

HABILITATION THESIS
Contributions to Identity Reconstruction of Romanian Education
Abstract

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The thesis represents in its quintessence the outcomes of the scientific research which has been done along the years in the domain of education sciences; the research materialized through publishing more articles and books with prestigious Publishing Houses, both in the country and abroad. In capitalising the professional experience, both academic and managerial, acquired in pre-university and university education, I have started my approach from a factual reality pointing to an identity crisis in the current education. First I investigated aspects and recourses of education as a whole and then I focused on formal and informal education.

The studies concerning the quality of education, accreditation of the curriculum, norms and values, university ethics, formal and informal control of social deviation, labour market and educational market and so on and so forth which I have accomplished from inter- and multi-disciplinary perspectives, emphasized not only major issues in current education, but also the need to approach education as a sub-system of the social system; as a synchronic and diachronic approach which cannot avoid neither the globalization and its consequences, not the landmarks and recourses defining the identity of national education by comparing it to similar systems in the world. The vectors which have signalled the identity crisis of education was the involution shock of the quality (including the alarming decrease of the motivation for education, devaluation of diplomas) and the larger and larger gap between school and community (with major consequences in devaluing the social capital and the decline of trust in the education offered by schools and universities).

Whether these vectors have indicative functions, my refusal to get used to the situation generating fatal consequences has motivated me to go on studying thoroughly everything connected to education through the comparative method to which I have added a thick historical coordinate; meaning that it was not enough for me to notice the identity crisis of Romanian education by framing simple normative judgements, but I looked for the causes which generated this crisis, emphasizing them in their historical hierarchy and advancing solutions scientifically contended, either by resorting to the fundamental history and building the identity of our education (before World War I), to the history of developing this identity (inter-war period) or by resorting to the recent reality claiming efficient and sustainable public policies in the domain; articulated and scientifically based policies. Practically speaking from the question Education where to? which I develop in the book *L'Education, dans quelles direction? Des Modelles d'administration du systeme educationnel* passing through the entire history of Romanian education legislation (from 1864 to Law 1/ 2011 – 5 volumes) I got to framing a bill through which I attempt at building – on theoretical bases, of course – the identity of Romanian education; a bill which, by capitalizing the tradition of the Romanian school, advances its rendering compatible with nor only the school in the consolidated

democracies, but with itself, with the values that gave its identity and made it appreciated worldwide.

The issue of identity concerns the education in its essence, both from the perspective of the value system on which it is based, and from the perspective of the educational capital which it creates. The identity of the education represents the premise and condition of its product being considered valid by the community/ society – the public welfare – created through the process of individual training, cultural transmission and social integration. Identity gives prestige and recognition worldwide of the Romanian education, appreciation, respect, and trust in the promoted values. Through identity, the education does not only acquires credibility and prestige, but also self-consciousness of the value. This is the general framework within which I have drawn up the current thesis.

Starting from the hypothesis that education is a profitable investment in long run, an undisputable investment on which the future of any nation depends, I attempted in testing its validation conditions under the conditions of the our present education, due especially to the fact that education has to become the essential vector of the sustainable development in the era of globalization and information. Noticing that this hypothesis is validated only partially by analysing it through the prism of public policies in the domain in Romania I have analysed successively the categories of causes and I have reached the conclusion that they gravitate around the identity crisis. Under this circumstance, knowing the unequivocal reality concerning our brilliant schools and universities in the interwar period I extended the research from historical perspective thus obtaining a general view upon the Romanian education (starting with the antecedents of the modern national state until nowadays). I advance a new, complex, developed architecture in the structure of the thesis. Part I, *Contributions in redefining the theoretical bases and the resorts of the building, consolidating and developing the identity of the Romanian education*; Part II, *Contributions to identifying and emphasizing the causes of the decline in Romanian education identity in the period of communist totalitarian regime*; Part III, *Contributions to the reconstruction of the Romanian current identity. The bill of a new law of national education*. From our endeavour a few general ideas arise. Thus:

- 1) Understood as a body of essential qualitative characteristics through which the education is defined as a distinct domain, characteristics which ensure its uniqueness, its rare products, aim and finalities by comparison with other domains and with itself, the identity of the Romanian education *was theoretically grounded and consolidated in reality* in a considerable period of time. Both in the grounding period and in that of consolidation, building the identity supposes a set of elements which circumscribe the coordinates through which Romanian education is identified comparatively to the education in other cultural areas.
- 2) Approached from the systemic perspective, the issues arises in terms of compatibility and difference of the Romanian educational system with and towards other educational systems. Approached from the functionalist-institutional perspective, the issue arises in terms of excellence and recognition of the Romanian education value, of rendering valid its contents on national/ international plan.

- 3) The identity of the Romanian education emphasizes the educational capital – a major component of the social capital – which the Romanian society manages at a certain time, the set of informal values (and also formal) through which education is stated, recognized and appreciated in the international area of education.

Here are the content of the thesis previously stated.

Thus in Part I, concerned by redefining the theoretical grounds of building the Romanian

Education, I outline the idea that the *Romanian school has developed as an institution of the community, therefore contributing to modernizing the society even in the moment of constituting the national state*. The intellectual elites trained in the West (especially in France and Germany) and also in the three principalities represented the *vectors of promoting knowledge* by militating for spreading culture not only among the noble ones (boyars), but also among the pauper strata of the population. The bill of building the Romanian education identity is not a bill in itself, isolated, apart from the European values, but one relatively integrated in these values – especially through the elites belonging – starting with the period of their formation – to the European cultural community.

The theoretical grounds of the bill for building the identity of the Romanian education – an extended bill speaking from the time point of view – are to be seen starting with 16th century, when through *Teachings of Neagoe Basarab towards his son Theodosius* (a first code of moral conduct) bases are laid towards a conception which breaks the medieval tradition and foreshadows a Renaissance picture of the individual's virtues (a picture where the mind is “the beginning of all the virtues...proven and eternal treasure...more honourable than wealth”) where wisdom, liberty in thinking and action, moderation, self-confidence, diplomacy, generosity, hospitality, kindness, courage, intransigence, soul balance and so on, represent the axiological system.

The value of the *Teachings* is that they open another way to approach the human nature, a way followed by chroniclers, by the humanism and enlightenment representatives, the representatives of the “pașoptist current” included. The research undertaken by me proves that the humanism developed in the Romanian Countries is a moderate humanism characterized by essential features of the Renaissance humanism like: *humanization of culture, erudition and appreciation of the Greek and Latin culture, trust in the man and his virtues, trust in re-humanized life etc.* Along this line, I have demonstrated the role to establish the theoretical bases of the education identity of Nicolaus Olahus, Iohannes Sommerus Pirnensis (Iohannes Sommer), Iohannes Honterus, Unitarian humanists, followers of Erasmus, representatives of Cartesian reasoning, Miron Costin, Ion Neculce, Dimitrie Cantemir, Nicolae Milescu Spătarul, Constantin Cantacuzino Stolnicul. The humanism adopted by these Romanian scholars is, in fact, a humanism with practical, educational capacities aiming to obtain a historical conscience, premise of the national conscience; ideas concerning the natural equality of all the people, trust in freedom „as the most precious wealth of the people”, in reasoning and creating capacities of the individual are ideas foreshadowing some theoretical constancies of the project for identity building of the Romanian education (the thesis of the good nature of the individual makes Cantemir believe in the power of education, as a follower of the Renaissance good citizenship and promotor of the urge of education in the spirit of moral values. It is worth mentioning that the humanists' ideas

materialized institutionally: founding Corvina Library (by Matei Corvinul), founding the first hub of humanist culture at Oradea. Developing the first humanist hub at Alba Iulia, opening education venues by bringing famous professors from Western universities and sending young people to be educated in those universities.

By continuing the emerged traditions in humanism, the *enlightenment followers* contributed to the developing of national historiography by establishing a *militant* aim: that of “enlightening” the masses by discussing the national rights and cultivating the enlightened humanism. It is the moment of *cultural hubs* (Râmnic, București, Roman, Iași, Blaj, Sibiu, Brașov) in Transylvania bases are laid for the *Philosophic Society of the Romanian Nation (1795)* – a society which gathered scholars in the Romanian Country, too, who by combining writing with the active political attitude – synthetize in *Supplex Libellus Valachorum* – the highest form of national conscience expressed on the Romanian territory, as the historian David Prodan asserts.

My thesis has demonstrated the promoting of enlightenment spirit through Văcărești poetry, Conachi, Ioan Cantacuzino, through *establishing the high schools in Romanian*, in Transylvania and then in Moldavia and the Romanian Country by Gheorghe Asachi and Gheorghe Lazăr, through the cultural project of *Ardelenilor School*, through the reforms of some enlightened princes (Alexandru Ipsilanti, Grigore Ghica) who enabled the *new European school* (mentioned by Nicolae Iorga in *History of Romanian education - 1928*), through the activity of the scholars in the cultural hub at Râmnic. I also emphasize the contribution of the scholars gathered round Iași Metropolitan Church for cultivating trust in the education values (Iacov Putneanu, Leon Ghenca, Gherasim Clipa, Vartolomeu Măzăreanu, Iacov Stamate and Veniamin Costache).

An essential characteristic of the project for building the identity of the Romanian education in this period, as I have demonstrated in my thesis, is represented by the enlightened patriotism, sometimes even radical – Golescu brothers in the Romanian country and Ionică Tăutu in Moldavia (Dinicu Golescu advances two modalities for wakening the nation from the “stony sleep”: *civilization through processing all kinds of teachings and an organized economic system based on the principle of everybody’s wealth*, to replace the spoiling “the terrible and awful enrichment”; based on this principles he established the school Sf. Sava, founded his own school at Golești, struggled for renewing the mental structures by demonstrating the importance of the technique and education for a civilization). Through the short presentation of the “lights century” in the Romanian countries I have emphasized the contribution of some valuable scholars to the institutional development of the Romanian education and laying the bases of its content: Gheorghe Lazăr, Gheorghe Asachi, Grigore Pleșoianu, Simeon Marcovici, Eufrosin Poteca, Ion Heliade Rădulescu – the first founder of the national education in the Romanian country (1818), the headmaster of Sf. Sava School, a noteworthy teacher of mathematics and Kantian philosophy; Asachi, founder of the national school in Moldavia, noteworthy mathematics teacher, also founder of *Albina Românească* (1829), Stanciu Căpățâneanu, founder of *Wakening Library (biblioteca deșteptătoare)*; Eufrosin Poteca, founder of philosophical school, instructor of opinion for 1848 generation, a “philosopher” of the nation; Ion Heliade Rădulescu, graduate of Sf. Sava School and its headmaster afterwards, the author of the *Romanian Grammar* - the scholarly textbook of the future 1848 revolutionaries – founder of *Literary Society* (1827, together

with Dinicu Golescu and Stanciu Căpățâneanu) of *Romanian Current*, *The Gazette of the National Theatre and Courier for both Genders*.

The pașoptist current - manifested as a system of common features between Enlightenment) even some classicist tendencies), romanticism and the current of the revolutionaries democrats has put its mark upon the cultural life of the times. The spirit of the epoch maintained and amplified by the intellectuals who went on the tradition of Enlightenment and Classicism, as well as by romantic writers and the revolutionaries contributed to laying the bases of the identity of the Romanian education. Thus it must be outlined that education existed under the sign of the rationalist character of the philosophical, historical and juridical thought expressed especially through the emancipation tendency towards the church; a tendency initiated tentatively by Samuel Micu, yet went on by Eufrosin Poteca, Gheorghe Lazăr, Eftimie Murgu, August Treboniu Laurian, Simion Bărnuțiu, Cezar Bolliac, C.A. Rossetti, George Barițiu, Nicolae Bălcescu or Mihail Kogălniceanu. This spirit was manifest in the ideal for national unity and independence; compassion towards „the pauper classes”, especially towards the peasants; trust towards the national values and the historical tradition of the Romanian people; trust within the educational values of the revolutionary ideas; the ethic conception upon the nation. These coordinates represented the basic ideas of the educational ideal – of different amplitudes and intensities – until accomplishing the Great Union.

In 1859, the moment of union of Moldavia and Romanian country, the theoretical bases of the project of building identity for the Romanian education were already outlined. At the moment, it was necessary to transform the ideal into reality.

Cuza's reforms lay the institutional bases of the modern state which was to be developed under the reign of Carol I. Cuza promulgates a new electoral law and *the developing Status of the Paris Convention* (constitution), *the Law for secularizing the church wealth* (1863), *Civil code* (1864), *Communal Law* (1864), *Law of the public instruction* (1964).

Nonetheless, the first constitution was promulgated by the prince Carol I in 1866 and provided in the 5 article: “The Romanians enjoy the freedom of education, press freedom, meeting freedom”. That is to say that the above mentioned article enshrined one of the individual and public rights, that of the freedom of education, thus ensuring retroactively the constitutional support for the first law of public instruction – 1864 law. The thesis has advanced the idea that, until World War I, the Romanian *state represented the modernizing agency, education being one of the vectors within this process*. In this sense, I have insisted on the idea that, although the theoretical bases foreshadowed the identity building for the Romanian education in a formal framework, these bases were, in turn, within a system of values (philosophical, religious, political, moral, civic etc.) these values being protected mainly by informal norms, specific for the pre-modern societies, mainly rural. The lack of some formal norms until 1864 law (*a law which instituted the formal framework for building the identity of the Romanian education*) does not mean the lack of education and instruction, because the church and the community exercised an active role in the individuals' training: each of them with their particular role, yet both acting in one direction: *that of training in the spirit of the common sense*. The lack of a law does not mean the lack of a school (as we have already seen above); it was only the formal, institutionalized framework that lacked. By

explaining – utilizing Ferdinand Torries' terms – the late passing from *Gemeinschaft* (community) to *Gesellschaft* (society), I have demonstrated that through the two types of relations – *status relations* (contact) and *contract relations* – the coordinates specific to the Romanian society (and education), the delay in modernization and also the beneficial consequences for the education as a follow up for keeping the set of values and the informal norms as well as the law of education underlying in these values, meant consolidation of its identity. Therefore, by taking over and developing ideas from the book *A Recent History of the Social Capital, the Great Breach and the New Existential Matrix*, of which I am the main author, I insist upon the attributes of the Romanian community which were taken over by the law of public education, the formal norms ensuring the juridical framework of the education identity.

By resorting to the history of the education legislation, I have undertaken systematic, thorough and articulated studies upon the process of building, consolidating and developing the identity of Romanian education. I have managed to find out the stakes of promoted reforms, stakes circumscribed to this process, carried out in close connection with building the modern national state, a law which preserved and also innovated and gave sense to the traditions of «good Christian» and «a good Romanian citizen»; and also instituted *the democratization of the instruction and education, thus contributing to equal access chances to the primary public instruction for the children in both rural and urban environments*. By analysing the provisions of this law comparing the first organic law – the 1864 Law – with the current organic law in the domain – Law 1/ 2011- (the book *Sociological Study upon Law 1/ 2011. Education and Community*, Didactic and Pedagogical Publishing House, 2013) I have shown the role of the regulations based on the set of fundamental principles in consolidating the education accomplished in the traditional spirit of the *common sense*.

The law of instruction in 1864 represents the referential framework for the entire set of further regulations in the domain, regulations meant to consolidate the defining elements of scholar education in Romania.

By going on from the same perspective in *Normative Bases of Modernizing the Romanian Education, 1864-1918*, to which I participated as a co-author, we have demonstrated *the role of the institutional architecture in expressing the education identity*, an architecture built under legislative imperatives of ambivalent compatibility: with the becoming Romanian society, but also with other education systems in the developed countries at that time. Some personalities with brilliant education in their profession, as it is the case of I. Strat, Al. Crețescu, Petre Carp, Cristian Tell, Titu Maiorescu, Vasile Conta, Dimitrie Sturdza, Take Ionescu, Petru Poni, Dr. Constantin I. Istrati, Constantin Arion, Spiru Haret et al, acted for developing the national education, *because they saw the education as the main vector for consolidating the national state and the education, the main vehicle for the progress of the Romanian society*. Most of them put the imprint upon the legislation, aiming through the advanced projects and the promoted laws to strengthen the landmarks through which education may express its identity in that epoch.

Nevertheless, the personality who put his imprint upon reforming the Romanian school was Spiru Haret. His role within the organization and reforming the education was to be noticed starting with the bill of reform of D.A. Sturdza in 1866, when he was the general secretary of the Ministry of Instruction and Culture. Knowing well the real issues in schools,

(he was general auditor of schools, inspector, a member in the Permanent Counsel of education, a member of the Romanian Academy, general secretary of the minister) Haret enjoyed the appreciation of the politicians; he was the first scientist who earned his Doctor's degree in Paris with an innovative thesis – „About the Invariability of the great Axis of the Planets' Orbits”.

As a minister of Instruction and Culture (30 March 1897), Haret exercised this portfolio within five mandates (ten years in the ministry), never to be uninominal shuffled. It is worth mentioning that through the reforms introduced by Haret, education in Romania defined its institutional building and succeeded in prevailing the European education, enjoying recognition and prestige in developed countries.

Spiru Haret's merit in the *overall reformation of the Romanian school* was as greater as the *social and cultural gap* characterizing the Romanian society seemed more difficult to surpass. Starting with the principles underlying the 1864 Law – *the unitary character of the education* (“same school for everybody”, the unique legislation of the public and private education, of all the educational domains – primary, secondary, higher education, of the schools in the rural and urban environment), *gradual rendering laic, equal access rights, the necessity of training the didactic body, conferring rights and duties to the “didactic” body and so on*. Haret emphasized the *educational formative character of the education, militating for strengthening it with everyday life*. He highlighted the *quality* of contents, didactic activities and human resources aiming at a performant education, competitive at all levels. In his opinion, *only an intellectual, moral, physical and aesthetic development of the pupils and students' personality ensure the desirable meaning* of the school. Knowing the difficulties which school (especially in the rural environment) met – lack of schools, scanty number of school masters, the poverty of the parents and children – acted and managed in improving their situation (through loans awarded to the communities through House of Schools and making use of the schools in two shifts, he succeeded in solving most of the learning places; by increasing the number of seats and of scholarships in pedagogical schools, he diminished the lack of teachers in the rural environment; by founding the canteens and boarding schools in the rural environment, by awarding clothes and footwear, even food for the rural pupils, he diminished the consequences of poverty; by dividing the educational system into school wards and compelling the urban communes to build schools in every ward, he developed the school infrastructure.

My thesis has highlighted Spiru Haret's contribution to consolidate the identity of the Romanian education by analysing the laws he promoted: *The Law of secondary and higher education* (1898) and *The Law of professional education* – both of them proving their validity nowadays, too.

My thesis allowed a considerable part to the issue of developing the identity of Romanian education – the historical period between the Great Union and 1948; the year when the order in 2 August, issued by the totalitarian communist state, the identity of the Romanian education, consolidated and developed on democratic bases was de-structured (these analyses are widely discussed in the book whose unique author I am – *A Historical and Sociological Perspective upon the legislation in the Romanian Education (from the Great Union to the Order 157/ 2 August 1948, published with the Publishing House ProUniversitaria in 2014)*. Because of the new territorial division, Romania needed “a healthy education”, as Iuliu Maniu

asserted, an education based at the same time on *values of knowledge and moral values*. An *extended* education, speaking from the social and geographic amplitude and thoroughness as intensity.

This is the period that created outstanding personalities as it is the case of: Mihail Sadoveanu, Liviu Rebreanu, Tudor Arghezi, Lucian Blaga and all the more important personalities began to contend Mircea Eliade, Emil Cioran, Eugen Ionescu; a period in which, as the historian Lucian Boia averted, the Romanian literature and art yield an <<avant-garde>> which “in a great extent set the tone of the European avant-garde” and in which Constantin Brâncuși initiates the 20 century sculpture; Christian Tzara invents the Dadaism; whereas the literature of the absurd „can be traced from Caragiale to Urmuz and to Ionescu (the last one enriching the international literature with a bit of absurd extracted from the Romanian heritage”).

The thirties are appreciated as the apex, while the academic environment, the universities in București, Iași, Cluj and Cernăuți knew the most significant and seething development. The appreciation which the governments conferred to the education – in a period when a competitive instruction was needed, but also a coherent and consistent legislation, which applied on the territory of the Large Romania *would contribute to extending the identity of our education, strengthening the conscience of belonging* – was to be noticed and only by enumerating the great personalities who exercised the minister’s portfolio in the period 1918-1944 (I.G.Duca, Dr.C. Angelescu – ten times a minister – G-ral Alexandru Lupașcu, Octavian Goga, Ion Borcea, Petre P. Negulescu, George C. Mironescu, Ion Petrovici, Nicolae Lupu, Nicolae Costăchescu, Ion Lugosianu, Nicolae Iorga, Dimitrie Gusti, Victor Iamandi, Episcop Nicolae Colan, Petre Andrei, ad.int. Armand Călinescu, Dumitru Caracostea, Traian Brăileanu, G-ral Radu R. Rosetti, ad.int. Mareșal Ion Antonescu.

Whether the period at the end of 19th century and the beginning of 20th was marked by Spiru Haret leading the Romanian education, the interwar period bore the imprint of Constantin Angelescu’s thought and activity, as the Minister of Public Education in ten governments. The name of Constantin Angelescu is connected to the modernizing policy and brilliant interwar school, as a dignified successor of Spiru Haret’s work. Dr. C. Angelescu was not satisfied in only leading the education of the Great Unity, but he also drew up its normative bases, as the craftsman of the *Law for Primary Education and Pedagogical-Primary Education* (1924), *Law of Secondary Education* (1928) – all of them analysed by me, from the perspective of the identity development for the Romanian education in the thesis I have advanced.

The identity development of the Romanian education was accomplished in the interwar period through the emphasis upon the institutional construction, on the quality of education and instruction, on increasing the exigence of the initial training, promoting on the didactic degree, improvement and rewarding of the teaching staff and increasing the exigence at the exams for the pupils and students at all levels. An additional remark which I have developed in my thesis is that referring to strengthening of academic autonomy by the *Law for organizing the academic education* promoted in 1932 in the mandate of Nicolae Iorga government who also held the portfolio of the Ministry of Public Education.

At this point, I can draw a conclusion: the consolidation of the Romanian school in the period of the state modernization represented the main vector for substantiating the identity of

formal and informal education, contributing to the individual training through the cultural transmission and social integration generation after generation; a school in which law and order – creating both educational and social capital, a school educating in the spirit of work, organically integrated within the community, a school which trains the mind and forms characters and conducts; an elitist school, with pupils and students well trained both theoretically and practically, with graduates appreciated by the society. The Romanian school became an institutional construction sustainable in every component – from the rigour and correctness in framing and managing the documents to the role of the school medical doctor – contributing to exercising its functions, at accomplishing the education goals. It was the school centred on values, in which the quality of the teaching staff was reflected not only in the teaching activity, in assessing the pupils and students, in consolidated and credible exams, but also in their contribution to the community life. The steadiness of the construction process of the identity increased the trust within the Romanian school, in its prestige, conferred it identity at the national and international level. The amplitude and diversity of the contents in this period drew attention upon an important aspect which has to be taken into consideration today, too: it is not the large amount of knowledge acquired in schooling years that stirs the issue of “overwhelming” the students, but the quality of this knowledge and their utility for the graduate socially integrated.

Part II of the thesis synthesizes my contributions in identifying and revealing the causes of de-structuring the identity of the Romanian identity in the communist regime; I have approached these aspects by valuing some works as *Introduction within the Political Science*, Presa Universitară Clujeană, 2002 (as a main author), *Social Development and Globalization*, „Academica Brâncuși” Publishing House, 2012, *Political Power and Political Regimes*, Biblioteca Publishing House, 2006, *L’Education, dans quelles directions? Des Modèles d’administration du système éducationnel*, Universitaria Publishing House, Craiova, 2011, *The Communist Regime in Romania* (main author), ProUniversitaria Publishing House, 2014.

After I have depicted a short image of founding the communist totalitarian regime in Romania, I analyse the *de-structuring of education identity* in two stages: the stage of “internationalist” orientation in education (1945-1964) and the stage of *Romanian education* (1965-1989).

The first stage consisted of Leviathan education of totalitarian type, the proletariat dictators finding in the education the necessary/ essential resorts in the quasi-total domination exercised upon the society, which substantiated the construction of Romanian education identity in the previous period. It is the period in which the Romanization of education “became compatible” with the Soviet one, both from the institutional-organizational perspective and the contents perspective; a period in which *de-structuring* alternates with *construction*, *novelty* co-exists with *fragments of the continuity*, when school loses its value, whereas the education receives the status of *ancilla politicae*.

The totalitarianism resorts – *enrolling into a historical necessity, the omnipresent ideology, re-modelling the society and domination* – represent the pillars around which the party-state acts for *another type of identity* for the education, an identity melted into an *excessive antinationalism*. Through a minister having the basic occupation of plater, with only four primary classes (Gheorghe Vasilichi), the decision 157 per 2 August 1948 is adopted through which the policy of the state-party for de-structuring the Romanian education was put into

practice (in *The Communist Regime in Romania and Legislations in Education*, we make a detailed analysis of this decree). An antinational decree could not but create the juridical support for an antinational education: the decree laid the bases of a unilateral education which its “unitary” character laid the axe to the root of the tree, so to speak metaphorically, and deconstructed the system of values and the general culture declined, contributing essentially to the annulment – not for much – of the brilliance of the Romanian universities and drastically diminishing their prestige, which they enjoyed in the interwar period. Changing the traditional common schools/ normal into pedagogical ones, diminishing the period for the teachers to train, restructuring on political criteria of the existent faculties and schools, dissolving the confessional and private schools, applying hard punishments for those who “impeded” the political decisions, the abusive elimination of the valuable teachers by calling them “enemies of the people are but some of the measures through which the Decree 175/ 1948 “reformed” the Romanian education in this stage of “internationalism”, destroying in a greater part its identity.

After Nicolae Ceaușescu came to power (March, 1965), they passed to impressing the people’s mind with the powerful vision historical and cultural, “deeply impregnated with nationalism”, as Lucian Boia asserts. Ceaușescu regime is an extremely complex regime from the perspective of its resorts and its neurotic forms, bearing totalitarian characteristics which alternated or co-existed with characteristics of authoritarian regimes, preponderantly of sultan type (*dynastic communism*). The thesis has insisted on these aspects, showing the mechanisms through which the regime – identified through dishonest manoeuvres – both inside and outside – passes from internationalism to exacerbated nationalism. Education – as an essential domain which the regime made use of absorbs the shock generated by the regime particularities (presented as a new regime whose founder was Ceaușescu, the educational system being organized and functioning depending on the imperatives framed by the party’s documents, deeply impregnated “creatively” by the leader.

Passing to *Romanization of education* did not mean replacing the ideology articulated of the totalitarianism with specific mentalities, but it supposed the hybrid ideology *co-substantial to the totalitarianism* with an ideology *co-substantial to authoritarianism*, which besides some unstressed elements of the totalitarian ideology, consists of “creative contribution” elements impregnated with *specific mentalities*. These last ones give action ground to nationalism which Ceaușism extrapolated in convenient terms and through which education made up the *identity illusion*. *An identity apart, specific to the regime and carrying its faults, an identity containing in its intimate resorts the previous mentality bases and crosses the same ups and downs as the regime itself, both on the national level and international, alternating between the opening, recognition and isolation lacking significance at the international level.*

By altering the idea of homeland (by loading it with the “glorious past of the party”), the regime, the leader is claimed in the forefathers triad *forefathers-homeland-the glorious past of the people*, a triad subordinated to the coercive and omnipresent ideology, an ideology which suffocates all the domain of the social life. Now, coercion has another support bases – *the national ideal – an ideal restated within rational limits, limits imposed by the accept degree at the level of different social strata* (this perspective is emphasized in *Social Development and Globalization*, Didactic and Pedagogic Publishing House, 2012).

The state of mind and its effect – *interpretative ambiguity* leading to the absorption of the national ideal within the educational ideal – confuses. This confuse *induces and transforms*, “*shapes the thought*”. The state of mind makes *the affects the support of the oriented individual thought, obtains support and engage for support*. They come to accept the situation in which the *universal values* become *vehicles or the regime in office*. The universal ideas and values are attached to the communist party and its leader and transformed in *official policy* as a promotion policy of the *national ideal* (an ideal impregnated ideologically, altered axiological, epistemologically false and manipulative). *Uniformity, rigidity and unicity* of the Marxist-Leninist ideology represent also characteristics of the Ceaușist nationalism, the appeal to the *powerful national basis* having functions preponderantly *justifying*.

The period of Romania’s Romanization in which the bases of *education Romanization* also underlie has the characteristics analysed above: *education is accomplished in this political, social and cultural framework established by the unique party* and the self-asserted state through the 1965 Constitution – of the “socialist democracy”. Romanization of education is put in normative terms, in the same period being adopted *the Law concerning education in the Socialist Republic of Romania (1968), the Law concerning the Status of the teaching staff in the Socialist Republic of Romania (1969)* and later the *Law of education and instruction (1978)* (laws whose provisions are emphasized in the thesis by drawing attention to the previous research in the domain). *The good provisions are suffocated by the ideology promoted by the regime, as a matter of fact, as coercive and omnipresent as in the internationalized period*. The conclusion which I have drawn at this point is: although in the Romanization period, through course manipulations the perception of reiterating the interwar tradition, the perception proved illusory, the provisions imperative, permissive or law-creator as basic vehicles in accomplishing the party-state policy in education, the type of identity promoted and built being *too restricted speaking from values perspective* (the universe of the values being circumscribed to the “socialist system of values”) and too *adapted “to the socialist realism”*, generating thus the educational capital desired by the regime. In practice, *the relative opening* of the system was greatly suffocated, through the *closing* in the official ideology. And by confiscating the *national attribute* by the party, leader and Pretorian camarilla reach the apex of personality cult, the education having the finalities prescribed in this “work” mean for “training the new man, conscious builder and devoted to the socialism and communism”; *an education in which by appealing to another type of identity, ends up in an acute crisis of identity, a crisis felt plenary nowadays*.

The contributions to reconstruct the identity of the Romanian education are synthetized in *Part III*, where I have shown in short the coordinates of the bill for a new national education law, a bill launched on 5 June 2015 and which was an object of public discussions.

Starting with the undertaken research and materialized through a series of books and articles published in the country or abroad (see the list), I have systematized the personal contributions to the process of building the Romanian education identity on the following coordinates: *A. Contributions to framing a diagnose concerning the current education; B. Contributions to identify and reveal the major issues which the education meets nowadays. Solutions to the identity crisis. C. Contributions to the reconstruction of the Romanian education identity by drawing up and promoting a new law for the national education.*

A. In drawing up the diagnosis on the current education, I have drawn on the conceptual articulated support of *Sociological Study on Law 1/ 2011. Education and Community. A new Paradigm for the Education? Normative constructions after 1989, A Recent History of the social capital. Great Breach and a new essential paradigm*, as well as on other articles published in the country and abroad (see the list). By redefining concepts like: the vision and mission of education, the goals of education, the school/ academic space, the school/ academic community, educational capital and so on, I have laid the theoretical bases for what I call *the new existential matrix* and I have undertaken thorough research upon *its coordinates*. Why? *Because within these coordinates the education crisis of identity derives from nowadays, whereas this matrix phenomena in the Romanian cultural space, the identity crisis of the national education derives generally speaking*. Within this theoretical architecture I have described the general framework of the existential matrix specific to the society, named after the phenomenon called by Fr. Fukuyama <<The Great Breach>>, I have shown the ascent of the *cultural relativism* (instituting the *culture of the limitless individualism*) with implications in the de-structuring of *community sense* and de-capitalization of the social/ educational capital (including *the reservoir of common values*) and I have given a vast space to founding the existential matrix in the *indispensable need for information* (pushed into a defect management of the access and through manipulation, to the fetish of information and mass-media fetish) and in *reaching the maximum limit of internationalization* (globalization as a n inherent desirable process as well as inherent inevitable). Within the framework defined by the *new existential matrix* I have undertaken analyses upon the relation education-society/ community today by showing the shock produced by the Great Breach and it impact upon the education identity, the school losing the monopole on education, deepening of the gaps among cultural areas, decreasing the potential of rational choice, the absolute urge <<limitless>>, substitution of values-aim by values-utility, losing the attributes of the verb <<the be>> in the individual's training and so on).

I have placed the relation *education-society* in trine with the roles taken over by the Mass-media through their formative functions (*justifying and argumentative*) and also with their more and more pronounced deficit of *formative potential* generated by *information-disinformation* utilized and accepted underlying the identity presumption (of transitive type) which the Mass-media enjoy in many geopolitical areas (especially in the former socialist countries).

Without decrying the role of Mass-media in the democratic society – Mass-media being the pillar of democracy – revealing facts and values, I have argued for *the informal self-control of deontological type* in exercising the formative functions (in order to belittle the false ethics promoted in different forms by Mass-media with disastrous consequences in education).

Finally, I have complement the picture of the new existential matrix through the undertaken analyses on the *cultural crisis*, by explaining the *moral atrophy and community atrophy*, the role of the cultural power as “non-gentropique” power (*the*

role of education included) the evil impact of the cultural crisis upon the education identity nowadays. After drawing up the theoretical architecture concerning the new existential matrix in

- B. I have accomplished a synthesis of the contributions in identifying and revealing the major issues which the education meets and I have advanced remedial solutions to its identity crisis.

In this approach, I have insisted upon *the specific of the norms and values in the education* by advancing innovations connected to the content and sources of the informal norms and values to be applied in time, space and individuals, advancing theories for the improvement of educational policies; on the relations between the *social capital and educational capital*, showing *the decry of trust* and diminishing the potential of the *unifying values* (with negative effect upon the education), on *de-population of the educational universe by numerical reduction and of values content expressing the cultural dimension of the society*.

I have also insisted upon the *fertile contagion through imitation*, by explaining this process, showing its effects and advancing solutions to the *negative fertile contagion of proximity*, solutions materialized through *the model university-community*, a model in which the academic space is signally *cultural-educational*, whereas the *status relations* coexist with *contract relations* (the relations which confer sense to organizational culture, to the conscience of belonging, to the environment and the specific way in which the member of the community cohabit).

Another contribution which I have brought forward as a remedy at the education crisis are the analyses I have undertaken (and the proposed solutions) upon the *relation between labour market and educational market* (upon the coordinate identity-globalization), redefining the education demand and the education offer, the relation between them under the conditions of increasing the uncertainties on short run at the level of studies concerning the evolution of labour market. The study case which I have drawn up develops solutions regarding decry of the imbalances, increase of convergence and integration, rendering compatible the educational market with the labour market, even under the conditions of the vulnerabilities which the global society “globalizes”.

Finally, the undertaken research in the domain of curriculum development and accreditation of universities in the globalization era and *the possible model of university centred on the student* which I have proposed, a model in which the *positive and negative externalities* are mediated through the *trust rate* of the educational capital contribute to the reconstruction of the Romanian education identity nowadays.

- C. *Contributions to the reconstruction of Romanian education identity by drawing up and promoting the bill of a new law of national education*

The bill of the Law of national education published in May 2015 at “Academica Brâncuși” Publishing House and launched to public discussions on 5 June 2015, represents my actual contributions to the reconstruction of the Romanian education identity, the outcomes of the research in the domain being translated into a set of

norms whose provisions establish in juridical terms, solutions to the issues analysed in the thesis. The value of the bill lies in that it ensures the political and administrative decision-making factors' epistemic, methodologic and juridical support in the law-making process, showing a coherent and sustainable architecture.

I have confined the discussion in indicating the stakes circumscribed to the reconstruction of the Romanian education identity, the content presented in the 376 articles being under public debate. Thus the bill proposed eliminates the shortcomings of the Law 1/ 2011, *starting with consistent appraisals of the juridical by its putting into practice; calls an equation in which concomitantly two plans enter – international and national – an equation accurately solved only by reconsidering the dynamic balance between these two plans* (a balance which hampers the suffocation of the national plan through the extension of imitations generating empty forms, and also suffocating the international plan through overtaxing some identity values); *it gives credit once more to the Romanian school*, relaunching our identity in the context of globalization; *it gives the juridical framework* through which the uncertain educational market (with a demand weakly identifiable, an offer less flexible and unbalanced competition) it becomes a market with imperfect competition (*the bill replaces the school and university in the position of main actors and identifiable in the education*, ensuring the flexibility of the offer and stimulating the educational demand); *the bill regulates duties and responsibilities* within the public and private employers, by taking into account the globalization, internalization of the labour market and also the needs and possibilities of the changing Romanian society; *it forbids the biased politicization* of the didactic staff, leading factors and control, of the education system as a whole by establishing hard penalties applicable in case of the conflict of interest; *enshrines the character to a high degree public of education*, under the conditions of the two categories of institutional agents cohabitation – *private and public in the public interest*, is aware that the *current education crosses an acute identity crisis* (a crisis generated by imposing *values-vehicles* to the detriment of the *values-goals*); the bill establishes (under the conditions of the culture crisis and moral crisis) the idea viewed as a principle in conformity with which *the competences seen as values support the goals of education*; promotes at the same time *the contact relations and contract relations* by ensuring the framework necessary *for rebuilding the functional relation between education and society, between school and society*; it offers the juridical framework necessary for the Romanian education's *compatibility with itself, reclaiming both the traditions* which proved competitive, *and the universal values*; it mitigates *the (epistemic, methodological and institutional-functional) gap between the secondary and higher education* by introducing the ECTS which can be *recognized, flexible organizational structures, forms of professional equivalence* (it offers the juridical framework to ease the educational process among the educational cycles and to form consortia in which schools, high schools, public and private agents, public authorities should do research together and innovate together) on average

geographical areas – *the excellence pillar in education*; it gives the juridical framework necessary for *the real integration of the educational units and institutions with the community's life*, ensuring at the same time the *scientific support* for the sustainable development; introduces the *superior qualitative standards* for the *human resource training and selection*, by giving credit to the *exams and other evaluation forms*.

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