

Journal of Educational Sciences

An XVII □ nr. 2(34) □ 2016

ISSN 1454 – 7678 (Print)

ISSN 2457 – 8673 (Online)

Journal published by

WEST UNIVERSITY OF TIMISOARA,

FACULTY OF SOCIOLOGY AND PSYCHOLOGY

DEPARTMENT OF EDUCATIONAL SCIENCES
AND

ROMANIAN INSTITUTE FOR ADULT EDUCATION (IREA)

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Journal included in the International Data Base EBSCO: <http://www.ebscohost.com/titleLists/ehh-coverage.pdf>

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Education and Culture in the Age of Globalisation

Adia Chermeleu¹

1. Sciences of Education and Philosophy of Education

The reflection on the relationship between education and culture is part of this very report and is presented in many studies dealing with the unprecedented changes we assist during the last decades and the type educational programmes and policies are trying to face the challenges of the present-day world. Since 1996, UNESCO has launched an international programme to rethink education as related to sustainability, programme printed in 1999 by the United Nations Organization for education, science and culture, which shows that education, the most important "force of the future", can offer viable solutions to many uncertainties and crises the humanity has to face.

The growing importance of the complementarity relation between education and culture derives from the evolution of the concept of science of education and the trans-disciplinary vision they assume. Seeing that, at the end of the 19th century, Ferdinand Buisson imposed pedagogy as "the only and true science of education", in an attempt to demarcate education from the drifts of uncertainty and sterile ideological debates (1887, p. 2238, apud Meirieu, 2003), there followed a period at the beginning of the 20th century, where, under the influence of the great psychologists, psychopedagogy was considered a science of education. Most of the theoreticians soon realized that only the conjunction between psychology and pedagogy is not enough to understand the complexity of the elements with a role in the educational act and in the personal development of the educable. This is how they discovered the importance of psychoanalysis, of sociology, anthropology, linguistics and communication sciences or of history and economics which allowed a more complex and lucid approach of an "impossible trade", as Freud used to call education (Meirieu, p.6). The sciences of education were object of a relatively recent university institutionalization, which did not mean the replacement of pedagogy, but the abandonment of normative speculations for the use of positive studies and, within humanist sciences, the delimitation and organizing of a research field oriented towards the comprehension of the educative fact (Ferry, 2003). In such context, between 1967-1970, the first departments of "sciences of education" were created, reuniting around the concept of education, specialists from already established scientific subjects, in a construction calling them to clarify important details in the educative realities, while pedagogy was left the role to design strategies and make the relation between finalities and means effective. In the new architecture, "the sciences of education represent the assembly of the subjects which study, from different, but complementary, perspectives, found in a coordination report, the existence, operation and evolution conditions of

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education situations and facts" (Mialaret, 2011, p.69).The fecund dialogue between pedagogy and the other sciences of education generated a philosophic reflection searching for educative solutions for various economical, social or political issues specific to the present-day world. For Leif, philosophy of education is a "reflection on the purposes and means of education, on the teaching methods and, possibly, on the institutions applying them" (1996, p.356), while for O. Reboul,it is an ethic reflection on the values underlying the educative act (2004). Starting with Jean Jacques Rousseau's work (Scheau, 2012, p.81-89) and to present-day, there seems to be no other field, but education, where the philosophical perspective on general ideas proved to be so necessary, the specialist in the sciences of education has always been in a state of reflection and self-reflection, as long as they consider that "any pedagogy is completion of philosophy"(François, M'Obame, 2009, p.1).

Edgar Morin, the most famous theoretician of transdisciplinarity, synthesized the main cultural, antagonist and complementary processes,which manifested from the end of the 20th century,processed to be taken into account by the education of the 21st century (2002) : the planetary opening of arts, literature and philosophy; the standardization and, homogenization and degradation of the idea of production and creation diversity, besides the dialogic character of such relations; the development of a planetary folklore and the manifestation of transnational currents, meetings, new diversities, syntheses; getting back to the sources and regeneration of singularities. All such tendencies, accentuated by the Internet and by the other communicational technologies prefigure the amplification of antagonisms between the concentric, bureaucratic organizationof cultural production, on the one hand, and the need for originality, creativity, uniqueness of the cultural product.The changes followed by the educational policies occur slowly, medium and long term, and therefore, we shall remind some *fundamental requirements* of education, in Edgar Morin's philosophical vision (1999), very current requirements, in our opinion: the avoidance of approximation, of the error and illusion, specific to human knowledge, by cultivating and developing lucidity, cerebral dimensions and understanding mechanisms, both psychic and cultural which make error appear in the knowledge process. The supremacy of fragmental knowledge, operated by the enclosure of subjects, encloses the capacity of the human spirit to place knowledge in a context and assembly.The essence of human being consists of, everybody knows it, the complex unity of its physical, biological, cultural and historical dimensions, treated separately by the classical approach of the teaching subjects. The education and teaching are summoned to restore such unit, by the inter- and trans-disciplinary approach of human condition at planetary level. Scientific discoveries offered the humanity a series of certainties, during the 20th century, but it was science which revealed the various fields of uncertainty which educational systems cannot ignore, on the contrary, the unpredictable needs to be integrated in the education act.An "education of comprehension" assumes the "study of incomprehension, in its depths, manifestation and effects methods", which may lead to understanding the causes of racism, xenophobia and despise to some people. We admit, in the requirements of the education formulated by Edgar Morin at the beginning of this century, a ethic anthropology of the human species, as dimension of the educative act, at all levels, without understanding by it moral lesions, but the need of developing a set of intercultural competences, able to lead to the awareness of a will of "planetary citizenship".

2. Anthropology serving education

Along history, education evolves depending on the cultural transformations occurring in our society, especially economical and technological. The school phenomena, individual or group, cannot be isolated from the cultural context they occur in, without the risk of major semantic deformations. Anthropology, mainly cultural anthropology, allows the exploration, understanding and evaluation of such transformations. A pretty new branch of anthropology, *the anthropology of childhood*, finds its place in the sciences of education, conjugating methods and knowledge from other sciences, like development and teaching psychology, with its own orientations: symbolic representation of childhood, rituals, analysis of caring practices in elementary education, family and social insertion methods of the child (Delalande, 2009, p.104). The recent structuring of clinical psychoanalytic orientation research in the sciences of education highlighted the contribution of anthropology to understanding the great issues of the human forever. As for example, *the rites of passage* (Arnold Van Gennep), with all they assume psychically and anthropologically, are determined by the specificity of knowledge and the relation with the company at a certain point (Bonnet, Selim, 2011). The linguistic anthropology studies come to support education by analyzing the relationship between the development and language and the identity construction. Education anthropology appeared in the United States of America in the 60s, tightly connected to sociolinguistics, seems to be the "branch with the most important development" (Anderson-Levitt, 2006, p.7). In Europe, it has known various orientations: the philosophical anthropology in Germany and in the eastern countries, the ethnography of education in the UK and in France, (inter)cultural anthropology in Switzerland etc. Beyond terminology, all such directions and branches of anthropology define the *tautological relationship* between education and culture and the way specialists in the entire world are trying to support the educative act. Compared education cannot be dissociated from cultural anthropology, where it borrowed from the methods and spirit, which may synthesise in two words: *relativism and globalism* (de Landsheere, p.64). On the other hand, any educational system is the direct expression values of which, understood as normative sub-layer of cultures and major differentiation criteria. In an outstanding book, Margaret Mead proved that not even a genius can manifest but within a specific cultural context (Mead, 1964). The reflections on the education-culture relationship, which proliferated in the second half of the 20th century, identified at least three normative faces which determine this relationship: *socio-cultural context, process and finality* (Brameld, 1957). As related to the socio-cultural context, it has already been theorized by Émile Durkheim who insisted upon "the collective action and thinking methods", a social reality influencing, in one way or another all the individuals, theory confirmed and refined up to present. The sociocultural transformations have an effect on finalities, *ideals* which every education system is striving to materialize. The formulation and strategies to reach ideals differ from one culture to another. Some theoreticians drew attention on the "weakening" of the ideals, by reasoning and heterogeneity, and more, the technologizing process and its "idealization" determined a greater importance to the process than to its finality.

(Brameld, 1957). However, beyond the aforementioned tendencies, in a complex society, no cultural generalization is valid. Without understanding the values which define a heterogeneous society, the description of a culture and, especially, of an educative system, is missing real articulation (Bonneuil, Fressoy, 2013). Even if education is tributary to other subjects as well, what seems to be more and more pertinent is the need of the teams of educationalists and anthropologists to work together in order to fulfil the educational ideal specific to each and every culture.

The entire humanity is being currently engaged in the quickest transformation process of its history, process due in a good extent, to the scientific and technological progress from the latest decades. The scope and rhythm of such processes brought, philosophically and anthropologically, to a new vision on time and space, to multiplying acculturation phenomena, which had the effect, on the one hand, *the tendency of planetary unification in the field of education*, but also the generation of cultural crises, accentuation phenomena of the schism, of confusion and feeling of insecurity. All such tendencies were synthesised in the metaphor of "liquid society" of the sociology Zygmunt Bauman (2013), whom we owe one of the most original and critical interpretations of postmodernism from the perspective of uncertainty. By "liquid modernity", Bauman understands the fragmented existence method of the postmodern man, for whom "consumerism represents the unique horizon of a "self-made" life. Even if Bauman's vision may be reproached a sort of Manichaeism by the deep rupture it operates between "solide" societies and the current, "liquid" society, he still gets credit to have drawn attention that "we are living in a society which requires its members to adapt to the specificity of contemporaneous culture (*libertate incertă*) without every offering them the means they need: beyond important psychological disorders, this situation generates inedited social inequality types" (Tabet, 2013, p.3). On the other hand, we cannot deny the benefits of the informational societies and the unprecedented access to culture, postmodernity made possible. A historical view, from the perspective of cultural anthropology, helps us understand that man permanently created new types of cultural expression, "all different, apparently, all such types of thinking express the idea of continuity in the evolution of *Homo sapiens*" (...) In essence, "the fluidization process of a solid body does not mean necessarily its destruction, the liquid shapes having such extraordinary capacity to cancel distances, to create connection bridges amongst the human beings and thinking methods" (Chermeleu, 2013, p.29). The society of knowledge we are living in has not exhausted its resources, it still has a lot to offer. It's up to us to answer the question the new paradigm indicates: "What are the cultural ways laid in front of *homo digitalis*, a fragmental and poor culture or a democratization of the access to science and education?" (Chermeleu, 2013, p.22).

3. Artistic and cultural education in front of the challenges of globalization

Maybe more than anytime, the place of art and culture, the individual and collective artistic practices, the international exchanges and common educative projects becomes structuring elements, allowing the discovery together of other

types of expression, as manifestation of diversity. The deep anthropological mutations crossing our societies led to the loss of various benchmarks: decomposition of family, unemployment, disinvestment or over-investment of religion, dissolution of borders, identity crises, loss of the feeling of security by the exacerbation of xenophobic and racist manifestations, rediscussing territories, migration are challenges the artistic and cultural education may represent a possible answer in a period of milestones. "Coherence and pertinence of a well designed artistic and cultural education claims for a balance and complementariness amongst these three aspects" (Carasso, 2010, p.8). Perceived as a step of important socialization in the development of knowledge, of conducts and values, the school, in its enlarged meaning, becomes a social cohesion and value and positive attitude promotion institution, by better knowing their own culture and other cultures, by understanding and observing cultural specificity of the Other. Most of the programs including current studies integrate the development of *intercultural competences*, at all levels, current challenges of globalization generally lead to the need, in higher and adult education, to pass to another stage, considered a difficult ideal, by developing a *transcultural competence*. It means the "insourcing of their own values and capitalization the other cultures. Transcultural competence includes as well the capacity of cultural mediation. Becoming a cultural mediator means accepting to get involved in situations of pressure and conflicts, in order to better manage the transactions of meaning and identity complexities, mistakenly defined or erroneously designed" (Lussier, 2006, p.8). The globalization process is defined in the specialty literature by several transformations with repercussions in all social fields: growth of commercial trades by opening savings, the key role of the great multinational and transnational companies in worldwide organization of production, acceleration of worldwide circulation of capital and instantaneous transmission of the information (Basilico, 2005, p.5). In such context, we consider that as a part of the worldwide public good, as factors of maximum importance for the durable development of the human being: the surrounding environment, health, education, knowledge (including the notion of culture and patrimony), information, peace and security. The mondialization of the communication techniques, which enabled the globalization of economic markets, led to the creation of an international community, but also of a standardization process in all the fields.

Some specialists in the sciences of communication and sociolinguistics draw attention that such opening of the world is not a value per se nor leads necessarily to the democratization of the world, but represents, first of all, a need of the worldwide economics which crates, most of the times, new inequalities and discriminations. In Dominique Wolton's vision (2016), the globalization process created two types of mondialization, by the informational technological ideology, according to which, the quicker and more interactive the networks, the more performing communication, when, it is actually the other way. As related to human and social communication, comprehension does not depend on the performance of communication. Mutual understanding needs time, which is "precisely the opposite to the performance of functional communication and communication technique which highlight speed. Culture is precisely the opposite of functional communication, as it leads to the identification and respect of differences" (Wolton, p.61). The standardization of the ways of life at planetary level is not enough in order to create a *common culture*, the people identify starting from the symbols and representations referring to *shared values*, which

solidify the feeling of appurtenance, not of lifestyles. Understanding the complex effects of globalization, both beneficial, and harmful, assumes an increased effort from all the factors which contribute to the educational act, as a condition of applying the democratic project and a universalist vision. By a brief historical and transversal vision, these lines are only *aiissue of debate* of a large and extremely present topic. This volume of the Magazine for Sciences of Education, dedicated to the relationship between *Education and Culture*, is an invitation to reflect onto the two major concepts and onto the ways they might contribute to the fulfilment of the current desiderates of the humanity.

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“Well Educated”. Pedagogical Reflections on a sociological term

Ekkehard Nuissl²

Abstract: In this article is reflected the meaning of “well educated” with a pedagogical view. It is discussed on the basis of literature. “Well educated” as a social metaphor is less outcome of an educational process than more means of a social segmentation. On the other hand education can contribute to a more differentiated and inclusive meaning of the term.

Keywords: well educated; cultivated; culture; human identity

Nobody is just socialized, not even in less developed environments than – for example – the member states of the European Union. All people are educated in one way or the other. And a lot of research is done on this education in family, school, peer groups and daily life. We all know the problems of lack of education, leading perhaps to illiteracy or deviant life circles. But do we know and discuss about the positive extreme, the good education, which is producing “well educated” persons? In this article I follow the question: How far is “well educated” based on a certain approach in education?

The „well educated” man is an established metaphor. Someone is cultivated (which is another word for “well educated” or “sophisticated”) – is something mostly referred to one’s behavior, one’s action, one’s looks. In social context well educated colloquially designates a refined, neat way of life oriented toward the moral concepts of a certain social group or layer. As defined by the upper European social layers, a way of life described as „well educated“ has three principal directions; the first one is related to that what can be seen, more or less the personal design such as a well groomed appearance, proper esthetic clothes and an aesthetically appealing environment. The second one is related to the behavior of the people, such as tactful and empathic reactions, superior manners and a high level in conversation (use of language, statements etc.). The third one is something inside the persons, a certain level of general knowledge, a set of values and moral positions. Such a positively perceived cultivated behavior is elegance. It doesn’t appear artificial or unnatural and is manifested with a convincing efficiency and apparent easiness. Usually the adjective „cultivated“ is only used for adults, since children and teenagers are still going through a process of socialization, that should make them adapt to the dominant culture. The degree of exhibited cultivation always (often subliminally) also acts as a status symbol.

However, the adjective “well educated” comprises an obvious fuzziness, so that from an objective point of view it is not clear what kind of “education” has to be deemed better than another. The fact that people are “well educated”

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only in certain subarea of their behavior also contributes to confusion. While some people's eating and drinking habits, the way they dress and their general way of expression in conversations and in written texts can be considered as well educated, the same people may disregard and ignore human dignity and the right to life of other humans. Conversely, an emissary of an aboriginal nation, who is faithful to his own principles and morally may seem more cultivated than a rich country citizen in the congruency between words and action, while his way of dressing, eating and other appearances completely diverge from each other. Therefore there is no objective definition for the concept „well educated“, it depends in general on the criteria. But wherefrom the criteria are coming? Basically there must be a relation to the respective culture, the respective society the person is living in.

This leads to the question: are people who live in a certain culture produced by themselves per se “cultivated” people? Or is “cultivated” in fact a complete synonym to “well educated”, meaning: educated by others?

We could extend the idea and approach the action of the culture creating man. For Aristotele the man is a zoon politicoon, a social and political being; Karl Marx considers him the mirroring of the totality of social relations, Ernst Cassirer understands him as a being endowed with the capacity to symbolize. Many concepts have been used to describe the characteristics of man in different epochs of humanity since the Homo species in order to distinguish him among hominids and to describe him. Nature, the natural surroundings and especially the gradual climatic changes have affected the transformations processes in the family of hominids; it is about their adaptation to the increasing powers to design nature. Evolution is a continuous process at different speeds and spatial differences. The history of the hominids has many periods of such accelerated alterations on different areas bringing about the development of the Homo Sapiens species. But this isn't a sequence with a single cause. It cannot be separated either from its cultural development or from the violence and forces of nature. The answer to the question at which point can we speak about man as such in the first place and how vast should be the idea of mankind depends upon what are the criteria we accept and what turning points we deem to be especially important.

„Homo sapiens“ is understood in the strict sense of the word within the concept of mankind. All of us, who in contemporary times belong to the forms our species, as well as all those who preceded the modern form of men are included in the species. The narrowest understanding of the concept of mankind is limited to the contemporary form of human life, as it has occurred in the world for about the last forty thousand years or at most one to two hundred thousand years. And in order to clearly specify this: all these processes have been “cultivated” within their own context and at their time, and where to be produced outside the circuit of nature through the cultural competence and distance from nature. Men of different races and nations, who live on different continents and under different climatic conditions, exhibit common biological features originating from a common ancestry and from the affiliation to the same species. These biological indicators are genetically established, but they have also been modified through the influences of the living environment, thus in both cases conditioned through the elements of nature. Nature created man and still creates him – thus the products of men comprised by the term „culture“ originate from nature, even if these affect nature in a formative and altering way.

In contrast to the procreative nature, the essential characteristic of men is the possession of culture. The possession of culture mainly means the capacity of the individual to perceive oneself as a counterpart to nature and nature as an object of cultivation. The dominance over nature creates „problems, that must be solved”, and these „occur because man possesses a body subjected to diverse biological necessities and because he lives within an environment, that on one side is his best friend and provides man with the raw materials necessary for human work, and still, on the other side, it represents a dangerous adversary, hiding inside itself many adverse forces. In this somehow stochastic and surely overmodest affirmation [...] there the idea contained that the theory of culture has to move on a fundament of biological data. Man belongs to animals. He relies on many elementary conditions enabling him to remain alive” (Malinowski 1944, p. 29). This requires individual as well as collective production. The individual human being is almost helpless towards nature, he or she needs community or cultural products created together with other humans, products that can serve as tools in the confrontation with nature. Therefore community is the second stage of the relation between man and nature – the common collective counterpart to nature.

In order to achieve this, there are norms and behavior rules in each human community, there are certain principles and values to be observed. But biological and natural characteristics dictate the cultural particularities. All objects used by man must be adjusted to the characteristics of man’s body, man’s power and to its manual abilities. The human physiology acts upon similarity in the shape of material culture. Eating is a physiological necessity in order to build a capable and healthy body. The basic needs of hunger and thirst are inseparably linked to human health. Sleep is also inseparable from the human existence. Sleep serves to the reproduction and cleansing of the human psyche – that has the same value as the Physis, and is similarly sensitive and needy as the Physis. Nature with its change from light to darkness has dictated the everyday life of man, its forces a natural biorhythm with production at day and reproduction at night. The concept of the „biological standard of life” points to the factors that are important when comparing groups of populations, such as: genetically conditioned differences of body sizes, cultural eating habits and the body size of the precedent generation.

In the twentieth century the interest for the cultural aspects of social life has increased. All sociological analyses began with the consideration of the cultural dimension. This way new partial special subjects of study appeared, such as the sociology of culture, the sociology of religion, the sociology of science, sociology of arts, sociology of education, law sociology, the sociology of mass media, visual sociology and many others. The cultural phenomena, for instance, art and traditions, lifestyle, fashion, trust, stereotypes, human value judgments, tastes and educational aspirations became objects of investigation for leading sociologists.

In sociology the concept of culture refers to acquired or learned social aspects of human functioning and not to aspects inherited by man. Culture must be learned in this sense. Culture designates those elements in the life of community that are common elements for all members of society and facilitate collaboration and communication. Culture includes immaterial aspects, as well as cultural contents (such as myths, convictions, ideas, values and standards), as well as material aspects representing these cultural contents, for instance objects, furniture or bridges, tools, institutions or transformed natural sites (as fields and regulated rivers).

Material civilization or even technical civilization are sometimes designated as material culture (vgl. Braudel 1985), though the concept of „civilization“ possesses an obviously larger connotation, comprising material and immaterial culture. Eventually behind each material object there is human evolution, a technical thought, the idea of a designer, the practicality of an object, and eventually the social standards from which the rules for its utilization arise. The bicycle appeared as object of material culture thank to the invention of the wheel, but it postulated material and cultural stage of development of the society. One also has to learn how to ride a bicycle, as it is absolutely necessary to recognize and to observe the rules of road traffic; the cultural material production and the regulation of the cultural community go hand in hand.

„The technical civilization became a determination evolution factor of the new history. [...] The progress follows the principles of the evolutionary process: trial and error, variation and adjustment. Scientific production as element of the evolution has become of vital importance in the technical civilization. Part of the core of the new developmental stage is the informational technology for better organization of the general knowledge“ (Plischka 2005, S. 55). The civilization based on techniques (as a concept for a culturally more developed society – „civis“ already means „citizen“ in a culturally regulated environment) has always won its triumph against „barbarians“, the men and people without culture, even if it has been temporarily conquered. If the barbarians were victorious, they were “assimilated” to the higher culture (or at present: acculturated into it) and within foreseeable periods of time, they became undistinguishable from the conquered higher culture – this applies with regard to the North-European barbarians in the territories of the Roman empire, as well as for nomad people in China (Braudel 1985, P. 60 ff.).

Almost everything characteristic for mankind lies hidden inside the notion of culture. Man is a biological being, tied to the biological inheritance and meanwhile man „inherits“ culture, the capacity to live in a culture. The process of adopting this heritage is the “socialization” or, more specific, the „enculturation“. It lies within the space in between socialization and education. The percentage of socialization and education is higher than natural influences. An obvious indicator is the fact that cultural evolution takes place much faster than the biological evolution. The human of the now barely distinguishes himself from his ancestors who lived 30 thousand years ago (the increase of the body size or the earlier onset of puberty belong to the few occurred changes), though his cultural world doesn't display any resemblance to the former reality. But we don't even have to look so far back. Who could have imagined the existence of virtual worlds a few hundred years ago! A progressive mechanization of life conditions is reached in every sector of life. „Models of self-organization and chaos research are aiming to explain, for example, sociological and economical processes, the research of the brain claim to trace back thinking and sensing structures to neurophysiologic processes, the research in artificial intelligence intend obtain results equivalent results to mental operations with the aid of computers and the biological behavior research believes it establishes evolutionary mechanisms as the foundations of human behavior“ (Schiemann 2011, p. 70 f.). The concept of nature becomes a universal catch phrase even in different social discourses. It has to be protected, improved, and saved from the influences of culture that are not only destroying it, but also transforming it.

The concept of cultural naturalization opposed standing in opposition to naturalism, respectively the culturalization of nature, conceives it as part of culture. Culture is granted the power to push nature aside or even to entirely replace it and to extend man's power to control. Numerous publication titles, such as „The death of Nature“ by C. Merchant or „The End of Nature“ by McKibben and G. Ropohl, are linked to the opinion of Jean-Jacques Rousseau, that „Man has left [...] Nature and [...] he can never return to it“ (ib., p. 71).

History knows many examples of ethnic groups, who didn't want to accept the fact that all communities are entitled to define themselves as "humans". Anthropocentric religions and Philosophies have strengthened the conviction about the uniqueness and non-interchangeability of man versus the world of animals. Though the current science disproves this thesis. Man is the biological species, who generated culture in the sense of interweaving biological features with contexts of social life. Man is less a "zoon politicon" but rather more a "zoon culturalis", who distinguishes himself through language and through the specific human way of communication.

No society exists without culture just like culture is unconceivable without society. Precisely in the recent present, in the world of advanced technical civilization, it is hard to imagine a human estranged from society, independent from other living human beings, who doesn't benefit from the cultural development of the entire humankind. Eventually man evolves through the participation to social life. The differentiation of man is of great importance for the usage of cultural concepts for the qualification of „cultivated man“. Herder has already named in his "Ideas about the Philosophy of the History of Mankind" (published between 1784-1791) three features of culture in collective sense, in the sense of community:

1. *Social Homogenization: culture shapes the life of an entire homogenous nation homogenous without further differentiation.*
2. *Ethnical foundations: cultures are bound to nations, they are "the blossom" (Herder) of a nation's existence.*
3. *Intercultural delimitation: Nations delimitate from each other on grounds of cultures. Herder describes cultures as balls bumping into each according to their inner Logics (s. Welsch 1992, p. 6).*

In the opinion of Herder, who has given important impulses for the perception and definition of culture, preponderantly there were national states cultures based on language, regional nation identity, which was an important thought in his time that attended and facilitated the becoming of national states. According to this definition, there was only one culture within these states. It has been understood by Herder as founding the identity of all the members of a society in delimitation to all other societies. The differentiations within this one culture have not been picked out as a central theme, these have been less important for the debates regarding the national states.

The differentiation of a national culture from an overall social culture manifests on all the levels and for the elements belonging to the essential defining characteristics of culture. We can identify five crucial elements determining the culture of man. The first one is the language – not necessarily as a foreign language; each language is diversified in itself related to regional (dialect), age (youth language), professions (medicin) and above all "milieus", the social home of the people. The second one consists out of elements of the everyday life, such as concrete interests, leisure activities, honorary contributions and others. The third one is the habitus, the personal habitus, more

or less the background of the person, consisting out of knowledge, relationships, values and beliefs and visions. The fourth one are the references, the individual and collective references such as religion, history and family origin. And the fifth one, finally, is what is at a first glance understood as "identity", based on profession, sex, education, age and environment.

These features can lead to subgroups of the cultural community, to the "milieus" (French origin, means "my place"). By these we understand cultural common ground of a group, that can be thus differentiated as part of society (s. Böhme 2005, p. 619). Earlier these culturally definable partial groups of the nation were linked within a cultural community, not necessarily integrated, but dependent on one another. Today, in the course of globalization, the references of cultural subgroups of a community to corresponding groups of another community are constantly increasing, the macro-identity of a cultural community begins to dissolve into comprehensive micro-identities.

This applies especially for groups who don't belong to the „official“ culture of the community, who exist in a certain degree besides or under this official culture – in most of the cases in a conscious and volitional manner. These are named "subcultures", and therefore they definitely resonate with the term „subversive“. Such „subcultures“ often arise from youth movements and are expressed through language, music, clothing and communicational behavior. In the course of international mobility and through the present virtual communication possibilities, these form a multiple comprehensive network. Anyway, one cannot say that the unity of national culture (of the national, social culture) has dissolved, die Differentiation existed even earlier. But the diversity has become more obvious and more effective.

To summarize: Men are nature-bound beings and their culture is unimaginable without nature. As collective and as community, men dominate nature through culture, cultural material production as well as virtual culture. Eventually this implies a triangular relationship, in which, as community, man has stepped out from his relation between culture and nature and „communicates“ with both of them. In this respect the dialectics of culture retroacts on the community of men and „cultivates“ it. Thus, in a more developed sense, „civilisation“ arises as the collection of cultural products and rules on a higher „level“. „Firstly, it is clear that each culture accepts the existence of a certain minimum level for the satisfaction of the organic basic needs of a man or of his kind. These human needs [...] have to be satisfied. The satisfaction of needs is ensured through the creation of a new secondary, artificial environment. This environment, that is constantly reproduced and maintained, actually means the same thing as culture Cultural life standard means that it comes to the occurrence of new necessities and that the human behavior is designated by new criteria. Cultural tradition is transmitted from a generation to another. An educational system must inevitably exist in each culture. Order and law must be maintained, since common action represents the essence of all activities within culture. In each society there must be mechanisms, that sanction morals, ethics and law“ (Malinowski 1944, S. 29).

The metaphor of the „well educated“ man is however narrower and is to be understood as referring to the individual. Usually it designates a man with good behavior and high education, who also possesses eating manners, who is able to reflect on abstract phase at Picasso and on the causes of the Syrian war. Who also knows the basic principles of al that is natural (Fischer 2001). But even in moral and ethical matters the cultivated man proves to be a

humanist, who knows and observes human rights. To be strictly accurate, he embodies all that has socially evolved as special cultural achievement in forming the boundary between human and nature throughout the centuries. He also embodies the social progress that is more than the increasing amount of knowledge about realities and laws of nature. „Progress in the knowledge about nature without progress in the knowledge about society is fatal“ (Brecht, The Life of Galilei (1938)). Or, to put it in another words: „Education is what remains when we forget all learned knowledge“ (Edward Frederick Lindley Wood 1. Earl of Halifax).

With the increasing relevance of individual freedom and equality in western societies somehow disappeared the former importance of cultivation. Nowadays everybody can dress up and behave in an individual way without social conflicts, except maybe „VIPs“ (Very important people) being blamed in journals for their outfit. But this is true mainly for the western and european culture, much less f.e. in arabic countries. With this liberalisation the rules for style, elegance and good behavior became weaker. Since there is still asked a minimum of cultivation to be socially accepted, it became now in some regions and schools the task for schools to teach basics in manners, communication and design.

The paradox situation develops from the fact, that „cultivated“ and „well educated“ arose in former times from complete and perfect copying of socially accepted rules. People adapted them to be recognized. In times of individualisation there are personal ways for interpreting that what is meant by „well educated“ – and to communicate this interpretation. Actually the individual profiling of being „well educated“ or „cultivated“ is to follow social rules, which are dominating – just the contrary of individual freedom.

It is all about customs, an essential part of everyday culture. Customs are applied in every levels, environments and subcultures of a society and are known in subtler and more differentiate attunement within the respective a cultural group and in broad terms when viewed from a greater distance, in other environments and groups. A man who is not regionally but socially mobile also needs „acculturation“, he must learn the cultural customs and rules of the culture in which he arrives. And he must learn to handle them, to apply them or to consciously breach them. Pictures of „newly enriched people“ are widely known, men who have economically risen, who validate cultural rules, but don't (yet) observe them. There are countless examples and stories about the fact that adaptation to this other culture can be reached only during the second generation, which is to say that cultural behavior no longer stays out (as awkward, foreign and disturbing).

As the examples prove it, the cultural rules are changeable in the course of time. The „proper“ behavior is developing itself further. The influences from other cultural layers of the same society, as well as “foreign” influences are important here. The cuisine distinguishes many national and regional variants. The present European cuisine owes its diversity to the individual countries, that offer their own specialties, but also to the “exotic” impulses of the immigrant groups, who bring with them a richness of dishes and ingredients. This cuisine combines old traditional recipes with contemporary innovation and social food trends.

The cultural rules don't merely structure human behavior, but also bear testimony about rank struggles in social systems. „A struggle of the classes, but also of cultures expresses its self, as unobtrusive as it may be, through

luxury at present, as it did in the past "(Braudel 1985, P. 192 f.). Basically, there is a simple rule: the finer it is, the higher the layer, the class, the social group. And the „more cultivated“ the people. Luxury costs money – the classification to „higher“ cultural goods, to luxury, is therefore always a question of money. But not only. In the cuisine it can be noticed that again and again, that simple food of poor people becomes a specialty for high cultural circles. On the other side, as Jean Cladis 1964 states (zit. n. Braudel 1985, p. 190): „If a food article, that has been desired for a long time, finally becomes affordable for the masses, than the consumption rises rapidly through a kind of 'Explosion' of the long repressed appetite. If it is however vulgarized (in the double sense of 'made common' and 'popularized') it loses soon its appeal... and a certain oversaturation occurs.“

Similar to other socially and culturally differentiated goods of consumption, for instance clothes, perfume, cosmetics, accessories. Furniture and design objects are also objects of social differentiation, not only of esthetical origins. Antiques, as expensive commodities in the sixties and in the seventies, are now sold almost at loss – modern and fancy designs have priority at present. Similarly to the vacation destinations: the holidays on the Italian Adriatic coast and in the Spanish Marbella was the highest holiday feeling for Germans during the fifties of the former century (including music, clothes and the imports of Pizza- and Tapas-Restaurants), are at present mass tourism and is far behind the individual journeys in remote territories or highly expensive entertainment on cruise ships. Culture costs money, if it is meant to serve social differentiation. And often it has to.

Bourdieu has accurately analyzed in his influential work „The Fine Differences“ (1982) what signification plays the senses – and also the „close-up sense“ (Seeing and hearing are to be understood as „remote senses“, tasting, smelling and feeling as „close-up senses“) – for the appreciation of social realities and processes, and what role plays the disqualification of certain delights in social power structure. It is the small things of everyday life – sensorial experienced – characterize social features and give them power. In any case: the initial importance of cultivation has disappeared with the increasing individualization, freedom and equality in the Western society, linked with the globalization through media. Clothes and life style, as well as structuring one's own life path are now, in liberal societies, mainly left at the choice of the adult individual. With the same movement a certain perception of style and elegance has also been diminished. In any case, a lower limit of such cultivation is being required in order to be acknowledged in social life. From this reason, in Germany, in certain federal lands behavior and manners are being taught in schools.

The more or less free decision to adopt a cultivated behavior often goes along with a subjective loss of personal freedom, since decision primarily aligns to the desire of being liked by others and to belong to a group with the same patterns of behavior. It doesn't set any standards of its own regarding the desired behavior, communication and life quality, but takes over these notions from other reference persons. Therefore it requires a certain amount of humbleness, self-abandonment, discipline and allegiance. Complete self-denial is an exaggerated approach to this.

The conscious and free choice of cultivated behavior oriented to the values of other reference persons is most of the times linked to the wish of further self-development. In extreme cases, this can even bring about complete transformations, if very intensly practiced and supported. Numerous myths, fairy tales and movies feed on this

development potential of man, while in the short and fragmentary story it is often omitted how much real work concentration, perseverance, effort and dedication lies behind such a learning process before an extraordinary and outstanding amount of cultivation to be called “well educated” has been reached in a certain field.

Essentially two kinds of references arise here: cultivation as independent variable of economical well being, in luxury and consumption, and cultivation as independent variable of belonging to a cultural group. This applies within each cultural community, without taking into consideration the interference with other cultural communities. During the possible global, medial networking come more and more together independently from location, nation and society, in the aspects of preferences, perceptions, taste judgments and social references. Large global networks can arise from small cultural groups, which may not always be beneficial (for instance in the criminal field of children pornography or other deformities).

Yet we turn back to the well educated man. He or she is cultivated only within “his” or “her” own culture. Three verifiable dimensions go against this: the social dimension (the cultural habitus as characteristic of social grouping and layering), the regional dimension (the cultural habitus as dominance in precise regions, district and regional areas) and the time dimension (the cultural habitus depending on historical circumstances). But there is also a fourth dimension, which is hard to encompass and even harder to describe: the biographical dimension. The difficulty lies in describing and defining these individualized cultural habitus beyond case studies. Feelings, self-perceptions, interests, and experiences – all these play a role into it. „Cultivated“ also means being at peace with oneself, to have a coherent personality, to develop a sense of awareness regarding one's own actions and impact – in the common understanding. „Cultivation is thought activity, receptiveness for beauty and the feelings of humanity. Pieces of information have nothing to do within it. A merely well informed person is the most useless bore on God's Earth. Our aim has to be make people to form people, who posses both cultivation and expertise in a certain direction“ (Whitehead 2012, S. 39). Therefore, cultivation is the result of an education at high level, it is the expression of social layering – and follows after the question if the members of a society are all in the same extent in possession of the commonly produced culture. Thus layering has to be understood not only as vertical layering – as higher and lower culture, but also as horizontal layering within the system next to other environments.

Here education can create a higher degree of flexibility and permeability, without rejecting “cultivation” as bourgeois in the sense of old communist ignorance. Education may not become or remain a variable of the cultural situation dependent on the parents' home, as it has been periodically criticized in Germany. Targets and processes of the education system have to be accessible for people without any cultural „background“, and they have to provide two things: to take into account the special conditions of the students and in the same time to qualify them to enculturate themselves to a higher degree. As a result it means: that cultural education must have a higher position value within the educational system of most countries than has been the case so far.

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Educating and transmitting for the world of tomorrow: The new witnesses on the changing field of memory

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1. Introduction

A collection of texts "Witnesses and Memory" published in 2003 in the USA under the direction of Ana Douglass and Thomas Vogler begins with this quotation from Maurice Blanchot in his "Last Man": even God needs witness. Today we are confronted with the accelerated disappearance of the last direct witnesses of the stone world, named by one of the Great Witnesses, Tadeusz Borowski, who, defeated in his relation to reality, committed suicide in 1951.

Is it only this disappearance of the last witnesses of the atrocities of the second war that definitively confronts us with the forgetting against which Pierre Nora and many others warn us? Not without reason, Nora emphasizes that our concern for the memory of the past reflects the fact that the latter does not cease to be hidden. The memory arranged, fictitious, even false, is constantly making its appearance, it establishes, sometimes usurp, a link with the testimonies that bear on events that have nothing to do with the history of the holocaust, Shoah or other collective trauma. Arranged memory helps to create a climate of confusion. In the long run, reversals of meaning, even abuses, are no longer impossible!

On the other hand, is saturated memory, as Regine Robin calls it, able to contain something more without the world sinking into a general anesthesia that affects those who have the sensation of having already seen everything. Have set up expert institutions that carry out their work of vigilance without, however, preventing the renewal of the acts of inhumanity? The Canadian sociologist, who, like all of us, sees the disappearance of the surviving witnesses of the Shoah, the change of generation raises the question of dispossession, expropriation of memory, as Imre Kertész wrote in his article in About Begnini's in the movie *La vie est belle*⁴.

In a poem written during the war, before he was deported to Auschwitz in 1943, Borowski wrote this premonitory phrase which testifies to his tragic lucidity in the face of the future: there remained only scrap metal and deaf and mocking laughter Of future generations. How can this be contradicted? How can we transmit the memory of the past without reserving it only to those who have had the misfortune to live in an epoch of terror? How can we safeguard the meaning, avoid confusion and misuse of meaning and draw lessons that can be used by future generations? These are the questions before us and the generations to come.

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⁴ R. Robin, *La mémoire saturée*. Paris, Stock 2003, p.243.

2. Memory Effervescence

According to some writers, the crusade against forgetting begins in the late 1970s, when the disappearance of witnesses is felt, but especially when the wind of Holocaust denial begins to blow strongly. Beginning in the 1980s, historians and social scientists became active, particularly in the United States, where holocaust sciences were to find a legitimate place in teaching and university research. The "memory moment" is thus born. Researchers, historians, philosophers who have not known the war, appeal to witnesses, they address those who have never before witnessed. Consequently, important collections of archives are constituted, some include more than 50,000 testimonials. However, in spite of this, the memory of the past is more than ever facing new dangers of diversion, even destruction of meaning, falsification, abuse.

If Maurice Halbwachs could deplore the absence of social frameworks of memory in order to be able to account for traumatic events, today we are, on the contrary, confronted with the polyphonic memorial production that fits and fulfills the discursive fact of the Multitude of unequal facts and yet placed "side by side". They are elaborated from the testimonies of the survivors of traumatic eventually incomparable. This discursive fact has become so broad, so multifaceted that it can contain everything and serve for different purposes including those opposed to those who have animated the intentions of the witnesses.

The purpose of this paper is to show how the memorial field constructed from testimonies of survivors of the Holocaust (direct witnesses) is gradually undergoing changes introduced by new witnesses who carry out an educational work of first order. We will consider here that the new witnesses are those who have not seen anything live, including artists, children of direct witnesses who adopt a proxy witness position and express themselves in the public alert consciences.

3. Direct witnesses - construction of a memorial field

Before turning to the topic announced in the title, a small detour is needed to decide on the sociological figure of the witness, on the place and on the social role that the surviving witnesses (direct witnesses) have accomplished and still accomplish before their disappearance.

As Giorgio Agamben writes, the witness is the one who remembers, who carries the memory. At the beginning, it is the one who is the eyewitness and direct witness of the facts, the one who has seen and often experienced them. The witnesses imposed themselves in our eyes in the figure of survivor. ... The twentieth century was without doubt the century of witnesses. The 21st century follows in the footsteps of it by broadening the scope of events and events that can give rise to testimony and direct our gaze to the past. The memories of colonization, deportations, carrying harsh experiences of hostages or attentas like that of September 11 in New York or Madrid, are introduced on the global, national or local memorial field. The saturation of the testimony, evoked by R. Robin, is waiting for us.

Since the First World War, gradually, first of all, the practice of epistolary testimony followed, after the second, the witnesses themselves appeared in the public space and later, legal (Eichmann's trial). From then on, a process of encounters, sometimes through traumatic confrontations, of the general public with direct witnesses who have lived the horror. The witnesses are no longer abstract figures, the missing, on the contrary, they have a face, a precise name, a life before and after horror. Facilitated first by the democratization of writing and then by the appearance of techniques of recording sound and image, testimony has resurrected before all a part of Western societies, not only the writings but also the voices and then the faces of the victims of the atrocities. The visual appearance of witnesses in the public space establishes and asks for a kind of resemblance between the victims and their audience. The question "why him and not me?" It arises for the audience, it abolishes the distinctions it questions the notion of destiny and chance. Reflection on these issues will be mobilized in the staging of commemorative exhibitions, such as the one at the Holocaust Museum in Washington.

With the new means of communication, with the new memorial practices, the testimony ends by establishing a kind of proximity between those who lived and those who were willing to accept the meaning of their testimony. As a consequence, since the 1980s, although the visible signs of these changes have been visible since the 1960s, we are seeing an even broader sense of the concept of vulnerability and the victims.

Forty years ago, the poilus, often mute witnesses of the atrocities of trench warfare, came up against the problem of the absence of a frame of memory to accomplish the warning work that seems to be one of essential dimensions of witness. Their testimonies, save a few memorable publications, have been condemned to remain confined in the intimate sphere. In the absence of frames of memory, the trauma experienced by the poilus, although rapidly recognized and qualified as traumatic psychosis by psychoanalysts, remained communicable between them, without being able to assert themselves and produce a collective effect of revelation. The few letters of poilus, published before the Second World War, did not have a large audience. In addition, they have not been able to escape (especially in Germany) the problem of misuse of meaning. It is perhaps not unimportant to note that the book by Ernst Jünger War and Warriors, published in 1930, in which the authors express their deepest attachment to the art of war, Art, an apotheosis of the German genius, became an apology for war. In this text, as sarcastically remarks Walter Benjamin, who published a poignant and premonitory critique of this state of mind, the German is presented as the heir of the Greek mission gold, the mission of Greece was to bring forth heroes .

Things will look different after the Second World War. Before the Great Witnesses, survivors of the extermination universe, Primo Levi, Tadeusz Borowski, Robert Antelme, Elie Wiesel, to name a few, were able to publish their stories and find (often 10 to 15 years after the Publication), many readers, eyewitnesses, those who often do not survive had already begun collecting memories. They were to facilitate the (still unfinished) work of revelation of the facts, a description of the world filled with barbarism. Annette Wieviorka recalls this reflection of Rinceaux on the attitudes of the inhabitants of the Warsaw ghetto in the 1940s, when everybody wrote. The Jews in the Warsaw ghetto were acutely conscious of the existence of exceptional horror events, they did not want to disappear without

leaving traces. Difficult to ignore the importance of the imperative remember in the Jewish tradition to which answers their testimony often disappeared in the ashes of the ghetto burned by the German troops in 1943.

The activity of revelation, of collecting testimony, precedes the moment of advent of witnesses. This moment undoubtedly corresponds to the meeting between the witnesses and the general public, with those "who have not seen anything". A. Wiewiorka situates it at the time of Eichmann's trial in Jerusalem in 1961. The turning point in the construction of the pedagogy of memory! Recorded, transmitted by television, instructed for pedagogical purposes, the trial was addressed to those who neither saw nor experienced the horrors organized by the adoption of the "final solution". Selected by virtue of a true sociological vision of the universality of witnesses (they were, according to Gidéon Hausner's wish, to constitute a representative sample of an ordinary society), invited to the bar as eyewitnesses 111 witnesses already known from their writings), the witnesses quickly surpassed this framework set by the court of law. Their testimony, often contradictory at the level of the facts, was already marked by oblivion and by confrontation with that which was incorporated into their memories, not by lived experience, but by readings or encounters with others. The testimonies presented in Jerusalem have resurrected the globality of the world, the planet Auschwitz, organized by the Nazi authorities.

Thanks to the work of the first generation of direct witnesses, today we have an accurate view of the facts, including their human dimension (feelings of shame for surviving, unavoidable conditions of survival). The traces of trauma are always visible and mark the life of one or even two generations who did not live at the time of the events. The tragic truth of the world of stone far outweighs the inhuman deeds experienced by the disappeared and the survivors.

We also owe to the first generation of direct witnesses the existence of a semantic basin, that is to say the set of symbolic and archetypal crystallizations, all the mythical traces, perceived in a specific space and time , Adapted to a context. Composed of the words-images-archipelagos, coming from different languages: Auschwitz, Drancy, Holocaust, Shoah, Lager, Nuremberg, this basin gives access to the understanding of facts evoked but, at the same time, used as frame of reference Has the power to introduce other facts into the memorial field. If it sheds light on historical facts and human experience, in the form of the discursive fact which calls for interpretations and uses, it facilitates confusion, for even at the level of language, when everything becomes Auschwitz, the very meaning of this fact evades Understanding (comparison of French colonization in Algeria with a genocide by President A.Bouteflika in April 2006). We often find ourselves powerless to the trivialization of the facts described by the first witnesses, to confused comparisons, to abusive generalizations. However, the semantic basin constructed through testimonies is also composed of ordinary words, belonging to specific languages, which now convey a particular meaning: selekcja (in Polish), heroes (in German), collaboration (in French). These very ordinary words are definitely attached to the memorial field, and if we understand them we can be careful to avoid using them in other contexts.

Thus, gradually, by surpassing the imposed frameworks, that survivors of the Lager were able gradually, in particular, from the sixties, build the memory frames on the concentration camp universe, on the practices of genocide, and participate in the construction of a universal knowledge of these facts. Through an effect of social

objectification, individual memories summoned to describe the world of the Shoah have become accessible and understood by the general public. A zone of inter-comprehension was thus established. The advent of witnesses constructs the memorial field encompassing all the facts of the past, but also opening up the capacity of reception of the new facts in connection with the structure of the field itself. The existence of this memorial field made possible the receipt of a set of facts relating to crimes against humanity, ethnic cleansing, war crimes, violence and atrocities committed well after the end of the Second World War and often far from the 'Europe. For Philippe Mesnard, the Shoah remains a reference from which other historical and political violence acquire legibility.

This context of openness has had only positive effects. Is the particular, absolutely novel dimension of the Shoah becoming trivialized, or on the contrary crystallizing itself into an imitable reference, absolute evil? Today, on the USC Shoah Foundation Institute website, we can view and hear the testimonies of survivors who link their experience of the Second World War with the tragic events of September 11, 2001. The broadening of the victim context place, the memorial field has found its independence.

The memorial field on which witnesses, historians, lawyers and politicians and listeners are activated is governed by the same rules as the other fields described by Pierre Bourdieu. "It is not enough to say that the history of the field is the history of the struggle for the monopoly of the imposition of categories of legitimate perception and appreciation; It is the struggle itself which makes the history of the field; It is by the struggle that it becomes temporalized. The aging of authors, works or schools is quite different from the product of a mechanical slippage in the past: it is engendered in the struggle between those who have made history and who struggle to last, and those who can not Date in turn without referring to the past those who have an interest in stopping time, to eternalize the present state (...).

4. "We" survivors, victims and "others"

Primo Levi was the first to observe that the survivors are not the true witnesses, for they are an exception. Therefore, Levi suggests that the surviving witnesses are merely proxies, bearers of the memory of those who have remained locked in the fate of destitute beings, to take up the metaphor of the title of a work by the Hungarian writer Imre Kertész.

No wonder that in many testimonials, the posture "I" is transformed quickly and easily into "we" which becomes the true subject of testimony. Are we good men? - asks Borowski in "To the showers gentlemen-ladies". "We", me and you, the French comrade to whom he addresses this question in the text. "We" who have had to share the world of stone, but it is likely that this "we" already encompasses the listener, the one who will read.

Borowski knows that the legitimacy and strength of his testimony rests on this "we" and expresses it clearly: we take off our bonnet before the SS returning from the forest; When they look at their lists, we go to death - and nothing. We die of hunger, in the rain, we are taken away from the nearest beings (...) And our unique weapon is our number that no gas chamber will contain. "We," the victims! Faced with "us", "them", "others", Germans, Nazis,

executioners. A comforting and tragic alterity! With this "we", an enlargement of the victim's universal posture is made possible, but with this "we" abuse of this posture is not far.

In 1980 Alain Finkielkraut published a short book entitled "The Imaginary Jew" in which one dimension of the posture we have just described is described in these terms: I had received the best gift that a child of the "After genocide. I inherited a suffering that I did not suffer; Of the persecuted I kept the character but I endured more oppression. I could enjoy, in all tranquility, an exceptional destiny. Without exposing myself to any real danger, I had the stature of a hero. In some ways, by the graft of an imaginary repository, we have all become German Jews, which the pedagogies of memory have allowed to settle in us. But where does resemblance end, how do we set limits to visible victim compassion everywhere? Does this resemblance has a meaning and contributes to freeing us from an ill-assumed guilt?

In Germany, since 1990 the history of the flight and expulsion of the Germans from the former territories of eastern Germany and central and Eastern Europe has become an important subject in the public debate. On the occasion of the 60th anniversary of the war, the Bund der Vertriebenen (Union of the Expellees) formulated plans to set up a center for commemoration and exhibition on forced displacement in a central location in Berlin. In the Foundation created for this purpose we find survivors and witnesses such as Imre Kertész, a Hungarian Jew, the 2002 Nobel Prize for Literature. According to Wolfgang Bens, Director of the Center for Research on Anti-Semitism, This project was designed to counterbalance the monument to the memory of European murdered Jews. He speaks of guilty pride that contrasts with the tearfulness of feeling victimized. Is it a confusion, an abuse that can eclipse the memory of the Shoah or, on the contrary, is it a legitimate recognition of the suffering of the ordinary Germans who have had to assume the disastrous political choices Their political elites and the consequences of the war lost on the military ground and on the land of values? Can we think, as the authors of the project do, that all victims of genocide and expulsion need a place in our hearts and in our historical memory? Where is the limit? What grid of reading can enable us to address the memory of the genocide and the expulsions that took place in 1945 and afterwards in the same field, in the same place, called "Center against expulsion"? Does the German suffering counterbalance Jewish, Polish, Czech suffering? It seems to us that with these kinds of initiatives, we are confused.

And yet in the Polish villages where the Poles and Germans have lived together for a long time, when the memory of expulsion from the latter is summoned by a historian concerned with the truth lived the testimony brought today by the Poles who saw this Departure brings an unexpected dimension. Some of the witnesses who witnessed this departure expressed sadness and pity for the women and children, neighbors, who were not always loved, but who had never been loved, in a cold, black night of December 1944. Never known another "homeland" than this village in the hollow of the hill. This testimony brings to light the emotions of the shared suffering caused by the war lost in their relation to humanity for each other. What to do with this suffering? Do all the sufferings caused by war deserve commemoration? What is the true object of memory?

5. Change of generation - new witnesses

The surviving witness was, to some extent, still a bearer of the true story, but that said bearer does not say owner. The meaning of testimony rests, among other things, on the existence of the audience, on the transmission, on the creation of intercomprehension spaces, on the construction of the memorial field that goes beyond the mere fact of testifying. To testify according to Enzo Traverso is an expression of the ethical duty that transforms states of consciousness. This duty does not stop at the threshold of the new generation.

In a way, the passage of witnesses corresponds to the gift of trust awaiting responsibility in the fulfillment of the duty of remembrance. It is a moral legacy, the education of future generations. Those who have read, heard, who have seen the surviving witnesses, then become the heirs (voluntary or involuntary) of the memory. If we take Paul Ricoeur's proposals, we can consider that the memorial field is composed of three memories: the living memory (that which corresponds to the lived experience of the direct witnesses), the public memory that circulates in the public space. Between the two lies the memory of loved ones, those who have had access have often been legitimated by an emotional bond, to bear this memory. In turn, they are introduced into an expanded memorial field, they become the new witnesses. The memorial field carries a bond that is woven between generations and whose watchword is Biblical "remember".

If the victim witnesses, the survivors, had suffered a traumatic shock due to their direct victim status, the new witnesses, those who have not lived, are not yet unharmed. For some, it was a ricochet shock (they shared the world of their loved ones, talkative or silent survivors, they are their children, or grandchildren) for others (artists, researchers) Is a trauma that we propose to call reflexive. It is relative to the state of shock produced by the need to understand the incomprehensible.

The new witnesses do not carry the experience around which the memorial field is articulated, but they also have a personal relationship with this field. They are bearers and guardians of the memory and the meaning that it carries, but they question it in their own way. They are not only the new proxies, their role is not limited to the protection of meaning, to the struggle against the trivialization of evil, they seek to open the memorial field on the new dimensions to complement it. Somewhere they personalize and singularize their relation to the past. It seems to us that the particularity of positioning of the new witnesses rests on the adoption of the posture of the "reflective subject". The preliminary act for the constitution of new witnesses is an act of understanding. It was made possible through the work of direct witnesses of survivors. Their testimony is the first instance of legitimacy for everything that can be said, written, explained. On the other hand, by adopting a reflexive posture, new witnesses introduce memory into their relationship with the present and, above all, with the future of humanity.

We consider that the act of understanding, a preliminary fact for the appearance of new witnesses, encompasses several facts. It has a cognitive dimension, the facts are there they are real, they can not be contradicted or deleted. And yet so often the Holocaust deniers do. It also has a moral dimension, nothing can excuse the facts committed, the evil they contain is contrary to all human principles. But the essence of this

understanding rests on the fact that it carries within it the reference to ethics suggested by E. Levinas, it erases the distinction between "me" and "the other" and opens an area of responsibility for the future.

After understanding their own vulnerability and considering the reversibility of the postures of victims, between those who have been trapped in history by the mere chance of being born a Jew at that time and themselves, the new witnesses now pose New issues that relate to those ordinary people who have accomplished, accepted, closed their eyes to the crimes of the past. In turn, they seek the answers to the questions that all the witnesses have already asked, how this was possible and, above all, how to avoid the reproduction of such facts? When questioned by Anna Bravo, Primo Levi answered that he was not able to answer these questions. And yet these are essential questions, to which people who care about the future of humanity are seeking answers. The understanding of the past must illuminate the future; it must be open to what Emmanuel Macron names the darkroom and the forgetfulness of reserve.

After having established the memory of the victims, we find in the darkroom, which preserves the forgetfulness of reserve, the figure of the allegedly guilty Germans, then we discover those who were opponents of the regime, even victims. The light lit by the new witnesses brings Schindler out of the shadow, then this German officer who had helped the pianist Szpilman whose story is the subject of Roman Polanski's film. Through the staging of their figures, new witnesses, contemporary artists seek to rebalance the content of memory, to break the established framework. There were good Germans, they say. Is it then that one finds them among the victims of the regime and the war that had to be delivered to him?

In his book of memories, intellectual autobiography; The German philosopher Hans Jonas quotes a letter from his old friend, a painter, a soldier in the German army, who, during the war, wrote to his wife in 1943: after what I saw of the destruction of the early times, I can To give me an idea of the destructions of the last days, I can get an idea of what the precious Cologne looks like. Yes, a people who admitted the destruction of the Jewish churches does not deserve to own its traditional churches either. Later, in the same text, Jonas recalls his memories of his return to Germany in 1945 as a sergeant in the Jewish brigade (created in 1944) in the British army. Many German friends have lived the war in Germany while being aware of the sinking of the German people with a strong feeling of guilt, others on the contrary, despite the defeat that points to the horizon, do not want to acknowledge having participated Traumatic events. However, we are only in 1945, the principle of collective German responsibility is not yet elaborated. The Manichean conception of memory can not be taken for the whole truth.

To enter the darkroom leads us to open the memorial field to the memories of ordinary people, and to recognize the plurality of these memories.

The question of the ordinary men of their responsibility opens up very gradually. It is a reorientation of the gaze to construct a new logic of resemblances. The memory of ordinary people can be seen in the new stories, books, mostly from the late 1980s onwards, and most recently. They now illuminate the past on the side of the alleged culprits, on the side of the executioners. The vigilance of the memory is oriented towards the new interrogation, it is detached from the questioning on the reproducibility of the destiny victim and, what we have called the enlargement

of the context of vulnerability, it focuses on the reproducibility of the conduct of ordinary executioners. This problem was introduced already by Hannah Arendt when she speaks of "the banality of evil".

Although the subject was not completely absent before, the great breach was opened by Christopher Browning in 1992. The ordinary men of the 101st reserve battalion of the German police whom he describes from their own notebooks and narratives, volunteered to participate in the eradication of Jews, shot and buried in mass graves in the forests of northern Poland. These soldiers, civilian accountants, teachers, workers, craftsmen, sometimes suffered from doing their dirty work, they had a stomach ache, sometimes they cried, but in general they assumed their missions and killed 38 thousand people. After considering all the scientific explanations now known (Milgram effect, Chomsky effect), the lesson Browning draws from his inquiry is more than disturbing, it is summarized in the last sentence of his book if the men of the 101st Reserve Police Battalion Were able to become killers, what human group could not? . When Tadeusz Borowski in Auschwitz asked his question, are we good men ?, he already foresaw the ambiguity of the answer "side victims". This ambiguity is reinforced in light of Browning's work but this time, the executioner side.

The vulnerability of potential victims, which we have so well understood through testimonies of the first generation, turns into vulnerability of the executioners (and the potential executioners) who make us discover the new witnesses. The vulnerability of potential victims, which we have so well understood through testimonies of the first generation, turns into vulnerability of the executioners (and the potential executioners) who make us discover the new witnesses. This is also the message of Jonathan Littell's book "The Benevolent," whose hero is an intellectual, academic, modern and respectable man, capable of a clear and lucid thought.

This is also the message of Jonathan Littell's book "The Benevolent," whose hero is an intellectual, academic, modern and respectable man, capable of a clear and lucid thought.

Littell's book begins with an appeal to the new witnesses: Human Brothers, let me tell you how it happened. We are not your brother, you will retort, and you do not want to know. And it is true that it is a dark story, but also edifying, a true moral tale, I assure you. It may be a bit long, after all, a lot has happened, but if you're in a hurry, with a bit of luck, you have time. And then it concerns you: you will see that it concerns you. Reader is invited to discover the world of cruel realities or to rediscover what he already knew. The hero is constructed in such a way that he resembles us to such an extent that often we can not finish his terrible book.

How then can one grasp this discovery without resorting to the concept of the Nietzschean superman? This is the fundamental question posed by Zygmunt Bauman in his book Modernity and Holocaust. How do we build our world if we still do not know how to assume responsibility for the future? How can we deconstruct the modernity that produces mass crimes, genocides, victims and ... torturers? During the controversy and debate that had arisen after the awarding of Goncourt prizes to Jonathan Littell, one of the readers who wrote on a discussion forum: I was in my thirties, so I did not live the Nazi period and I have no reason to complain of it. On the other hand, I am not asking myself about morbid fascination for genocide, but because I wonder what the springs were. I did not like the Lanzmann Shoah (which I watched as part of the college curriculum, so I was not asked my opinion), and I will not

say that I like "The Benevolent" Which I read this time on my own initiative. But I simply find them both indispensable. They contribute to making me know the facts, to insert them in a context, and in a way to understand them without approving them (31/03/2007). This reader affirms his posture of the new witness, the aspirant to understand.

In 2006, Günter Grass, Nobel Prize winner in 1999, published a book *Beim Häuten der Zwiebel*, the content of which and the discussions that followed it are very exemplary of the problems raised by the appearance of new witnesses.

By disclosing his status as an ancient Waffen-SS in this autobiographical narrative, Grass, considered until then to be the embodiment of the moral conscience of good Germany, puts the should in the meshing of ambiguities experienced by him and those Contemporaries in the war years. It also raises the problem of interpretation of the facts and moral judgments that deal with the German past. Speaking in a literary program in German television in 2006, after the publication of his book, Günter Grass spoke of the feeling of shame that has lived since, but also of its consequences, that is to say choice and commitments alongside the good he did after the war when he understood the meaning of his youthful deeds. This testimony calls for recognition of the power of redemption, for man's ability to correct his faults, and to build good from evil. Rare were these compatriots who wanted to hear this message. The Manichean conception of history dominates thought over the past. In Germany, as elsewhere, notably in Poland, some voices have risen to demand the withdrawal of the Nobel Prize from Grass, others have given their support, thus showing admiration for the author's courage. Indeed, we must have the courage to publicly admit this type of youthful fault and to bring down the mask of innocence, and thus, as the great witnesses-victims have done, to express the vulnerability of the man who had to live the terrible times and did not understand his responsibility to the forces of evil.

Is it necessary to weep and peel the onions to identify the memories that illuminate the complexity of human destiny, the radically of choices that man, as a historical actor, can be confronted with, the vigilance necessary not to be enclosed in a flock of Sheep and not only when German? The reflection on the social production of the executioners is as important today as that which allowed us to understand the production of the victims. We need courageous witnesses to illuminate the path.

6. Conclusion

The appearance of the new witnesses, they repeat, are often artists belonging to the second, see third generations after the war, bearers of the memory of the executioners, complexifies the memorial field. It brings new elements, memories that were absent or obscured by the dominant discourse in the 60s and even 80s. Philippe Mesnard speaks of the norm due to the expectations that newcomers must meet on the field. Borowski wrote in the camp, I do not know if we will survive, but I wish that we could one day call things by their true name, as courageous people do, this necessity has never lost its importance, even if today We have to face the disturbing vision of ourselves.

Ana Douglass emphasizes that memory can be valued as a form of authentic knowledge based on direct experience that can be validated only at the individual level. It is contrary to the notion of history which corresponds to the discursive project, always transformed and inferior to memory. The witnesses, the survivors, testified. These testimonies await us in the archives; others still have to be recorded. Future generations must not be misled in their uses and interpretations. What is happening in Poland, Hungary and Slovakia in the context of a return to the disturbed past of the Communist era, on possible or likely collaborations between some (priests, politicians at the head of the opposition movement, In Poland, Lech Walesa) and others (artists, such as Milan Kundera, suspected of being collaborators) with the regimes in place, is a good example of the lack of vigilance, possible and accepted drifts, of the historians of these countries.

Today, less than at any other time, the Holocaust is a private property (if ever it was). It is not the property of its authors liable to suffer a punishment; Nor that of its direct victims, who might demand a particular compassion, favors, or indulgence in memory of past sufferings; Nor that of his witnesses, in search of an expiation or certificates of innocence. The present meaning of the Holocaust is the lesson it contains for all mankind. This long quotation from Bauman underscores the immensity of the responsibility of new witnesses. It is as great as that of the survivors who, at the risk of their lives or the permanent renewal of traumas enclosed in their memories, have told their story as a warning for future generations.

Today it is a question of removing the victim specter from humanity, but also of understanding and elaborating social, legal, political and moral frameworks so that we can protect the future against enlargement of the figure Of executioners. And there we are even more destitute.

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Public socialization pattern in education

Szilvia Mehring-Tóth⁵

Abstract: The study presents the opinions of educators on the role of public socialization in school in the 21st century with a *gender-thematic* aspect from an interdisciplinary approach. The basic principle was that school is the second most important socialization context, the first is family. On one hand this is because the person and the thinking of the educator provide a model for the students. On the other hand qualification, competencies and socialization patterns acquired by education form the development of civil attitude. Due to this the experience and background of educators with double role, namely educator-politician teachers, are of utmost importance.

The analysis starts with a brief introduction of the theoretical background (*genderstudies*). From 1966 the principle of *gendermainstreaming* has an increasing role in the standards (in contracts, statements) of international organizations (UN, EU) and countries. The development of the gender gap has been measured since 2006 mainly in the area of education and politics. (2015, *Global Gender Gap*, in 145 countries). An overview of 2015 partial index results of Hungary, Slovakia, the Czech Republic, and Poland is provided.

Following the quantitative data, relations of school, qualification, and participation in decision making are analysed, then the qualitative results of the research are presented. Our research question aimed at the type of civil pattern and attitude occurring through socialization in school settings in rural, small cities nowadays. From the aspect of the gender approach this is important because women with adequate competencies do not take up a public leading role in a negative background. In our opinion school and educators may have an important role in creating a balanced public life.

All respondents (8 persons) are teachers in leading positions (Principal, Vice Principal, or Head of Department) in different elementary schools of the county of Baranya. To preserve the heterogeneity of the sample women and men (4-4 persons), and educators experienced in *local politics* and having no public role (4-4 persons) were questioned equally. From our results public experience and instantaneous political attitude of rural educators, that is the patterns of school socialization can be traced.

Keywords: equal opportunities, socialization in school, gender roles, public life pattern

1. Introduction

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The study investigates the public experience and political attitude of rural educators with a gender-thematic aspect from an interdisciplinary approach. The analysis forms a part of a research studying the female operators of municipal decision making and their ratio with the analysis of quantitative data and interviews of the operators. Inspection of social status of women can be approached from several aspects (e.g.: changes in family and gender roles, labour market and wage inequalities), which involves the gender ratios of decision making positions. The first research results confirm the previous literature statement (Leijenaar 1991:98, Koncz, 2006:134), that is mainly highly qualified women are involved in politics. Thus, it is not surprising that in city councils there are many female educators. It is also known that socialization in school (including the model and thinking provided by the teacher) may have a determining role in the development of the future civil attitude. In public participation it is the qualification acquired by education, the competencies and the socialization patterns that have a major role. (Koncz, 2006). That is how the school and the educators as potential operators of rural public life and as supportive social background are related, which may have an impact on the creation of a balanced public life at the level of municipalities from a gender perspective. From the point of view of ecology of education: '*not only the availability and experience of institutions and organizations but outstanding individual behavioural aspects are necessary to give a boost to the development of communities*' (Forray, 2016). Thus, the investigation of the background and the experience of teachers with double role, namely educator-politician teachers, are important.

2. Conceptual framework of the research—the gender concept and the interaction of education and decision making

From 1966 the gender perspective has gradually become the part of international standards (UN⁶ and EU⁷ documents). In 2010 the European Union has approved its *National Strategy on Gender Equality* (2010-2015)⁸, in which the increasing number of women in the area of education and training is positively evaluated, however, further interventions have found to be necessary in several other fields. In Hungary a governmental decree (1004/2010) has been established in 2010 on *The National Strategy for Gender Equality*. 6 priorities have been expressed and the 5th concerns the field of education (by supporting the reduction of gender-related stereotypes). Gender-related stereotypes are real or hypothetical characters of men and women that explain the differences of the genders and have a role in the maintenance of social inequalities (Rédai, 2010). The social status of men and women is not determined by their actions but their social interactions. It is culture that lends meaning to social gender that is related to place and time (Scott, 2001).

⁶1979 CEDAW Convention on the Elimination of All Forms of Discrimination against Women, Fourth World Conference on Women, Beijing 1995

⁷European Union, The Treaty of Amsterdam 1997 (Ilonszki, 2005, 59-60.).

⁸COM(2010) 491

International standards have been developed in order to be able to measure gender equality processes (that is *gendermainstreaming*) (Solt, 2015). Such standard is the *Global GenderGap Index* measured by the World Economic Forum since 2006 that investigates 4 indicators and 14 variables each and in total to present the gender gap in the area of economics, politics, education and healthcare. The indicator is suitable for the comparison of patterns in countries (Table 1.). The comparison of the gender gap indicators of the Visegrad Group reveals that the results are the best in the educational sub index (EDU) (where the difference is the smallest between genders). Political gender gap sub index(POL) is far behind this. This means the gender equal educational opportunities (such as the ratio of women in higher education) did not bring automatically political gender equality. Hungary is the last among V4 concerning both indicators.

Table 2.: V4 gendergap partial indices 2015

Country	Indicator	Rank	Result
Poland	total ⁹	51	0,715
	EDU	38	1,00
	POL	52	0,213
The Czech Republic	total	81	0,687
	EDU	1	1,00
	POL	83	0,134
Slovakia	total	97	0,676
	EDU	1	1,00
	POL	115	0,087
Hungary	total	99	0,672
	EDU	76	0,991
	POL	139	0,035

Edited based on Global Gender Gap Index

The partial index of education (EDU) shows the availability of education and the ratio of men and women in primary, secondary and higher education. In the long run it expresses the capability of the country of creating a gender equal ratio in writing and reading competencies (Global GenderGapReport 2015). The examined indicators are: gender ratios of those who are (1) able to read, enrolled in(2) primary education, (3) secondary education, (4) higher education in a certain country. Political partial index(POL) investigates: (1) the ratio of women and men in the parliament(2) among ministers (3) gender ratio of those who were Head of Government or Head of State in the past 50 years. Comparing the data of World Economic Forum with Hungarian statistics reveals a 10% stagnant ratio of women in parliamentary politics since the change of regime¹⁰. Results related to education (which are better compared to V4) are based on the following data in Hungary.

⁹ The 4 consolidated indicators: (1) economic opportunities, (2) participation in education, (3) health care and (4) the possession of political positions.

¹⁰ In municipal decision making in Hungary the ratio of women are higher than this, in 2014 it has reached 30% nation wide in average. (the calculation is based on www.valasztas.hu).

Table 2: Population based on qualification and gender, those of appropriate age in percentage, 2011 (%)

	women	men
completed at least primary education (age group above the age of 15)	93,5	96,9
aquired at least a General Certificate of Secondary Education (age group above the age of 18)	52,1	45,5
completed at least higher education (college/university) (age group above the age of 25)	19,7	18,2

.., Edited based on Hungarian central Statistical Officedata (2012)

Table 3: Population dispersal based on the highest completed qualification, per age groups and gender, 2011 (%)

	nő	férfi
18-24 General Certificate of Secondary Education	57	49
18-24 college/university	9	4,3
25-39 General Certificate of Secondary Education	35,8	31,2
25-39 egyetem / főiskolastb	31,8	20,6

Edited based on Hungarian Central Statistical Office data (2012)

Cited data of the Hungarian Central Statistical Office reveal higher qualification among women compared to men nowadays¹¹. Effective practice of decision making positions needs exactly adequate qualification and necessary competencies. Although the expansion of women observed in education did not bring along the proportionate participation of women in decision making¹², education determines the chances of women to possess positions, and widens the competent base.

Previous research studies (Nagy 2005, Koncz 2006, Vámosi 2014) confirm that the disadvantaged situation of women stems from their social status that has a great impact on competencies. Success, power and decisiveness (as the values of a competitive society) are interpreted as characters of men. Competencies of women were linked to household works and childcare for centuries, which do not comply with open competition. Rights of women are often limited by themselves they can hardly say no and seem insecure in public. In the background lays a weak self-confidence, undetermined personality and self-esteem. Also the social environment ensures the reproduction of 'traditional characters of women'. Limitations in career development, wage and salary differences (Vámosi, 2013) confirm the 'inferior value' of women that most women approve. They cannot look over their mistakes, nor can their

¹¹Due to horizontal segregation in higher education, however, there are differences between university/college departments and faculties.

¹²Reaching critical mass (Dahlerup, 30% ratio in political decision making processes) may be a result of a long, multi-generational process (Koncz, 2006, 236).

surroundings (Koncz, 2006, 156-162).The public opinion in Hungary, with a slow change, still accepts traditional division of roles (Nagy, 2005), in which political position is not necessarily a suitable career for women. Thus, it does not inspire the greater presence of women in public life and the supportive behaviour of the political elite(Koncz, 2006, 293-94).

3. Research results–Qualitative research of public socialization

If we would like to discover gender equality in education then the process of socialization has to be observed that has a great importance in the successfullness of students. '*The educational function of school and equality are based on the successfullness of socialization in schools.*'Nikitscher, 2015, 7)It is important to note the existence of gender stereotypes in education (in its content), because fix gender roles may determine socialization in school even if the school declares not to make any difference between boys and girls.These may have a negative effect due to limiting the choices and development of the students. (Kereszty 2014, 264-67). '*Apart from factual knowledge these express several other concepts towards the children, and both the content and the process of transition are influenced by their own socialization attitude, prejudices and everyday problems*'(Trencsényi, 1988). Thus, the role of educators is of utmost importance and theyprovide a model for the students,

Based on relevant literature we asked eight former or present teachers in leading positions (Principal, Vice Principal, Head of Institution), in rural schools of thecounty of Baranya. The ratio of men and women in our sample is equal (4-4 persons), as well as the ratio of educators experienced in local politics and having no public role (4-4 persons). The questions of the interviews were based on the role of socialization in school (including the opportunities to develop an active civil attitude), the role of educational model, and the opinions on politics. In the research a dominant difference between the opinion of teachers with double identity and the socialization patterns of 'only' educators was expected.

The interviews haverevealed thateducation to life, forming own opinions, responsible civil attitude and patriotic education were present regarding the role of school in socialization. A minor difference could be observed considering teachers with no public rolewho emphasized the continuation of socialization in the family and the promotion of adaptation to public standards. In two schools we have learned that a student-council exists. (Both principals were among those respondents who had a mandate in the city council).

An important difference is that in one case the student-council links students into the life of the school, whereas in the other the student representative of the school is linked to the representatives of the local (city) council.

'They are invited to the city council and have a seat at the table of representatives'

"(48-year-old female teacher, former Deputy Mayor)

All questioned teachers thought that the personality of the educator serves as a model for the students of the 21st century and they could name an educator from their personal life to who they could look up back then. Attention

should be turned to the facts that 3 out of the 4 teachers with public role named an educational model of double identity, whereas the other 4 respondents remembered 'only' credible teachers who had no political role. None of the teachers experienced in local politics consider himself/herself a politician (although two of them used to be Deputy Mayors), which I consider as a main result of the research. This can be partially explained by the fact that their motivation for taking up a public role was based unanimously on a high level and effective representation of interests (of the school).

'I could not accomplish results as an educator, I needed a public role.'

(48-year-old female teacher, former Deputy Mayor)

'I had no intention to become a politician, but I wanted to take part in decision making.'

(75-year-old retired teacher, former Deputy Mayor)

„...I started to use (initiating the renovation of a hall) my political past"

(46-year-old female teacher, council representative)

The interviews have undoubtedly revealed that the educator role is stronger than the other, and the life of teachers are determined by mostly school activities.

'I am not a politician, because politics is a very small part of my life'

'I do not emphasize my public role, it does not appear in the teaching staff'

(46-year-old female teacher, representative)

'I was not suitable to become a politician. An educator has to be honest, which means failure to a politician.'

(75-year-old retired teacher, former Deputy Mayor)

'I'm not a politician, I have a political career because I felt peripheral.'

(48-year-old female teacher, former Deputy Mayor)

In another part of the interview we investigated the opinions considering the knowledge and competencies necessary for a successful political career. Related to this first we asked the teachers to list competencies necessary for public life. The answers were various: logical (in 2 cases), negotiating power (in 2 cases), empathic (in 3 cases), education and expertise (in 3 cases), devoted, correct. Following that we presented the 6 basic competencies from the literature¹³, of which we asked for opinions and ranking. The result of the ranking was the following: 7 out of 8 respondents mentioned political view as the last (moreover one of them thought it to be definitely harmful to have one). Regarding that all representative teachers gained a mandate as the representative of a national party this is remarkably interesting. Teachers with a public role pointed out communication skills as the most important, whereas teachers thought the same of intellectual skills. Contacting skills had a middle position (2. and 3. rank). Leading and motivational skills, and also flexibility were equally ranked to the 4. and 5. positions by the respondents.

¹³National and international literature (Koncz, 2006 and International Labour Office) also cites the principle of Silvester J. published in 2003, based on which the 6 basic competencies of a successful politician are political belief, communicational skills, intellectual skills, connecting skills, leading and motivational skills, flexibility.

The last part of the interviews considered the political role of women, and social gender roles and conceits. The greatest difference in opinions of the respondents has been experienced regarding this topic, but this was not related to public roles but to biological gender. Whilst all female teachers thought the role of women in politics important (in higher ratio than the current), among men only one teacher with double identity thought the same. For the reason of greater public participation greater numerical participation in society, representation of different approaches of genders, differences in mentality, and better tone in politics were mentioned.

'Women are important in public life, yes, half of mankind are women.'

'Women have different approaches, different viewpoints and answers.'

'If a woman appears in the Vatican, one moderates his behaviour.'

(75-year-old retired teacher, former Deputy Mayor)

'Yes, female politicians are important...they have another kind of viewpoint'

(46-year-old female teacher, representative)

'Women have another way of thinking, they can accept more, and observe several aspects at the same time'

(58-year-old female teacher with no public role)

'More women should be present in politics but not in all fields, there are some where they are not considered human...it is interesting that women are more sensitive such as in the topic of abortion if a man decides in it'

(51-year-old female teacher with no public role)

In the cases of two male respondents out of the other three the opinion on traditional gender roles were characteristic that also represents the opinion in Hungary from several aspects.

'Politicians are men, women have a greater role in the family....female politicians are not accepted by the society either, the life of female politicians is deteriorated by this role. Leadership is for men, because it requires a whole person. The role of women in childcare is deteriorated.'

(51-year-old teacher with no public role)

'Mothers' role in the family is important, society needs strong families, women focus on career and become masculine in politics. Politics could be more gentle if more female politicians were present, but it is not made for them.'

(42-year-old teacher, representative)

The third male teacher expressed some kind of uncertainty.

'There could be more women in politics, if they take this up, women do not want this, only those focusing on their career, there are fields where it would be beneficial'

(53-year-old teacher with no public role)

4. Summary

Interviews of educators with double role and leading position have revealed that in the opinion of teachers a conscious distance keeping from the conflicting world of politics can be consistently traced. Attention should be turned to such distancing of the leaders of educational institutions, since political role is rejected even by those who had a definite leading public role (Deputy Mayor) throughout several periods and a committed preference of a party. Despite this all principals have found active civil development (or at least patriotic education) important in school socialization that gives hope in the long run. We have found some definitely good examples of teachers admitting (regardless of public role) the importance of strengthening the opinion-former attitude of students (operation of student-council, supporting class 'chairmen') Regarding gender equality focus of the research results are not so promising, because the most of male respondents accept traditional social roles. Although it is positive that female teachers, regardless of public roles, provide a positive, supporting background and model for the students, that may enhance the promotion of equality.

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Choices for and Barriers to a Learning City. Developments of the Pécs Learning City-Region Forum

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Abstract: The Faculty of Adult Education and HRD of the University of Pécs initiated three local learning platforms in the Fall of 2014 as part of the Pécs Learning City-Region Forum, based on the initiative of UNESCO Institute of Lifelong Learning on the *Global Learning Cities Network*, as an umbrella network to get new collaborations started amongst learning organisations. These platforms collect and share best practices around the following themes: *Atypical/Non-formal Learning platform; School and Environment platform; Inclusion and Handicapped Situations platform.*

This paper and the related presentation will elaborate upon how the *Atypical/Non-formal Learningplatform* generates specific adult learning and training of educators in local/rural Hungary based on a global initiative of learning cities. Accordingly, it will examine the challenges and opportunities for the learning city model of Pécs, based on some concrete actions in museums, and other cultural organisations, in engaging more adults in learning and developing their own communities in atypical forms of co-operative learning within and across particular platform-based actions.

Keywords: learning cities, lifelong learning, sustainable development, inclusion, community development

UNESCO's Recent Global Learning City Initiative

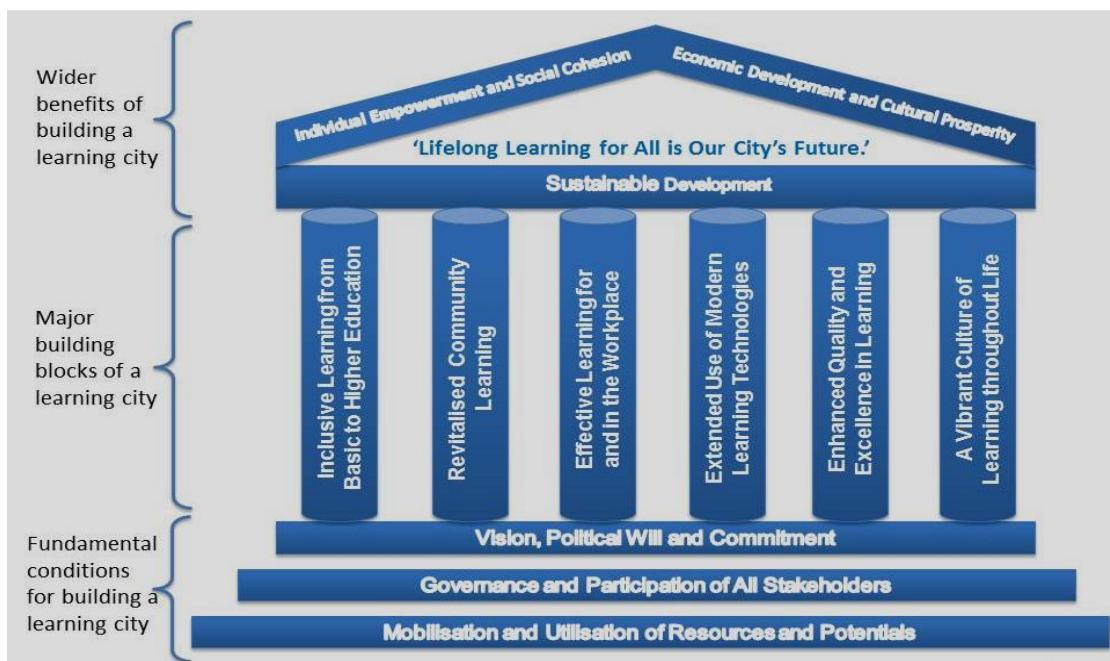
More than 1000 cities in the world have developed into or are building Learning/Educating cities. This obviously shows that the building of cities which put learning at the forefront of their policies and strategies has become a significant world-wide phenomenon. Cities rarely work in isolation and practical examples have reflected that those cities that are members of a dynamic network of local authorities at national, regional and international levels, have accelerated their growth and competitiveness as learning cities.

Most of these national, regional and international networks, while playing important roles in spreading the concept of learning cities, also have need of expertise networks or research organizations involved in developing tools and materials promoting and expanding the concept, and in establishing creative on-going working links between cities.

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There are also many cities still unaware or uncertain of the benefits that a truly global network of learning cities can bring to the development of lifelong learning and the learning society. For these reasons and more this initiative is timely. As UNESCO's centre of excellence for promoting lifelong learning, and in response to Member States' call to adopt a more pragmatic and instrumental approach to building a learning society, the UNESCO Institute for Lifelong Learning (UIL) has recently proposed the establishment of the *UNESCO Global Learning Cities Network (UNESCO GLCN)* to enhance and accelerate the practice of lifelong learning in the world's conurbations.

The overall aim of the establishment of the UNESCO GLCN is to create a global platform to mobilise cities and demonstrate how to use their resources effectively in every sector to develop and enrich all their human potential for fostering lifelong personal growth, for developing equality and social justice, for maintaining harmonious social cohesion, and for creating sustainable prosperity. The UNESCO GLCN is intended to be a timely and innovative initiative to offer appropriate means by which cities can develop themselves into learning cities and create better environment – for themselves and for their citizens. (UNESCO, 2013)



Graphics 1: The Framework of the UNESCO Global Learning City Index. Source: www UIL.unesco.org

Local Responses to Global Initiatives with the Aim of Community Development: The Pécs Learning City-Region Forum

Based on a decade-old international project partnership, to deal with the Learning City-Region model in cooperation with PASCAL Observatory, UNESCO Institute for LLL, the University of Pécs and its Faculty of Adult Education and HRD initiated, in 2013, the establishment of the Pécs Learning City Region Forum in order to develop a direct tool in certain areas of pedagogical/andragogical work targeting training trainers, educators and facilitators of learning. The project was incorporated into the project of the University of Pécs financed by the Hungarian Government's Social Renewal Operative Programme (TÁMOP 4.1.2.B – Developing Teachers-

Educators/Pedagógusfejlesztés) focusing on the Development of Teachers. Its so called K4 project sub-group decided to develop structural models for collecting and sharing good knowledge and experience for teachers, trainers, mentors and facilitators engaged in the promotion of quality learning and skills-development in formal, non-formal and informal settings.

Therefore, the Pécs Learning City-Region Forum started its activities in the Fall of 2014 in three majors fields by accelerating partnerships and dialogues:

Atypical/Non-formal Learningplatform(This platform tries to help cultural organisers, curators, managers be more successful with their educational programmes organised for adults and also for school-teachers engaged in the development of cultural programmes for children) Such a collaborative frame involves more than 8 organisation/institutions and their representatives in order to identify innovative learning methods, tools, methodologies with atypical contexts.

School and Environment platform (This platform supports dialogue amongst professionals developing specific environment-oriented programmes for local youth and their parents so as to become Nature-friendly, and conscious in protecting their environment. There is a specific focus to help school-teachers as adult learners building such orientations in the classroom and use available sources, programmes and curricula, etc. to achieve that goal based on collected best practises) Around nine member organisations/institutions work actively in the Forum through delegates, professional experts by providing platform-based exchange of ideas upon bringing closer school –pupils, their families to environment and environment-friendly, green thinking, actions and change-management with attention to interdisciplinary thinking and human behaviour.

Inclusion and Handicapped Situations platform (This platform helps teachers to engage in collaborative actions providing dialogue to understand problems emerging from working with young children with learning difficulties, e.g. autists)

Atypical/Non-formal LearningPlatform

This platform tried to collect and organise specific events with the participation of major institutions and organisations working with culture and culture-related knowledge transfer in museums, libraries, and other cultural formations, local community centres and other particular NGOs.

The platform generated a thorough discussion over innovative actions to help promoting participation by emphasizing collaborative forms of learning in atypical environments and various learning communities around culture, arts, information and library science and elderly education and learning in senior academy frames.

The Faculty of Adult Education and HRD promoted such a platform-building in order get this special focus of learning be integrated into the Learning City-Region Forum of Pécs and, moreover, into the development of teachers/educators through project-based networking amongst some relevant stakeholders in the field.

The programme of the platform enabled participants to get acquainted with some recent developments related to atypical learning and supported a series of rather professional dialogue which has been one aim of the collaborative approach behind the Learning City-Region initiative. These constructive dialogues were mostly built on the circulating

events of the Platform which provided a good occasion to introduce the host organisation's activities and practice-oriented approach towards promoting atypical/non-formal learning. At these events, partners of the platform and other invited guests, participants could reflect to the practice of atypical learning and to widening participation in learning.

At the same time, atypical learning as such was discussed and approaches of many kinds demonstrated challenges to learning in non-formal ways and constructions. The platform partners indicated several times that the ways and methods they provide learning activities for different age-groups have been challenged by the drastically changing learning environment and learning customs and needs. Atypical learning has recently been changing and affected by new technologies, the impact of social media and intergenerational alienations.

However, regular participation in cultural programmes are heavily influenced by falling financial resources and the lack of leisure time for many adults who, at the same time, would have some significant personal need and desire to learn, to expand knowledge and develop skills through lifelong learning.

Examples of the practice of partners have been collected as good practices and demonstrated in additional publications of the TÁMOP/Social renewal project 4.1.2B.

School and Environment Platform

This Platform aimed at bringing providers of environmental educations and specific learning environments to allow school-pupils and their families to learn about environment, environmental protections, nature, energy save and green thinking with sustainable aspects could demonstrate and show their practices which could be labelled and recognised as good practice. Also, partners of the Platform could learn from each other and, at the same time, collect and share some key issues, experience on the subject matter.

Partners organised the events of the Platform in the logics of rotating the meetings which enabled them to visit one another group member and to learn about their special approaches and practices on environmental oriented educational activities, programmes, publications, web-based materials, etc. This way of organising the platform-meetings generated unusual levels of interest and helped partners to recognise the general approach to the Learning City-Region Forum, namely, that learners will always have the power to shape and form activities by their own obvious claims and orientations.

It became evident and clear that there was a strong and very rich learning opportunity at all those platform events hosted by platform members/partners, which actually demonstrated a particular reality about who would be interested in forming a networking amongst experts and practitioners of environment-oriented education, nature-oriented field-focused learning with young kids and their class, parents or both.

The participation and engagement of invited partners showed a great responsibility and, at the same time, concrete claim for a platform based dialogue in order to collect and share good and relevant practices which would demonstrate quality learning and educational aspirations. Moreover, the establishment and development of such a platform has also signalled an attention to the claim that people who sustain such environment oriented approaches

and get young generations involved in action- and experimental learning need something of a good-practice reservoir/archive where later followers of the field can take inspiring ideas from.

Another momentum has been the development of the website of the Learning City-Region Forum where the Platform, amongst the other two, has got an electronic site for uploading events, programme summaries, blogs, and further elaborative writing on and around environmental protection and environmental education of young people, and other intergenerational groups.

A serious challenge towards the Platform has been how to raise the attention of some more firms being engaged in sustainable development, energy save, and other forms of environmental protection. It might raise the problem of better communication and several direct contacting towards those potential partners in the Pécs region and beyond. This issue, however, needs further planning and systematic networking with better demonstration of what the Platform has so far achieved.

Inclusion and Handicapped Situations platform

This Platform of the Learning City-Region Forum decided to emphasize concrete dialogue for educators, teachers helping young children with learning difficulties caused by serious mental handicapped status by being autists. This approach signalled the necessity of providing a living platform in order to activate relevant school teachers and developers trying to raise the further perspectives.

The Platform organised several meetings where professional teachers have been mentoring such young children. Some particular good practices have been collected into the Good Practice collection of TÁMOP 4.1.2.B project and, also, have been uploaded to the website of the Learning City-Region Forum.

But one may argue, what impact such a platform can provide in the development of skills and methodological performance of such professional teachers to deal with young children with learning difficulties? The response would come from participating teachers who themselves had indicated a need for a good and viable networking in order to exchange experience-based knowledge upon how to better help the learning of autistic young children. This need was well incorporated into the planning and organisation of the sessions of the Platform by enabling engaged teachers to form the programme and orientations of the sessions by reflecting to upcoming problems and trying to articulate some specific approaches and responses to occurring challenges in practical teaching and learning situations.

Another key element of this Platform was the way and methods of identifying good practices around inclusive pedagogies. It became a particularly interesting process how inclusive approaches to pedagogy were explained and used in the work of the Platform, how some arguments signalled the difficulty of a formally easy label be used upon concrete educational situations and formats. Members of the Platform demonstrated a rather humanistic approach where it turned out to be an alpha principle of labelling a practice as good one directly to helping a learner with learning difficulties recognising the help through the joy of learning and participating situational learning processes.

In a reflecting way, the Platform also turned into a hub for teachers engaged in voluntary work for young children with learning difficulties and also for some specific professionals providing help for those young children whose

parents, for example, need specific assistance in bringing those wonderful minds and souls towards adulthood by becoming better in reflecting to their responses to the world and to their emotions expressed accordingly.

The three dimensions of the Forum's platforms have enabled us to recognise some key barriers to collect and share good practices upon particular development works of partner organisations and institutions, which are:

- low levels of culture of mutual partnerships and collaborative actions to share experience and to develop professional skills, competence of educators/teachers, trainers and facilitators;
- limited time available for educators/teachers, trainers and facilitators to develop skills and share exchange knowledge, experience.
- small resources to constrain participation in programmes of the forum and, at the same time, heavy working load dominating majority of working time.

Choices for the development of learning in a learning city-region model:

- Growing interest amongst decision-makers and stakeholders so as to develop and maintain new and effective ways and methods for useful and problem-based knowledge transfer amongst institutions/organisations in the school sector, labour market, cultural organisations and institutions and other respected informal learning grounds and environments.
- European funds available through the European Social Fund for collaborative actions amongst educational, cultural and environmental organisations for raising participation and providing counselling for better performance in learning.
- Need for Common Identification of strengths, weaknesses, opportunities and threats for learning city-region development.
- Necessary improvement of learning conditions and collaborative spaces for young people with learning difficulties through inclusive learning environment.

The main tool of the development of the Forum was the organisation of platform-based sessions for collecting and sharing good knowledge, another key element is the website of the Forum where good practices are collected and documented for further distribution and developments in quality learning with key attempt for local and regional recognition and attention both by stakeholders, decision makers and by the local citizens.

Which ways forward?

The Pécs Learning City-Region Forum has been established in order to push forward the concept of networking around knowledge transfer for the sake of better trends in local and regional performance in learning and skills-development.

The Forum has started as an overall partnership in 2010 supported by all major stakeholders who had established some sort of links and affiliation towards education, training and, on the other hand, development of learning. Therefore, it was set as an umbrella network so as to promote learning in formal, non-formal and informal contexts. The original networking plan was, however, difficult to be emphasized and promoted amongst partners for

the difficult national and political and social changes to come in the midst of 2010. That climate did not help further partnership building and exchange of ideas. We have to be rather happy to have been able to find an interest of the University of Pécs and its Institute of Educational Science at the Faculty of Humanities to broaden its EU co-funded programme on “Teacher Training” in the Social Renewal Operative Programme (TÁM OP) 4.1.2.B and its K4 programme division.

This programme has not only invited the Pécs Learning City- Region Forum to provide specific platform based actions in order to support the skills developments of school teachers in Pécs and its region, also in Kaposvár, but also to allow the Forum to start growing in its knowledge-transfer networking in local and regional dimensions especially in three identical scopes which may be complemented with other particular orientations later on.

Future orientations have to be framed and settled around some distinguished principles and initiatives based on both local and global calls. This means the continuation of recent platforms with potentially growing partnerships based on headquartering the Forum to the House of Civil Society Groups (NGO Communities – Civil Közösségek Háza in Hungarian). This civil society group has stated that it would host activities and potential actions of the Forum in partnership with the Faculty of Cultural Science of the University of Pécs.

Another important dimension is the website of the Forum that needs serious improvement and expands both in content and relevant collection of information referring to learning cities and regions in local, national and global contexts. This improvement needs, however, a significant input from the University of Pécs in back-up from web-edition through the use of project resources be applied for with direct intentions so as to well-organise the Forum in its virtual aspects so as to be able to reach potential users and, at the same time, so as to raise attention of those users through regular visits to the website of the Forum.

It must also be underlined that local and regional development funds must be targeted by partners in order to develop the Forum and incorporate further services of dissemination and exploitation of results of either on-going or closed projects of partners related to skills development, learning, community development, HR development, etc.

Let us indicate here that the current platforms need further developments and have to prepare for further directions around which they can involve their members to discuss and reflect to some concrete problems affecting their own activities, and the other way round, how their work may influence such scenarios and trends.

The development of the Forum has to reflect, additionally, to some new trends and issues being represented by some distinguished international institutions and organisations, like the UNESCO Institute of Lifelong Learning, (UIL-Hamburg), the European Centre for VET Development and Research (CEDEFOP), the OECD and organisations as PASCAL Observatory and EUCEN – European Universities Lifelong Learning Network, the latest one in the aspect of the social dimension of higher education.

We presume that new perspectives of the Learning-City Region Forum is to make the City Council of Pécs and the County Council of Baranya to recognise the innovative potential behind this networking of learning providers and professionals and support future activities both by joining the stakeholder group of the Forum and by demonstrating

social and community need for a specific event in order to celebrate learning and learning performance through inviting all educators for a day into main square Pécs dedicated to Celebrating Learning/Learning Festival.

Finally, the Form should work as a disseminating filter in between its locality and the global initiative of learning cities (GLCN) of UNESCO. This initiative might enable us to make use of other good practices of networking around learning by collecting and sharing good knowledge for the good of people and their communities. Likewise, the Forum should also demonstrate the aim and struggle to stock good local and regional practices of learning in community formats either in formal, non-formal or in informal ways.

A further aspect of the Forum could be the development of web-based exchange of information amongst Learning City-Region providers in the platforms and get their practical work be blogged on the website by participants enrolling to their public events so as to raise knowledge, competence and skills around the themes and topics of their programme.

Learning City development, for this reason, may also need a concentrated actions and input from higher education so as to raise research and innovation around the focus, contents and methodologies used in the promotion of local and regional partnerships for quality learning and education – trainings.

We believe that the impact of the three platforms and the synergic effect generated amongst them could be of potential use and reflection. At the same, these platforms will, in our understanding and expectations, influence education, training and other valuable forms of knowledge transfer in local and regional settings by providing a specific feedback upon such activities and generate some more public attention towards the quality of teaching and learning itself.

It is necessary to promote the improvement of dissemination and exploitation of results through several channels, like local and regional media, social media, community places, public events, etc. through which one can obtain and reach reliable information on activities, programmes and actions. We presume that the Pécs Learning City-Region Forum can be involved into the international platform of PASCAL Observatory where some distinguished actors and promoters of the learning city-region initiative discuss recent challenges and opportunities for learning in urban contexts, especially learning in and through communities.

We, finally, need to think of how to enlarge the platforms and the Forum itself. In order to reach a wider and more frequently engaged community in the work of the Forum, people must be able to recognise the mutual benefit in this initiative and process of knowledge transfer. Therefore, they have to get involved not only in the planning and achievement, formation of platform meetings, lectures and discussions. Another successful way of getting more people involved in such actions, platform engagement must be connected with open societal movements as demonstrations for lifelong learning in urban structures

Conclusions

The European adult learning initiatives may incorporate actions for inclusive and more tolerant community actions to involve individual and group work for development by collecting and sharing quality knowledge and skills which, we believe, is in the interest of city-region programmes to rise participation and performance both in economic production and social terrains. We do hope that dominant economic orientations will need a more sophisticated community vision by which stability, open society and development may be given priority in the locality of Pécs, Hungary with a strong attempt to develop community development in partnerships and dialogue based on collected and shared knowledge and experience. That is what the Learning City-Region Forum is for.

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Education Challenges of Guernsey

Ivan Zadori¹⁵

Abstract: This paper is focusing on the education strategies of an island economy presenting the successful example of Guernsey with outlining the main dimensions of past and future challenges of education. The success of Channel Islands, Guernsey and Jersey comes from their special historical, economic and cultural situation, from the permanent using of external resources and from the continuous connection and adaptation to the main world economic processes. After the World War II both Jersey and Guernsey due to the favorable and calculable economic and political environment, relative independency and friendly tax system have become important financial centers. The maintenance of this favorable situation and international competitiveness is an important challenge and appears the key element of the sustainable future of the island. Although the present labor market situation and the level of the education is favorable, there is a permanent need to develop the human resources of the island to empower the islanders to hold on the market needs and adaptation in the knowledge based economy and society.

Keywords: Channel Islands, Guernsey, Jersey, autonomy, adaptation challenges, higher education, education strategies, sustainability

1. Foreword

21st century is the period of knowledge based economy and society. More and more people realize this all over the world from different point of view but one thing is common: people must keep up with the economic and social changes. To achieve these aims they have to improve their learning abilities, their capacity to transfer their skills into new areas, they have to be ready to work in various fields, and have to accept that this process requires flexibility, adjustment, adaptivity and investment in human capital. Challenges are basically the same all over the world and educational issues seem to be very similar in small states and larger states although the situation of island economies is quite special in many respects due to their special present and past socioeconomic conditions and the so called scale factor. According to Baldacchino and Farrugia, "smallness and scale characteristic leads to the formulation of a particular social ecology composed of closely knit, integrated, but open communities with highly personalised relationships"¹⁶ To meet the needs of the local labor market is also permanently an important challenge. These needs are connected closely with those economic activities, usually with market niches where the given

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¹⁶Baldacchino, G. – Farrugia, C. J. (2002), 7

islands are or could be relatively successful and competitive which often cause the overspecialization and the lack of flexibility of the education system. Sustainability of the local educational system is an important question everywhere but in smaller countries and insular places in spite of the less number of students the same quality of education has to be ensured with maintaining the similar size of educational management system. In several cases the given island economies are not independent totally, they have formal economic, political connections, relationships with their metropolitan partners or earlier colonial powers which often results the adaptation of onshore educational principles and curricula. On the other hand the existence of these connections often cause the right to access to the onshore higher education systems which could be very practical for the given island especially in those situations where there are no higher education institutions. The island education systems also have to cope with the local demographic trends and emigration processes, in the first case the ageing population could affect the sustainability of the education system, in the second point islands have to attract young islanders who choose to study abroad to come back after finishing their studies. In the World Wide Web World earlier insularity and isolation dimensions caused mainly by geographical conditions have changed a lot, new technologies allow wide use of new educational techniques and policies all over the world.

In the first part of this paper I would present the past and present socioeconomic conditions of the Channel Islands, concentrating on Guernsey and in the second part I focus on the education strategies of Guernsey with outlining the main dimensions of past and future challenges of education. Although the present labor market situation and the level of the education in Guernsey is favorable, there is a permanent need to develop the human resources of the island to empower the islanders to hold on the market needs and adaptation in the knowledge based economy and society.

2. Background: past and present socioeconomic conditions of the Channel Islands

Channel Islands are situated off the coast of Normandy consist of two Bailiwicks, Jersey and its islets (116 km² in area), the Dirouilles, Barnouics, Minquiers and Ecrehous with the population of 98.069 and the Bailiwick of Guernsey (65 km²) with Alderney (8 km²), Sark (5 km²) and Herm (1.3 km²) and several smaller islands such as Jethou, Lihou, Burhou and Brecqhou with the population of 66.297.¹⁷ The Channel Islands are Crown Dependencies distinguished from the colonial and other dependencies of the UK. At the head of the island's government are the Lieutenant Governor, who is the Crown representative, the Bailiff, who is also appointed by the Crown, and the Deputy Bailiff. The head of the State is Queen Elizabeth II. The government of the UK is responsible only for the defence and foreign relations, in all other respects, including the setting of taxes, the islands are self-governing. Day to day relationship between the islands' governments and the UK is via the UK Home Office. Residents of the Channel Islands cannot vote in elections for the UK parliament. Jersey and Guernsey are governed by their own parliaments,

¹⁷ CIA The World Factbook (2016)

the States, which can pass their own laws or pass UK laws as their own. The Channel Islands are one of the most important financial places in the world, where there is no value added tax, corporation tax or death duty and income tax is set at 20%. Stable government and calculable economic conditions have encouraged banking and finance industry is now the major industry of the islands having grown significantly since the early 1960's. The income per capita is one of the highest in the world. Unemployment rate is permanently low and tax and other revenues are able to meet all public expenditure needs. From 1066 to the present day the Channel Islands have remained possessions of the English Crown. The islands have a limited and special relationship with the EU through the Protocol 3, the United Kingdom's Act of Accession to the European Community in 1972.¹⁸

Until the end of the last ice age the islands were the part of the continental mainland just the rising sea level detached them from the coast of Normandy. The islands shared mainly the same cultural development of the neighbouring continent with permanent contacts. The islands became part of the Roman Empire around 56 AD. The Romans probably used the islands as a trading base especially Guernsey which had better deep anchorage than Jersey. Vikings took control of the area in 933 AD when Rollo's son, William the Longsword added the islands to the Duchy of Normandy. In 1066 when Edward the Confessor the king of the Anglo-Saxons died, William the Conqueror, Duke of Normandy, became English king (1066-1087), and the Channel Islands that belonged to Norman Duchy went under English surveillance.¹⁹ 1204 is an important turning point in the history of the islands. This year King John was driven out of Normandy by the French King Philip II. This new situation forced the islanders to decide whether to continue allegiance to the French king or to go over to the English Sovereign. The fact that Channel Islands remained loyal to the English Crown was the result of the seigneurs' self-interest concerning their English and Channel Island holdings. In return for this loyalty in 1215 King John (the Lackland) granted certain rights and privileges that enabled them to be self-governing under a Bailiwick system. The logic of the social and economic processes of the islands is basically not changing from this time: to sustain this special atypical 'in and out' status and autonomy is the key element of sustainability of these islands.

Until the end of the 15th century external connections and trade activities had not been so important in the economy of the Channel Islands, the economy was dominated by self-sufficiency. The islanders had relatively passive relationship with the sea, but from this time they began to participate in international trading activities more intensively and the active relationship became dominant, from legal trade and connections to the illegal way of commercial activities where both parties were profited from this special situation. Nearly in all economic activities the same processes could be follow up: a given economic activity is spreading and if the external and internal circumstances are changing the earlier activities start to decline which forces the islanders to find an another market niche where they could be successful. This was the situation with the neutral status of the islands with the development of the 'transmitting' sea trade, with the agricultural activities of different periods, cod-trade, privateering

¹⁸ Effects of Brexit are not clear in this moment but certainly would influence the relationship between European Union and the Channel Islands

¹⁹ Johnston, P. (1994), 35.

and smuggling, with the knitting industry, with ship-building and horticulture. From the end of the 19th century, the Channel Islands similar to lot of other parts of the maritime world were not able to cope with the new challenges of the steamboats, the 3W (wood, wind and water) based economy is slowly disappeared and the earlier flourishing sea trade is gone and a new diversification pressure forced the islanders to find their next development path.

The natural beauty, mild climate and unique historical features of the Channel Islands attract visitors from the middle of the 19th century due to the proximity of the continent and England. Every historical period left its footprint in the islands created a specific collection of peculiar places of interests. "New hotels, boarding houses and holiday camps profited while a mild climate and lower taxes lured wealthy retirees to buy up and settle down" – wrote Moore about this period.²⁰ The expansion of tourism industry was only possible with the start of scheduled steamboat connections between England and the islands and between France and the islands and later from the 1930s with the opening of airports in Guernsey and Jersey. After the II. World War the islands became yet again one of the most popular targets of tourism in Europe, but in the middle of the 1950s it became clear again that the islands were not stand the international competition and there was another adaptation pressure which resulted another change. The challenge of the 1950s created a new direction to the Channel Islands: from the end of the 1950s they started to become financial centers. The logic of this adaptation was not new, this was only possible because of the special relation to their metropolitan partner where both side profited from this relationship. Before the 1950s financial activities hadn't been dominant and significant in the Channel Islands but there were many favorable factors which created good base for the new diversification processes. According to Hampton²¹, in case of the Channel Islands the main factors were the next:

With the expanding of the international financial system resulted entirely new financial instruments and the development of less regulated offshore Eurocurrency markets and the associated creation of offshore financial centers which were expanding mainly in dependencies, ex-dependencies or colonies had some kind of relationship with the mainland country;

Direct tax rates were historically low in the Channel Islands, there is no value added tax, corporation tax, capital gains tax or death duty;

Post-war decolonization resulted that many well to do UK expatriates moved the Channel Islands;

Some cases local laws ensured more favorable conditions for investors than UK;

A loophole in UK estate duty until the early 1960s: property held abroad by UK residents was not liable and the Channel Islands was considered abroad;

Security, secrecy and political stability;

Mild climate;

²⁰ Moore, D. W. (2005), 236.

²¹ Mark P. Hampton: Mapping the Minefield: Theories of Island Offshore Finance Centers with Reference to Jersey. In: Banking and Finance in Islands and Small States. Edited by Michael Bowe, Lino Briguglio and James W. Dean. Island Studies Series, Printer, London, 1998, 80-102.

Relatively easy accessibility;

Proximity of City of London; the same time zone, English-speaking qualified labor force with the fast expansion of associated services.

By the late 1950s and early 1960s there was a large flow of capital to the Channel Islands, new banks were formed, mainly in Jersey – these processes happened few years later in Guernsey. The successful example of Jersey made the situation of Guernsey and the third Crown Dependency, Isle of Man much easier, although they were strong competitors, all of them were focusing mainly on different fields: Jersey concentrated on international private banking and fund management, Guernsey hosted more insurance companies and grants bank licences to less highly capitalized banks, while the Isle of Man had insurance, private bank operations a shipping register and a free port at the airport.²² Although by the 1980s Channel Islands became important offshore financial centers, in certain fields in spite of the high level autonomy the islands need the assistance of the UK which shows perfectly the mutual interdependence of the partners and the crucial need of maintaining this special relationship. Among others further cooperation is needed in connection with health care, police, customs, fire service, supervision, operation of the immigration office; maintaining the convertibility of the currency and the quality assurance of the education system in both cases.

3. Education in Guernsey

Before the 15th century besides the parish schools of St Peter Port, St Peters and St Martins the children of the well-to-do islanders mainly attended French schools for further education but as a result of the Reformation the Elizabeth College was founded in Guernsey by Elizabeth I in 1563 in order to provide tuition for the islanders who wanted education, and preventing these people getting Calvinist education in France. This college was the only secondary school in the island for a very long period of time. The second private college, The Ladies' College was founded in 1872 to provide an academic education based on Christian principles for girls in Guernsey. Compulsory education was introduced on the island in 1900. The first evening classes provided by the Education Council started to operate in 1922 in Guernsey. From the 20th century the States has paid intensive attention on systematic planning, managing and monitoring educational processes on the island. Nowadays the States Education Department is responsible for providing education for the island's school children.

The Education Department's role is to help to develop a competitive economy and society by creating opportunities for everyone who wants to learn and also achieving excellence in standards of education and levels of skills. According to the basic aims of the Department, the most important task is to develop, maintain and operate

²² Le Rendu, L., (2004), 169

educational centers of excellence across all the institutions based on high standards of teaching and learning and high expectations for all, where:

Learners enjoy learning;

Teachers enjoy teaching;

Parents and carers are embraced as partners;

The wider community is welcomed and encouraged to contribute;

Provide an inclusive system that puts learners of any age at the center, establishes equality of opportunity for all to realise their potential and ensures that each learner develops the knowledge, understanding and skills they need to pursue a happy and fulfilling life;

Encourage and enable learners to become creative, innovative and critical thinkers. To establish a strong work-ethic and to equip them morally, socially, physically and academically to participate in their local community and the evolving global society in the areas best-suited to their interests, talents and aspirations;

Provide and encourage participation in a wide range of experiences such as sport, music, arts, activity and volunteer programmes, where mutual respect and collaboration is fostered, both in and out of school.²³

It is important to point out that the education welfare service in Guernsey has existed since the introduction of compulsory education in 1900. Today the School Attendance Service (previously called the Education Welfare Service) is the most important education support service available to island schools. SAS works closely with schools, children, families and other health/care agencies in seeking to achieve its overall aim: to support parents and schools to ensure that all children and young people of school age take full advantage of the educational opportunities available to them.²⁴

Ordinarily children attend school in the catchment area where they live. On the island of Alderney which is a part of the Bailiwick of Guernsey there is an all-age school and there is a small primary school on the Island of Herm, but Sark School falls outside of the States Education Department's control. Pupils must legally attend school between the ages of 5 and 16 from the school year 2008/09 (earlier it was between 5 and 15 years). Students with special educational needs and physical handicaps are integrated in mainstream schools if it is possible. For pupils whose educational needs cannot be met in mainstream schools the Education Council maintains two special schools.²⁵

In Guernsey the 11-Plus or Transfer Test system still operates which tests the students to determine which type of school they would attend after primary education. The States Education Department is responsible for approximately 8,900 children, runs 11 Primary schools, a small school in Herm, an all-age school in Alderney, three high schools, the Grammar School & Sixth Form Center, the College of Further Education and three special

²³ <https://www.gov.gg/article/120211/Education-and-learning>

²⁴ <https://www.gov.gg/SAS>

²⁵ Islandlife – Education. http://www.islandlife.org/education_gsy.htm

schools.²⁶ The two main colleges, the earlier mentioned Elizabeth College and Ladies' College are privately run but receive support from the States of Guernsey. Further Education is provided within the Island at the College of Further Education where full-time and day-release courses and a wide variety of vocational and recreational evening classes are available.²⁷

There are no higher education institutions in Guernsey in this moment, so Guernsey students must continue their education in the UK or in other countries. To resolve this critical point there are negotiations with the UK Home Office reviewed in every year which ensure the access to the UK Universities. For that reason, the islands have to pay a given amount of contribution also reviewed in every year. Tuition fees for Channel Island residents at UK universities are usually four to six times greater than for UK students.

4. New Challenges of Education, Emerging Issues

Although the present economic performance, the labor market situation and the education management processes seem favorable in Guernsey, there is a permanent need to develop the human resources of the island to empower the islanders to hold on the market needs and adaptation. As we have seen, the dominance of the financial sector is significant in Guernsey and the traditional sectors and industries like tourism and agriculture are permanently declining in the past few years and loosing their earlier importance from year to year in the economic performance of the island. Beside the financial sector in Guernsey the expansion of the web-based economy is significant and construction industry is growing. The biggest employer is the financial sector and the public sector.

This type of economic overspecialization basically restricts to one sector the large share of demand of the local labor market which could cause disorders as it is not likely that everyone who study wants to work in this developing sector while the demand of the other sectors is limited or permanently declining. This situation results certain compromises (e. g. how many archaeologists are needed in an island like Guernsey?). On the other hand, the highly qualified labor force and human resources are the key factors of future sustainability of the island and the other point is that to reach this favorable situation is not possible without the assistance of the UK and without the relatively free access to the English universities.

It is also important to note that the islands have to attract young islanders who choose to study in the UK to come back after finishing their studies. It is likely that young people with university degree could easily find job in the financial sector, even if their diploma is from other field. Besides the attempts of the States the biggest attraction is the community well-being: the per capita GDP in Guernsey was \$52.300 in 2014, the average life expectancy at birth exceeds 80 years on the island (for the total population: 82,5 years) and the physical and health condition of the

²⁶ Education Matters – the Annual Report of the Education Department, Its Schools and Services, 2014-2015. <https://www.gov.gg/educationannualreport>

²⁷ Islandlife – Education. http://www.islandlife.org/education_gsy.htm

residents is expressly good. Thanks to the present economic prosperity and basically positive trends there is a realistic chance for a relatively well-balanced and secure living for the islanders.

Despite of the lack of 'real' labor market problems, the demand and the supply of the labor market doesn't match perfectly, from time to time there is an extra need for employees from the seasonal agricultural workers to highly qualified white collar workers to satisfy the labor market demand. The only problem with the external labor force is that the islanders try to defend their existing labor market positions and limit the further growth of the population in an overpopulated, tiny island.

The present growth of the population (0,32% in 2016) is not very crucial: in Guernsey the immigration is controlled strictly and the relative equilibrium is explained by the limited number of working permissions and housing licences.²⁸ The demographic trends are quite important while the growing population has growing demand for new housing and perfect infrastructure but the available land is limited, especially in case of Guernsey, so intensive government initiatives and systematic planning is needed in this case. The another important dimension is the growing rate of ageing population which could affect the social and labor market processes and state of the human resources which could cause also problems in the future.

5. Higher Education in Guernsey

In Guernsey 89% of the 16-year-old population (2013) is attending high school or learn a profession, while nearly a quarter of 18-year-old population continues their studies in higher education. Currently almost 700 students (from Guernsey and Alderney) are participating in higher education programs and adult education outside the island, but a significant number of students are currently attending Open University courses and other higher education institutions offering educational programs on the island. The state plays an important role in the funding of further education, on an annual basis the previously mentioned 700 students receive 6,029 million pounds of support.²⁹ Additionally, there are also further scholarships available, which are specially offered for island students in foreign universities: these include Canada's Brock University (St. Catharines, Ontario), where grants for Guernsey students accessible.

College of Further Education maintained by the State of Guernsey offers more than 300 different courses, formal and non formal educational programs for the islanders. This adult education institution plays an important role in further education of all age groups in the island. The Open University founded in 1969 in England operates almost 40 years on the island offers post-secondary training programs and primary and secondary catching up programs especially for students under 18 years of age. In case of Open University similar to the College of Further Education

²⁸ According to the CIA Factbook, immigration is more notable in Jersey where only 46,4 per cent of the island's population is Jersey-born, 32,7 per cent of the islanders are originated from the UK. The residual population is from Portugal and Madeira (8,2%), and there is also a significant Polish population (3,3%).

²⁹ Education Matters – the Annual Report of the Education Department, Its Schools and Services, 2014-2015. <https://www.gov.gg/educationannualreport>

courses students do not have to leave the island, which certainly help to save the cost of education, and diplomas issued by this institution in most of the cases does not mean a competitive disadvantage for students.

In 1996 GTA University Center was established on the island starting to offer wide selection of educational programs from single courses and short circle educational programs to master study programs, from specialized training courses to other higher education programs focusing on management, human resources management and other economic related training programs. Through this training center mainly the correspondence and distance learning program supply of UK universities available on the island.

These UK universities concerned to offer this educational supply before the founding of the center set up a consortium (The Channel Islands Universities Consortium - CHUC), together with other higher education institutions which receive great numbers of Channel Islands students. The basic reason of founding was to develop a concentrated supply on the Channel Islands. These universities (University of Brighton, Bournemouth University, University of Plymouth and the University of Portsmouth University) are institutions that the islands are relatively close geographically and significant actors of this particular, special market.

It can be seen that various forms of further education are available on the island, and the state also plays an important role in making own managed initiates providing local learning opportunities and support educational offerings of external actors on the islands parallel with supporting those who decide to learn abroad. However, in this relatively well-established system operating for decades, plans and ideas appear from time to time, where some actors would like to develop an own, local and independent higher educational institution on the Channel Islands that could be competitive locally and internationally in the future.

6. Channel Islands University?

According to the present economic and social trends of Guernsey, to establish a new, independent university, the next factors could be significant:

this special, atypical island jurisdiction located between France and the United Kingdom provides an excellent opportunity to various educational programs, and an ideology-free, truly independent higher education institution can be developed with new, innovative educational methods that could make the institution popular soon;

Despite the fact that in case of the Channel Islands there is a relatively great willingness to learn, the number of students is certainly not enough to make the institution financially self-sustainable. On the other hand, present further education preferences are not changing from one day to another;

It is basically a state decision that the priority is to support those students who want to study (practically speaking, financing other market participants to ensure higher education programs for the students of the islands), or taking steps to develop an independent higher education institution? If this latter version works, it is also an important question that who is going to finance this newly formed institution?

In this moment the island does not have the academic potential and a separate higher education tradition, so it is not viable to establish this institution with local actors, external human resources needed. The new institution would attract onshore teaching staff to ensure high level of education;

Supporting attitudes of the local community is not obvious and completely clear: on one side a private university can be handy for those who can not afford the foreign, onshore universities for their children, but a further increase of crowding and relatively limited infrastructural capacities could result an opposition and rejection of development even the expected positive effects of local higher education;

Finally, the exact location of the new higher education institution is also an important question: Guernsey and Jersey could compete for the institution and an "arbitrary" selection of location could lead to tensions between the two bailiwicks.

Although the idea of setting up an independent university has repeatedly raised in the past few decades, these efforts intensified to a few years ago, and not local players, but outside experts have seen a kind of specific market niche and have started to make attempts to create a new higher education institution in Guernsey. These efforts have picked up when UK universities which have been cooperating with Guernsey for a long time have started to change the earlier policies in connection with students from Channel Islands, and have started to increase foreign student fees. Changing conditions which were operating for decades provided the students by a "preferential" treatment, have resulted in significant additional costs for them.

Behind the project there is a project firm with experts who have experiences in higher education development initiatives (Susan Jackson Associates).³⁰ The organization - Susan Jackson Associates have started to contact Guernsey leaders on the proposed higher education institutions who have provided their support for this private initiative, but of course there is no question that all the costs of the planned institutional implementation would not assumed by a state in the future, this is a clear commercial venture.

According to the university plans the upper limited number of students is noticeable: the average number students would be 2,000, and it is expected that 60% of the students would come from Europe, 20% from the Channel Islands, and 20% from the rest of the world (Arabic countries, China and India). The original plan was to start the project in 2016, but there is a certain slippage, and it is more realistic to start it in 2017 or in 2018. According to the plans the start costs about 10 million British pounds, and 1.000 students are needed, while the project could be financially sustainable within 5 years.³¹

The investors also calculate that the establishment of a private university would generate significant revenues in the island, and they are aware of that human capacities are not available at the Channel Islands. Addressing this challenge, it could be manageable on the basis of the operational model of the University of Reykjavik: as it is also known in other part of the world as well, "flying professors" are needed because from the 100 planned teachers only a one fifth who is permanently needed to stay on the island and with these numbers education process could operate

³⁰ <http://susanjacksonassociates.org/>

³¹ BBC News, <http://www.bbc.com/news/world-europe-guernsey-24955308>

without disruption. The project leaders are also thinking to attract well known academic figures, scientists, researchers, professors to come to teach, who are able to provide high quality, competitive knowledge, that could attract students from other parts of the world as well. Beside the face to face teaching, e-learning and MOOC programs could also complete the traditional way of education.

The planned university would operate with three faculties (School of Humanities, School of Sciences and School of Education) in Guernsey, and with a marine biology department in Alderney. The project managers say that the island has excellent connections and provide an ideal learning environment for future students, as it is considered important that it is essential to enhance the island's elite, strengthen the involvement of the local policy makers and governing bodies, to make a more intensive positive relationship and ownership of this planned higher education institution, the University of the Channel Islands.

7. Summary

For any decentralized settlement, geographical area or island, development and operation of an education system that meets the needs of the local labor market is an important task. In that case, if the area has a stable and dominant economic sector, then this sector's human resource needs should be considered in the management of the educational process, an in long-term educational strategies (in the case of the Channel Islands this is the financial / banking sector and commerce).

Of course, in these situations education could produce overspecialization, which may result inflexible and vulnerable systems that in case of economic and social changes could adapt slowly to the changing framework conditions. The smaller (island) sizes certainly mean smaller number of students, but at the same time there is also a need to maintain and operate (state) management systems are requirements in the same way as it is the case in larger regions and areas. It is also an important aspect that the given areas are economically, politically, financially independent or not (both past and present situation could be substantive): autonomy ensures the self-management of education or not, are there educational cooperation with mainland or metropolitan areas or not, or – in case of the absence of local institutions of higher education what kind of possibilities are existing for further education? Local education systems also have to deal with local demographic challenges (population growth trends, aging, migration, etc.), as well as the expectations of local young people who also have to get a vision for the future and local authorities, who have to make attempts to convince larger portion of young generation to spend their lives on the given area or island.

The present overspecialized economy of Guernsey could be also an adaptation challenge, if the financial sector starts to decline in the next years, new diversification paths and new economic activities are needed that can provide welfare and well-being of the islanders on a long run. The specific geopolitical situation of the islands easily could result that higher education initiatives can be successful if they can produce and offer educational services that meet the needs of the outside world. Apart from the island characteristics, this development initiative certainly means that a

middle-sized settlement wants to create and continuously operate an independent university with 2000 students, that without strong financial background is not likely self-sustainable.

While this type of initiative is certainly not imaginable in Central-Eastern Europe for political, social and economic reasons, in case of Guernsey financial resources, investors, and political will are available, actors who are able to fund this initiative are existing so it is really realistic scenario to bring the world's top trainers and attract the best students and bring them to the island. The idea is not new, since there are well-functioning examples (flying professors, Iceland, etc.) from all around the world, but this tiny place with old traditions, special, in and out status and present economic success could be suitable for founding a higher education institution.

The economic history of the Channel Islands from the beginning to the present day is a story of a successful adaptation. The favorable geostrategic position and the specific political autonomy results the development of special economic activities. The changing external economic trends and the internal socioeconomic situation create new and new economic transitions and diversification processes resulting basically a long term socioeconomic sustainability of the islands. These activities could only be conceivable with the internalization of external resources, and with the maintaining of the special 'in and out' status, where the islands play an active role in the management of this situation. As the adaptation and diversification processes come time to time the islands have to keep up with the changes and prepare themselves for the new challenges and there is a permanent need to develop the human resources of the island to empower the islanders to hold on the market needs in the knowledge based economy and society. In a small island everybody knows these challenges and people work together with local authorities and stakeholders to reach better solution as this is one of the most important key factors to create an adaptive, flexible and well-educated population on the island in the next years.

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Deaf culture, deaf community

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Abstract: Deaf community is one of the most cohesive, well-structured and active of all communities of adults with disabilities. The deaf community has a strong coherence and a sense of its identity. Members of the deaf community tend to view deafness as a difference between individuals than as a disability. A distinctive view on the deaf community is that it is a linguistic or cultural ethnicity, perspective largely accepted by the deaf community. The central element of this ethnicity is the deaf culture, a set of knowledge, experiences, beliefs, a specific language, customs and traditions that are transmitted by sign language. In this paper, the concepts of deaf community, ethnicity and deaf culture are analyzed alongside with their main characteristics. Also, the influence of the rapid advancements in medicine and technology over the structure of deaf communities and modes of communication is taken into account.

Keywords: deaf community, deaf ethnicity, sign language

1. Introduction

In the last decades, the disability discourse is more and more present in the public and social debates in the Romanian reality. General information about disability condition, rehabilitation, rights, humanitarian public appeals or presentation of role models is present on television or social media every day. This fact is a consequence of the great implication and dedication of the parents' support groups and of the communities of disabled adults who fought for their rights and to be heard.

The deaf community is one of the most cohesive, well-structured and active of all communities of adults with disabilities. It is individualized by the other communities because it is considered a cultural ethnicity (Lane, 2005, Davies, 2007, Lane, Pillard, Hedberg, 2011).

The term "community", despite the fact that it is one of the most approached in modern social sciences (Cohen, 1985), is very hard to define, due to the theoretical diversity and historical background (Ladd, 2003). "A state of community exists when four elements co-exist: membership, influence, integration and fulfillment of needs, and shared emotional connections" (Borgatta, Montgomery, 2000, p. 400). All these elements can be found in the deaf community: all members share a common trait, the deafness, they have a great influence on each others' life decision and can influence the majority decision on disability aspects, have a sense of membership and play a great

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role in their needs' fulfillment. One of the most popular definition of deaf community is given by Ladd (2003, p. 41): "The deaf community comprises those deaf and hard of hearing individuals who share a common language, common experiences and values, and a common way of interacting with each other, and with hearing people".

There are a few common denominators found in deaf community definitions: membership, culture, experiences, path to interacting with the hearing world. The membership is based on the existence of a common trait, the deafness. The hearing disability is defined as any loss of hearing, from easy to profound, including deafness and hard of hearing. The terms deaf and hard of hearing can be defined from two major perspectives on disability studies: medical and socio-cultural. From the medical perspective, deafness is "a hearing impairment that is so severe that the child is impaired in processing linguistic information through hearing, with or without amplification" and hard of hearing "means an impairment in hearing, whether permanent or fluctuating, that adversely affects a child's educational performance but is not included under the definition of "deafness"(Individuals with Disabilities Education Act, IDEA, http://sinche.uom.gr/sites/default/files/14_disability_categories_under_idea.pdf). The members of the deaf community are very diverse (Pray, Jordan, 2010): deaf, hard of hearing, deaf with cochlear implantation, bilingual deaf, deafened adults, deaf people who primarily communicates orally. In Romania in 2010 were registered 31.000 members of Deaf National Association (Florea, Chiriac, 2012) with various degrees of deafness.

From the socio-cultural perspective, deafness is seen as a sociological phenomenon not a physical disability (Davis, 2007), gathering all people with a common trait (deafness), the same language (sign language) and same difficulties in accessing the majority. The members of the deaf community, regardless of the disability level or mode of communication, define themselves as deaf, and do not think about themselves as disabled or impaired. They are proud of their condition, rejoice the born of a deaf child in the family and value living in the deaf community. All members share the same life experience, because they encounter the same specific barriers in interacting with the hearing world: perceived rejection, feeling of loneliness, identity conflicts, social isolation (Liversidge, 2003), incapacity of understanding others and being understood, peoples curiosity in using sign language. Also, sharing personal testimonials about live and growing up experiences is frequent among members.

At the core of the deaf community sits their culture, and its components: sign-language, values, behavioral patterns, assistive technologies, arts, history and life experiences (Mahfooth , Abushaira, 2014).

In the 90s Harald Lane (1995) defined the deaf community as a linguistic or cultural ethnicity, and this conceptual view was largely accepted by the deaf community (Davis, 2007). The consolidation of the deaf community as a linguistic ethnicity is based on the scientific demonstration that sign language is a genuine language and the Deaf rights movement in the 60s. Currently different constructions of deafness are addressed: ideological, cultural, linguistic with political, social and educational implication (Reagan, 2002).

2. Deaf community as a cultural ethnicity

Deaf studies approach the deaf communities from three different perspectives (Senghas, Monaghan, 2002): the historical one, in which the origins and evolution of deaf communities is analyzed, the emic perspective, in which deaf community members tell their life story and the linguistic approach, with the central focus on the sign language phenomenon.

The educational and therapeutic approaches to deaf communication development evolved from two major models: oralism and manualism. Nowadays, there are many approaches to deaf education, but the main two still remains: the oral and the bilingual/bicultural approach. The deaf community embraces the bilingual/bicultural philosophy and way of life, for which they campaigned for decades. The bilingualism of deaf community consists in the usage of two languages: the mother tongue, considered to be the National sign language, and the one of the majority, the national language. They communicate both in the language of the minority (deaf community) and of the majority, in its written form and some in its spoken form (Grosjean, 2010). Nicolaraizi (2007) reviews the study on deaf identity and lists the following cultural identities: culturally hearing, culturally deaf and bicultural. The culturally hearing are educated in the oral philosophy and never communicated in sign language; some were educated in orally special schools, some in inclusive schools and several of them use cochlear implants. The culturally deaf embrace only the deaf culture and are not interested in the culture of the majority. They live only inside the deaf community and are self sufficient in this hypostasis. Mostly, this category is represented by the deaf seniors, who did not learn the majority language and all their live communicated in sign language. Bicultural persons adopt both the deaf and the majority culture.

Deaf community describes social beliefs, behavioral patterns and literary traditions, arts, history, values and community courts that are influenced by deafness and sign language used as the primary means of communication (Padden, Humphries, 2005). The most important aspect in the Deaf community is that they have a common heritage, common language, similar life experiences and sense of deaf identity.

Harlan Lane is the initiator of the concept of deaf community as a cultural ethnicity. In the article entitled "Ethnicity, ethics and the Deaf-World" (2005) he advocates for the deaf cultural ethnicity position, bringing arguments to this position. The author argued his position by analyzing the characteristics of an ethnicity applied to the deaf community. The main characteristics of an ethnicity (Lane, 2005) are:

3. Collective name. The members of an ethnicity identify themselves with a common name that give them an identity marker and unites them under its umbrella. For the hearing disabled this common term is "deaf", in Romanian "surd", for all those who assume deafness as their personal identity.
4. Feeling of community. Gusfield (1975, apud. McMillan, Chavis, 1986) described two major connotations of the community term: territorial and geographical as in neighborhood, and relational, which reflects the quality of the human relations. The sense of community enrolls in the second category and express the feeling of togetherness, of thoughts and emotions shared, of belonging. The deaf community members

share the common feeling of having “a distinct social, cultural and linguistic foundation, which results from community members being deaf” (Atherton, 2009, p.443).

5. Norms of behavior. In the deaf community social norms evolved over time, in special referring to the relation with the hearing world: decision making, managing information, constructing discourse and gaining status (Lane, 2005). Also important norms within deaf community refer of communication situations, positioning, basic rules, gaining attention. All this norms of behavior derive from the developmental specificity and the special mode of communication.
6. Distinct values. This characteristic refers to the values that individualize them from other groups, resulting from the identification marker, in our case, the deafness. In the deaf community this distinct values refer to pride of being deaf, the joy of a deaf child born, endogamous marriage, valuing the sign language and all the deaf culture.
7. Knowledge. Refers to the important information relating to the community, that are a must know for all members, pass through generations as a heritage. In deaf community this knowledge refer to important historical dates for community, mark figures, rights and social benefits.
8. Customs. The deaf customs are related especially with interacting with other people and communicating with deaf and hearing individuals. These customs derived from real needs, for example positioning face in face in a conversation or addressing from a close distance, gaining attention by a small touch in the shoulder.
9. Social structure. Insight the deaf community exist a real social structure, with leaders, social institutions, different groups and a solid organization. The social structure can be seen as a macro system, reflected the National Deaf Association, and also in micro systems, the regional and county groups.
10. Language. The deaf community has a specific language, the sign language, that gives the major individualization note for the deaf community. The sign language is the foundation stone both for deaf culture and community.
11. Arts. Deaf people can embrace many arts, but specific for the community are: storytelling, , narratives, oratory, word play poetry (all in sign language), pantomime (Lane, 2005), dance. Other arts, such as painting, photography or theatre reflect also themes from deaf experience and culture.
12. History. Every community has its local or national history, which was transmitted over time from people to people, in stories or books. The Romanian National Deaf Association is the one who preserved the history, traditions and culture of the community. In Romania the first institutionalized form of the national deaf association occurred in 1919, under the name of „Societatea Amicală a Surdo-mutilor din România” (<http://ansr.org.ro/istoric/>).
13. Kinship. The deaf community is acknowledged by the strong sense of belonging, the solidarity of human relations and the social cohesion. “The Deaf-World does pass its norms, knowledge, language, and values from one generation to the next: first through socialization of the child by Deaf adults (parent or other) and

second through peer socialization" (Lane, 2005, p.293). However, the deaf community individualizes among other ethnic groups by the fact that the majority of deaf children get in touch with the community, sign language and deaf culture only at the school age, rather late.

Deaf community has a strong coherence and a sense of its own identity. Often it manifests itself as a micro-society insight the hearing majority, as a cultural and linguistic minority. Lane, Pillard and Hedberg (2011) identify the above mentioned ethnicity characteristics also as cultural cohesive forces for a community: language, bonding to one's kind, cultural rules and values, social institutions, the language arts, history, ethnic boundaries and kinship.

Members of the deaf community tend to view deafness as a difference between individuals than as a disability (Jones, 2002). Historically, deaf culture and the feeling of belonging to the Deaf community have been developed in deaf schools and clubs. Albeit they live insight the hearing majority, the deaf have a strong sense of deaf identity and belonging to the deaf community (Hintermair, 2008). A major role in creating this sense of deaf identity and community is played by the deaf culture, the real foundation stone for all the process.

3. Deaf culture

Deaf culture includes sign language, deaf community values and beliefs, norms of behavior, common history and assistive technology (Kaplan, 1996). Florea (2010, p.81) defines deaf culture as a "set of knowledge, experiences, beliefs, a specific language, customs and traditions that are transmitted by sign language".

The most important aspect of deaf culture, practiced within the community is the sign language, the native language of the deaf, by which they define their identity and culture transmitted to future generations. Sign language is a visual-gestural language used as a means of communication for deaf communities, being considered the deaf mother tongue. Each country has its own sign language, in which there are numerous dialects, reflecting the geographic and ethnic differences (Turkington, Sussman, 2000). Sign language differs from the orally language in three main ways (Sutton-Spence, 2005): is a visual-gestural language (lack the phonological component of language), does not have a written form (hence the reading and writing require the acquisition of the majority language) and are minority languages (being spoken by a just few people).

In many other aspects sign language is similar with the spoken ones: are natural languages that arise spontaneously in a community of people who interrelate, satisfies all social and cognitive functions of a verbal language, and it's spontaneously learn by the deaf child, by mere exposure to an environment of sign language speakers.

Just as a verbal language, sign language has the vocabulary and grammar, which govern how individual gestural units are formed, modified and combined into phrases and sentences. Signs are composed of the following elements: hand shape, movement, body stance and using one or both hands (Marschark, Lang, Albertini, 2002).

Anca (2001) lists the following characteristics of gestures, derived from imaging characteristics on which they were elaborated: concretism, indefinite meaning (same gesture express different things, objects or actions), mimic parallelism (more gestures for the same object) and the relative universality.

Pufan (1972) highlights the following features of Romanian sign language:

- one and the same gesture may act as noun, adjective or verb
- the lack of certain grammatical categories: article, numeral, conjunctions, prepositions
- verb has only three tenses: past, present and future
- facial expressions convey interrogation and exclamation
- the genres or number of the noun are not expressed

Deaf culture components, such as values, norms and customs are transmitted from one generation to another by sign language. Thus, the sign language is the real depositary of the deaf culture (Florea, 2010).

A bilingual education gives the child the opportunity to learn verbal and sign gesture language and ensure their access to curriculum in any language that are more accessible to them, in an environment that values deafness, deaf culture and sign language (Swanwick, 2010). Therefore, the Deaf community wants to educate their children in sign language, but due to these characteristics of the RSL, the Romanian language acquisition is difficult based on this language support. Also, the Romanian healthcare services do not offer assistance in communication in the form of a sign language interpreter therefore integration into hearing society cannot be done entirely in the absence of the verbal language. "The communication barrier between the Romanian Deaf communities and the hearing mainstream society represents the source of the most of the problems in the field of deafness" (Damian, 2011, p. 138). Currently, in Romania schools that practice the bilingual/bicultural education does not exists. All of the special schools for deaf embrace the total communication approach, some of them with emphasis on orality, some on sign language. Nevertheless, when deaf children enter school they, quickly and spontaneously, embraces RSL and deaf culture.

Historically, deaf culture and deaf sense of identity were acquired in the special schools for deaf and in deaf social clubs (Jones, 2002). A central element of deaf culture is represented by the special schools for deaf. They represent not only an educational environment but also a cultural and social background for the deaf children. Many of them come from hearing families and the special school represents the first encounter with the deaf culture. Within month they spontaneously learn the sign language and experience the sentiment of belonging. The school educational and therapeutic philosophy can influence the development of deaf identity and the development insight deaf culture. In a study performed in Timis county special school for deaf, Luștrean (2014) determined that the teachers and parents of the deaf children consider that deaf culture is formed primordially in special schools, but also in National Deaf Association and the affiliated clubs, also in the national cultural and sportive competitions for deaf.

The Romanian National Deaf Association and its local clubs organize many cultural events for deaf, such as: carnivals, celebrations of Mother or Children Day, national competitions in literature, history, geography, sculpture,

painting, handicraft or literary creation, dance and pantomime festivals or beauty contests (<https://ansrcn.wordpress.com/filiala-timisoara/>).

The specific values and beliefs also focus on deafness, sign language and specific accessibility adaptations. The main value is the pride of being deaf and the belief that deafness is not a disability but a cultural condition. The birth of a deaf child or the marriage between two deaf is a motive of celebration. They can oppose to cochlear implantation and want to raise their children to be deaf, insight bilingual/bicultural schools. The group is viewed as an important force, and many of their actions are to advocate and promote the deaf community.

Culturally deaf have rules for specific life situation, especially rules of communication. They have rules about getting attention, discussing in sign language, positioning in a conversation with a hearing or deaf person, leave taking or signing in a hearing environment. For example, eye contact is a necessity for a good communication in sign language, facial expressions and body gestures can be accentuated to express the important ideas, a shoulder touch or a hand wave are used for getting attention. When deaf peoples meet they hug and discuss in a very open mode, entering directly into the subject. When discussing with a hearing person, they must position face to face, with the hearing person facing the light, at a distance no more than two meters. The hearing person must avoid things that can cover their mouth: hair, moustache or hand covering the mouth.

Another element of the deaf culture is the support technologies, compensatory tools used for a better adaptation to everyday life and communication with hearing world. Gierrach (2009) classifies the support technologies in three main categories: hearing technologies, alerting devices and communication support. The hearing technology includes assisting listening device and personal amplification (hearing aids or cochlear implants). The alerting devices include clocks, door bells, computers, telephones or fire detectors. Communication support consists from telecommunication (cell phone, amplified phone, computer with web camera, video phone), note taking or voice to text devices. The culturally deaf oppose to hearing amplification but other members of deaf community (hard of hearing or bicultural) use them. However, the cultural deaf use the other types of support technologies.

4. New challenges for deaf community and culture in the virtual society

In the latest decades the rapid advances in technology and medicine caused a change in both population structure and remodeling the deaf community and culture into new coordinates.

The deaf population structure change especially from the medical advances in cochlear implantation (CI). More and more children benefit from today's CI and the first generation of children with CI are reaching the adult age. They were orally educated and benefited from inclusive education. Many of them consider themselves culturally hearing and assume a hearing identity and they do not know sign language. Traditionally the hearing cultural and non-users of sign language are not found in deaf communities, but if deaf communities want to survive they must adapt to the medical and societal progress and welcome new members.

Technological advance has led to increasingly sophisticated hearing aids and other assistive technology (Prey, Jordan, 2010) allowing them to better communicate orally and adapt the communication to different environments. Now, the hearing aids permit the amplification for higher degrees of hearing loss allowing them to better adapt to the hearing society.

The advances in communicational technology, such as social media or video phone, allow the deaf to communicate at distance via sign language. On the one hand this possibility is a great advancement for deaf who always communicated at distance by written means, and so they can use for distance communication also the sign language. On the other hand, the necessity of communicate in writing created the opportunity to practice this skill further and conserve the level of writing proficiency acquired in school. If in the future the deaf persons will communicate only in sign language they will lose a significant part of their writing and reading ability, and will be increasingly less in contact with the culture of the country of origin.

5. Conclusions

Deaf community is one of the most cohesive, well-structured and active of all communities of adults with disabilities. Deaf community has a strong coherence and a sense of its own identity. Members of the deaf community tend to view deafness as a difference between individuals than as a disability. The deaf community is characterized by membership, culture, common experiences and the path to interacting with the hearing world. The membership is based on the existence of a common trait, the deafness. At the core of the deaf community sits their culture, and its components: sign-language, values, behavioral patterns, assistive technologies, arts, history, and life experiences.

Another perspective on the deaf community is that it is a linguistic or cultural ethnicity, this conceptual view was largely accepted by the deaf community. The consolidation of the deaf community as a linguistic ethnicity is based on the scientific demonstration that sign language is a genuine language. The main characteristics of the deaf ethnicity are: collective name, feeling of community, norms of behavior, distinct values, knowledge, customs, social structure, language, arts, history and kinship. Currently different constructions of deafness are addressed: ideological, cultural, and linguistic with political, social and educational implication.

The most important aspect in the Deaf community is that they have a common heritage, common language, similar life experiences and sense of deaf identity. The central aspect of deaf culture, practiced within the community is the sign language, the native language of the deaf, by which they define their identity and the culture is transmitted to future generations.

Historically, deaf culture and deaf sense of identity were acquired in the special schools for deaf and in deaf social clubs. They represent not only an educational environment but also a cultural and social background for the deaf children.

The Romanian National Deaf Association and its local clubs organize many cultural events for deaf, such as: carnivals, celebrations, national competitions in literature, history, geography, sculpture, painting, handicraft or literary creation, dance and pantomime festivals or beauty contests.

The specific values and beliefs also focus on deafness, sign language and specific accessibility adaptations. Culturally deaf have rules for specific life situation, especially rules of communication: about getting attention, discussing in sign language, positioning in a conversation with a hearing or deaf person, leave taking or signing in a hearing environment.

In the latest decades the rapid advances in technology and medicine caused a change in both population structure and remodeling the deaf community and culture into new coordinates. More and more deaf persons benefit from cochlear implantation and become culturally hearing. Therefore, the deaf population structure is changing and the deaf community must welcome new categories of members. Also, the technological advances determine new opportunities in hearing amplification and distance communication. Now, the deaf can communicate via phone, video phone and use sign language for distance communication also. This fact can induce deteriorations in writing and reading abilities, since they will no longer be practiced and a distancing of the country's culture of origin.

All these developments generate the need from the deaf community to reconsider the situation and adapt to these new developments and integrate new members.

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Spiritual values of non-formal education

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Abstract: Religion has always played an important part in shaping individuals. Religion enhances the best qualities in humans, shapes behaviours, as it sets connections with ethics and morals. Teaching religion in schools adds value to the educational process due to its formative role upon students as religion is the one to set points of reference in one's family life and in society. In order to achieve global and complete education, the regular religious education/instruction delivered in schools should be accompanied and supplemented by religious non-formal religious education.

The purpose of this paper is to identify the most important ways of providing, delivering and achieving non-formal education. The objectives of this paper focus on describing said ways together with the factors which influence the presence of said ways in students' lives. I believe results shall highlight the fact that family, school, the Church, students' social living environment and background are sources of non-formal religious education.

Key words: Non-formal education, religious education, morals and religious values, Religion school club, educational partnerships

1. Religious education – a component of nonformal education

Throughout their lives, individuals are simultaneously or successively influenced by their actions and education. There is no doubt that learning is present in people's lives and changes in their personalities occur constantly – regardless of their development stage. As a result, education and learning prove to be vital elements in people's lives.

Professional literature talks about the concept of "types of education" which are: formal education, non-formal education and informal education. Education by itself cannot be provided without considering the various forms it takes, and their interdependence and interconnection is obvious.

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"Non-formal education" comprises all educational activities taking place outside the classroom (extra+para+peri-curricular activities) or through optional or non-compulsory activities" (Cucoş, 2006, p. 44). Non-formal education focuses on students, is carried out under an institutionalized framework outside the education system, the activities it comprises are coordinated by qualified personnel and the educational activities – although flexible – reach their expected end. Non-formal education includes activities taking place both outside the classroom and outside of schools: the first category incorporates school clubs on school subjects/ interdisciplinary school subjects school clubs or thematic school clubs, competitions, contests, national contests, artistic or sports groups/teams, etc.; the second category includes site visits, excursions, camps, clubs, going to shows, etc.

The interest students show towards certain school subjects is more than often the stepping stone for the enrichment of knowledge. Their pleasure in discovering new stuff, in finding out more information, in finding answers and solutions to problematic situations, their joy and enthusiasm are some of the features of non-formal education and religious education is part of the above categories.

2. Ways of providing and delivering non-formal religious education

Through the values it promotes, the religious education delivered in schools may trigger a desire to find out more about the world we live in. In this respect, the Religion school clubs, with a religion-themed excursions, religion camps can facilitate the process of acquiring new and more diverse and complex knowledge, and also bring together students with common interests. The Church – important institution in society – always seeks to help and guide those who are searching for God and priests can definitely participate in shaping the young generations, and their contribution is beneficial from an educational perspective as "a religious take on the world places individuals and mankind on a path of moral rectitude" (Cucoş, 1999, p. 93).

Since religious education focuses on values, promotes charity work and helping those in distress, love, respect, truth, it would be best students could accommodate it in their lives and interests as the positive impact upon their development is visible. The orientation in pedagogy in the last decades – which insists on the need of an "axiological education" (Joiţa, 1999, p. 40), meaning an education focused on authentic values – is based upon and promotes generally accepted social values. Religious education carries and generates such values that have an impact on one's both body and soul as men are complex human beings.

"Religious values are integrative. They integrate, unify, bring together in a coherent and global unit all values within man's conscience" (Vianu, 1998, p. 117). By their universally valid and « alive » /permanent character despite the passing of time, the values promoted by religion find their place in the mind and interests of students, no matter their age.

56 middle school students and 52 high school students have been surveyed with regard to the role religious values may have in their lives. When asked "Do you believe religious teachings can influence your behaviour?" their answers were mostly positive, as shown below:

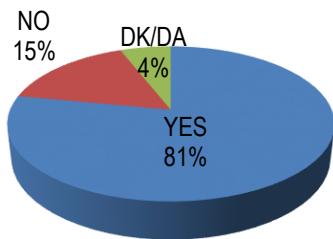


Fig.1 Chart showing students' opinions on whether religion-related notions can influence their behaviour

Families play a significant part in this outcome, children being oriented towards morality by their parents and grandparents – the people closest to them. By opposing good with bad, leading by example, or having age-appropriate discussions on such matters, families set the grounds of moral personalities and characters.

When asked "Was it within your family that you acquired your first knowledge of religious matters?" students answered mostly affirmatively:

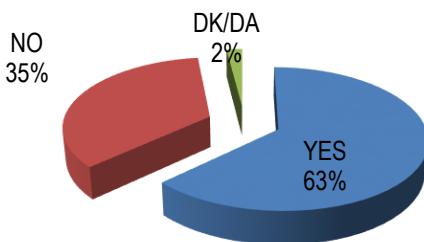


Fig. 2 Chart showing students' answers with regard to families' part in getting them familiarized with religion-related notions

Teaching and instilling moral values and principles does not come down only to developing, debating and illustrating certain values, norms, or moral rules but it also depends on the manner all these are incorporated in the system of knowledge and values, and the manner in which they mirror themselves in one's behavior. Affects (emotions, feelings, etc.) which accompany the elements of morale determine their appropriation by individuals, acting from within upon conduct/behaviour. Affectivity is the energetic sub-layer which makes it possible for norms and moral rules to be expressed in one's conduct/behaviour. The correlation between the cognitive component and the affective one has specific age and context characteristics. That way parents and close people to children can guide children on the path of morality, in a tactful, skilful, patient and loving manner, through short stories and appropriate explanations. "Children who are raised within families sense from when they are still in their parents' arms the parental love, see through their own eyes the power of love and learn from their parents' words the

language which enables them to decipher their thoughts and feelings, and so they activate and grow the seeds of the gifts within their souls" (Felea, 2009, pg. 24).

Non-formal education – a form of education to which students participate voluntarily, wanting to learn more, where initiatives are welcomed, supported and promoted, and positive feedback – even if not a purpose in itself – is very much welcomed, has strong educational and formative impact. Religion school clubs are additional activities to which children participate voluntarily as they consider and feel they must know, and are able to know more on religious notions and themes but also because there are good communication channels between them and their teachers/instructors. Teachers, in turn, relying on good religion curriculum, can bring additional information by adjusting and adapting the stories based on children's needs through the examples they provide for debate, by engaging students in discussions since dialogue is a fundamental means of communication.

Religion school clubs – activities taking place within schools, under the guidance of the course coordinator or instructor – are designed for the participants. The Religion teacher, familiar with his students and thus their expectations, develops together with them the topics of the Religion school club, and, in doing so, creativity is constantly encouraged. Also, there is an emphasis on establishing a natural connection between what students know and what they want to find out, between what they can do and what they wish to be able to do. Designing opportunities and contexts in which students take decisions on their own in difficult, conflicting situations and circumstances develops thinking autonomy.

Depending on the topics debated, the Religion teacher may co-opt in his activity, various professionals, teachers of Romanian/ Philosophy/ History/ Pedagogy/ Psychology/ Visual Arts/ Musical Education/ priests/ ethnologists/ ethnographers/ museographers / men of culture/ writers, etc., all bringing their contribution to the development of students. Interdisciplinarity enables broadening one's cultural horizon and one's access to other fields of knowledge. "The conclusions is that the right timing, people and circumstances must be identified in order to receive and disseminate the Word" (Cucoş, 1999, p.85).

Activities taking place within Religion school clubs can be done as part of partnerships too. Such an educational partnership which would involve the Religion teacher and the Romanian teacher helps students in "deciphering" and understand the text. It is possible to discover the beauty of the Romanian language by studying religious texts too and, in turn, religion may be present in the literary texts too, especially as some Romanian – but not only – writers, have theological education background and their works mirror that. Lucian Blaga, Ion Agârbiceanu, Ion Creangă, Gala Galaction, Tudor Arghezi and many others have graduated from theological schools or have been active religious people. In fact, most writers write animated by their belief that literature is some means of achieving formal instructions and education, of bringing knowledge closer, and a writer is "an educationalist if not a teacher" as Romanian writer George Călinescu states (2003, pg. 601). Through their work, each writer brings their own contribution in educating those who read their works. Through their complexity, characters sum up moral traits and the Religion teacher along with the Romanian one, tactfully and skilfully submits these characters to a detailed analysis enabling students to expand their knowledge. For each of us, the books we have read became points of

reference for our day-to-day lives. We have all learned how important it is to listen to our parents, to remember and consider the advice they have given us, to help those in distress/need, how important it is to defend justice and the truth, etc. – all these have an impact on our development from a moral and human perspective.

Through the help of History teachers, History has its own place in the moral and religious education of students. Throughout time, religion has been within the Romanian territory a factor of union, having a major contribution in maintaining our identity as people and as a country. By finding out information about an event, a monastery, a religious establishment from a historic perspective, children understand the connection time sets between people and places.

The relation a Religion teacher can establish with a Visual Arts Teacher can have as objective, for instance, painting icons on glass. Getting close to God can be done in several ways and joy is part of the path to divinity. Religious exhibitions, conversations with painters are means of spiritual enrichment.

Priests are servants of the Church. By their devotion and their desire to get closer to God, priests have chosen or were chosen for the mission to spread faith. A priest's participation in a Religion school club weighs heavily and him getting involved in explaining some tales or teachings always remains with those present, in their minds and souls.

The Religion school club is a good opportunity for developing a sense of community belonging and a type of community-oriented behaviour. The attention given to children in distress, to orphans, to abandoned children, to poor families and the elderly, etc. shapes and makes students more attentive to the world around them and their support is not just material or financial but more of an emotional nature.

Teachers/instructors can prepare students for religious competitions and contests. Such events can be organised within a class of students or of a school but most certainly competing with students from other schools can increase the students' interest in such activities, the amount of and complexity of the topics taught, which in turn increases the involvement, motivation and successful results of students.

Libraries – whether school libraries or public ones – have their own contribution in providing non-formal religious education. Religious books and stories have been written out of children's desire to find out more and the accessible layout of the text and the incorporation of pictures increase significantly their appeal.

School festivities, musical and religious plays are complex activities which combine traditions with talent. Children express their feelings and emotions through songs, poems and plays and the beauty of the moment stays with them for a long time.

Religious school trips, excursions are also means of spiritual enrichment of students. Such activities may be initiated by instructors but also by students' families. The Horezu Monastery, the painted churches of the Northern Moldavia (the *Adormirea Maicii Domnului/The Death of the Virgin Mary* Church of Humor village, the *Tăierea capului Sfântului Ioan Botezătorul/The Beheading of Saint John the Baptist* Church of Arbore village, the *Sfântul Gheorghe/Saint George* Church of Voronet village, the *Învierii* Church/ Church of Resurrection of Sucevița village), the wooden churches in the Maramureș region, the fortified churches in the Transylvania region are on the UNESCO

World Heritage List for Romania. These assets of the Romanian people enchant those who visit them and by sharing information about them with children, local people and priests become co-participants in providing knowledge and in achieving spiritual fullness.

Non-formal religious education is naturally completed by churches contribution and families are those who more than often guide children towards this type of education. This historic institution has always had as objective educating people as the first schools have operated under their guidance. Priests have always been the ones to impart teachings, moral principles of life, and students, by participating to religious service, complete and enrich the knowledge bestowed upon them at school during Religion classes, at the Religion school clubs, etc. In fact, Religion textbooks take inspiration from the Holy Books, and their authors observe the principles the Holy Books are based upon.

As non-formal education also includes radio and T.V. shows especially designed for students as well as school magazines, students can inform and form themselves through these means too.

3. Conclusions

Non-formal activities carried out both in and out of schools blend together with the activities specific to formal education and with the characteristics of informal education. In a world of constant progress, teachers/ instructors cannot "barricade" themselves in schools as if in a citadel but they must get through to the community through different means. It is thought that non-formal education is "or/and carried out outside the statutory framework of schools, having a certain degree of autonomy, differentiated objectives, involving other social factors, including compensation attributions towards schools, specifics-orientated, and in tight partnership with schools" (Ilinca, Herlo, Binchiciu, Uzum, Curetean, 2005, p. 75). Schools establishing partnerships with families, churches, cultural institutions can only have a positive impact on students, each strengthening in their own way the development of moral personality.

All in all, non-formal education gets children in touch with real life, with other people, expanding their knowledge and life experiences. In order to get such results, involvement, interest, enthusiasm, curiosity, energetic, communicative and full of initiatives people are a prerequisite. Everything counts: from the type of relation teachers establish with their students, to teachers' receptivity to children's needs, the attention given to age and individual specificities, etc. As shown in this paper, non-formal religious education can be delivered and achieved both in and out of schools, and whether a Religion teacher is present or not depends on the manner this type of education is provided. There is a single common purpose for everyone involved and this purpose focuses on students as they are the elements that trigger all actions mentioned above.

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European Union Citizen - an optional discipline in Romanian primary schools, two EACEA projects

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Abstract: Since 2007, Romania is member of European Union. In this context, themes addressing specific EU educational content have increased gradually in curriculum. Sometimes, actions of this type have succeeded to attract funds from Brussels through projects won in international competitions. This paper presents two such projects won by a research team from West University of Timisoara. The applications for funding was made to the grant competition opened by the *Education Audiovisual & Culture Executive Agency*, Brussels, Belgium through *Lifelong Learning Programme, Jean Monnet Programme, Key Activity 1 – Learning EU at School*. The two projects have aimed the development of a complete curriculum package in order to implement the *European Union Citizen* as an optional discipline in Romanian primary schools. The project proposals, the implementation process and, also, the results are presented and discussed. Some examples of good practice for educational research, projects implementation and collaboration between researchers and practitioners are highlighted.

Key words: European Union, optional school disciplines, Romanian primary education, curriculum development.

1. Introduction

Since 1989, in Romanian educational system had happened many moments of reform in education (1994, 1997, 2005 and 2011). Always, *curriculum reform* has had a central role. The first two moments (1994, 1997) created the framework for a dynamic curriculum design. Thus, for the first time in Romania were highlighted concepts such as: reference framework for the national curriculum for compulsory education, curriculum area, time slot, expanded core curriculum, electives, topic curriculum etc. (Crișan 1998). These concepts have also appeared in primary education and have allowed the diversification and the increasing adaptation of curricular practices by teachers. More recently (2011), National Educational Law No. 1/2011 has led to the promotion of an integrated approach to the subjects of the curriculum. According to LEN nr.1/2011, Romanian primary education includes five steps: preparatory class, 1st grade, 2nd grade, 3rd grade and 4th grade. Children aged between 6 and 11 are included in primary school. In this methodological context, the insertion that promotes the EU content could be made using some of the following means:

- insertion into the curriculum of a specific compulsory discipline;

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- using the part of the curriculum that is open to the decision of the school in order to introduce optional disciplines that address exclusively subjects with EU content;
- insertion of compulsory topics into different mandatory disciplines which are already part of the National Curriculum;
- insertion of some optional topics related to different compulsory disciplines presented in the National Curriculum;
- an integrated trans-disciplinary approach, with some specific topics which include EU content;
- an approach where some specific topics of EU content are introduced in non-formal activities.

In this context, a single solution would be hard to identify. In a relatively recent study, Ilie and his collaborators ([Ilie et al, 2012](#)) examined the solution adopted by decision makers at the macro-educational level, but also those promoted by practitioners. The study was conducted using two methods: documentary analysis and a questionnaire-based survey. The documentary analysis examined the framework of primary education, compulsory program disciplines, the list of optional disciplines approved by the County School Inspectorate of Caraș-Severin and Timiș county, and also programmes of optional topics. The questionnaire aims to identify the approach of teachers from primary schools in choosing specific optional topics. From the analysis of central documents the following methodological frameworks were identified:

- introduction of an optional topic called *European education*;
- teachers were able to develop and implement optional disciplines on any topics of interest to the children, including specific topics about the EU;
- compulsory topics were used to cover some EU content (e.g., EU symbols, the member countries, geographical aspects, Romania's place in the EU were included in the History curriculum for class IV);
- the compulsory Geography curriculum for 4th grade was used to cover specific EU content;
- the compulsory Civics Education curriculum for 4th grade was used to cover specific EU content;
- non-formal activities were used for promoting the EU (e.g., activities on EU Day (May 9) and/or the special week of events in Romanian schools called "School in a different way").

Observing and analysing the educational practices in classrooms show that practitioners in the classroom do not value all these methodological frameworks. When the issue of EU content is considered, the most commonly used methodological framework is: the use of the compulsory subjects of History, Geography and Civics Education and, also, the promotion of the EU through non-formal activities. The other methodological frameworks appear to be less used.

Due to their compulsory character the subjects of History, Geography and Civics Education, are presented in a systematic way for which reason the students master some basic information about the EU such as EU geography, Romania as a member state, the EU flag, the EU Day etc. Non-formal activities promote the symbols of the EU through school competitions involving artistic creation. The optional discipline called *European education* is relatively unknown and due to the fact that it doesn't have a complete, developed curriculum (containing all the necessary

things needed for implementation, starting with a methodological guide and teaching tools) it is rarely implemented. The hours of the learning curriculum framework that can be used for optional disciplines or to enhance and extend the compulsory disciplines are perceived as being useful. However, they are not commonly used for the introduction of optional subjects. Instead teachers prefer to use this time to improve the topics from the compulsory disciplines or for introducing other topics within these disciplines. Although a number of optional subjects are introduced at the request of parents, students, or because appropriate teaching resources are available, these optional subjects rarely specifically address content linked with the EU. In the situation where the documents and necessary teaching resources needed for introducing and implementing new optional disciplines are not available it is difficult to include the new disciplines in the curriculum. If the teacher has to plan and provide everything, it is not so easy. This is confirmed by previous research that exposes the difficulty teachers have working with pedagogical concepts ([Fuller 1969](#); [Haysom and Sutton 1974](#); [Stenhouse 1975](#)). This could also explain the low number of new optional disciplines introduced to the curriculum by primary school teachers in the Romanian Education system.

So, it can be seen that there is a need for primary school teachers to receive support in developing and implementing new optional disciplines. This should be included in the extremely complex range of teacher training ([Wang et al, 2010](#)). In light of this, three years ago, (2011) a complex programme of research was initiated to develop documents, teaching tools, and also teacher training dedicated to the inclusion of specific EU content in Romanian primary schools. This programme is generically called *The EU Citizen*. In the following pages the project proposals, the implementation process and, also, the results are presented and discussed. Some examples of good practice for educational research, projects implementation and collaboration between researchers and practitioners are highlighted.

2. The EU Citizen, the two EACEA projects

As previously shown, the National curriculum framework for primary schools in the Romanian Education System allows for the inclusion of optional disciplines through which specific topics about the EU can be covered. In addition, it was stated that this opportunity to teach about the EU is not sufficiently exploited due to the difficulties encountered by teachers in developing appropriate courses. In this context, in the summer of 2011, an interdisciplinary team from the West University of Timisoara in collaboration with primary education inspectors from the County Schools Inspectorates of the counties of Timiș and Caraș-Severin, put together a project named *Let's train the little EU citizen!*. This project was aimed to help teachers to be able to deliver EU content as part of the curriculum. An application for funding was made to the grant competition opened by the *Education Audiovisual & Culture Executive Agency*, Brussels, Belgium through *Lifelong Learning Programme – Call for Proposals EACEA/18/2011. Jean Monnet Programme, Key Activity 1 – Learning EU at School*. After evaluation, the application was included in the 47 applications from 8 countries which were given finance. So, in the period March 2012-January 2013, the project *Let's train the little EU citizen!* (cod 357417-LLP-2011-RO-AJM-ICS) was implemented.

The aim of this project was to develop a complete curriculum package for implementing the discipline *The EU Citizen* in Romanian primary schools. Objectives of the project were the following:

Objective I: to implement a educational research in order to develop a curricular package for the *EU Citizen* optional discipline.

Objective II: to develop a curricular package for *EU Citizen* optional discipline.

Objective III: to disseminate the results of the project in order to implement the *EU Citizen* optional discipline in Romanian primary school.

Activities of the project were the following:

1. The first training of primary school teachers
2. The second training session of primary school teachers
3. Demonstration lessons and their analysis
4. Focus group on the improvement regarding the curriculum system of discipline
5. Developing teaching materials for the curricular discipline system of the *EU Citizen*
6. National conference for dissemination of the results.

In the summer of 2013, following the results of the project *Let's train the little EU citizen!* and the conclusions drawn, an interdisciplinary team from the West University of Timisoara suggested applying for funding for a further project. The proposal was to develop a set of instructional strategies based on empirical evidence that would lead to the production of a complete curriculum package. This would then be offered to teachers for delivering the optional course *The EU citizen*. Once completed the application, was submitted to the grant competition opened by the *Education, Audiovisual & Culture Executive Agency*, Brussels, Belgium through *Lifelong Learning Programme – Call for Proposals EACEA/18/2011. Jean Monnet Programme, Key Activity 1 – Learning EU at School*. After the evaluation, the application was included in the 37 projects from 15 countries that received financing (only three from Romania). The success in obtaining this financing resulted in the implementation of the project *EU Citizen: instructional strategies for teaching in primary school, evidence based* (cod 542773-LLP-1-2013-1-RO-AJM-ICS) in the period September 2013 – August 2014.

The aim of the project was to increase the visibility of the EU in Romanian primary schools by developing an instructional strategy package for teaching about the EU in primary schools and by offering a specific training programme to primary school teachers. This aim was implemented by the following six objectives and six associated activities. Objectives of the project:

Objective I: to select 36 instructional objectives relevant for EU topics.

Objective II: to develop 72 instructional strategies considering classroom evidence based.

Objective III: to edit a set of 20 teaching materials, whose didactic effectiveness is sustained by evidence based provided by empirical research.

Objective IV: to edit a handbook including research findings, instructional strategies developed on evidence based and examples of lesson plans relevant for EU topics (in Romanian and English).

Objective V: to publish a scientific paper in a journal with high impact factor.

Objective VI: to train 600 primary school teachers for teaching EU topics by using instructional strategies elaborated on evidence based foundation.

Activities of the project:

1. Research for selecting instructional objectives.
2. Developing interactive strategies for selected instructional objectives.
3. Didactic experiment; test the instructional strategies in the classroom.
4. Developing teaching materials.
5. Training seminars for primary school teachers.
6. International conference for dissemination.

3. European Union Citizen - an optional discipline in Romanian primary schools

A complete curriculum package for *EU Citizen* optional discipline was developed through the implementation of the two projects. The discipline developed has an optional character and is proposed for grades III and IV, pursuing three framework objectives: first, knowledge and use of concepts and information in the field of EU; second, European values assimilation and pro-European attitude education and third, the sense of belonging to the EU. The optional proposed is developed in a complementary manner from the existing *Civic Education* programs for grades III and IV, as well as those of *History* and *Geography* in effect for grade IV. The curriculum content of the discipline includes the following units of learning.

- What's the EU?
- How does it work?
- Symbols of the EU
- EU countries
- Traveler through the EU
- European literature for children.

The curriculum program provides 34 hours/school year, with the following distribution, similar to the two-year study: 1 hour / week; 22 hours - teaching - learning; 3 hours - activities the teacher's decision; 9 hours - activities evaluation. The educational strategies and proposed assessment are focused on student work and teaching game. In order to facilitate the process of implementing the following aspects were developed: handbook for teacher support; package of teaching materials and training sessions for primary school teachers. In the paragraphs below these aspects are presented.

Four books were elaborated and disseminated to primary teachers and also to university teachers. University teachers that received these books were teachers interest in teacher education or, at least, in the educational field in

general. First book (Ilie et al. 2013a) is dedicated to primary teachers who teach to 3rd grade and 4th grade. The book is structured in the six learning units presented above. For each of these learning units, the following elements are developed: title page, themes and objectives, educational content, remember section, learn new words, check your knowledge. The second study is a handbook (Ilie et al. 2013b) dedicated to instructional and methodological aspects. The handbook has the following sections for each of the six learning units of the *EU Citizen* discipline: technical box, course syllabus, scheduled planning and instructional suggestions. The instructional suggestion sections present the following elements: motivation for the learning unit, goals and competences, instructional content, operational objectives, methodological suggestions and assessment aspects. The last handbook has two versions, one in Romanian with 243pp (Ilie et al. 2014a) and one in English with 189pp (Ilie et al. 2014b). Handbook includes instructional strategies regarding the teaching of EU issues at primary school level. This deliverable presents the research activity and the wider context of our programme entitled 'Citizens of the EU'. It was divided into several parts: presenting the instructional strategies hereby elaborated, presenting the most efficient teaching plans resulted from their implementation. It is a very important tool and outcome since its showing among others the strategy to be adopted for kids to reach an ownership level over the class, whose efficiency is supported by field (empirical) proof as well as the best-case-scenario class deriving from the practical testing of the approach.

At the same time with the handbook several packages of teaching materials were developed. The first curricular materials package includes the following materials.

- CD with educational support.
- EU map outline countries: edited color, magnetic, A0 format.
- EU map - accession stages with country name inserted: edited color, A0 format.
- Worksheets: non-color, B5 format, 99 pages;
- Magnetic Chips - 1 pack: EU chips - 27 chips, printed color, the size of each country as magnetic map; EU flag pack and the flags of the member countries: edited color, magnetic, size 9x 5 cm - 28 chips; Pack all euro symbols: edit color, size 9 x 5 cm, magnetic, 15 chips; Pack all abbreviations EU countries and the EU: - each package published non-color, magnetic, 28 chips; Chips sights: edit color, size card, magnetic, 18 chips; Chips with each EU country's capital: edit color, magnetic, 27 chips; Chips with EU Institutions picture: edit color, magnetic, 2 chips.

The second set of teaching materials was distributed to all the teachers and at the final conference. This package includes the following elements: teaching cube for interactive games (colour, 10 cm side); cardboard smiley figurines for 'hand up' technique (colour, 70cm x 50cm), EU puzzle (A3, colour, cardboard); EU countries info decoration (A4, colour); Learn about the EU' game of following pieces: i) EU map (colour, cardboard, 70 cm x 50 cm, 4 pieces), ii) cardboard chip with EU flag and member state flags (colour, 4x4.5 cm, 29 pieces), iii) cardboard chip with EU capitals (colour, 4x4.5 cm, 56 pieces), iv) cardboard chip with major EU towns (colour, 4x4.5 cm, 56 pieces), v) cardboard chip with greetings in all the EU official languages (colour, 4x4.5 cm, 28 pieces), vi) cardboard chip with

main EU tourist attractions (colour, 4x4.5 cm, 56 pieces), vii) cardboard chip with EU and EU member states name abbreviations (colour, 4x4.5 cm, 29 pieces), viii) cardboard chip with emblematic pictures from all over the EU (colour, 4x4.5 cm, 28 pieces).

Complementary to the materials presented above a DVD was developed and distributed to the participants. This DVD includes instructional materials and editable tools including: i) those tools previously elaborated during the projects Let's train the little EU citizen!, ii) those tools hereby created (mp3, pdf., ppt.) with working charts, evaluation tests, various instructions tools and content pps presentations, iii) folder with complete materials for a trial-lesson within the 'Citizen of the EU' school programme: lesson structure, pps presentation, synthesis fiche for the lesson, other pdf. tools and the evaluation test for the lesson; iv) evaluation test of the 'Citizen of the EU' school programme with 30 questions, lasting 50 min (in pdf.).

Between July and August 2014, we have organized 5 training sessions for primary school teachers in five counties (Timis, Caraș-Severin, Mehedinți, Hunedoara and Gorj). The attendance was as follows: Timis county (venue: Timisoara, 125 people), Caraș-Severin county (venue: Resita, 105 people), Mehedinți county (venue: Drobeta-Turnu Severin, 150 people), Hunedoara county (venue: Deva, 164 people) and Gorj county (venue: Târgu Jiu, 38 people). After, 10 months to the finalization of the projects, at the request of the Association of primary school teacher from Banat was developed a new session. At this session, 70 primary school teachers participated. The point of these trainings was to present the project, its objectives, the research and its results but mainly the material and the outcome of the research (the instructional strategies). We disseminated the material and tools prepared through this project and showed them how to use them in school.

As a follow up, in the academic year 2013/2014, the principal investigator of the research team discussed with some of the primary teaches that received the materials. Through these discussions is aimed to observe the utility of the teaching materials distributed. The results showed that the materials were used as follows. First, the complete usage of the curriculum package through the implementation of the European Union Citizen optional discipline, especially to the 4th grade. Second, a selective usage of different teaching materials in teaching to History, Geography and/or Civics Education. Among teaching materials developed, map and chips magnetic proved to be materials with a great impact on primary school children. These materials have used in both in formal activities and non-organized, but, also, by students in games spontaneous during school breaks.

Acknowledgement

This publication was made possible with funds from the project *EU Citizen: Instructional Strategies for Teaching in Primary School, Evidence Based*, number 542773-LLP-1-2013-1-EN-AJM-ICS funded by the Education, Audiovisual & Culture Executive Agency, Lifelong Learning Programme - Call for Proposals 2013 (EAC / S07 / 12). Jean Monnet Programme, Key Activity 1 - "Learning EU at School" and also with the contribution of the West University of Timișoara.

The author of this paper (also the principal investigator and manage of the two projects) gratefully acknowledge support from his colleagues involved in the projects team (Poesis Petrescu, Marius Lupșa Maticescu, Marian Crașovan, Paul Sârbescu, Alexandra Petcu, Cătălin Florea, Gheorghe Manda and Ioan Frant) and also to the more than 750 primary school teachers involved in the implementation of the two projects or in the training sessions.

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Romanian children and parents in German school-Extracurricular activities rolls in shifting cultural identity

Popa Maria Cristina³⁵

Abstract: Defining cultural identity is a challenge of the present time. It swings between *assuming* the given cultural heritage (Geertz, 1963) and *becoming* under the influence of context and opportunities that awake the desire for change. History shows us that the existence of German school in the region of Transylvania and the desire of Romanian ethnics to join this school path is not new. This study aims to capture possible changes in cultural identity components of Romanian children and parents attached to the German school. The school is not seen only as educational establishment, but as a chance for identity transformation, with future benefits foreseen under the influence of positive perception over the German ethnicity in connection with career opportunities. The study is part of a larger research regarding the cultural identity of Romanian children enrolled in German preschool department. The entire research was concretized in a doctoral thesis. In this section we start from the assumption that changes happen in the pattern of cultural identity components of the observed children, changes which they don't comprehend, but transpose into fluctuating emotional states. With respect to parents, we move on the supposition that deviations in the pattern of cultural identity unit are acknowledged, even if not assumed. Participative observation and in-depth interviews were used to check the made assumptions. The study describes extracurricular activities that challenge Romanian parents and children in their struggle of being "different". Our interest in this research is to describe the process of cultural identity transformation through these activities. Various extracurricular activities are described in detail, respectively parent meeting, the feast of Saint Martin, Advent, Christmas, Easter, Mother's Day, Carnival, and swimming activity. Of these activities, we extract observations that could impact the cultural identity construction process of children. Finally, we present six conclusions. The study, descriptive and non-experimental, complies with rules of ethics in research with minors.

Keywords: cultural identity, extracurricular activities, Romanian parents and children, German school

1. Introduction

In Sibiu, public education, but also the private one, offers, regardless of ethnicity, the possibility of enrolling children in the German department. Starting with the pre-school level, there is the option to enroll children in kindergarten classes in which the language used in the educational process (later considered the mother tongue language in the

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baccalaureate exam) is German. Although most of them are Romanian and have no knowledge of German, an increasing number of parents choose this option, amplifying competition every year.

The language of study is certainly the most obvious difference between the German department and the Romanian one. But there is more than this. Through the acquisition of the foreign language, children and parents receive an infusion of cultural elements, different from the membership culture ones. Parents seem to manage more pragmatically the process of affiliation to the German school, considered "a door to another world", "different", "more disciplinary", and "full of opportunities". On the other side, their children are much more vulnerable to the transformation they pass through. Even though they finally manage it and lately even enjoy the school purchases turned into competitive advantages in the labor market and the positive perception in the eyes of others, the beginning of the transformation is at least interesting, if not, sometimes, alarming.

The study describes extracurricular activities that challenge Romanian parents and children in their struggle of being "different". Our interest in this research is to describe the process of cultural identity transformation through these activities.

2. Methodology

The objective of the study is to expose the changes in cultural identity components of Romanian children and parents after taking part in various extracurricular activities.

Specific study hypothesis

The pattern of children's cultural identity components suffers alterations that they don't realize, but transpose into fluctuating emotional states.

Working assumptions

Although children have knowledge about the differences between the Romanian and German cultural items, they don't comprehend those differences, nor put them in connection;

Children are able to label, but labelling is taken, not made aware.

Tools: In-depth interview guide and observation grids.

Type of study: descriptive, non-experimental.

Target population: a group of children from a public kindergarten in Sibiu. The group is mixed, 15 girls and 12 boys, level I and II (children aged between 3 and 6); children's parents and two teachers.

3. Research ethics

Prior to the research, all involved parents or legal protectors of children signed an informed consent. Then we obtained the agreement of the kindergarten management and the County School Inspectorate approval for performing the study.

In the case of children, we point out that filming and records have been done only with their endorsement. If they have expressed verbal or nonverbal refusal, if the devices created them discomfort, childrenweren't approach. The names of children and teachers used in the study are not real. The age of children, placed in brackets, is real. We consider important the association of children'sagewith their behavior.

We insist on the statement that the information provided here does not claim representability and relates strictly to the group of children, teachers and parents involved in this study.

4. Findings

In the following section, we will detail few extracurricular activities carried out during the school year. Finally, we will extract significant observations and check the specific hypothesis enounced.

Parent meeting

The first meeting with parents takes place in September. Date and time of the meeting have been set by the two teachers and were communicated orally and through an announcement posted on the classroom door. Informational messages posted here are short, colored, and underlined.

At the start of the meeting, most parents are present. Each child is represented by at least one parent. Adults sit on chairsarranged in a square, with teachers in the middle.

Mother of Valeriu (5 years), the one about wesoon noted she is an exceptiontothe low German language level of parents, enters the meeting and places herself in the middle of the square. Shespeaks to the teachers in German³⁶, talks loudly, laughs, and does not communicate with any other parent.

Parents who speak Romanian addresseach another in quiet voice.

The meeting starts with good wishes for the new school year. Teachersspeak Romanian. The two educators are relaxed, smiling and watching the clock. A table of presence is completed. Teachers, watching a list, present the points that will be discussed. New parents that have entered the group this school year are requested to fill in a form withchild's identification data (ID, date of birth, address) and a description of the family (father, mother, occupation, address, telephone number).

The researcheris presentedat the beginning of the meeting. Parents are requested to decide whether or not to accept the proposal for participation in the study. Adults carefully listen and ask questions about the research. Mother of Michael (4 years) seems most interested in the study and has a moment of reflection, wonderingabout the study findings. In another occasion, she recommences the reflection and explains the decision of her child's enrollment in the German department, saying: "I didn't chose to come here, I gave in front of my husband's decision" (Dorina, personal communication).

³⁶Point out discrepancy strategy through communication (Giles, Cupland and Coupland, 1991).

Parents are informed of specific issues, such as the fact that, in addition to the individual required kindergarten bag, children need toothpaste and toothbrush. Also, they are reminded about the specific educational vision in the German department, stressing out the children independence. Parents are encouraged to come in support of teacher's vision, following the same principles, namely to let children make themselves as many things as possible.

Saint Martin

The feast of Saint Martin is a specific one for the German department. The feast is prepared in three stages. First, children receive information about the legend of Saint Martin. All activities ensure the transmission of knowledge regarding the topic. Then parents are engaged in a separate activity to make flashlights. Finally, on 11th of November, the feast takes place.

Preparing for Saint Martin

Kindergarten activities regarding the transmission of knowledge about Saint Martin are diverse and subscribe in all experiential domains: language and communication, science, aesthetic and creative, man and society, and psychometric. We note the constant enthusiasm of children in this period of time. In truly integrated activities, teachers transmit knowledge, appealing to all senses. The learning experience is complex. The legend of Saint Martin is more than just told, is experienced.

Flashlights making

For making flashlight, parents are invited to kindergarten, in the evening before the feast. The date and time are determined by the kindergarten teachers. Parents are notified verbally and by posting, as usual, an announcement on the classroom door. In this activity only parents are allowed. The presence of children is prohibited.

The activity takes place at the kindergarten, on the ground floor, in the eating room, starting at 16, in a working day. The space is prepared in advance by the teachers.

Tables are arranged in five groups. In the middle of each table group materials are placed: paperboard of varying colors, colored paper, scissors, glue, stapler, templates and a flashlight model.

The teacher prepares tea and snacks. Majority of parents reaches the set time. Punctuality is a well-known requirement and the ones who arrive later are visibly ashamed. Most of parents have participated in at least one activity like this, in the past years. This year's activity was attended by mothers, with one exception, the father of Ovidiu (3 years). After choosing materials, parents start to work. Every parent makes a flashlight for his child. Adults listen to German music while working.

Mother of Valeriu (5 years), comes late, and, after entering the dining room, she chooses the only table placed in the middle. We note her superior attitude and a slightly rejection of other mothers. She and Julia's mother (4 years) are the only ones who speak German with the teacher, but not between them. In fact, the two mentioned mothers don't speak with anyone else outside the teacher. The other mothers carry on small talk, both with each other and the teacher. We note a slight competition in mothers' conversation about their children, regarding their activities and their achievements (especially about private German classes).

The atmosphere is pleasant, but not relaxed. Mothers hurried to finish the lamps. When they leave, they say good-bye, but avoid eye contact with those in the middle of the room.

The feast

After completing the usual preschool program, children, the two teachers and some parents go visit an asylum in the city center. On the road, children carry flashlights, made by their parents, and play specific German songs. In this time of year, in Sibiu, numerous groups of children can be seen on the streets with lamps in their hands, singing in German.

For most parents and children, the activity is not new and its on-going scenario is known. While preschoolers depart at the asylum to share symbolic gifts to elders (apples, oranges, sweets), parents remaining in the kindergarten wait for their return and prepare a sweet hot dessert. For their nice gesture for the lonely elderly, children are expected back in a festive manner.

Two mothers prepare the dessert. With ingredients bought in advance, they prepare muffins. Other mothers prepared hot tea that will be brought out into the courtyard of the kindergarten. Here, three fathers make the fire. Parents gather around the fire, listen to music, drink tea and chat. The atmosphere is pleasant, relaxed, despite the cool weather.

Children come back to the kindergarten, two in a row, with lamps in their hands, singing about Saint Martin. At the entrance in the courtyard of the kindergarten there are surprised by the atmosphere and the fireworks. Children get warm drinking hot tea and tell parents about the experience of giving gifts. Teachers ask the little ones gather in a circle. In the applause of parents, children dance after a choreography made by the teachers. They remain out for a few minutes, then they enter the kindergarten dining hall, where they are served with muffins.

The scene at the table is a normal one. Discipline and order associated with the space itself, makes everything appear fluid. They place at the table, where they expect a warm cup of milk and a muffin. Teachers insist all children come to the table. In activities with parents, children tend to stay into the arms of mothers or fathers. Knowing this, teachers insist that all the little ones settle in and serve what was prepared for them. Insisting on obedience, and refusing negotiation even though some of them are tired, one of the teachers takes a child from the arms of a mother and puts him at the table. Teacher's authority is not discussed. What Ramona and Carmen Tante say is what needs to be done. We note the discipline of children and parents.

Before serving sweet snacks at the table, children pray in German. After eating, children clean the tables. Although it is a holiday, there is no compromising of this rule.

Parents, throughout the evening, are enthusiastic, relaxed, they enjoy the atmosphere, and do not seem to hurry to go home, although the temperature is low. Most of the parents do not speak German, but those who do, speak in a higher tone. Mother of Victoria (6 years) speaks loudly and is proud that her daughter responds in German.

Parents speak Romanian to each other. Once in a while you can hear a "Guten appetit!" or greetings on behalf of parents that don't speak German. They utter the words in a mixture of pride and shame.

At the end, everyone puts things in place and cleans the space.

Christmas, Advent, Easter and Mother's Day

Children don't collect, as teachers say, religious imprints celebrating Saint Martin feast and don't appreciate differences in the different rituals of Christmas or Easter, which are celebrated differently in kindergarten.

If children are not aware of the cultural information transmitted. Regarding parents, teachers believe that adults understand the differences and "they're educated" (Carmen) into another culture.

Mother's day is not celebrated on 8 March, but in the first week of May. Usually there is a celebration where mothers and grandmothers are invited and served with something sweet, engaged in funny contests, games of movement, or just invited to a walk in nature.

"Because children grow up in a Romanian environment, for me it's no longer important to celebrate let's say ... 1st of December", added Carmen, regarding the Romanian National Day.

During the school year, the group visits the Evangelical Church, but not in the service time.

All holidays described above are seen as activities supporting the effort of learning German. Teachers are aware of the formal revealed curriculum, but also of the hidden one, and all the cultural information transmitted to children and parents. German language support teachers can teach without participating in the activities described.

"They adopt some cultural knowledge, traditions, etc.", says one of the teachers.

Swimming

The first session of swimming demonstrates, once more, the discipline of the group. When departing, every child has the baggage ready for this activity. In the dressing room, the little ones, are helped to get ready by the teachers and few parents, who are requesting to be present of only for the swimming lesson, and then are asked to no longer participate.

Although the group is large (26 children), the instructors appreciate and express his admiration for the discipline demonstrated by children. He states that it is the only group so numerous and diverse (age, sex) with whom he works.

In the locker room, a problem occurs. Raul (6 years) is embarrassed and refuses to take his clothes off. The situation is somewhat overlooked. Teachers do not give importance to the boy's shame. Finally, Raul is changing and going to the pool.

Carnival

The carnival is held at the end of January, in the classroom, after the end of the regular program. The carpet is removed so everybody can enter with shoe on. The activity starts with a call of presence. Teachers ask parents to shut down the phones. Children are waiting for costumes to be put on them. Parents place on the edge of the classroom.

Children enter the classroom singing. Preschoolers are agitated, but confident in knowing the program. Victoria (6 years) begins loud and expressive. Her parents are proud and smile. Mihai (4 years) goes to his mother and tells her the costume produces him discomfort. The teacher calls the boy to return in the circle.

Children's program consists of a series of songs with movement and poetry. At one point, children make a mistake in the routine. Victoria realizes the mistake of screams out to her colleagues to stop.

Mother of Valeriu (5 years) does not shut down the phone, and at one point it sounds loud, pausing the scene. The woman has no problem to answer her phone.

At the end of the program, children dance. The teacher takes out of the circle all the children that have missed the dance preparation. We noted the desire of the preschoolers removed outside the circle to dance alongside their colleagues. On the sidelines, children are doing part of the choreographed dance.

The script ends with a song in the Romanian language, which the little ones played much louder than before, nearly screaming.

After the routine program, the games start. Teachers have a list of games scheduled in an agenda. The whole program is well organized. For each game a separate bag with materials was prepared. Children are called to enter in games three or four at once.

Teachers talk to children in German, but translate from time to time.

Winning is encouraged both by parents and teachers. Parents applaud and encourage children. Children seem to be under pressure. They don't feel comfortable, are over excited and make efforts to win the games. They don't seem to have fun.

For every game there is a reward. The one who wins receives something more special.

The mother of Stephen (5 years old), calls the boy on the sidelines and whispers him "You have to win!" After half hour of games, the atmosphere in the room is hot, although the windows are open. Children are becoming increasingly restive, and the pressure of the competition tires them.

After they ensure that all children have entered one game as they had planned, teachers ask them to go in another room, where they are served with something sweet by the caregiver.

The final game involving only parents is not relaxing, but the competition leaves the atmosphere.

At the end of the activity the atmosphere seems much more relaxed and children settle down. After helping to rearrange the room, one by one, parents and children are leaving.

5. Research limitation

One of the general limits of participant observation is the singularity of perspective. The observation has been made only by one researcher. Another limit is the limited quality of the audio and video recordings, due to the lack of technical knowledge of the researcher.

Although not knowing German seems to be a limit, for this study we consider it rather an advantage as it allows to focus on the aspects observed. Without the interest of German language knowledge, we concentrated on the effect produced by the cultural elements infusion in the attitude and behavior of children and parents.

6. Conclusion and discussion

We extract the following conclusions:

Romanian parents have a positive perception over the German emic. This conclusion issustained even throughthe decision of enrolling their children in the German school. The same attitude emerges in the relationships between adults. Parents are divided in German-speakers and the ones that don't know German. On one hand, we note the appreciation ofnonspeakers in various occasions, their low voice and their marginal place in the actual space, and, on the other hand,we observedthe speakers`need to expose in an obvious manner their German knowledge level. Those who do not know German, speak in a quiet voice, as if they don't want to disturb or wouldn't want to deconspire that they are not supposed to be there. In meetings, German speakers and nonpeakers place themselves in different places: speakersin the middle, to make themselves seen and heard, and nonspeakers on the fringe, in silence, making room for the first mentioned ones.

The idea of discipline has a specific German touch: we note the punctuality, the insistence upon compliance with meeting time, the shame of those who delay, the power of rules and routines in children program (children from this class are the only ones from kindergarten that wash their teeth during the program).

We note the desire of parents to attach to German holidays (Advent, Christmas, Easter, and Mother's Day) and the involvement of adults in following different rites of those practiced in the culture of confession (Orthodox).

We emphasize the idea of competition. The competition is actuallya characteristic of parents, but is transferred rapidly into the education of children (see "You have to win!", the discussion of how many activities dochildren participate in, the taboo of private German lessons). From this point we extract and verify the specific hypothesis. The competition between the parents inducesstress to children. Preschoolers get out early from their comfort zone. The foreignlanguage barrier that they are pressured to learn in order to achieve their parents ambitions, leads to a mix of alternativepositive and negative moods.

Also, although children have knowledge about the differences between the Romanian and German cultural items, they don't comprehend those differences, nor put them in connection. Children are able to label, but labelling is taken, not made aware. But, by taking part of all German holidays, they come to approach different cultural elements. In a related study, we surprised the wish of children finishing German school to change their confession (Dan, 2009).

We notice the respect for Romanian parents` forthe German education vision and for the physical space of school. Teachers` authority, even though in certain circumstances comes over the word of parents, is not negotiated. Adults don't come into the dining room when children are celebrating Saint Martin and pray in German. More than repecting the physically space, parents respect the attitude and the vision of teachers, trying to obey with the German education style. In the doctoral thesis, which gives more context to the discussion, we concluded that Romanian parents fail to adopt the German style of education, and only get to compromise the unity and integrity of their own vison, damaging children's emotional state.

We observe the desire to be "different", to receive confirmation of affiliation to another, better group, through both the specifics of the extracurricular activities described (Advent, Christmas, Easter, and Mother's Day, swimming), but also through the specifics of routines (washing teeth). Over-all, a different attitude rises on top of those who want to be different.

We conclude with the idea that the authentic affiliation of parents with the German emic and their actual capability to reach this desire generates a high ambitious in the children's emotional state.

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