother, a housewife, Susana. He lost his father at 5, the mother having the difficult task of providing for a family. There were three brothers in the family; Nicolae and Gheorghe stayed in the village, to be farmers. The only one who pursued higher schooling was Vasile, a future doctor. He attended primary school in his native commune and at Fagaras, secondary school on a scholarship, in Brasov -where he had as his colleague the future historian and man of culture Onisifor Ghibu-, and the Faculty of Medicine in Cluj and Budapest, also on a scholarship within the Emanuel Gojdu Foundation. He also attended some courses in Vienna. While a student in Cluj, he was remarked by Professor Z. Purjesz- former professor and master of Iuliu hateganu- who suggested he should stay in education; lacking material means, he had to give up the teaching career. On 23rd December 1907 he was declared doctor in
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known as a good organizer, he was invited by the Coordinating Council to act as counsellor in the Department of Social Protection, between 1st March and 30th September 1919. After unification, he served as inspector doctor for the Arad Railways, between 1919 and 1923. Having specialized in hygiene, under Professor Iuliu Moldovan, Ph.D., in Cluj, he was asked to run the medical service in the Arad municipality, so he was chief doctor in the municipality from 1st April 1921 until 31st May 1938, when he retired.

During his long and prodigious activity, Doctor Vasile Cucu asserted himself in the domain of medical care organization, in conceiving and applying the prevention principles in combating some diseases of a social character (he worked out a series of regulations such as the one for the sanatorium hospital for tuberculosis patients, of the Home for the Crippled, for fighting venereal diseases, for the disinfection Department, the public cleaning regulations, etc., all published in the “Arad Municipality Bulletin”.

Besides his exceptional professional activity, Doctor Vasile Cucu also engaged in the activity of disseminating medical knowledge so necessary in the health care assistance of the population that had gained their liberty not long before. He was teacher of hygiene at the Moise Nicoara High School in Arad the Commercial High School there. For his competence and authority, Doctor Vasile Cucu was elected or appointed to several positions; Vice-President of the National Red Cross Society of Romania-Arad subsidiary; member of the Council of the Society for war orphans protection, of the Association of mothers protection of Arad, etc. One of the most significant positions related to his activity within the ASTRA cultural society of Arad, where he was conferred the title of “honorary member”. Doctor Cucu also contributed to the development of the medical care sector in Arad in the years following the Union; through his medical and teaching activity, he
contributed to the integration of the medical care sector of Arad within the structure of the enlarged Romania.

For his activity, consciously placed in the service of his peers and his country,, Doctor Vasile Cucu was awarded the Crown of Romania Order ,rank of cavalier(22nd November 1922) and the Medical Care Merit Cross(30th October 1925), remaining thus in our memory, besides for participating in The Great union as credential delegate, also for having been an exceptionally professional doctor, who was involved, subsequent to the great act of Unification, in the completion of the building of a new and enlarged Romania(3).

The second doctor of the Arad area delegated participant in the Alba Iulia ceremonies, about whom we possess fewer bibliographical data, is Doctor AUREL HALIC, known to come from Barsa. As a doctor at Lipova, he worked for many years for an famous institution in that place:"The Romanian Casino".He took part in the Alba Iulia events as a representative of the Lipova Electoral Centre. He was a doctor at Sistarovat, then at Lipova. He was an activist for ASTRA and was considered to be a life-long member of this association, Lipova district, set up by himself on 3-16 th March 1900.(4).

Sever Bocu has written about Doctor Aurel Halic, in volume II “Roads and Crossroads” of his Memories, a volume we do not have today. Besides Aurel Halic, Sever Bocu also presented a series of orthodox but also unitarian youths, involved in the preparation of the Great act of 1st December 1918.

Among the Budapest students trained for participation in the Great Union, we mention the impressive figure of a path opener in medicine,Doctor ION JOVIN(delegate with credential to Alba Iulia on behalf of the"Petru Maior” Academic society in Budapest. In an interview given in 1982 to the “Family” journal in Oradea, Ion Jovin narrates about the fervent preparations, in Stefan Cicio Pop’s house, of the national guards and of the Alba Iulia assembly. The interview was taken by the Oradea newspaperman Ion Isaia.

“Active participant in the preparation of The Great National assembly at Alba Iulia, on 1st December 1918, sent as delegate in supply, by the “Petru Maior” Academic society of the Romanian students in Budapest. Teacher of radiology, specialist therapist of high order. Pioneer in introducing radiotherapy in Romania. His name has been enshrined,forever, in the history of the fight against cancer and the modernization of radiotherapy in our country.

He was born on 8th January 1899 in Felnac(Arad county). He attended just one grade in Romanian in Arad, then he did the remaining three grades of primary school in Hungarian, in Arad,too. In 1909 he was matriculated at the Catholic High School, in Hungarian, in Arad. In the autumn of 1917 he took his school-leaving diploma, then he enlisted for the Faculty of Medicine in Budapest, was recruited, taken in the army and, after graduating from the artilllery officers school, he was sent to the Italian front at Piave, in April 1918.

In September 1918 he enlisted again for the Faculty of Medicine in Budapest. As a medical student , he became a member of the”Petru Maior” Academic Society, soon becoming very active and,consequently, a member of the coordinating committee of that society, in which capacity he collaborated with a series of future renowned doctors of academic Cluj(Liviu Telea, Mircea Halita, Octavian Budisan,etc)”(5).

The young medical man Ion Jovin was an active witness of the events taking place in the summer and autumn of 1918 in Budapest and the entire Austrian-Hungarian Empire. Here is the way he describes them in an interview published in the”Family” journal, in the interview taken by Ion Isaia entitled”The trip to alba Iulia was not a common trip but the triumphal march of a people conquering its freedom”. Ion Jovin remarked that the events of the second half of 1918 constituted the prelude for revolutionary changes that gave another configuration to the geography of Europe. “The frontlines
were shaken and undone, the borders lost their stability, the Austrian-Hungarian Empire was decomposing.

For us, the Romanians, the clock had struck the hour for the fulfilment of our dream that had shone a little in 1600. Great effort and endeavour was still needed to remove the immense obstacles on our way. The Austrian-Hungarian rule, although weakened and in agony, still had enough weapons to use, in despair, blindly against us. But time was not working for the saving of “the prison of nationalities”. At the end of the summer of 1918, an increasing number of army decompositions were registered and it was felt that fear paralyzed the governmental authorities. The hope of the Romanians was refreshing. Hope shone more intensely. The Oradea Convention of 12th October, and the reading out, on 18th October, in the Hungarian parliament, of the declaration drawn up on that occasion, about the decision of the Romanian nation in Transylvania to separate itself from Hungary and to forge its own destiny was, for us, the Romanian academic youth in the capital of Hungary, a call to battle, a call to integration into the boiling life of our parents and brothers, who felt they were capable of the greatest pool of will and force our nation had ever dared to achieve.

The distinguished professor tells, in this interview, that on 2nd November 1918, we dropped our studies at the faculty of Medicine and came to Arad, asking the Council for enlistment in the National guards. Fortunately for me, I was assigned to the telephone trunk of the RNC, operating in the house of the front-rank fighter Stefan Cicio Pop. I even today think nostalgically of this so-called trunk, consisting actually of one single device. I was supposed to transmit guidelines and orders to all parts of Transylvania, to receive and record reports and news from Budapest and Vienna, a whole lot of information and communications, all relating to the preparations for the great event of 1st December 1918. I would also receive, personally, the mail brought by couriers from towns and bigger villages, and I well remember, as Oradea was an important centre, your messenger in Bihor, a youth my own age, a student, too, called Malita, later to become the father of the distinguished teacher, writer and diplomat Mircea Malita. In a word, you should not be surprised if I confess to you that the most pleasant and unforgettable days in my life are those of telephone service operator for the Romanian National Committee that summoned The Great National Assembly at Alba Iulia.

Referring to the Romanian-Hungarian negotiations of 12th-14th November 1918 in Arad, Ion Jovin remembers that the minister Iaszi Oskar made, on behalf of the Karoly Hungarian government, a supreme and desperate attempt to obtain from the Romanians a modus vivendi which should save the territorial integrity of Hungary, proposing the Romanian delegation a kind of “helvetization” of Transylvania, with autonomous counties, tailored, in a way, for the three nationalities in Transylvania. I participated as a mere spectator, looking out from a corner of the Council hall of the Arad county prefecture, in the heated, contradictory discussions between the two delegations that, on the first day clashed with both mild and biting arguments, no result being obtained. The second day of negotiations was overwhelmingly febrile and tensioned, foretelling an explosion, almost. At some particular moment, the head of the Hungarian delegation, Iaszi Oskar, noticing the intransigence of the Romanian delegation members, asked: What, actually, do the Romanians want? Then a front-ranker of the Romanian National Party (naturally, Dr. Iuliu Maniu, one of the great founders of Great Romania,- a name that was forbidden at the time the interview was taken- who died in the Sighet prison and was buried in the “common grave” with no possibility of identification of his earthly remains, a.n.) gave a simple answer, but one that struck the Hungarian delegation like lightning: Total separation from Hungary. On this memorable reply, pronounces non-pathetically, but firmly, the Arad negotiations ended, to be followed by the historic summoning of the Romanian nation of Transylvania to join the mother country.
The historic trip to Alba Iulia is described as follows:
Meanwhile the Romanian National council contacted the Hungarian authorities for ensuring the conditions for the travel of the delegations and of the thousands of participants in the assembly summoned at Alba Iulia, measures being taken by both sides. For everything to take place peacefully, without incidents. On the morning of 30 November, we, the Arad representatives, in festive clothes, got onto a carriage adorned with flowers and three–colour flags. Other vocal people got into other carriages, claiming and singing incessantly: “Wake up, Romanians). The long series of stations, from Arad to our destination, Alba Iulia, was a convoy of bands, choirs, flowers, songs and tears. It was truly delirious.

From the station we headed for the centre of the town, we did not know the town, neither did it look too nice, but it was full of people. We got a room at a hotel in which 18 of us took shelter. We had no luggage and nobody wanted to sleep. We went to another hotel, a bigger one, called Hungary; we called Dacia on the spot and organized a real ball, together with the Cluj students delegation, headed by the medical man Ghita Solomon. Among the people from Budapest was the recent doctor Victor Ile from Maramures and Victor Maior of Oradea. During the night, “Wake up, Romanians” alternated with “The Union Dance”, “Take up Arms”, “The Three-Colour Flag”, folk ballads and songs being also included.

Lined up by counties, the peasants constitute a true national fresco, ethnographic treasures from all dales, hills and plains of Arad.

In the Union Hall, where I could enter in my capacity of delegate of the”Petru Maior” Students’ Centre of Budapest, I could hear, in an indescribable enthusiasm, the masterly speeches, genuine historic documents, given by Vasile Goldis, Iosif Jumanca and others which, to my great joy, I could publish in 1980, in volume printed by the Minerva Printing Press. I took part in the voting of the famous resolution, in the roaring Hall, with a huge flag, which I have not forgotten and which none of the participants in the fulfilment of a centuries-old dream will ever forget. We, the delegates present there in the Hall, over 1000 people, as well as the over 100,000 people carrying flags, banners and slogans, lined up on the Liberty Field, enlivened by a frantic enthusiasm, applauding and singing, embraced one another with joy, in full consciousness of the fact that what our forefathers had dreamed of— a big and beautiful country, a Great Romania—was born under our own eye, now, at Alba Iulia”

Coming back to the presentation of Doctor Ion Jovin, we must mention the fact that, after the completion of the Great Union, on the night of 1st-2nd December, he went to the station to catch the train for Budapest where, on the following day, he was to take his physiology exam. He arrived after some incidents, passed his exam and that academic year, too. Starting with the 1919 academic year, he became a student at the Faculty of Medicine in Cluj, recently set up, this time Romanian-taught, to continue and complete his studies begun in Budapest. Here, Professor Jovin remembers, he participated in the taking over of the Institute of Pathological Anatomy form the former Hungarian faculty and, what is surprising, the handover was done by a teacher called Oprea, a Hungarianized Romanian.

In 1920 he became instructor in the Chair of Pathological Anatomy, headed by Prof. Titus Vasiliu. In 1921 he moved over, as an instructor, to the Chair of Clinic of Internal Diseases, headed by Prof. Iuliu Hateganu, where he would stay as an assistant, after graduation, until 1923.

In Cluj, he made close friends with his colleagues Costi and Dimitrie Stanca, with the future professors Gheorghe
Popovici (Boscu) and Traian Popovici, all delegates to THE great Union at Alba Iulia of 1918. Their talks would often slip back to their memories of the unforgettable days of the Union.

In 1923 he obtained a scholarship for Germany, where he improved his knowledge of pathological anatomy. He worked in Berlin and Freiburg beside the great scholars of the time, such as the famous L. Aschoff. In 1924 he obtained another scholarship, for Paris, improving his knowledge at the Curie Institute, where he was remarked by Prof. Lacassagne, who convinced him to opt for the study and treatment of cancer by radiations. His diploma thesis would be concerned with a new variety of neoplasm-the lymphoepitheliom- demonstrating that the malady had an epithelial origin, a fact to be later confirmed also by the researches of the American pathology professor Ewing, in a presentation at the Stockholm radiology Congress of 1928.

As a consequence of his exceptional skill, Doctor Ion Jovin was invited to stay in France by Prof. Regaud. Here is the way he describes this episode: “Setting out, with Prof. Regaud, on the afternoon of the day I defended my diploma thesis at the faculty of Medicine, towards the institute, on foot, the Professor asked me, in a roundabout manner, what my plans for the future were. On hearing that I was going to return to my country, he proposed I should stay in the Institute forever, and to train myself to be able to take over from Doctor Coutard, the scientific leader of the Institute, who would soon retire. He did not ask for a prompt answer, giving me time to think it over. I was deeply moved and realized the significance of that proposal: to become a collaborator, all rights granted, of the most prestigious Cancer Institute in the world. It was an honour for my country, Romania, too. My hard and devoted work was, then, not in vain. I thought of the duty I was under to my country, of the government that had granted me the scholarship. Within a few days, I told Prof. Regaud the reasons for my decision. Which he readily understood. Holding my hand, he told me: ‘I can understand you, you have taken a right decision! We do regret you.’”

The position remained vacant for two years, after which it was taken by my friend Doctor Basaclese, who came to a world reputation working for that Institute.”

Having returned to Romania in 1926, he organized, in Bucharest, a centre for combating cancer, following the French model, with a surgery department by the side of one of deep radium and roentgentherapy. This was the nucleus upon which, later, in the Coltea Hospital, at Doctor Ion Jovin’s initiative, too, the Institute for combating cancer was set up, with engineer M. Constantinescu’s contribution, by donating a sum of 2 million lei, in memory of his mother, who had died of cancer. In Doctor Jovin’s conception, which became general, the cure for cancer should be a work of multidisciplinary collaboration, with surgery never absent. Dedicating himself to combating cancer, in the period 1922-1947, Prof. Ion Jovin published 154 articles in radiology and oncology periodicals at home and abroad.

In 1931 he took his docent examination to advance in academic education. In 1933, the modest Anti-Cancer Centre at the Coltea Hospital moved, together with the Surgical Clinic III to the Philanthropy Hospital, into the building in which the Oncological Institute was to function for a long time.

By his official nomination as technical counsellor of the ministry of Health, Prof. Jovin participated in the elaboration of the Health Care Law of 1931 and, as a teacher, he contributed to the training of many radiologist or therapist students and doctors. He was, several times, elected President of the Romanian Radiology Society, associate member of the Romanian Medical Academy (1947). In 12956 he was elected honorary member of the French radiology Society; in 1970 he was elected honorary member of the Brazilian Radiology society. For exceptional achievements in radiology he was awarded, in Paris, 1973, the “Antoine Beclere” medal. A year before (1972) he was invited to participate in the “Curie”. Institute Semi-Centenary celebration and to read a message, together with another six doctors, former foreign students of the Institute. He was
entrusted with the writing of the chapter “Radiation Cure of Extra-pulmonary Tuberculosis” in the great “Treatise of Radiotherapy” (7).
We have insisted more, helped by the documentation available, on the presentation of an Arad doctor, present at the Great act of Unification at Alba Iulia, being convinced that the example of Professor Ion Jovin must be the model of a man, citizen and professional, for all generations of doctors in some domain of activity, in the exclusive service of his fellow-citizens, of his country, Romania.

DR. SEVER PASCUTIU

He was born on 29th October 1893 in Siria, Arad county. He attended the faculty of medicine in Budapest, where he was an active member of the “Petru Maior” Academic Society of Romanian Students. He worked intensely in this society, his name being on the list of its last meeting, in which the delegates for the Great Act of Unification at alba Iulia, 1st December 1918, were democratically elected. He was also on the choir of the Romanian Christian students which accompanied the services in the Orthodox Chapel of the elegant Emanoil Gojdu establishment in Budapest. Also, this choir also sang in other Romanian churches in the town, as well as at all cultural manifestations of the Romanians in the capital of Hungary. Otherwise, in the meetings of the association, regularly held, the problems of the Romanians, in general, and of the students, in particular, were discussed. Editorial briefings were done about the new books in Romanian brought through the post from Romanian editorial houses in Transylvania and in the Old Kingdom. One of the publications that arrived only by post, because of censorship, in sealed envelopes, was Nicolae Iorga’s journal “The Romanian Nation”. It was read with great eagerness during the meetings of the association and kept an obvious Romanian atmosphere among the students.

Sever Pascutiu was declared doctor of medicine in 1918, year in which he returned to Arad and Ineu, where he carried out a pro-unionist activity with the RNC. He worked in various circles of preparations for the great event of 1st December, namely in the Transylvanian national Association of Arad. He participated, as a delegate of this association, in the great event, together with his colleagues and friends: Dr. Cornel Olariu and Dr. Salvator Vuia. After the Union, he settled in Arad, where he was a medical district and private practice physician until his retirement, leading an exemplary social and family life. He remained in the memory of those who knew him and of his former patients as a good professional doctor, and as a man of great honour (8).

DR. SALVATOR VUIA

He was the son of the well-known doctor and “preparandial” teacher Gheorghe Vuia. He was born on 25th November 1896 in Arad, he attended high school in Brasov, and medical courses in Budapest. On the setting up of the National guards in Transylvania, Doctor Salvator Vuia immediately joined the one in Arad. Within the guards, Salvator Vuia achieved one of the first successes of this military organization, which meant the working out of a regulations book, according to which, the military guard had its military structure under its competence. The leadership of the health care department of the Arad county guard was in the hands of the following three doctors: colonel doctor I. Moga, lieutenant doctor Adam Iancu and junior lieutenant Salvator Vuia.

The medical care department was confronted with two menaces: the outbreak of exanthematic typhoid fever and the flu epidemic in November 1918, that affected even the robust man Stefan Cicio Pop was. A week after the founding of the guards unit, the medical care department worked in Stefan Cicio Pop’s house, where the recruitment of the guards was made from all towns and the whole
county. After the first week of functioning, the guard command moved into an economics school for girls, where the nose-throat and ears department of the Arad Town Hospital was functioning. In the Mihai Viteazul market, new health centres were organized, generously put at the disposal of solicitors. The number of the guards increased considerably, the health care department needing to be enlarged to cater for many more medical fields. Vuia participated in the Great National Gathering in Alba-Iulia out of patriotism and he was included in the National Guards, with his friend and colleague Cornel Olariu, and as member of the health care department management.

In the first year of professional activity after the Union, Salvator Vuia worked in Timisoara. He returned to Arad, where the powerful family bonds were calling him back. He committed himself to the improvement of the medical services of the Maternal Hospital in Arad. Through specialization in obstetrics-gynaecology, he became a surgeon of exceptional skill, recognized and appreciated even in medical circles in Central Europe. Locally, he made efforts for the assertion of the hospital institution that bears his name.(9).

GHEORGHE POPOVICI (BOSCU) (1895-1946)

He was a delegate to the Great National Assembly at Alba-Iulia on 1st December 1918 on behalf of his fellow villagers at Chisineu-Cris and of the medical students, members of “Petru Maior” Academic Society in Budapest, of Professor’s Tudor Gane, successor to the Paediatric department of the Medical Faculty in Cluj, between 1935-1946. He is the writer of a Treatise of paediatric and infant care in 4 volumes and founder, together with his predecessor, Professor Titu Gane, of the Romanian paediatric education in Cluj. Former inspector of infant care of the Institute of Hygiene and Public Health in Cluj.

Born on 17 April 1895, in Chisineu-Cris (Arad), into an old family of intellectuals. After graduating from a high school in Brasov, he studied at the Medical Faculty in Budapest, being promoted to doctor in medicine in 1919. Because of his merits, he benefited, during college, of a special scholarship. He held many positions in the “Petru Maior” Academic Society of the Romanian students in Budapest. He was appointed chairman of the Students’ Committee of preparation of the Union of Transylvania with Romania on the 1st December 1918, a contact person of the Society with the then political leadership, and he was also nominated delegate of this society at the Great National Gathering in Alba-Iulia, where he arrived with his colleagues Dumitru Antal, Traian Popoviciu and Veturia Leucutia”.

Here is the copy of the „credential“ of doctor Gheorghe Popovici (Boscu), as it was extracted from the Alba-Iulia Union Museum archives, vol. I p. 558:

Entrusted representative of the “Petru Maior” Society of Budapest
Credential

The Romanian University Students, organized within the “Petru Maior” Society, born on 12-25th November at the electoral meeting for the representatives at the Great National Gathering in Alba-Iulia, has chosen Mr. Gheorghe Popovici, candidate doctor, who, within Regulations, is hereby handed the mandate of representative of the Romanian University Students in Budapest, organized within the , "Petru Maior” Society in Budapest.

Extracted from the Romanian University Youth Conference, held 12-25 November 1918.
Signed by notary, chairman and trustworthy men.

An Arad citizen by origin, but with medical studies in Budapest, Gh. Popovici was delegated to participate in the Great Union on behalf of the Society of the Romanian students in Budapest. His departure to Alba-Iulia together with members of delegation was made from the capital city of Hungary. Here is the description of his departure:
“At the request of RNC and the Romanians of Budapest, the Hungarian government stated, through Ioan Erdelyi, Romanian union militant, that they put at the disposal of anyone who wants to take part in the gathering summoned at Alba-Iulia, a special train that will depart from Budapest on the 30th of November, at 8:30. On this train were travelling a large enough number of Romanians, most of them delegates of the Romanian Social Party, that had its headquarters in Budapest, where their official journal, “Adevarul” appeared.

In the compartment we occupied, there were three socialists. One of them was a printer; he raised during our enthusiastic discussions a few reserves, saying that he, an official delegate, would only vote with reservations. The cause: the reign of upstarts in the kingdom. After we assured him that this reign would be removed after the Union, because of the infusion of Transylvanian inhabitants in the political life of the kingdom, he seemed to have become softer. The truth is that in Alba-Iulia, the socialists voted without reservations.

Up to the Gyula station in Hungary, the trip went along just fine; until that station we had a fast route. At Gyula, locality situated in Hungary, a small town inhabited mostly by Romanians, the manifestation had barely begun. At this station they waited for the delegates escorted by a huge number of locals. Their climbing onto the train was greeted with cheers. From here to Transylvania, the Romanian flag was seen: it had been kept hidden for so many years, a symbol of our belonging to the great family of Romanians. On this celebrated journey on the day of 30th November and the following day, on the fortress’s footsteps we were amazed by the high number of flags, ribbons and emblems in three colours on the chest and hats. From where did so much cloth and fabric come up? The delegates, but also many participants and the public, came to attend the departure of those who had the mission to change the destiny of an entire nation. It is less likely that the masses reacted according to the rigors of logic, when they manifested themselves in the highest degree of joy. There is, it seems, somewhere deep within our conscience and human reason, that intuition-instinct, as Bergson would have said it, separated by reason, that dictates the orientation and behaviour in certain crossroads moments.

The train arrived at Alba-Iulia at nightfall. At the train station we were welcomed by members of the committee entrusted with accommodation. We were taken to the student’s hostel of a professional school and guided to a dormitory of about 20 beds. There I met lawyer Valeriu Roman from Dej; whom I had acquainted on the battlefield. He was part of the Romanian Socialist Party leadership. We did not stay too long in the dormitory, heading for the town’s centre, transformed into a gigantic scene of folklore celebration, with thousands of people in the streets, with outcries of joy. All over, you could hear the national anthem of those times,”Desteapta-te Romane” (“Wake up,Romanians), singing was ceaseless; songs were resounding and the air above the town, full of sound and hats thrown up festively towards the sky of redemption and of the fulfilled centuries-old dream. The Transylvanian locals had gathered on the hills, playing their specific instruments. Their songs then turned into endless round dances.

After the voting of the Union, dancing spread along all streets; acquaintances or not, people would embrace one another and kiss. Few went back from Alba Iulia with their own hats on, as they would rarely catch their hats, thrown up high. Some, stated veteran mot Vasile Hurdui of Sohodolu, Aries, Alba, then miner at Rosia Montana, were exchanging hats, to have something to remind them of Alba. The words of those who spoke were heard with difficulty. The declaration of Union between Transylvania and Romania caused an outburst from all bosoms: the national anthem cheering frantically: „Traiasca Romania” (“Long Live Romania”) and “Traiasca pacea in lume” (“Long Live Peace in the World”). All night the roaring sound of reunion and of thousands of peasants continued without end, soldiers, intellectuals, artists and students let go of their feelings, now fulfilled, but suppressed for such a long time”.

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All of them dedicated all their hearts to the national cause, for the benefit of their peers, and so did doctor Gheorghe Popovici, who showed a total commitment to his chosen profession. In his training, ever since college, he had focused on the study of fundamental disciplines: medicine, physio-pathology, pharmaceutics, and pharma-dynamics, disciplines that he studied amply, helping him to enlarge his understanding of particular aspects of children pathological studies, performed alongside great experts of time, from the country and, when necessary, from other university centres across Europe.

The rich activity of Prof. Dr. Gh. Popovici (Boscu) includes over 500 works, monographs, records, essays etc.; where serious personal contributions were presented regarding children rickets, children’s hydro-mineral metabolism and therapy. Between 1940-1945, during the Sibiu retreat for protection, he made the same efforts in the clinics of that city, with knowledge, devotion and self-sacrifice. The didactic, scientific, medical and social activity continued and increased, for all the hardship of the war in process. Under these harsh conditions, his organizational sense prevailed and he managed to ensure conditions for the assistance of poorer students, but praiseworthy, who supplemented the number of guards in the clinics he led, even doubling the normal figures, only for the students in harsh times to strengthen their medical practice knowledge, and benefit from some money, so necessary for their support at the faculties they attended.

The care in training valuable personnel materialized through the forming of the following partners, turned doctors with high paediatric qualification: Assoc.Prof. V Muntean, Prof. Octavian Pop, Prof. Iuliana Tarlea, Prof. Eugenia Mihalca, Prof. Octavian Margineanu, and praiseworthy physicians, like doctors Adriana Berariu, Augustin Man, Stefan Bancila a.o.

A short time after his return to the Medical Faculty, from Sibiu to Cluj, in 1944, at the peak of his activity and in full creative swing, he was struck by a merciless disease. His premature loss was a great blow to Romania paediatrics.

From our point of view, Prof. Gheorghe Popovici (Boscu), Ph.D. represented the home prototype, professional and great patriot, through the fact that he enlisted (assuming all risks) in the organized actions meant for achieving The Great Union, and through the fact that he conscientiously promoted values found as an educator or clinician in a medical specialty that aims through competence at children’s health, therefore the nation’s future. (10)

DR. TRAIAN POPOVICIU (1894-1955)
Participant in the Great National Gathering in Alba-Iulia, on the 1st December 1918, as delegate of the Romanian students in Budapest, organized within the “Petru Maior” Academic Society. He was Chief Professor of Gynaecology and Obstetrics at the Clinic in Cluj, successor to Professor Cristea Grigoriu. He remained in the consciousness of his partners as a good gynaecologist, obstetrician, a man of science and of culture.

He was born in the village of Berechiu (Arad county), on 1st May 1984, as son of priest Ioan, and of Marie, born at Suciu. He attended elementary school and the first four grades at Salonta, and the last one at Blaj. He did his University studies in Budapest, as scholar of the “Gojdu” Foundation.

After the starting of the world war, he was sent on different battlefronts, working first as a health care cadet, and after that as under-lieutenant doctor.

At intervals, receiving short leaves, he reported for college exams, so he did not waste too many years because of calls to the front or in hospitals on depressed areas.

In the fall of 1918 he was a student in year 5 of the Medical Faculty in Budapest. In this capacity he took part in the students’ unrest of that time, placing himself at the head of their patriotic actions.

As soon as the revolution started, on 30th October, in Budapest, he left by the first train for Arad, where he took part in the founding of
the Committee of National Guards, whose members then went into the county for the setting up of the National Guards in the villages of Sicula, Cermei, Berevchiu, Talpos and Sepreus. He worked more in his native village, Berevchiu, genuine Romanian village, surrounded by thick forests, the place that inspired the Hungarian poet Aranz Janos, in creating Toldi Miklos’ trilogy, in which all lads were friends. Owing to his qualities, he met with no problems in organizing the “March on Alba Iulia”. The great day, the long waited-for day, had come and all were prepared to honour it their own way.

At the end of November 1918 he was chosen representative of the Romanian students in Budapest at the Great National Assembly at Alba Iulia. The trip to Alba, the accommodation, the impressions there, resemble those of the other delegate of the “Petru Maior” society-Gheorghe Popovici (Boscu).

On his return from Alba Iulia, in the Budapest railway station, he was about to be killed by drunken chauvinistic Hungarian officers. He escaped only due to some happy circumstances and to the bustle there. In March, 1919, he was granted the diploma of Doctor in medicine and surgery, then he came back to his native country, visited his family at Berevchiu and left for Cluj. In May 1919, he participated in the taking over and the organization of the new clinics of the Faculty of Medicine in Cluj, working, especially, in the Surgical Clinic and then in the Gynecology Department, contributing to the their providing specialized assistance for the population in the area, at those times’ standards, and to their becoming, as soon as possible, centres of education and research.

Still a student, between 1917-1918, as a result of his serious training, Traian Popoviciu was hired as an instructor at the Institute of Anatomy in Budapest. In 1919 he was appointed instructor at the Clinic of Surgery in Cluj, and in 1922, was promoted assistant lecturer. In 1926 he moved over to the Clinic of Gynecology as lecturer; he took his doctorate in 1930 and became an associate professor in 1934, and a professor in 1945. Besides the courses taught to his students, rich in scientific content and presented very clearly, he also gave lectures and carried out practical activities at the Midwives’ School and the Protection school in Cluj. He also taught specialization and refresher courses to doctors.

In parallel with his activity in the Clinic of Surgery, Dr. Traian Popoviciu worked as a physician in the Cluj district of Manastur, inhabited by peasants and workers, where he had a remarkable activity. Using his frontline experience, he managed, in a short time, to stop an epidemic of exanthematic typhus, and got a distinction for this. Owing to his behaviour, the citizens in his jurisdiction, healthy and sick, kept a good memory of him. In the opinion of those who knew him and evoked him on various occasions, it was of great importance that he was concerned with the evolution of his collaborators, leaving a host of successors, such as the later, Professor Dumitru Caprioara, Dr. Niculae Coja, Dr. Octavian Sasu, Dr. Andronescu, later to also become Professor in the Chairs of Cluj and Bucharest, or physicians of high professional skill in various hospitals in the country.

As to his social community activity, Prof. T. Popoviciu got engaged in many medical-social surveys, by which he revealed the relationship between ill and the living conditions of the population. He took part in activities of combating alcoholism and of other social ills, he gave a series of lectures on topics of personal and social hygiene. Over a certain period of time he worked, voluntarily, in the “Dwellings Department” of the Cluj Municipality, contributing to granting poor people hygienic dwellings.

Prof. Traian Popoviciu, Ph.D., also enjoyed nature and hunting. Ever since he worked in the Clinic of surgery, he would invite Prof. Iacob Iacobovici, Ph.D, eager hunter and, at the same time, protector of , rabbits, wild boars, pheasants and deer, to a hunting session. He collaborated with the “Carpathians” journal. Having multilateral preoccupations for the practicing of some sports, Prof. Popoviciu was elected President of the ”Nine Pins Society Federation of România“, attracting to this sport, less dangerous, but healthy and
amusing, a series of colleagues (among whom Prof. Titu Vasiliu, never absent from meetings), students, young people and adults leading a preponderantly sedentary life.

Prof. Traian Popoviciu, Ph.D., had a joyous nature, spreading optimism and good humours about him. He remained in the memory of students, collaborators and colleagues as an extremely likeable, kind, sympathetic man, closely attached to patients and colleagues, popular and friendly. On his birthdays, (1st May), the students would go to his place to congratulate him. The professor and his wife, the distinguished lady Alma, would wait for them, invite them in, and treat them to all kind of goodies, discussing all sort of problems, in a calm atmosphere of joy and good humour.

Merciless death found Prof. Traian Popoviciu in Bucharest, where he was attending the session of the Academy, on 18th December, 1952. He slipped into eternity the way, seven years later, Prof. Iuliu Hateganu, Ph.D., the great master of the Cluj Medical School did, while participating in the session of the Great National assembly of Romania on 4th September, 1959. Prof Popoviciu’s earthly remains were brought to Cluj where, after the usual ceremonies, he was accompanied on his farewell journey by an impressive crowd and placed in the family shrine, on a main alley, beside the great masters of the Cluj scientific life. By everything he achieved in his life, Doctor Traian Popoviciu proved his national consciousness, dedicated to his motherland while, from a professional point of view, he proved a highly elevated and thorough competence(11) and(12).

DR NICOLAE ROBUL. (1886-1947)

Doctor Nicolae Robul was born in 1986 at Halmagiu, in the former Zarand county, (today, Arad county), where his father was a notary. He attended primary school in his native village. He attended secondary and high school at the German -taught state school in Sibiu, and did his academic studies at the Faculty of medicine of the Innsbruck-Tirol University, where he earned his Diploma of Doctor of General Medicine.

He began his career as medical district doctor at Baia de Cris, and stayed there until 9th January, 1919, when he was appointed primary doctor in the Hunedoara county, having its seat at Deva, by the Coordinating Council, where he stayed until retirement. While a physician at Baia de Cris, he worked, at national and cultural levels, in the local societies of ASTRA, an association which, as it is well-known, besides cultural aspects, also kept alive the national consciousness of the Romanians throughout the Habsburg Empire.

About his delegation to the Alba Iulia Great national assembly, he would say:” I was chosen for this purpose in my capacity of an intellectual in a three-men delegation, by the popular meeting of the districts of Baia de Cris and Brad, Hunedoara county, held in November 1918, in the village of Brad. The other members were the Unitarian archbishop Nicole Bolbocar and Petru Riscuta, plowman and health care man at Risca”.

As primary doctor, he organized and skilfully and devotedly led the health care network in the county, until his retirement in 1930. After his retirement, he lived in his town, together with his family-wife Aurelia Candrea, daughter of lawyer Gherasim Candrea, with whom he brought up four daughters.

For his achievements in public life and for his patriotic deeds before, Doctor Nicolae Robul was conferred the title of “Cavalier of the Romanian Crown”: he was awarded the “Health Care Merit” Cross, Class I, and the “Commander of the Romanian Crown” distinction.

De died in Deva, in 1947, and lies buried in the old orthodox cemetery in that place.

As can be easily seen, Doctor Nicolae Robul represents, for successors, another grat example concerning conscious political involvement in the preparation of and participation in the Great Alba Iulia Event and then, by his involvement, this time a
VETURIA LEUCUTIA (Sociology student in Budapest; marriage name: Manuila)

She was born at Calacea (Timis county), on 2nd November, 1896; daughter of priest Ioan and of Elena (b. Leucutia). She attended the Higher School for Girls in Timisoara: she studied at the Faculty of Sciences in Budapest, where she was an active member of the “Petru Maior” Academic Society of the Romanian Students; was delegated, with credential, to participate in the Alba Iulia Great National Assembly, on 1st December 1918. She finished her studies at the University of Cluj, where she obtained her doctor’s degree in sciences (1921). She spent a study term of social work and economics at the Johns Hopkins University at Baltimore (Massachusetts) (1926-1927) and documentation terms at the Universities of Paris, Brussels, Berlin and Vienna. On return, she laid the foundations of the modern social work movement, by setting up, on 1st November, 1929, the Higher School of social work, created with the aid of the Rockefeller Foundation. From 1929 until 1947 she was the Headmaster of that school, which trained over 2000 technicians, following the American educational model.

In 1947, threatened with imprisonment, she left Romania. After a short stay in Austria, in 1948 she settled in the United States, where she was a collaborator of the Social Services of the International Federation of the American institutes, seated in New York. In 1952, she laid the foundations of the “Iuliu Maniu” Romanian-American Foundation, meant to assist the exiles wishing to resume their studies with scholarships. She was honorary general secretary of this Foundation for 16 years, and a member in the Board until 1974. She was co-founder of the National Council of Romanian Women in exile, affiliated to the International Federation of Women’s Councils.

As concerns her published work, activity, while she was in Romania she edited The Social Work Journal (1937-1942), publishing permanently, both in Romanian and in French or English, materials about social work in Romania, created at the high school she had run, being the initiator of the Romanian programs of social work. After settling down in exile, she continued to show the western world the social aspects in Romania. Her work published in New York, in 1955: Women as Instruments for the Building of the Communist State seems to us edifying in this respect.

From the standpoint of the interest of this study, the publication, in Munich, of two very important works: “Memories from the Union of Transylvania with the Motherland” (1981), certifying Veturia Leucutia’s participation in the Great Event, and, posthumously, in 1987, of a study, the result of an older concern of the authoress: “Out of the 100 Years Path to the Emancipation of Romanian Women”.

Veturia Manuila died in 1986, at Bricktown, New Jersey, far from her dear country—Romania—in the service of which she had placed all her efforts as long as she lived at home, but also in her exile, imposed by the new communist power, installed by force by the Soviets.

SABIN MANUILA (Budapest medical man)

He was born on 19th February, 1894, at Sambateni, Arad county. He graduated from the Faculty of Medicine in Budapest, where he was active in The Academic society of the Romanian students. He got his doctorate in medicine in 1919. He specialized in Paris, London, Dresden, Vienna, and in the United States of America. (scholarship of the Rockefeller Foundation).

Activity. He organized and ran the Children’s Hospital of the University of Cluj; was assistant to Prof. Victor Babes in the pathology courses; lecturer in the Chair of Hygiene of the Faculty of Medicine in cluj; head of Department at the Institute of Hygiene and
Public Health in Bucharest (1927-1939); director of the human Census in 1930, and published 9 volumes about it; director of the central institute of Statistics until 1946, conducting sociological studies all over Romania. He did not manage to complete his sociological studies because of the communists’s coming into power. He was a supporter of Iuliu Maniu (counsellor in sociological matters) and of the National Peasants’ Party.

After the war, he settled in the United States of America. During the exile, together with his wife Veturia, he accomplished numerous humanitarian projects for the Romanian political refugees and many more.

As a student in Budapest, he was an active member of the “Petru Maior” Romanian Students’ Society. He opened the last meeting of this society on the 12th / 25th November 1918, constituted in election assembly to choose the delegates to the Grand National Assembly at Alba Iulia, and at the end of the gathering, the participants considered that the activity of the organization, the reaching of the final purpose, that of the Unification, was finalized. The medical student Manuila Sabin was chosen as a delegate to the Grand National Gathering on the 1st December in Alba Iulia. Right after the Great Union, he asserted himself as a very earnest professional. Owing to his qualities he was then named member of the Superior Health Care Council (1926). On the international level, he represented Romania as member of the Population of the League of Nations Commission; of the Statistics Institute of The Hague; of the International Institute of Sociology; consultant of the Global Health Organization in The Hague and Geneva; vice-president of the International Union for the population study in Berlin; correspondent member of the Romanian Academy (1938) reinstated on July 3rd 1990.

He died on the 20th of November 1964, in New York.(15)

The information about the exceptional personality of Doctor Manuila Sabin, confirms, once again, the fact that great Romanian consciences in the medical field were always close to the cause of our people, not only politically, through their involvement in events, like that of the Unification, but even later on, through their involvement, with all their might, in being useful in the building of modern Romania, or by taking stand abroad, when it came to defend the cause of their dear nation, of Romania. The consciousness of doctor Manuila Sabin fit perfectly this desideratum, being assisted, with all her self-denial, by his wife, lifetime partner, through good and bad, Veturia Leucutia, now Manuila, who, due to her commitment to the interests of Romania was presented above.

Medical staff participants, as volunteers but out of patriotism as well:

1. Dr. ION STURZA (1887-1967)
He was born on the 3rd of January 1887 in Sepreus, Arad County, brother of Marius Sturza, university professor (spa therapist) at the Medical College of Cluj. Their father was the well-known priest Sturza, an enlightened soul who, together with his wife Ensile, initiated in 1877 the action of Arad inhabitants for helping the Romanians in the Independence war. He went to school in his village, and to high school in Orastie and Brasov. He started his Medical College studies in Vienna and finished them in Budapest, in 1914. After graduation, he worked for a little while in Brasov, then was transferred and worked in different military hospitals of the Austrian-Hungarian army, until the fall of 1918. In November 1918 he finds himself in Sibiu where he joins the Romanian National Guards and then the Romanian Legion.

On the 1st of December 1918 patriotism brought him to Alba Iulia, among the group of Sibiu inhabitants. There he met Dr. Aurel Stoian, of Bran, from whose memories we discover the involvement of doctor Ion Sturza at the great national event. After the Unification, on 9th February 1919, he was appointed doctor of the spa at Ocna Sibiului, later on, chief doctor of it. In 1929 he was appointed General Inspector of the balneary service in the Health
Ministry, and from the 10\textsuperscript{th} of July 1930 he worked as chief doctor of the City Hospital of Sibiu.

Doctor Ion Sturza was an “ASTRA” activist and close friend to the head of the Sibiu Division of it, Dr. Gh. Preda, father of academician Victor Preda.

He died on the 24\textsuperscript{th} of September 1967 and was buried in the cemetery near Dumbrava Sibiului, next to his brother Marius Sturza.(16)

2. Dr. CORNEL OLARIU (1892-1976)

He was born on July 16\textsuperscript{th} 1892, in the city of Arad, where he went to school. After graduating from the Romanian high school in Beius, in 1910, he signed up for the Medical College in Budapest, at the same time attending the courses of the National Music Conservatory in the city. He was member of the Academic Society of Romanian Students, “Petru Maior”, and was member of the orthodox student choir in Budapest.

In 1914 he was incorporated in the Austrian-Hungarian army and sent to the front of Galitza, where he was taken prisoner and wandered through Russia and Siberia for three years. He returned through Vladivostok-Odessa, together with many other Romanian volunteers who wished to fight alongside the Romanian army against Germany and her allies.

He took part, as a military medical junior lieutenant, in the battle of Marasesti; he was decorated and received the confirmation as veteran of the battle of Marasesti. After the war ended he returned to Arad, where he wore his officer uniform, with the Romanian flag, being hunted by the Hungarians and threatened with imprisonment and physical punishment.

He took part, out of patriotism, in the Grand National Gathering on the 1\textsuperscript{st} of December, in Alba Iulia. He preserved vivid memories about the enthusiasm of the Romanians on that unforgettable day, about the cheers and ovations which lasted all day long, about the determination of the Transylvania people, the wish of Romanians to be free and united with their mother country.

3. MIRON HERETIU Medical student in Vienna, Budapest; he graduated from college at Cluj, took part in the Alba Iulia event out of patriotism, together with other colleagues and friends from Arad.

He was born on the 18\textsuperscript{th} of October 1898, in Siria, Arad County. He started primary school education in his native commune (in Hungarian), continued it, and attended high school (in Romanian) at
Beius. He then signed up for the Medical College in Vienna, after which he was incorporated in the Austrian-Hungarian army and sent to the battlefield. He was taken prisoner in Galitia and deported to the camps of Russia, from here; he joined other Transylvanian patriots in the voluntary groups that crossed to Romania to join the Romanian Army, being distributed in the 39th Regiment of Artillery, where he made himself noticed during the battles against the German Army. After the war he was moved in reserve and decorated by Royal Decree nr 1744, of the 7th of July 1918 with the Commemorative Cross without beret. He immediately returned to Arad and involved himself in the activities preparatory of the Grand Union, participating, with patriotism, together with other colleagues and friends in the Alba Iulia event, where general enthusiasm prevailed and he witnessed the Great Event. The event remained imprinted in his memory all his life; he related it to everyone on any occasion and with justified pride. He finished his studies at the newly-founded Medical University in Cluj, in Romanian, university taken over from the Hungarian administration as it is well-known, in the year of 1919. After graduating from the college in Cluj he returned as a doctor to Arad. For his merits, proven in the Romanian Army, he received a scholarship from the state to specialize in Vienna as a dermatologist. After specializing, he took the role of chief doctor as dermato-venerologist in the specialty Department of the County Hospital in Chisinau, Basarabia. He distinguished himself in a vast campaign of fighting against venereal diseases. Not long before the tragic events at the beginning of the World War II, he was transferred, following contest, as primary doctor, to the hospital of Arad, where he would lead as head doctor the dermatological-venereal diseases department. He managed especially, as head coordinating doctor, all the actions combating syphilis. As a therapeutical doctor and as a citizen, he proved exemplary social-human behaviour, which brought him a remarkable consideration amongst those who knew him.

Doctor Miron Heretiu, during his whole life, out of objective reasons, nourished and was filled by a national feeling, well-founded in his conscience. As a pupil in Siria, at the Hungarian school, he witnessed the atrocities committed by the Hungarian gendarmes who, among other things, beat to death, in front of him, the orthodox priest of the commune. The scene impressed him deeply, and was imprinted in his memory for the rest of his life. For this reason he transferred himself to finish school in Romania, at Beius. He remained stigmatized and motivated with repressed feelings against the Hungarian rule of that time, which was founded on a state politics of forced assimilation of the Romanian nation by all means. Because of the fact that all of the Romanian new-borns were recorded in the civil documents with synonyms of Hungarian first and last names, doctor Miron Heretiu, baptized both of his boys with names untranslatable into Hungarian, Cornel and Dinu. Just as our distinguished colleague, Doctor Dinu Heretiu declared, his father, Dr. Miron Heretiu, remained a good Romanian and a remarkable citizen after retirement, tolerating with dignity, during the last period of his life, a communism that was imposed increasingly harder upon his conscience. The good Romanian Dr. Miron Heretiu, died in 1984, at the respectable age of 86, being buried in the family grave of the “Eternity” cemetery in Arad. (18)

4. DR. ION PESCARIU
About the respected Dr. Ion Pescariu, great clinician for a long time in Arad, we know that he studied medicine in Budapest, being an active member of the “Petru Maior” Academic society. He is mentioned on the participants list of the memorable meeting of this association on 12/25 November 1918, opened by another medical student, Sabin Manuila when, democratically, the student members were voted as delegates with the right to participate in the Unification Event at Alba Iulia on the 1st of December 1918. At this meeting, held in one of the halls of “Jagehorn” Hotel (Cornul Vanatorilor) of Budapest, took part a series of promoters of the
Union: Dr. T. Mihail, Dr. St. Cicio Pop, Dr. Iuliu Maniu, Vasile Goldis, Dr. Medic Al Vaida. The former, read in the midst of an indescribable enthusiasm “The Declaration of Self-determination”, upheld by himself as deputy of the Hungarian Parliament on 18 October, 1918. Also, at this meeting, several speeches were given by Stefan Cicio Pop, Iuliu Maniu and many more. At the end, Vasile Goldis announced the plan of action for the activities for preparing the Union, proposing that all students in Budapest, together with those in Cluj, organize into teams and wander about their native lands, and bring to the people the content of the appeal to Unite. After the return from their birthplaces, after the vast campaign in their actions of promoting the ideal of unity, many of the students became and were promoted messengers of the councils and of the national guards, successfully representing the community that had chosen them.

After the Great Union, the student Ion Pascariu of Budapest, was nominated, together with the authorized delegates, to participate in the take-over of the Medical University. During his student years in Cluj, young Ion Pascariu was blessed with the teachings of great medical professors in Cluj, such as Prof. Coriolan Tataru, Prof.. Constantin Stanca, Ph.D., Prof. Iuliu Hatiegan, Ph.D., and other professors of this university. Through his teachings and, mostly, for his dedication, dr. Ion Pascariu remained in the memory of those who knew him as a very good clinician of internal medicine. Besides, he was named and remained a chief doctor of a department until his retirement from the County Hospital of Arad, where he had and treated a lot of patients and trained many good doctors in internal medicine. 

6. Dr. AUREL MAGER 1889-1970

He was born on the 3rd December 1889 in the village of Boldesti, near Halmagiu, Arad. His parents were: Petru, teacher, and Elena, born Butariu, housewife. He attended primary school in his home village and the college at Brad and Brasov. After finishing the college with great results, he obtained a scholarship that enabled him to study medicine at Graz and afterwards in Budapest, where he was an active member of the”Petru Maior” Academic Society of Romanian Students. He was a member in the choir of Orthodox Romanian students in Budapest. His medical career started during his Austrian-Hungarian army service, on the battlefields of Albania, and continued until 1918. Short after the armistice, he came back to his home lands and enrolled in the National Romanian Guard at Halmagiu, together with Doctor Axente Iancu, one of the managers and leaders of the guards, the future paediatric professor in Cluj.

After the Great Union, he continued his activity in the Horea regiment at Beius, newly founded, and afterwards in the 93 Infantry Regiment – Oradea. For a few years he practiced obstetrics and gynaecology and he founded the first lab of medical analysis in the town. He practiced general medicine at the Romanian Railways health centre until 1954, when he retired. He died in 1970, short before he would have been 81 years old. (20).

5. Dr. PAVEL SIIARTAU Siiartau

We know that he was a doctor in Budapest, an active member of the”Petru Maior” Academic Society of Romanian students and followed the same path in the act of the Union as his friend and colleague Ion Pescariu. Also, he was always next to his friends and colleagues in Budapest: Dumitru Memetea, future dermatologist in Arad, Ion Jovin, born in Felnac, Arad, who managed to become a university teacher and opener of roads in the x-rays therapeutics for cancer. After the Union, Pavel Siiartau continued his studies in Cluj, participated as a student in the taken-over of the Medical University in Cluj. After graduating, he specialized in internal medicine and then in phthisiology, specialities that always practiced them in Arad. Here, after dedicating to phthisiology, he was the first to combat tuberculosis, considering it as a social illness, an illness that made a lot of victims among the youngest in these lands. (21)
As it is well-known, the Romanian students were studying at different universities in Europe in the 19th century; they were organized in academic societies, where they met and debated upon projects to promote the interest of Romanians, they informed themselves about the aspects involved in fulfilling these desiderata. Moreover, they were implicated in the cultural life and informed themselves upon the new things in the creative domain. Well-known are: the "Petru Maior" Academic Society of Romanian Students in Budapest, that functioned between 1826 and 1918; Romania Jună, that functioned in Vienna between 1871 and 1919. Of a lesser importance and some that functioned only a short period of time were the societies: Romanismul, Carmen Silva at Graz, Iulia, and the society by the Noi(We) newspaper, in Cluj which, in 1913, was functioning as an organ of the Romanian students of that centre, the Family society in Berlin and, some time later, the Romanian Unity in Paris. (22)

In the above-mentioned societies worked some medical students who, afterwards, became important doctors: Victor Babes, Emil Puscaiu, Gheorghe Craiceanu, Ion Neagoe si Gheorghie Bilascu, etc. Dumitru Memetea, the student of the Stomatology University carried out an activity at the "Petru Maior" Society. He is one of the participants in the important meeting of the association held on 12/25 November, meeting where the students were chosen that were going to participate in the great act of unification at Alba Iulia, on 1st December 1918, together with other doctors: Ion Jovin, Sabin Manuila, Miron Herentiu and Ion Pescariu, good friends of Memetea’s. (23)

Dumitru Memetea was a member of the teams that took over the University of Medicine in Cluj, on 12th May 1919, as a delegate doctor at the Institute of pathological anatomy, together with doctor Alexandru Pop, who would work for some time at this institute. The taking over of the University of Medicine in Cluj from the Hungarian jurisdiction and its transformation into a Romanian university was done under the Romanian authority, following a plan. On 1st December 1918, Professor Iuliu Hatieganu held a meeting with other doctors in Alba Iulia and there it was established that in a short period of time there would be a congress of the doctors in Transylvania and afterwards the University of Medicine in Cluj, would be created. On 28th January 1919, in Sibiu, a college was set up at the doctors’ congress, that had to search the documents that the candidates would put forward to the professors of this university, and make suggestions regarding the board.

Under Professor Onisifor Ghibu, general secretary of the Public Instruction Department, a commission of three very well-known doctors: dr. Coriolan Tataru, dr. Alexandru Nemes and dr. Constantin Stanca, was authorized, on 12th May, 1929, to take over the University of Medicine, controlling the Corlina hospital, the university’s clinics and all other institutes that depended on it, including the Pasteur Institute. Along with the taking over commission, some other doctors and students were appointed to help take over the other hospital unities and the chairs in the University of Medicine in Cluj. Five of the doctors and students delegated to take over the university were Transylvania inhabitants. Among them was Dumitru Memetea. What is important is the fact that six of the professors of the University of Medicine in Cluj, when it was established, were from Arad:

Dr. Axente Iancu, was a member in the national guard together with his friend dr. Aurel Mager, during the Great Union related events. After the Union he went up the academic hierarchy in the Cluj medical education to the title of Professor in pediatrics; (25) Dr. Dr. Cornel Olaru- assistant at the paediatric clinic Dr. Gheorghe Popovici became professor of paediatrics.
Dr. Traian Popovici became professor at the obstetrics and gynaecology clinic
Dr. Ion Jovin, a participant in the Great Union, became, because of his seriousness and competence, the first assistant in the medical
Dr. Sabin Manuila was a long time assistant to Professor Victor Babes, Ph.D., and then lecturer at the chair of hygiene of the University of Medicine in Cluj.

As can be seen, the doctors and the medical students of Arad that took part in the Union had offered their strength to consolidate the medical teaching system, engaging, in this way, in the edification of the entire Romanian inter-war society.

An important personality in the medical domain that was involved in and dedicated himself to the erasing of the consequences of the war through organizing health care services in Transylvania was Professor MARIUS STURZA, Ph.D., the founder of the balneology teaching in Romania. He was born on 27th August 1876 in Sepreus, Arad. He was the son of priest I.Sturza and the elder brother of the doctor Ion Sturza, participant in the Great Act of Union in Alba Iulia, on 1st December 1918.

He attended primary school in his home place and then continued his studies at Grafenberg in Silesia, where his uncle Ion Hozan – (friend of Eminescu’s and Slavici’s), was a chief doctor of the establishment of hydrotherapy at Priessnitz. On a scholarship of the Gojdu Foundation, he studied at the University of Medicine in Vienna where he was active in the Junimea Romană (“Romanian Youth”) Society, whose president he was until 1901. After taking the master’s degree, Marius Sturza had a wonderful course in his career, working and improving his skills with well-trained professors at the clinic of internal illnesses of Vienna, the Weisser Hirsch Sanatorium in Dresden, at the Salpetriere Clinic in Paris and then at the internal illnesses Clinic in Berlin. In these clinics he picked up rich instruction in the medical profession.

Even though he was wealthy enough and had the possibility to become a docent of the University of Medicine in Vienna, he came to Sibiu short after the Union. He placed himself at the disposal of the board council of Transylvania that appointed him General Inspector of hygiene in the Department of Health and Social Care, Professor Iuliu Moldovan, Ph.D., being the manager. Sturza contributed to the erasing of the consequences of the war, eradication of some epidemics and the organizing of health care services in different areas of Transylvania.

After the dissolution of the board council, he involved himself with all his capacities in the establishment of the balneology teaching in Romania. He studied and publicized the composition of the mineral waters from the spas in Transylvania, contributing to their modernization. His and his friend’s plans, architect Cezar Popoviciu, led to the establishment of the most modern Department of balneo-physiotherapy of the Elias Foundation hospital in Bucharest. The peak of his success in the promotion of these fields was in 1939, when he set up the balneology clinic in Cluj.

After his retirement in 1941, Professor Marius Sturza continued his efforts of documentation in the establishment of balneology network in Romania. He was appointed director of the Institute of Balneology in Bucharest, participating in the organization of his functional capacity, following western models. In this period he wrote Balneology in Practice, in 1949, and a Manual of Balneology, in 1950, that was a premiere in the medical literature of Romania. He died on 26th of July 1954, remaining in our memory as a great doctor who dedicated himself to his nation.

There were numerous other doctors who contributed to the Great Act of Unification but they could not be physically present at Alba Iulia. We will enumerate them as we found them in the bibliographical listings we had at hand:

Dr. Oncescu (Oncu) Nicolae, born in Arad, graduate from the University of Medicine in Bucharest, general health care inspector, forerunner by his militantism in his professional activities at Slatina and in Bucharest, of the Union of the Transylvanians with their mother country.
Dr. Stefan Albu, as doctor in Arad, then lieutenant in the “Horea” infantry regiment at Beius. After the Union, he was a gynecologist and obstetrician in Arad. Dr. Izidor Bodea (1868-1938), born in Arad, attended the faculty of Medicine in Vienna, and worked for over 30 years as primary doctor at Cernauti. During his entire activity he behaved as a true patriot, honest and loyal. He wrote a series of scientific works, especially in the nose-throat and ears surgery. It was in his home at Cernauti that the Romanian National Council in Bukovina decided on the Union of Bukovina with Romania, on 15-28 November, 1918.

Dr. Sebastian Brandusa, a doctor, lieutenant-colonel in Arad.

Dr. Axente Iancu, medical man in Arad, activist in the Romanian National Guard in Halmagiu. After the Union, he was university professor in Cluj.

There were, naturally, among the 133 delegates from Arad, and besides them, many other employees of the medical profession, who helped prepare and participated in the great Act of Unification at Alba Iulia, on 1st December, 1918. We have no data about them. Therefore, we apologize to their descendants for not mentioning their participation, in this study. Nevertheless, known from writings or accounts of their descendants, like those not mentioned in our modest presentation, not caught in the general enthusiasm confirmed by all sources of information, the medical staff proved, by their participation in the Great act of Union at Alba Iulia and, later, in actual professional activities, of coordination or of higher education, a high level of patriotic consciousness, placed in the service of edifying the new enlarged Romania within its natural boundaries.

**Abstract:** The supreme goal of Christian education in the frame of religious education is the restoration of God’s face within man, by knowing God’s will, by the sensibility of heart and determination of will so as to achieve good deeds. After years of deliberate neglect, of prohibition of education by means of Christian spiritual values, religion was brought to school as an object of study. But religion must not mean only that, moreover, it must become a way of life – a life full of Jesus Christ. Therefore, it is not enough to become a Christian by only receiving the baptism; we must always form ourselves throughout a spiritual upheaval in order to achieve communication with God and people.

**Key words:** personality, character, Christian faith, church, school.

The supreme goal of Christian education in the frame of religious education is the restoration of God’s face within man, by knowing God’s will, by the sensibility of his heart and determination of will so as to achieve good deeds. After years of deliberate neglect, of prohibition of education by means of Christian spiritual values, the religion was brought in school as an object of study. But religion must not mean only that, moreover, it must become a way of life – a life full of Jesus Christ. Therefore, it is not enough to become a Christian by only receiving
the baptism; we must always form ourselves throughout a spiritual upheaval in order to achieve communication with God and people. In the frame of the crisis of contemporary society which is not only an economical, financial, political or social but also a moral and spiritual one the problem dealt with in this work is considered to be utterly actual. The spiritual confusion, the axiological disorder and the isolation that mark the present world, throughout the religious education as a discipline of formation can guide the young generation to the eternal moral-religious values to an authentic and pure pastoral.

If in school, religion is taught as an object of study by the specialty professor, in case of kindergarten this objective must be carried out by the kindergarten teacher when approaching educational activities for society. In order to integrate religion within the frame of disciplines of pre-school education many praiseworthy efforts were made to collaborate between educational factors as: kindergarten - church, but not sufficiently enough to determine the teachers to courageously and confidently start off this pretentious and delicate issue. The materials of information that approach the complex process of religious instruction and formation are quite view in number and thus, the need of educational guides to reveal techniques of pedagogical instruction and contents in relation with Christian values, with truths of faith, with the specific tradition of our old religion is of main importance. The pre-school education is seen from the perspective of the formation of the multi-directional and purpose child’s personality who is prepared to face life from all points of view: intellectual, moral, civic, aesthetic, the religious structure being added in a natural and organic way to the didactical process. Relating to the psychic particularities that trigger the process of formation of traits of character at a very young age i.e. pronounced emotionality, plasticity of nervous system, curiosity, receptivity, mobility, psychic flexibility I have deducted that the elements of religious education must also be included at a very young age. It is well known that the external influences leave deep marks on the child’s personality, marks that will stand at the basis of the formation of the cognitive, emotional, affective, volitional and character “self”. Motivated by the Christian faith, this influences together with the educational approach organized in the kindergarten become useful, this fact being proved over a long time-span throughout many generations with which I have worked in the last fifteen years.

The education confronts today with multiple problems of the contemporary civilization i.e. the rapid evolution of scientific and technical knowledge, the amplification of the phenomenon of poverty, unemployment, degradation of the environment, political instability, and proliferation of conflicts between nations, accentuation of discrepancy between over- and under education. There are other issues specific to the educational process that is added to these aspects characteristically to the contemporary world i.e.:

- The democratization of education;
- School drop outs (failure to get his remove, school abandonment);
- The equalization of chances to access education;
- The realization of education in case of exceptional situations;
- Pointing out of the three forms of education: formal, non-formal and informal;

Reconsideration of education is the perspective of permanent education. The religious education implies a great responsibility for the fact that it works with the children’s souls. Therefore, the church together with the school and family and all the other educational factors with which the child interacts must have an implication in the educational process. The family comes with a slight implication in the educational process of the child and therefore it must also instructed in this sense due to the state of religious “analphabetic” reached after decades of imposed atheism. In the same time, the realization of continuity is a fact of a supplementation of competences, a reorganization of attributions of

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different social divisions towards the educative requirements. Thus, the mediate instances must be responsible in the perspective of an educative target due to the fact that it is not right and moral for the media to destroy by means of simple gestures what school and church have built up. The revalorization of authentic sentiments, the true love for the fellow creatures turned into erotic and vulgar masquerade, can be easily observed in cartoons made accessible every time of the day. The media imposes hierarchies, preferences, attitudes, makes personalities and values opposed to those supported by the Christian faith. To those destructive forces we must oppose the forces of the spirit i.e. the soul formed by knowledge, faith and culture. Only by complementarily of thinking between all factors responsible for the education of children (school, church, family, and media) we can hope to create an authentic pastoral formation of the children and of the entire community. Only so, the education will become „a step which together and in the same time with that of the church brings to the deification of the human person in the large frame of the divine economy”\(^{62}\).

The human being, in its determination, is influenced by three factors i.e. one internal - heredity and two external: the environment and education. The education assumes itself the role of adding the social in heritage to the biological heredity thus, influencing the social development through the evolution of each person to whom, by means of education, the hereditarily capacities will be positively influenced. Each educated person can influence the social level thus, contributing to the social progress. The education is a boundary between two influences: the environment and heredity, having a leading role. The education must polarize all the factors near to a simulative action and guide the latter between the factors. The education target is the human development, a development that implies a complex process of transformation from simple to complex, from old to new, from near to far realized by means of a succession of levels. It is carried out by quantitative accumulations that determine qualitative leaps. In case of the child, the educability fulfills the role of getting him out from the state of nature and bringing him to the state of culture. The child establishes connections with the surroundings environment which generates the appearance of some subsystems in the frame of the human psyche which, on the basis of experience, of action, by means of personal effort, is able to respond more and more perfection able, more differentiate, to the environmental challenges. The development of the child is made in the form of a continuous spiral, the child passing from one level to the other by means of acquisitions. The evolution of the child is carried out only if he is able to resolve the contradictions between his possibilities and the social requirements. The character, will, and attitudes cannot be inherited but educated and the way how they are formed or learned depends to the way the person chooses to build up his own life, use his freedom understood in its only true sense this coming from the inner side of the being.

From the pedagogical point of view, the education uses the formation of these capacities by means of which the educator can be integrated within society and, as a product, the education objectivists in human behaviours, attitudes, knowledge’s, motivations, interests, adaptations and integrations\(^{63}\). The essence of education resides in the creation of a proper ground for the behaviours of social morality within the structure of the moral possibilities of the child. In this sense, the fundamental target of moral education resides in the formation of the person as a „moral subject”, i.e. as a subject who thinks and acts in the spirit of requirements and exigency of social morality, of the ideal and norms that it comprises. In essence, the moral education has as a primary objective the formation of moral dimension of the personality that comprises both components: the moral conscience and the moral behaviour.

Father Dumitru Stănileanu used to say about the children that they have a stimulated approached towards the knowing of the mysteries. The world is not closed for them as it is for the intellectuals but,


feeling the mysteries, as the adult intellectuals cannot perceive them, they perceive the mystery and the world is open for them. Due to his rational self-pride the adult separates, defines, but for the child, everything remains without boundaries, not defined. The arrogance of the intellectual towards the ordinary person and towards the child often stops him to see beyond the mysteries of faith with the profoundness with which those from behind can see. The close boundary that the intellectual should have with the old church, with spiritual tradition of our nation taking part together with all other fellow prayers to the liturgical and sanctifying life of the church is perceived by father Stâniloae as being not only important but also necessary. This co-work between kindergarten, church and school, between teachers, parents and priests is one of the principles that the priests of the parish to which I and the kindergarten where I work take part to have followed since 1999 when the Association „Annunciation” was founded. Having a very complex status, being initially formed of Christian women implicated in the good approach of the church, I decided to join together with other colleagues, teachers, to approach the field of education implying the children in the life of the church and thus in various programs organized in common with no age distinction of any kind.

Understanding the parish as a spiritual unit, liturgically-sacramental, a community of testimony and service whose members are connected by the testimony of faith, the receivable of mysteries and taking part to the public sermon as a source of life and religious spirituality and commentary- social, we, a hand of believers, intellectuals, engaged to organize programs by which the church to prove to be alive, socially working, and we, „limbs of Christ’s body”, „disciples” through the faith in God to „radiate”, testifying Christ as being present around us. Thus the conscience of affiliation to the parochial community can by strengthened. Guided by the neighbors priests, we have organized by means of annual renewed partnerships actions as: visits of the priests to the kindergarten, the holy communion of the children with the Holy Mysteries throughout both feasting periods, literary- musical programs with religious themes and the participation of the church priests, the educators and parents, trips with the children and church priests to the monasteries situated in the nearness of you town, gatherings to the Holy Liturgy, providing presents for the orphan children, visits to the shelters for old people where we sang carols and to the pensioner centre from our neighbourhood. Through the affective attitude of our kindergarten, through fellowship and mutual assistance, trained to say the creed prayer and other liturgical prayers and songs, the Holy Liturgy is given another meaning and becomes pastoral nourishment through Eucharistic communion or common prayer that completes this communion. Trained with this missionary activity of the parish by means of these Christian programs, the child will understand that he must consecrate with deeds and not only Sundays but every day of the week trying to follow Christ. The inclination towards action, mission, will be thus valuated and the love for our fellow beings will be shown by good deeds both corporal (feeding, dressing up, and visiting the suffering ones) and spiritual (a good advice, a caress, a kind advice) ones but, moreover, by prayer. The latter represents the hidden link that Christ establishes between us and our close ones which is the purest and supreme form of manifestation of Christian love. Love, hope and faith incorporate us within the life of Holy Trinity, within the life-giving power that comes from Christ himself the only permanent model for all of us.

The pedagogical influence of the church is very important in the formation of the moral profile of the child. It creates the opportune medium for the awakening and cultivating of the pieties sentiments and religious ascension. Neither nature, home nor the educational atmosphere created by the kindergarten or school can replace the deeply ascending atmosphere inviting to purity and spiritual stillness that the church implies. Basing on the sincerity of the child and his attachment to the spiritual life and religious living as well as the diversity of manifestations of these feelings we will be able to cultivate the inner resources discovering talents and

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64 Constantin Cucuș, op. cit., p. 282.
aptitudes. The various manifestations where the song is intertwined with poetry, painting, and specific Christian traditions are suggested by the Saint Apostle Paul as follows: “sing with all your hearts to God, giving thanks in psalms, in praise and pastoral songs” (Colossians 3, 16). The action of dramatize certain important moments from the life of Christ through the positive finality that they present are amplified only if they are shown within the church.

The honouring of heroes on The Day of Christ’s Raising to Heaven is an integrated part of our ancestral faith. Romanians honours The Day of the Heroes on The Day of Christ’s Raising to Heaven because Christ himself raises our heroes on the 40th day after his resurrection. We all must honour the heroes because through them we were able to preserve our being, country, language, national costume, culture and territory where we live. By taking part to the liturgy, to the requiem for the honouring of the heroes and to other activities related to this feast the child ennobles his thinking and behaviour, forms and models his religious-moral character feeling himself linked to the orthodox spirituality and to our traditional religious values.

A child’s representations, notions and religious feelings are formed in an extremely complex and elaborate process; consequently the educator should not underestimate it and allow that it takes plague spontaneously and naturally. The process cannot be reduced to learning poems of religious songs by heart, to observing religious phenomena, or cultic objects, to perceiving the images representing biblical events. The educator has the special role of grasping when the child cannot surpass the exterior side of reality facts and when he/she associates only mechanically the words and of adjusting his didactic efforts in order to make the child learn consciously and actively the biblical teaching.

It is important that the educator establish some interaction points between a child’s representations concerning the work, the honesty, the correctness, sincerity, modesty and religion. A child under school age is aware that he/she cannot be a good Christian if he/she is unfair, egotistic or a liar. On a regular base, preschoolers do have the representations about religion but these are formed in separate elements, without connection points which would allow the child you see religion as a unity, as a whole. It is possible that, at a pre-school age, the religious representations and notions are organized in a hierarchy and structured at the level of their capacities. This complex process that leads to the formation of representations of moral-Christian notions and feelings presupposes special educational technologies, applied while working with the preschoolers.

During the formation of moral-Christian conscience and behaviour, it is important that the educator know the individual and collective particularities/characteristics which determines the settlement of emotional relations of liking and mutual love between her and the children. She should be able to emotionally interact with the child, to understand him/her, to be a part of his deep feelings, to create for him situations that would enrich his conscience, transforming her profession in a noble mission.

A special attention should be played to the words, to the way in which we convey our emotions and feelings, because while communicating we convey our feelings. Only an educator who truly believes in religion can instil in the children’s heart moral-religious beliefs and soul-uplifting feelings. The word, through its musicality, through its own rhythm associated with silence, gestures, and mimics conveys special emotions which enlarge an educator’s role in his effort of making the children understand the biblical message. In view of the accomplishment of religious education, the educator should take into account some requirements:

- to respect the age and individual characteristics in choosing the contents of the conveys knowledge and informing the moral-Christian behaviour;
- to be a model of moral behaviour and to possess religious beliefs
- to be animated by love feelings towards the children and by didactic passion;
- to enhance the daily material/subjects by correlating it with the Christian teachings;
- to follow consistently the observance of the moral behaviour norms and their transformation in habits and usage;
to make an effort to realize a unity of requests between family-kindergarten-church;
- to create satisfactions concerning the moral acts of children.

The most important life period for the religious formation of a human remains the childhood, aspect confirmed by the great pedagogues in history, otherwise the man „will take the risk of never knowing the enchant and charity of religion” G. G. Antonescu had felt the duty of mentioning „I do not allow that in an institute of educators such as the primary school, the secondary school and as the university should be in certain respect, that the science is thought without being subordinated to a moral and religious idealism”65. The religious education of the child is a fundamental need and thus, giving an answer to his requirements, we structure the religious dimension of the moral man of tomorrow while listening to the advice of Him who said: „Let the children come to me and do not stop them for the kingdom of heaven belongs to those like them” (Mathew 19, 14).

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BOOKS REVIEWS

RECENZII
It has become commonplace today to say that the created world of fiction portrays patterns, among other things, of social interaction in the country which uses the student’s target language. It does so in contextualized situations, and this gradually reveals the codes or assumptions which shape such interaction. In addition, from the teacher’s point of view, literature, which speaks to the heart as much as to the mind, provides material with some emotional colour, that can make fuller contact with the learner’s own life, and can thus counterbalance the more fragmented effect of many texts used in the classroom.

It is true; of course, that the ‘world’ of a novel, play, or short story is a created one, yet it offers a full and vivid context in which characters belonging to various social backgrounds can be depicted. As reader, one discovers their thoughts, customs, feelings, possessions; what they believe in, enjoy, fear; the way they speak and behave behind the curtain. This vivid imagined world can immediately give the foreign student/reader a feel for the codes and preoccupations that structure a real society.

Good teachers have a capacity for connectiveness. They are capable of weaving an intricate web of connections among themselves, their subjects and their students, so that the latter can learn to weave a world for themselves. The methods used in the weaving vary greatly: lectures, laboratory experiments, problem solving, creative chaos, learned dialogues. The connections made by good teachers are contained not in their methods but in their hearts (“heart” being here used in its ancient meaning of the place where intellect and emotion and spirit and will converge in the human self).

Constantin-Traian Cheveresan is a good teacher. A teacher who teaches from the heart. His mottoes attached to College British Literature attest to this. In one, he states that method is not enough for a work of art (and teaching is also such a work); you need “the conviction that nails the work to the wall.” In another one, he puts it simply: “We teach who we are.” He is one of the teachers who refuse to harden their hearts because they love learners, learning and the teaching life.

The author of this book has granted equal weight to material, method and conviction. In his own enterprise no less than in the criteria underlying his choice of authors and topics. As he says, in his Introduction, he has tackled “a segment of British literature moves between epistemology and ontology, almost”, with axiology as guiding principle. So, he guides us onward from naturalists and realists (A. Bennett, W. S. Maugham), through pre-modernists (H. James, J. Conrad), modernists (J. Joyce, V. Woolf), post-war “realists” and fabulators (D. H. Lawrence, M. Lowry, W. Golding), to post-modernists (J. Fowles).

The chapter on the struggle for individual freedom is a cross-section, along a theme so dear to the British, through British fiction, linking late-Victorian realism, modernism and post-modernism into a fluent, congruent, ongoing concern. Somewhat similarly, that on British naturist poetry, deals with an aesthetic attitude linking novelists and poets labeled “late romantics”, ”primitivists”, ”naturalists”, ”evolutionary utopians”, ”liberal humanists”(Wordsworth, Hardy, D. H. Lawrence, S. Butler, E. M. Forster, N. Douglas, D. Thomas, etc.), “pressing forward into the modernist period with suspicions regarding communication among people, with doubts about the meaningfulness and relevance of rational discourse, with resistance of conceptualization, with ideas about human ‘relatedness’ being grounded in unconscious physical organism.”

The Glossary of literary terms has been appended to both define such terms and make them part of everyone’s, particularly junior students’ literary jargon, and to give further details of British (and,
sometimes, world literature), by illustrating the terms with individual writers and works.

*College British Literature* is both literary history and literary criticism; it is a piece of comparative literature and no less of comparative narratology. It is both classic and modern. It is an elegant, in both matter and style, contribution to literary British studies today. It is “a book of certitudes in an age of incertitude”.

*Assos. Prof. Florica Bodiștean*

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Florica Bodiștean

*Literatura pentru copii, dincolo de”story”*/ *Children’s Literature, Beyond “Story”*/

**LIMBAJUL LITERATURII PENTRU COPII ȘI TINERET**
THE LANGUAGE OF LITERATURE FOR CHILDREN AND THE YOUNG

In any domain of art and literature (and, generally, in any “sector” of life), there exists a „forsaken land”, considered to be “a no man’s land”, liable to be given to anyone liking it, to anyone who does not know, does not want and does not care to do anything else.

Such no man’s lands are, in literature, Science Fiction and Children’s Literature. If Science Fiction found, yesterday, and today too, both supporters and, especially, specialists and commentators, the problems regarding children’s literature are, unfortunately, at worrying standards.

Up until very recently, children’s literature in Romania (and, probably, in the entire ex-communist East) did not exist or, at least in handbooks, was “suffocated” by the so-called “patriotic literature”, written on request by a series of amateurs in the field of literature. Even the classics had been made to toil with this ideological tool. So, children were obliged to only study *We Want Land*, by Cosbuc, *What I Wish for You, Sweet Romania* and, particularly, *Emperor and Proletarian*, by Eminescu, *Wealth*, by Arghezi, or *Testament* (no trace of *Psalms*), and examples could multiply infinitely.

Even Creanga’s *Memories...or I.L.Caragiale’s Moments and Sketches* were deviated from their original literary ideology. Thus, both Nica and Mr. Goe were victims of the bougeois society that restricted the right to education, a.s.o., the basic meaning of these masterpieces being bypassed and occulted, in full awareness, most
often, (Memories of My Childhood is a saga of childhood, a handbook of education and initiation into the world, in folklore style, Mr. Goe and The Call and many other such texts representing a fierce criticism of the entire Romanian society, during an extremely difficult transition stage, from backward forms of civilization, almost feudal ones, towards a higher civilization- like the Western one. The forms had been found- the famous Lovinescu synchronism- but not the people yet), if not out of ignorance (most politically-endocrinated persons were ignorant of semiotics).

So that „education by literature” had become utopian, as children were systematically kept away from (their) true literature by arid and fallacious school texts that drove them away, actually, from the magical universe of their ages, instead of luring them towards it.

Today matters have been resolved by themselves. In the sense that no worse can come. What communism did not totally achieve (that is, banishment from the universe of childhood as, however, children used to read the books suitable to their ages, especially if they had-and usually they did- a good guide in their teacher), the Internet, the computer, the T.V. and the C.D. have definitely achieved. Children today read nothing, having the choice of computer games, a real craft, alongside of Cartoon Network, of idiocy, because cartoons are no longer what they used to be, being today mere outbursts of violence, roboticisms and ineptitude, in which children learn only how to curse better and more finely, to be “unrelenting” and violent.

For most instructors and primary school teachers (and I am talking from personal experience, having taught children`s literature for a decade in various instructor-training institutions in this country), the C.D. is a most desirable asset. While various actors narrate texts of all sorts (most often badly chosen), the “ladies” smoke patiently and drink their coffee.

And so do parents, too. After hours of exhausting work, of stress, we barely find time to tell stories to our children. The C.D. and the D.V.D. are there to save us.

In the context of these days, Folica Bodisteanu’s book appears to us as an oasis in a „desert of despair”, as the poet has put it. Why?

Fifteen years ago, I was “punished” to teach, at the University of the West, Timisoara, the subject Children`s Literature to students of the College for Instructors of this University. Nobody wanted to teach such a subject and, as I was to be promoted to senior assistant professor, a bit of blackmail was applied to me: ”you either teach this, or...”. After some „moody hesitations”, out of sheer form, not to have my interest in the field guessed, I „accepted”. It has been one of the most wonderful subjects I had taught in my life as an academic (so far, of course).

But what I want to tell you about is that I had to face the almost total absence of bibliography in the domain. I wrote to all universities, I inquired at the Library of the Academy in Bucharest. Nothing but the „critical” books of the Dictator’s times, talking of educating the youth for work and life and the like.

So, I began an exhausting work all alone. Florica Bodisteanu’s book is the first really valuable book (critical, methodological, educational) I have come across in the literature of the domain (although, meantime, several other books may have been published, myself being no longer interested in the domain, in point of academic work load).

Let us put things in good order. From a critical point of view, the book of the Arad authoress is extremely important, because it makes a rigorous selection of texts (eliminating „from the start”, „parasitical”, ideological or valueless ones) that have to be considered in the study of children’s literature, in both national literature and world literature. Thus the great names in the literature are by no means absent (and cannot be): Ion Creanga, Mihai Eminescu, Ioan Slavici, Petre Ispirescu, Charles Perrault, the Grimm brothers, Has Christian Andersen and, of course, many others of the same (important) category.
Methodologically, the authoress structures her volume in the perspective of age psychology. We all know that each age has(ought to have) its own heroes, so that we will discover, in turn-together with *The Little Prince*, *Pinocchio*, but also *Tom Sawyer*, *Ursu* of *The Cherry Tree Flower Knights* or *Danut* of *Medeleni*.

Folklore is not overlooked either (so soon thrown overboard by today’s „Children’s literature”) with its ancestral and fundamental fairy tales, but also with children’s games and with the fascinating rituals of that age.

Finally, *educationally*, the authoress says, this type of literature is ”more educational” than hundreds and thousands of dissertations, of ethics classes and of class teacher’s activities.

Florica Bodistean, we must say, does not get „stuck in her project”; she does not forget the”contemporary frontrankers” of this kind of literature: Otilia Cazimir, Gellu Naum, Ana Blandiana, Nichita Stanescu, Gheorghe Tomozei.

Expressing our regret that the volume does not mention the educational springs of religious literature (starting as early as the Bible), a situation accountable for by the fact that the domain is extremely extensive, falling under theological preoccupations, we also wish to make a remark relating to the critical aspect: the authoress has a good grasp on current analytical methods, on types of introspection, on concepts belonging to literary theory. The volume is a cornerstone book for anyone in contact, however slight, with the World of Childhood.

*Gheorghe SECHEŞAN*
RECOMMENDATION
INSTRUCTIONS FOR AUTHORS

Journal “Educatia Plus”, published by “Aurel Vlaicu” University of Arad, is issued four times a year on the 25th of October and February. That journal is in course of evaluation by the National Council of Scientific Research in Higher Education From category on B+ – journals that have the potential for becoming internationally accredited Code CNCSIS 3. D. Psychology and Pedagogy.

Starting with 2008, the Journal publishes only scientific articles on humanities issues, according to the scientific field Arts & Humanities Thomson Scientific, belonging to Institute for Information Science in Philadelphia (ISI), – Thomson Scientific SUA, consisting of: Humanities- multiple disciplines; Literature; Language and linguistics; Art; Religion; Education and Educational research; Reviews.

Authorship

The authorship must be based on substantial contribution to:

a) Structuring and writing the article, or acquisition, analysis and interpretation of data;

b) Article drafting and critical revision to achieve a highly intellectual content;

c) Final approval of the version to be published.

All conditions in (a), (b), and (c) must be fulfilled by each author. To participate only for the purpose of obtaining funds or data collection does not justify the authorship. Also each author is required to assume public responsibility for the article.

Manuscript on Presentation

Copyright of the article belongs to the review and cannot be sent partially to be published by other reviews without the approval of the editorial staff. The review does not publish articles issued by other national or international reviews.

The text of the article will be written in Romanian or English with a summary of ten lines in English as Word 97, Windows 98 document or further alternatives, maximum of twelve pages, including drawings, tables and bibliography in Times New Roman Font, single spacing. The title of the article and the key words will be written both in Romanian and English.

The manuscript will consist of:

EDUCATIA PLUS, ANUL V, NR. 2 (8), OCTOBER 2008
- title, Font 12 Aldine, centered;
- first name and surname of the authors, place (s)of work in full name, not abbreviated address (es), and the e-mail of the contact person, Font 11, Aldine, centered.
- summary in English maximum ten lines, Font 11 Italic justified; in the case that the text is written entirely in English the summary will be written in both English and Romanian
- key words, maximum 5, Font 11, italic, centered;
- the text of the article font 11;
- bibliography, compulsory for each article is written according to the rules set-up by International Standard ISO 7144 /1986 entitled “Documentation-presentation of theses and similar documents”, in order of quoting, marked in the text by brackets […]. For articles quoted from specialized reviews the surname and initial of first name of authors in capital letters, review/volume, number of issue, publishing year and page preceded by the letter P; the quoting of books is done in the same way, the name of authors being followed by the title of the book, publishing house, place and year of issue, number of page preceded by the letter P etc.
- for references regarding Internet documents it is required to write the name of authors, institution, title of the document, URL address and date of access.

Tables and diagrams, figures and other drawings will be inserted in the text at the right place numbered and will have a better resolution in order not to diminish the quality of the material.

The structure of the article

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