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## **The Relationship between Performance of the Administrative System and National Authority of Governments: An Islamic Point Of View**

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### **Abstract**

*Each government consists of two dimensions: 1) a structural dimension that involves policy- and decision-making bodies and, 2) a functional dimension that is a set of government institutions and administrations. Also, national authority in a country is an outcome of three components, including legitimacy, acceptance, and efficiency of its government. The authority of governments is not merely limited to their structural legitimacy and acceptance; but, their functional dimension and the performance of their administrations also play a crucial role in building and strengthening their legitimacy. Therefore, the aim of the present study is to investigate how the administrative system of a government affects its national authority, with an emphasis on the Islamic point of view. To do so, this research has been carried out within the framework of theoretical research with practical purpose. The research method of the current study was descriptive-analytical. In the present study, the relationship between two variables—namely, “administrative system” and “national authority”—has been investigated within the framework of causal research. Due to the theoretical nature of this study, the resources used mostly include documents and library resources. The results of this study indicate that there is a direct and causal relationship between the national authority of governments (effect) and the performance of their administrative system (cause). Also, this relationship reveals how the administrative system affects national authority.*

**Keywords:** *Structure and Function of Government; National Authority; Legitimacy; Acceptance; Efficiency of Government.*

### **Introduction**

A political system is an integrated entity that is formed specifically from both structural and functional dimensions. A set of factors and institutions that constitute the structural dimension of the government include a set of institutions, such as parliament and other organizations. It is the responsibility of these institutions to formulate policies, policies and macroeconomic strategies as well as determining the principles of its political ideology. In contrast, a group of institutions and systems that undertake the implementation of the government plans and policies in the practical dimension, constitute the functional dimension of the political system. It must be noted that from the Islamic point of view, legitimacy of a political system is provided by two sources. Firstly, it arises from Divine Satisfaction and from the conformity of its ideological framework with religious standards. Secondly, the legitimacy of a political system is provided by the will of the people and the members of society. Hence, from the Islamic point of view, the legitimacy of the government

systems has a dual foundation. However, from the non-religious perspectives, it is based solely on the popular and social acceptance of the governments.

Generally, according to the basics and principles of Islam, the efficiency of governments is not confined to their structural legitimacy and acceptance. But additionally, the functional dimension and the performance of the administrations play a crucial role in building and strengthening the legitimacy of a government. The functional dimension and the performance of the administrations also assure the permanency of the legitimacy and authority of the government over time. This is a truth, not only in the Islamic systems, but also in all political systems and in all eras of history. If we accept the fact that people, as the main aspect of each political system, are the key to authority and survival of governments at any given time, and their assessment of the nature of the system is mainly focused on the performance and administration of the system, and that the performance and administration of the system is the criterion of judgment about the system, the efficiency of the political system will be more salient than the legitimacy and acceptance. There is no doubt that in case of negligence towards the functional dimension of a political system (which is reflected in the performance of its institutions and administrative bodies, and is the criterion of public satisfaction and acceptance), the structural legitimacy of the government will be negated naturally and the general authority of that political system will be abolished. Therefore, the purpose of the current study is to resolve this problem, because regardless of the ideological framework of governments, satisfaction of the people fulfilling their needs is the main component of authority and legitimacy of political systems. Therefore, according to what was explained above, in the present study, we examine how the administrative system of governments affects their national authority, with an emphasis on the Islamic point of view.

### **Methodology**

This research is a theoretical study due to its nature; however, it can be also an applied research in terms of its purpose. This research has been carried out using a descriptive-analytical method, in order to investigate the relationship between two variables (the administrative system and the national authority) within a causal-inferential framework. Due to the theoretical nature of this study, the resources used in it mostly include documents and library resources.

### **Findings**

Based on the basics and principles of Islam, the desirability of governments is not limited to their structural legitimacy, but is also affected by an axiom that "As one of the most important and influential factors of the desirability of governments, the importance of the functional dimension and performance of the administrative bodies has a crucial role in building, reinforcing and sustaining the authority of governments over time. This axiom is true within all political systems, including both Islamic and non-Islamic political systems. In order to explain this axiom, we firstly need to explain some of the administrative and executive managers' characteristics from the perspective of Islam. Afterwards, we will describe the concepts, principles, and components of the administrative system in Islam, based on the standpoint of Imam 'Ail (AS) as reflected in *Nahj al-Balagha*; we will describe two categories of factors, including structural and behavioral factors:

#### **The Characteristics of Administrative Managers from the standpoint of Islam**

1. Knowledge and Faith



Science and knowledge are the key to progress and survival of governments and to the security of communities (MovahediNejad, 2004: 100). But, obviously, science cannot be the sole protector against deviance. But, expertise must be accompanied by commitment. According to Qur'an, the management and leadership of the earth and its inhabitants should be in the hands of competent and faithful individuals (Al-Bahi,1981: 28). Virtue, meaningself-management, makes managers avoid violating the divine boundaries in favor of their personal desires.

## 2. Conformity of Words and Actions

Regarding the contradictions between words and actions, the Qur'an saysO you who have believed, why do you say what you do not do? (Qur'an (61:2)). This verse revealed on the day of the battle of Uhud, and is about Jihad and Muslims escaping the war; it refers to one of the worst disasters that may occur in an Islamic society.

## 3. Consultation

In the Qur'an (Surah: Al Imran, Verse: 159), God addresses Prophet Muhammad (AS) and says: consult with your men about the quality of war and act in accordance with the majority vote. Also, Imam Ali (AS)emphasizes on the principle of consultation and says: Guidance leads to increased insight. Therefore, it is necessary for managers to pay special attention to the principle of consultation, so that they can make conscious and fair decisions.

## 4. Precedence of Mercy over Wrath

Among the attributes of God is his mercy. Although Allah has determined punishment for illegitimate actions, he considers "another chance" on the basis of his mercy and forgiveness (HamedMoqadam, 1986: 124-125). Regarding the verses of the Qur'an and the Islamic principles, it can be understood that reward and punishment plays an effective role in the development of human personality. On-time application of these two factors can help managers to achieve constructive and productive management.

## 5. Openness to the principle of negotiation

One of the management skills is the awareness of the texts of debates and negotiations. Exploiting these factors helps managers to be effective and productive (Fisher, 2003: 13). Generally, the use of negotiation techniques is one of the most effective approaches for discovering facts and achieving better outcomes.

## 6. Politics

In Islamic management, policy is equal to the practical methods which a manager uses to deal with his opponents. It must be mentioned that the Imam Ali's goal in politics was beyond the achievement of political power, and the basis of the Imam Ali's diplomacy was a deep commitment to ethical principles and values for performing the Islamic and divine commands (Derakhshe, 1992: 206)

## 7. Equality

One of the most important requirements that each manager has to fulfil, is to recognize the facilities of organization and government institution as the properties of the people and to avoid personal usage (Nabawi, 2011: 229). Based on the ethics of all religions, violating the equality is always regarded as a great oppression, and those who are oppressive, will be defeated by God's will.

## **Concepts, principles and components of the administrative system in Islam, based on the standpoint of Imam Ali (AS) in his book, Nahj al-Balagha**

### **A) Structural Factors**

#### Political Factors

Since autocratic political systems are not selected through the people's vote, they have no accountability to the people, and this is the most important factor for the development of corruption in administrative systems. Hence, in traditional approaches to the administration of government issues, the theory of separation of the administrative system from the political system, in order to prevent the administrative system from being corrupted. According to this theory, managers and employees are not accountable to the people and society. But in the Islamic system, the political system is the basis of the administrative system; so that the correctness and corruption of the administrative system are the results of correctness and corruption in the political system. It should be said that as the public will and supervision affect the formation and sustainability of the divine political system, it also influence the decision-making process and the implementation of plans in the divine administrative system. Monitoring the performance of the administrative system is necessary for preserving the correctness and sustainability of the system (Sheikhi, 2011: 117).

#### Advisory decision-making

The logic of the Qur'an is that, even if the leader of the society has the highest position among humans (namely, the Prophet Muhammad (AS)), the Islamic community should not rely solely on him. In other words, this dependence should not be to an extent that could lead to destruction of the foundation of the society in case of Prophet Muhammad (AS) not being present (Agha Piroz et al., 2015: 116). Therefore, it is obvious that individual decisions often lead to autocracy and eventually make the whole organization inefficient. Hence, Islam has emphasized advice and consultation with others, in order to undertake the administrative actions correctly. As stated by Imam Ali (AS), anyone who consults with the wise men, will be guided in the right way (Nahj al-Balagha, Saying 173). This indicates that regarding the standpoint of Islam in general and the standpoint of Imam Ali (AS) in particular, people should use opinions of experts and wise men, but final decision must be made by a single person.

#### Rule of Law

The most important principle in the administration is the adherence of all individuals and especially managers to the law. Because the factor that sustains the correctness of governments and guarantees their public support is adherence to the law. In this regard, during his deprivation of the government, Imam Ali (AS) reminded managers that: "There are three things that if you honor them and act based on them, you don't need anything else; and if you neglect them, nothing else will benefit you. The three things are implementing the law equally for yourself and the strangers, following God's principles in happiness and anger, and fair and equal distribution of wealth among black and white (Al-Asqalani, 1946: 227).

#### Transparency

The concealment of issues and subjects from the sight of the people, underlies illegal and criminal actions. generally , if all issues are clear, many problems such as bribery, injustice and potential

corruption in the Government , hidden and self-seeking relationships , hidden transactions that cannot be audited, etc. will be vanished and generally, a situation like this increases the efficiency of the governance and management . In this regard, Imam Ali (AS) regarded the transparency of issues as the basis of government. In the beginning of his governance, Imam Ali (AS) stated that: I swear to Allah that I have never concealed any truth, and I have never lied (Nahj al-Balagha, Sermon 16). He also stated that: It is your right and I promise that I will never hide a secret from you, unless during a war (Nahj al-Balagha, Letter 50).

#### Accountability

Responsibility is a prerequisite of management. This means that anyone is accountable and responsible in accordance with their role. Imam Ali has said, “I recommend you to be afraid of God about what you do at your own responsibility, because you are pledged to it”. Every man has a commitment to his own achievement, says God. He says, “God warns you to beware of his punishment. Indeed, to him all will return”. Then he says, “Thus, Swear to your God, I will ask all of them about what they were doing”. O Servants of God, you know that God will ask you about your actions (Majlesi, 1670: 543).

#### Organizational Supervision

In order to prevent the employees from violating the laws and offending the rights of the people, as well as to preserve the integrity of the administrative system, monitoring the administrations and the employees of the departments is essential. Imam Ali (AS) wrote a letter to one of his managers and told him: “I heard that you have destroyed useful lands and usurped as much as possible. Send me the details of your account immediately (Nahj al-Balagha, Letter 40).

#### Improving the livelihood of the employees

The financial problems and poverty underlie many corruptions in the administrative systems. Therefore, one way to prevent administrative corruption from occurring is to improve the livelihood of employees and government managers. In the management methods provided by Imam Ali (AS), this important issue has been considered. Imam Ali (AS) told his commander (MalekAshtar): Pay them (employees) enough, because it supports them for correcting and improving themselves. This way, they don't need to steal any amount of the public funds, and if they defy your orders or betray you, they will have no justification (Nahj al-Balagha, Letter 53).

## **B) Behavioral Factors**

### **Impact of people on the correctness of the administrative system**

From the standpoint of Islam, without the participation of the people, the administrative system is not properly managed and its correctness cannot be guaranteed (Delshad Tehrani, 2000b: 111). Islamic government is flourished only by the stability of the people and their full participation in the society. Imam Ali (AS) has tried to keep people away from dominative and submissive positions and to make them have a real presence in all areas (Delshad Tehrani, 2000a: 111). He said: “don't speak with me the way people speak to arrogant kings. Don't walk away from me, as you walk away from angry people, and don't behave with duplicity and falsification. Don't think that if you express a truth, I'm going to get upset and don't think I'm trying to seem great. Someone who cannot tolerate hearing the truth or a complaint against injustice, would have much more difficulty for acting based on truth and justice. Therefore, don't avoid saying the truth or counseling for

justice; because I don't think that I am protected from making mistakes, unless God protects me (Nahj al-Balagha, sermon 216).

### **Institutionalizing the Culture of Criticism and Openness to Criticism**

In order to nurturing the culture of criticism among the people, Imam Ali (AS) recommended his employees to get closer to the individuals who have more explicitness in saying the truth and give constructive criticism, rather than glorifying the current actions and plans (Mohammadi Rey Shahri, 2008: 42-43). Promoting the culture of criticism against managers and organizations will lead to disclosure (and correction) of possible shortcomings and corruptions.

### **Adherence to Justice**

According to the procedural justice, when current procedures of decision-making for the allocation of resources are considered fair by individuals, they will have more motivation for improving their performance (Rezaian, 2014:49). Procedural justice can be also an important factor for getting the people to cooperate and have a profound impact on one's work attitudes in the workplace (Ibid:49). The principle of justice was one of the most important principles of administration in the management methods offered by Imam Ali (AS). The principle of justice is the criterion of everything; and without acting in accordance with justice, the goals of the Islamic government cannot be achieved. It is the most important principle in social management (Delshad Tehrani, 2000 b: 246). From the standpoint of Imam Ali (AS), justice is important in managing the affairs of administration and he considered justice as the criterion of policy (TamimiAmedi, 1999: 116). "Justice is the criterion of administration" means that all employees are provided with equal facilities to make progress. Also, in the formulation and implementation of the law, justice and equality must be considered and the differences and advantages must be evaluated on the basis of qualifications and competencies (Delshad Tehrani, 2000 b: 253).

### **Education**

In each society, education has a direct impact on beliefs, ethics, and generally, on behaviors (Mesbah, 2012: 337). In general, education plays a crucial role in informing the people of the corruption of values, malignancy of the powerful individuals and their misuse of power, as well as informing them of the desirable circumstances, values and goals (Ibid:64). In other words, training the employees of the administrations has a central role in the positive development of the administrative system. Imam Ali (AS) said that the origin of any material and spiritual goodness is knowledge; and he considers ignorance as one of the key causes of corruption in any social environment. "Knowledge is the basis of any goodness (Hakimi, 2001: 96), and ignorance is the root of all evils (Ibid:64).

### **Meritocracy**

To achieve efficiency in administrations, employees have to acquire some features such as skills, knowledge, and beliefs. In other words, if incompetent people undertake the management of administrative system, efficiency of the administrations will be reduced. From the standpoint of Islam, managers are trustees for the people. Assigning responsibility and administrative authority to

competent individuals, is one of the important examples of this trusteeship. As God says in Qur'an, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" (Qur'an, 4:58). Furthermore, one of the most important principles of the administrative management from the standpoint of Imam Ali (AS) was to consider competence in the process of assigning responsibility to an individual. Imam Ali (AS) stated that the assigning the responsibilities to incompetent individuals leads to failure and disaster. Imam Ali (AS) addresses the judge appointed by himself and says: the government is a trust, and anyone who betrays in this trusteeship, will be damned by God until the doomsday, and Muhammad (AS) hates anyone who employs a traitor, in this world and in the world hereafter (Mahmoodi, 1997: 36).

### **Punishment and Reward**

The evaluation of employee performance, rewarding the competent employees and punishing the offenders, collectively cause the growth and advancement of committed individuals and correction of the offenders. In a recommendation, Imam Ali (AS) told one of his commanders that: Recognize their efforts through an accurate assessment and never reward someone because of someone else's efforts. Don't underrate the value of their services. The honor and dignity of individuals should not lead to overrating their works, and anonymity of some individuals should not cause you to misprize their great work (Nahj al-Balagha, letter 53).

Generally, other behavioral factors that promote the correctness and improve the performance of the administrative system are as follows:

1. Respecting the clients: Showing respectful and pleasant behavior toward clients;
2. Face-to-face communication with the people: Administrative managers in an Islamic system are obligated to investigate the people's problems directly and closely. In this regard, Imam Ali (AS) says that: The authorities hiding from the people are the origins of lack of awareness among the authorities (Nahj al-Balagha, letter 53);
3. Public Monitoring: From the standpoint of Islam and Nahj al-Balagha, the most effective form of monitoring the performance of administrations is the robust supervision carried out by social masses who believe in Islam and the Islamic government. Hence, social differences, social classes, the type of ideological attitudes, and other factors should not prevent people from monitoring the performance of the administrations and authorities;
4. Judicial factors: fair judgment, prevent employees from carrying out violations. In this relation, the religion of Islam has emphasized the provision of operators' rights in the judiciary system and monitoring their performance, in order to preserve the correctness of the judiciary and the administrative systems.

From the standpoint of Nahj al-Balagha, the government is a sociopolitical system which is assigned to the ruler or the Governing Council by God and the people, so that social order and improvement will be realized towards material and spiritual well-being of the individual and the society (Navaei and Seyed Moosavi, 2011: 76). Imam Ali (AS) has told the rulers that: don't say that

I am a king and you must obey me, as this leads to a retrogression and destruction of the government. Based on the principle that proper and correct management leads to the evolution of individuals, society and government in addition to establishing a political system, Islam has defined the characteristics of the administrative managers and the components governing the administrative system. In accordance with what was presented in this section of the study, these characteristics and components are as follows:

**Characteristics of the Administrative Managers:** A principled and ethical diplomacy; commitment and expertise; advisory decision-making; appropriate encouragement and punishment, in accordance with the principles of Islam, and with respect to human dignity and dignity as well as the propagation and promotion of justice.

**Components governing the administrative system:** Rule of law, the correctness and corruption in the government affecting the correctness and corruption of the administrative system, transparency, accountability, organizational supervision, improving the income of employees, the role of people in the correctness of administrative system, institutionalization of criticism and openness to criticism, meritocracy.

Therefore, considering the Islamic principles required for the realization of an efficient political system that causes the development and improvement of the individual and society, we can understand the role of functional dimension and the performance of the administrative system in realizing, strengthening and sustaining the desirability of governments over time. Also, we believe that there is a direct and causal relationship between the administrative system (as the Cause and the Independent Variable) and the national authority of governments (as the Effect and the Dependent Variable); so that increasing the quality of performance of the administrative system leads to increased national authority of governments and, decreasing quality of the performance of the administrative system leads to decreased national authority of governments. We described this relationship in the following conceptual model:

Figure 1: Conceptual model of the relationship between performance of the administrative systems in governments and national authority of the governments.

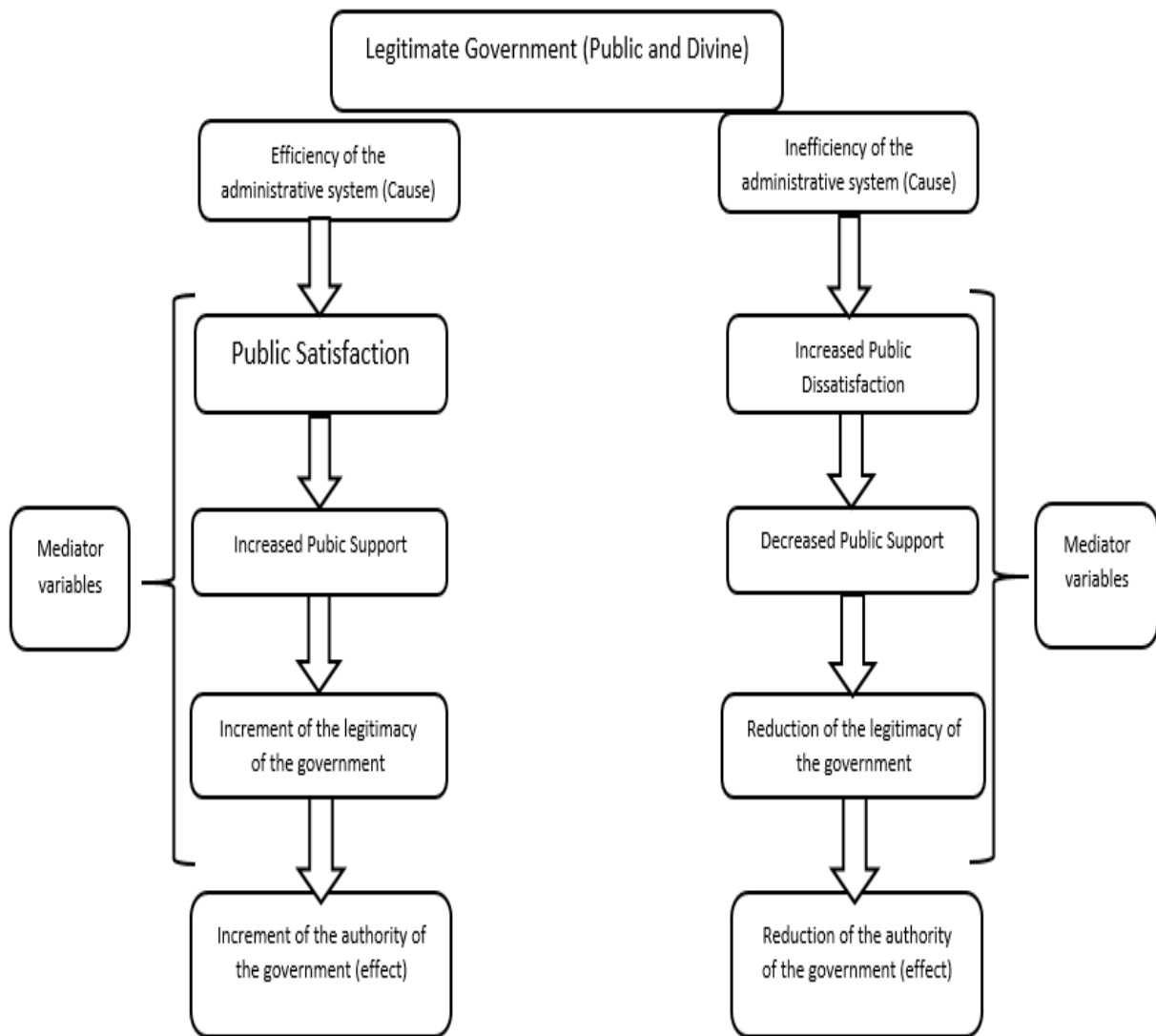


Figure: Author

**Conclusion**

Based on the results of the current study, we found that one of the factors for building legitimacy is the positive performance and efficiency of governments. But it must be explained that according to Islamic teachings and principles, legitimacy and desirability of governments are not confined to the structural legitimacy of the governments. Therefore, since the governments implement their programs and actions through their functional dimension and administrative bodies, it can be stated that the legitimacy of a government depends on both structural and functional dimensions of the government. We discovered a direct causal relationship between the two variables, including the performance of the administrative system (cause) and the national authority of governments (effect). We used a diagram to describe how the administrative system influences the national authority of governments (Fig. 1).

It must be mentioned that in a significant number of Islamic countries, despite the existence of Islamic principles provided for monitoring the performance of administrative systems, there are deficiencies such as the lack of transparency, accountability, reward and punishment systems, and meritocracy as well as the weakness of the regulatory structures, and the unfair distribution of wealth, etc. In regard to the understanding the cause of these problems in the administrative system

of all countries, including both Islamic and non-Islamic countries, we can mention the basis of the legitimacy of governments. Jean-Jacques Rousseau believes that “if a government and authority is delegated to an individual by the public will, it is legitimate; however, other routes for transmitting the political power are not legitimate”. But from the standpoint of Nahj al-Balagha, people cannot be the sole origin of legitimacy. Because a society may suffer from intellectual, ethical and practical deviations and the people’s ideas may not be rational, logical, and divine, and corruption may be embodied in the intellectual bases of the community. Indeed, such an issue is quite evident in many of the past and current societies. Obviously, these problems will lead to a reduction in the efficiency, acceptance, legitimacy, and finally the national authority of governments.

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## **Studying creativity in students' learning styles in different high schools Iran**

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### **Abstract**

*Learning, creativity, and innovation are considered as the axis of the activities of all educational and entrepreneur-based institutions. Learning style of students as one of the factors effective in learning and academic progress has always been taken into consideration. By identifying the learning style and rate of creativity of individuals, each style can be a more appropriate teaching method adopted by teachers and also a more correct method of learning by learners.*

*Accordingly, the main goal of the present article is to identify the differences of learning styles of individuals in different academic majors and the rate of the creativity of individuals in each learning style. The present methodology employed in this research is of descriptive-correlational research design. The statistical population consists of all the last-year students at the high school level in the city of Ghaen. The statistical sample consisted of 115 girls and 117 boys selected by classified sampling. Kolb's learning style inventory and Abedi creativity were used to collect the required data. These two tools are standardized, therefore their validity is verified. On the other hand, the reliability of the Kolb's inventory and that of Abedi's creativity were 0.74 and 79.5, respectively. To analyze the data obtained by Chi-square tests, one-way analysis of variance, Pierson covariance, and stepwise regression were employed.*

*The results show that there is a meaningful difference between the creativity of the students with diverging and assimilator learning styles. Learning styles of students of different branches are also different. Creativity of the students of Mathematics is more than that of the Humanities and there is also a meaningful negative relation between concrete experiential learning methods and creativity ( $r=0.702$  and  $p<0.01$ ).*

**Keywords:** *Learning style, Creativity, schools*

### **Introduction**

Due to their important and serious role in educating the future-making generation, educational institutions are considered as one of the important and fundamental institutions in society. One of the main preoccupations of educational system is to transfer knowledge to the future generation by reporting to pedagogic normativity (Hapenciuc, 2018, 213-223). Increasing production of knowledge and information; extensive cultural, social, and economic development and changes along with new problems and consequently new expectations for educational system have resulted in teaching the

manner of learning and methods of creativity and innovation instead of the transfer of a collection of knowledge and information to individuals. In the present age, students should apply creative thought skills and correct learning methods to make appropriate decisions and solve the problems of society to cope with changes. Skinner believes that an effective educational system is based on appropriate learning and teaching methods for students (Mehyary, 2009). Creativity and innovation can also prepare the background for the growth and realization of talents as well as the self-prosperity of people. (Eşi, 2014) Of the most important places where talented people can grow are educational environments and teachers are of the group of people who can bring about creativity in students or inhibit creativity by the application of inappropriate methods (Kazemi, 2009; Eşi, 2015, 1-20; Eşi, 2015, 201-207). Most people can learn the manner of realizing creativity. The key to creativity is the development of some basic skills and abilities. All people are equally and potentially creative. Creative people are endowed with special skills. Every person can learn these skills, speed up the creativity process, and guide it. With regard to the role of the educational centers in fostering creativity and appropriate methods of teaching for better learning, it is therefore required to address this critical issue. In examining domestic and foreign literature, the researcher did not find any document regarding a study performed on the relation between learning style and rate of creativity in people. This research therefore intends to compare the rate of creativity of the subjects in each of the styles in addition to determining the learning style of each of the educational groups (experimental sciences, mathematics, and humanities) and inform the educational programmers of better teaching methods at the beginning of the academic year so as to help them to have access to more qualified strategies for the acquisition of science and knowledge. (Eşi, 2013, 323-327)

Individual factors are considered as the integral components of creativity of people in most viewpoints and have been emphasized by researchers (Saadet, 2007). Of the most important individual-level variables effective in creativity, one can refer to capability, personality features, cognition style, intelligence, and challengeable personality of people (Craft, 2001). In continuation, several examples of the researches performed in the area of learning styles and creativity are pointed out.

- A research performed by Mehyary et al. showed that A) There was a meaningful relation between the learning style and problem solving of university students. B) There was a meaningful difference among the learning styles of the students majoring in basic sciences, humanities, and technical-engineering disciplines, so that the students majoring in technical-engineering disciplines preferred sensory, general, active, and visual learning style, while those majoring in basic sciences preferred verbal, sequential, intuitive, and contemplative learning style, and on the other hand, students majoring in humanities mostly employed active learning style (Mehyary, 2009).
- Rezaei et al. studied the learning style of the students of Arak School of medicinal Sciences. With regard to the dominant assimilator and convergent style of learning among the students, it was suggested that lectures and self-study along with reading materials, demonstration, and use of diagrams, teacher's handwriting, and one-to-one teaching be adopted. It was also suggested that the communication skills of the students of medicinal sciences be reinforced, since the assimilators and also convergent show less interest to subjects entailing cooperation with others (Rezaei, 2008).

- Sharifi et al. studied and compared the effect of three methods of fostering creativity on the enhancement of creativity in students. The results showed that regardless of the teaching method, creativity teaching helped the growth and fostering of creativity in students (Sharifi, 2008).
- A research was also performed by Yazdi to study and compare the methods and styles of learning of the students at different colleges of Al-Zahra University. The results showed that the students at different colleges employed different methods and styles of learning. The students at the college of arts mostly employed concrete experiential method and divergent—accommodator styles; the students at the technical college used reflective observation, abstract conceptualization, and assimilator styles; those at the psychology college used active experimentation, abstract conceptualization, and convergent styles; and the students at the college of basic sciences also used abstract conceptualization and convergent styles (Yazdi, 2009).
- Ross (2003) studied the learning styles and methods of problem solving. The goal of this research was to study the levels of motivation related to tourist industry and marketing experience. The results showed that those who avoided running tourist management enjoyed less creativity to trust preparation as a method for learning method, but they relied more on distance learning (Mehyary, 2009).
- Sternberg performed a research on the effect of creativity on the performance of 110 students and concluded that the rate of the effect of creativity training stems from the cognition and personality traits of students (Sternberg, 2001).
- The researches performed in relation to learning styles have shown that if individuals are trained with regard to their styles of learning and they know about their own style of learning, their learning will improve. (Mori, 1980; Spears, 1983; Settle, 1989; Clavass, 1994; and Lovelase, 2002 quoted by Ali Abadi, 2005).

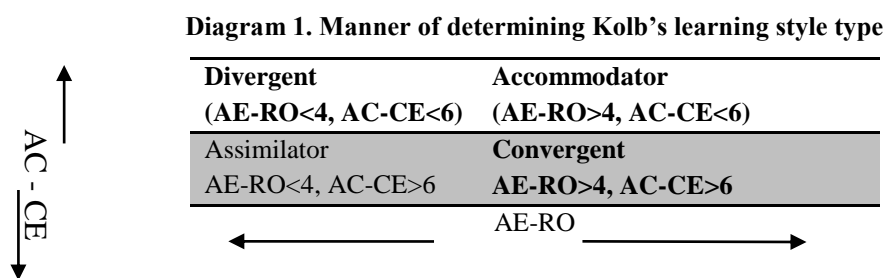
### **Methodology**

The present research is of correlational type in terms of both applicability and methodology. The variables of this research consists of different Kolb's learning styles (convergence, divergence, accommodative, and assimilator) as the predictor and incentive variables for the creativity of the students at high school level are the criterion variables. The present statistical population consists of all the last-year high school students (majoring in experimental sciences, humanities, and mathematics) in the academic year of 2013-2014. The classification method and Morgan Table were also employed for the selection and determination of the sample size, respectively. Then, the simple random method was used for the selection of the sample. Therefore, 115 girls and 117 boys were selected as the sample size. Kolb's learning style and Abedi's creative questionnaires were also used for the execution of the test.

The goal of Kolb's learning style questionnaire is to describe the manner of learner's learning and not to evaluate the learner's ability. There is no correct and incorrect answer in this questionnaire and all the choices are equally acceptable. The questionnaire consists of twelve questions classified into four sections of concrete experience (CE), reflective observation (RO), abstract

conceptualization, and active experimentation (AE); each evaluating a part of the individual's ability. Since each of the learning styles is a combination of the above four learning methods, therefore justification of the type of learning style is based on the sum of these four scores representing four styles of learning specifying the individual's learning style. By the two-by-two subtraction of these styles, i.e. subtraction of abstract conceptualization from concrete experience and active experimentation from reflective observation, two scores are obtained. These two scores are then put on the coordinate axis. One is the vertical axis of AC-CE (concrete experience—abstract conceptualization) and the other is the horizontal axis of AE-RO (reflective observation—active experimentation) forming four quadrants of a square. These four quadrants of the square of the coordinate show the learning style of an individual (Gibbs, 2010). The validity and reliability of this tool has been verified in numerous researches including the present research. Therefore, the reliability of the present research based on Cronbach's alpha method shows a high coefficient.

Active experimentation, abstract conceptualization, reflective observation, and concrete experience were 0.83, 0.74, 0.71, and 0.69, respectively. On the whole, it was estimated to be 0.74.



Abedi test was devised on the basis of the theory and definition of creativity by Torrance. The test is made up of four sub-tests of fluency, elaboration, originality, and flexibility. Each question consists of three choices. The choices reflect low, medium, and high originality with scores of 1, 2, and 3 for low, medium, and high originality, respectively. The sum of the scores acquired in the four sub-tests (fluency, elaboration, originality, and flexibility) show the overall score of creativity.

The validity of this questionnaire was checked by factor analysis and correlation with similar tests (Torrance); its reliability was checked by re-testing and Cronbach's alpha. The reliability of this test was also verified by the use of Cronbach's alpha in the present research. The flexibility, originality, elaboration, and fluency were 0.88, 0.74, 0.81, and 0.75, respectively. On the other hand, in several researches including (Shahni et al, 2005) and (Sohrabi, 2002), the validity and reliability of this test were also verified by factor analysis, re-testing, and Cronbach's alpha.

### Findings

1. **Research question:** are there meaningful differences among learning styles of students majoring in different branches?

2.

**Table 2: contingency table of the variables of two learning styles and students of different branches**

total	Value $\chi^2$	Learning styles				Learning style branch	branches
		contingency	Assimilation	convergent	divergent		
74	2.25	11	24	22	17	mathematics	
85	*4.60	23	10	20	19	humanities	
73	3.85	16	40	16	11	Experimental Sciences	
---	---	*15.68	4.32	3.25	*5.5	Value of $\chi^2$	
219	---	82	72	86	72	Total	

$$\chi^2 = 89.69 \text{ df} = 6$$

$$p < 0.01 *$$

The above Table shows that the observed value of  $\chi^2$  (89.69) is larger than that of  $\chi^2$  the Table at  $p < 0.01$  level, i.e. it can be said that there is a difference among the learning styles of the students and different majors at a confidence level of 99%. Also, calculating the linear and columnar values of  $\chi^2$ , it was observed that the value of the linear  $\chi^2$  was meaningful at a confidence level of 99%, i.e. the learning style of humanities was meaningfully different and the most observed frequency was at the contingency style, but in calculating the columnar  $\chi^2$ , it was observed that the value of the  $\chi^2$  of the convergent (3.25) and contingency (15.68) styles were significant at a confidence level of 99%. With regard to the frequency of learning styles of the students in different majors, it can be said that most of the students in experimental branch used the convergent style and those in humanities used contingency style more than those in other majors.

3. **Research question 2:** is there any meaningful difference between the rates of the creativity of the students at high school level with regard to their learning styles?

**Table 3. One - Way ANOVA**

Sources of changes	Sum of squares	Df	Df	F ratio	$\alpha$
intergroup	1181.613	2	393.871		
intragroup		217	111.982	3.517	0.016
total	23130.000	218			

With regard to the results obtained from data analysis, it is observed that the calculated  $F$  ratio for the purpose of comparing the creativity scores of the students on the basis of their learning styles is greater than that of the Table (at the error level of 0.05). It can therefore be concluded that there is a meaningful difference between the creativity rates of the students based on their learning styles.

This ratio is only indicative of creativity difference in learning styles, but it does not identify where these differences are?

Therefore, for the purpose of studying the meaningfulness of the mean difference of each group compared with that of another group, it seems necessary to perform a post-experimental or Tukey post-hoc test (HSD). The results obtained from the computation of the above test are presented in the following Table:

**Table 4. Test-Tukey**

Statistical indices		Mean differences	Standard error	Significance level ( $\alpha$ )
Learning styles				
<b>Convergent</b>	Contingency	0.0707	2.912	0.195
	divergent	5.026	1.965	0.054
	assimilator	-0.762	1.889	0.978
<b>Contingency</b>	convergent	-0.707	2.912	0.495
	divergent	4.318	2.924	0.453
	assimilator	-1.470	2.873	0.956
<b>Divergent</b>	convergent	-5.026	1.965	0.054
	contingency	-4.318	2.924	0.453
	assimilator	*-5.789	1.906	0.014
<b>Assimilator</b>	convergent	0.762	1.889	0.978
	contingency	1.470	2.873	0.956
	divergent	*5.789	1.906	0.014

Mean difference at 5% significance level

With regard to Tukey test, it is observed that there is a meaningful difference between the creativities of the students in the two styles of assimilator and divergent, in other words the creativity of the students employing the assimilator learning style is higher than those who use divergent learning style. Furthermore, with regard to the results obtained from the above Table, there is no meaningful difference between the creativity of the students in any other learning styles.

4. **Research question 3:** is there a meaningful relation between the learning styles of the students (concrete experience, reflective observation, abstractconceptualization, and active experimentation) with their creativity? To study the relation between learning styles and creativity of students, Pierson correlation test and stepwise regression were employed.



**Table 4-A. Pierson correlation coefficient between learning styles and creativity**

<b>Learning Components creativity</b>	<b>Concrete experience</b>	<b>Reflective observation</b>	<b>Abstract conceptualization</b>	<b>Active experimentation</b>
<b>Correlation coefficient</b>	0.74	0.68	0.81	0.59
<b>Significance level</b>	0.000	0.000	0.000	0.000

**Table 4-B. results of multivariable correlation between learning styles and creativity**

<b>Statistical index Variable</b>	<b>N</b>	<b>Multivariable correlation coefficient R</b>	<b>Determination coefficient R<sup>2</sup></b>	<b>Multivariable correlation coefficient Statistical validity</b>	<b>Significance level <math>\alpha</math></b>
<b>Concrete experience learning style</b>	200	0.702	0.49	8.466	0.004
<b>Reflective observation learning style</b>					
<b>Abstract learning style</b>					
<b>Active learning style</b>					
<b>Creativity</b>					

With regard to the results of the above Table, it is observed that the multivariable correlation coefficient between different learning styles and creativity score is 0.720 which is larger than the correlation coefficient of the Table at the confidence level of 0.01. Therefore, there is a meaningful relation between learning styles (concrete experience, reflective observation, abstract conceptualization, and active experimentation) and creativity of the students.

Furthermore, the computed value of ( $R^2$ ) is 0.49 indicating that 49% of the creativity scores is related to the learning styles (concrete experience, reflective observation, abstract conceptualization, and active experimentation) and the remaining 51% depends on factors outside the model. Since the computed correlation coefficient might be due to sampling error or random sampling, computation of  $F$  ratio seems necessary. It should be specified whether the observed multivariable correlation coefficient after the computation of  $F$  is meaningfully different from null hypothesis or not. By computing the value of  $F$ , it is observed that it is equal to 8.466, greater than that of the Table at the confidence level of 0.01. Therefore, the null hypothesis is rejected and the result is in conformity with the result obtained from the multivariable correlation coefficient. So, there is a meaningful relation between the learning styles (concrete experience, reflective observation, abstract conceptualization, and active experimentation) with creativity. From among the four styles (concrete experience, reflective observation, abstract conceptualization, and active experimentation), the concrete experience learning style enjoyed the most correlation with creativity, with a correlation coefficient of 0.702 which is larger than that of the Table at the significant level of 0.01. So, there is a meaningful

relation between the learning style of concrete experience with creativity (by deleting reflective observation, abstract conceptualization, and active experimentation).

**Table 5. Regression equation for the components of learning with creativity**

Statistical index	Non-standard coefficients		Standard coefficient $\beta$	Statistical validity of correlation coefficient $t$	Significant level $\alpha$
	B	Standard deviation			
Constant	131.97	3.58	---	37.624	0.000
Concrete experience	-0.400	0.138	0.202	-2.910	0.004

As it is observed, the regression coefficient for the variable of concrete experience learning styles is equal to -0.4 according to the Table, while the result of the t-test shows the meaningfulness of this coefficient. The computed  $t$  is larger than the  $t$  of the Table at a significant level of 0.01; therefore, the null hypothesis is rejected. Therefore, there is a negative (reverse) meaningful relation between the concrete experience learning styles with creativity which is in conformity with the result obtained from correlation. In this analysis, the regression equation for the creativity of the students is: **(concrete experience) 131.971-0.4 = creativity.**

**Research question 4:** is there a meaningful difference among the creativity of the students of different majors (mathematics, humanities, and experimental sciences)?

To answer this research question, the one-way analysis of variance (ANOVA) was used. The results are presented in the following Table.

**Table 6. Variance test**

Significant level	df 2	df 1	value
<b>0.269</b>	217	2	1.344

The results of the above Table show that statistically there is no meaningful difference among the variances of creativity of the students of different majors in the comparison test among the variances ( $p$ -value>0.05). But, the results of Table 7 show that there is a meaningful difference among the creativity means in different majors.

**Table 7. Regression equation of learning components with creativity**

Sources of changes	Sum of the squares	df	Sum of squares df	F ratio	Significant level $\alpha$
Intergroup	39.139	2	19.570		
Intragroup	197007.638	217	907.869	2.534	0.002
Total	197046.777	219			

With regard to the data analysis, it is observed that the  $F$  ratio computed for the purpose of comparing the creativity scores of the students in different majors (2.534) was greater than the Table  $F$  (at 0.05 levels). Therefore, it can be concluded that there is a meaningful difference among the rates of the creativity of the students of different majors. The results obtained from the computation of the post-experimental or Tukey post-hoc test (HSD) are presented in the following Table:

**Table 8. Tukey Test**

Statistical index		Mean difference	Standard error (SE)	Significant level ( $\alpha$ )
Major				
<b>mathematics</b>	humanities	*0.2200	0.05382	0.000
	experimental	0.1200	0.05444	0.124
<b>experimental</b>	humanities	0.0700	0.05002	0.500
	mathematics	-0.1200	0.05444	0.124
<b>humanities</b>	mathematics	*-0.2200	0.05832	0.000
	experimental	-0.0700	0.5002	0.500

With regard to the Tukey test it is observed that there is a meaningful difference between the creativity of the students in humanities and mathematics majors. In other words, the mathematics students enjoy more creativity relative to those in humanities. But, there is no meaningful difference between the creativity of the students majoring in experimental and humanities as well as students majoring in experimental and mathematics.

### Discussion and conclusion

**Question 1)** the results show that there is a meaningful difference between the students learning styles and their majors. This difference stems from humanities. With regard to the abundance of styles in different branches, it can be said that most of the students majoring in experimental sciences use the convergence style and those in humanities use the contingency style more than other majors, while those majoring in mathematics use the assimilation style. These findings are similar to those of Yazdi (2001) and Masoumifard (2010).

**Question 2)** the results of the research witness the fact that there is a meaningful difference between the creativity mean of the students on basis of learning styles and this difference results from the creativity score of the students in two styles of assimilation and divergent; in other words, the creativity of the students who use the assimilation learning style is more than those using divergent learning style. The findings are consistent with those of Lorgani (1998), Miranssari (2000), Rezaei(2008), and Anderson (1998). Since different styles of learning affect the creativity and academic achievement of students, it is therefore required that teachers be aware of the manner and types of learning so that they can help their students in optimal use of different learning styles (Seif2000). Schneider also believes that since individuals are different, we should therefore recognize their differences and coordinate ourselves with them. Also, according to Kolb's theory, those who use the assimilation style enjoy higher ability for acquiring information, memorizing, and

saving it in their minds. These people enjoy the ability to combine information in a justified and logical manner and pay more attention to the logic of a theory.

**Question 3)** the results confirm that there is a meaningful relation between the scores of learning style (concrete experience, reflective observation, abstract conceptualization, and active experimentation) with the creativity of the students. The findings of this research are consistent with the findings of (Rahbar, 2005), Talebi (2002), Amirkhani (2003), and Barari (2008). According to Kolb and Fry, the learner requires four types of abilities to function effectively: concrete experience, reflective observation, abstract conceptualization, and active experimentation. That is, the learner should be able to completely, willingly, and without bias involve himself with experiences; he should be able to observe these experiences from different viewpoints and reflect on them. He should be able to create concepts and merge his observations with logically right theories. He should be able to use these theories to make decisions and solve problems.

**Question 4)** results show that there is a meaningful difference among the rates of creativity of the students in different majors and this difference results from the creativity of the students majoring in humanities and mathematics. Therefore, the students majoring in mathematics enjoy more creativity relative to the students in humanities. The findings of this research are in conformity with those of Barari (2008), Valleyzadeh(2007), and Rezai(2008).

With regard to the results, it is proposed that:

A) Educational planning and suitable teaching methods of learning styles for the students majoring in different disciplines seem to be necessary for an increase in the rate of creativity of the students and reduction of creativity difference of students in different majors.

B) Through familiarity with learning styles, teachers and educational planners can conform planning and educational methods to the learning styles of the learners.

C) Teachers should accept the fact that each student might adopt a special style of learning for different subjects, so they have to adopt an appropriate style and method of learning for each student.

D) Informing the individual of his learning style can prepare his background knowledge to adopt optimal methods for learning.

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## **Social Distance from Vulnerable Groups. Perspectives from Students from Suceava County**

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### **Abstract**

*The article aims to explore the social distance of high-school students towards certain vulnerable categories (people with disabilities, those of different religions, those without income, foreigners, refugees, Romani, people infected with HIV, homosexuals), as well as identifying the manner in which these social categories are discriminated against at school and in other public places. In the context of the current study, social distance is expressed through the level of acceptance by the respondents of persons from the aforementioned categories, as neighbours, classmates and friends. Our study shows the students' reluctance to co-exist with certain categories of vulnerable persons by stigmatizing and using social exclusion (homosexuals, Romani, people infected with HIV, immigrants). These aspects draw attention to the need to fight against ethnocentric, xenophobic or homophobic attitudes in school. At the same time, the study shows that the manifestation of intolerant attitudes coincides in many cases with the posture of victim of discriminatory manifestations.*

**Keywords:** social distance, vulnerable groups, *tolerance*

### **Introduction**

School represents a very important life context for children and teenagers, since they spend a significant amount of time in this space. Thus, the quality of school life depends a lot on the nature and quality of the interactions with classmates and teachers. The purpose of our study is to explore one of the factors that carries a great weight over the manner of structuring communication in the school environment. The interpersonal distance – or the distance between groups, physical and/or symbolic, represents a factor that cannot be ignored if we want to decipher the manner in which daily interactions are held.

Studies in the field of social psychology have tried to unravel the manner in which social distance influences the quantity and quality of communication, putting forward proposals to overcome the obstacles created by the aforementioned problem. The prior briefing of each individual, the awareness of personal bias, the increase in interactions with representatives of a different group and the establishment of common goals can reduce social distance and facilitate communication. The above strategies have the immediate effects of pointing out similarities and common perspectives, leading thus to a peaceful coexistence in a multicultural environment.

Theoretical framework of the researched problem

The measurement of intolerance in modern societies puts forward an entire series of problems, since prejudice and discrimination are becoming more and more well-disguised (Bourhis, Gagnon, Moise, 1997, apud. Sandu, D., 2003, pp. 152-154).

Social distance constitutes a constant preoccupation of researchers in the field of Sociology. Currently being studied to understand ethnicity, social classes, gender, race, status, etc, social distance proves to have an important impact on the manner in which individuals traditionally relate to one another, but also for the relatively new type of relationships, from the perspective of social research.

The finality of the supposed path of the concept of social distance has led to equating this with a lack of openness towards interacting with other individuals, perceived as different due to their inclusion in classes that are not part of one's own group, based on criteria deemed as correct.

The uniqueness of the concept of social distance lies in the fact that it is a group phenomenon, existing as long as it can be found in the assessments of members typical for the groups involved and is expressed in the interactions these choose to have or not with members of out-groups, sometimes concerning complementarity idea. The literature specifies that in analysing social distance, one takes into account the modal behaviour of the group, and not the individualized one.

From this perspective, the emancipated person with pioneering views and initiatives presents a less substantial relevance than the average individual with their conventional perceptions and beliefs. The concept of social distance becomes relevant from the perspective of the fact that it allows us to measure and operate with the intensity of the prejudices we have towards social groups. During an investigation conducted on Romanians aged 18 and upwards (1406 respondents), 2 out of 3 Romanians believe that discrimination is a prevalent problem, manifesting itself fairly often in Romania. According to the dominant perspective, the most commonly discriminated groups are those of people infected with HIV/AIDS (65%), drug addicts (57%), people with physical or mental disabilities (55%). Almost half of the respondents have mentioned on the next level: those of Romani ethnicity (49%), those with a different sexual orientation (49%), and children from institutions. As far as the factors leading to discrimination are concerned, the participants have mentioned as main reasons lack of information and education regarding discrimination, as well as the indifference of certain people where others are concerned.

Another study creates a diagnosis for respecting civil rights, exploring the ethos in 8 pilot-schools and the way this manifests itself in opportunities or obstacles from respecting the rights of children (UNICEF,2007). In high school, the students' perception shows that in that environment the most frequent criteria of discrimination have to do with physical appearance, school performance and social class. Nevertheless, the intensity of the discrimination is not perceived as extremely high. The students admit they themselves are responsible for discriminatory acts (34.5%), the main reason being a low level of tolerance, as the study concludes.

In the context of analysing manifestations of intolerance within the educational environment, a special place is taken up by the attitudes of the teachers, as well as by institutional practices. A recent study, conducted by a group of professors from the University of Babeş-Bolyai, indicates the fact that the teachers' level of social tolerance is quite low. Thus, teachers tend to be more reluctant to accept the proximity of immigrants, of persons of a different race or religion or those speaking a



different language. According to this study, teachers are in favour of practices of social segregation of Romani children. The conclusion of the study shows that a significant number of teachers is not ready to work with students who bear the burden of an unfavourable social history and that the educational system amplifies these difficulties.

Another subtle form of discrimination has been analysed in the context of encouraging competitiveness between schools, as a result of introducing the “market logic” to school politics. Competitiveness between schools often becomes a fight for students, leading to a kind of elitism that questions the principle of equal access to education. The schools’ focus on rentability, efficiency, cognitive excellence does not always encourage educators to adopt inclusion strategies for students with learning difficulties or with an inability to adapt to the school environment. Approaching this problematic framework, V. Iosifescu (2004, p.85) remarks on the possibility that the elitism of certain classes or schools can actually be a way in which the interests of privileged socio-cultural groups manifest itself, according to a theory put forward by Pierre Bourdieu (1970). The author’s arguments stress the types of discrimination experienced by students from certain social environments: the materials of the school vary significantly even within the same school, the allocation of material and human resources introducing certain differences. Thus, the first grouped in elite classrooms have the best teachers, the best rooms and even a convenient timetable (as far as grouping the classes by days is concerned). Following pressure from the parents (with solid socio-economical positions) they are also given certain optional subjects or foreign languages to study. All these take place within a democratic framework, taking into account the school’s autonomy.

The teachers’ attitudes to students influence the socio-metrical status of the students within a class. It has been proven that a teacher’s positive attitude to students influences that student’s social status in class (appreciated, liked by his classmates, popular) and a negative attitude towards some students prompts rejection from the classmates (Ochoa, G. *et al.*, 2007, p.779). Most studies reveal that, generally, pedagogical actions leading to the discrimination of certain students (ethnic or gender discriminations or those prompted by the family’s socio-economical background) are not intentional (Jigău, M., 2006, p. 154). Although teachers might be less aware of their injustices through their preferences or dislikes, the effects are perceived clearly by students. These effects are more serious as some students already suffer from inferiority complexes due to their socio-economical status. Thus, students coming from a less advantageous socio-economic background have the tendency of underestimating themselves when faced with the other, privileged students (Stan, E., 2003, p. 44).

The perception of the just characteristic of the procedures and relational treatment from within organizations was studied in the larger context of evaluating the quality of the school climate in correlation with the anti-social behaviour of certain students (Gottfredson, 2001; Hawkins & Lishner, 1987; LeBlanc, Swisher, Vitaro & Trambly, 2008; Welsh, 2000; Wilcox & Clayton, 2001). The students are especially sensitive to a teacher’s fairness. Studies have explained that, in fact, people’s desire to be treated fairly by authorities corresponds to certain fundamental needs: the need to have control over one’s own life, the need to belong and to have self-esteem (Cropanzano,

Byrne, Bobocel & Rupp, 2001). If people feel they are being treated fairly, they have greater faith in themselves, and also in the authorities.

An important indicator for the entrance of intolerance in the school environment is *the degree of inclusion*, seen as a process of reaction to the diversity of the students' needs, by encouraging the participation of all students in their education and by valuing independent participation equally. A survey conducted in 2015 on a sample of 652 students from Suceava county, has tracked the perception of equity and inclusion in the school environment (Bujorean, E., 2017). The analysis of the data concluded that students from a *technological field* appreciate the inclusive character less favourably, compared to the students from the theoretical field. It is possible that classes from the technical field could have more students belonging to non-dominant social classes. These students assess that they feel less safe in the school space, they are rewarded less frequently for their results, they do not receive equal support from the teachers in order to set higher goals when finishing school, and the didactic staff don't involve themselves so much in discouraging certain negative attitudes towards students from less privileged environments. The study also stresses that students from *the rural area* unlike those from the urban areas, feel the staff do not involve themselves in discouraging negative attitudes towards less privileged students, including making fun of those speaking with regional accents (Bujorean, E., 2017, p.167). The data indicates that there are categories of students that might feel confused by the cultural differences from the school environment and that of the community they belong to, and who do not receive support at school in order to overcome cultural and linguistic barriers.

#### *Research methodology*

*The purpose* of our study deals with exploring the social distance of high-school students towards certain vulnerable categories (people with disabilities, those of different religions, those without income, foreigners, refugees, Romani, people infected with HIV, homosexuals), as well as identifying the manner in which these social categories are discriminated against at school and in other public places. In the context of the current study, *social distance* is expressed through the level of acceptance by the respondents of persons from the aforementioned categories, as neighbours, classmates and friends.

*The objectives* of the study were the following:

Assessment of social distance towards the aforementioned vulnerable categories;

Appreciation of the students' perception of the manner in which people from vulnerable categories are discriminated against in school and in public places;

Identification of the percentage of students who have experienced situations of discrimination;

Identification of causes that have led to certain situations of discrimination experienced by students.

*The sample* of respondents was made up of 200 students aged between 16 and 19, from four high-schools in Suceava county, two from the rural environment and two from the urban area. The instrument of research included a questionnaire applied to the students who had taken part in the *Tolerance Week* program of information and counseling, which took place in November 2016.

### *Discussions and results*

A measure of social distance and intolerance is the refusal to interact in one's daily life with certain people. Using a scale of social distance adapted to Bogardus' scale, the respondents expressed their willingness to accept a neighbor, colleague and friend from 1 to 5 (1=completely disagree; 2=partially disagree; 3= neither agree nor disagree; 4= partially agree; 5= totally agree).

According to our data (see Graph 1), students expressed their complete disagreement to accepting as neighbours people of Romani ethnicity (MD=2,42), those of a different sexual orientation (MD=2,64), those infected with HIV (MD=2,8), as well as immigrants (MD=2,92). Having as neighbours people with disabilities or those of a different religion seems to be accepted, most answers being on average 4 (partial agreement). The tolerance of high-school students seems to be a little higher when it comes to accepting as classmates the aforementioned categories, while the same tendency remains when it comes to friendships. If in the case of those of Romani ethnicity the willingness to have friendly relationships is higher than with neighbourly relations (MD=3,66), in the case of those of different sexual orientation, the respondents declare the same reluctance (MD=2,53).

If stereotypes and prejudices show us how we think, how we affectively report ourselves to other (closeness-rejection) and how we evaluate different groups, discrimination refers to our behaviour. Thus, discrimination can be seen as a behaviour of exclusion or reduction of access for certain individuals to certain resources. Discrimination manifests itself also when certain characteristics, such as race, gender, health etc. generate moral judgements about that individual (Botoşineanu, F., 2014, p. 17). The targets for hostility vary from one society to another, but most studies have centred themselves on race, gender and age as dimensions that are the foundations of prejudices and discrimination (Mackie, Hamilton, Susskind și Rosselli, 1996).

According to the results obtained, the opinion of most students is that in school the following category are *treated worse*: people with disabilities, those of another religion as well as the Romani ethnicity. Almost a third of the respondents have declared themselves to partially agree, mentioning the three categories as being exposed to a discriminatory treatment. 1 in 3 students claim categorically that Romani students are treated worse in school. The discrimination of these categories is considered as being present also in public places in a larger percentage, in the opinion of high-school students.

According to our data, we can notice the exposure of family members to a discriminatory treatment (impolite addressing, exclusion, marginalization in school, unjust punishing) due to religion or ethnicity.

High frequencies are also observed as far as discriminating due to socio-economical situations or the disabilities of a family member are concerned. Thus, 36% of students declare that a family member has been insulted due to a disability or has been marginalized in school. 19% of students claim they had heard from his family of the exclusion from school of persons with disabilities. The results obtained confirmed recent studies which revealed an unfavourable perception on equity in school from the perspective of equal opportunities for students with learning difficulties (Bujorean, E., 2017, p.240).

The socio-economical situation raises other barriers at the level of social interactions. 1 in 5 students declare that a family member has been unjustly sanctioned or has been insulted due to economic background. Previous studies show that high-school students perceive the Romanian

educational system as being inequitable as far as equal opportunities are concerned, regardless of economic family background (Bujorean, E., 2017, p.218). Teachers tend to have lower expectations as far as school performance is concerned when it comes to children coming from unprivileged families. However, when the teachers are capable of inspiring self-confidence and support for these categories so that they can overcome certain socio-cultural barriers, students will refocus their self-esteem and will make an effort in order to reach the educational potential they are capable of.

If previous results took the extended family into consideration, at the question of whether they had ever been discriminated against, 20% of students have answered in the affirmative, while 46% declare they have never been in such a situation. The larger percentage of students who refuse to answer (8%) or who claim they don't know (24%) shows that students are reluctant and lack sufficient knowledge to determine inequitable manifestations when it comes to social interactions. Even when students declare to have been victims of discrimination, few of them name the reason caused this different treatment. Most of them admit that their age and socio-economic status determined others to adopt a discriminatory and negative behaviour.

### **Conclusions**

Our study shows the students' reluctance to co-exist with certain categories of vulnerable persons by stigmatizing and using social exclusion (homosexuals, Romani, people infected with HIV, immigrants). These aspects draw attention to the need to fight against ethnocentric, xenophobic or homophobic attitudes in school. At the same time, the study shows that the manifestation of intolerant attitudes coincides in many cases with the posture of victim of discriminatory manifestations.

Tolerance as an attitude and type of behaviour is learned from a very early age, is taken on due to examples within the family, community and school. We are not born with stereotypes and prejudices. We internalize them during our schooling in groups of belonging. If education is a long-lasting process, there is no school discipline that teaches tolerance, but the effects of any activities can shape our attitude towards the others. The absence of tolerance cannot be attributed only to previous generations of teachers, since its foundations can begin with an improvement of one's own behaviour (Şoitu, L., 2001, p.231).

If teachers are aware of the negative effects of stereotypes and prejudices, this is a way to facilitate harmonious relationships with students and parents. Contacts established between cultural groups at the school level favour certain types of bonds inside the school and between the family and the educational institution. Cultural relationships depend also equally on the children's social and socio-cognitive representations (Perregaux, C., 1999, p. 84). Students are receptive to what their teachers are and experience, and not only to what they say and teach. School and classroom organization should favour every student, regardless of the differences between them – they need the experience of being all accepted equally. Only by internalizing this kind of attitude will they be able to offer in turn tolerance, respect and recognition to those who are different or less appreciated. Psycho-pedagogical counselling plays a major part in satisfying basic needs of security and belonging for students that are culturally different. It is necessary that psycho-pedagogical counselling must have a multicultural perspective (Bodnariuc, P., 2006).

Counsellors must admit the fact that students and parents bring their entire cultural history (gender, social class, religion, language) to the counselling process. In shaping the programs of educational counselling in which students from vulnerable categories are involved, an important role must be given to their experiences and their fears. Many of them could experience feelings of inadequacy or even to be discredited due to certain setbacks in accumulating knowledge and skills. Establishing a climate of acceptance by acknowledging individual potential and different cultures is a way of instilling in students a sense of self-efficiency, determining thus a superior motivation.

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## **The contribution of B.M. Bim-Bad to the pedagogical normative reconstruction**

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### **Abstract**

*The paper highlights the contribution of the contemporary educator of the eastern area B.M. Bim-Bad in demonstrating the scientificity of pedagogy. Normative provides the ordering of facts, events, processes etc. The normativity pedagogical model proposed by .M. Bim-Bad includes: pedagogy axioms (fundamental truths that are well known) laws of pedagogy, specific laws, concrete laws, pedagogical principles, pedagogical rules. Axiomatic system will be essential in contemporary postmodern pedagogy, especially in the field of general theories (foundations pedagogy / general theory of education, general teaching / general theory of training), serving to improve and develop them continuously. The research contains the concepts, principles and axioms used by Russian pedagogues, through which we strive to demonstrate the impact of Russian pedagogy on the epistemic development of education science and its contribution to world heritage.*

**Keywords:** *normativity; epistemology pedagogical; axiom; legitimacy; principle.*

### **1. Introduction**

*Normality* in any science ensures the ordering of facts, phenomena, processes, etc. which are the subject of the specific research. It is an essential epistemological criterion that confirms scientificity in the field of research. As far pedagogy is concerned, the issue is questionable although there have been attempts throughout history for the construction of a specific *normativity*, through: a) the development of the *principles of education and training*, starting with the founder of pedagogy, the Czech Jan Amos Comenius, in the 17th century; b) the more or less successful attempts to discover and promote *laws of pedagogy* or, to be more specific, of education, training and the design of the curriculum of education and training. (Eși, 2015, 93-98)

The paper aims to investigate and capitalize on the pedagogical works of a contemporary Russian pedagogue, whose name is related to the revival of Russian *pedagogical anthropology*. B. M. Bim-Bad (born in 1941), member of the Academy of Pedagogical Sciences since 1992, specialist in the theory and history of pedagogy, has important contributions in the reconstruction of a normativity specific to the field, predominantly argued from a philosophical and anthropological perspective. From a methodological point of view, the author constantly resorts to the resources of historical research, indispensable in the fields of philosophy and socio-human sciences, in general, and in pedagogy, in particular.

At this level, B.M. Bim-Bad addresses the issue of *pedagogical normativity*, specific for the *philosophy* (as well as the *anthropology*) of education, with reference to the axioms, laws and principles of education, built and developed in the context of *pedagogical anthropology*. There is a constant line in the author's scientific work, emphasized, on different coordinates and areas of linear and concentric continuity, in several papers: *Pedagogical Anthropology*, *Education laws*, *Pedagogy as applied philosophy*, *Treaty on Pedagogical Anthropology and Education Philosophy*; *Educational Encyclopedic Dictionary* (2008, coordinated by Bim-Bad).

## **2. Content development**

**2.1 Axioms** are built on the conception of "pedagogy as applied philosophy". The author takes into account the epistemological resources of the philosophy used in constructing the concepts of pedagogy necessary for the understanding of "man as educable and educated". It is the central theme developed in *Pedagogical Anthropology*, based philosophically, but also historically, on the line of a certain continuity of Uşinski's work.

The *activity of education* involves "*man as educable and educated*". On a *normative* level, *the anthropological imperative of pedagogy* requires an education capable of penetrating human nature to understand its essence. The necessary research method is the historical one. It is indispensable in any cognitive approach with positive formative impact. This is because "the history – of the *educable* and *educated* man – does not only teach us" what is essential in the formative process; "we live through history", we are in an intimate relationship with it; history gives us "the sources and the fundamental themes of the human being" in constant evolution. [3, pp. 4-6]

*The object of study of anthropological pedagogy* is *man as educable and educated*, in his development and in his relationship with "the natural, the social and the individual in him" which is his essence, reflected in the function and structure of the educational activity. *The function of forming the educated* aims at improving the constantly-developing man who is *educable* precisely because of his natural, social and individual qualities. Achieving the function of forming the *educated's* personality in a positive sense implies his evolution towards the unity between the qualities and the requirements for the physical and spiritual, biological (natural) and cultural, psychic and social development.

*The structure of the educational activity*, especially developed within the education system, implies the improvement of the formation process of man in terms of the relationship between *educable* and *educated*. Thus, man's anthropological condition is historically and philosophically demonstrated and used. Man is, at the same time, *educable* – *subject* of pedagogy – and *educated*, *object* of pedagogy. From this anthropological perspective, which is historically and philosophically rooted and proven, *the object of study of pedagogy* is the *educable* who tends to simultaneously become an object and subject of the educational activity. In terms specific for the anthropology of education, in a *higher normative* sense, *the object of study of pedagogy* is the *man* who can be educated, who *permanently evolves*.

The social responsibility of education thus constantly increases, as shown by the evolution of society over many historical eras. From this perspective, pedagogy (anthropological, philosophical, historical) must achieve "a synthesis of the entire culture of mankind", translated, in positive formative terms, to a social, national and international scale, to that of the education system. Such a work calls not only for the advancement of objectives - contents and methods of teaching (teaching-



learning-evaluation) - appropriate in relation to the specificity of each historical moment and of each community project but, firstly, for the construction of a superior and consolidated normative framework, one stabilized at the *macro-structural* level.

In the terms advanced by B.M. Bim-Bad, the superior normative framework necessary for achieving a quality education at the social, national and international levels, involves the elaboration of an “axiomatic system” of anthropological pedagogy, one which is historically and philosophically supported. This system includes four fundamental axioms, underlying the construction of the pedagogical normativity, according to which the “laws of education” can be elaborated - with a probabilistic character - and the *pedagogical* and *didactic principles* can be improved. The latter have already affirmed themselves in the history of pedagogy, in general, and in the theory of training (general didactics), in particular. [3, pp. 9-12]:

**The axiom of the unity between the *general - private - community dimensions of the educable man*** has a psychological and sociological foundation, used at the anthropological level. *Psychologically*, it involves: a) the general dimension of the human personality, which includes the general characteristics of man as a species, that, in turn, support man’s *educability*, the possibility of formation and the optimal short, medium and long-term development (see temperament, skills, character, creativity, general intelligence, need for activity, need for success - emotionally, motivationally or volitively stimulated, etc.); b) the particular dimension of the human personality, which includes certain characteristics determined by the psychological age, gender, race, nationality, natural and social environments (economic, cultural, political, community), social class etc. which must be known and exploited as specific arguments favourable to the training and development process of the *educable educated*. In terms of *sociology*, it especially involves knowing and using the community social environment, *microstructural* (family, local community) and *macrostructural* (the national, federal, European, international / global community - see the sociological and political concept of “global village”).

**The axiom of unity between *man - what is human – man’s history*** has a cultural foundation, one especially used from an anthropological, philosophical and historical perspective, engaged in the comprehensive and profound understanding of the three evoked components and their interdependence, argued in a specific pedagogical sense. The *educable man* is the one who, with the acquisition of verbal language, has attained the possibility of *cultural adaptation* to the external and internal environments, superior to the initial biological condition of the individual, capable, at birth, only of natural adaptation to the external environment. *What is specifically human* is confirmed through the superior results of the human psychological and social consciousness, active through the exemplary creations obtained through the *critical* analysis of the immediate reality (see Im. Kant): science, technology, art, morals, philosophy, religion.

**The axiom of the appropriation of culture through man-specific means** has a philosophical foundation, one historically argued and applied to pedagogy at the level of general theories (general theory of education, general theory of instruction). As a philosophical foundation, we take into account the necessary interdependence between goal and means, necessary in the construction and completion of any human activity. This epistemological benchmark can be historically identified in the analysis of general pedagogy, elaborated and perfected by Herbart in the early decades of the nineteenth century, built on the interdependence between the *aims of education / training* (which have an ethical basis, valid including at the level of formative education) and the *means of*

*education* (which have a psychological basis, necessary for developing appropriate teaching methods, for designing the formal steps of the lesson, etc.).

From a diachronic historical perspective, this axiom emphasizes the necessity of establishing the finalities of education on the basis of the fundamental pedagogical values (specific for the socially-validated human culture) which determine the achievement of quality education and training through adequate pedagogical means corresponding to the proposed finality (ideal, general goals, general and specific objectives); these means aim at the selection of *quality basic content* and quality (teaching-learning-evaluation) training methods in relation to the sustainable development requirements of the society and of each *educated*.

In the terms suggested by the author, this *axiom* urges - in a higher *normative* sense - “to teach and educate only through the use of the systematic means of signs and objects created by man” at the level of higher products of culture, reflected pedagogically at the level of *finalities - basic contents - methodology* of education / training. In other words, this axiom shows that “the creation of the free man is made in dependence of other people”, but not any type of people: “great people” who offer cultural models which were socially acknowledged in science, technology, art, philosophy, morals, politics economy, religion, pedagogy, sports, etc.

**The axiom of using man’s previous experiences** has a historical fundament, one philosophically and anthropologically argued. At a philosophical level, history is evoked: a) ethically, for the positive examples which must be made known, repeated and used cyclically through the *diachronic historical research methodology*; b) *epistemologically*, in order to ensure the continuity between the paradigms asserted in the history of science, in a spiral of progress that is not linear but concentric, which “exerts different influences upon people precisely because of their previous experiences”, dependent on different (*macro* and *micro-structural*) community circumstances; c) anthropologically, so as to respect the individual dimension of the personality of the *educable educated*, which must be known, respected and used by referencing the general and particular requirements of education - a *normative* premise of the design and realization of differentiated and individualized training within a system and process of education, organized and perfected in an open context.

*The axiomatic system* allows the construction of probabilistic *education laws*. They can be identified by analyzing the “*concentric object of anthropological pedagogy*” organized historically and philosophically. The first circle is that of man’s relationship with the physical, metaphysical, social, psychological, spiritual, transcendental universe; the second circle is that of man’s relationship with society as a (cultural, economic, political, community, natural) global social system; the third circle is that of man’s relationship with himself, with his own individual consciousness, achieved by engaging all the psychological phenomena that are globally engaged in the human psychic system (which include the psychic processes and activities, the general psychic characteristics of personality and the phenomena that facilitate mental life).

**2.2. The laws of pedagogy** are, in the author’s opinion, “*the strict laws of the educational interaction between people*” that are “in accordance with the *nature of man and of human communities*”, historically developed at the level of social system. In other words, “*the laws of education come from the very essence of man, society, culture*” taken socially, in terms of community (*macro-culture* and *micro-culture*) and individually. [3, pp. 125-126]

**Legalities or the laws of the utmost generality** of *anthropological pedagogy*, philosophically (epistemologically) and historically (at the level of research methodology) determined, reflect the necessary connections for the optimal functioning of education at the level of the three circles that delineate the specific study object of anthropological pedagogy, fixed at a general, essential, dynamic (in historical evolution) level. The pedagogue identifies: **the legality of the optimal formative relationship between man and the universe** (determined within the specific subject matter, delineated at the level of the first circle of anthropological pedagogy), **the legality of the optimal formative relationship between man and society** (determined within the specific subject matter, delineated at the level of the second circle of anthropological pedagogy), **the legality of the optimal formative relationship between man and the self** (his *individual consciousness*) (determined within the specific subject matter, delineated at the level of the third circle of anthropological pedagogy).

**The laws of education** or the **laws of pedagogy**, like all laws, objectively interfere, to the extent that they are built in a superior normative framework, fixed epistemologically at the level of *axioms* (as truths and fundamental values which no longer need to be demonstrated) and of *legalities* of the utmost generality (presented earlier, in the context of anthropological pedagogy). Therefore, the *laws* cannot be *subjectively* (politically, ideologically, economically, etc) ordered, “in any order”, but only in their general, superior normative sense. From this perspective, they “*act simultaneously*” at the level of important connections, statistically and probabilistically conformed as *major general tendencies* that must be known and respected by all education theorists and practitioners at all levels of the system and of the educational process.

**The law of conception of education at the level of the “golden centre”** rejects “any extreme” in accordance with “the idea of the *ambivalence of human nature*” which is present in any pedagogical situation in terms of the necessary interdependence between the requirements of the group and the individual aspirations, between the values of moral freedom and scientific rigor, between the affective resources and the “exertion of interest”, between the algorithm of volition and the flexibility of creativity. At the educational system level, the “golden rule” refers to *balance*, harmony, “prohibition of absolutization”, while respecting an aesthetic argument that expresses “*the need for a terrible sense of proportion*” (Dostoevski). From a moral point of view, “*the golden rule of Kant’s law of middle-school education*” highlights the importance of “*the capacity of education to enjoy freedom*” under conditions of pedagogically-assumed ethical rigour “*because there is no morality without internal self-constraint*”.

**The law of unity and integrity of education** "reflects the unity and personality system as well as its ambivalence." It highlights the fact that it is "impossible for an educated person to develop in partiality." It involves the necessary link between the cognitive dimension and the affective personality of the educable educator. In philosophical terms, this link is expressed by Kant in the following formula, with a programmatic pedagogical impact - "the capacity of the soul is so interconnected that expression of sentiments can often judge the capacity of the mind" (Kant). In this perspective, "the law of unity and integrity of education includes the idea of unity of thought and action. The philosophical argument is historically sustained by the call to Goethe in whose view "thinking and acting, acting and thinking are the secret of being." This argument confirms the "main line of the educational process from thought to action and from action to thought" which continues a perfect tradition on the road to pedagogy of essence (Comenius) to pedagogy of existence

(Rousseau) and pedagogy of existence (the current New Education ) to the pedagogy of the essence (promoted by the philosophy of education, on the road opened by John Dewey, as a precursor of the curriculum paradigm, in the *Child and Curriculum*, 1902 and in *Education and Democracy*, 1916).

**The law of the aperceptive sequence of education** draws attention to the fact that "as the person matures as soon as possible, it is important to be offered good taste, of all qualities" relating to "feeling, thought, deed, word, image and lifestyle ". In this normative framework, the qualities of the educable educator should be distributed in the short, medium and long term, "as soon as possible in the course of human life", from "early education to old age", a space-time context in which " he needed a lot of courage. " The sequences designed in the perspective of lifelong learning require "an arrangement that would give the individual, selected and elective culture a coherent and consistent pedagogical sense, noted at the level of the curriculum paradigm through the normative imperative of lifelong learning.

**The law of compliance with the requirements of the educator** with the requirements of the self-educated educator highlights the necessary correlations between the "learning processes" involving both formal and non-formal organization, but also the "imitation, unconscious influence of the environment", identifiable at the level of informal education / training. At this higher regulatory level, "the secret of the success of education" depends on "the educator himself who should practice what he wants from the students", respecting and capitalizing on the basic structure of education, epistemologically fixed to the functional correlation, between educator (teacher) and educated (pupils, class of students). In the spirit of perennial universal values of the great Russian culture, B.M. Bim-Bad, again, evokes Dostoevsky's personality, which highlights, with ethical and aesthetic, but also ideological, pedagogical impact, the idea and the fact that the "personal example of the educator" is of utmost importance. Otherwise, "violation of this law leads to the loss of the authority of the educator, the development of hypocrisy and the deception of the children", respectively the educated educators.

***The law on gold coincidence, the consistency between formal and non-formal educational actions and the "unconscious influences of the environment", with particular effects on informal learning in the context of the open educational process, highlights that "a person who develops correctly must understand and accept requirements, recommendations, education bans "***. His observance "ensures that educated people are adopted as educated. "The violation of this law - the refusal to rely on the environment - means the separation of education from previous human experience and neglect of apperception law" aimed at capitalizing the resources of the educated educator, in the short, medium and long term. At the basic level of the education system, "A good school is designed not only to protect the cultural achievements of previous generations", but also "to ensure the same growth of the culture that promotes humanity in a dignified life." Education is promoted as an "active model of life", which also exploits the educational (non-formal and informal) and didactic (formal and non-formal) environment.

**2.3 The principles of pedagogy** (*of education and teaching*) are promoted by B.M. Bim-Bad in *Encyclopedic Pedagogical Dictionary*. [4, p. 216, 217] In the position of coordinator of the *Dictionary*, B.M. Bim-Bad, defines *the principles*, epistemologically constructed according to *the axioms and laws of pedagogy / education*, represents fundamental pedagogical ideas based on values that contribute to the *ordering* of education at the level of *general* dimensions that allow it to be understood at the level of; a) *the essence* of education); b) existing relationships within education

(between educated and educated, teacher and student, information and training, evaluation and self-evaluation, regulation and self-regulation, etc.); c) the content of education (cultured).

A possible **taxonomy** highlights the need to promote and capitalize on two categories of principles: *principles of education - principles of education*. **The general principles of education**, according to Bim-Bad, are: the principle of understanding education as a component of human socialization and psychology, the principle of humanistic orientation of education, the principle of education based on natural values, the principle of education based on cultural values (philosophical, religious, artistic scientific, technological), the principle of the mobile character of education, conditioned by the resources specific to each psychological age. **The principles of social education** that they identify are: the principle of general education, the principle of education variation in relation to the existing social resources (cultural, community, economic, political, natural), the principle of social education in and for the collective, the principle of social education oriented towards valorisation the psychological resources of the educated educated personality, the principle of dialogue as the foundation of social education.

**The principles of education** (which update under the conditions of *synchronous historical - diachronic research*, the system of didactic principles developed by Comenius, which contributed to the assertion of pedagogy as a *specific domain of knowledge*) are: the principle of positive formative orientation of education at the level of the training activity, the principle of orientated learning positive in the direction of the formation and development of *the personality of the educated educator* (in the spirit of Lev S. Vîgtsky's psychological pedagogy), the principle of the connection between theory and practice at the level of the training activity, the principle of the connection between the intuitive knowledge and the logical knowledge, the principle of systematization of the basic knowledge, in the training activity, the principle of continuity between taught-learned knowledge at the level of a complete formal education cycle, the principle of interdependence between formal education / training - no informal, with multiple openings to informal education / training, the principle of effective participation of pupils in the training activity, *at the front, on microgroups and individually*.

### **3. Conclusions and suggestions**

The pedagogical work of B.M. Bim-Bad has important implications in the process of clarifying the epistemological status of pedagogy / pedagogical sciences. It has special contributions in the field of highlighting and argumentation of pedagogical normative at higher level, by constructing axioms and probability laws of education, according to which the general and social principles of education and the principles of education (or didactic principles) are consolidated. This normative framework stimulated the innovative process of elaborating and applying the reform of education in Russia in the postmodern (contemporary) era, a historical process in which B.M. Bim-Bad played an important role.

Today, the history of Russian education can not be properly understood without taking into account the contribution of B.M. Bim-Bad, the "last titan of the Renaissance of our time," as E.D. Dneprov. PhD in pedagogical sciences, professor, academician of the Russian Academy of Sciences, member of the Union of Writers, translator and poet, polyglot, scholar in various fields of knowledge - not only in pedagogy and history of pedagogy but also in philosophy, philology, linguistics ,

mathematics, history of art, history, etc., BM Bim-Bad is an important personality of Russian pedagogy, whose ideas must be exploited.

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