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THE HISTORY OF EDUCATION AND EDUCATIONAL REFORMS IN RUSSIA

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Abstract*:*

The objectives of the research consist in carrying out a synthesis-analysis of the epistemological history of the pedagogy in Russia, by capitalizing on the epistemological valences identified and sressing the impact of the valences of the Russian pedagogy on the epistemic development of the education sciences. The historical research methodology was used to highlight the evolution of the domain in conceptual and institutional plan, in synchronic and diachronic perspective. The paper aims to capture the specificity of education in Russia that is anchored, equally, in the problems of modernization, but also in the maintenance of its own cultural and psychosocial identity. The stages of education development, the periodizations made by pedagogues and historians of pedagogy, the features of the four education reforms, the roles of personalities in the development of education, significant pedagogical ideas that have revolutionized pedagogy / didactics in the world are reviewed.

Keywords: *history of education, reform, counter-reform, fraternal schools, academy*

1. Introduction

Education emerged at the same time as the society and it fulfilled, from the beginning, *a general social function*, of transmitting the experience from one generation to another. G.B. Kornetov, A.V.Duhavneva, L.D.Stoliarenko believe that the beginning of education within tribes dates 2.5 - 1.5 million years ago. [Лобанова, О.Б., Колокольникова, З.У., 2013, p. 14].

The education of the ancient Slavs

During the 6th-9th centuries, education **originated in the family** to the Eastern Slavs. Its social function was achieved only at the micro-community level. The organization of family education in the ancient Slavs had specific features. In the modest 7th century social environment, it was the custom to leave family education at the expense of a mentor; the mentor was usually the mother's brother, the children's uncle. This is why the proverb is justified: "Каковы дядьки – таковы и детятьки" (*Such uncles, such children*). In the absence of the uncle, education was done by pious and decent neighbors. The habit of entrusting the education of the children of foreign families was called "кумовство" (*godfathership*). Amongst the noble members of the community, this habit was called "кормильство" (growth) because the educator was responsible for the moral, spiritual and physical education of the descendant of a nobleman, teaching him to carry out economic, leadership and military

activities. *The support*, as a social and pedagogical phenomenon, survived in the Russian kniezates until the 12th century.

During the 8th-9th centuries, with the progress of the *economic* and ("household") *community* life, significant changes have taken place in the families of the old Slavs. The decisive role of educator rests with the mother and the older siblings. In the 8th century, with the advent of writing, the alphabet and writing began to be studied, but this was not yet done within schools.

2. Content development

Education during the Kievan period

The Christian medieval education in Russia is much different from that of Western Europe. The specificity of education in the period of Kieven Russia is influenced by **the dependence upon the tradition of the Orthodox Church**. With *Christianity*, along with *the cultural tradition*, Russia also takes over *the Byzantine educational traditions*. The old Slavic language becomes a cult language. In the 15th century the Byzantine Empire fell under the influence of the Ottoman invasion, and Russia became the pole of orthodoxy. The break with the West is accentuated; a consequence is represented by the lack of significant changes in education until the time of the reforms of Peter the Great. The children were taught at home by monks and calligraphers. If, during the10th-11th centuries, the spread of education in Russia, as a condition for expanding the sphere of influence of Orthodoxy, was a state concern, with the consolidation of the Russian church, education and the construction of schools passed under the jurisdiction of the church.

During the Christianity of Russia, there were scholars in the big cities. In the chronicle *Повесть временных лет* (The Tale of Bygone Years) there is a note about the knyaz Vladimir Sviatoslavici, who christened Russia in 988, started building churches and urged priests to gather children and educate then in literacy within church schools. The "literacy" schools had the contents of elitist learning and were organized for children of princes, nobles and warriors. These schools were initially private and the teachers were Greek and Bulgarian.

The tradition of literacy education has been extended to the 11th century due to the efforts of the knyaz Yaroslav the Wise, the initiator of the first Russian book library in Kiev. There was a high school at the courtyard of the wise knyaz Yaroslav the Wise, where many cultural people of the time were trained: writers, chroniclers, translators and copyists, preachers and scholars. During the10th -13th centuries, besides churches and monasteries, schools for the training of the clergy and the educated persons were established.

Significant pedagogical ideas, reflecting the principles of medieval Russian pedagogy, have travelled through time until the present day as they were preserved by monuments of literature and writing. One of the best known creations is *Поучение Владимира Мономаха детям* (*The teachings of Vladimir Monomah to his children*) dating from the end of the 11th century - the beginning of the 12th century, intended not only to the children of the knyaz Vladimir, but also to the young generation of noblemen.

During the 11th-12th centuries, a number of manuscript collections, with pedagogical content, in translation and in the original, were printed in the Kievan state. The Honey-Bee, the

Emerald, Sviatoslav's Nomocanon, Golden Mouth **Chrysostom** contained ideas, opinions, texts of Socrates, Democritus, Aristotle. Sviatoslav's Nomocanon is the first attempt in the history of the Russian pedagogy to present information about the Byzantine tradition of education.

In the 13th century, the education decayed because of the destruction of cities after the invasion of the Tartars and the Mongols. The traditions of the literacy culture have been preserved only in the princely environment.

Education in the Russian state during the Moscow period

Because of the Tatar-Mongolian incursions, the level of education declined at the beginning of the 14th century. Gradually, however, the Moscow state began to develop a unique system of education. In the 14th and 17th centuries the characteristic features of the Kievan system of education were preserved and only at the end of this stage did *the higher type of education system schools* begin to appear, which anticipate the emergence of the *university education*.

As a result of the process of uniting the Russian lands around Moscow, the strengthening of the political power, the need to train some educated people appeared. In the 14th-16th centuries, monasteries played an important role in the development of education. The Orthodox Church has contributed to the opening of new state-controlled schools. The traditions of children's literacy learning have been preserved in the princely families. During the Moscow period, a relatively small number of people were part of the intellectual elite of the Russian society. However, humanist views have emerged in this environment.

At the end of the 16th century and the beginning of the 17th century, at the western borders of the old Russian lands, in western Ukraine and Belarus, *fraternal schools* began to develop. The descendants of the population of Ukraine and Belarus, as they tried to preserve their religion, culture and language intact, they created such institutions within the Orthodox communities.

The schools were accessible to children from different backgrounds and a distinctive feature of the educational process was its rigorous organization. The children were taught for four hours a day, they were given homework and the homework was checked at home and the teachers kept in touch with the parents, etc. "The organizational bases of the *fraternal schools* were subsequently theoretically grounded, developed and disseminated by I.A. Comenius." [Лобанова, О.Б., Колокольникова, З.У., 2013, p. 31].

In Russia, the system of frontal education by classes and lessons of I.A. Comenius was anticipated, which was a revolution in pedagogy/teaching and in society.

A special moment in the evolution of education in Russia was the 17th century. This is the century during which the first institutional attempts *aimed at* establishing *the higher education system* are recorded. The *Lutheran School* (1621), the Kyiv-Mohyla College (1632), the School of the Epiphany Monastery (1681) and, finally, the *Elino-Greek School* or the *Slavic-Greek-Latin Academy* (1687) were established.

Based upon the education system and program in the *fraternal schools*, the Moldovan Petru Movilă (1596-1647), the metropolitan of Kiev (1633-1647), established, in 1632, the Kyiv-

Mohyla College, which can be regarded as a university-type educational institution. This historical event was achieved by uniting the *Kiev Fraternal Schools* with the Lavra *School*. On September 26, 1701, Peter I officially conferred on the Kyiv-Mohyla College the status of the Kyiv-Mohyla Academy. [Ісаевич, 1972, pp. 62-64, Хижняк, *З. І.,* 1981, pp. 31-33].

The *Slavo-Greek-Latin Academy* (1687) is the first general higher education institution in Moscow, established in 1687. The initiative for its establishment belonged to S. Poloţki, who created *the Institutional Charter of the Academy*, in which *the objectives* and *content* of the education were defined. *The Academy* was influenced by the program of the medieval European universities where the "seven free arts", the languages of worship and theology were studied.

It is an extremely important higher education institution from a historical perspective, as great personalities of the Russian and universal culture have studied and were educated there, such as: the encyclopaedistM.V.Lomonosov, the writer A.D.Cantemir, the architect V.I.Bajenov, the mathematician L. Magniţki, the first Russian MD in medical sciences P. Postnikov, etc. [*Педагогическая энциклопедия.,* 1966, 75, 136]. With the opening of the *University* of Moscow in 1755, the *Academy* lost its significance.

An important monument of the old Russian culture, of life and education from the 15th to the 17th centuries is associated with the work of *Домострой* (*Building of the house*). Its chapters are specifically dedicated to education issues. In the 17th century Epifani Slavineţki published a treatise on children's education, *Гражданство обычаев детских* (*On Civility in Children*), an interpretation of the book with the same title written by Erasmus of Rotterdam. The Russian book is not intended for children, but becomes an instructive set of rules, laying the foundations of *the literary-pedagogical* genre.

In 1801, a system of school districts was formed in France, with a number of universities, which ensured the strict subordination of schools in that particular area. This type of administrative organization represented a model to follow, which stimulated the creation of a public education system in Russia.

The achievement of the state education system in the 18th century

N.A.Mazalova establishes four stages in the development of education in the mentioned period. [Мазалова, М.А., Уракова, Т.В., 2006, p. 62].

1. Stage one is related to the reforms of Peter the Great in all the fields of the Russian life. During this period, the first *secular schools* were created, which initiated children in vocational activities, and secondary institutions, which trained specialists in the fields of medicine, navigation and engineering. Until Peter the Great's reforms there was no vocational education system in Russia. In 1714 schools of accounting are established, and in 1715 *the Maritime Academy* is established. In 1721 the first *mining* and *metallurgical schools* were opened in the Ural Mountains, which have operated until the end of the 19th century. The *Academy of Sciences*, established in 1725, with *a university* and *a high school*, influenced the development of education and created premises for the achievement of the higher education according to the Western European model. During the *Peter The Great*'s period, children were educated according to Western fashion.

2. Stage two is located between 1730-1760, the period of the reigns of the empresses Anna Ioannovna Romanova (1693-1740) and Elisabeth Petrovna (1741-1761). During this period a system of education of the nobility is formed, the first Russian university is established, the institutions created by Peter I are reorganized. During the reign of Elizabeth Petrovna, the scientist and mathematician Mihail Lomonosov (1711-1765), the first Russian academic, reorganized the *Academy of Sciences* and established the *University of Moscow* in 1755, initially consisting of three faculties: the Faculty of Philosophy, The Faculty of Law and the Faculty ofMedicine. The state endeavored to establish control over the quality of family education and private education. By a decree of 1755, the Empress Elizabeth Petrovna forbade foreigners, who did not pass an examination at the Academy of Sciences, to teach children at home, to raise the level of preparation. The "M. Lomonosov" *State University* is one of the most prestigious universities, most of the Nobel laureates in Russia were graduates or professors of this University.

3. Stage three is related to the policy of Catherine II in the field of education and the promotion of the Illuminist ideas. Between 1766-1782 *general pedagogical schools* were established for large categories of people, for educational and a non-professional purpose.

In 1779, the first *pedagogical seminar* was established at the *University* of Moscow. In 1786 *a pedagogical seminar* was established in Petersburg, following the Moscow model, and it became the first higher education institution for teachers. In 1763, at the initiative of I.I.Beţkoi, the *Educator's House* was opened in Moscow, following the model of which *houses for teachers* were built throughout Russia. The empress herself was interested in pedagogy, she read J.J. Rousseau's books and she was the author of educational or pedagogy books: *Selected Russian Proverbs* and *The Continuation of Elementary Education*.

The important educator of this period is I.I.Beţkoi (1704-1795), a representative public figure, with an initial formation in education achieved in France, from where he came up with progressive ideas. He shared the ideas of Catherine II regarding the need to educate a new category of people in educational institutions intended for castes. In his conception, attention had to be paid to the moral formation of the child.

4. Stage four in the development of education in Russia begins with the reform of 1782–1786 and lasts until the end of the century. In order to prepare for the school reform, the *Commission for the establishment of public schools* was created and the most important educators and public figures were entrusted with the mission to carry out a project of development of public education in Russia. In 1764 Philip Heinrich Dilthey **invited as** a professor at the University of Moscow, recommended the *German schools* as a model for the Russian Empire: the schools in Riga and Revel as examples for the elementary schools, and the school in the Lutheran church Peter and Paul in Petersburg as a model for gymnasiums.

Dilthey proposed the approach of the structure of the *University* of Moscow to the European educational structure, especially to the German educational structure. The *Commission* has taken over the project about setting up different types of schools and the project of organizing state gymnasiums.

In 1786 the *Charter of the public schools* of the Russian empire was approved; according to this document two types of schools were established: the *main public schools* (five year studies) and the *small public schools* (two year studies). The beginnings of education for girls date from the middle of the 18th century, when the Smolnîi *Institute* for the daughters of nobles was established.

The educational reform plan was carried out by F.I.Iacovici of Mierevo (1741-1814), an Austrian educator. N. I. Novicov (1744–1818), an educator, a writer and a public figure, wrote the first magazine for children, *Children's Reading for the Heart and Mind*. He was also the first author to use the term **pedagogy** in Russia because he felt the need to develop theoretical concepts and ideas specific to an area that researches education and teaching.

The development of the public education system in Russia in the 19th century

 N.A. Mazalova establishes three stages in the development of education in the 19th century: the beginning of the century - 1824; 1825-1860; 1860-1890, stages that will be developed in the following pages, devoted to the reform. [Мазалова, М.А., Уракова, Т.В., 2006, p. 23, 69].

The education in Russia from the end of the 19th century – the beginning of the 20th century

At the end of the 19th and the beginning of the 20th century, educational and teaching institutions different from the traditional schools are created in Russia, both in content and in organization. The "House of the Free Child" of K.N. Venţel, the "Setlement" of S.T.Şaţki and A.U.Zelenki, the "Happy Life" colony of S.T.Şaţki experience the ideas of the educators who created them. Thus, in 1906, in "Settlement" ("Cultural Village") a whole system of children's institutions was achieved: a kindergarten, a beginner's experimental school, a school club, in which activities were carried out with adolescents who graduated from urban schools and crafts workshops.

The building was reminiscent of a fabulous medieval castle and the construction was financed by the merchants and entrepreneurs in Moscow. The Ministry of Education initially supported the organization of children's clubs, and then banned them for the propaganda of socialism among children. In 1909, in the building of "Settlement", S.T.Şaţki and Şlegher created the company "Work and leisure for children" for the education of children from socially disadvantaged families.

During the winter of 1912-1913, the teacher P.F. Kaptereov organized in Petersburg, the first *Russian Congress of Family Education*. At this level the author advocates for raising the socio-cultural and socio-professional status of the family as a factor of education, complementary to the education of all types and of all grades.

The education system during the 20th century

M.A. Mazalova [Мазалова, М.А., Уракова, Т.В., 2006, p. 109] divided the period after the October Revolution (1917) into three periods: *1917–1930, 1930–1940, 1945–1991*.

V.Volînkin establishes four stages of the education development and pedagogical thinking in the 20th century: *1917-1929, 1930-1945, 1945-1990, 1991-present day period* [Мазалова, М.А., Уракова, Т.В., 2006, p. 17].

The 20th century was marked by school-related experiments, such as the "experimental station" opened near Moscow by S.T.Şaţki, a complex of scientific and educational institutions where certain forms and methods of education were researched tested and put into practice. The period *1930-1980* had several stages: the war years, the development of general education in the 1940s-1950s, the introduction of the seven-year education, the organization of education in relation to production from the late 1950s to the 1960s, the generalization of the secondary education for 10 years in 1960-1970.

In **the history of pedagogical thinking and education** in Russia *several stages of evolution* are mentioned that marked the process of achieving **"four reforms of education"**: 1804, 1864, 1918, 1992. They have a number of particularities, generated by geopolitical, historical, social and cultural conditions: a) the concentration of reforms in the 19th century; b) the *reform-counter-reform* alternation and sometimes *the counter-reforms* were of a higher intensity; c) the permanent swing between Western influences and the indigenous elements; d) the interaction between two political-educational paradigms, a *conservative* paradigm and a *liberal* paradigm.

The history of reforms in Russia

The premises for the emergence of education reforms were outlined in Russia later, during the second half of *the19th century*. During the last two centuries, major changes were registered: the major reforms of 1860, the fall of autocracy followed by the establishment of the Soviet power and then the collapse of the totalitarian system, in the early 1990s. These social changes attracted natural reforms in the field of education.

The international experience, analyzed by Ph. Coombs points out that "the changes in education systems in many countries were rather a result of an intervention outside of the education system – at the political level – than on an inner initiative." (Ф.Кумбс / Ph.Coombs, 1970, pp. 10, 12-13). The same thing happened in Russia. The reform in education was imposed by the state, by the political power, with the intention that, subsequently, education could become a factor of innovation and development of the country. In times of profound change, the true reformists held the positions of ministers of education: in 1861 – Alexandru Golovnin, in 1917 – Anatoli Lunaciarski, in 1990 – E.D. Dneprov.

The educator E.D. Dneprov, a reform theorist after 1990, exemplifies the situations in which the state built the higher education system, according to its own interests [Днепров, Э.Д., 1994, p. 15]. For example, during the reign of Peter I (1672-1725), the education system had a pragmatic, professional character. During the period of the "enlightened absolutism", promoted by Catherine II (1762-1796), the education was based on the *general education*. The reform of Alexander I (1801-1825), one of the most liberal, somewhat continued the Enlightenment ideas of Catherine II. The concept of K.D. Uşinski, who believes that the main objective of the reform is the construction of the Russian school "upon the lasting basis of the personal needs and the needs of the Russian life" [*Ушинский., К.Д.*, 1948-1950, p. 145].

E. D. Dneprov highlights the existence of four significant reforms in the history of the education system in Russia [Днепров, Э.Д., 1994, p. 13]: 1) 1804 (the liberal reforms of Alexander I); 2) 1864 (the era of the great reforms); 3) 1918 (the Socialist reform); 4) 1992 (the reform conceived in the spirit of the political ideas of *the perestroika* type, theorized and applied by the educator E.D. Dneprov).

During the 18th century, *the radical reforms* initiated by Peter I in all spheres (social, economic and cultural) of life in Russia led to a fundamental transformation of the pedagogical traditions, by establishing the first *secular schools*, meant to initiate pupils into practical activities and some *secondary institutions* that trained specialists in the fields of medicine, navigation and engineering.

The Academy of Sciences, established in 1725, with a university and a high school, created the premises for achieving higher education in Russia according to the Western-European model. In 1715 the *Maritime Academy* is established. In 1721 *the first mining and metallurgical schools* are established in Ural, which will operate until the end of the 19th century.

The *Petrov's* period is the period during which children are educated in Western fashion. A new direction is involved in what education in the family should represent, through organization and content. In the development of pedagogical thinking, L.F. Magniţki (1669-1739), a mathematician who theoretically based general and professional education, V.N. Tatiscev (1686-1750), I.T.Pososkov and F.Prokopovici played an important role.

In the 19th century, the process of developing education is accomplished during three stages – identified in the classification proposed by N.A. Mazalova – related to the reforms initiated, from the top of Tzarist Russia, to Alexander I or to Nicholas I [Мазалова, М.А., Уракова, Т.В., 2006, p. 69].

The first stage is related to t*he liberal reforms of Alexander I*. In 1802 the Ministry of National Education was established, which was charged with carrying out the education reform that led to the organization of four types of *institutions*: *parish*, *county*, *governorate* or *gymnasiums* and *universities*, designed in the perspective of their continuity.

The second stage of the reform is related to the period of the reign of Nikolai I (1825-1855), who tried to develop a school policy aimed at strengthening the social stability. The Minister of Education, Count Liven, indicated the ways of achieving the reform, in the *Charter of primary and secondary schools* (1828). The educator V.F. Odoevski worked for more than 40 years (1832-1862) at the *Commission for Public Education* and took charge of the training activities of the teachers in the rural schools. The decree of Nicholas I, published in 1831, increased the supervision of private schools and foreign teachers. In this way, *the reform* of Alexander I from 1803-1804 was followed, in 1828-1835, by *the counter-reform*.

The third phase of the reform marks the process of education development in Russia, started in 1860, which led to *the preparation of a new reform*, of particular importance, as noted by M.A. Mazalova, [Мазалова, М.А., Уракова, Т.В., 2006, p. 73.]. In 1860, for the first time in the history of Russia, institutions and organizations were established that aimed at spreading knowledge among the masses.*Sunday schools* were established for farmers and adult craftsmen, needed upon the basis of population emancipation, after the abolition of

slavery (1861). Several *pedagogical societies* are established. One of the most important pedagogical society is that of St. Petersburg (1869), which stimulated the process of development of the national Russian pedagogy through the contribution of K.D. Uşinski, N.H. Vessel and P.F. Kaptereov. K.D. Uşinski developed a teacher training plan for primary school and expressed his desire to create *pedagogical faculties* in universities.At the level of social life, we point to an original expression of direct democracy – *zemstva*, a territorial council, established during the liberal reforms of the Russian Empire. The *zemstvas* stimulated the modernization of the country at the end of the 19th century, the creation of the local network of infirmaries and small hospitals, as well as *the process of the emergence of schools*. Besides, a fundamental political thesis of Soljeniţin is that contemporary Russia should bring the *zemstva* back to life, "that body of local *self-government*, created after the reforms of Alexander II and which survived until the Revolution" [Nivat, Georges., 2004, p. 159].

The education reform of 1860 is important because of its unprecedented scale and complexity. It has reached almost all the links of the education system. It has laid a solid foundation in the *primary public school*, it has formed a flexible education system for women, created the premises for the development of pedagogical, professional, extra-curricular education and it initiated the reform of higher education. The concept of *pedagogical social movement* is related to this stage.

The education system aims to fulfill the mission of *humanizing the education* the general purpose of which is the formation of the personality of the child, pupil and student. The *idea of humanism* with multiple social echoes crystallized from the works of three important educators of that period:

a) N.I. Pirogov – *the humanistic education*, which denied the *utilitarianism* of the school education from the period of Nicholas I; b) L.N. Tolstoi – *the proto-pedocentrism* that anticipated the "New Education" movement, influential in the European, and North American space, throughout the 20th century; c) Uşinski – the anthropological pedagogy, a direction that laid *the foundations of pedagogy as a science* in Russia.

Following the attack against the Tsar Alexander II, the education reforms were followed by two *counter-reforming* waves, in 1870 and 1880. The government tried to completely subordinate the secondary school to the control of the state and the church in the person of the Synod. In 1887, a circular letter was published regarding "kitchen children", which prevented the access to the gymnasium for the children of lackeys, washerwomen, and small merchants.

In 1884, the new *University Charter* eliminated the autonomy of universities. At the same time, the police supervision of students was instituted and the tuition fees increased. Many progressive teachers were fired from universities. The right of women to access the higher education has been curtailed.

At the beginning of the 20th century, the Russian pedagogy had a significant scientific potential, accumulated and as a result of the experiences registered in the school reform process. The change programs, which anticipate a new reform of the Russian education system, were debated in educational forums and publications (around 200). Some are published in books and brochures, such as those signed by V.I.Ciarnoluski: a) *The results of*

social thinking in the field of education (1906); b) *Basic problems of school organization in Russia* (1909).A more radical, more comprehensive and detailed *program* for *the transformation of the Russian education system*, as the one during 1910-1918; a "more radical" program for the transformation of the Russian schooling system was proposed, which aimed at: a) democratizing education; b) the denationalization; c) the demonopolization and decentralization; d) attracting the community in the management and in the activity of the school; e) the active participation of parents in the activity; f) training the local authorities for the good functioning of the school; g) promoting the initiative and autonomy in education; h) the creation of a unitary education system; i) the development of national schools; j) ensuring education in the mother tongue, a secular education, everyone's right to education, the accessibility of education; k) the free education, with the removal of all social, national, confessional and other restrictions; l) providing general education, m) providing mixed education; n) providing education for the marginalized; o) providing freedom in teaching; p) the non-censorship of textbooks; r) the renewal of learning contents, etc.

This *Program* contained reforming ideas, historically and philosophically grounded and N.I.Pirogov was right to assert that *the new* represents *the old* long forgotten. One of the ministers who was thinking about a reform project was Count P.N.Ignatiev, Minister of Education for a short time (1915-1916).

During the first half of the 20th century, a phenomenon specific to the Russian cultural space - the counter-reforms – intervenes, which sometimes had a magnitude that exceeded the magnitude of the reforms, interrupted in full progress. Stalin's actions during the 1930s compromised what had changed positively in education in the years 1918-1920. The *counter-reform* of the 1930s also affected the status of pedagogy, which lost its scientific character, threatening to become a part of the new Stalinist political ideology.

The **1950s-1960s** of the 20th century represented a thaw, a reconsideration of values. This is also the case of the educator V.A.Suhomlinski, ostracized because of his free thinking and "abstract humanism". During 1960s top personalities in the field of pedagogy lived and worked, such as: pedagogical publicists - V.I.Matveev, S.A. Soloveicik, innovative educators - S.A. Amonaşvili, I.P. Volkov, I.P. Ivanov, S.N.Lîsenkova, B.P. Nikitin, L.A. Nikitina, V.F. Şatalov, M.P. Şetinin or scientists - V.V. Davîdov, V.P. Zincenko, B.M. Nemenski, A.V. Perovski, etc. They are part of the personalities that have prepared the intellectual, moral and spiritual *perestroika* and they were the link to *the fourth reform of education*.

In 1992, **the fourth education reform** was theorized and implemented by the educator E.D. Dneprov.

The current period

The analysis of the Russian reforms cannot ignore the existence of "two major axis of the country". The old axes is the one that "leads from the Varangians to the Greeks," as the *Tale of Bygone Years* states, based upon the power of the Byzantine principles and religion, promotes the European axis par excellence. The second axis is *the Eurasian axis*. [Nivat, Georges., 2004, p. 70]. In other words, Russia is equally anchored in the problems of

modernization and *globalization*, but also in maintaining its own cultural and psychosocial identity.

There have been long debates between *Westerners* and *Slavophiles*. The first, the *Westerners*, were convinced that Russia belonged to Europe; consequently the road to modernization is the one followed by European societies. Instead, the *Slavophiles* were convinced by the uniqueness and messianic role of Russia in an extended social and historical context.

According to the idea of modernization, we also point to another periodization of the reforms undertaken after 1980. This is the periodization achieved by M.A. Mazalova, which talks about three stages in the evolution of reforms: 1) Stage I (1980-1992) – the development of the alternative education compared to by the traditionally centralized education system; 2) Stage II (1992-1998) – the evolution of education in the period after the fall of the USSR as a state and political regime; 3) Stage III (from 1999 to the present day) – the evolution of education during the period of *globalization*, practiced at a social (economic, political, cultural, etc.) level [Мазалова, М.А., Уракова, Т.В., 2006, p. 124].

The invariable elements of *contemporary modernization* are determined by several factors asserted in the *post-industrial* society, in the *information* society, in the *democratic* society. Among these important social *factors*, sometimes even decisive, we mention: a) the general laws of development of the modern market economy, also reflected at the level of the educational institutions; b) the *economic globalization* reflected in the globalization of the *education system* especially the professional education system; c) the *democratization* of the social life reflected in the activation of the educational (local, territorial, national, etc.) communities, against the background of the formation of the civil society; d) *the development of quality standards of school education*, reflecting the global trends in the modern education systems; e) the *computerization* of all areas of activity within the society, reflected at the level of the school organization, the design of the curriculum plans and the school syllabi.

At the base of the *modernization* there are structural changes in three *key areas*, which define the activity on the social scale of the school system: the *financing of the school system*, the *content of the education and the monitoring of the quality* that decisively marks the *school management*. These structural changes are considered by A.A. Pinski, a member of the reform strategy working group, the three tools of *the present modernization* necessary to overcome the traditional boundaries of the *traditional school system*, built for the training needs of the *early industrial society*, which are today in opposition to those imposed by *the post-industrial computerized society*.

In the field of **financing**, the following principles apply: a) "*the money follows the pupil*"; b) *the payment of teachers according to performances* based upon pedagogical criteria;

In the field curricularly designed **contents** there are: a) *competence* oriented standards – defined psychologically within the general and specific objectives; b) the creation of national evaluation systems; c) the use of self-monitoring and self-assessment tools of schools; d) the increasing importance of self-control, with the promotion of *portfolios*.

In the field of **quality monitoring**, the means of stimulating the autonomy of the schools, of the participation of the community in the effective management thereof are used, as far as the *added value* within the educational process is concerned.

The projects carried out in Russia by international organizations (*World Bank, British Council, Council of Europe*, etc.) have an important role to play in the reform of school systems, which need to be evaluated and refined from the perspective of their contribution to the development of the *national* education system as a whole, to the progress of society in the postmodern (contemporary) era.

3. Conclusions and suggestions:

Russian educators stress the importance of historical-hermeneutical research. Pedagogy is a hermeneutic science because the educational action is hermeneutic. The carrying out of research in a historical and hermeneutic manner allows all those interested to form a holistic vision, with decisive contributions to the progress of the education sciences;

The concern of Russian educators for scientific rigor and epistemic clarification of pedagogical concepts can serve as a model for all those active in the field of education and who can contribute to carrying out fundamental, but also operational research, by using an epistemologically stabilized pedagogical language at the level of the fundamental concepts that define the object of study specific to the pedagogy, the normativity specific to the pedagogy, the research methodology specific to the pedagogy as a socio-human science with autonomous status, which is the basis of all the sciences of education.

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SURVIVAL AND PARALLELISM

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Abstract

The constitutional changes of 1989 in Kosovo, in addition to physical, political and psychological pressure, exerted social pressure through job dismissals. Job dismissals became a "normal" process, becoming a common way of exercising social pressure.

In all these impossibilities in front of which a whole society is placed, self-organization or opposition through self-acting is expressed.

In this course, the collapsed life on every sphere, and precisely this collapse burdened even more the daily life of these citizens, imposing reflection on these inabilities.While the repressive state was exclusive, degrading, and denigrating for a category of the society, precisely this category got self-integrated through resistance, which can not be called otherwise but self-organization.In this flow, many subsequent developments came to the fore, such as the comprehensive mobilization of the society, so that individual tasks became self-voluntary collective duties and obligations.

To this society, faced with such a situation, Solidarity was undoubtedly imposed in every area of life, having the course from similarities, and "solidarity that comes from similarities is at its maximum when the collective conscience completely wraps up all our conscience and complies with it on all points" (Durkheim, 2004).

Keywords: *pressure; inability; self-organization; self-functioning*.

Introduction:

This paper handles the issue of building of parallel life due to insubordination, a refusal, as a path which leads to parallelism, and on the other side helps to emphasize and empower the insubordination.

We will show that insubordination, dissent and refusal became unavoidable in the situation when the life inside this society was being ruined, especially in the fields of education, healthcare and in the social sphere.

Furthermore, this paper will also deal with the issue of self-organization and self –functioning of the Kosovar society, within an excluding and denigrating society, which in turn built and strengthened the foundations of parallelism.

Exclusions and differences, initially in the education and healthcare systems, followed by the expulsion from the buildings itself have imposed the path of parallelism, the building and the survival of which parallelismwill be detailed by this very paper.

Research question - How was the parallel system of Kosovo made possible and how did it function?

This is the issue that requires sociological treatment of survival and resistance, non-obedience, through self-organization.

Given the specific circumstances of parallel life development in the period 1990-1999, the hypotheses of this paper will reveal the role of the parallel system in the overall efforts to survive and achieve the most human goals.

Hypotheses I:

In a period when life was collapsing, its parallel construction is vital and irreplaceable as a result of homogenizing factors. The idea of the parallel system comes as a definition for independent political and special life in terms of ethnic, social and political identity.

Hypotheses II:

It is the circumstances that produce and create the course of creating an educational, socio-cultural and health parallelism. The political project of the parallel system derives depending from the developments of the political system and the cultural and social relations, which is a project that is being gradually clarified.

Methodology

Various methods are included, inclusive of comparative and data analysis. Relevant field literature review as well as specific research and factual evidence from previous publications are also incorporated.

Survival and parallelism

Parallel life derives exactly from *disobedience* which initially pushes the individual and then the collectivity towards *rejection*. *Disobedience* on one hand and *rejection* on the other hand, produce *parallelism*. The flow of *parallelism* has a source but *disobedience* and *rejection* also stem from *nonconformity* before the tendency to deprive the individual, respectively the community from an undeniable right which is denied.

Situations of this kind have occurred in Kosovo precisely when social, political and cultural norms were overturned, especially when this had affected only a part of the citizens who were deprived of their liberty as well. In such circumstances the conditions for the development of social and political *parallelism* have been created. Moreover, the repressive behavior of state authorities imposes parallel life on this line, which Gene Sharp would call"massive political disobedience*"*(Sharp, 2012).

Looking at the origin, disobedience in this case derives exactly from a situation where not only the *being*is at risk but also the *being*itself and its thinking, because "the thinking itself is the engagement by being for being"(Heidegger, 2010).

The life of Kosovo of the 1990-1999'shad developed as *disobedience and opposition, rejection and parallelism*, challenging every political, social, healthcare, cultural and educational level. The Kosovar society was forced to pursue an alternative path, which, as evidenced in continuity, led towards the realization of an unfairly denied right. Under these circumstances, *disobedience* was increased and exerted as a result of increased pressure, and which was practiced as a manner of opposition, respectively the expression of disagreement with the new circumstances created in this society, especially after the constitutional changes.

Disobedience, disagreement, opposition, as a sole purpose had the expression of dissatisfaction with increased pressure, by seeking or trying to find an appropriate solution, namely finding a peaceful solution that would, first and foremost, safeguard the life of the people.

The Western Balkans was in these kinds of courses and processes during the 1990-1999s, being heavily challenged by a destructive policy which functioned on any other principle other than that of preserving people's lives or respecting the human rights and freedoms, especially in Kosovo. Everywhere, opposition and dissatisfaction were expressed through various means like: protests, strikes, boycotts, which Sharp sees as a part of a "war without violence"(Sharp, 2012).These actions were considered inevitable when societies were faced with a situation where the state was not in the function of man, while Maritain claims that "man is by no means for the State. The State is for man"(Maritain, 2000).

In the case of Kosovo there is a situation where the state placed the individual and the society in front of itself, which was evidenced best in March 1989 when the Serbian Parliament proclaimed the new Constitution suspending the autonomy of Kosovo. This can be considered as a starting point for disobedience, rejection and parallelism. This trinomial was enforced after the violent changes that occurred, like: dismissal from work, the closure of schools, and the closure of hospitals. These changes aggravated and paralyzed life in every sphere. From day to day, from development to development, from underdevelopment to underdevelopment, life lost meaning, was burdened and stumbled in its fullness.

While the state of Serbia became a state against society, namely against the Kosovar society, the Kosovar society was already considered as a *stateless society,* or even as a "Berber society"(Berishaj, 2014).With this political fate and historical fact, in one way or another, the majority of the Western Balkan countries had been attacked.

The test of the *stateless state* and the *state against the society*, in this way also brought about the need for great human, moral, and political paths, built as *opposition* in front of *submission*. The Kosovar society managed to overcome the entire submissive effort through self-organization in every sphere of life, moving from a stateless society and the state against society towards the state for society and the society with a state. On this path, the policy of *self-organization* became one of the most important issues of society, which helped in overcoming and facing the situation which was not easy at all.

Confronted with processes and events which killed the life within it, this society survived by maintaining itself. "It are the people themselves who are organized in this manner. They are very solidary. It is not easy to sustain, because material conditions and repression are very

grave. But it needs insistence. It is a people that don't easily surrenderthemselves"(Rugova, 2005), it was said about the people of Kosovo in this period of time. In this survival struggle, almost all the boundaries had moved; the cultural, social, educational and political ones. Life disappeared in the senselessness and its economic and social minima being affected in all its spheres. In this way the initiative of an ethnic cleansing policy was tried out.

On the other hand, it was the spiritual limit itself which, in one way or another, maintained the existence and kept alive the social and political processes that lived with the self-organizing and self-serving power, while "the greatest acknowledgement for this existence of the Albanian continuity is dedicated to the Albanian with the white hat, who experienced cruelties that the human brain can't imagine and nevertheless sustained and preserved the individuality, the family and the ethnic Albanian hamlet"(Krasniqi N. , 2016).

The fact that survival was severely challenged, made that, in certain circumstances, the pathways led to the acceptance of what was allegedly pretended, fleeing across the borders. But risk was also added to survival. "The lack of perspective and the threat of service in the Yugoslav army pushed a total of 400,000 Kosovo Albanians, mostly young people, to flee to the foreign world, especially to Central and Northern Europe"(Schmitt, 2012).

Slowly, the culture of patience was challenged by intolerance, hope by hopelessness. In the name of the extraordinary measures set forth in a form of law in June 1990, Serbs invaded hospitals, schools, the media and everything else, only to encourage the escape beyond the borders and for an ethnic cleansing to happen. All this was done through constant pressures such as the expelling from school and evictions from workplaces, action these which made normal life within that abnormality which was strengthened more and more by day impossible. Already, this pressure was stretching and increasing everywhere, but in some fields it was felt more than in others, especially in the educational field.

Through degradation in the field of education, the number of illiteracy was tried to be increased and to denigrate the society as a whole. Within a short period of time, "over 5000 high school teachers, in fact all of them,over 850 university professors are expelled from work, more than 20,000 students and about 60,000 students of secondary schools are expelled from school premises considered not to be able to continue education anymore. At the same time, the payment of all Albanian elementary school teachers, was interrupted for six years, altogether about 18,000 Albanian teachers"(Agani, 2002).

In these circumstances, the process of *disobedience-rejection and parallelism* became unavoidable. These processes attracted self-organization in the social sphere. They would be impossible as if a social resistance wouldn't have happened, in the circumstances when the number of unemployed was increasing every day, and when the forms of pressure found a broad stretchalso in the prohibition of doing business and the prevention of any sphere enabling a better life.

The forms of psychological, economic, social and cultural pressure were exercised more and more, especially in the plane of job dismissals, and this is evidenced by the fact that "147,000 Albanians (out of 200,000 employees) have been removed by force from their places of work,

from public institutions, meanwhile since 1989 the unemployment rate now reached 50%"(Rugova, 2005).

The best description of all this was made by Fehmi Agani, who called this situation a tendency of "*collective punishment*"(Agani, 2002). This could not have been called and described differently, while we have in mind the fact that the unemployment rate was increasing every day and it reached up to 90%, thus collapsing in fullness the economic life but also imposing resistance, disobedience and parallelism.

Self-organization as a way of strengthening the parallelism of the Kosovo society

Political, social and cultural uncertainty raised demands in front of the need for a social and political organization. Among the few links to the former state organization for the Albanians remained the acceptance of personal identity documents issued by the Serbian administration and the performance of obligations as far as public services are concerned. They, "in the political, educational, cultural plan, and partly in the health and social protection plan, were disconnected from state administration and control."(Krasniqi S. , 2013)

Seeing that the general trends led to the daily abyss, the people of the country were aiming for something different, trying to givemeaning to the meaninglessness, by changing direction and approach towards national and social issues in general. This was the period when the Kosovar society testified extraordinary organization maturity, giving meaning to external captivity through gaining an inner freedom in response to constant isolation, torture and pressure. The circumstances themselves were opening up new paths, producing new decisions as well.

"Relying on the private sphere, Kosovo's civilian movement occupied a public space denied by Belgrade. Good or bad, education is functioning (lessons are held in private houses), just like publishing, health, (a private network of "clinics") and a form of social solidarity which ensures each one that they will not starve; sourced from "reconciliation councils" that, in 1989-1991, made the extinction of blood feud throughout the country possible, a kind of justice will function as well..."(Rugova, 2005).

While the repressive state was exclusive, degrading and denigrating for a category of the society, precisely this category got self-integrating through resistance which can not be called other than as *self-organization*. Through resistance in education and health, a sense of self-confidence was created, which was further strengthened by the resistance developed through solidarity, since, according to Rugova, this is the point where the "spirit of the Albanian people"(Rugova, 2005),a point upon which it had managed to survive by creating a general parallelism.

So, self-organization derived from the self-solidarity shown among one another, by creating new opportunities and ways of help to one another, and hindering all the social pressure exerted, through the dismissal from places of work, exclusion from school, etc. This stretching of homogenization as a response to the stretching of pressure, Buxhovi sees as an internal connection built on the premise of insecurity, while he sees solidarity as "the sole and last defense tool"(Buxhovi, 2012).This was evidenced in every plane, because the people sustained by helping one another; families supported each other.

The psychological awareness and preparation for self-organization in the social sphere was already overcoming any other form of organization and this was manifested through different ways apart from the three percent."If, for example, 30,000 Albanians work in Germany, this means that 30,000 families in Kosovo receive assistance. And families help families. They ask us, "Which family does not have the means for existence?"and send money, even if they don't know each other at all(Rugova, 2005).

Solidarity that has crossed Kosovo's borders can be considered as the foundation of other parallelisms that have been developed, thus producing a unity in a struggle already not only psychological, but also social and economical."Domestic solidarity, starting with the close family, to extend to the broader and then to the neighborhood, the community and beyond, to go to the highest point of stretching, from where it would also go to various parts, to where there was more need, would not be successful without the participation of many Albanians from Macedonia, those from the Presevo Valley, Montenegro and Croatia and Slovenia, where many Albanians lived and worked.Likewise, the concept of solidarity would not be successful without the great and unreserved assistance of the Albanians form the diaspora, of those from the United States of America and various European countries"(Buxhovi, 2012).

Over time *Self-organization* became a great hope in the most hopeless time when everything was tried to be collapsed within society. If "social life comes from a double source, the similarity of consciences and the division of social work"(Durkheim, 2004), all of this, of course, derives from the conscience itself to give help to the other.So it is also related to the moral side, because "everything that is a source of solidarity is moral, everything that compels man to count other people is moral, whatever urges him to regulate his behavior through something else, other than the survival of his ego is moral and morality is so strong, as these threads are numerous and strong"(Durkheim, 2004).

Exactly on the lines of morality and tradition for the friend to help the friend, the Kosovo society overcame the obstacles that emerged, producing a new time context completely solidarity. The "Mother Teresa" association, which in its principles of activity had "the evidencing of families and individuals according to the principle of "the poorest among the poorest", had a special role in this regard, as the collection of donations by members, donors and humanitarian organizations, the distribution of aid to families and persons regardless of nationality, race, language, gender, religion, the organization of the action for the collection of funds, the construction of ambulances and other health institutions"(Pjetër Përgjoka Berisha Rami, 2005).In order to extend the activity of this association as much as possible, also seeing the great demands for assistance that are inevitable, but also in the course of self-organization and self-operation, the Association's leadership in May 1990 takes the decisionfor the establishment of the numerous committeeswhich carried the burden of the best possible organization and functioning of this Association, coming to the aid of all people, depending on their demands. The Committees established in the framework of this association like: the Committee on Social Affairs, the Committee on Health Issues, the Committee on Education, the Committee on Culture, the Committee on Financial Affairs, the Committee on Cooperation with Associations in the Country and the World, and the Commission for the collection and distribution of material goods, undoubtedly helped to the more rational strengthening and judging of the circumstances that were already inevitable, to strengthen the

policies of disobedience and nonconformity. It is this self-organization that built a strong resistance system opposite the great violence and torture that was increased and exercised in every sphere of life.Expulsion from work, beyond psychological and social pressure, was intended to create a situation where *Survival* was seen as an impossible mission and through this road an ethnic cleansing policy would be realized. In such circumstances, the main activity within this association was the evidencing of families in need and then the assistance that could be provided to them.

If we take into consideration the evidencing of families in need that this association did during those years, then we see that "in 1990 2,450 families with 15,084 members were evidenced, in 1991 26,700 families with 174,084 members were evidenced, in 1992 43,320 poor families with 282,446 members have been evidenced, in 1993 45,835 families with 373,994 members are evidenced, in 1994 57,353 poor families with 373,942 members are evidenced, in 1995 a total of 55,470 poor families with 373,942 members, in 1996 a total of 62,340 poor families with 404,465 members, in 1997 in evidence there were 59,700 poor families with 389,244 members"(Pjetër Përgjoka Berisha Rami, 2005), and from these figures it turns out that the number of families evidenced as a poor family grows year after year.

Parallelism and disobedience already extend to other forms. As the situation deteriorates in the political sphere, it becomes even worse in the social sphere and imposes large movements of the population. The "Mother Teresa"association had started with the new way of evidencing the poor, now not like families, but like individuals". "The association in 1998 had evidenced 559,844 people in need, a number which in the first three months of 1999 increases and reaches the amount of 720,397 people in need"(Pjetër Përgjoka Berisha Rami, 2005).These numbers show a great social and psychological pressure which, as seen, has increased from year to year, as the situation as such had only deteriorated and under no circumstances it had improved. As pressure extended to every corner of life, self-organization was also imposed in every sphere of it, especially in the educational and healthcare plane.The expulsions from school facilities clearly show how society was organized through social solidarity and practically solidarized with the domestic developments.Upon the closing of school premises, many individuals opened the doors of their homes, thus creating the *School houses*. This action had the intention not to leave the children without space for learning and while not being able to return to school facilities, the individual power and will was the only alternative not to stop the process, and at the same time to given an answer to all the violence already practiced on innocent children."When they closed the schools and expelled the university people, we decided to continue work in parallel. This happened in 1991. We were left without schools for six months. We tried with peaceful demonstrations, to re-enter the schools from which they drove us out. But they started maltreating people. It was very difficult. In the second semester, we decided to continue teaching at private homes, where we could, where it was possible"(Rugova, 2005).

After such violence, the expectations were either for acceptance and compliance with the system and the conditions that the system provided, or on the contrary it was thought that the society would surrender to all this pressure. However, according to Agani, one thing was not well calculated by Serbia "organizing the school, being it even outside school facilities! It is precisely this organization or, rather, this self-organization of the Albanian school, this

amazing organization that maintained the whole structure of education, without suppressing any school, no faculty or branch, no section or class, which saved the education in Albanian"(Agani, 2002).

The determination about parallelism was now revealed publicly, and this best reflected on the field of education. One of the protagonists of the national education strategy in the circumstances of Serbian occupation, Fehmi Agani, being responsible for education issues at one of his meetings with US representatives, stated that "there will be no compromise with the Serbs for national education, even if we are obliged to develop lessons in fields and mountains and in snow and rain..."(Buxhovi, 2012).

On this determination and self-organizing power, and on these survival circumstances, *parallelism* was built, which made it possible for this society to function as a whole society in all its key segments, in the educational, healthcare and political plane.

Of course, the healthcare field didn't functionanything better than the other fields, especially after the phase of the dismissal of the medical staff from work, for which the need of self-organization in this direction emerged through the opening of humanitarian ambulances that functioned within the "Mother Teresa" association. "The dismissal of the Albanian employees from work made the Albanians leave massively from the health care system as well. The Albanian population was not only endangered for existence, but the greater the risk came from the inability of health care(Pjetër Përgjoka Berisha Rami, 2005).

In this spirit of self-organization, this cooperative power within this society, as far as it took form, also received content, extending also the level of responsibilities and interventions in issues of general social interest. Beyond this whole organization of life, there was the issue that it had to be preserved, and of course it was not easy to preserve it in a situation where pressure was imposed, in a society where there was no rule of law.

Throughout this period the Kosovo society was also heavily challenged by a familiar phenomenon within it, which was the blood feud,whichevery day more and moreaffected the disruption of the society and the creation of other challenges producing effects of great instability and disruption in the family, in the village or even in the city.Entire families were already prey of this phenomenon and suffered its consequences, living isolated. Seeing that such a circumstance was already of great magnitude, and in the absence of a complete legal order, the first steps were undertaken for the initiation of a blood reconciliation initiative at the forefront of which Professor Anton Çeta was placed.

"Only during the period of August to September 1990 in Peja, several cases were solved, exactly 1500"(Rugova, 2005). The actions for reconciliation presented this society as unique, and quite self-organized and established now not only for survival but also for a new understanding and socializing order with any circumstances already created within it.

An action of this kind helped many families get rid of heavy burdens which had kept them isolated for a long time, respecting canonical traditions in the absence of law. From this, it is clearly demonstrated that *Disobedience-Opposition-Parallelism*, have been inevitable and irreplaceable in such an entirely military environment.This situation initially produced the mentality and then also the opportunity for a new climate not only of thought, but also of

action making this a form of survival as the best possible one and the only way to cope with other difficulties. Though not the ideal and perfect one, however, this was seen as a good coursein relation to the impossibility of organizing otherwise.Naturally, this stopped other distribution and delivery processes because it managed to keep them unique about one goal, even in the most critical and at the same time the most crucial moments of the country. The Movement for Reconciliation, preserved the cultural connection with the Code (Kanun) as a spiritual culture and brought blood reconciliation and the ending of animosities of Albanian families. This customary cultural impetus provided good material to the parallel state in the core.

Gradually, the parallel state was taking shape. "It would be even worse if Albanians were left unorganized, without political structures, without parallel schools. Think of all those young people (most of our population) on the streets, serving for no purpose with this unemployment, with all these privations, and the state of tension"(Rugova, 2005). Through this form, a social solidarity has emerged as never before in Albanian society, and so also a kind of political solidarity by*concretizing the aspirations of Albanians*(Rugova, 2005),and responding to the demands and the needs of the time towards the realization of a legal and legitimate right, but a denied right.This self-action of the Kosovo society helped and strengthened even more the internationalization of the Kosovo issue, especially when social, educational, and healthcare survival was ensured through this self-organization system.

Conclusion:

Consequently, *Self-organization* and *Self-functioning* produced *Disobedience, Opposition and Parallelism*, and precisely these actions of that period also produced the internationalization of the Kosovo issue. The change and deterioration of the circumstances created during the period of '98 -99, alsoled the international military intervention to give the ultimate solution to all this extreme pressure on the people of Kosovo.

The case of the Kosovar society presents a special example when through Self-organization and Self-functioning it was achieved not only to secure and safeguard the social, cultural and political survival of a society but also to create the legal and social basis of the internationally recognized state of tomorrow.

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SOCIO-PSYCHOLOGICAL ASPECTS OF FORMING LEADER'S IMAGE

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Abstract

The author analyzes the image of leader as a symbolic product of political and social communications.Study of the image requires examination of individual in the system of social and political relations, where many dependencies exist between participants in the struggle for power, groups and institutions.

Keywords: *image; political communication; social base; political leader; political capital.*

Introduction

In our view, the image of a politician has symbolic nature. This image is a symbol of a particular social group, through which the image is able to exist and function as a political entity. Thus, the image of the politician occurs as a product of communication processes between the politician and his social groups. In this sense, the image is important both for the politician and those social groups that identify themselves as followers of this politician. This means that the image of the politician is a sort of the symbolic product that sets the scope of public policy specific to the civil society. An idea of the image as value is set in modern political consciousness, the availability of which depends on the success of individual and group activities. That is why study of the image essence, mechanisms of its formation, identifying trends and patterns of its functioning is a step forward in creation of the general theory of image. And it certainly gives our research a specific *aspect of topicality*.

Goal of research. Study of the politician image requires examination of individual in the system of social and political relations, where many dependencies exist between participants in the struggle for power, groups and institutions. This very aspect of the image problem as the politician's symbolic image, its place and role in the process of information exchange between political players presents a relevant interest to researchers.

Study of the politician's image is a complex and interdisciplinary challenge. Theoretical background of this phenomenon is widely represented in Ukrainian and foreign research literature. A historical aspect of the theoretical and methodological ideas development about the politician's image nature was made by representatives of social-psychological school G. Le Bon, G. Tarde, S. Freud, K. Jung, E. Durkheim, and H. Lasswell.

A number of famous Ukrainian authors dedicated their research works to theoretical analysis of the politician's image. Among them theworksbyV. Bebyk, G. Pocheptsov, S. Kara-Murza, L. Kochubey, M. Variy, V. Vasiutynskyi, T. Liapina, V. Korolko, V. Poltorak, andYe. Tykhomyrova. V. Bebyk's works are worth paying special attention, including his monograph *How to become popular, win elections and stay on the political scene*, which contains theoretical generalization attempts of voting technology. In this respect the works of Russian scholars are also worth noting: L. Gozman, V. Grachev, G. Diligenskiy, A. Dontsov, F. Ilyasov, E. Egorova-Gantman, V. Shepel, E. Shestopal.

In the 1960s, the works on theoretical and practical problems of image creating were published. There is a large amount of literature on image formation that has been published abroad. The first who wrote about the use of image in politics wereD. Boorstin, D. Lilleker,L. Sabato.The Ukrainian experts also published some works in this field. The works by V. Bebyk, L. Kochubey, G. Pocheptsov, R. Starovoitenko are devoted to the analysis of issues related to creating and updating the political image.

The analysis of recent publications and sources suggests that the political image as a complex phenomenon is a potentially fruitful field of psychological research. Despite the fact that both foreign and Ukrainian researchers focus on the role of the politician's identity, analyzing mechanisms of interaction of the political personality and society, and there are not many works dedicated to theoretical issues of the image of politicians formation. As the generally accepted fundamental theory of imagology has not been formed yet, its formation remains a task for the researchers of different aspects of the image.

Introduction of elections at all levels of power required familiarization with foreign experience of organizing and conducting election campaigns. In the early 1990s the works of western scholars of applied significance were published in our country. Those were the works on organizing and conducting elections, and the issues of the politician's image formation and promotion were partially touched upon. The works of Ukrainian political consultants and image makers where the problem of image formation of the politicians were mainly presented in the form prevailing in the global practice guidelines with little analysis of nature of this

social and psychological phenomenon (Bebyk, 1996). However, these research heritage enriched with an experience of the local political advisers has become a good empirical basis for more serious theoretical generalizations of the image research. There was a series of works in which the image of politician was the subject of analysis not only for constructing promotion technologies, but also for theoretical understanding of its nature combined with the type of political consciousness and political culture of the society (Ilyin & Koval, 1991,227).

In some studies, the image of the politician is often seen as a product of political and social communications. A striking example is the work of psychologist E. Perelygina "*Psychology of the Image*" where the author reveals prospects of constructing the overall social-psychological theory of the image showing the possibility of using the most advanced research methods of modern psychology to study this phenomenon.

Analyzing the symbolic nature of power French sociologist P. Bourdieu introduces the concept of political capital. In his view, political capital is a form of symbolic capital, a credit based on faith and recognition, but rather on numerous credit operations when agents give people the same power they recognize for them. Thus, we will use this definition as a methodological principle to explain how the image of politician is functioning as it represents a symbolic resource that is part of the political capital. The image is used by the politician as a means of his own political capital accumulation and as a means of reducing the political capital of his rivals.

Public nature of the politician interaction with his social base is explained by the fact that there are several politicians at the political scene, and all of them offer voters their programs, the image of future, and themselves as guarantors of that future. All these processes are open and they are publicly discussed. And they inevitably involve citizens whom the politicians present their initiatives. Therefore, the social base of the politician is a dynamic set of his followers. The politician's image depends on the dynamics of his social base, which in its turn is determined by many factors: politician status, the level of his claims, presence of competitors, nature of resource support of the politician, novelty of his initiatives, etc.

At the early stage of his career, the social base of the politician is small and is concentrated in certain social groups. The number of politician's followers is increasing during his progress and can be found in all social strata and their number is higher than in his opponents and at the end of his political life the leader is supported only be a small group of loyal supporters who are grateful to him. Thus, the "life cycle" of the politician's image observes the laws of social exchange and is determined primarily by the social base of the politician (Fukuyama, 2004, 55-59).

T

he politician's followers can be organized in various associations that are entities of civil society. They can be grouped based on certain values, such as patriotism, respect for laws or

positive attitude to political parties. However, the majority of voters are in a state of "Brownian motion".

The politician's image is the symbolic means that forms a homogeneous community of diverse groups of voters who are ready to support this politician. This phenomenon is especially characteristic of the Ukrainian political arena where power is personified: the attitude towards government institutions is formed through the prism of the attitude towards particular politician. It is no coincidence that analyzing peculiarities of the politician's image formation and operation in our country Ukrainian researchers M. Variy, V. Vasiutynskyi, V. Bebyk, V. Korolko, L. Kochubey, T. Liapina, G. Pocheptsov, and V. Poltorakdevelop the image concept as a psychological phenomenon.

The political leader interacts with specific social groups trying to formulate voters demands to government institutions, economic entities, religious communities and other social groups. He should clearly feel that their demands are dictated by their social and demographic position, real or imagined political interests, ideological preferences, and the situation in the country. In this case, the task of psychologists, political consultants working on the formation of the image of the leader is to identify and encourage desired associations so that voters believe the candidate will fulfill their dreams, hopes, and needs (Kochubej, 2006, 142). In this sense, the image is not only and not so much the politician's image but a "mirror" of the most voters. The image of politician causes certain voter expectations regarding realization of their social demands and requirements. Spin doctors who are engaged in shaping the politician's image use an expression "put voter standby". It is a state of mind of voters that allows the spin doctor to manipulate their behavior. Thus, an effective political image is always meaningful; it reflects the problems and needs of the voters. Due to this the image of the politician contributes to his leadership functions fulfillment.

A universal component which brings politician into position "above community" must necessarily be present in the image of any politician. This is necessary in order to fulfill functions at a higher level than the community level. For example, candidates for the position of governor liked to use such characteristics as a "leader of the regional level". This meant that the candidate enjoyed the respect and authority not only in his region but also around the country.

The social-psychological analysis of the image as a symbolic product leads to understanding that every politician is responsible for leadership "request" by the particular social group. The leader cannot be a *strange*man; he cannot be a random person or emotionally unacceptable one. To meet the *social demand* the politician should meet the needs of *his* social group and its mentality. A type of communication, in light of which the identification of politician and *his* social group is made, plays an important role in this process. The politician must be understood and accepted by even the least-developed intellectual community members. This does not mean that the politician has to be primitive, but his image should have *identity definitions* that allow him to be recognized by every member of *his* community.

Perception of the politician by the citizens offers their inclusion in political communication and willingness to socialize with him. The politician offers his social group various projects like *crisis recovery, stability, economic development* and so on. He makes goal-setting for his community. This feature can be implemented as a rational method based on calculating the costs and results of teamwork, public discussion of the proposed objectives' admissibility, methods, and ways and means of achieving them as well as irrational ways: putting the community in a special state of *waiting for miracles, blind faith* in the leader, etc. In any case, the politician organizes teamwork, which outcomes will bring political capital to him.

Firmness of the politician's image in his social community depends on two basic factors: the level of his popularity and the level of voters' credibility. In the case of would-be politicians rising of their popularity, as a rule, leads to increased trust in them. Trust is a measure of voter's personal attitude to politicians. It is a fundamental social category, which captures sustainability of social relations. The trust index indicates the willingness of voters to actively communicate with this politician. According to F. Fukuyama, trust is "the expectation that arises within a community and lies in the fact that other members of the community will demonstrate correct, honest behavior, designed in a spirit of cooperation based on generally accepted standards of society"(Fukuyama, 2004, 21).

Thus, trust is an indicator of their own attitude towards the candidate, and it is based on estimates of the politician's activity. The citizens' own impressions formed at the meetings with politicians, during which they receive information both of his identity and his initiatives, are of particular importance. The politician's involvement in some socially significant events, such as salvation of the village, region or entire country from natural disasters, aggression, invasion of the enemy, resistance to authorities' pressure, is another source of their attitude.

The issue is the politician's popularity can have both positive and negative modality. Therefore, one of these indicators is not enough to assess the level of his political capital. Such indicator as trust shows that popularity of the politician is positive. Moreover, the politician's image, due to the accumulated information in it, begins to live its own life, regardless of actual political processes. For politicians who have long been on the political scene, the popularity and trust in them may differ. The burden of unfulfilled promises inevitably undermines the credibility of politicians. Consequently, the level of popularity and trust is the fundamental feature of the politician's image, which shapes his political capital.

Let's try to analyze typical situations of the politician interaction with *his* community, which resulted in the outlined image of the politician. This analysis allows us to better understand

the mechanisms of politician's identity formation with *his* social groups. However, each of these situations demonstrates the peculiarities of political capital and reveals image functions.

The first typical situation presents that the politician is not known in the constituency, where he is going to run, and he has no image, and of course there is no social base or those social groups who are willing to support him. This is the situation of image design and formation in the political process. This is the typical situation for the would-be politicians, who have to build their relationship with social groups and communities in the constituencies from the very beginning. In this situation, the politician has no political capital; he has to get it during the election campaign. The second typical situation is contraryto the first one when the politician is well known, but credibility indicators are negative. This is the situation of political failure or collapse.

Thus, the image is a source of unification and mobilization of diverse social groups in electoral support of the politician. Moreover, the image creates electoral groups in the process of political communication. When political communication decreases after the elections the electoral groups also disintegrate. However, the experienced politicians continue theircontacts with their basic electorate after the elections, hold meetings with them, gradually solve the problems highlighted during the campaign, etc.

The leader fulfills promises given during his election campaign and his image gradually transforms into reputation. Reputation is the image filled with politician's deeds, numerous situations in which he showed his social role. All mentioned above encourages public opinion to form the positive image of the politician. The politicians who care about their reputation, reach a higher level of social responsibility, they care do not care a lot of the position but of the fact that their name will remain in history. The high level of popularity and the low level of trust inevitably lead to lower electoral rating of the politician.

The fourth typical situation that demonstrates the peculiarities of the politician's image in Ukraine – is preserving the image of the politician for a long period. The problem of preserving stability and image is one of the most pressing for the politician in Ukraine. It is assumed that efforts to establish the image of the candidate are needed only during elections. Perhaps this is due to the fact that the elections are seen as a battle for power (when the irreconcilable confrontation between the government and opposition is quite clear) after which "success is never blamed".

To verbalize general principles of political capital accumulation the following should be noted. First of all, it is important for the politician to respond the "social demand" of even a small social group. This will form his *base* electorate that is necessary to promote the image. It is important to start the communication process between the politician and his voters. His basic electorate can be stalwarts positively perceiving image characteristics of the politician.

In the first phase, they may be few, but they should be represented on the public stage. At this level, the final political capital is formed which could later help in getting additional credits. The second factor is a lack of high negative rating, which prevents spreading the positive politician's image. A young little-known politician has the advantage because he has no negative rating and that is why he attracts attention of voters and creates a new hope. The absence of negative characteristics is quite important for gaining trust that surrounds the politician. And he will not be able to receive additional credits without that trust.

Saving the image requires constant communication of the politician with his voters during which the politician offers new initiatives to modify his image. The image can be saved only by updating it in the process of political communication moving the emphasis from professional to personal or political features of the politician. In this case, accumulation of political capital is a self-development process of maintaining the political leader by his followers. This process is supported by the broad social base, where all social strata and key political positions are represented.

As a conclusion, it should be noted that while designing the image of the politician it is desirable to provide for every main category of the population some traits of the candidate that they will be impressed with. However, it is worth remembering that the politician can't be satisfactory for all voters and that is why it is not worth exaggerating the role of the image that political leaders are trying to impose on the public consciousness. If there is no real unity between personality traits and personal qualities of a real politician and those formed by the media, a direct contact with ordinary citizens can do harm, which will be extremely difficult to compensate.

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ASSESSMENT OF FAMILY ENVIRONMENT AND OF THE RELATIONSHIP BETWEEN GENERATIONS – DATA FROM AN INVESTIGATION IN SUCEAVA COUNTY

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Abstract

Our work is based on a common sense observation of the relational difficulties between parents and teenagers, trying to place emphasis on their perspective on the family environment. The psycho-social investigation followed the analysis of student opinion regarding the quality of the family environment as a whole, as well as on the following levels: the frequency and quality of communication, manifestation of affection, mutual gratification and encouragement, giving the right to an opinion and the exercising of autonomy. A deeper knowledge of the problems which could influence adolescent behaviour could serve as a starting point for practical attempts at educational counselling.

Key words: *adolescence, family climate, relational between parents and teenagers*

Theoretical framework of researched problem

Family is the first socializing group for a child. J.S Bruner considered human behaviour a consequence of the type of childhood they had; family is a kind of "emotions cooperative" (A.Berge), capable of "sweetening" for each of its members life's tougher blows. Taking into account that the teenage years are extremely important in the shaping of one's personality, parents pay especial attention to it.

The changes taking place in early adolescence (10-14 years) are rapid and take place not only on a physical and intellectual scale, but on a social and emotional one as well. A teenager's emotions can be intense,, balancing between affection and quick outbursts of dissatisfaction or anger. These aspects require patience and understanding from the family. In a period with so many changes, it is difficult to avoid parent-child conflicts and misunderstandings. However, most teenagers don't distance themselves from their family's values. They continue to depend on their families for guidance and emotional support. The major influence of their group of friends and the search for role-models s accompanied by the realisation that their parents aren't perfect.

The middle adolescence (14-17 years) is dominated by the balance of a rudimentary sense of self and certain unrealistic standards, set too high, dissatisfaction regarding their parents' interventions and the desire for independence. Pre-adolescence is the age of social grace when the child lives in a much deeper symbiosis with the group. Friendship and physical

appearance become so important, that there is a risk of neglect of school and after-curricular activities. The youngster does not enjoy the, sometimes exaggerated, tutelage of his parents, which is why he avoids accompanying them, preferring mostly to be around children of his own age. He manifests a pronounced behavioural independence. At the same time there is also the need for self-determination: the pre-teen sets his own goals, takes decisions, organizes his actions depending on them (Florea,N.-A., Surlea, C.-F.,2008. p.14). Taking into account these tendencies, the parents are tempted to reproach them, which leads to the child's estrangement, during a period when he most needs understanding and guidance. (Petrea, I., 2007, p.216).

Children are more predisposed to survive adolescence if the relationship with their parents is a warm and friendly one, based on love, stable and predictable. According to a study conducted by Romania's Save the Children organization, teenagers enjoying a tight relationship with their parents tend to "have positive relationships with other teenagers and adults, to trust their parents and to want to maintain that feeling, to respond to others with empathy and respect; to have confidence in themselves and a high self-esteem; to cooperate better with others; to listen to and take into account the advice of their parents." (2012).

Most researchers admit that, as society evolves, parent-children interactions are becoming more and more defined through an emotional dimension and the interest of parents in education is growing. (Stănciulescu, E., 1997, pp.51-52). Analysing contemporary transformations of parent-children interactions, Elisabeta Stănciulescu (1997, p.54) remarks that we are witnessing a psychological dimension of family interactions, and not a sentimental one: contemporary parents, especially those belonging to the middle and upper class involve themselves intellectually and emotionally in raising and educating their children on a much larger scale than their predecessors. Larisa Cuznetov (2014) defines parental competence as the parents' emotional attitude towards their child, which can manifest itself in three stages: "in the style of communication between adult and child; the tendency and orientation of the adult towards becoming acquainted with their child's personality; in the capacity and desire of understanding their child." (Cuznetov, L.,2014).

A relationship based on respect, trust and warmth, built by the family ever since the birth of the child will become an anchor for said child during his journey to adolescence. In specialised literature we often find the phrase "educational climate" "educational style" or "family atmosphere" to describe the nature and characteristics of family interactions within which the process of education is formed. If different families transmit different values, attitudes and knowledge, they do it relying on different styles, methods and techniques. The manner in which the child is raised influences his relationship with society, his psychosocial development and behavioural problems (Shaffer, S.M., Gordon, L.P., 2006, p.30). Teenagers from families with an authoritarian style have average results in school, do not have behavioural problems, but have lower social aptitudes, faulty self-esteem and might experience considerable depressive episodes. Teenagers growing in a permissive atmosphere have poorer school results, but posses a higher self-esteem, good social aptitudes and a lower risk of depression. A democratic atmosphere in which parents maintain a balance between control and care seems to determine good results in all aspects.

Parental support and control represent two vital components for children and teenagers' growth and development. (Baumrind, 1971). research suggest that generally teenagers believe parents must ask obedience from them due to their legitimate authority and they must listen to their parents (Smetana, 2011). In their interactions with their children, parents can use a series of techniques that could include either risk factors or protective factors for their resilient development (Marici, M,,2015). A qualitative analysis coordinated by (2015) summarises several parental practices associated with a risk of deviance during adolescence, the risk of consumption of dangerous substances, anxiety, low self-control and belonging to anti-social groups. These parental practices involve setting up rules (lack of limits, permissive rules) monitoring (lack of adult supervision, low supervision) discipline (lack of discipline low or punitive discipline), low involvement or over-involvement, faulty interactions (hostility, abuse, mistreatment).

Purpose of study and subject batch

The psychosocial research has followed the evaluation of students' opinions regarding their family climate, with the problem of the intergenerational conflict and advancing solutions for optimizing family relationships. The study was undergone by students from both urban areas (52,8%), as well as rural ones (47,2%), in a balanced proportion of boys (53,2%) and girls (46,8%). the study involved a batch of 900 students from grades six to ten (44,6% middle school students 55,4% high school students). The average age was 15.2 years. Most responders opted for participation in a counselling program regarding teenage family communication.

Objectives

Evaluation of the quality of the family environment, globally as well as on the following sections: frequency and quality of communication, expression of affection, mutual gratification and encouragement, awarding the right to an opinion and the exercising of autonomy;

Acknowledgement of certain differences between boys and girls regarding the quality of the family environment, on the aforementioned sections;

Evaluating the impact of students' home environment over the appreciation of the quality of the family climate;

Identifying possible differences between middle schoolers and high schoolers regarding the family climate;

Identifying aspects from the relationship between teenagers and their parents which are appreciated by the two, as well as those in need of improvement.

Results and discussions

3.1. Evaluation of the quality of family environment, globally as well as on the following sections: frequency and quality of communication, expression of affection, mutual gratification and encouragement, awarding the right to an opinion and the exercising of autonomy;

According to our data, 31,8% of our students declare their relationship with their parents to be excellent. Despite their age difference, parents and students are close and their "mutual" experience are plenty. They feel they are able to manifest their autonomy and independence, being at the same time deeply tied to their parents, not out of duty, but due to their affection. What's significant is the fact that the parents are considered the best advisors and the children believe they are given the right to decide their road in life, being certain of their parents' support.

50,8% of students see the family climate as being more often an amiable one. They can sometimes feel that their parents don't understand them, although this could be an idea introduced by their peers. 15,7% of students declare the relationship with their parents is good, but periods of calm alternate with times of conflict. Only a negligible percentage of those questioned (1,9%), declare that the relationship with their parents is significantly affected and they are convinced they aren't being understood. The idea of a conflict between generations can be exemplified in their case, and the affirmation of their autonomy inevitably leads to rebellious behaviour.

Starting with the 70's, the study of adolescents was extended from clinics to school and the "identity crisis" was no longer a cliché to describe this developmental period. New studies indicated that 75% of teenagers reported a pleasant and happy relationship with their parents (Bronson, P., Merryman, A., 2011, p.151). Moreover, a study conducted by Sir M.Rutter – considered the founder of child psychiatry – revealed that 25% of teenagers in conflict with their parents were in conflict with them before reaching puberty(id). One must mention that in the parent-child relationship conflicts aren't necessarily bad in themselves. The literature admits there are negative effects on a psycho-behavioural level when conflicts are intense, long lasting and associated with increased stress and irrational beliefs concerning its resolution. (Kayser & Himle, 1994, Branje, van Doorn, van der Valk şi Meeus ,2009, Marici, M.,&Turliuc, N., 2013, Barthassat, 2014). According to the data reported by the aforementioned authors, compared with teenagers using positive conflict resolution strategies (such as: understanding the perspective of others, rationally identifying a compromise), those that tend to solve the conflicts with their parents through a combination of factors involving an intense exchange of verbal abuse, fury, or loss of self-control, giving in (passive acceptance of the perspective of others) or withdrawal (avoiding conflict, without solving it) tend to report more psycho-emotional problems. Also, teenagers who tend to withdraw from conflicts with their parents report a higher level of direct or indirect aggression in their interactions, as well as deviant behaviour. Following the analysis of the results, one can remark that we are witnessing a democratization of the interactions between parents and children. Many parents realise that the authoritarian style of education predominant within childhood has multiple disadvantages and they desire a type of relatiiship characterized at the same time by the care given to the children as well as firmness in imposing and following certain rules. Therefore, 66% of students declare their parents to be affectionate, almost half

of them claiming these are their best friends and one in three teenagers agrees that their family offers understanding for its members. Most students declare they don't generally hesitate to discuss problems with their parents, however, one must not ignore the 26% who are reluctant to confess their troubles. Also, over 45% of students believe their opinion is not taken into consideration when family problems are discussed, and 56% think parents avoid discussing their problems with them. These aspects indicate that some parents are either excessively protective and anxious, and the teenagers don't want to worry them even more, or extremely stern and critical in imposing certain behavioural standards and less tolerant and forgiving. Still, one can claim that parents trust their children. Thus, 41,9 % of students consider that they are mostly believed to be trustworthy, only and 8% of teenagers claim their parents don't consider them responsible enough. Parents could build a tight relationship with their teenage children interacting with them in fun, positive ways.

3.2. Acknowledgement of certain differences between boys and girls regarding the quality of the family environment, on the aforementioned sections;

Applying test T on independent groups have allowed us to identify certain differences between the opinions of boys and girls regarding certain dimensions of the family climate. Thus, boys (MD=3.42) declare they spend less time with their family than girls (MD=3.66), the tendency of the age being that of seeking out people of the same age for various free time activities. Although boys distance themselves from the family more than girls during their teenage years, they declare their parents to be among their best friends (MD=3.99), in a slightly larger proportion than that of the girls (MD=3.63). We remark the differences in the matter of expressing affection, between boys (MD=3.94) and girls (MD=3.74), as well as statistically significant differences in the parents' tendency to unfavourably compare the current generation with the previous ones, girls being more often the target than boys. These data contradict educational practices marked by gender differences from specialised literature. For example, in American culture, independence, isolation and distancing from one's family, differentiating are encouraged as psychological characteristics in the development of boys (Morris-Shaffer, S., Perlman-Gordon, L., 2006, p.20). New psychological models claim that parental affection is not the enemy of normal and healthy development for future men. All these values of traditional culture that tolerates aggressive behaviour and lack of communication serve only to harm boys and society in general. Every parent and teacher has been forced to handle situations when, under cover of calm and monosyllabic answers, teenagers try to manage things on their own without adult support. In order to ensure an efficient style of communication, it is important that parents understand that, sometimes, refusal to communicate is a teenager's way of protecting themselves, and does not necessarily stem from lack of interest or emotional involvement (Morris-Shaffer,S.,Perlman-Gordon,L.,2006, p.15).

3.3.Evaluating the impact of students' home environment over the appreciation of the quality of the family climate;

Applying test T on independent batches does not indicate statistically significant differences between students living in the rural area and those with addresses in town as far as global evaluation of the quality of the family environment is concerned. However, one might remark

that the tendency of parents from rural areas (MD=3,45) to make critical comparisons between generations of youths is more frequent than for those living in urban areas. (MD=3,17). Also, parents from the rural areas discuss more often the problems they have with their children and even value their opinion in family problems. Even though demographical data show that the education level and age of the mothers is lower in the rural area, they also reveal the reduced socio-economical implication of mothers (Anghelescu, C., Iliescu, M., 2006, pp.22-24). Under these circumstances, it is possible that mothers from rural areas have ore time to give to the communication with their children, getting involving them in solving certain administrative problems. A teenager's need for communication should not rest only in discussing household matters, but should also involve chatting together, sharing experiences, opinions about what is happening to them, what they feel, or what they hear and see in their social environment.

As far as recognising one's own family as an example of understanding between its members, there is a larger proportion of students from the urban area (MD=3,97) than those from the rural area (MD=3,71), who give a positive answer.

3.4.Identifying possible differences between middle schoolers and high schoolers regarding the family climate

A statistical data analysis does not indicate statistically significant differences between middle school students and high school students as far as global evaluation of the quality of the family environment is concerned. However, there are certain differences, determined by the ages of the teenagers, in the sense that high school students are more involved in discussions concerning the problems of their parents (MD=3,22), than middle school students (MD=2,99). High school students are more favourable to the idea that their own qualities are due to the education received from their parents and that the educational model from their parents will be a staple one for them later on, unlike middle school students. Also in middle school, the students feel more significantly the pressure from their parents for them to alter their behaviour (MD=3,17), unlike high school students (MD=3.45). However, in the case of high school students, it seems parents are more tempted to make comparisons between generations(MD=3.49), than for students in middle school (MD=3.18).

4.5. Identifying aspects from the relationship between teenagers and their parents which are appreciated by the two, as well as those in need of improvement.

During this study, pre-teens and teens were requested to give a piece of advice to their parents. Within this section, students "recommended" to their parents to not worry so much, to talk to them without getting angry and listen to them when there is a problem, to criticize them less, to offer them more freedom, to trust the choices they make in their social space, to spend more time with the family. At this age students aren't aware of all the material difficulties met by some families and suggest to their parents that "constant work does harm" or "the relationship between them is more important than the bills". They would like their parents to control their level of stress more and live in the parents, leaving behind habits and conventions from their childhood. Some teenagers show more empathy and would actually like their parents to share their own problems with them. Others show maturity, being aware of the educational roles of their parents and, surprisingly, advise their parents to treat them like "their child, not their friend" or "to understand that grades are not everything, but also

they shouldn't allow them too much freedom". A few students would ask their parents for more love and understanding, and for them to stop using alcohol. At the same time, students declared they appreciated the care, unconditional love, good advice, sacrifices and the fact that parents are attentive to their needs and try to fulfil their wishes.

The need for their parents to understand their desire to spend more time with their friends appears in many of the students' requests. Teenagers need groups where they can belong. They need places where they can feel at ease, next to those with similar interests. By forging ties, the parents can help the teenager to gain the feeling of belonging and, finally, to answer the question: *Who am I, who can I become?*

More than half of the respondents appreciate that communication within the family could be improved. Parents should take into account that at this age psychologists recommend taking on the role of consultant, rather than that of controlling the teenager's behaviour. Thus, it is recommended that one should offer the child a growing independence, supporting and encouraging him to make the choices that are best suited for him. Discipline must not be reduced at this age, teenagers need limits "because this is how they feel safe (…) they represent a means of showing teenagers that parents care" (Elias, M., Tobias, S.,Friedlander, 2003, p.51). Discipline is a corollary of the entire parent-child relationship and a derivative of the way the family program is implemented and the values that are emphasized.

Several parents feel that at this stage they cannot communicate the same as during childhood but it is extremely important for teenagers to know they are available to listen. However, when the child does something wrong, it's recommended that the parent show their disapproval, without insulting or humiliating the child. These types of attitudes serve only to distance children more from parents, making them at the same time uncaring of the opinions of adults. The sense of being appreciated and acknowledged is an essential part in the life of a teenager (Elias, M., Tobias, S.,Friedlander, 2003, p.51). Acknowledging abilities, analysing hobbies and offering a place to exercise the dominant intelligence(Gardner) could lead to certain situations that would fortify the self.

Conclusions

Parent-child relationships shouldn't be left to chance. There are certain precise norms that stand at the foundation of this relationship: the need for love and protection leads to certain interactions which are right and balanced, as well as complementing the parents' role. Parents should have interactions with their child, forming an inseparable unit in which they can divide their roles and tasks. Almost all teenagers could go through a series of changes in behaviour and attitudes. However, when these modifications are radical (dropping grades, repeated absenteeism, significant weight alterations, tendencies of isolation, problems with rules etc), the parents should seek a school counsellor or a psychologist. The evaluation undergone by such specialists could establish whether those are symptoms of serious problems.

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THE CONFLICT MANAGEMENT BETWEEN CLASSES IN THE SECONDARY EDUCATION

CASE STUDY – „VASILE GHERASIM" TECHNOLOGY HIGH SCHOOL FROM MARGINEA, SUCEAVA COUNTY, ROMANIA

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Abstract:

Apart from the violence covered by the press by informative broadcasts at peak audience hours, we found it was extremely important to debate this topic in the pre-university environment, especially in high school classes, where students are easily trained in the education for life. A first argument to debate this topic is the one provided by television channels, radio shows and articles written in newspapers by non-professionals. In order to protect them from the aggressive media exposure to school-based conflicts, we thought to provide pictures or movies with a strong social and emotional impact to raise awareness of the bad actions in the everyday life of students.

A second argument is that we have tried to see the causes of class conflicts, to find solutions in diagnosing the occurrence of conflicts between classes, then to put into practice methods and techniques for solving conflicts in the form of a game, for the students to finally realize that some conflicts can be quenched from the beginning by treating indifferently gestures that can be tolerated and accepted at the same time.

Keywords: *management; conflict; compromise; solutions; tolerance.*

Introduction

The violence in the pre-university environment takes on new forms. If in the mid-nineteenth century the violence in the school environment was minor, today its harshness is fatal. This is the very reason we presented a topic on the „*The conflict management between classes in the secondary education***"** during the „*Educational counseling*" class at the "Vasile Gherasim" Technology High School in Marginea, Suceava County.

I proposed the students to write on a piece of paper and describe the interpersonal conflict they had encountered (or experienced) in the school environment. I asked them to briefly present the possible solutions through the conflict styles described during earlier classes and then to specify for each style of approach the possible effects of the occurrence of conflicts between classes.

We noticed that, on the one hand, the majority of the nine-grade pupils wrote about the existing conflict between them and their classmates in the 12th grade. The forms of violence they described ranging from insults, pushing, jostles to threats and hits. On the other hand, the 12th grade pupils have written about these conflicts and they are: quarrels, chants, slogans, calls for conflict, etc. Starting from this point, we considered it important to manage this type of conflict in order to eliminate it either permanently or for a longer period of time both in high school as an institution and among the students of the classes involved in the study.

Is the conflict between classes a problem of form master's management or a social problem among high school students?

We presented a case study frequently encountered in high schools in Romania, where a 12th grade pupil verbally and sometimes physically assaults a nine-grade pupil, invoking the kind of reasons that lead the latter to revolt and sometimes to enter into depression or to have an antisocial behavior by applying physical force. At each break the nine-grade pupil complains to the teacher about the behavior of his 12th grade classmate, because they both attend classes simultaneously and cannot avoid each other. According to the vision of the nine-grade pupil, the only solution is the transfer to a different school, which provokes the interest of the form master and determines him to take action in this respect.

To solve this conflict, during the educational counseling class, we proposed to work with the pupils of the two classes. The class was divided into five groups of pupils. Each group was tasked with identifying *pros* and *cons* for one of the following ways to approach the conflict. I decided to see the issue from their perspective and the way they would try to solve the conflict by using methods and techniques they are familiar with to solve the conflict. In the absence of minimal knowledge in conflict resolution, we thought to help them by offering four ways to solve the issue, with possible effects that may appear or cease over time as follows:

It was proposed to let the conflict resolve itself and, with the passage of time, to be forgotten, defining it as a method for *reconciliation.*

Possible effects: either the conflict is settled if the two sides make the effort to overcome the situation, or both sides ignore the situation created by forgetting it.

An explanation was provided according to which the conflict is always negative, destructive, so any of its forms must be avoided, an aspect or thing defined as a method of settlement by *avoidance.*

The possible effects are: either the conflict fades over time, but the frustration continues to persist, or the conflict ends quickly, but the consequences of revenge will persist over time.

The conflict was presented as a sign of lack of self-control, therefore there is a need for caution and self-control over ourselves in order not to cause any conflict, and if the conflict has occurred, let us forgive and put an end to this conflict. We have defined it as *compromise*: this type of conflict approach involves finding a solution that only partially satisfies the two sides. Both the cooperative attitude and assertiveness are moderate.

The possible effects are: either the conflict will diminish and disappear when solutions are sought to diminish it, or the conflict will decrease in intensity with the solutions taken by one side accepting the defeat at the expense of a performance desired by colleagues.

It has been said that in a conflict, someone is always a looser. The confrontation is unpleasant, so one should better avoid this problem. As an approach in the role play, we defined it as *victory-defeat* or *repression*.

Through the debate (the „*pros*" or „*cons*" method), pupils were asked to state their position: are the 12th grade pupils guilty? Why? At the end of the discussion, we will first ask pupils to identify the causes and circumstances that determined that behavior and then establish the verdict: „guilty" / „innocent".

Pupils were asked to analyze what was most important to them: to remain in good relations with the other party involved or not to participate in the conflict and achieve their goals. Throughout, we helped them to identify the style to approach conflict by redefining the terms:

✯ if one retires (one is neither interested in relationships nor in goals), then one actslike a **tortoise**;

✯ if one force oneself, desiring more to achieve goals rather than staying in good relationship with others, then one acts like a **shark**;

✯ if one let things go by themselves, forgetting them then one acts like a **bear**;

✯ if one finds solutions that only provide partial satisfaction to both parties and the cooperative attitude and the assertiveness are moderate, one acts like a **fox**;

✯ if the solution is the direct confrontation, then one acts like an **owl**.

Modes and stages specific to solving conflicts between classes in the secondary education

Different ways were presented to pupils, but also the specific types of approaches such as *victory / victory* (from the teacher's perspective):

The specific victory / victory stages are:

Problem formulation: – What is the problem? The student of the 12th grade verbally assaults on the nine-grade pupil, and at each break he or she complains to the form master about the behavior of the 12th grade pupil.

The identification of the parties involved in the conflict (directly and indirectly): – Who is involved in the conflict? A 12th grade pupil who tries to open the conflict and another nine-grade pupil who did not understand his colleague's gesture and had a problem of conduct.

Knowing the other parties' needs: – What do those in conflict want? The 12th-grade pupil feels the need to „*stand out*" and to show that he is „*superior*" by comparison to the pupil from the other class, by showing off or trying to draw attention of his colleagues to himself.

Finding meeting points of the two parties' needs: – What are the common interests? Are there preferences that can be reconciled? What are the values underlying a common vision?

Finding alternative solutions that meet the needs of those involved:

Discussions with the pupils involved in the conflict, separately, then face to face, for confrontation.

Choosing a solution accepted by both parties – turning one's opponent into a partner by talks to attract pupils to become friends, not enemies or adversaries.
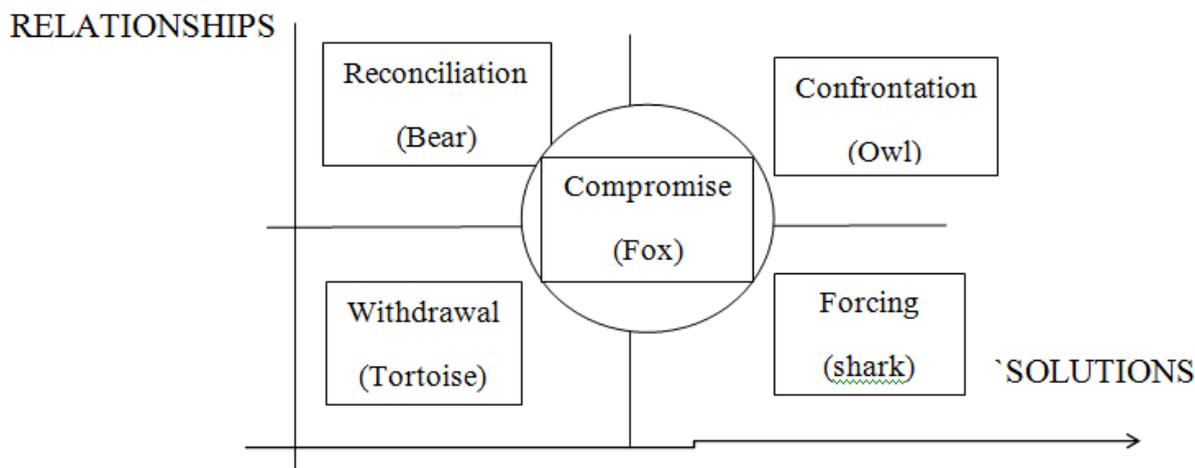
Implementing the chosen solution into practice

Transposition into practice of the chosen solution – Who does what and when?

Symbols corresponding to the style of approach to the identified situation were provided. The class therefore disapproved of the behavior of the 12th grade pupil, causing him to ask for forgiveness. Finally, in order to better understand how to behave in relation to each other, a diagram – a function of two dimensions: the „relationships" and the „goals" as shown above was presented to the pupils.

As a result of the intervention we had in the course of this case study, we found that the victory-victory approach had the greatest impact upon the pupils because this approach succeeded in inducing each pupil the feeling that he or she was the one who was right and each one came out victorious.

The two sides have come to the conclusion that the lack of communication can sometimes lead to conflicts - which has happened, and that sincere and open dialogue is the best way to solve the problems, thus eliminating the shortcomings caused by the offensive words of the past. Possible effects: The conflict has come to an end shortly because both sides have skills and knowledge in the field of conflict resolution. Now the high school pupils are much closer to each other, their relationship has strengthened, they communicate more, they share one another's personal impressions and get to know each other much better.

The test results

In the beginning we proposed each pupil to vote without their answers being known. The responses were all put in a ballot box, then they were selected. Each response from each group was counted for a given relationship or purpose. The test was attended by 35 pupils

from the 12th grade, specialized in mechanics and 30 pupils of the 9th grade, specialized in carpentry.

The results for the 12th grade groups were as follows:

Relationship/ goals	Bear/ reconciliation	Owl/ confrontation	Tortoise/ Withdrawal	Fox/ compromise	Shark/ forcing
Group I – 7 pupils	1 vote of 7 votes	0 votes of 7 votes	1 vote of 7 votes	0 vote of 7 votes	1 vote of 7 votes
Group II – 7 pupils	2 votes of 7 votes	0 votes of 7 votes	0 votes of 7 votes	0 votes of 7 votes	0 votes of 7 votes
Group III – 7 pupils	1 vote of 7 votes	0 votes of 7 votes	0 votes of 7 votes	0 votes of 7 votes	0 votes of 7 votes
Group IV – 7 pupils	0 votes of 7 votes	0 votes of 7 votes	0 votes of 7 votes	0 votes of 7 votes	1 vote of 7 votes
Group V – 7 pupils	1 vote of 7 votes	0 votes of 7 votes	1 vote of 7 votes	0 votes of 7 votes	0 votes of 7 votes
Total pupils: **35**	5/35	0/35	2/35	1/35	2/35

After counting the votes and selecting the answers, the results for the questions asked in the 12th grade were as follows:

VERDICT	Group I	Group II	Group III	Group IV	Group V	Total
Guilty/Innocent	0/7	0/7	0/7	2/5	0/7	2/33
I interfere / I do not interfere	0/7	0/7	0/7	0/7	0/7	0/35
I withdraw / I do not withdraw	7/0	7/0	7/0	5/2	7/0	33/2
I support / I do not support	0/7	0/7	0/7	2/5	0/7	2/33
I report / I do not report	0/7	0/7	0/7	0/7	0/7	0/35
Enemy/Friend	0/7	0/7	0/7	2/5	0/7	2/33
Victory/Victory	7/7	7/7	7/7	2/5	7/7	33/35
Defeat/Victory	0/0	0/0	0/0	0/2	0/0	0/2
Victory/Defeat	0/0	0/0	0/0	2/0	0/0	2/0
I assist / I do not assist	0/7	0/7	0/7	2/5	0/7	2/33
Others	0/0	0/0	0/0	2/0	0/0	2/0

Similarly, in the 9th grade, the results on the groups were as follows:

Relationship/ goals	Bear / reconciliation	Owl/ confrontation	Tortoise/ withdrawal	Fox/ compromise	Shark/ Forcing
Group I - 6 pupils	0 votes of 6 votes	2 votes of 6 votes	1 vote of 6 votes	0 votes of 6 votes	1 vote of 6 votes
Group II - 6 pupils	0 votes of 6 votes	1 vote of 6 votes	1 vote of 6 votes	0 votes of 6 votes	3 votes of 6 votes
Group III - 6 pupils	1 vote of 6 votes	2 votes of 6 votes	1 vote of 6 votes	0 votes of 6 votes	3 votes of 6 votes
Group IV - 6 pupils	0 votes of 6 votes	2 votes of 6 votes	1 vote of 6 votes	0 votes of 6 votes	1 vote of 6 votes
Group V - 6 pupils	0 votes f 6 votes	1 vote f 6 votes	1 vote of 6 votes	0 votes of 6 votes	3 votes of 6 votes
Total pupils: **30**	1/30	8/30	5/30	0/30	11/30

After counting the votes and selecting the answers, the results for the questions asked in the 9th grade were the following:

VERDICT	GroupI	Group II	Group III	Group IV	Group V	Total
Guilty/Innocent	2/4	0/6	0/6	0/6	0/6	2/28
I interfere / I do not interfere	4/6	0/6	0/6	0/6	0/6	4/26
I withdraw / I do not withdraw	3/3	6/0	6/0	6/0	6/0	27/3
I support / I do not support	2/4	0/6	0/6	0/6	0/6	2/28
I report / I do not report	2/4	0/6	0/6	0/6	0/6	2/28
Enemy/Friend	2/4	0/6	0/6	0/6	0/6	2/28
Victory/Victory	6/6	6/6	6/6	6/6	6/6	30/30
Defeat/Victory	2/0	0/0	0/0	0/0	0/0	2/0
Victory/Defeat	0/2	0/0	0/0	0/0	0/0	0/2
I assist / I do not assist	2/4	0/6	0/6	0/6	0/6	2/28
Others	2/0	0/0	0/0	0/0	0/0	2/0

In such situations, the form masters must unite to eliminate the phenomenon of conflict between classes in the high school education environment. But through the drastic application of regulations or laws, other conflicts may arise, such as parents – teachers, who put the school in a bad light. That is why the resolution of such conflicts must be done quickly by bringing the parties involved face to face and definitively eliminating the verbal, physical or informational threat, the accusations or the verbal conflict.

The interpretation of the results brings added confidence through the solution proposed to the class, that of voting without the pupils knowing the answers that each other provided or the answers their other colleagues provided. Their sincerity in conflict situations can yield satisfactory results. Surprisingly, their older colleagues can hide a state of conflict very quickly, pretending that nothing happened, although there are complaints in this regard. The future will let us know if this type of behavior is related to their education or it is a social problem.

States of emergence and social problem solving in the conflicts between high school classes

As it is often noted, studying and explaining the social issues and their causes is the core concern for most of the scientists or researchers in the social sciences. In this context, the social service providers (high school) play a central role by identifying particular situations or conditions as social problems and by their involvement in formulating solutions and school curricula to remedy or alleviate them.

Of course, the discussion involves explicitly or implicitly a minimal sociological theoretical perspective. First of all, Sociology itself is pluri-paradigmatic and can generate different viewpoints upon one and the same social problem or even upon what we can consider as a social problem, „on the underlying causes of particular social problems, such as on how a problem should be studied and resolved." (Dan, A., 2007, p. 4).

A concrete example is the classification of problems that can be: personal, practical or social. From this classification, we believe that a first state of appearance is the **nature of social problems**. In 1989 two sociologists, Rubington and Weinberg present some theoretical developments on the nature of social issues, from the following 6 perspectives:

1. The social pathology focused on people;

2. The high-school de-concentration focused on the significance of laws and norms;

3. The conflict of values and interests / purposes;

4. The deviant behavior that emphasizes roles;

5. The social labeling that examines social responses;

6. The critical perspective – it focuses on roles as products of values and interests / goals.

The perspective of social pathology. The definition of the social pathology perspective is the following: the socially desirable conditions and the social order are viewed as healthy, while those who differ/deviate from the moral expectations (established by a dominant and thus widely accepted system of values) are viewed as *sick*, so they are bad and undesirable. Thus, for the perspective of social pathology, a social problem is a violation of moral expectations.

The main and ultimate cause of social problems is the failure of socialization. School has the responsibility to convey to all pupils the widely accepted moral norms, but sometimes such efforts are ineffective.

As a result, those who are considered to be deviant from this perspective are the defectives (*those who cannot be educated*), the addicts (*those who have some difficulty in receiving and acquiring education*) or the delinquents (those who reject education). For the later followers of this perspective, the social problems are the result of mislabeled values. In the *mild sense* of this perspective, people who contribute to the emergence of social problems are seen as *sick*; in the *hard sense* of it, these people are seen as *criminals*. In any case, behind both concepts there is the perception that the pupil or the situation is essentially *immoral*.

The first supporters of this perspective considered that some students are inherently defective. For most of them, *it was clear* that older students considered to be *faulty, addicted and delinquent* tend to learn through conflicts between classes of the same year. Later, the followers of this perspective considered the school environment as an important determinant of what contributed to the social pathology.

Some masters tended to focus on the immoral characteristics of pupils, while other masters tended to focus on the immoral properties of schools and saw the emergence and development of problems as a result of social forces such as the technological development and the increase of the population density. As a consequence, such school disturbances lead to an increase in the cost of maintaining a social order of law, which at some point may collapse, leading to the *dehumanization* of the entire classes of high school pupils.

In the older versions of some Romanian old school masters, the followers of this perspective advocate for the elimination of genetically *defective* students. Other masters of the same old Romanian school believe that the solution to the social problems generated by these pupils in their education and the improvement of *the level of morality* of the *freshmen* and *sophomore* classes is the decisions of the high school manager through the school integration programs.

The more recent version of this approach, which tends to see the high school or the school as being sick, rather than its *non-conformist* pupils, originates in the teacher's and pupils view of the human nature: the pupils are well-endowed by mother Nature, but their institutions (high schools) are *bad* and as a result they see the remediation of *sick* institutions by changing the value system and the value orientations of the pupil generations. A Romanian proverb says: *the moral education is given to the pupil by the good family upbringing during his or her first seven years of the early childhood*.

A second state of occurrence of social problems is the prospect of **the high school disintegration**. The high school disintegration is considered the *shaded, complementary facet* of the social organization. The high school organization presupposes, above all, that it is a whole, in which the parties are in a somewhat orderly dependency relationship. The central notion of these conceptualizations is that of *roles*, which define not only the different parts of the school or the high school, but also the way in which they are interrelated. The high school disorganization is perceived as a failure of role manifestation.

The three major types of disorganization are:

a) the lack of norms;

b) the cultural conflict;

c) the collapse of norms.

The main cause of high school disorganization is considered to be the social change, which leads some component parts to leave the system because they are no longer in harmony with other parts of the same high school. The conditions that generate such a state can be found in the technical, demographic or cultural changes generated by the social change and which will cause the current equilibrium to shift (which is a dynamic balance).

The consequences of the state of disorganization are manifested both at the level of the high school management and at the level of the school classes. For pupils, the high school disorganization determines the personal disorganization manifested, for example, by stress, mental illness and alcoholism. For the high school system, the consequences can be of three types:

a) changes in high school may occur, such as some adaptation responses that can bring both the school classes and teachers back to a steady state;

b) the high school can continue to operate in a state of increased stability, in the sense that although the disorganization may not disappear, the institution continues its operation anyway (but to other parameters);

c) the high school can collapse because the disorganization is very strong and extremely destructive.

A third state of the occurrence of social problems can be seen from **the perspective of the conflict of values**. The idea behind the conflict of values is that social issues are social conditions that are incompatible with the values of a particular high school class whose pupils are able to make public a call to conflicting action. The social issues are squeezing out of conflicts of values and interests. Different school classes with different interests are found in opposition. Once this opposition has been crystallized in a state / conflict situation, one can state that the social issue has emerged.

The support conditions that influence the occurrence, frequency, duration, and outcome of social problems are the competition and the contact among the school classes within the same high school. When two or more school classes are in competition and utilizing particular / specific ways of contacting other classes, a conflict cannot be avoided.

If school classes can solve the conflict in the name of a set of meaningful values shared by both sides, then it is the consensus that eliminated the problem. If school classes can negotiate, then there is an exchange of values, all in the spirit of the didactic process. If neither consensus nor negotiation takes place, then the school classes with more power gain or take control.

A fourth state of social problems can be viewed from the perspective of **the deviant behavior**. In terms of this perspective, social issues are violations of normative expectations and behaviors. The behavior or the situations that depart from widely accepted rules by society are regarded as deviant.

The causes of the deviant behavior are related to inappropriate socialization – the process of socialization is seen as taking place primarily within the contextual frame of relations between the school classes of the same high school. The predisposition to deviant behaviors is the result of the failure of the primary socialization. The favorable conditions for the emergence and manifestation of such behavior are the absence and blocking of positive opportunities, the stress, the access to deviant forms of satisfaction and the deviant role models.

Another state of the emergence of social problems is seen from **the perspective of social labeling**. According to the labeling (or deviant-social) theory, a social problem is defined by social reactions to an alleged violation of social rules or expectations. This perspective focuses upon the conditions where behaviors or situations are defined as problematic or deviant.

The cause of a social problem has its roots especially in the attention that pupils or classes receive or, rather, in the attention of those exercising social control, ie social reactions to an alleged knowledge of the violation of internal high school rules.

The conditions in which a pupil or situation is labeled as being problematic or deviant refers in particular to power and influence relationships (whoever labels is in a winning position by applying such a label, to apply a negative tag as well as the power to *tag* it to the pupil / situation in question), but also to the potential gain of being labeled, especially by self-labeling.

The consequences of such labeling are reflected both in the expectations of other classmates (for example, from a person labeled as deviant, he or she is expected to continue to violate norms or behaviors considered as conventional), and to reduce the chances of those labeled to re-integrate, but especially to develop and adopt deviant behaviors as a result of the reactions of other classmates, but higher (a form of deviance called *secondary deviation*).

The final state of social problems is seen from **a critical perspective**. According to this approach, a social problem is a situation resulting from the exploitation by those who hold power (high school management, masters), those who do not have enough power (the school class).

The main cause of the manifestation of most social problems is the form of secondary schooling produced by the high school council in a superficial manner. Consequently, the development of the superficial brings with it the amplification of the social problems. As a solution to solve social problems there is the reform or the revolution. In other words, the 9th grade must win *the conflict* and then *produce* a state of egalitarian equilibrium without the participation of 12th grade.

After having seen the state of social problems from the perspective of the two classes or the masters, one notices that in order to solve them the emphasis must be on identifying and understanding the reality of social problems through diagnosis. In other words, the diagnosis is seen as a stage in action / intervention projects, as aspects that analyze other specialized articles.

Conclusions:

The interpretation of the class results leads to two important conclusions:

✰ The 12th grade pupils are very united, they do not intervene, they assist, they do not report the conflict, they withdraw, they do not support the conflict, they are friends, and they declare they are innocent when asked about what they saw about the conflict situation when in front of the master.

✰ The 9th grade pupils are less united, they want to intervene, they assist, some even report the conflict, they are the ones who want to assist, film, amuse, to become high school stars in order to impress, but through this behavior they forget that physically they are not superior to the older colleagues and, often by victimizing themselves, they are in conflict with their older colleagues.

The interpretation of the concept of social problem leads to several important conclusions:

✰ according to the perspective of social pathology, the only real solution to social problems is the moral education;

✰ according to the disorganization perspective of the high school, the solutions to the problems raised generally refer to those actions that bring the characteristics of the high school education back to the state of equilibrium;

✰ the solutions proposed by this perspective to resolve the conflict of values are consensus, negotiation and sheer force;

✰ the methods of counteracting the deviant behavior refer in particular to resocialization, increasing the level of socialization in high school through the school classes, redistributing the access to opportunities, reducing opportunities for contact with deviant role models;

✰ the question of social labeling for solving high school conflict problems refers to the revision of the definition of a situation / school class as being deviating (greater tolerance and understanding of particular / special situations) as well as the elimination of potential gains from the labeling and self-labeling process;

✰ the solutions considered in the critical perspective for solving social problems are activism, reform or revolution.

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