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**DEPARTAMENTUL PENTRU PREGĂTIREA PERSONALULUI**  
**DIDACTIC**

**STUDII ȘI CERCETĂRI ȘTIINȚIFICE**

Seria: Științe socio-umane

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**DIDACTIC**

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**Seria: Științe socio-umane**

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# THE TEACHER AND THE BIROCRATIZATION OF SOCIETY

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## **Abstract**

*In the name of rationalization and efficiency, the society- with its institutions and organisations- is going to biocratize. The trend of increasing the number and the importance of rules, methodologies and procedures proves the stressing and encouraging of impersonal relationships instead of those personal. As a consequence shows up the problem of the report between the impersonal and personal interactions in the school institution – among teachers – on one hand and among teachers and pupils – on the other hand. Confronting with this tendency the educator’s art is the one that can help him to find the best balance between the contexts based on rules, methodologies and procedures and those based on empathy, love and compassion.*

**Keywords:** impersonal relation, personal relation, biocracy, empathy, love, compassion, school institution, philosophy of interaid

## **Introduction**

At the middle of 19-th century, Max Weber sees the process of the increasing of human action rationalization and in the same time- the one of society biocratization For the German sociologist *the biocratization* represents the adapting of people’s reactions and relationships to the requests of rational activity. Biocracy’s methods are the most efficient means for following some aims in a rational way.

Rationalization is asked by the unstoppable increasing of the group/ people collective activity efficiency in an organization. The efficiency- and as a consequence- its surviving- are strongly connected by the rationalization of internal and linking proceses of organization.

## **Birocracy and its characteristics**

The increasing number of organisations in the society (and their tendency to a better organization and functioning; practically with no failure) represent- for Max Weber- a sign of the continuous rationalization of daily life. Different from the traditional activity , the rational one is oriented to the clear specified objectives. It is asked her to people (actors!) to focus their thinking, their efforts on some means and ways, which are enough efficient and economical for the achieving of the given aim.

In its analysis, Max Weber sees some characteristics of birocracy (see Bauman, May, 2008):

The roles/functions themselves stay the same in an organisation while the people can appear or disappear. People join to organisation or they leave it, their are hired or fired, admitted or excluded and even so the organisation continues to exist. People become interchangeable or temporary ones; it matters not their person as a whole, but the talents and the specific abilities they have to finish the job.

You can see that inside the organisation it is important that all its members to act only in the frame of their own *official competencies*, in the way are these rules and procedures given and attached to the interpreted role. The other aspects of their social identities, their personality, like: family connections, business, cultural, cognitive interests, personal likes and dislikes, emotional troubles, faith, contradictions – don't have to interfere with what they do, the wy they do and the way the others judge their activity.

In order to be here a real rational organisation must- as M. Weber states – *divide the tasks in simple and elementary activities*, so that each participant member to a common effort to become an expert in its duty. More than this, each person- member of an organisation, department or sector- must be responsible of an element of the task in its assembly, so

that not to remain unapproached parts of it. This means that as far as the task aspects concerns it has to be clear who's responsible for what, assuring the non overlapping of the competencies and responsibilities. So, the ambiguity and uninvolvement are avoided, as these could distract them from the rational following of the aims.

According to M. Weber perspective, another birocracy feature is the one according to – in the real fullfiling of their roles- it would be proper that the officials (members of organisation) to guide after rules and abstract methodologies in order for the personal particularities (and the interrelational ones-see G. Albu) not to interfere. The officials would have to be promoted on their positions or they won't have to put them in a low position only according to a worth criterion (or criteria) which are described (or stated) in terms of corespondence of abilities and their qualities claimed by that job. Any statements which are out of this judgement (for instance: political, religious beliefs, race, sex, residence region) mustn't interfere with this behaviour<sup>1</sup>. So, the indiviual entitled on the job is able to *orient his/her activities according to some clear expectations* and to harmonize abilities and skill with the proper task to his/ her position.

On the other hand- as a birocracy feature also- the organisation is oriented to adhere to *a set of rational rules* in selection of such persons, who are also able to respect the precedents that previous persons assumed for that job.

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<sup>1</sup> There were created – as we know- in the educational system, also, procedures and evaluation charts of the didactic and no didactic staff activity for advancement/rewarding. Most of the teachers want know- and this is their main goal- to fulfill as fast as possible and as complete as possible the criteria requested for maintain themselves on the job or in order to be taken into account by the managerial team for being noticed and promoted/rewarded. They abandoned their likes and dislikes, options and priorities, personal capacities and abilities in order to correspond to the standards written in the rues, procedures and methodologies. And the birocratical marathon doesn't stop here...



In order to assure the rational coordination of the activities, the roles will be arranged in a certain *ierarchy*, which corresponds to an internal division of labour, oriented to the fulfilling of the general aim of organisation. The more someone is placed lower in a ierarchy the more specialised and partial his/her tasks are, while the promotion on the ierarchical level makes larger the vision and it introduces into perspective the general aim- more and more. In such a structure, *the orders flow* must get down from the top to the base, becoming-on the way- more and more specific and clear. *The control from the top* must find the mutual aspect iin the *basic discipline*. In these conditions, *the power*, as a potential of influencing the organisational administration is a ierarchical one. If you look at it from a rational-biocratic perspective, the organisation as a whole should have only two parts: *the inputs*, through which the aims and the asociated tasks are coming (the organisation must achieve them for their fullfilment) and *the outputs*, where the results of organisational processes are coming. Among the entrance of the tasks and the exit of the results – goods ans/services- any exterior influence must be stopped to interfere in the strict appying of the organisational rules and in the chosing of the most efficient means and the most economical ones, used in following the declared objective. M. Weber comes with the idea (which seemed to be confirmed) according to which more and more aspects of our life are subjected to some rules and procedures destined to the accountability and predictibility by the rutine. Later surveys shows that the apparition and functioning of a bigger and bigger number of procedures and methodologies has the function of assuring the control of the organisation members, of limitating their liberty and of transfer of the responsability to the inferior levels (Olivesi, 2005). This process is called „Mc Donaldation” of the society – by the American sociologist George Ritzer (2003).

It seems that the presented pattern functions better and better; the people are absorbed and they live – without seeming to them that is something restrictive and unusual – in the *silver bird-cage* which society prepared and imposed it subconsciously to them (through their stronger rationalisation). The effect is the one according to the organisation's members play their role, they fulfill their tasks, they sustain the good functioning of its mechanism. The organisation is beneficial, it satisfies the clients to maximum<sup>2</sup>. Then, at the end of the programme, everyone runs to load in an informal manner, to manifest in relations and informal experiences in order to get rid of the *dryness* of institutional formal life.

In the atmosphere loaded by rules, methodologies and procedures people don't have anymore an informal life (or they have a very fragile one). The informal dimension becomes an useless consume of time and energy. It is- more or less sbtele- discouraged, in the name of fulfilling and multiplying the tasks, of increasing of the activity's efficiency of the organisation, which is under the competition with other organisations (with the same profile) and which is ready to surpass (financially speaking) them, to eliminate them or to attract its clients!

There are always invented more and more solutions-ideas to the problem of orienting the executed actions by the individual members towards the aims; of making them active and of transfer the responsibility on them, of a more precise and complete control. It is said about and it is asked today – as a superior/modern moment of management and organisation- „the total quality management”, „human resources management”, „management focusd on aims” etc. There is an exaggerated preoccupation about management in the society. This tends to swallow (to rationalize) everything. The pliers are more and more inclusive and more subtle. It actually orients to „values, selfgiving, motivation, team work and

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<sup>2</sup> Recently the students entered in the category of “client”, as curious as it seems to be.

mission announcement” (Bauman, May, 2008, p. 81). For instance, many organisations are offering now facilities of recreation and fun, services for shopping, lecture groups and even services of hosting. We realise that all of these are rationalised, they are integrated in a concept. It’s about what the famous sociologist Erving Goffman called „*total institutions*”

Briefly, we talk and we tend to practise more and more convincing (with no doubt, just in the name of rationality..) the total quality management at the level of total institution. „The ones existing in such institutions are always under a strict surveillance, so that the deviations from rules to be visible and the subjected to prevention and correction.”, specifies Z. Bauman și T. May (2008, pp. 81-82).

We find out about another feature of the total institutions: the strict division among those who settle the rules and those who are forced to respect the (*idem*, p. 82). In this institution, the personal relationships are extended in the space between the surveillers and the the ones who are surveilled. If the things don’t seem to simplified (and through simplification, too exaggerated) we get to the conclusion that *everything is surveilled* (even in the field of entertainment and fun, of shopping and relationships etc.) As long as we correspond to the expectations everything is all right; as long as we respect the rules and the norms (more precisely, as long as the procedures and methodologies of the organisations keep their authority) the organisation functioning doesn’t know „waste of time”. But when we break the requirements and defy – from one reason or another- the procedures (or we simply ignore them), we give birth to suspicions, untrust, uncertainties, ironies, jokes. Briefly, *we create problems*.

In the total quality management (in the total institution), everything (...) focuses on the respect of the rules, methodologies and procedures (rational and democratic ones, of course...) We follow an image of what does *the right behaviour* means in a certain situation, in a given

relation, in a given circumstance, in a certain organisation... Manuel Castells (*apud* Bauman, May, 2008, p. 82) states that we are the witnesses of the development of the nets, markets and organisations more and more governed by „rational expectations”.

There is also „a resistance to the routine surveillance of space and time and to what can be seen as pressures made in the fields which don't have any connection with job activities”- the British sociologists say (2008). The rational behaviour required by the (more and more) birocratical organisations tends to the depersonalization, being able to reduce the tendency to the moral action through anonymity. As people stay as moral subjects as long as they are recognised as *human beings*, humans who deserve a treatment reserved only to the human beings. According to Z. Bauman și T. May (2008) – this means that „our interaction partners have their particular needs, which are equally important as ours and which deserve the same attention and respect.” (p. 109). They are not simple numbers or simple human objects, they are not only means *We all represent goals in themselves*, as Immanuel Kant says.

So that in the actual management conditions, the conducting and coordinating of activity in an organization are confronting to a continuous try of combining (harmonizing!) the formal aspects of the organisational life with the informal ones –in following the settled targets; it's about *the whit balance among the impersonal and personal relationships*. The aspects and the personal relationships (which *escape* of management rationalization, even the one pretended to belong to the *total* quality...) are in an oposition to the more and more numerous and complicated rules and procedures which support the impersonal relations. Even the surveillors-managers want or not the organisation's members are preoccupied (and maybe in a more intense manner) by their moods and particular problems,

by the emotional content of their relations, by the own psychological wealth and by that of those who they believe in.

### **Impersonal and personal relationships**

Inside any organisation we simultaneously have personal and also impersonal relationships with the others. In an *impersonal relation* counts only *the performance*, not the intrinsic quality of the partners; so, people as people don't count, but only those who are capable to do, their abilities and competencies. The impersonal interactions are neutral from the emotional point of view and they don't burst into actors other feelings than „the passion” which make them to realise a successful transaction. The actors themselves aren't the object of the emotions, meaning that they are liked or rejected, nice or not nice. Mainly, the emotions (the soul sensitivities) aren't considered a consubstantial part of the impersonal interactions, even they are „the factor itself, the one which makes the human actions plausible” (Bauman, May, 2008, p. 118).

The impersonal relationships makes us to have *the wish of being competent*, of corresponding both to the job chart requirements and to the expectations specific to the position from the organisational structure we belong to; in the context, we perceive the others only as functions and status and they also perceive us as a function and status.

In the horizon of the performance and proving the competencies *the competition* shows up, develops and works. The organisation's members come into competition and they must work in such conditions. So, if it doesn't provoke anxiety, stress, worry, shyness, indecision, hesitations, then it generates selfishness, permanent training for confronting, conflictual (potential) mood, envy, resentment.

For those who think they deserve and for those who are stimulated to get into confrontation, the imbold is that of excluding the real or potential rivals. They are dominated by the motivation of earning and by

the idea of being the winner. „ The fact that some wishes (and certain aspirations – see G. Albu) are meant not to be satisfied – the relationships among the winners and the losers must be permanently marked by mutual enemy – constitutes the essential part of the idea of competition and a fundamental premise of the competitive action, also”, say Z. Bauman and T. May (2008) (p. 103). So, „ no earning as a consequence of competition is not considered a certain one, if it’s not protected actively and with great attention against the attacks or contesting. The competitive fight never ends, and its results are never final or irreversible”note the two British sociologists (*ibidem*). From this social reality you can see some consequences, as the following:

- a. Any competition has itself a tendency of monopoly; the winning part tends to make permanent and to assure the earning;
- b. The winner part can dictate the rules of any future interaction, forbidding the losers the possibility of contesting these rules;
- c. On a long term a differentiated treatment of winners and losers takes place. (*idem*, pp. 103-104).

It seems that more and more categories of people are dominated by the motivation of power. The earning and the power become the reason of their life. The impersonal interaction are founded, by excellence, on rules, procedures, laws, punishments and rewards. Their support in the organisational activity and the the prove of the necessity of their use come from a politically-juridical mentality. They impose the supervision (eventually, on video), the order, the discipline, the rules’, procedures’ and laws’ following. School and education there were and there are permanently exposed/subjected to the rules, norms and obligations at the level of educational system or at the level of every institution or at pedagogy level (and at the one of pedagogical concepts) or at the educational practice level or at the level of pupils’ group or at the level of

each child. Most of us understand that education field is the field of *must*. By education (and from the books focused on education concept) we find out how we *must* learn, how we *must* think, how we *must* behave, how we *must* interact, what we *must* do. From pedagogical books we find out how a teacher *must* be, how *must* he plan the activity, how *must* he treats his pupils, how *must* he state his lesson's objectives, how *must* he assess, how *must* he design his activity in class, how *must* he communicate with his pupils and.....still more such „must"s. Briefly, we could say, not risking too much, that the most frequently used word in the pedagogical, psychopedagogical, educational management books is the „*must*" word.

Abundantly introduced, with no measure, „*the must*"s can provoke – beside others (for instance, rejection/hostility reactions) - obsessive-maniac disturbances (OMD) (Ellis, 2006, pp. 10-14). Both in educational practice and in the theory of education we *often transform- with or without will- the most powerful wishes and claims into dogma and absolute rules, into arrogant orders (idem, p. 22)*. As people we haven't only constructive or selfactualised tendencies, but also defending and arrogant ones. *The arrogance* eats us alive from inside and it is – even we know this or not- the cause of a lot of unsatisfactions, misinterpretations, deceptions, dissappointments.

In the moment we transform almost all our wishes and preferences in arrogant, dogma and total strong obligations (as parents, teachers, textbooks' and pedagogical books' authors) we tend to create (in children, pupils, students, disciples and/or our readers) *irrational beliefs*: I-can't-stand, I'm-not-able, It's-awful, I-will-never-succeed, Everyone-is-against-me, No-one-loves-me, It's-no-use-(anymore), Everything-is-useless, Everything-happens-only-to-me, I-must-necessarily-succeed etc.

The obligations from the educational act and from pedagogical, psychopedagogical, educational management, educational sociology

books can become *tyrannical*. So, it can be seen the opportunity of constituting a new pedagogy and educational practice, which can contribute to the formation of some preferences and to the formulation of some *flexible* beliefs. These can participate to the occurrence and the constitution of some *interaid philosophies* (Ellis, 2006).

Basically, they say that no matter what losses, frustrations, failures and handicaps we suffer from, we still have the possibility to create for ourselves a reasonably productive life and a happy one; they help us *to believe* that nothing- but nothing at all!- „is awful, horrible or terrible, it doesn't matter how bad, inconvenient or unfair could be, in fact.” (Ellis, 2006, p.14). The interaid philosophies have as a nucleus some recommendations:

In the childhood- under the pressure of education, rules and duties- we took the learned values, standards and preferences (of the educators) and we stood them up very high to a level of obligations, necessities, claims and unhealthy and rigid duties. The parents, the teachers, the relational background contributed in this way. We can change and replace the aberrant and arrogant duties and claims with healthy wishes and preferences.

Let's take it serious many things as the labour and the relationships, but we don't have *to exaggerate*. There is *no* necessarily for a good thing to be in our life and there is *no obligatory* for a bad thing to disappear (*idem*, p. 57, s. a.).

a. Let's do whatever *we can* to confront the frustrations and to improve our situation. There is never the end of the world- as serious as we have mistaken!- even we can have this exaggerated feeling.

b. *To survey carefully our trends to absolutize, to dogmatize, to hipergeneralise, to impose and to selfimpose*. Practically, all our preferences, wishes, aims and values are healthy, as much time as we



don't consider them sacred, we don't absolutise them and we don't become their slaves. Of course that the achievement of a number of things which are vitally important and our commitment to them make a richer existence to us. But if we give them the quality of being crucial, sacred and absolutely necessary we will almost always reach to anxiety, depression, anger, deception and self-hatred (*idem*, pp. 57-58). Briefly, it is recommended to diminish the absolute things, the self-exigences and the dogma; let's hypergeneralise and label less; let's renounce to rigidity, hyperclaims (arrogant ones); let's think honestly to life, to the others, to us.

c. *Let's focus on the joy of living* (and not on how good or bad are the others), let's be reasonable in our perceptions and behaviours (meaning to run our life following the Aristotle average between the extreme pessimism and the extreme optimism) and we'll see that „the commitment in itself is fascinating, even then when there is no ended into notable successes” (Ellis, 2006, p. 205).

If in the impersonal relationships count the performance, the abilities and the competencies of the partners, in *the personal relationships* the things happen depending entirely by their quality (human, moral and emotional ones). They suppose *emotional commitment* (T. Parsons, *apud* Bauman, May, 2008, p.118), being full of emotions/feelings: liking, attachment, trust, hope, empathy, love, compassion, soul abnegation. Most of the researchers (sociologists, social psychologists, psychosociologists) admit the fact that – in such conditions- „our deep need of „profound and deep” personal relationship increases in intensity as the net of impersonal dependencies to which we belong is larger and imperturbable” (*idem*, p. 121).

No human relationship can't be called personal in the absence of *empathy*. It shows the fact that the partners of interaction live (very)

similar states; they share their own moods and they know to listen as long as and when is necessary.

It seems that the availability of empathising is conditioned not only by the experience we had in the company of the empathic people (parents or educators or professors), but also by our general state. Th. D'Ansembourg (2006) says: „The ability of listening, of accepting the other as he is- is about our interior safeness, showed up from the knowledge of our own person and from the trust we have in ourselves” (p. 143). All of us (maybe with some surprisingly exceptions!) need empathy even we are children or teenagers or young ones or old persons or we are pupils or teachers, leaders or subjects, friends or simple colleagues. As we need – first of all- of the presence of the others; *we need not to be (not to know that we are) alone*. By empathy we offer one to the other the occasion of not feeling alone (anymore). Secondly, *it is important to know that we are in someone's soul*, that – with for sure- *count for someone*, that *we find our place among the others*.

In M. L. Brundel's opinion (1989, *apud* Cosnier, 2002, p. 101), empathy supposes two mechanisms:

a. one refers to *active verbs*, as: to notice, to listen, to change, to deduce, to sum up, to understand, to interpret and shows up the activation of cognitive processes. The same way a message is received, decoded and understood we also receive „a complex of emotional indicators which are the object of a similar cognitive treatment and they allow the deduction of an emotional state” (*ibidem*).

b. the second mechanism evokes more passive terms, as: resonance, contamination, sharing, identification, echo phenomenon, image in a mirror and it appeals to the emotional mood and to intuition more than to thinking/ rationality.

When the (personal) relation is closer, the thinking empathy (or the cognitive empathy) can be completed (fulfilled) through an action empathy: walks, travels, getting out, practising a sport together etc. (Cosnier, 2002, p. 102). In his turn, the Belgium researcher Th. D'Ansembourg (2006) considers that the empathy is a complex, gradual process (vezi pp. 150-157):

a. First stage: *Not to do a thing.*

First of all, in order to empathise it's necessary *to be* (there, in the most important moment). To succeed to empathise it is recommended „to be completely convinced that any human being has all the necessary resources for healing, waking up and blooming” (p. 151). Of course, the author insist :”to be in empathy with the other, especially when it's about a close person, for whom the emotional connection is important, supposes force and self safeness” (*ibidem*).

b. The second stage: *To focus on the emotions/feelings and needs of the other.*

In the moment of (personal) interaction with the partner „we orient the antennas of our soul to what the other feels and to his needs” (*idem*, p. 152). We feel what he feels, without asuming what he feels, something that belongs only to him. We offer him only our *presence*.

c. The third stage: *To mirror the other's feelings and needs.*

This means not to interpret, but to paraphrase, in order to be aware by the feelings and the needs of the other. It's esential to understand that to repet, to reformulate the other's needs don't mean that we aprove them or that we are ready, *a fortiori*, to satisfy them. „Reflecting the feelings and the needs of the other – the Belgium author says (2006) – we give him help. This attitude force the other – on one hand- to stay inside, to get down in his own soul in order to be sure of his interior mood and- on the

other hand- it gives him *the favourably inclined listening* (see – G. Albu) to which he needs in order to find his own resources” (p. 153).

This (third) moment of empathy supposes the fact that we are there together with our partner, with all the interest and warmth, the openness and (soul) hospitality, joining the other in exploring his own emotional and motivational states.

As we can see (and it can be understood) the empathy means, in fact:

- on one hand – not to invent a thing: no feeling, no need; we just try to stay close to what the other feels as much as possible, expressing in words his emotions/feelings and his needs;
- on the other hand- to urge our partner/ fellow worker to listen and to explore his own emotions, feelings and/or needs; more than this, to urge him to make an introspection in his mental space, in his intellect, in his cultural, psychological and philosophical considerations

d. The fourth stage: *To notice a weakening of the tension, a physical relaxation of the other* (which it manifests often by a sigh).

In the personal relationships we can meet people who are *hiperempathical*, but also people who are *alergic to empathy*. If the *hiperempathical* ones are able to renounce to their one self, to depersonalize and empathise with the other till taking that one identity, the ones who are *alergic to empathy* are those who don't understand and don't accept the empathy. The last ones were deprived of empathy, of *favourably inclined listening* (respectively, without valuable judgements and no labels) and of unauthoritarian accepting of their own person. That's why they think that empathy is- if not a game for naive ones- then a sly (but not successful) manipulation. It is possible for these person „to accumulate such aim in the relation with other person that can't stand any word- even a love one- from the behalf of the other. Situations of this kind

are very painful for both partners. The one who keep closed the relationship- says Th. D'Ansembourg (2006) – suffers because he closed himself, without realising, in his own pain. He is trapped in a birds cage and he doesn't believe that he is the one who has the key from it. The feelings of helpless, revolt and loneliness are overwhelming.

The one who keeps the door opened and who tries to help suffers awfully as all the efforts and his good intentions aren't recognised and accepted. Often, in spite, he revolts and he becomes aggressive, fact that confirms to the partner that he had all the reasons to cut the connection and look at us spinning around in a vicious circle or i a spiral of violence.” (p. 161). From here, the recomandation that the one who wants to keep he door opened (to empathise) to avoid violence which attracts violence.

*The person who's allergic to empathy* (closed) can take everything in proper name, as a temptation of control, as many proofs of empathy we bring. In this case stays *the silent, mood empathy*. It supposes an effort of empathy to ourselves, in order not to feel caught in feelings of rejection, anger, violence; it is the effort of keeping or finding our interior peace.

None of the many exchanges and impersonal raports in which (we want it or not) we are involved won't be enough in order to supply *the identity* (complete and real one) we are looking for, because it stays outside any of these exchanges and raports. „No impersonal context can cover it completely” say Z. Bauman and T. May (2008, p. 122). The quest of the identity and the chance of its expression have a connection we *the need of being loved and of loving someone*, definitory features (and uncontestable ones) of the personal relationships.

According to Niklas Luhmann (*apud* Bauman, May, 2008), *to be loved* means: ”to be treated by the other person as unique, different from anyone else; it means that the inloved person accepts that the loved ones don't need to invoke rules to justify the requirements or the image they

have about themselves; it means that the person who loves accepts and confirms the sovereignty of the partner and his right to decide for himself and to choose by himself. It means, essentially, to agree with the stubborn and absolute statement of the partner: „This is me, this is what I do and I'll stay so!” (p. 123).

To be loved means, among others, *to be understood*. „This need of being understood represents a desperate call addressed to the other to put himself in our shoes, to see the things from our point of view and to accept with no proof that we have a point of view that it deserves to be respected for the simple reason that it is ours” (*ibidem*). What we want (and we wait) in such situations is *a confirmation of our own intimate living*- meaning of our deep reason, of our image of an ideal life, of our own representations about self, of our joys and pains. Here it's about- according to the British authors- *the validation* of the self picture we are doing ourselves. We are looking for such a validation, asking to our partner to listen carefully and with liking when we are talking about ourselves. This means that the partner needs – according to N. Luhmann – to accept that all it is said it is significant and worth to be listened and weighted. Z. Bauman and T. May (2008) considers that „in our complex society, in which the majority of human needs are approached in an impersonal way, the need of a love relationship seemed deeper than ever” (p. 124).

The love relationship is and will be – probably - a sensitive relation always. „The need of reciprocity is what makes vulnerable and fragile a love relationship”, warn the British authors (2008, p. 124): we understand and accept in the same time we ask to be understood and accepted, we are sincere as long as we are received with real thought and livings.

In a love relationship, *the requirement of reciprocity* „is a knife with two sharp parts. As odd as it seems, the two sociologists say (2008),

the least vulnerable is *the love given as a gift*: the one who gives is ready to accept the other's world, to enter inside it and to try to understand it from inside, without expecting something similar in exchange. It's not needed here of negotiations, of agreements or contracts. Being guided in both directions, the request of intimacy makes inevitable the negotiations and the compromise. At this point one or another from the partners can be anxious or too self centered in order for the negotiation and compromise to happen easily" (p. 125). We want to see achieved both the need of belonging and the one of maintaining (and expressing) of the individuality. If we make powerful aims from them (for themselves), then these are hard to satisfy. Love relationship balances, it can't be controlled and it's going to debalance forever.

For building it it's needed of two partners, but for its ruin it's enough that the feelings of one to start paling. We see again, *the fragility and delicateness* of the beautiful relationships we are lucky to initiate.

Personal relationships – in their absolute manifestation- include *the sympathy* also. Even it is strongly connected to them, containing them, the sympathy doesn't reduce to them and it doesn't identify with empathy and love.

Essentially speaking, the sympathy is an abnegation, a flow of energy. It respects the other as an aim in itself; it transform us in a lotus - Osho writes (2006); we start „to go higher above the swamp of wishes, anger and greed" (p. 5). The sympathy is a blessing, it's a calm and profound love, it's „the only real goodwill" (*idem*, p.48). It has an essential part of kindness in it- to be kind, to be compassionate, to be able to put in other's shoe, not to be tough, to be creative and on trust" writes the Indian wise man (2006, p. 49).

The sympathy has no reason, it happens only as we need it, not because the other one need it. It is spontaneous, natural as breathing; it's

„an uncounted blooming, which flows” specifies Osho (2006, p. 47). We just simply give because there is no other way.

The sympathy doesn't know what the disappointment is, because it doesn't start with an illusion; we accept people's mistakes, their weaknesses, we don't expect from them to behave like gods. The sympathy is „the grown to maturity love”, not just „a blind biological force” (Osho, p. 13). It is very compassionate; „it is the purest understanding a person can be capable of- write the Indian wise man. The one who feels sympathy doesn't have to be disturbed by the small things of life, by the things that happen all the time. Only then, in an indirect way, you help your energies of sympathy to accumulate, to cristalyze, to become stronger and to continue to develop in the same time with the meditation” (p. 17).

Sympathy is the higher and purest form of love; we just simply give; we don't expect to receive nothing in exchange, and if we receive we will be simply (but really simply!) surprised; we didn't offer our heart as a part of a deal. We just simply offer because we have so much as if we didn't give to other we would burden ourselves. Exactly as a cloud full of water must flow (Osho, 2006, p. 134).

The man of sympathy isn't greedy at all; he doesn't expect anything in exchange, he just continue to give. Of course, he can receive, but there isn't his goal. This kind of man starts acting immediately. „His action is happening right away, he doesn't think twice before acts. He has an instantaneous action – in the moment in which something shows up in his vision, it transform it suddenly in an action. It doesn't mean that *he* transforms it – but that it is transformed. The understanding and the action are two aspects of the same phenomenon, there aren't two separate things. One part is called understanding, the other one is called action” Osho says (2006, p. 53). This is the paradox of the one full of sympathy: „he's warm



because he loves, still he keeps his cold blood; whatever happens he stays calm and acts only due to his calm. And because he stays undisturbed, he helps" (p. 53).

In sympathy (and through sympathy) we *help*, we don't look for *changing* someone. If we want to help him, then we help him to be himself; when we try to transform him, we try to transform according to our ideas. When we are interested to change someone we aren't interested in his person. We have a certain ideology, a fix idea, a sovereign principle, an ideal and we try to change that person according to them. In comparison with the real human being, our idea, principle or ideal are more important. Osho says: „the trying to change someone according to an ideal is violent. It is an aggression, it is an effort to destroy the other one. There isn't love, there isn't sympathy. The sympathy always allows to the other to be himself. The sympathy doesn't have any ideology, it is just a climate. It doesn't give you a direction, it gives you only energy" (2006, p. 73).

*The idea will never be more important than the man.* „Neither the whole mankind is more important than one single human being. The mankind is an idea; a single human being is a reality" says the Indian thinker (*ibidem*). To share from our being; to give him our energy, but to let the other to achieve his destiny (*idem*, p. 74). We all- states Osho (2006) – „carry a flower with an infinite potential and power, with infinite possibilities" (p. 74). In this situation what we can do is *to help, to give energy, to love*. To accept the other and to give him the feeling that he's welcome. „All those who try to change him give him the feeling of guilt and the guilt means poison"; they give him the feeling that he's not what he has to be, that he's a disappointment, that you can't count on him, that he is rejected, that he is an intruder.

According to the Indian thinker *the most difficult thing in the world is to help the other to be himself*, because it is against or something else than our ego. Our ego wants to create imitators, devoted supporters from people. We would like (and we like) for all to imitate us, to follow us, to become like us. We would like to be (and we believe that we are) the perfect model. And if people imitate and follow us, than our ego would be very, very satisfied. We would become central point; all the others would be unadequate and phony.

As we saw all that we do is *to help* the others, to create *a climate* around people. Wherever we are, wherever we go we bear with us *the climate of love and sympathy*, Osho recommends us (2006). When we love them people change; but not like us; they change according to their own interiority/ reality; they touch new dimensions of their being, and this it happens according to their nature (see p. 76). In life we learned and we learn to be formal. The sympathy isn't something that can be learned; it comes up from our inside; it doesn't have the taste of label, of formalities. „All of these are dead comparing to it. It is alive, a flame of love” says the Indian author (2006, p. 31). Sympathy doesn't know rules, doesn't object to law, to any formality. As it is oposed to jealousy, to competition, fight for domination, the sympathy is oposed to the laws, rules. The law (the rule) says that if we make a mistake we will be punished and if we behave properly we will be rewarded. But it has been observed that the crimes can't be stopped through punishments (eventually, just temporary and at the surface); they continue to exist, to multiply and to improve. According to Osho (2006), „man didn't change due to the punishments; in fact, he became more corrupt” (p. 88); he wants to know them and to avoid them; we corrupt mind and behaviour of the individual. Neither the rewarded reactions had (and still have) a more spectacular beneficial effect. Briefly, it is needed of *a loving attitude*. Love is esential, not the law; where there

is love, there is no the place for law. The world of love seems to save the man from his order and superficiality. The laws are for those who don't love, unable of sympathy; the relations which appeals to law are curt, of superficial, of confrontation, of domination, of ego, of competition.....Sympathy doesn't impose conditions. We can't have sympathy only for those who are friendly or they are nice persons. When we are the sympathy itself- with no conditions, no direction, no adress- we become a supportive force and a healing one in this suffering and worrying world.

### **Conclusions**

As people and educators and colleagues we are permanently – second by second- in impersonal and personal raports. We are part of an organization and we are – in the same time- personal, emotional involved entities. We are in a vary extent in imersonal and personal interactions. What really counts is to keep *a good measure* between the two ways of dependency, depending on the contexts and people.

As long as we live there is a dynamic of such relationships, not only in a connection with the social environment, generally, but in a connection with the same person, privately: we can evolve from impersonal relationships to personal ones or- the other way around- from the personal ones (very close, opened) to the impersonal ones (oficial, formal, strictly normed/ under rules).

As teachers who work in the school organisation we have impersonal and personal interactions with our colleagues. We can have a tendency of comparing to them– generally- in an impersonal way or one of comparing in person; we are more distant, more formal, more emotional uninvolved, more suspicious, more opened, more closed, more direct, more confident.

We also have impersonal interactions with our pupils. They can evolve – comparing with the school group or with the majority of pupils or with some pupils – towards personal relationships. Being those who print a certain course of our interactions we can evolve from contexts based on rules, laws, procedures, punishments and rewards to context based on empathy, (filial) love and sympathy. We can also evolve from personal context to impersonal ones. The achievement and the maintaining formative character of the interaction stays essential.

It seems that- in our activities- we can't exclude the impersonal interactions and neither the personal ones. So, we discover an art of knowing to create a favourable atmosphere for learning, selfknowledge and interknowledge, formation and self formation. It's about the art of knowing to combine and to use the two types of interaction which allow the pupils to be themselves, to express normally, to have trust in themselves and in those around them. In the same time, this wonderful art help them to understand the fact that we need order and clarity in the human relationships, but also warm, trust, abnegation and respect.

From what we said it is revealed the fact that the bureaucratization is the actual trend of society, institutions and organisations. So, in the name of rationalization and efficiency, the school organisation itself enters in this process, with profound consequences on the relations among teachers, on the relations among teachers and pupils, on the school atmosphere. We have to take care of *the best measure* (dynamic measure) between the impersonal and personal relations, so that to respect the professional deontology, not to mix the particular contexts with the professional ones, not to make artificial the environment where we work, not to create dangerous dependencies, to encourage and sustain the personal initiatives, to be closed and confident with the others – teachers, pupils, parents.

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# L'EXERCICE DE L'AUTORITE EST-IL UNE COMEDIE ?

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## Résumé

*Face à la crise contemporaine de l'autorité en éducation, certains prônent la restauration de l'autorité traditionnelle, d'autres sont tentés de renoncer à l'exercice de l'autorité en misant seulement sur les vertus de la communication. Nous explorons une autre voie en définissant les fondements d'une autorité authentique, compatible avec les transformations qu'ont connues la famille et l'école.*

**Mots clé:** autorité, relation pédagogique, groupe-classe, institution scolaire

Une jeune enseignante déclarait à l'issue de sa première année d'exercice professionnel qu'elle avait appris « à faire semblant de se mettre en colère », lorsque ses élèves dépassaient les bornes. Ce propos contraste avec celui de François Begaudeau<sup>1</sup>, professeur de français dans un collège de banlieue, qui refuse quant à lui, de céder à ce qu'il appelle « la comédie de l'autorité, ... De l'adulte responsable ». Cette confrontation entre un professeur qui joue, avec quelque recul, de sa voix pour gronder sa classe et celui qui répugne à jouer de son statut d'adulte avec ses élèves adolescents, invite à réfléchir sur l'exercice de l'autorité dans l'école et au-delà dans la famille. S'agit-il pour l'adulte de jouer la comédie, une comédie de plus en plus difficile à jouer face aux jeunes, si l'on en juge aux appels réitérés à davantage d'autorité dans la famille et à l'école ? De quelle autorité les jeunes ont-ils besoin ? Peut-on assumer authentiquement l'autorité, comment ?

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<sup>1</sup> François Begaudeau a tiré de son expérience dans une classe de quatrième avec des adolescents de 13-14ans un roman intitulé « Entre les murs ». L'adaptation cinématographique de ce roman par Laurent Cantet a obtenu la palme d'or au festival de Cannes en 2008. Les propos cités ici sont extraits d'un reportage « A la découverte de la Palme d'Or », diffusé dans l'émission Envoyé Spécial, sur France 2 Télévision, le 9 octobre 2008

L'ironie de Pascal face à l'apparat et au mystère, dont se drapaient les médecins et magistrats de son époque, vient étayer notre questionnement : « *si les médecins n'avaient des soutanes et des mules, et que les docteurs n'eussent des bonnets carrés et des robes trop amples de quatre parties, jamais ils n'auraient dupé le monde qui ne peut résister à cette montre si authentique. S'ils avaient la véritable justice, et si les médecins avaient le vrai art de guérir ils n'auraient que faire de bonnets carrés. La majesté de ces sciences serait assez vénérable d'elle-même, mais n'ayant que des sciences imaginaires il faut qu'ils prennent ces vains instruments qui frappent l'imagination à laquelle ils ont affaire et par là en effet ils attirent le respect* »<sup>2</sup> . La comédie de l'autorité serait-elle le déguisement dont elle s'affuble, à défaut de reposer sur d'authentiques fondements ?

Ouvrons la réflexion par la relation d'une situation banale mais néanmoins révélatrice. En voyage scolaire, un garçon d'une dizaine d'années refuse de rejoindre le groupe au moment du repas, malgré les injonctions réitérées de deux accompagnatrices. L'enfant boude car, dans l'après-midi, il n'a pas eu l'autorisation d'entrer dans une boutique pour acheter un souvenir. Il n'avait pas suivi l'accompagnatrice dans la boutique et aurait voulu s'y rendre seul après coup. La directrice, par ailleurs maman du garçonnet, s'apprête à intervenir mais pour éviter que celle-ci ne délaïsse le groupe d'enfants prêts à descendre au réfectoire, une adulte propose de s'occuper du problème. Le garçon est dans sa chambre, il lit une bande dessinée. L'adulte lui demande ce qu'il fait et se heurte au silence. Elle poursuit en lui rappelant qu'il fait partie d'un groupe et que tout le monde l'attend pour aller prendre le repas. Le garçon reste immobile, les yeux fixés sur la bande dessinée. D'une voix calme et ferme, l'adulte lui dit : « Ecoute, nous n'allons pas y passer la soirée. Je vais compter jusqu'à dix ; si à dix, tu n'as pas regagné le groupe, cela va mal se passer ». L'adulte avouera, après-coup, qu'au moment où elle avait formulé la menace, elle ignorait ce qu'elle ferait si l'enfant s'obstinait dans son refus. Elle avait surtout voulu mettre fin aux tergiversations et à l'attente du groupe en donnant un délai bref à l'enfant pour rejoindre ses camarades. Le décompte commence : à trois, le garçon bouge un pied, hésitant à fermer la bande dessinée. L'adulte lui fait remarquer qu'à ce rythme-là, il ne sera pas avec le groupe à dix. Le garçon se décide et à

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<sup>2</sup> Pascal, *Pensées, fragment 44 de l'édition Lafuma ; 82 de l'édition Brunschvicg*

huit, il sort de la chambre pour se ranger avec les autres. Tout est bien qui finit bien : la menace n'a pas conduit à la sanction. Il est vrai que le délit est bien mineur, le conflit bien mince au regard de confrontations entre adultes et jeunes beaucoup plus graves et plus rudes. Cependant, cet épisode fournit des éléments pour une interprétation de « *la comédie de l'autorité* ».

Apparemment, dans cette situation, un adulte a su se faire obéir, par un rappel à l'ordre quelque peu théâtralisé. L'autorité n'est-elle pas, comme la définissent les dictionnaires, le pouvoir de se faire obéir, d'imposer l'obéissance ? L'incident est réglé, l'adulte a imposé la discipline et l'enfant, remis à sa place, rentre dans le rang. Mais qui joue la comédie dans l'histoire ? N'est-ce pas l'enfant qui met en scène son refus, mimant celui qu'il a essuyé l'après-midi ? On pourrait le prendre à son jeu et le laisser jeûner ce soir-là. Mais la disproportion est grande entre le motif de la conduite et sa conséquence et, pour cet enfant déjà en situation singulière dans le groupe - élève, il est aussi le fils de la directrice-, ce n'est peut-être pas la meilleure solution. Car il est moins question ici de faire respecter la discipline que de marquer symboliquement l'appartenance à un groupe. C'est ce qui motive le contenu de l'intervention : sur le fond, l'adulte, qui s'est interposée entre l'enfant et sa mère, lui signifie que les autres l'attendent et que les horaires des repas répondent à une organisation. Sur la forme, le recours non calculé à une sorte d'ultimatum est la conséquence d'une décision d'assumer, en la circonstance, la position d'autorité et de couper court aux palabres et négociations. L'objet de ce récit n'est pas de proposer en exemple cette réaction improvisée dans une circonstance particulière mais d'en faire l'occasion d'une réflexion qui démontrera la comédie de l'autorité en expliquant que l'exercice de l'autorité exige une triple qualité de présence : la présence à l'institution, la présence aux personnes dans le groupe et la présence à soi.

### **L'autorité comme présence à l'institution**

Une autorité éducative ne cherche pas à faire plier l'enfant ou le jeune, comme si la personne détentrice de l'autorité visait à « se » faire obéir, comme si elle signifiait : « c'est moi le chef ». L'autorité éducative s'exerce dans le cadre d'une institution familiale ou scolaire par un adulte détenteur d'un statut qui lui confère une mission, des droits comme des obligations, l'autorité éducative tire de là sa légitimité. C'est donc au nom des finalités poursuivies dans la famille et dans l'école que s'exerce



l'autorité ; aussi, l'obéissance qu'elle requiert n'est pas une soumission aveugle mais procède d'un consentement éclairé. Bref, la relation d'autorité, par essence asymétrique, ne s'identifie pas au pouvoir hiérarchique, elle lie le détenteur de l'autorité et le jeune sous une même loi. En quel sens faut-il alors comprendre le principe de présence à l'institution ? Cette présence se distingue de l'attitude qui consisterait à asseoir son autorité simplement sur le statut institutionnel. Etre présent à l'institution peut se décliner en deux principes : se considérer impliqué dans une organisation et une vie collective, assumer personnellement les missions confiées par l'institution<sup>3</sup> .

Un fait-divers, très médiatisé en France durant le premier semestre 2008, permet de souligner la différence entre une conception statutaire de l'autorité et cette conception institutionnelle qu'incarnerait la présence à l'institution. Suite à la plainte déposée par un père de famille, un professeur de technologie a été traduit devant les tribunaux pour avoir giflé un élève de 11 ans qui l'avait insulté, et il a été condamné à 500 euros d'amende. Nous laisserons ici la question du bien fondé d'un traitement judiciaire de cette faute professionnelle, liée à la plainte déposée par le père ; il est dommage qu'en la circonstance des excuses publiques n'aient pas suffi. Nous analyserons les réactions à cette affaire judiciaire. Certains ont défendu l'enseignant et ont été scandalisés par sa condamnation ; parmi ceux-ci, un député a déclaré : « *l'autorité ne doit plus être un tabou* », regrettant que les enseignants, victimes d'insultes, ne soient pas davantage soutenus par l'institution. L'autorité est alors considérée comme liée à la possession d'un statut qu'il s'agit de défendre. D'autres ont estimé que l'enseignant n'avait pas à frapper l'élève, les châtiments corporels étant interdits par le règlement et contraires aux Droits des enfants, souvent affichés dans l'enceinte des établissements scolaires. Pour ces derniers, le geste impulsif du professeur constitue bien une faute, même si la sanction peut être jugée disproportionnée. Le détenteur de l'autorité doit respecter ses obligations professionnelles : l'insulte dont a été l'objet le professeur ne peut, en aucun cas, justifier le recours à la force physique ; dans le cadre d'une classe et d'un établissement scolaire, il y a d'autres moyens de prévenir et de traiter ces violences verbales à l'encontre des enseignants. On le voit dans ce cas,

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<sup>3</sup> En France, un Bulletin Officiel du 29 mai 1997 confie trois missions aux enseignants : instruire, former, éduquer et précise qu'elles doivent s'exercer dans un triple cadre : au sein du système éducatif, dans la classe et au sein de l'établissement.

l'autorité consiste à agir de manière responsable dans le cadre de ses obligations professionnelles ; bref, à se considérer comme un acteur institutionnel. Et ici l'acteur n'est pas un comédien mais une personne responsable.

Ce fait-divers agit comme un miroir grossissant de ce qu'Alain Renault (2004) appelle la question de l'autorité à l'âge démocratique, c'est-à-dire la fragilisation de l'autorité éducative dans une société qui se revendique des valeurs d'égalité et de liberté. Face à cette crise, certains sont tentés de vouloir restaurer l'autorité traditionnelle, d'autres d'envisager une relation éducative qui au nom du respect des droits de l'enfant évacuerait la dimension d'autorité. Le choix d'une attitude d'implication personnelle au sein de l'institution paraît plus réaliste, car les jeunes ne sont plus prêts à subir une autorité dont ils ne perçoivent pas la légitimité mais c'est faire preuve de naïveté que de croire qu'il suffirait, en éducation, de la bienveillance et des talents en communication des parents ou des enseignants. Or, choisir la présence à l'institution n'a rien d'évident à une époque qui connaît, pour reprendre l'expression du sociologue François Dubet (2002), un déclin des institutions. Cette expression renvoie à trois changements qui ont affecté le fonctionnement des institutions : celles-ci reposent sur des principes qui ne forment plus un système unifié, leur fonctionnement n'est plus régi par des règles qui s'imposent uniformément, les incitations à l'autonomie y deviennent le mode de régulation privilégié. En conséquence, les personnes sont confrontées à des finalités plurielles voire contradictoires ; elles ne peuvent plus se contenter d'appliquer un règlement, mais doivent faire preuve d'initiative pour s'adapter aux situations. Dans ces conditions, la présence à l'institution exige de réinterpréter pour soi-même les finalités de l'institution et d'agir pour contribuer à la résolution des problèmes qui surgissent au sein des organisations qu'elles soient familiales ou scolaires. Cela ouvre sur une seconde exigence : la présence à autrui pour s'adapter aux situations variées et singulières.

### **L'autorité comme présence aux personnes dans le groupe**

Les jeunes, qui se rebellent contre l'autorité, l'estiment néanmoins nécessaire. Selon les résultats d'une enquête, conduite entre octobre et décembre 2007 par G. Chapelle et G.Félouzis<sup>4</sup>, 77,9 % des

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<sup>4</sup> Publiée dans le magazine Phosphore mai 2008, cette enquête a été réalisée auprès de 1500 lycéens issus de 20 établissements scolaires.

jeunes estiment que les enseignants devraient exercer leur autorité pour faire respecter l'écoute en classe, mais aussi le respect des autres (82,6 %) ou encore les travaux scolaires (73,4 %) et le règlement. Mais ils sont hostiles aux remarques que les enseignants peuvent faire en classe (jugées opportunes par 15,3% d'entre eux seulement), préférant les remarques en tête à tête (jugées positives par 60,8% d'entre eux). Ce sondage est révélateur des attentes des jeunes : ils veulent des adultes à la fois fermes et proches. Ils sont donc très attentifs à la façon dont s'exprime l'autorité. Ils ne réclament pas plus d'autorité dans l'abstrait, ils demandent une autorité efficace pour assurer la transmission du savoir, le travail scolaire et le respect mutuel dans la classe. Il ne s'agit pas pour l'adulte de renforcer son pouvoir sur les élèves mais d'user de son influence pour que les situations pédagogiques puissent avoir leur pleine efficacité<sup>5</sup>. Cela dépend de la capacité à obtenir que les élèves acceptent les exigences requises par ces situations. En la matière, mieux vaut prévenir que guérir; l'autorité n'est pas innée mais liée aux capacités d'anticipation. Désamorcer la tension qui monte dans un groupe, se rapprocher de celui qui s'agite, relancer une activité qui s'enlise, stopper la moquerie... autant de gestes qui traduisent la disponibilité à voir, écouter, comprendre ce qui se passe dans le groupe et qui supposent une relative aisance dans la conduite de la situation d'apprentissage

Ce n'est pas en accentuant les contraintes que l'enseignant fera preuve d'autorité mais en ajustant ses exigences grâce à la connaissance qu'il a du groupe classe, sa clairvoyance didactique et ses convictions éducatives. En observateur avisé, Rousseau avait dénoncé les leurreurs d'une éducation par la contrainte : « *Dans les éducations soignées, le maître commande et croit gouverner : c'est en effet l'enfant qui gouverne. Il se sert de ce que vous exigez de lui pour obtenir de vous ce qu'il lui plaît ; et il sait toujours faire payer une heure d'assiduité par huit jours de complaisance* »<sup>6</sup>. Cette comédie de l'autorité surgit souvent lorsque l'adulte est dépassé par une classe qu'il ne sait plus tenir ou parce qu'il impose des exigences inadaptées. La véritable autorité se moque de tels marchandages.

Mais contrairement à Rousseau, il ne s'agit pas de substituer la résistance des choses à l'influence de l'adulte. En effet, cette éducation

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<sup>5</sup> Étymologiquement, la racine latine terme d'autorité *auge* signifie faire croître, augmenter

<sup>6</sup> Rousseau, *Emile*, livre 2

alternative qui consiste à s'en remettre à l'action indirecte de l'éducateur qui aménage un milieu pédagogique pour que l'enfant apprenne librement par son action propre, aboutit à une autre comédie qui consiste à dissimuler la présence de l'éducateur: « *Prenez une route opposée avec votre élève ; qu'il croit être le maître, et que ce soit toujours vous qui le soyez. Il n'y a point d'assujettissement si parfait que celui qui garde l'apparence de la liberté ; on capte ainsi la volonté même* »<sup>7</sup>. On voit à quels horizons tyranniques peut conduire cette maxime si l'on oublie que Rousseau, dans *l'Emile*, n'écrit pas un ouvrage pédagogique mais invite à une réflexion sur les fondements de l'éducation. Masquer la présence de l'éducateur répond chez Rousseau au souci de préserver la liberté de l'enfant en lui épargnant l'obéissance à un précepteur, fût-il l'incarnation de la raison.

Certes une bonne organisation du milieu éducatif, qu'il s'agisse de la famille et de l'école, évite bien des recours à des manifestations d'autorité. Mais l'influence de l'éducateur n'est pas nécessairement synonyme d'assujettissement. Les lycéens interrogés dans l'enquête réclament cette parole de l'adulte responsable, ils sont simplement soucieux de la manière dont elle est adressée. Ils répugnent aux interpellations face au groupe et préfèrent les remarques en tête-à-tête. On peut entendre cette demande comme l'invitation à distinguer deux types de parole, la parole publique où interpellant un élève, l'enseignant n'oublie jamais qu'il parle aussi pour le groupe et dans un groupe, et une parole privée où l'interpellation de la personne peut se faire plus directe et plus circonstanciée. L'exercice de l'autorité renvoie alors aux compétences relationnelles de l'adulte où la présence à l'autre dépend de la présence à soi.

### **L'autorité comme présence à soi**

Elle suppose conviction et prise de recul. Tout éducateur fait l'expérience de la difficulté à assumer l'autorité lorsque manque la force de la conviction : une incitation prononcée du bout des lèvres, un avertissement donné sur un ton évasif, une réprimande ambiguë ne portent guère. La conviction n'est pas la véhémence : l'adulte qui crie, qui sort de ses gonds n'inspire pas le respect. La conviction s'enracine dans l'authenticité, ou pour reprendre l'expression de Carl Rogers (1961) la congruence, c'est-à-dire la prise de conscience et l'acceptation de ce que

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<sup>7</sup> *ibid.*

l'on est réellement. Incarner ses valeurs, accepter ses fragilités, percevoir la trame de ses réactions conduit en effet à une parole qui a des chances de porter, car cela rend moins défensif face aux personnes et aux situations et réduit la charge agressive des propos.

Il peut paraître paradoxal d'associer la prise de recul et l'engagement de la conviction. Cependant si nous reprenons la remarque de la jeune enseignante qui a appris à simuler la colère, nous pouvons la comprendre comme la capacité à ne pas se laisser envahir par la réaction émotive pour pouvoir clairement marquer une limite. L'enseignante joue ici comme au théâtre, mais il n'y a pas comédie au sens péjoratif du terme : son attitude est beaucoup plus proche de l'humour que du fauxsemblant. Elle n'hésite pas à marquer sa désapprobation et marque par la sérénité du ton la fonction de sa remarque : l'essentiel n'est pas l'agacement qu'elle peut éprouver mais le caractère inacceptable pour le groupe et pour l'activité en cours des attitudes répréhensibles. Cette jeune enseignante ne joue pas la comédie de l'adulte responsable, mais exerce au quotidien son sens des responsabilités pour éviter que la situation ne se dégrade.

Se poser comme adulte responsable n'est donc pas nécessairement jouer la comédie. Le propos de François Begaudeau a le mérite de brocarder le sérieux pompeux de celui qui prend de haut ses élèves, comme s'il ne partageait pas avec eux la fragilité de la condition humaine; l'adulte comme le jeune est confronté à la difficulté d'apprendre, aux difficultés à vivre ensemble. La responsabilité, si elle traduit bien l'asymétrie de la relation pédagogique, n'exclut pas la réciprocité. Les adolescents le sentent intuitivement lorsqu'ils demandent à l'adulte qui exige le respect de les respecter. À l'inverse de la comédie de l'adulte qui fait sentir sa supériorité, la véritable responsabilité c'est assumer le devoir d'éduquer qu'Hannah Arendt a si bien défini dans son essai sur la crise de l'éducation : « *L'éducation est le point où se décide si nous aimons assez le monde pour en assumer la responsabilité...C'est également avec l'éducation que nous décidons si nous aimons assez nos enfants pour ne pas les rejeter notre monde, ni les abandonner à eux-mêmes, ni leur enlever leur chance d'entreprendre quelque chose de neuf, quelque chose que nous n'avions pas prévu, mais les préparer d'avance à la tâche de renouveler un monde commun* »<sup>8</sup> .

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<sup>8</sup>Arendt H. (1972), *La crise de la culture*, Gallimard, pp.251-252

L'exercice de l'autorité s'ancre nécessairement dans une tradition. Il ne s'agit pas de restaurer l'autorité traditionnelle où la tradition apparaît sacrée du fait de son ancienneté même. Il s'agit, selon l'expression d'Alain Renaut, de « *relayer des acquis* »<sup>9</sup> auprès des jeunes générations, acquis en termes de valeurs, de principes moraux, acquis en termes de savoirs et de méthodes de pensée. Passer le témoin, c'est se prévaloir d'une antériorité dans l'ordre des générations et non d'une domination due à l'âge. Passer le témoin, c'est faire la course ensemble – course est à prendre ici au sens montagnard non de compétition athlétique - ; associés dans la même aventure, jeunes et adultes ont les mêmes droits et les mêmes obligations. Mais, en plus, les jeunes se voient reconnaître ce qu'Alain Renaut appelle des droits-protection (pour les distinguer des droits-liberté communs à tous les hommes) ; du fait de leur vulnérabilité, ils doivent recevoir de la part des adultes les protections physiques et morales qui leur permettront de grandir. « *Faire en sorte que la prise en compte d'un des deux groupes de droits prémunisse contre les conséquences d'une reconnaissance exclusive de l'autre, et réciproquement* »<sup>10</sup> : tel est le défi à relever pour des adultes responsables, dans une société démocratique soucieuse des droits de l'enfant. C'est leur accorder toute l'autonomie compatible avec le droit à l'éducation et renoncer à se prévaloir du droit d'éduquer pour évacuer les risques de leur liberté.

En conclusion, on le voit, la présence à soi se conjugue avec la présence à l'institution. Il serait utopique d'exclure toute dimension d'autorité de la relation éducative. Il est en outre néfaste de vouloir réduire l'autorité à une relation contractuelle qui serait un échange d'égal à égal. D'ailleurs, les jeunes ne sont pas dupes de ces pseudo contrats. Mieux vaut distinguer clairement ce qui est négociable de ce qui ne l'est pas et pratiquer sans confusion les différents registres de la relation adulte-jeune : assumer l'autorité quand il le faut, prêter une écoute bienveillante et compréhensive à d'autres moments et apprécier les instants de complicité dans les échanges où se noue la réciprocité éducative.

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<sup>9</sup>Renaut, A. (2004). *La fin de l'autorité*. p.173

<sup>10</sup> *ibid.* p.184

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# THE INCLUSION BY SPORT ON PUPILS WITH MENTAL DISORDES

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## **Abstract**

*The children with mental disorders have a few features which make the difference between them and normal ones. These most important features are the following: their IQ level is under 70, the memory is mechanical one, they have a lot of problems in speech language, the difficulties to focus their attention more than 2 or 3 minutes, their imagination is very poor and their emotional feelings are too unstable. But these pupils could obtain very good results in their likely activities. Therefore, in this paper, we will try to prove how could be the sport an very good oportunity for the pupils with mental disorders to obtain performance and includ in the society in which they live.*

**Keywords:** metal disorders, pupils with special needs, Special Sport Olympics, inclusion, performances.

## **The Study**

Special Olympics is based on the conviction that by receiving an adequate training and support the persons with special intellectual needs can obtain success in individual or team sports (athletics, football, basketball) provided they are adapted to their limits. The aim of these Olympics is to help the persons with special educational needs to gain a benefit in physical, psychic and social field, strengthen their relations with the others in a climate of equality, respect and mutual acceptance. This idea corresponds to the integrationist theory, which says that every person, regardless of his/her disabilities, should be given the chance to assert him/herself and for the society he belongs to the possibility to get to know and appreciate them at their right value.

Special Olympics are organised for persons with inferior intellect who are at least 8 years old. They are divided into different age categories.



As in Romania there are few studies that deal with the psychophysical particularities of mentally disabled sportsmen, we intend, as a first step, to synthesize the most important characteristics that may be attributed to this category of sportsmen.

The mentally disabled sportsmen have difficulties concerning the space-time orientation; the profoundness of perception is altered as well as the analyzing and synthesizing capacity, just as the duration and the volume of the perceptive act. Gaining a tactical advantage over the opponent is hampered by a less creative mind, characterized by the slowness of the intellectual operations and by the difficulty of integrating the new information in the prior cognitive systems. Sometimes we also notice inadvertence in the course of motile activities and its qualities (speed, precision, muscular contraction and relaxation) – that are recoverable through training. The objective and subjective obstacles are a serious burden upon will-power because of the difficulties faced in establishing the goals and the ways of achieving them, because of the weak mobilization of attention and of the affective processes, because of the occurrence of negativism, the affective immaturity having a disorganizing role upon the entire psychic activity. However, in case the personality features (perseverance, sociability, effort making capacity, etc.) are properly developed, they may contribute to the sport performances (Drillien C., Drummond M. – 1983, Epuran M. – 1980, Serban M. - 1982).

These theoretical considerations are confirmed by practice. The coaches noticed that while at certain competitions some sportsmen suffer a psychic and physical decline, others show an improvement of the same characteristics, which they can not explain (Epuron M. – 1974, 1980). Thus, a child with very good results at the local stages, may get worse

results at the final stage of the competition or vice versa. In the present paper, we intend to answer to several questions:

- Which are the factors that make of a mentally deficient a champion?
- How can we explain the ‘declines’ and the ‘growths’ of the mentally disabled sportsmen at different competitions?
- Which is the most efficient curriculum for the recovering and the social integration of these persons?

### **Method and Results**

In order to achieve these objectives, the present research has known three phases. In the first one – done on the local stage of the Athletics Special Sports Olympics (Oradea, May 2007) – we intended to understand the elements that characterize the start disposition so that the possible effects of negative emotional reactions could be improved. In the second, we focused on the connections that might be established between the sport performances, on the one hand, and the intellectual level on the other hand; we also studied the personality profile characterizing the mentally deficient sportsman. In the last phase – performed on the occasion of the national stage of the Athletics Special Sports Olympics (Targu Jiu, October 2004) – we studied the possible changes of the affective disposition of the sportsmen compared with local stages.

The technical literature considers that the psychic disposition of the sportsmen before the start of the competition comprises 3 main stages: the start fever, the start apathy and the preparation for fight. Out of the three, the first two ones (particularly the start apathy) may have a disorganizing role upon the sportsman’s emotional state of mind. In order to determine the presence and the intensity of this reaction with the mentally deficient children, before the start the Evaluation Scale of

Anxiety as a state of being and as a feature was applied to 30 subjects. The interpretation of the results is made taking into consideration the person's sex. Thus, while with girls the anxiety level at the beginning of the competition is superior to the level typical for these people; with boys the two values are approximately equal in respect of intensity. This means that the girls are more involved emotionally in the competition, but, in their case, the anxious reactions before the start had a motivational value. The anxiety, the tension, the biosomatic modifications or the psychomotor excitement helped the competitors to step on the podium. With the boys, the reactions that characterize the start disposition can be considered neither mobilizing, nor having a contrary effect since the anxiety levels have average values. The conclusion is that a high emotional level cannot be made responsible altogether for obtaining a sport performance. An adequate physical training and the creation of a motivational optimum by making the competitors aware of the importance of the competition and by getting them to focus on it may lead to superior results.

During the second phase, we aimed at establishing the intellectual level and the main character features of the children who had the best results at this stage of the contest. In order to do that we applied, the Raven Standard Progressive Matrix, the Eysenck Personality Questionnaire and the Tree Test to 30 people.

One first observation would be that it is hard to establish a correlation between the I.Q. and the sport performance. This means that the level of intellectual development does not influence significantly the success in sport, the tactical thinking in athletics with this category of sportsmen having a less important role. However, trainers should not neglect this aspect and they should know those moments when they have to intervene and encourage their sportsmen.

As far as the personality is concerned, the psychological portrait of the mentally disabled sportsman with good results would include them into the choleric category as their psychic manifestations assume a great capacity to open towards their environment. This capacity shows itself in the numerous social contacts (even if they are only superficial, sometimes), in the need for new and various relationships, in good mood and vivacity (sometimes reaching even exuberance), in the need for success, for attracting people's attention and being appreciated by them, and, consequently, the immediate desire to win, a high spirit of competitiveness, etc.

We carried out the third phase of the study during the national stage of the Athletics Special Sports Olympics (Targu Jiu, October 2004). As this competition was much more important than the local one, we expected that the emotional involvement at the start would be much higher. In order to analyze the anxiety level and to compare it with the one identified during the local stages, we applied again The Anxiety Evaluation Scale with its two forms.

The results were statistically worked up and they appear in the following table:

	ANXIETY- STATE OF BEING		ANXIETY - FEATURE	
	r	p	r	p
BOYS	0.38	p=0.02	0.43	p=0.01
GIRLS	0.36	p=0.02	0.40	p=0.02

r= correlation coefficient Bravais-Pearson

p= semnification limit

The values show that with both boys and girls the emotional charge can sometimes well exceed their psychic capacity. This reaction may generate an affective shock with some sportsmen and this leads to failure in certain sports in which they would not face any difficulties in other circumstances (they encounter most problems in relay race and in long jump where they fail the start or are unable to concentrate on the jump). The emotional chaos may hamper these children in doing well during the competition.

### **Discussion**

The emotional immaturity is the main feature of the affective life with sportsmen who have special intellectual needs. This immaturity shows itself in a weak self-control capacity and resistance to frustration, which explains the physical and psychic failures of some sportsmen in the competitions with higher stakes. The need for success deriving from egocentrism - that is an expression of emotional immaturity - make these children refuse the alternative of the second place and become disinterested when they see that somebody outruns them. Their impressionability and emotional lability can have a negative influence upon the performance of the whole team. The uncertainty and superficiality during various stages of the competition can lead to poor results in the case of some sportsmen who were expected to perform well. On the contrary, other children who are not that much influenced by their emotional moods may obtain better results than it has been expected. The poor sense of reality is another problem of the persons with intellectual deficiencies. It shows itself in their incapacity to become aware of the importance of various competitions. They are unable to adjust themselves to new conditions and to mobilize themselves in order to overcome the objective and subjective obstacles they face. We should take into consideration possible psychic conflicts and traumas experienced in the

first childhood that may lead to a sense of inferiority towards the other competitors; in case this feeling is too strong, it may have negative effects.

Obviously, such manifestations are only possible, not compulsory in the last stages of Athletics Special Sports Olympics, where the stake and the emotional charge are higher. Because of that, it is necessary not only a thorough physical and tactical training of the sportsmen, but also a psychic one. The experts say that to this later one at least as much as half of the time allotted to the physical training and tactical preparation should be allocated as well. For this reason, we suggest a personal curriculum for the sportsmen with intellectual problems, curriculum that should include the following aspects.

First of all, it is imperative to maintain an optimal physical and psychic tonus over the whole year. The professional studies (Păunescu, Epuran, Drilien, Drummond) show that the children between the ages of 8 to 14 years develop different technical and sports abilities, the body scheme, the speed, the strength, the precision of the movements, the coordination, the sociability, the communication etc. We consider that the most efficient ways to improve these abilities are the sports\_games and the recreational activities as they can contribute to the complex exercise of the movements, to the environment's cognition, to the development of the physical and psychic tonus; the games have a particularly important educational and therapeutic value. In this respect, we will focus on games that develop the abilities (for instance: motion games, games that develop the body scheme, the space-time orientation, etc.), games that improve the attention (various games with new and interesting stimuli), games for the development of the willpower (games that increase the resistance to tiredness), motivation games (becoming aware of the importance of the sporting activities' objectives, etc.).

These “stimuli” should be applied before, during and, obviously, after the competition. During the pre-competitive period, the sportsmen should be familiarized with their opponents and their performances, as well as with the atmosphere of the competition. The playing in and the motivation for the start will be done in the small community of the team, taking into account the sportsmen’s above-mentioned particularities. As they are very impressionable, after a first contact with the stadium and the competition’s conditions, it is recommendable that the playing in of the children takes place elsewhere, taking as a model the team’s sociometrical leader. Through individual discussions, the coach will make them aware of the importance of the participation rather than that of the results.

More than ever, the verbal boost and encouragement are imperative during the competition. In the case of those sports that require a constant effort (particularly at races) it is advisable that they have supporters at the start, at 60-70% of the track, which is a critical moment of the race, and then at 5-10% before the finish, for the final ‘assault’. The role of these supporters is to indicate the mentally disabled sportsman his position in the race and towards the other competitors, as long as he has difficulties in perceiving these tactical elements. In the case of those sports that have more trials (long jump, putting the shot), the first trial and the order of taking part in the contest are very important – the verbal encouragement is less helpful.

A very important aspect is the maintenance of the physical and psychic tonus after the competition is over. For these children it is recommendable the return to the psychotherapy of support by recreational games and activities mentioned before. The specialists do not recommend other forms of more complex psychotherapy, as long as sport has only a non-professional character for the persons with special needs, having as solely goal a better social-professional integration of these people.

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# FONDEMENTS HISTORIQUES ET CONCEPTS DE BASE DE LA PSYCHOPATHOLOGIE PHÉNOMÉNO-STRUCTURALE

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## Résumé

*Dans les années 1920-1925, chacun à leur manière et par des voies différentes, Eugène Minkowski et Françoise Minkowska vont élaborer, à partir d'une expérience clinique étendue menée sur le terrain psychiatrique, les fondements théoriques de la méthode phénoméno-structurale en psychopathologie. Pour le premier, l'approche phénoménologique du langage ainsi que l'étude approfondie des attitudes des patients psychiatriques comprises dans leurs dimensions psychomotrices et psychologiques, pour la seconde, la convergence de fond qui relie et unifie certaines inflexions de la personnalité normale et pathologique au sein de constellations familiales, vont conduire ces deux chercheurs et praticiens à une conception commune des constantes de base qui donnent forme et cohérence aux organisations humaines individuelles. La notion de structure mentale s'impose à eux pour définir cette constellation stable dont ils vont décrire les chemins d'accès à leurs principes d'organisation interne et à leurs modalités d'extériorisation. La structure de personnalité se dévoile et se réalise ainsi à travers toutes ses dispositions expressives, en particulier dans le langage. Alliée à l'examen minutieux des manières spécifiques de s'accorder au temps et à l'espace vécus, leur analyse constitue un point de départ pour la découverte des mécanismes essentiels du lien et de la coupure ainsi que des compensations phénoménologiques qui en livrent certaines clés*

*compréhensives, permettent de saisir l'unité des processus pathologiques et psychologiques et conduiront plus tard à la mise en relief des principes qui régissent leur évolution.*

*Le parcours historique des constituants initiaux de cette méthode coïncide avec une réflexion épistémologique sur le développement des principaux concepts qu'elle a forgés, qui appelle à une perspective ouverte sur les fondements, l'objet et l'avenir même de la psychopathologie.*

**Mots clé:** *méthode phénoméno-structurale, personnalité normale et pathologique, réflexion épistémologique*

Toute *méthode*, digne d'une telle appellation, se différencie foncièrement de la simple technique ou du système en fonction d'au moins deux critères : elle se conçoit et s'échafaude toujours à partir d'une source et d'une convergence d'influences diversifiées souvent explicitement identifiées et reconnues ; elle recèle en germe, dès l'origine, les principes même et les potentialités de son évolution interne et de sa mise en relation avec d'autres approches ; en d'autres termes, tournée aussi bien vers l'amont que l'aval de sa conception, elle se présente dès ses prémices comme ouverte à des apports passés et anticipés, issus d'une nécessaire progression interne et d'indispensables apports extérieurs.

Dans les années 1920–1925, chacun à leur manière et par des voies différentes, Eugène Minkowski et Françoise Minkowska vont élaborer, à partir d'une expérience clinique étendue menée sur le terrain psychiatrique, les fondements théoriques de la méthode phénoméno-structurale en psychopathologie, rigoureusement conforme à cette définition.

Pour le premier, *l'approche phénoménologique du langage* ainsi que l'étude approfondie des *attitudes* des patients psychiatriques, comprises dans leurs dimensions psychomotrices et psychologiques, pour la seconde la convergence de fond qui relie et unifie certaines inflexions de la personnalité normale et pathologique au sein de

constellations familiales, vont conduire ces deux chercheurs et praticiens à une conception commune des constantes de base qui donnent forme et cohérence aux organisations humaines individuelles.

Les premiers travaux d'Eugène Minkowski autour des années 1920 visent, à travers un engagement phénoménologique, à une authentique prise en considération des propos de malades psychiatriques au plus serré et au plus vif de leur énonciation, qui s'avère aussi la plus proche de leur éprouvé, de l'expression du trouble ainsi que de la compréhension de sa vraie nature. Le grand respect à l'égard des dires de la personne, de sa souffrance psychique et de leur résonance interhumaine, la cohérence interne de l'unité du trouble, les plus hautes exigences de sa représentation et restitution théoriques apparaissent ainsi en correspondance directe, intégrés à une psychologie qui se présente avec l'objectif de les appréhender sur un mode concret.

En continuité avec Bergson, avec sa conception d'une durée vécue, qualitative, étroitement liée aux facteurs fondamentaux de l'existence, en opposition avec lui, cependant, lorsqu'il dénie aux mots la capacité à restituer les « données immédiates de la conscience », Minkowski considère le langage comme l'un des principaux vecteurs de notre fonction expressive, qui permet notamment d'atteindre les altérations du temps vécu chez les patients et, plus largement, comme il le montrera plus tard, les caractéristiques du temps vécu pour chacune de nos individualités.

En partant de l'étude du langage courant tel que Bachelard l'y avait sensibilisé, et particulièrement de ses expressions métaphoriques, Minkowski proposera donc une méthode d'analyse de la personnalité reposant sur une grande attention accordée aux qualités de *l'espace et du temps vécus*. S'y conjuguent l'inspiration de Bergson, l'abord phénoménologique, l'expérience psychiatrique et la réflexion

psychopathologique. Le « langage nous renseigne sur la structure de la vie, nous permet de déterminer les catégories vitales », écrit-il (« La réalité et les fonctions de l'irréel », 1950). Dans *Le temps vécu* (1933), il ne cessera de se fonder sur les empreintes vécues de l'inscription spatio-temporelle que le langage restitue, afin de dégager les mécanismes structuraux des troubles pathologiques et de l'organisation personnelle.

Sans possible comparaison avec le symptôme somatique, le symptôme psychique possède une valeur hautement expressive et paraît émaner d'une source originaire exclusive. Prolongeant le modèle du « symptôme fondamental » de son maître Bleuler mais en l'émancipant de sa limite strictement symptomatique, Minkowski introduit, pour spécifier cet enracinement primordial, le principe de ce qu'il appelle « *trouble générateur* » en posant que « le syndrome mental n'est plus pour nous une simple association de symptômes, mais *l'expression d'une modification profonde et caractéristique de la personnalité humaine tout entière* » (« Du symptôme au trouble générateur - quelques réflexions sur la psychopathologie contemporaine- », in : *Archives suisses de neurologie et de psychiatrie*, T. 22, 1928). L'analyse des dominantes pathologiques devra ainsi procéder, en conclut Minkowski, non plus « de la périphérie au centre, comme jadis, mais du centre à la périphérie » (idem), ce qui facilite d'ailleurs le dégagement des constituants d'une lutte engagée contre eux par l'entremise des « *mécanismes compensatoires* ».

La *compensation*, que Minkowski tient beaucoup à qualifier de « phénoménologique » pour la distinguer nettement de la compensation somatique, se présente en effet comme l'autre face de la défaillance dont elle exprime le versant dynamique. Grâce aux enseignements d'études cliniques particulièrement abouties, s'impose alors l'idée que l'approche de la *structure* du désordre mental doit comprendre l'ensemble des éléments qui, bien qu'ils ne relèvent pas du tableau sémiologique à proprement

parler, participent à la lutte contre ses effets dévastateurs; pleinement incorporés à l'analyse, ils s'intègrent aussi à la définition du trouble ainsi que, plus largement, à une conception structurale de la personnalité.

Encouragée, par Bleuler, à la recherche généalogique d'un recouvrement entre maladies mentales sur un terrain familial prédisposant, Françoise Minkowska, va découvrir, en parallèle avec Minkowski, une constellation de facteurs de la personnalité qui l'oriente vers une même voie structurale. Elle découvre ainsi un style de rapport au réel, à autrui et à l'existence qui déterminent un ensemble de comportements organisés entre eux selon des données convergentes dont Minkowska tentera de circonscrire les grandes lignes sous les termes successifs d'« *épileptoïdie* », de « *glischroïdie* » et enfin de « *sensorialité* », comme elle l'appellera plus tardivement, pour s'affranchir justement d'une référence limitative ou ambiguë au trouble. Cette confluence de facteurs nous donne à comprendre certaines particularités de la psychopathologie de l'épilepsie, elle nous renseigne aussi, par-delà la maladie, sur une organisation de la personnalité définie pour l'essentiel par une bipolarité menant de l'*adhésivité* à l'*explosivité* affectives, par un contact soudé avec la réalité qui l'oppose fondamentalement à la schizoïdie et à la schizophrénie qu'avait surtout étudiées Minkowski.

Après ses études généalogiques, Minkowska retrouvera ces tendances dans l'analyse des éléments biographiques, caractérologiques, pathologiques et créateurs du peintre Vincent Van Gogh, ce qui la conduira à une compréhension du réseau d'affinités intimes et interactives qui se tisse entre les différents champs d'expression de la personnalité dans toutes ses formes d'actions et de réalisations.

À partir de 1938, Françoise Minkowska découvre combien, dans le Rorschach, l'analyse approfondie du langage permet de restituer, au plus près et avec fidélité, la vie, la dynamique et la véritable marque

individuelle des images ainsi que la vision du monde à la fois qu'elles soutiennent et qui les active. Minkowska propose son analyse non pas comme un total renversement de perspective dans l'approche qui était celle de l'inventeur inspiré de cet instrument, mais, conformément à l'esprit dans lequel il l'avait envisagé, comme le développement naturel d'une méthode ouverte appelée, par lui en premier, à s'enrichir de l'intérieur.

Soucieuse de poursuivre, avec le Rorschach, la même exploration des particularités individuelles que Minkowski avait développée sur d'autres bases, elle va dès lors s'attacher à en décrire les voies, qui passent d'abord par un recueil des protocoles respectant au plus près les formulations verbales propres à chacun pour en composer la source de son analyse. La richesse avec laquelle les réponses s'élaborent dans les mots compte beaucoup plus, pour elle, qu'une analyse du protocole cantonnée à des constantes statistiques.

Les mots du Rorschach ne sont appréhendés par Minkowska ni en fonction d'un contenu concret qu'ils actualiseraient de manière explicite ni en rapport avec une signification symbolique latente, indirecte à laquelle ils seraient censés renvoyer, mais plutôt considérés « en fonction des situations vitales auxquelles ils se réfèrent », commente Minkowski qui explique qu'« il s'agit au fond de poser les fondements d'une "sémantique" »(ibid. P. 33). Ce n'est donc pas une mosaïque de significations disséminées, partielles ou isolées et à rassembler que cette méthode vise à atteindre mais d'abord l'unité de sens propre à une personne, qui la particularise dans son individualité en même temps qu'elle la relie à un « système de références susceptible de nous renseigner sur la structure même de la vie et de notre existence » (Minkowski , ibid. P. 32-33). En plein accord elle aussi avec Gaston Bachelard, Françoise Minkowska se place du côté d'une conception et d'une analyse d'un langage porteur d'images, de mouvements, de sensations, d'élans affectifs

en raison de ses ressources relationnelles et de ses propensions expressives, en un mot d'un langage saisi et compris dans sa portée *métaphorique*. Dans cette perspective Minkowska procède à ce qu'elle appelle un « épiluchage mot à mot » des protocoles afin d'y dénicher les « *expressions de base* » qui déterminent les dominantes et spécificités de la personnalité.

L'examen des épileptiques et sensoriels par l'intermédiaire du Rorschach lui démontre l'importance chez ces personnes de ce qu'elle va appeler « *la vision en images* », ces capacité et facilité que possèdent les sensoriels à imaginer spontanément et vigoureusement l'ensemble de leurs contenus psychiques en fonction de dispositions internes confrontées à des stimulations en provenance du monde extérieur. Non seulement ces images s'imposent par leur présence et leur vivacité mais de plus elles semblent dotées de pouvoir de persistance et de continuité dans la durée, que révèle la tendance à la *persévération* .

Grâce à ses recherches généalogiques, Minkowska avait antérieurement pu dégager certaines caractéristiques structurales d'organisation de la personnalité normale et pathologique, mais c'est le Rorschach, et surtout l'analyse du langage par son intermédiaire, qui va la conduire à une prise en considération de ce qu'elle nommera dès lors les « *mécanismes essentiels* » ; la pratique de cette méthode lui apporte la révélation inédite de l'inscription tangible, au cœur même de l'expression par le langage, de mécanismes psychologiques jusqu'alors inférés de la pratique clinique. Son étonnement est grand lorsqu'elle entend des termes ou formules verbales qui énoncent ostensiblement un « *lien* » ou une « *coupure* » traduisant en profondeur les caractéristiques prévalentes chez ses patients de la relation au monde, à autrui et à eux-mêmes. La Spaltung décrite par Bleuler comme symptôme principal de la schizophrénie est reprise par Minkowska, à partir de l'analyse du langage dans le Rorschach,

comme un mécanisme psychologique dans une extension beaucoup plus vaste, s'exerçant bien au-delà de données strictement psychiatriques

Au plan structural, il apparaît clairement que ces mécanismes se présentent sur un mode contrasté, ce qui ne veut pas dire que l'on puisse se contenter de les opposer symétriquement pour aboutir à une classification binaire ou se contenter d'elle ; ces tendances, qui valent comme repères typologiques, obéissant à des façons divergentes de percevoir, d'éprouver, d'extérioriser la sensation, les émotions et la vie affective. Ils obéissent aussi à un principe de développement qui montre que le jeune enfant est d'une manière générale plus sensoriel que l'adulte.

*Lien et coupure* réalisent selon Minkowska des « mécanismes essentiels », particulièrement visibles et agissants dans certains troubles psychiques où ils se répercutent avec leurs modalités propres sur l'espace et le temps vécus, mais débordant largement le cadre du trouble pour concerner chacune de nos personnalités individuelles dans leurs caractéristiques à la fois constitutives et évolutives. Appliquée au départ à l'analyse synchronique de la structure des grands désordres psychiques, la méthode va s'étendre à l'analyse structurale et évolutive de la personnalité. Minkowska elle-même engagera cet essor vers une exploration du monde des formes plastiques, avec une étude comparée des œuvres et personnalités de Vincent Van Gogh et Georges Seurat qui lui serviront de pivot à la conception d'un mode d'approche des dessins d'enfants.

La notion de *structure mentale* s'impose ainsi progressivement à Minkowski comme à Minkowska pour définir ce regroupement stable et signifiant de facteurs convergents dont ils vont décrire les chemins d'accès à leurs principes d'organisation interne et à leurs modalités d'extériorisation. La structure de personnalité se dévoile et se réalise à travers toutes ses dispositions *expressives*, en particulier mais pas seulement dans le langage. Alliée à l'examen minutieux des manières



spécifiques de s'accorder au *temps* et à l'*espace vécu*, leur analyse constitue un point de départ pour la découverte des *mécanismes essentiels* du *lien* et de la *coupure* ainsi que des *compensations phénoménologiques* qui en livrent certaines clés compréhensives, permettent de saisir l'unité des processus pathologiques et psychologiques et conduiront plus tard à la mise en relief des principes qui régissent leur *évolution*.

Après la mort de Françoise Minkowska en 1950, ses élèves partiront ainsi à la conquête du monde des formes dans la perspective établie par elle, en l'appliquant à des champs nouveaux du domaine de l'expression. Les études de Zéna Helman et de son école de psychopathologie phénoméno-structurale confirmeront le caractère relativement mobile et plastique de la structure mentale, sous l'effet des processus de maturation à différentes étapes du développement psychologique -de l'enfance à l'adolescence jusqu'à l'âge mûr et au cours de la période d'involution-, sous l'influence du trouble mental et des traitements psycho-biologiques ou psychothérapeutiques qui tentent d'y remédier ; elles montreront, dans tous les registres, l'importance et la sensibilité de la « *vision en images* », dans la particularisation des traits psychiques dominants et le suivi de leurs transformations, lorsqu'ils viennent notamment à être perturbés par les manifestations délirantes ou hallucinatoires à travers le phénomène de « *l'image qui ne tient pas* », révélateur d'une réalité elle-même devenue instable et, partant, à la fois inconstante et inconsistante. D'autres instruments comme la Figure de Rey, le Psychodiagnostic Myokinétique de Mira y Lopez, le Rêve Éveillé Dirigé de Desoille, le test du Village de Mabilles seront intégrés à la méthode en fonction des diverses circonstances ou particularités de la recherche, toujours analysés en relation avec le Rorschach et dans une perspective qui tient compte de ses apports méthodologiques transposables.

Ce parcours historique de la méthode coïncide ainsi avec une réflexion épistémologique d'envergure sur le développement des principaux concepts qu'elle a forgés, qui appelle à une perspective ouverte sur les fondements, l'objet et l'avenir même de la psychopathologie.

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# FROM FAULTY COMMUNICATION SYSTEMS TO CULTURE OF COMMUNICATION

## - Some notes with regard to a coalition between Psychotherapy, Communication Theory and Human Relations Trainings for the benefit of the Everyday Life Communication -

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### **Abstract**

*Against the background of the constant growth of the gigantic divergence between technological ability and interpersonal inability in a globalised world – recognized as a “distorted communication” – this paper tries to outline a “make up for ability of understanding” by exploring some common grounds of different psychological and therapeutic disciplines, by focusing on their future alliances and coalitions (in order to also resolve petty jealousy) and by developing common learning strategies to overcome pathological communication.*

**Keywords:** Communication Dramas/ Distorted Communication, Different Therapeutic Interventions, Multidisciplinary Approach/ Fruitful Alliances, Meta Communication, Compulsory Training Courses

### **Problem outline**

„What makes today’s life on the globe so dangerous is the gigantic divergence between technological ability and interpersonal inability“ (c.f. Schulz von Thun 1991, 255). A number of similar findings from many social sciences agree with this summary analysis about the global current state of the relation between human being and real world, between person and person.

„It is urgently demanded (if not already too late) to make up for ability for understanding“ (ibd.). How to achieve this goal? What types of remedy, treatment or „therapy“ to suggest to overcome the divergence? How to approach to a proposal for a solution?

**Firstly:** detecting/highlighting the roots/reasons of defective communication systems .

**Secondly:** attempt to explore the *common grounds* of what the wide fields of „psychotherapy“, of „communication theory“ and „human relation trainings“ – as the disciplines being involved in human relations – have explored to the genesis and therapy of the above mentioned break.

**Thirdly:** attempt to outline an interdisciplinary, a pluralistic approach of all three „lines/ kinds of sciences“ in order to develop „pragmatics“ as a mode of education of ability to communicate in a human way.

## 1. State of Emergency of Communication

### *Why?*

The polar-coexistence unit of the human being, the reciprocal dependence of a „social-individual polarity“ requires a *dialogue* in order to balance between *individuality* (i.e. freedom, autonomy, self-determination) and the values of the *community /commonwealth* (i.e. heteronomy) in which a life worth living can be passed.

The cultural history of the occident has shown that this equilibration has been shifted to the disadvantage of the individual over the centuries: it was a history of hierarchic-authoritarian power – *nearly without any dialogue* - out of which the strong currents of individualism have developed.

As results of this imbalance, one-sidedness, heteronomy of the individual by the society, as result of the lost homeostasis at the expense of the subject, *defective psychosocial balances* have developed, manifesting themselves in manifold troubles and pathological forms of contact and behaviour, e. g: totalitarianism, fundamentalism, collectivisms, integralism, „islamism“ and other ideologically directed positions which all mulct the human being of his individuality.

Radical individualism and egocentrism, which mulcts the human being of his community. These are the „chamber of horrors“ of suppression which are denying the plurality of the existing worlds, leading – according to Fromm – to a „*morbid society*“, as the society has failed to balance individual and social interests to produce and to maintain mental health. This not-achieved „culture“ (Fromm) is understood as „*distorted communication*“ by Habermas by which human beings are alienated themselves, as a critical-reflexive meta-communication of balance of power is very rare due to patterns and mechanism developed during earliest socialization.

In addition to these historical inheritances we are actually facing European and global transformation processes:

- Change of living conditions and living structures: e.g. economy, professions, labour/unemployment, social structures, technology,

politics; increasing poverty, migration, mediatized life style, shifting of power, permanent mobility, "parallel societies" etc.;

- Loss of values and ethic bases;
- Complexity, interdependency of phenomena;
- Interlinking of problems;
- The human factor „has gone out of order“ (cf. Peccei 1981, 21).

This leads to new structures and tools of interactions, communications and human relations: e.g. IT, PC, mobile phone, world wide web, E-mail, blue tooth, MP3, Cyberspace. This also leads to new forms and characters of interactions, communications and human relations: e.g. speed, abbreviations, „technical“ language of PC, brevity, virtual world, SMS, „blogs“, „digital language“. And some of the latter are becoming morbid, developing towards more and more faulty communication systems with status of emergency of human communication: to be reflected in new forms/ attitudes/ habits/ characters of communication such as:

- aggressive ethnocentricity (suppressed identity),
- growing tendency to violence (in TV series, videos; on schoolyards, playgrounds, on the streets),
- growth of „Law of the jungle“ instead of discussion,
- growth of rude and rudimentary communication,
- brutalisation of social togetherness,
- increase of brutality and social blunders,
- increase of language deficits and speechlessness: due to lack of real human counterparts, excessive TV consumption / TV as „communication“ background/ Mp3 plugs permanently in the ear,
- increase of foul-mouthed, vulgar insults in order to mortify the counterpart,
- stock-exchange jargon/double Dutch, „manager-speak“,
- macho behaviour,
- no empathy, no acceptance/ recognition of diversity/ variety: rule of force instead of dialogue,
- „governing“ technical devices, but no critics to contents.

These are some of the signatures of the increase of lacking social competences.

These *faulty communication aspects* are found mainly amongst people with low education, lack of values, lack of chances, lack of life perspectives: these „groups“ are on the increase. The majority of these „communication malformations“ are the results of suppression by vertical power structures (e.g. as in political, religious or military dictatorships) which lead to a „*pathological communication*“.

## **2. Pathological Communication**

Unprocessed permanent conflicts in unbalanced, morbid relations lead to alternative solutions, to abnormalities of conflict regulations, which all have a pathological communication in common a defence mechanism, used to make superseded parts of the person (subject) unrecognisable: these parts are feelings, which are not „allowed“ to come into language and must not be expressed by language; their expressions like hate, anger, fear, mourning are excluded from communication, are „excommunicated“.

*The distressed acting (as substitution for the excommunicated dialogue) – incomprehensible for the social partner – is shaped by coercions and communication blockades which are linguistically deformed and pathological in behaviour. Habermas refers to these actings as „text-faults“ with pathological patterns „suppressed language material“, „text prohibitions“, a „dysfunction of communication in itself“, a „mixture of language deformation and pathology of behaviour“.*

*Acting – in the sense of using this behaviour/form of interaction in place of symmetrical and empathic communication – may express a compensation of feeling inferior, a revenge for not winning recognition, an unconscious cry for seeking acceptance, or: basic and master-patterns of interaction, learned and adopted from family, peer group, society*

Research findings of interaction and communication theories clearly document that interpersonal interaction is subordinated to firm rules and that the learned sign system is formative. Behaviour patterns are less dominated by the individual than by the system of interaction symbols, adopted by the person, that is the general picture, how „one“ has to comport oneself, what „one“ can expect from others.

If parts of a society already have developed and cultivated either individual or social suppressed interests during early socialization and if - due to maintain the power of the rulers - these patterns and mechanisms are aggravated and amplified in institutions and organisations of secondary socialization: how to change the power structure?

## **3. „Treatments“**

Different ways of categorization, e.g. by history of therapy, conception, methods or by three major directions/roots: biological, social, philosophical orientation. Or we can also talk about categorization orientated at the „three therapeutic revolutions“: Psychoanalysis, Behaviour Therapy and New Group Methods (at the borders of psychotherapy). The categorization can be orientated at Bateson's shift of epistemological paradigm: until the fifties therapies were mainly orientated at linear cause-and-effect chain in the history of a single person, whereas Bateson replaced this view by a circular and systemic

conception, researching and dealing with frames/systems of human relations and focusing on the field of interaction.

*According to one of the core convictions:*

„It is one of our theses, that there are *disordered relations* but *no disordered individuals*, or expressed more precisely: that behavioural disorders are a function of human relations but not of sick/morbid souls“ (cf. Watzlawick 1989).

Based on this conviction the „*Pragmatics of human communication*“ was developed and built up, not asking about the „*why*“ but about the „*how*“, e.g. how has the actual, interpersonal context to be arranged in which the behaviour is meaningful and matched?

Therapeutic interventions to cutback pathogenic and pathological forms of communications and systems of relations have to address to interrupt the circular patterns, the self-referential rules of vicious circles by introducing meta-rules *from outside* (as „rules for the change of rules“). It is evident that – following this – the whole system of concepts of psychotherapy has critically to be reflected. If we do follow this paradigm of *systemic perception* – the change from individual centred models to interactional orientated scheme – the direction of intervention consequently has to be:

„*that the system has to be changed, that the behaviour of the indexed patient is so to speak the most evident manifestation of the pathology inhered in the system*“ (cf. Watzlawick 1989).

The effort to stepwise transformations of the interpersonal relationships consists in: more mutually respected self-determination, more deliberate co-operation to change social situations, as well as the emancipation of various target groups out of changeable compulsions and proportion of violence (mentally and structurally).

Despite many differences all three major directions of „therapies“ show commonnesses. If Psychotherapy is (widely ) understood „as a personal form of exercise to influence others with the objective of change by learning in a social-cultural field“ (c.f. Fürstenau 1972), then this understanding applies as well to the Human Relations Concepts (also called „Humanistic Practices“), which are regarded as „group methods in the limits of psychotherapy“ (c.f. Kind 1982).

They are practices of *new learning and relearning* with the character of training, extended into the fields of education, processes of socialisation and communication processes at economical operational and managerial level. Though in fact designed for so called „healthy people“ (whoever this is... bearing in mind the relative, floating concept of „ill“ and „illness“) all these practices and therapies at the limits shall „*serve the soul*“ and *sharpen the sensorium* for the relation with the client. All these

practices mainly address themselves to persons who professionally and daily deal with personal interaction and communication

### Summary

All „psychotherapies“ – including those attributed to the „limits“ – are engaged in the central strategic task how to deal with disordered, paradox communication of others in that way, that these others change their style of communication. The point is to develop a *common culture of communication*, respectively a „communicative culture of ego“, which firstly does not blindly subordinate to personal as well as collective authorities by using critical-scrutinizing distance and which secondly can contribute to a downsizing of micro- and macro-structural conditions of violence and „dramas“ of communication.

### 4. Pluralism and Interdisciplinarity

As pointed out before, we are facing more and more networked complexities in our daily life, which cannot be managed with traditional, linear and additive conceptions and practices. Our global challenges are of multidisciplinary character (energy, food, environment, climate, growth of population, traffic) which are not touching only one field of science, and which cannot to be solved by only one science.

Correspondingly the traditional understanding about the human system of information, perception, thinking and learning and view of the world has changed due to numerous findings of new sciences like: cognitive science, systems theory, ecology, computer sciences etc. As our thinking is shifting towards processes, reciprocity, networked parts, perceived circumstances and contexts, a widened frame of perception might lead away from dogmatic and polarising bossiness of an exclusive view to a plurality of standpoints and different design concepts.

Turning away from monocausal views and explications towards interdisciplinarity and pluralism: to avoid the absolute which always harms human beings. „*Pluralism does not consists in the fact, that nobody considers anything as true. Pluralism rather signifies a maximum of respect for that what is accepted as true*“ (cf. Zacher 1991).

Pluralistic conceptions and perceptions of reality lead to gentle coalitions, e.g. to the reflection of psychotherapy as personal exertion of influence in the social field – similar to other, non-therapeutic influences – with the conceptions of the social sciences. In the light of new research findings and experiences many dogmas of psychotherapeutic schools/ways are relativized. The majority of *psychotherapeutic* schools originally focuses mainly on *one aspect* (e.g. regulative and enlightened by *psychoanalysis*, motoric and touching by *body orientated therapies*, creative and imaginative by *gestalt therapy*). Including systemic findings it is essential



to combine the aspects and fields, as done by the *Integrative Therapy* (Petzold) which perceives and works multi-perspectively. The point is to develop fruitful alliances, coalitions to overcome previous absolutisms of only cognitive-rational or only somatic-emotional orientations.

This cooperation and interdisciplinarity – as steps towards systemic ways of thinking and acting – corresponds to results of latest neurophilosophical and neurobiological research: not competition but structural interlinking, cooperation and tolerance constitute the base of all life activities. „All acting takes place by our structural dynamic and by our structural interactions. Anything what we are doing, is a structural dance within the choreography of the co-existence“ (cf. Maturana/Varela 1990). „Translated“ into our topic this finally means: a *systemic orientated psychotherapy* (also in the so-called limits) – which is built upon interaction and communication – has to engage with a „dethronement of the individual by the systemic thinking“ (cf. Watzlawick 1989) and is aimed at the *context of relation* as communicative subject, whose topics are the pathological, the depraved „dancing patterns“ of the „dancers“ involved.

## **5. Innovative Learning**

*Coming back to the initial problem of the urgent work to catch up „for ability of understanding“, for an „interpersonal communication“ in order to replace the communication dramas: How to switch from – an indispensable – psychotherapeutic „emergency service for repair“ to „preventing measures of avoiding dramas“, to a culture of communication?*

„*Culture*“ means contents and forms of cooperation which are important, meaningful and helpful for all members of a society and which commonly shape the community and convey security. As means of winning such „culture“ a *formation of communication competence* is seen, a stepwise development of the „pragmatics“ as a practice of better mutual understanding.

To this aim mainly the systems of the “*Third Revolution*” can contribute – in addition to the classical, individually centred treatments of psychotherapy. Quantitatively regarded they are meeting bigger parts of the society.

By reception of reflective, consciousness-expanding and meta communicative practices these parts of the society can clear distortions of communication in a bigger frame in order to overcome the affective bases of pathological patterns of interaction.

Especially the preventive practices of the „Human Relations Trainings“ contribute to the solutions of daily communication problems by methods of new learning and relearning; these methods are composed by different, often interwoven approaches, e.g. by *Non-directive Speech Therapy*

(Rogers), *Gestalt Therapy* (Perls), *Theme Centred Interaction* (Cohn), *Humanistic Psychology* (Maslow/ Fromm) as well as by *Systemic Communication Therapy* (Watzlawick) and some elements of *Behaviour Therapy* (Skinner). They all have the aim to better develop the own personality by concrete changing of attitude and behaviour via new learning, relearning and training and thus to achieve a betterment of *perception* as base and prerequisite to its processing; that means: to change the modality *how* we speak with each other, to repair the dysfunction by this to improve the communication and consequently to reach a communicative culture.

These concepts are based – in a broad sense – on the two pillars of the *Humanistic Psychology* and the *Systemic Communication Therapy*. In order to use and implement them it is essential to acquire the *clarification mechanisms*, namely the knowledge and the methods of explicit communication, of meta communication (= the communication about the way how we deal with each other) as tools for promotion of inner and outer distinctness and coherence and to adopt these *clarification aids* in a learning and training process by means of professionally skilled moderators or communication helpers.

These communicative, group orientated learning practices and trainings meanwhile have found access to many institutions and social groups:

- in - a few - schools (as *communication trainings* or *supervisions*),
- in managements of economy and state-run institutions (as *coaching for leadership*) or
- in fields of social work (as *communication and behaviour training*).

That these aims only can be achieved by *learning and training* and that until today they hardly have been taught/ conveyed in this sense in the institutions of socialisation shows a *serious deficiency of education*: the missing preparation and instruction to interact free of fear, free of repression, free of constraint and open-minded in social relations.

The previously sketched practices offer the ethically based monition to overcome this serious deficiency: That is why this is a plea for introducing these concepts, programmes and practices to develop a „culture of communication“ in play schools and schools : as *backlog demand* and as *prevention* so that the next generation has not to suffer the antisocial and painful emergency of communication. That is why these innovative learning programmes or courses really should be obligatory.

Explicit meta communication seems to be the most effective way and best tool for human communication and understanding. „*Explicit meta communication is absolutely unusual, one feels ashamed of it. It would amount to an evolution if it would success to make it a habit in the next*

*generation*“ (cf. Mandel/Mandel 1971). This was written some 37 years ago; some evolutive steps done in the meantime support the hope, that - against the quoted meaning at the beginning of this paper - it is however „not already too late“. Let us join this hope and let us commonly invest our knowledge and professionalism in education: to work for further making up *for ability for understanding* by dialogue, partnership, cooperation, coalition and innovative learning processes.

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# STUDENTS PERCEPTION ON THE ASSESSEMENT OBJECTIVITY IN HIGHER EDUCATION

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## **Abstract**

*The assessment is an important educational field and it is permanently inclined to many debates. This could be another issue of the academic evaluation through which its beneficiary appreciates analyses and decides within the academic area. In this study, we try to survey students perceptions on objectivity or subjectivity of assessment in higher education. We intend to present some results of our research about these types of evaluation in some Romanian universities.*

**Keywords:** evaluation in Higher Education, assessment objectivity, assessment subjectivity

The participants to the educational activity, either students or teachers or even the ones who are indirectly influenced by the teaching process (employers, parents, beneficiaries, etc) think that the assessment in the University has to include a greater percent of objectivity. Many of the papers presented at the University regarding the assessment subject lead to debates about the factors which influence the subjectivity within the assessment process. The assessment objectivity within the academic teaching process may be considered a goal to be reached both by the teachers and the students. The students think that the assessment should be objective, and that within the equation of assessment should be less elements linked to the evaluators subjectivity. That is why in the assessment card of the teachers is allotted a certain score for this aspect. In all the students opinion polls regarding the academic system and the quality of the teaching this matter appears as being very important. In the article, *The changing within the academic field – the analysis of a*

*subjective perspective*, published in the volume *Câmpul universitar și actorii săi* (1997), the authors Iacob L-M. and Lungu O., aimed at identifying which are the students perceptions and appreciations regarding the academic offer in 1985 towards 1995. Thus, it's ascertained that the assessment domain is the most important polarized between positive assessments (5%) and the negative ones (95%) on the domain.

The students criticize the: subjectivity, the appreciation of the abusive memory, the “protégé” or the cribbing. The students see the assessment activity as being a very subjective one and for which we need to find improving solutions. This situation comes together with others (teaching activity, didactic relationship, and teachers) in which the transition is made by a great differentiation within the appreciation expressing

In another research done by V. Chiș (2002, p. 24) at Babeș-Bolyai University there is sketched out the students expectations towards the teaching activity of their teachers. They consider that the academic trainers: “have to prove receptivity and understanding towards the students problems, to be concerned with the courses improvement and to prove objectivity and correctness in the students assessment, to capt the students within the research activities” There were discussed too, the matters linked to the assessment objectivity which is thought to be a matter which covers 25% of what “the students expect from their teachers”. The students expect that in the courses they take in order to become teachers should be included for the docimologic domain subjects, theoretical and practical courses, about alternative assessment methods and self assessment questionnaires. They, also, want useful practical and applicative courses to be done within the curricular program of the academic teachers and to have results in the practice of the students’ assessment. It would be expected to be taught some academic training didactic courses, in which to

be debated and discovered concrete measures in order to form good evaluator competences to the academic trainer.

Mircea Miclea and Dana Opre in „Academic assessment” estimate that the teacher’s assessment should be done by the following aspects: teaching, research and the services for the community. For our paper there are relevant the data within the teaching assessment and the style of the teacher as an examiner. In addition to the quality of the courses preparation and the communication abilities, a quality index is the one referring to the students’ examination quality. Within the assessment equation of the teacher’s competences there are the evaluative competences operated by the authors by:

- a) The assessment correctness;
- b) The usage of some adequate assessment methods;
- c) The relative Gaussian distribution of the students marks;
- d) The examination regards relevant aspects of the subject

(2002, p. 11).

We notice that the students appreciate that the academic teachers have to prove objectivity and correctness in marking, to use adequate and modern assessment methods, to examine relevant contents of the taught curriculum. We can also add to these the ones referring to the competences needed to be assessed and the usage of its diverse forms. Thus it results the idea that in the case of assessment there are many aspects which can be modified and on which the higher education teachers can think about and do. Within an assessment card of the teaching of the Panhandle Oklahoma University there are presented as indexes: the students monitoring, the integration of the teaching with the assessment, the level of aptness of the assessment, the reconstruction of learning in accordance with the results, the presence of the constructive feed-back and the re-learning and re-assessment from after the assessment.

## Research

In order to be able to feel out the students opinions regarding the academic assessment objectivity we did an investigation based on a questionnaire in many universities in the country. The research took place on a lot of 909 students, from eight Romanian universities. Differentiated by the *gender* variable, the subjects' lot has 200 male and 709 female subjects. Differentiated by the *field* variable, the lot has 660 humanistic field and 249 technical field students. By the *study year*, the lot includes 243 in a first year, 478 de 2<sup>nd</sup> year students and 188 3<sup>rd</sup> year students.

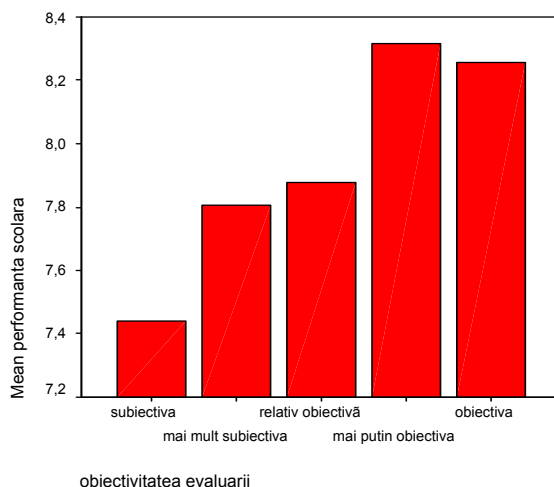
The research hypotheses were:

**Hypothesis 1. There is a direct relation between the academic performance of the student and its perception on the assessment objectivity.**

In order to check this hypothesis we calculated the Pearson correlation coefficient between the *school performance* and the *assessment objectivity*. The results prove that there is a significant positive correlation between the *school performance* and the *assessment objectivity*, [ $r(907) = 0.229$ ,  $p < 0.05$ ], this meaning that once the school performances improved the students tend to appreciate the assessment as being rather objective, and the ones with low school performances tend to appreciate the assessment as being rather subjective. There results are being exemplified in the graphic below:

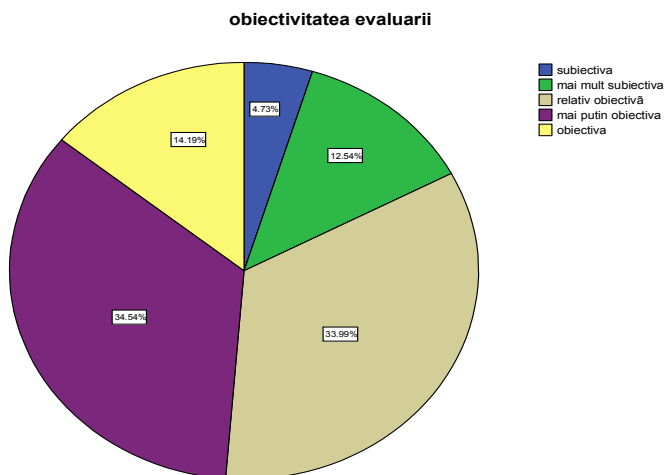
**Graphic 1. The presentation of the relation between the students' quality (school performance ) and its appreciation regarding the assessment objectivity**





The resulted data from this hypothesis confirm the fact that the students which make efforts to learn and succeed to take the best marks think that the assessment process is objective, and the ones that do not succeed to perform better say that the determinant factor of their lack of achievements is the marking subjectivity. The students from the researched lot think that the assessment process is a mainly objective one (objective = 15% and less objective = 35%).

**Fig 1. The percentage of the perceptions on the assessment objectivity**



**Hypothesis 2** There is an effect of the *domain* and *study year* variables on the students appreciation regarding the objectivity/ subjectivity of the assessment done by the teachers.

In order to check this hypothesis we carried out the analysis of the ANOVA factorial variant. Based on the statistic analysis resulted, we found out that there is a main effect of the variable *study year* on the *objectivity* variable [ $F(2, 909) = 7.850, p < 0.05$ ] and there is no main effect of the *domain* variable on the *objectivity* variable [ $F(1, 909) = 0.628, p = 0.428$ ]. There is also an effect of interaction of the variables *domain* and *study year* on the variable *objectivity* [ $F(2, 909) = 25.963, p < 0.05$ ]. We present in the table 4.43 the averages, standard deviations and the lot of subjects for the scores at the *objectivity* variable, with respect to the *domain* and *study year* variables.

**Table 1. The averages, standard deviations and lot of subjects for the scores at the *objectivity* variable ,with respect to the *domain* and *study year* variables**

		Study year									Total		
		1 <sup>st</sup> year			2 <sup>nd</sup> year			3 <sup>rd</sup> year			M	SD	n
		M	SD	n	M	SD	n	M	SD	n			
Domaine	humanistic	2.82	1.13	140	3.59	1.01	354	3.49	0.91	166	3.40	1.06	660
	technologica	3.60	0.91	103	3.37	0.91	124	2.72	0.88	22	3.40	0.93	249
Total		3.15	1.10	243	3.53	0.99	478	3.40	0.94	188	3.40	1.03	909

**Table 2. The effects of the *domain* and *study year* variables on the *objectivity* variable**

	SS	Df	MS	F	p
Domaine (P)	0.618	1	0.618	0.628	0.428
Study year (A)	15.447	2	7.723	7.850	0.000
P x A	51.087	2	25.543	25.963	0.000
Intracell	888.398	803	0.984		
Total	11529.000	909			

We will analyze next the results.

### **1. The main effect of the *domain* variable on the *objectivity* variable**

There is no significant main effect of the *domain* variable on the *objectivity* variable [ $F(1, 909) = 0.628, p = 0.428$ ].

### **2. The main effect of the *study year* variable on the *objectivity* variable**

There is a significant main effect of the study year variable on the objectivity variable [ $F(2, 909) = 7.850, p < 0.05$ ]. In order to verify this effect we applied the t test for independent samples. The results prove that:

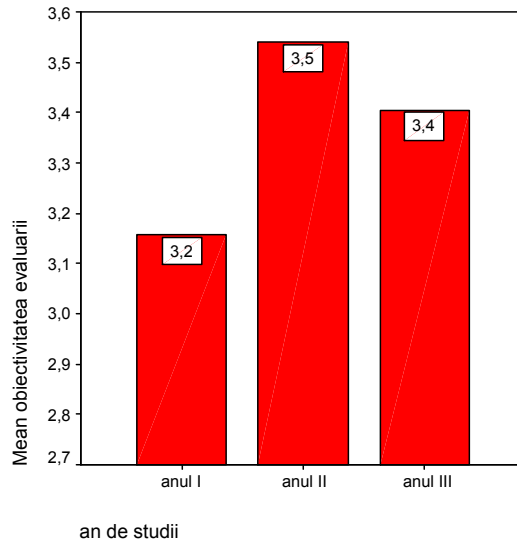
- There are significant differences between the 1<sup>st</sup> year students and the 2<sup>nd</sup> year ones regarding the *objectivity* [ $t(719) = 4.694, p < 0.05$ ], meaning that the students from the 2<sup>nd</sup> year think that the most objective assessment is the one done by the teachers, as compared to the students from the 1<sup>st</sup> year.

- There are significant differences between the students from the 1<sup>st</sup> year and the ones from the 3<sup>rd</sup> year regarding the *objectivity* [ $t(429) = 2.450, p < 0.05$ ], meaning that the 3<sup>rd</sup> year students think that the most objective assessment is the one done by the teachers, as compared to the 1<sup>st</sup> year students.

- There are no significant differences between the 2<sup>nd</sup> and the 3<sup>rd</sup> year students regarding the *objectivity* [ $t(664) = 1.601, p = 0.110$ ].

We will present next a graphic of this result.

### **Graphic 2. The comparative presentation of the averages at the *assessment* variable, differentiated by the *study year* variable**



### 3. The effect of interaction of the *domain* and *study year* on the *objectivity* variable

There is an effect of interaction of the variables *domain* and *study year* on the *objectivity* variable [ $F(2, 909) = 25.963, p < 0.05$ ]. In order to verify this effect we applied the t test for independent samples. We'll present below the obtained results.

- **In the case of the 1<sup>st</sup> year students**, there are significant differences between the students from the humanistic and technological domains regarding the *objectivity* [ $t(241) = 5.708, p < 0.05$ ], meaning that the students from the technological domain think that the assessment done by the teachers is more objective, as compared to the humanistic domain students.

- **In the case of the 2<sup>nd</sup> year students**, there are significant differences between the humanistic and technological domain students regarding the *objectivity* [ $t(476) = 2.198, p < 0.05$ ], meaning that the students from the humanistic domain think that the most objective assessment is the one done by the teachers, as compared to the technological domain students.

- **In the case of the 3<sup>rd</sup> year students**, there are significant differences between the students from the humanistic domain and the ones from the technological one regarding *objectivity* [ $t(186) = 3.692, p < 0.05$ ], meaning that the students from the humanistic domain think that the technological assessment done by the teachers is more objective as compared to the students from the technological domain.

- **In the case of the humanistic domain students:**

- There are significant differences between the 1<sup>st</sup> and 2<sup>nd</sup> year students regarding the *objectivity* [ $t(492) = 7.331, p < 0.05$ ], meaning that the students from the 2<sup>nd</sup> year think as more objective the technological assessment done by the teachers, as compared to the 1<sup>st</sup> year students.

- There are differences between the 1<sup>st</sup> and 3<sup>rd</sup> year students regarding the *objectivity* [ $t(304) = 5.577, p < 0.05$ ], meaning that the 3<sup>rd</sup> year students think as being the most objective the technological assessment done by the teachers, as compared to the 1<sup>st</sup> year students.

- There are no significant differences between the 2<sup>nd</sup> and 3<sup>rd</sup> year students regarding the *objectivity* [ $t(518) = 1.128, p = 0.260$ ].

- **In the case of the technological domain students:**

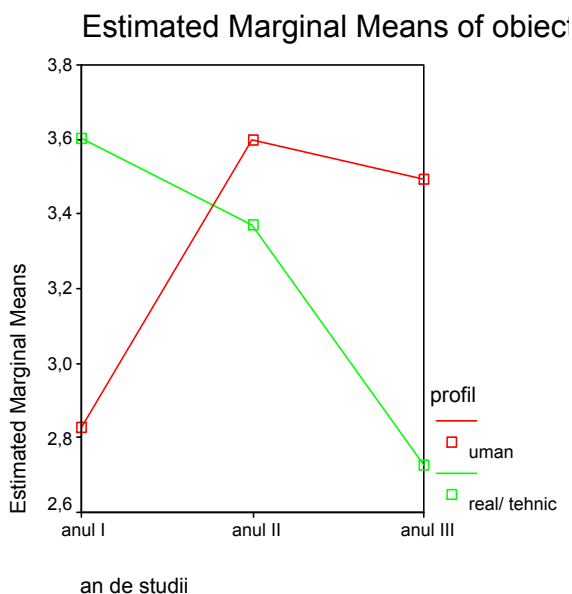
- There are no significant differences between the 1<sup>st</sup> and 2<sup>nd</sup> year students regarding the *objectivity* [ $t(225) = 1.897, p = 0.059$ ].

- There are significant differences between the 1<sup>st</sup> and 3<sup>rd</sup> year students regarding the *objectivity* [ $t(123) = 4.109, p < 0.05$ ], meaning that the 1st year students think as more objective the technological assessment done by the teachers, as compared to the 3rd year students.

- There are significant differences between the 2<sup>nd</sup> and 3rd year students regarding the *objectivity* [ $t(144) = 3.057, p < 0.05$ ], meaning that the students from the 2<sup>nd</sup> year think as being more objective the technological assessment done by the teachers, as compared to the 3<sup>rd</sup> year students.

We offer below a graphic presentation of the interaction effect.

**Graphic 3. The effect of the domain and study year on the objectivity variable**



### Conclusions:

It can be noticed that there is a direct relation between the quality of the student, on one side, and its perception of the assessment objectivity and the faculty's didactic activity qualities, on the other side. Thus, once the students' academic performances improve he tends to see the assessment as being more objective and the faculty's didactic activities quality as the best.

As well, the global results proved that the 2<sup>nd</sup> and 3<sup>rd</sup> year students think that the assessment is objective in a larger measure as compared to the 1<sup>st</sup> year students. These results are kept in the case of the humanistic domain students, not in the case of the ones from the technological domain; in the case of the last ones, the 1<sup>st</sup> and 2<sup>nd</sup> year students think the assessment as more objective as compared to the 3<sup>rd</sup> year students. In the case of the 1<sup>st</sup> year students, the ones from the technological domain think that the

assessment is more objective as compared to the ones from the humanistic domain. For a change, the 2<sup>nd</sup> and 3<sup>rd</sup> year students, from the humanistic domain think that the assessment is more objective as compared to the ones from the technological domain.

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# A STUDY IN THE MOTIVATIONAL STRUCTURES INVOLVED IN CHOOSING THE DIDACTIC CAREER FOR ELEMENTARY AND PRE-SCHOOL EDUCATION

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## **Abstract**

*The study intends to reveal the main valences of the motivation involved in choosing the didactic career for elementary and pre-school education. The investigation has been carried out during the interview organised for the selection of students in the “Pedagogy of elementary and pre-school education” university degree specialisation, for the 2008 – 2009 academic year. The main aspects pursued were those regarding the defining of the dominant type of motivation assumed by the candidates as well as the identification of some possible significant differences among these, in relation to the motivation for choosing their career as it is related to their initial professional training. The aim of the study consisted in obtaining some important motivational bench-marks from the first series of students, at the beginning of this educational program, with a view to increasing the efficiency of didactic and assessment strategies.*

**Keywords:** motivation, intrinsic motivation, extrinsic motivation

The initial training for the didactic career in elementary and pre-school education has undergone multiple transformations since 1990. These have led to replacing the pedagogical high-school training, whose tradition and performances have long been acknowledged and validated, with academic training. The schoolteachers’ college and the university degree specialisation in Pedagogy of elementary and pre-school education are the two steps undertaken in this process. These have sprung out of the intention of making the field specialisation consistent with its European form. Knowing the significant role of motivation in any learning process, even more significant in the teachers’ training process, and also the rebound that the motivation for learning, particularly intrinsic motivation,



has at the level of our learning process and educational system, we have decided to study this variable.

**Hypothesis:** the candidates opting for the didactic career through the “Pedagogy of elementary and pre-school education” specialisation are not supported by a *prevailing intrinsic motivation*, according to the differentiating criteria (studies, age, sex, place of activity).

**Objectives:**

- identifying the predominant type of motivation at the level of the sample group;
- emphasizing and analysing the weight of types of motivation at the level of the sample group;
- identifying and quantizing certain significant differences among the types of motivation of the sample group, in relation to 4 correlation criteria, namely studies, age, sex and the place where the activity of the subjects making up the sample group is carried on;
- formulating some suggestions for improving the didactic training process, for eventually solving some future professional problems the graduates may be faced with.

**The research methodology** is represented by the methods of the interview and observation, and also the analysis and data processing techniques.

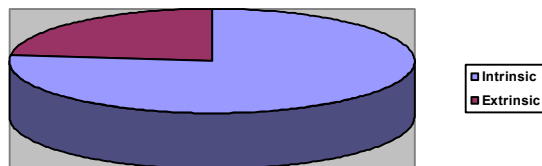
**The sample group** consisted of **74 subjects**. These represent **all the candidates** who took part in the interview – the admission examination organized during the 2008 summer-autumn sessions at the University of Bacău for the Pedagogy of elementary and pre-school education specialisation. The sample group has been aleatorily made up. The data gathered on this occasion have been systematized using a

centralizer which took into consideration a series of elements that we considered important for the study's topic and hypothesis.

**The analytical table** structured after the primary analysis allows the passing to the next stage, that of statistically processing the data. We have used the following analysis, processing and statistical interpretation criteria: 1 *significant criterion*: the type of motivation assumed by each subject, and 4 *correlation criteria*: studies, age, sex, and the place where the subjects' activity is carried on.

***The significant criterion: the type of assumed motivation***

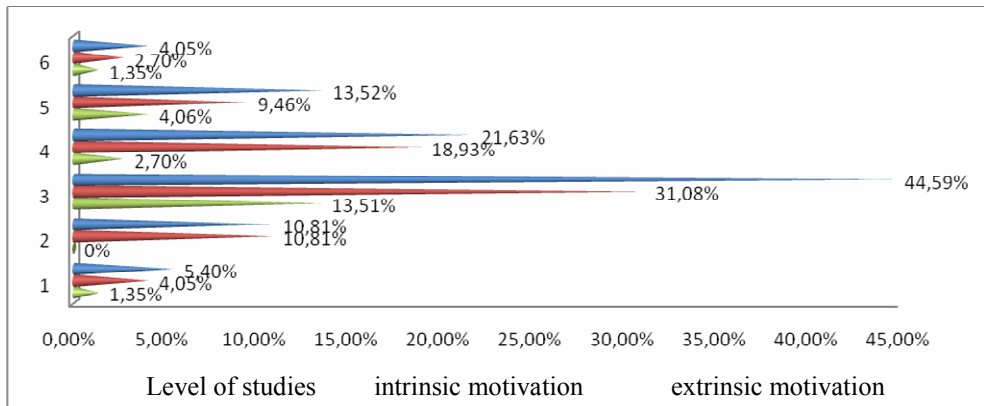
Crt. no. value	I	E	Total
<b>absolute</b>	<b>57</b>	<b>17</b>	<b>74</b>
<b>relative</b>	<b>77,02%</b>	<b>22,98%</b>	<b>100%</b>



The data analysis shows the *prevailing motivation* for the entire sample group: *intrinsic motivation* (77,02%), in a relation of 3,35 to 1 as compared to extrinsic motivation (22,98%).

### Criterion 1: Correlating motivation in relation to studies

Crt. no. Value	1. only pedagogic high-school graduates		2. only high-school graduates, other than the pedagogic one		3. graduates of the pedagogic high-school and the schoolteachers' college		4. high-school (other than the pedagogic one) and schoolteachers' college graduates		5. graduates of high-school (other than the pedagogic one) and of the post-graduate pedagogic school		6. other categories of studies		Total	
	absolute	4	8	33	16	10	3	74						
relative	5,40%	10,81%	44,59%	21,63%	13,52%	4,05%	100%							
<b>Motivation</b>														
	I	E	I	E	I	E	I	E	I	E	I	E		
absolute	3	1	8	-	23	10	14	2	7	3	2	1	74	
relative	4,05%	1,35%	10,81%		31,08%	13,51%	18,93%	2,70%	9,46%	4,06%	2,70%	1,35%	100%	
<b>Motivation</b>														
Crt. no. Value	<b>I</b>						<b>E</b>						Total	
absolute	57						17							74
relative	77,02%						22,98%							100%



**Interpretation:** One can see that the *significant* number of subjects is given by those with a *previous pedagogical training*, a total of **63 candidates** out of the **74**, that is **85,14%** (although this means different levels and periods of pedagogical training: only *pedagogic high-school graduates*, 4; *pedagogic high-school and schoolteachers' college graduates*, 33; *schooteachers' college and high-school graduates* (other than the pedagogic one), 16; *high-school* (other than the pedagogic one) and *pedagogic post-graduate school graduates*, 10, while the percentage of those with no previous training in the field is **14,96%** represented by the **11 candidates** in this situation (*only high-school graduates*, other than the pedagogic one, 8; *other categories of studies*, 3). Out of the first category, the best situation concerning professional background, is represented by a number of 33 candidates (**44,59%** of the entire sample group), more than half of these (**52,36%**) having a continuity in forming and developing psycho-pedagogical competences which draws, from the beginning of the study, the assumption that we can expect a prevalence of the intrinsic motivation, at least for this category of subjects.

The following partial conclusions are drawn:

1. The *intrinsic motivation prevails* for any category of the subjects' studies;

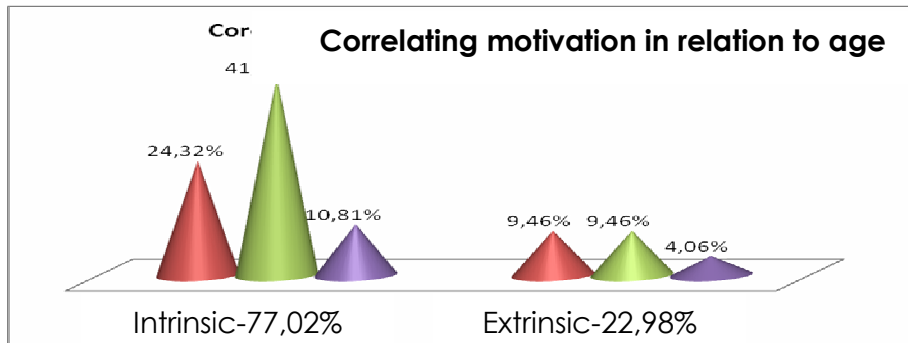
2. There is one category of subjects where the *extrinsic motivation alternative is not manifested even once*, namely for *only high-school graduates*, other than the pedagogic one where all the 8 subjects assume only intrinsic motivation;
3. The relation between intrinsic and extrinsic motivation **changes in relation to the studies but prevails in favour of intrinsic motivation**. It ranges from 3 to 1 for *only pedagogic high-school graduates*; 2, 3 to 1 for *pedagogic high-school and schoolteachers' college* as well as *high-school graduates* (other than the pedagogic one) and the *pedagogic post-graduate school*; 7 to 1 for *high-school* (other than the pedagogic one) and *schoolteachers' college graduates*; 2 to 1 for *other categoris of studies*. The variation interval of the relation between intrinsic and extrinsic motivation as related to studies spans from 2 (minimum) to 7 (maximum), with most of the values being placed in the interval 2- 2,3-3;
4. The strongest intrinsic motivation is manifested by *pedagogic high-school and schoolteachers' college graduates (31,08%)* as well as *high-school* (other than the pedagogic one) and *schoolteachers' college graduates (18,93)*;
5. The highest percentage of extrinsic motivation, although not prevailing, can also be found at *pedagogic high-school and schoolteachers' college graduates (13,51%)* as well as *high-school (other than the pedagogic one)* and *post-graduate pedagogic school graduates (4,06)*;
6. The categories of *pedagogic high-school and schoolteachers' college graduates* and of *high-school (other than the pedagogic one)* and *post-graduate pedagogic school graduates* are the most interesting from the point of view of motivational unrest, presenting the largest percentages of extrinsic motivation as well

as the same relation between intrinsic and extrinsic motivation, 3 to 1. One can also add here the explanations offered by most of the subjects for their choice, combining sometimes even several arguments: obtaining the *diploma for field qualification*, for *financial higher earnings* - 3 answers, for a *higher score which brings about job stability* – 6 answers, for a *diploma which is better than the schoolteacher one* – 4, *community prestige* – 3 answers;

- One can notice that their arguments clearly express the *current problems of personal and school life*, as well as, unfortunately, certain *aspects of teacher qualification/ university degree for elementary and pre-school education* which have so far been *insufficiently settled*.

### Correlating motivation in relation to age

motivation							
Crt. no. Value	I			E			total
<b>absolute</b>	57			17			74
<b>relative</b>	77,02%			22,98%			100%
Correlation with age							
Crt. no. Value	t	m	e	t	m	E	total
<b>absolute</b>	18	31	8	7	7	3	74
<b>relative</b>	24,32%	41,89%	10,81%	9,46%	9,46%	4,06%	100%
age							
Crt. no. Value	young up to 30 years of age	adult from 31 to 45		experimented over 45		total	
<b>absolute</b>	25	38		11		74	
<b>relative</b>	33,78%	51,35%		14,87		100%	



**Interpretation:** We have not opted for the “education work experience” criterion because of the sample group’s heterogeneity regarding professional training and experience, but for the “age” criterion instead. More than half of the sample group are adults. This is also confirmed by the sample group’s average age, that is **35,64 years**. This means an age when, generally speaking, people know what they want, their motivation is well shaped. If we also add to these data the percentage of the 10 experimented subjects, we will notice that the *sample group*, although *diverse* as far as *age* is concerned (22 years minimum and 53 years maximum) can be *relatively homogeneous* as far as *motivation* is concerned.

A few partial conclusions:

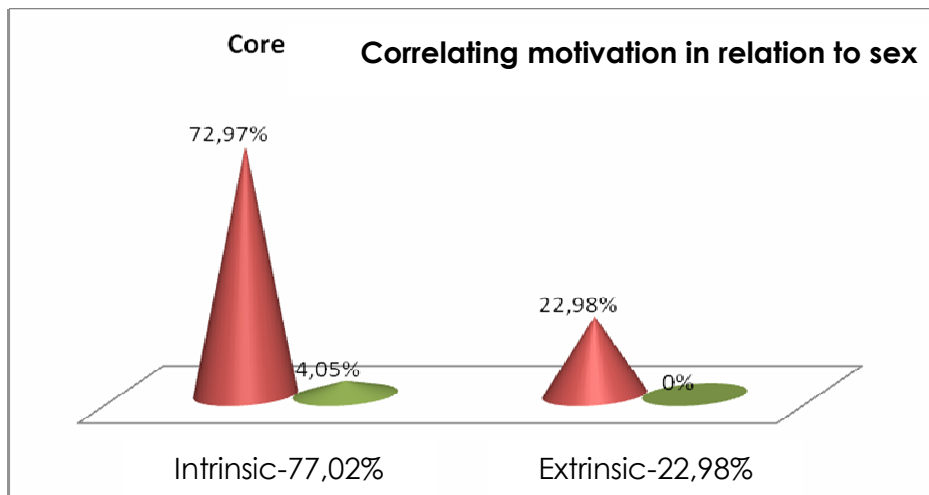
1. *Intrinsic motivation* prevails for any of the categories of subjects;
2. *Both types of motivation* occur for *all age categories*;
3. The relation between intrinsic and extrinsic motivation **changes according to age but remains predominantly in favour of the intrinsic motivation**. It varies from *2,57 to 1* for *younger* subjects; *4,42 to 1* for *adult* ones; *2,66 to 1* for *experimented* subjects, meaning *more than double each time*;
4. *The strongest intrinsic motivation* in relation to age occurs in *adult* subjects (*41,89%*) and the *weakest* in *experimented* subjects (*10,81%*);

5. *Extrinsic motivation* occurs in equal percentage in young and adult subjects (9,46%) and the smallest percentage belongs also to *experimented* subjects (4,06%);
6. The results confirm the *grouping of young and adult subjects into the 77,02%* and support the *prevalence of intrinsic motivation* at the level of the sample group. The most interesting category of subjects is now that of the *experimented* (11 subjects) who, despite age or because of that, in a relation of 2,66 to 1 oscillate between intrinsic and extrinsic motivation;
7. There is the case of a 48 years old subject with *intytrinsic motivation* who supports his choice for this university degree program with the argument of age. He states t hat he will attend the courses of this specialization in order to “prove to himself that he can still learn at this age”

### Correlating motivation in relation to sex

Motivation					
Crt. no Value	I		E		total
<b>absolute</b>	57		17		74
<b>relative</b>	77,02%		22,98%		100%
Sex					
Crt. no Value	feminine (f)	masculine (m)	feminine (f)	masculine (m)	total
<b>absolute</b>	54	3	17	-	74
<b>relative</b>	72,97%	4,05%	22,98%	-	100%
Crt. no Value	feminine (f)		masculine (m)		total
<b>absolute</b>	71		3		74
<b>relative</b>	96%		4%		100%



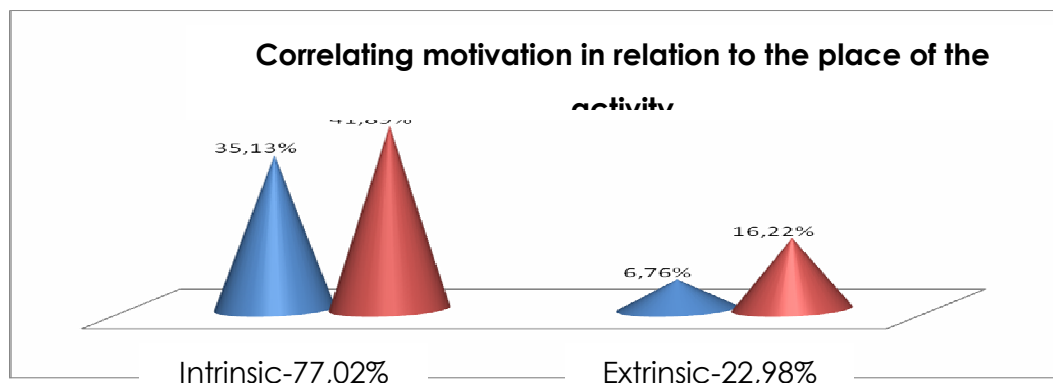


What do these data show?

1. The sample group is *homogeneous* as far as *sex* is concerned;
2. *Intrinsic motivation prevails* for both *sex categories* of subjects in the study;  
*All the three men* in the sample group show *intrinsic motivation, meaning 100%*, while women show both intrinsic and extrinsic motivation;
3. The relation between intrinsic and extrinsic motivation does not change according to the sex criterion for men; for women, the relation is *3,17 to 1*, meaning that it **changes** but **remains predominantly in favour of intrinsic motivation**;
4. *The strongest intrinsic motivation* in relation to sex occurs in *women (72,97%)*;
5. *Extrinsic motivation* records a high percentage in *women* as well (*22,98%*);
6. The results confirm the *grouping of women subjects* in the field of education and indicate the *prevalence of intrinsic motivation* at the level of the sample group.

### Correlating motivation in relation to the place of the activity

motivation					
Crt. no. Value	I		E	total	
absolute	57		17	74	
relative	77,02%		22,98%	100%	
the place of activity					
Crt. no. Value	u	r	u	r	total
absolute	26	31	5	12	74
relative	35,13%	41,89%	6,76%	16,22%	100%
Crt. no. Value	(u)		(r)		total
absolute	31		43		74
relative	41,90		58,10%		100%



**Interpretation:** From the point of view of the place of activity one can notice a *prevalence* (58,10%) of subjects working in the *rural area*.

We can see that:

1.The sample group *is not homogeneous* from the point of view of the analysed criterion. On the contrary, it is separated into two rather close percentages (41,90% for urban, 58,10% for rural);

2.Irrespective of the place of activity, *there is no category of subjects who do not manifest both types of motivation*;

3.*Intrinsic motivation prevails* for both categories of subjects in relation to the place of activity studied (35,13% urban, 41,89% rural);

4.The relation between intrinsic and extrinsic motivation changes according to the place of activity in a proportion of 3,17 to 1, but it **remains predominant in favour of intrinsic motivation**;

1.*The strongest intrinsic motivation* in relation to the place of activity is that manifested by subjects from the *rural area* (41,89%);

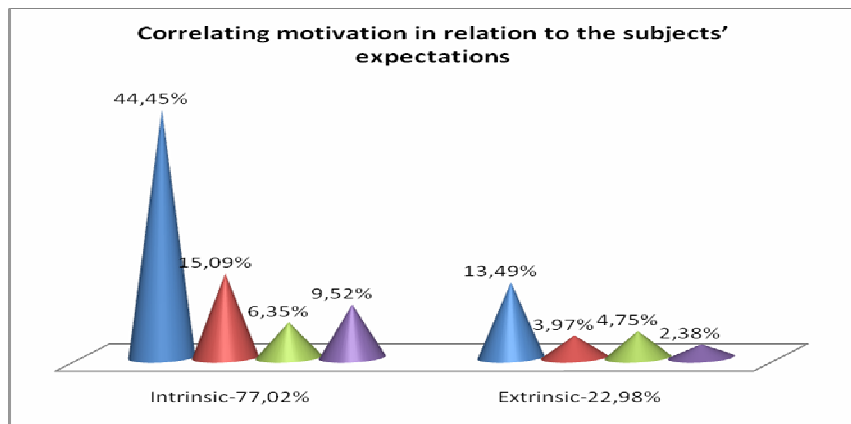
2.*Extrinsic motivation* obtains a high percentage for subjects in the *rural area* as well (16,22%);

During the interview, the subjects were also asked to enumerate and hierarchize the main expectations they have regarding the attending and graduating from the “Pedagogy of elementary and pre-school education”.

Briefly, the results are the following:

Correlating motivation in relation to the subjects’ expectations

Motivation																	
great me	I								E								total
A	57								17								74
R	77,02%								22,98%								100%
distribution of expectations in relation to motivation																	
Greatme	p	L	s	l	f	l	A	l	p	l	s	l	f	l	a	l	total
A	56	1	19	2	8	4	12	3	17	1	5	3	6	2	3	4	126
R	44,45	-	15,09	-	6,35	-	9,52	-	13,49	-	3,97	-	4,75	-	2,38	-	100%
	75,40%								24,60%								
Marime	expectations and their hierarchy																total
	professional (p)	place	social (s)	place	financial (f)	place	other (a)	place									
A	73	1	24	2	14	4	15	3									126
R	57,94%	-	19,06%	-	11,10%	-	11,90%	-									100%



Analysing these data leads to at least the following conclusions:

1. The order emphasized for the sample group is: *I<sup>st</sup> place, professional expectations (57,94%)*; *II<sup>nd</sup> place, social expectations (19,05%)*; *III<sup>rd</sup> place, other expectations (11,90%)*; *IV<sup>th</sup> place, financial expectations (11,11%)*;
2. *Professional expectations occupy the I<sup>st</sup> place* for the entire sample group (57,94%) as well as for the two groups of subjects (44,45%, for subjects with intrinsic motivation, respectively 13,49% for those with extrinsic motivation);
3. *The professional expectations* most often invoked are: acquiring the newest and most important strategies for knowing the elementary/pre-school learner, the teaching-learning-assessment methodologies, counselling, the desire to learn, to professionally train, develop and improve oneself, continuing and improving training because, briefly “one cannot ask for what one has not” (S.D.);
4. *Social expectations* have aimed at acknowledging the status of teacher for elementary and pre-school education, acknowledging the academic studies of schoolteachers and kindergarden teachers as equal with the other categories of teachers, acknowledging and

increasing prestige at the level of the family, the school and the community;

5. *The order of expectations for subjects with intrinsic motivation is the same with the one emphasized at the level of the sample group (professional, social, other, financial) while for subjects with extrinsic motivation this order is changed (professional, financial, social, other);*
6. *The changes noticed in the order of expectations for subjects with extrinsic motivation agree with the type of motivation assumed and do not essentially modify the order highlighted at the level of the sample group;*
7. *The most interesting option for expectations (in the sense of less anticipated) is that from the “other” category, through the 3<sup>rd</sup> place obtained but particularly through the content of some of these expectations. Here are some that we considered to be more original:*
  - a. *for subjects with intrinsic motivation: “to prove to myself that I can still learn at this age” (subject aged 48); “to get back to the level of opening towards novelty”; “to personally complete myself”; “there is a therapy through study and I want to put it to good use”; “to increase self-confidence and for surpassing current personal limits”; “to overcome certain professional complexes and frustrations”;*
  - b. *for subjects with extrinsic motivation: “doing something completely different at the age of 48 since what one has learned so far is no longer accepted on the job market”; “personal development”; “to get a higher score which ensures job stability”.*

On the basis of all these results and in relation to the objectives of the investigation, we can formulate the following *general conclusions*:

1. The sample group has heterogeneously presented itself from the point of view of sex and separated into two close percentages parts from the point of view of the place of activity;
2. *The prevailing motivation* at the level of the sample group is *intrinsic motivation* (77,02%);
3. *The relation between its percentage and that of extrinsic motivation* is of 3,35, meaning that intrinsic motivation is 3,35 times stronger at the level of the sample group as compared to extrinsic motivation (22,98%);
4. Beyond the sample group's heterogeneity from several perspectives and some insignificant differences according to some criteria, the *prevalence of intrinsic motivation* imposes itself *no matter the analysed correlation criteria*;
5. *The hypothesis is infirmed* and our hopes increase concerning a successful quality training for elementary and pre-school teachers;
6. *The professional expectations* represent the *main suggestions* for improving the study program for this specialisation.

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# EMOTIONAL INTELLIGENCE AND PERCEIVED ROMANTIC SATISFACTION

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## **Abstract:**

*In the last couple of years, the meaning of „marriage” seems to have developed and gained new and different perspectives of understanding. Intimacy and conflict resolution play a very important role in maintaining an optimal level of marital satisfaction. The skills involved in conflict resolution and intimacy, are part of a larger concept which has been defined as „emotional intelligence” (EQ). The main goal of this study is to verify the correlation between EQ and romantic couple’s satisfaction. We are, also, interested in investigating the relationship between EQ and coping strategies, do people with high level of EQ use specific coping strategies and, how are these strategies connected to their marital or couple satisfaction.*

**Keywords:** EQ, coping strategies, romantic intelligence, conflict resolution, marital satisfaction.

## **Introduction**

The quick development of our society has had a great impact on the dynamic of romantic relationships, introducing new roles and ways of interaction between partners. The latest researches in the field underline the importance of intimacy, coping strategies in maintaining romantic relations and increasing the couple satisfaction among romantic partners and, the concept of EQ as a good predictor of romantic satisfaction.

Mayer, Salovey & Caruso (1998) define EQ as the ability of identifying and properly expressing personal emotions, identifying and understanding the emotions of others. The relationship between EQ and

romantic satisfaction has rarely been investigated and the few studies which have tried to study this correlation analyzed only married couple ignoring the long term romantic relationships. Research studies show that even the most compatible partners have difficulties in negotiating: personal autonomy vs. intimacy, isolation vs. openness (Turliuc, 2001).

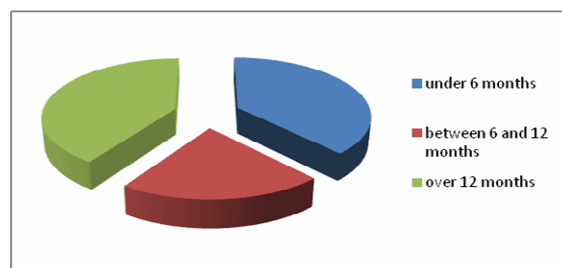
Taking in consideration the results of other researchers interested in this field (Brackett,2001, Formica, 1998 & Bricker, 2005), our aim is to analyze the relationship between EQ and the way couples perceive their romantic; also, to verify if there is any connection between the length of the relationship, conflict resolution (Constantin, 2004) and EQ.

### **Method**

The main objectives of this study are related to the role of EQ (intrapersonal, interpersonal, adaptability, stress management, and general mood) in perceiving romantic satisfaction and, its dimensions (independence, intimacy, conflict resolution, and gender-role).

### **Participants**

The study included 155 participants; their age varied between 18 and 50 years; 120 were women and 50 were men; most were involved in a romantic relationship (M= 2.02 years).



**Fig. 1 – The graphical representation of the population considering the length of their relationship**

### **Data collection**

The participants were asked to fill in two questionnaires: *A) BarOn EQ Scales* (Alpha=0.83) is a validated scale that measures the emotional



and social factors of the EQ and is structured on 5 dimensions: *intrapersonal* (Alpha = 0.68): assertiveness, recognizing and, expressing personal emotions; *interpersonal* (Alpha = 0.50): recognizing and, understanding others' emotions); *stress management* (Alpha = 0.81); *adaptability* (Alpha=0.66); *general disposition/mood* (Alpha = 0.78): optimism, self-confidence, personal satisfaction.

B) *SRQ Scales* (Alpha=0.72) is an instrument measuring romantic satisfaction and, it is divided in several dimensions: a) *independence* (Alpha=0.67); b) *intimacy* (Alpha=0.77); c) *romantic behavior* (Alpha = 0.63); d) *efficient strategies of conflict resolution* (Alpha = 0.80) and, e) *equality in taking decision* (Alpha =0.51).

## **Results**

1. Gender and length of the relationship have no impact on the perception of romantic satisfaction. The data analyses show no significant differences between women and men in respect to their *perception of the romantic satisfaction* ( $t(126)=-.428$ ;  $p=.669$ ); *their independence in interacting with their partner* ( $t(142)=.266$ ;  $p=.790$ ); *their strategies in romantic conflict resolution* ( $t(141)=.278$ ;  $p=.781$ ); *their manner of distributing the roles* ( $t(150)=.028$ ;  $p=.978$ ); *the degree of intimacy* ( $t(141)=.446$ ;  $p=.656$ ) and, *their use of romantic attitudes* ( $t(149)=.1423$ ;  $p=.157$ ). Statistics underline insignificant differences in what concerns the length of the relationship and the *perceived general romantic satisfaction* ( $F(2,125)=1.077$ ;  $p=.344$ ); *their independence in interacting with their partner* ( $F(2,143)=2.395$ ;  $p=.095$ ); *their strategies in romantic conflict resolution* ( $F(2,140)=.882$ ;  $p=.416$ ); *their manner of distributing the role* ( $F(2,149)=.101$ ;  $p=.904$ ).

But, data shows some significant differences regarding *the degree of intimacy* ( $F(2,140)=2.982$ ;  $p=.05$ ); *their use of romantic attitudes* ( $F(2,148)=2.920$ ;  $p=.05$ ). Thus, the subjects involved in a new romantic

relationship: “*the honeymoon stage*” (Harry, 1976) perceive more intimacy (M= 30.48) than those involved in longer relationships: 6-12 months (M=27.67) or over 12 months (M=27.77). Similarly, those involved in a new romantic relationship perceive their partner as being more romantic (M=9.45) than those in a longer relationship: 6-12 months (M=8.53) or over 12 months (M=8.64).

2. In addition, gender influences the level of EQ. The data underlines significant differences between gender and EQ (T(131) =2.571; p=.011); *intrapersonal dimension of EQ* (T(149) =2.755;p=.007); *stress management* (T(146)=2.423;p=.017) and, *general mood* (T(148) =3.330;p=.001). Therefore, women (M=83.25) seem to have a higher EQ than men (M=90.5); women are more assertive (M=20.1), express more their own emotions in opposition to men (M=17.76); manage (M=19.08) more easily the stressful situations than men (M=16.66) and, their optimism and self-confidence (M=19.28) is higher than men’s (Duckelt & Rafalli, 1989).

3. There are several correlations between EQ and perceived romantic satisfaction.

**Table 1 – The correlations between EQ and Romantic satisfaction**

	PEARSON CORELATIO N	P
<b>EMOTIONAL</b> ROMANTIC SATISFACTIO N	.533	<u><b>&lt;.01</b></u>
CONFLICT RESOLUTION	.377	<u><b>&lt;.01</b></u>
<b>GENERAL</b> GENDER ROLES	-.198	<u><b>.02</b></u>
INTIMACY	.404	<u><b>&lt;.01</b></u>
ROMANTIC ATTITUDES	.309	<u><b>&lt;.01</b></u>

The subjects with a high level of EQ perceive their relation more positive, develop efficient strategies to solve conflicts; are more intimate with their partners, see them as more romantic and, adopt less traditional gender-roles. The high scores on intrapersonal EQ correlate with high scores on romantic satisfaction, conflict resolution, gender-roles, intimacy and, romantic attitudes. Assertive people have a positive perception of their relation ( $r=.364$ ;  $p=.01$ ), see their partner as more romantic ( $r=.298$ ;  $p=.01$ ) and, use efficient strategies in solving conflicts ( $r=.252$ ;  $p=.01$ ).

**Table 2 – the correlations between STRESS MANAGEMENT and ROMANTIC SATISFACTION**

	PEARSON CORELATION	P
ROMANTIC SATISFACTION	.166	<u>.06</u>
CONFLICT RESOLUTION	.230	<u>&lt;.01</u>
GENDER ROLES	-.218	<u>.01</u>

Table 2 shows stress management correlates positively with *romantic satisfaction* and *conflict resolution* and negatively, with gender-role (people with high scores on stress management get low scores on traditional gender-roles scale).

**Table 3 – the correlations between ADAPTABILITY and ROMANTIC SATISFACTION**

	PEARSON CORELATION	P
ROMANTIC SATISFACTION	.364	<u>&lt;.01</u>
CONFLICT RESOLUTION	.252	<u>&lt;.01</u>
INTIMACY	.403	<u>&lt;.01</u>
ROMANTIC ATTITUDES	.298	<u>&lt;.01</u>

Adaptability correlates positively with the romantic satisfaction, conflict resolution, intimacy and, romantic attitudes. People showing a high capacity of adaptation to different situations, also, perceive their romantic relation in a positive manner. They use more efficient strategies of solving conflicts and, can be more intimate and romantic with their partners.

Finally, general mood influences people's perceptions about life and, in our case, their perception of romantic satisfaction. People with an optimistic view of life have positive romantic perception ( $r=.443$ ;  $p=.01$ ); they are more self-confident, and so, have less difficulties in facing stressful situations ( $r=.318$ ;  $p=.01$ ); they become easily intimate with their partner ( $r=.318$ ;  $p=.01$ ) and, perceive him as more romantic ( $r=.393$ ,  $p=.01$ ).

In conclusion, EQ influences most of the dimensions of our existences, among which is, also, the degree of romantic satisfaction. The results of this study underline the strong connection between emotional intelligence and the way people perceive and define their relationship.

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# THE ORGANISATION, THE FUNCTION AND THE EVALUATION OF COGNITIVE COMPETENCE

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## **Abstract**

*The idea according to which the acquired knowledge present a functional organisation that leads to its contextualization, has an certain heuristic value and it is supported by arguments that come from two different research fields, but that are divergent in their conclusions: the analysis of the cognitive functioning of the adults, that are considered as "experts" and the new perspectives elaborated in the field of development psychology and approaches problem solving styding.*

*The paper presents the organisation of knowledge, the functional organisation of knowledge and a new methodology of evaluation of the cognitive capacity for pupils and students.*

**Keywords:** context, organisation, functioning, evaluation, personal / individual cognitive capacity

## **1. The contextualization of knowledge**

The evolution of the research activities from the field of the cognitive psychology lead to the commutation of the emphasis on the *contextualized character* of the individual human knowledge. Their organisation in the memory is truly a functional organisation, that means that they are structured according to the purposes that they permit to be reached. This way of organisation forms a context that triggers the stimulation of the knowledge and it marks the boundaries of their ecological validity. This point of view is proven starting from the convergent conclusions that were reached by the experiments carried in two different fields of contextualization:

- The first one points out the cognitive ergonomics and it aims the analysis of the *cognitive function* of the adults that are considered experts in a field of knowledge;
- The second one enrolls in a development perspective and it deals with the study of problem solving, the acquisition of the scholastic knowledge by the pupil (example: arithmetic knowledge, reading knowledge or any other type of knowledge). One has to examine especially the characteristics of the contextualization, the activation processes, the role of the "points of view", of the landmark of changing the representations, the elaboration of connections between the new knowledge and the previous ones.

A recent idea claims the differentiation between the *general knowledge*, that is in a way the cognitive heritage of the humanity, and the *particular individual knowledge*, that is personal to every human being. It began to be accepted the idea that an essential characteristic of the particular individual knowledge (and that is contrary to the first) is that they organize themselves according to a context that defines the limits of their validity (C. Bastien, 1997) and the condition of their efficacy (Gh. Dumitriu, 2004).

C. Bastien tries to explain the concept of context by analysing three sentences taken from Le Ny's paper- *The cognitive science and the understanding of the language* (1989).

- ✓ From an etymological point of view, the context is linguistic. But in the measure in which a situation (that is connected to the object's representation) plays exactly the same role as the linguistic context in understanding a unit inside a statement, we can admit the situational context as designating "each

situation in which a particular object, meaning a stimulus, is included”. In an experimental frame, this context can be manipulated.

- ✓ The effect of the context is to “modulate the level/ the degree of the semnification of a linguistic unit (for example: of a word) that is inserted here”.
- ✓ On the contrary, the using of the *mental context* “has to be considered as abusive and deceiving”.

On this last affirmation C. Bastien centers his analysis. He makes the difference between the co-text (linguistic, the part of the text that precedes the statement) and context, the author analyses the effects of the context in different fields (context and communication, context and connectionism). C. Bastien remarks “the general consensus” of the specialists on the role played by the “situational” context and on the importance given to these effects. In the linguistic approach, the variations of the co-texts (see the syntactical contexts) entails variations in the subjects’ responses. In the field of estimating the “perceptive judgements”, the characteristics of the stimuli ensemble that were presented during the experiment and the characteristics of the system of proposed answers introduce a “variability in the values given to identical stimuli by the subjects” (C. Bastien, 1997, p. 15).

Divergent opinions appear when it comes down to clarifying, evaluating and/ or interpreting the effects of the context. They all agree that in development of the language, the linguistic context and the situational one determine the placing of the emphasis on the attributions of the relevant concepts in understanding the statement. To this effect a new one is added – to evoke, in the situation, the knowledge that are set in the memory, especially the onest hat are useful in solving or dealing with the situation. It is the function that completes the context by activating a *script*

in understanding the language and in the same time it is the role that it plays in evoking a problem – source for the solving of problems by analogy.

Amy and Tiberghien (1993) prove the role that the intervention of the context has in every stages of information handling. Thus, in the field of memory they analyse two main effects of the context: the *starting effect* and *the interaction* one.

Frequently used in the lexical decisions tasks, the starting technique (*priming*) consists in presenting a first short stimulus (fuse/ primer), then leaving a variable temporal interval (with or without the presence of a mask-stimulus) and finally, in presenting another stimulus (that is called target/ objective). It is called starting effect the fact that the presentation of the primer produces a modification of the period of latency of the treatment performed on the objective; it is said that prime is a *context* of the objective/ target/ goal.

The interaction effect refers to the fact that the possibility of putting up-to-date of an information from memory depends on the compatibility between the encoding context and the retrieving one. This interaction effect of the context is essential in understanding the nature and the structure of the knowledge that is stored in the memory.

The role of the context in the recalling of the knowledge manifests itself in the case of the reasoning through analogy that is a way of treatment that is frequently used in the solving of problems, and it is also a way of acquiring new knowledge. The analogical reasoning is considered to be an intellectual process of thinking and a privileged way of acquiring of knowledge, frequently used in research or practice, by the ones that are centered on the human cognitive processes.

This type of reasoning lies in using the relations between the elements of a problem whose solution is known (called source-problem) to



structure the elements of a new problem (called target/ objective/ goal – problem), that is relevant in another field, then to transfer the known solution of the first problem in order to allow the solving of the second problem. Ripell decomposes the analogy reasoning into three phases:

- ◆ The evocation phase that consists in the activation of the source-problem;
- ◆ The phase of putting into the correspondence of the elements of the two problems;
- ◆ The acceptability/ acceptance that consists of estimating the relevance of the analogy (apud. C. Bastien, 1997).

Stopping on the first phase, C. Bastien emphasises the special role of the “surface” indices in putting up-to-date the knowledge (elements that are not necessarily relevant in solving the problem). We can mention the experiments made by Ross and Bradshaw, as well his own experiments made on two groups of students from the fourth year of college.

Two problems were elaborated and formed: a plane geometry one, that consists of presenting a figure of a right-angle triangle. The students were asked to calculate the length of one side knowing the measure of the hypotenuse and of the other side. The second problem is a “camouflaged” problem, meaning that is linked to a verbal context that is not directly relevant from the point of view of the problem’s solution.

The subjects are given an image that is accompanied by the next statement: “You are on the bank of a small river; in front of you there is your mate Bernard that cannot move from his seat. You have a measuring tape (20 m) that you can launch to your mate, but not when you are in front of him, because in the middle of the river there is a rock. How will you calculate the width of the river (knowing that it is smaller than 20m)”.

The two problems were proposed for solving at an interval of eight days. To the first group the geometry problem was presented first and

then, a week later, the problem with the "river". The same problems were presented to the second group but in a reverse order. The experiment was carried out in the educational environment by an experimenter from outside the college.

The experimenter explained to the students from the first group, in the first meeting, that he participates at a research concerning the educational difficulties, then, after 8 days, during another research, he wanted to know about the role of reasoning in solving the practical problems (and the other way around for the second group).

The obtained results emphasised the following aspects:

- ✓ From the students of each group, 80% managed to solve the geometry problem that required only the direct application of Pitagora's theorem;
- ✓ Regarding the "problem with the river", only 2 students from the second group (meaning 7%) were able to find the correct solution, the others trying to imagine procedures more or less original, but which did not help them solve the problem. On the contrary, 46% of the subjects from the first group proposed the correct solution of the type: "I measure with the measuring tape straight line BC. Then from the point C I launch the measuring tape to Bernard (that is in point A). He tells me the length between him and me. Then, I calculate by applying Pitagora's theorem into the triangle ABC with the right angle in B. Example:  $AB^2 + BC^2 = AC^2$ ;  $AB^2 = AC^2 - BC^2$ ."

The experiment emphasised the fact that most students have knowledge about Pitagora's theorem and about the way it can be applied. The problem lies in the putting up-to-date of the key knowledge of the theorem in order to solve "the river situation".

Even if the experimenter did not indicate (to the subjects from the first group) that this knowledge would be useful in solving the "river" problem, in the present situation they were activated. In this case, the experimenter served as the *context* and his presence triggered the evocation of the geometrical problem that was the source of the correct solution. Still, the simple evocation of the problem that can serve as a guide is not enough to find the solution (C. Bastien, 1997, pp. 6-8).

Another function of the context aims at *interpreting the situations* and it was highlighted through the study of the judgement processes/ reasoning. Thus, Fabre (1993) tried to ground a theoretical and methodological unity in studying the judgement processes/ reasoning as they were shaped in the field of psychophysics on the one hand, and as they are developed in the field of social judgements on the other hand. For both perspectives, the author underlines with precision the "association" of the effects with the context, bringing into discussion the results of some previous research in this field (see Birnbaum, 1982; Jones and Aronson, 1973; Kahneman and Tversky, 1982).

The analysis made lead to the conclusion that in the trials of "perceptive judgement" the elements of context that are present in the situation (for example: the characteristics of the series, the answer system) modifies the evaluation of the stimuli because it shape the treatment processes of the subjects. These processes are functional, in the way in which they aim at the differentiation of the stimuli and the coherence of the answers.

Applied to the social judgements, the methodology of the context's manipulation highlights a complementary effect: the contextual elements are susceptible of "making available" the knowledge from the subject's memory and thus, to take into consideration the variations in interpreting the situations (apud. C. Bastien, 1997, p.11).

Nisbett (1982) emphasises that the efficacy of the context is given by the measure in which it constitutes an element of a "mental construction" that is responsible for the relative signification of the stimuli, for their answers and their relations.

The putting up-to-date of the knowledge from the memory, through context, has as an effect the filtering, the connection and the organization of the information necessary to solve the situation. Thus a first step is made towards the concept of *internal context* that corresponds to a state of the cognitive system at a given moment.

## **2. The functional organisation of knowledge**

The studies and researches made about the contextualized character of the human knowledge lead to the changing of optics regarding the conceptions developed by the cognitive psychology aiming the gaining of this knowledge and its use in solving problems. The idea according to which the acquired knowledge present a functional organization that leads to its contextualization, has an certain heuristic value and it is supported by arguments that come from two different research fields, but that are divergent in their conclusions:

- The analysis of the cognitive functioning of the adults, that are considered as "experts";
- The new perspectives elaborated in the field of development psychology.

The "logical" approach (or logicistic as it is often called) of knowledge has been for a long time the privileged orientation of the cognitive psychology. This happened partly because of Piaget's conception according to which the knowledge's evolution tends to the elaboration of logical-mathematical structures more and more abstract. On the other hand, we have to take into consideration the approaches that lead

to the artificial intelligence (through the use of the formal logic). The general approach is the evaluation of the functioning of the cognitive human capacity in solving a situation-problem.

The first data that lead to the idea of the functional organization of knowledge come from the the analysis of the cognitive functioning of the adults considered to be "experts" in a field of knowledge. C. Bastien (1997) recalls some of the most important works in this field made by Ochanine (1981), Myles-Worsley, Johnson and Simon (1988), Pellégrin (1995).

Thus the concept of "operative image" that Ochanine (1981) proposes aims at the elements of the physical reality and at schematical operational representations that are associated. In the research initiated by Myles-Worsley, Johnson and Simon (1988) it was compared the diagnosis activity of the doctors of different levels of expertise (the doctors from the university hospitals, internists, débutant students), their ocular moves were recorded. The obtained results show that most experts did not explore the whole negative, but their eyes focused, after a short time, on the injured area and the diagnosis was produced through the rapid recognition of a known pattern.

A profound study on the medical knowledge of the experts was conducted by Pellégrin (1995) in a project of the biomathematical and medical informatics laboratory of the Medical Faculty from Marseille. The experiments highlighted the following conclusions:

- ✓ The experts' knowledge in this complex field are organized into functional contexts (operative points of view). This means that rationality that leads to their organization is the action one and not the semantical relations one that organize the general knowledge (as it is made in the textbooks);

- ✓ The organization and the functioning of knowledge can be represented through active semantical networks; networks whose connections are not typical because they are the result of experience and not of the semantical organization. These characteristics of the expert knowledge are not specific to the medical field.

In the field of the development psychology the work *Le Cheminement des découvertes de l'enfant* under the coordination of B. Inhelder and G. Cellérier (1992) is considered to be a major event not only in the field of genetic psychology, but also in the more general field – that of the cognitive psychology and in the one of the cognitive science.

The main objective aims at putting the base of the distinct “psychological constructivism”, but not an antagonistic one from the “epistemological constructivism” that makes the object of the theoretical elaborations of Piaget and of the ones that contributed to it (including the authors that we mentioned earlier). From this perspective, the logico-mathematical structures of the epistemological constructivism are seen as the premises of defining and analyzing the objects of the psychological constructivism, and they are a “invariant theoretical notion in connection to its multiple psychological realisations”.

C. Bastien considers that the functional analysis method that “presides” the psychological constructivism is different from the structural analysis that characterises the epistemological constructivism. The functional analysis, that is inspired directly from the fundamental method of the artificial intelligence, consists of the decomposing of the “superior functions” of the cognitive system into sub-functions; to this it corresponds physiological structures and the “logicielle” until the reaching of the senso-motorial and semi-operational schemes that correspond to the basic elements of action and representation.

The functional analysis is a part of the general conception of interaction between three big systems of counterbalancing:

- A philogenetic system that is responsible for the species' evolution;
- A socio-genetic system that is responsible for the synchronic changes (intra-generation) and diachronic (inter-generation) that allows the development of the acquisitions at the "crossing" of generations;
- A psychogenetic system that is responsible for the subject's acquisitions at an individual level.

From the multiple and complex development in this field the author selects "three particular points":

- The psychogenesis and the sociogenesis have highlighted a philogenetic basis;
- The sociogenetic evolution produces a "logiciel" environment to which the individual psychogenesis has to adapt itself in the same way, if not more, as to a physical environment;
- The distinction will be made between the acquiring of "definite" knowledge (common knowledge, conceptual frames that are assimilated to the individual experiences and that are indispensable to the co-operativeness) and the acquiring of "specialized" knowledge (that is the result of a microgenesis in the cognitive universe of the problem).

The acquisition of knowledge is made in cycles, each cycle having three stages:

1. the building of a structure of scheme that has a particular function (for example: the solving of a problem);  
the evaluation of the "increasing"/ growth/ development that this construction brings to the cognitive system seen as a whole;

2.the conservation of this acquisition "with an accesibility in memory that is proportional with its value that has been estimated in the previous stage" (C. Bastien, 1997, p.31).

The experiments that were carried aut highlighted the fact that a *competence model* is built on the base of other knowledge, acquisitions and experiences. Even if the filed and the means are very specialized, the competence model does never lack the connections with other knowledge and skills. For example, it has been proven that the competence model is never identical from one operator to another, even if the training has been the same.

On the other hand, some convergences between the ergonomic cognitive approach and the genetic approach can be revealed. Firstly, the convergence consists of the accent that is put on the logical connection of knowledge, each scheme having "its predecesor, that keeps into account the semanto-topic of the knowledge that is reported to the psychogenesis" (C. Bastien, 1997, p. 38).

### **3. A new methodology of evaluation of the cognitive capacity**

The classical intelligence tests, called by some "static", would evaluate mainly the state of the acquisitions or the capacities of a subject at a given moment that has a certain previous experience. On the contrary, the adapted tests or the "dynamic" ones would measure the cognitive capacities in their evolution, that is the possibilities that are developed and transformed into learning. Some authors say that these tests would allow a more precise differentiation of the subjects' aptitudes, that can develop independently from the previous acquisitions and successes.

In some studie son evaluating the intelligence through adapted non-verbal tests (Cattell's *g* factor test, Kohs' cubes tests) show that these tests would better measure the students' learning potential (Ionescu and others, 1986, 1987; Bonthaux, Cobessi and Touron, 2000). Especially the



note of progress or the winning quotient are two indices that statistically correlates in a significant manner (.86 in Ionescu's study, 1986; .85 in Bonthaux's study, 2000).

On the other hand, Grigorenko and Sternberg (1998) say that the psychological processes of an intellectual manner that interfere differently in learning and developing, can be quantified. In this methodological conditions, the performance winning obtained through school learning would give a better prognosis of the cognitive development that the success measured at a given point. It is considered that the dynamic learning situation in which the teacher interacts with the students, would reinforce motivation, the interest for success and it would reduce the unpleasant effects of the anxiety, agitation and uneasiness. As such, the social interaction with the teacher and the learning tasks would allow the student to reach the maximum level of competence (the superior threshold of the proximal development in Vâgotsky) and implicit of performance.

In the speciality literature some authors sustain that the dynamic tests are usually adapted in order to evaluate the students that have learning difficulties and especially the ones that have educational deficiencies. As such these dynamic evaluation tests would have a better validity compared to the classical tests to which the students obtain, generally, poorer results. The dynamic evaluation would reduce the distance between competences and performances thus helping the subject to better express his cognitive capacities (Pour, Jaume and Robillard, 1995). This statement is taken by the neo-structuralist approach on Fischer's stages of the cognitive development (1980).

In the general model of the cognitive development, Fischer shows that the level measured in a test depends very much on the contextual conditions in which the evaluation takes place. In order to evaluate the maximum level of subject's competence in a cognitive task,

he must be placed into the optimal conditions, he must be helped to become acquainted with the problem, he has to be shown how to solve the problem (see Fischer, Bullock, Rotenberg and Raya, 1993). On the contrary, in unfavourable conditions of administering the test one cannot evaluate the real level of cognitive development, and the measure reflects a functional level that depends on the subject's cognitive experience in connection to the given task.

The objective of some researches made by psychologists consisted of establishing if a dynamic evaluation of the intelligence is a better means of school performance than the static evaluation according to a classical test of *g* factor. In the dynamic evaluation one measures the students' learning potential in different experimental situations or in the solving of a cognitive task, helped by a qualified adult, psychologist or teacher. It is considered that the evaluation of the students' school progress through the grades given by teachers is less objective compared to the scores or the points from the intelligence tests.

The real competences and progress of the students would be more rigorously evaluated through the efficiency tests, because they are considered criterion tests more valid than the evaluation through the teachers' grades. We are interested to know if the evaluation of the learning capacity through an intelligence test allows a correct and differentiated anticipation of the students' progresses at school disciplines.

In general, the examination of the cognitive potential of the student resembles with the learning experience from school or from any other socioprofessional context. In case of success at a test, the subject moves on to another task, in case of a failure he is helped, he is given the information and the necessary strategies to succeed at a new test. In the last case, we measure the progress after the subject has learned from the

explications and the knowledge of the professionalist to see if the transfer of acquisitions from the given help took place.

There are authors that say that the performances measured after a practice or after a given help are more relevant under the aspect of the cognitive functionality, of the subject's operative capacity. And this happens because an assessment of the previous acquisitions and experineces cannot be verified unless there are rigorous control conditions, especially experimental ones.

In most part of the cases, the dynamic evaluation tests are made by items that are borrowed from the known intelligence tests (Raven progressive matrix, Kohs cubes, WISC, WAIS tests) tests that are strongly saturated by the *g* factor. The chosing of the items from the classic tests is based on the fact that these tests do not need verbal answers, they do not depend significantly on culture and they do not contain knowledge learned in school.

Concerning this problem, some authors consider that there is a significant difference between intelligence and the learning potential. These authors say that each person has a general learning capacity that manifests itself in all the life's social fields. In the same time they support the idea that there are general learning strategies which the students use in any kind of problem. The results from some researches from the the development psychology shows that the measured cognitive level depends on the subject's familiarity level with the task to solve (Watson and Fischer, 1980). Thus, leaving from the initial level of intellectual development, the subject's cognitive possibilities to progress should vary according to the applied tests and the made trainings.

The results of other researches regarding the evaluation show that the subject with vast knowledge in a field can transfer a learning strategy in other contextual situations (see Gaultney, 1995). So, it would

seem that help offered during the evaluation would bring different benefits after the level of knowledge and competence of every tested subject.

From a psychometric point of view there are two questions regarding the fidelity and the validity of the dynamic evaluation tests. The studies regarding the fidelity are rare to say if the obtained performances are stable in time after several applications of the test in the same testing conditions. The results of some studies on the fidelity of the dynamic tests, using the test-learning-retest procedure, are contradictory. Thus, from the study of Büchel, by Ribaupierre and Scharnhorst (1990) results an insignificant index of fidelity that could be the result of a ceiling effect after the first learning. On the contrary, Yerle (1995) finds an index of fidelity more satisfactory (.49) based on the comparing of the learning efficacy at two different tests, but saturated by the same  $g$  factor.

Regarding the external validity, it raises the question if the students' real progresses should be determined through the rapportation to the level reached in the cognitive development or through the rapportation to the successes registered at school? In some researches cited by Guthke (1990) show that the school grades' evolution is better predictable by the dynamic tests than by the static ones, even if the level is touched only by the students with learning difficulties.

Also, it raises the question if one can predict in a valid manner the progresses made at school starting from a validity index that is measured during the interaction between the teacher and the student. It seems that the situation of social relationship answers better to an objective of the differentiated and personalized learning that would ensure a school success that can be anticipated more precisely than in the context of the mass learning.

And this happens because the differentiated learning starts from the potential of aptitudes and cognitive acquisitions of the subject that can

be developed in specific interactive learning situations at high levels of school and social performance. But, whatever the levels of success obtained would be at the tests, the social interactions would put into function the willingness and the real cognitive capacities of the students. Thus, according to Budoff, through training or support we can register a bigger progress in the case of the weak subjects that have an educative deficiency than a mental one.

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# CATECHIZATION AND RELIGIOUS EDUCATION. A COMPARATIVE APPROACH

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## **Abstract**

*The current paper intends to emphasize a series of similarities, dissimilarities and continuities between two situations of training for the religious values: **catechization**, realised inside the church, and **religious education**, realised in school. The two aspects of the religious training are analysed in relation to a series of didactic milestones.*

**Keywords:** catechization, religious education, religious values, formative action, spiritual training

Catechization and religious education are two training processes whose object is the knowing, interiorization and concretization of religious values. The two actions, as a process and system of actions, imply similarities as well as dissimilarities, continuities or process complementarities but also discontinuities of actional characteristics. Because there is the risk of overlaps or confusions both at the theoretical and practical level, we intend to in the current study to emphasize the specific of the two activities by comparing them.

Emphasizing the particularities of the two training actions will be done starting from the following bench-marks:

1. The finalities and objectives of the two educational lines
2. The frame within which the training action takes place
3. The receivers which the spiritual training aims at
4. The principles guiding catechization and religious education, respectively
5. The prevailing value contents transmitted by means of the two spiritual practices (knowledge, attitudes, values, behaviours)
6. The didactic strategies and methods activated by the two practices
7. The degree of autonomy of the trainers and trainees (respectively, teachers-students, in religious education, catehets-catechumens in the catechizing process)

8. The means of realising feed-back and of strengthening the acquired behaviours.

We begin our incursion with the attempt of defining the two hypostases of training. *Religious education represents that deliberate formative action, carried out in educational institutions and which aims at informing, disseminating culture and shaping the human personality according to religious values.* It has a unitary character, at the level of the entire country, through the normative frame stipulated by the line ministry, through the proposed contents and the adjacent didactic device (proposed by judicial norms, unitary educational programs, didactic strategies performed by teachers particularly trained for such a thing – teachers of Religion). The learning contents are centred on the students' basic religion, but with numerous historical, interdisciplinary and interconfessional openings. Religious education has a compulsory/optional/facultative character on certain stages of education, the adjustment being explicitly done according to norms or rules.

*Catechism represents that formative action, carried out inside the church by the trained cult or lay personnel, and aims at methodically introducing believers (of all ages) into the cult and the secrets of faith through knowledge, the placing within the situation and the effective professing of a confession's values.* It represents a systematic initiation in a certain cult or faith by presenting dogmatic, liturgical, moral, etc. characteristics and is practised by the priest, the sacerdote with a view to adhering to the faith and to an explicit evangelization. It can also be manifested occasionally when the circumstances require it, either for baptism – in the case of persons from another religion, confession – or for deepening the knowledge about the faith. The value contents transmitted during catechism are diverse, multiple, according to the specificity of the faith, the characteristics of the public, of the community space. Catechism does not have a neutral character towards the religious formation which it represents, but a visibly apologetic and missionary one.

If religious education focuses on knowing the set of religious values, these being fixed upon determining a sense of existence, catechism focuses on the stimulation of faith, on the forming and diffusion of religious behaviours and on the evangelization of people.

We will proceed to comparing the two training practices by following the milestones stated above.

### **1. The finalities and objectives of the two educational processes**

Both hypostases of religious formation are realised having in mind certain pre-established targets, these being related to the intentionality of the adults and of the community. Their teleological orientation allows for a consultation of the acts and a programmability in actions and time. Within religious education, the finalities are explained by means of the main, reference and operational objectives, the latter being predetermined by each teacher separately. In catechism, aims of the catechism activity are set with a higher level of generality, these being gradually reshaped according to whatever needs occur at a given moment. If in the case of religious education, the set of finalities is generally applicable for the students of an entire country (or community, according to the case), its sender being a lay institution (the ministry of education, after consulting the representatives of teachers of Religion), in the case of catechism, the sender of finalities is a church institution, each confession or religious community being able to generate different purposes for the activity of training through catechism. Generally, the finalities of religious education aim at endowing a person with an accordingly proper religious knowledge and behaviour. The finalities of catechism are much more strongly focused upon shaping and consolidating belief with a view to an ultimate aim – redemption or salvation (in the Christian belief).

### **2. The frame within which the training action takes place**

The two practices imply trainers carefully prepared, provided with relevant training and social integration factors in accordance to the values promulgated. Religious education is done in the classroom or in the Religion study room inside the educational institution; catechism is realised within the ecclesial space, in church or other church-related locations. Let us keep in mind the fact that the two processes can also be prolonged by the promulgation of some non-formal or informal education occasions, by visits or trips to monasteries or to areas rich in spiritual reverberations, by cultural sports activities, through religious clubs or associations.

### **3. The receivers aimed at by the spiritual training**

In both training situations, the receivers are persons in search of certain cognitive, attitudinal and existential bench-marks. If in the case of religious education these are young beings (children, pupils, students), in catechism, the receivers belong to all categories of believers, from children up to adults who are either getting ready to receive certain secrets



or sacraments, or strengthen and enlarge their faith. Let us also mention the fact that in the case of religious education, the public is homogeneous (pupils of the same age), whereas in catechism, the public can be quite heterogeneous (regarding general knowledge and age). Catechism imposes itself after the methodically professed dechristianisation during the communist period, a fact which explains why, nowadays, we have so many, also educated adults who are religiously “illiterate”. Catechism is also necessary for those who, at a certain age, come towards a new religion or confession, being a means of “enculturalisation” of the being on a spiritual line, of preparing it to interiorize certain new values or of contextualization of faith on the cultural level belonging to the respective person.

#### **4. The principles guiding religious education and catechism, respectively**

Both in realising religious education and catechism one needs to respect some procedure axioms, certain fundamental rules which lead to the praxeological and value improvement of these efforts. Since we deal, in both cases, with training processes, all pedagogic teaching-learning principles need to be respected, not only the didactic connotation ones, but also the religious connotation ones (in the case of Christianity, the Christo-Centric Principle and the ecclesiocentric one). Thus, the following basic rules should be invoked and contextualized: the principle of respecting age and individual particularities, of creating a pleasant and interesting learning atmosphere, of the solidity and durability of learning, of intuition, of the conscious and active involvement, of respecting the individual autonomy and freedom. The principles and rules mentioned above act correlatively, through copresence and complementarity, and not in an autarchic, isolate, exclusivist manner. They will also adjust themselves to the actual contents which will be sent, to the religious values and behaviours which will be spread to the young people or to classrooms of pupils. All these principles are applied taking into consideration the cultural climate which characterizes the community space as well as the expectations of those who are trained in the religious perspective. The difference between the two training situations, concerning the principles, resides in their priority and weight, and not at all in their absence or exclusion. Thus, in the case of catechism, the Christo-Centri and the ecclesiological principles are of first importance, while in the schooling space, according to the objectives and contents of

lessons, the psycho-pedagogical principles of learning are prevalent. We should also mention the fact that under the circumstances of pluralizing and extending contacts among people with different religions or confessions, it is desirable that religious education and also catechism should be realised based on the principle of mutual respect and understanding, of honest openings towards different spiritual registers. Without minimizing confessional specificity and identity strengthening, an authentic religious training also implies becoming aware of other spiritual means through which alterity manifests itself.

#### **5. The dominant value contents transmitted through the two spiritual practices (knowledge, attitudes, values, behaviours)**

Whereas the learning contents are focused on the values of knowing (historical, biblical, dogmatic, ritualistic, etc.) during the Religion class, without excluding the forming of skills and behaviours, in catechism the accent is placed on the introduction in the cult, the forming of the belief and of the subsequent behaviours. Whereas in religious education the elements of content are unitary and established through various curricular documents, elaborated by the central authorities, the curricular process for catechism is generated at the level of the fundamental institutions (parishes, bishoprics) and becomes plural, divers, according to the multitude of interests and actual needs of the trainees. This does not mean that at the level of central church institution (metropolitan church, patriarchy) one should not clearly state a unitary policy of catechism, including some elements of contents, but on the contrary. However, these lines will eventually be applied through an adjustment to the needs of the place and of the people attending a program of catechism training. The contents of religious education refers to a series of historical, biblical, dogmatic, liturgical, moral, hermeneutic, social elements with direct impact upon the forming of the pupils' personality. One cannot exclude information from the history of religions or the cultural, vaster knowledge which ensures an integrative vision and a polyvalent understanding of the religious act.

The content of the religious instructive-educational activity is sized according to the specific and the characteristic features of the cult, the degree of cognitive development of the society, a community's cultural specificity, the great currents of ideas which have become dominant, people's interests and hopes. Education in the spirit of religious values is done not only during the Religion class, but also through other subjects,

particularly the humanistic ones. In any subject of learning, one can determine final values and significances of the existence which open the way towards meeting the divinity or strengthen those already formed feelings. In the case of education in the religious spirit, the aim will not be the structuring of some sophisticated theological knowledge; the school does not intend to form erudite theologians, but informed people with religious attitudes or skills. Or, this thing implies a relativization of theological contents to normal spiritual expectations of people, in resonance with psycho-pedagogical norms. It is known that each school subject should constitute a domain of knowledge pedagogically processed but also a means of knowing. It is normal that each subject should suggest the pupil a way of thinking about and interpreting the world, a means providing the pupil with additional investigations. The pupils should be provided not only with knowledge, but also with means of getting that knowledge. The content sized for the Religion class will answer these minimal requirements of insertion, together with the faithful truths and some spiritual techniques and forms which should project the individual, though interiorizing, towards the field of ideas and feelings characteristic of religion. That is why the Religion lesson should not be reduced to a simple speculative exposé, but will involve pupils in the perspective of some feelings, emotions, behaviours in agreement with the revealed doctrinal plurality. If, for example, during the Physical Education class the second aspect is impossible to realise (how could one “live” Einstein’s theory of relativism!), in religion this moment becomes constitutive and is compulsory (by reflecting, one deepens oneself into prayer, projecting oneself towards divine order).

The choice of the content of a program of catechism training is done starting from pastoral priorities and responsibilities (established in church), aiming at only two aspects: a) the content’s functionality in relation to the objectives aimed at, as well as the initiation in the secrets of belief, the link between life and religious spirituality, community structure and dynamics, the integration of personal experience into the work of catechism training; b) the fidelity and continuity of these contents towards the fundamental confession or faith, in our case the presentation of the thesaurus of the Christian-Orthodox belief in its most special and profound parts. The themes which may constitute a catechism program are the following: preparing for the initiation into or the offering of the holy secrets, the behaviour of the worshipper during the Holy Mass, the role of

the famous liturgics in personal and community life, the cult specificity of our religion, the experience of praying, forgiving and reconciling with the others, Jesus Christ – the model for our lives, the relation to the Holy scripture and the Holy Tradition, the saints and their importance for our existence, ways of involvement in the life of the parish, preparing for the great Christian holydays, the importance of the Evangelic message for the contemporary man, the Christian's responsibility towards its kind (we have exemplified only by some possible themes). Generally, the approached contents are carefully prefigured from a dogmatic, liturgical, moral, social, behavioural perspective and the catechet's duty is that of entering the subtleties of the confession he/she is representing in order to potentiate a maximum receptivity of the catechumen towards all the aspects of an act of manifested faith.

#### **6. The strategies and methods didactically activated by the two practices**

Religious education implies the best connection between the methodological set and the objectives and content of this special side of education. The methods and techniques require an application and an adjustment which should always serve the belief. The educational and catechism work will serve a double ending: a) loyalty towards divine order that is of the nature of faith and its exigencies; b) loyalty towards the order of nature, that is, of the child's psychology, so that the truths of the belief can be observed and received. It is supposable that all didactic methods can be put into compatibility and contextualized with the specificity of forming religious personality. What is important is that the soul of the pupil should be sensitized and shaped not forcibly but through understanding, good and free will. The best projecting and realising of the instructive-educational activity depends upon the way in which are sized and articulated the material, procedural and organisational elements which give a sense and a certain pragmatic efficiency to the forming of the young. Materializing educational ideals in behaviours and mentalities is not possible unless the teaching and learning activity has a coherent system of ways and means of realisation, a procedural and technical tooling of the steps which are to be taken in order to reach the intended goal. Realising catechism implies the use of a methodologically active-participative range and a diversity of ways of sensitizing the virtual worshipper towards the revealed truths of faith. The methodological diversity placed in the act is a sign of respect towards the revealed word

and towards the particular being called for the work of evangelization. Taking into consideration the fact that the catechism activity acquires a more non-formal status (in the sense that it should not obey the same constraints as the ones in the lessons carried out in schools) and that it can also be complemented by recreational or social-charitable activities, the methodological space can be extended comprising a series of techniques which focus on the free and creative development of personality, such as: problem-solving methods (the panel discussion, the problems' census, the galaxies technique), communication skills developing methods (role play, the icebreaking exercise, the gallery tour), methods of using personal experience (the Delphi technique, case study, simulation). Moreover, the methods invoked above stimulate group and communion learning, role and responsibility assumption towards the one next to you, knowing and practising certain values being no longer a strictly individual problem. Such methodical strategies render the problems brought into discussion seem even vaster, less restrictive or predictable, but a lot closer to the urgent interests of the young. Let us also remind the fact that the didactic tradition has emphasized a series of specific methods of religious training which can be contextualized in the school perimeter, but particularly in the catechetical one: prayer, participating in the divine cult, religious reflection, the lecture and study of the scriptural writings, the hermeneutics of the religious symbol, the direct observation and contemplation of the world as a part of creation. As far as the means of realisation are concerned, religious education is done during lessons; catechism implies a much wider frame comprising the catechism meeting, the weekly dialogue, the conference on spiritual topics, the study in the parish library, the parish identity card, etc.

#### **7. The degree of autonomy of the trainers and trainees (teachers-students, in the religious education, catechets-catechumens in the work of catechism)**

Autonomy, as a principle and fact, constitutes a lever which should be used in any type of training. Without a free-consent (at least at a given moment) one cannot make education. Without the feeling of a protected and counselled freedom, one cannot realise a spiritual climb. Of course, this autonomy is given (by the educator) or won (by the educated) through a series of tests and exercises. Autonomy can become an impediment to learning when it is not didactically tooled or when the actual training situation does not justify an increased freedom.

As far as religious education is concerned, autonomy is manifested on more limited registers. For example, the contents to be taught cannot be negotiated but are programmed through specific documents (curricula, handbooks) and the teaching methods and techniques are established by the teacher; the initiative and the scenario of assessment belong to the educator; the relation gap is most of the time regulated by the teacher etc. this means that the student's autonomy during the Religion class is a general one, similar to the one manifested during any other type of didactic activity in school. In the case of catechism, these constraints are partially maintained, additionally assuming a series of the pupils' personal initiatives: what targets or aims do they have, what problems do they intend to discuss, through which methods, under what circumstances, with what means etc. Then, let us not forget that in the exercise of catechism adult persons can also be included who imply a much higher degree of autonomy given by their life experience or by a cognitive, volitional, attitudinal order.

#### **8.Means of realising feed-back and of strengthening the acquired behaviours**

The assessment process during the Religion classes intends to determine (or simulate) the agreement between visible, identifiable, concrete behaviours which the pupils reach, with the referential objectives and especially the operational ones established by the educator ever since the beginning of the training sequence. The problem of putting to good use by the teacher of the acquisitions specific to religious education (knowledge, values, attitudes, beliefs etc.) constitutes a deontological obligation for pedagogues. As far as knowledge is concerned, there is no difference between assessing this and the assessment done in other subjects. Our answer to the question of whether it is good to assess the pupils' faith is rather a negative one. There is, first of all, a theological argument against this which is generated by the following question: is anybody of our kind capable of assessing and labelling our faith? The second argument is psycho-pedagogical and starts from the premise that an incorporated value (faith) is not always manifested, is not exteriorized in a visible, concrete, measurable and exactly representing behaviour. Certainly, religion suggests that certain knowledge should be known, certain attitudes should be adopted, certain gestures to be made, certain rituals to be celebrated etc. But it is difficult to punctually assess the correspondence between the manifest behaviours and the norms emitted or

claimed by the teacher. Observable behaviours are linked to a cultural, social, historical context. The faith of some may pass for lack of faith in the eyes of some others (and this has often happened throughout history). The labels applied by people are imperfect, relative, vulnerable, particularly when they aim at inner psychic acts, opinions, beliefs. Establishing our distance from or approach to Jesus Christ is not a competence of the individual next to us. Faith is not reducible to number, to a formula. The true believers are not always those who declare that they are. The faith of many of us is most of the times kept inside, not shouted out loud. Being keen on “assessing” somebody else’s faith is a kind of blasphemy towards God, a type of pharisaism towards your kind.

The final purpose of assessment is not that of establishing from the outside how “large” the pupil’s faith is, but that of making him/her to wonder, to bent him/herself towards his/her faith or lack of faith. The priority objective of assessment in the subject of Religion resides in placing the pupils in the situation of self-assessment. The new conception of assessment starts from the premise that this is a circular, active, dynamic process of enriching the educational activity, and not of definitely ratifying some acquisitions. Assessment will not be focused upon the “realisations” of pupils, but on the formative and self-formative processes which are activated. These are a lot more important because they grant responsible current or future behaviours. As far as the methods of assessment are concerned, the classic ones (oral, written, practical) should be balanced with the complementary ones which are becoming more relevant within the new context (the systematic observance of behaviours, the project, the portfolio, individual or group investigation, the essay etc.). We apply about the same suggestions in the case of ratifying the behavioural acquisitions in catechism. We will, however, advance some specifications. Although marks are not given during catechism, the catechet’s duty is to encourage, to strengthen any positive acquisition of the catechumen by encouragements, praises, symbolic or material awards, using, of course, verbal expressions, distinctions in front of the group, book or religious objects prizes etc. if it is true that the final target of catechism is redemption, then such a “behaviour” (unfinished until the last moment) cannot be either assessed (humanly speaking). Only the steps followed by the catechumen on this road are to be assessed, steps which cannot be dissociated by those of the catechet. In fact, the assessment of the catechumen is also that of the catechet throughout this walking

towards the ultimate kingdom, the heavenly one. And the supreme Judge, transcending both of them, will enjoy each step made by these towards Him.

### **Conclusions**

Comparing religious education with catechism, starting from a series of criteria, we have reached the conclusion that the two training processes present (at the level of objectives, contents, procedures, functionalities etc.) continuities, similarities but also dissimilarities, particularities (of course, not radical ones). Although these are realised within different frames by different authors, they happily complement each other and prove to be particularly useful for the spiritual growth of people. Moreover, within this game of similarity and difference, a reciprocal stimulation for training and social integration in the direction of increasing quality and responsibility is to be expected.

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# METACOGNITION AND PROFESSIONAL FORMING- THEORETICAL AND APPLICATIVE PERSPECTIVES

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## **Abstract**

*The study intends to look into an important and actual domain – forming and developing the meta-cognitive competences for students which are training for didactic career. Building the educator’s professionalism must be focused on the cognitive psychology’s contributions and on studying the didactic expertise, on Schon’s recent papers about “the reflexive practitioner”, on models/paradigms of training developed during last decades.*

*As a rule, meta-cognition develops in the same direction with the strategies used during cognition development and it associates with knowledge or learning “management”. The progresses of this approach materialize in forming capacities of decoding the cognitive task, the previous experience, of evaluating and reporting the requests to own capabilities, of reflecting the knowledge involved, of solving modalities and available solutions, of analyzing the encountered difficulties and personal cognitive/soluble style, of self-regulation and making efficient the cognitive activity.*

*The specialty (field) literature includes more attempts of shaping models for building and developing the meta-cognitive capacity in general, but not studies regarding the meta-cognition development for students integrated in a program of initial training for didactic profession. Here’s why the attempts of theoretic elucidation of the concept, of elaborating concrete and operational instruments, which can slowly familiarize students with analysis of their own cognitive activities, represent directions for continuing and developing future investigations.*

**Keywords:** metacognitive competences, cognition development, cognitive activity functionality, capacity of cognitive control, metacognitive training

## **1. Conceptual definitions**

The development of the “meta-cognition” concept represents the emerging effect of diverse currents, theories, paradigms / models developed in the psychology field:

- Flavell research (1976) on memory and metamemory;
- The theory of knowledge psycho-genesis and intellectual operation, works referring to the functioning of the subject and the cognitive mechanism required in solving a certain problem (J. Piaget);
- the theory of gradual forming of mental actions (P.I. Galperin);

- actional psychology works on the social origin of cognitive control (L.S. Vîgotsky);
- the theory of cognitive and anticipatory organizers of process (D.Ausubel; F. Robinson);
- the Sternberg research on the control processes in information management;
- research and works that study mechanisms and processes that constitute the base of cognitive functioning (J.F. Richards; C. Bonnet și R. Ghiglione, 1990).

In the paper “Meta-cognition and cognitive monitoring: A new area of cognitive developmental inquiry” (1979), Flavell defines meta-cognition by rejoining two components: the knowledge of *own cognitive activity functionality* and the *capacity of cognitive control*. This idea was embraced by most authors that show, when defining meta-cognition, the two dimensions: a) the knowledge of the subject of its own cognitive functionality, b) the adjustment / control mechanisms of the cognitive functionality. These mechanisms target the activities which ease the cognitive orientation in the problem solving situations. In a first statement, the term of meta-cognition refers to the processes in which the subject is aware of its own cognitive activity, and in particular, of its mnemonic and learning activity. In another statement, mechanisms of self-adjustment are targeted. Concerning the cognitive control, of the strategies with which the subject is being empowered with in order to store information, decode meanings, significances and to solve problems.

As such, meta-cognition is a control cognitive and management instrument of a cognitive activity. Within itself we can distinguish *meta-cognitive experiences* targeting the mental activities involved in the learning adjustment, evaluation processes of the cognitive activity product, judgment regarding the quality of learning and *the meta-cognitive knowledge*. The later resides in what the individual acknowledges about the manner in which himself

or other people receive and process the information, as well as in the meta-cognitive knowledge referring to the working tasks: metaknowledge regarding nature, complexity of the information, metaknowledge referring to the complexity of the task / cognitive activity, metaknowledge referring to the cognitive stages.

Gombert (1990) defines meta-cognition as the field that regroups: a) introspective knowledge that a subject owns on the self cognitive processes and states of mind; b) the subject's capacities to deliberately control and plan its own cognitive processes in order to achieve a goal or a determinate objective. The definition given by Gombert has the merit of showing as a main characteristic of meta-cognition, the fact that this implies introspection and targets the cognitive functionality of the subject itself. This information must be taken apart from the general relative information to the cognitive processes and phenomena that a subject might own. The later might become "meta-cognitive" if the subject uses them to analyze its cognitive functionality. As such, meta-cognition is linked with introspection, self-evaluation and self-correction.

Later studies and research have been centered mainly on adjustment and control mechanisms of the cognitive functionality, on the activities that allow orientation and adjustment of learning and cognitive functionality in problem solving (apud. Dumitriu, Gh., 1998). B. Jensen defines meta-cognition as an intended activity of the monitored subject, continuous control of the information process mechanisms, of problem solving, leading to conviction forming and being aware of those convictions. In its turn, F.P. Büchel, links meta-cognition with the learning style, reconsidered from the cognition and constructive cognitive stand point. In the Great psychology dictionary "Larousse" (2006), meta-cognition is defined as the gathering of activities with which a subject achieves a knowledge of its own cognitive instruments or manages their good functioning (op. ci., p.749). The thought's reflexive capacity implies the overtaking of the actual operations and locating the individual within the

logical-mathematical intelligence stage, the individual being able to achieve a relation between meta-cognition and reflexive abstraction, to understand processes and phenomena such as memory, learning, perception etc. Managing the own cognitive activity requires identifying the goal that must be reached, strategy choosing, action planning and recognition of the fulfillment of the objectives set. As such, meta-cognition is a organizational cognitive instrument planning and structuring of the intellectual processes that allow adapting and adjusting the cognitive activity.

In order to distinguish the meta-cognitive functional mechanisms and meta-cognitive experiences, some authors identify other approaches to meta-cognition (E. Joița, 2002; D. Mara, 2004). Hence, from the cognitive neurosciences stand point, meta-cognition is linked with the forming of symbolic representations, with their semantic meaning, with the cognitive capacity evolution. From a psycho-social perspective meta-cognition is defined to its wider concept and to other associated concepts: self-identity, self-image, self-esteem, self-identification, self-attribution, self-evaluation, self-monitoring. From a pedagogical perspective, meta-cognition is articulated with the present strategic directions regarding focusing on teaching-learning towards the student, on awareness, influencing and self-influencing the manner of information processing.

## **2. Meta-cognitive functioning modalities**

Doudin and Martin (1992) believe that the principle residing at the base of any learning situation is: a) first of all, an expert leads the activity of the child; b) progressive (then) the expert and the child share the functions required in solving the problems: the child/student takes initiative and the adult will correct him whenever mistakes occur; c) the expert will relinquish control to the child/student and will only function as a motivating and good willing intermediary. As a result, the learning will reside in the process control transfer

between expert and child/student, and the main goal targets the promotion by the expert of the child's cognitive autonomy (Dumitriu, 1998, p. 19).

Linda Allal (1993) approaches three meta-cognitive control processes and the place that these should occupy in the formative evaluation. The analysis of this paradigm shows the role that the formative evaluation has in sustaining the different levels of self-control / self-adjustment. The author identifies multiple phases closely linked within the self-evaluation process:

- a. *an anticipation phase* made up by predicting activities in order to orient activity;
- b. *a control phase*, made up by a continuous process of comparison between a given state and a completed goal (monitoring);
- c. *an adjusting phase* (the actual adjustment).

Wolfs (1996) distinguishes three main types of situations through which we may explain the meta-cognitive functioning:

a) the adjustment of the cognitive activity without the intervention of a meta-cognitive reflection. In this situation, two cases are met: first case, the subject controls/adjusts its cognitive activities using implicit processes or automatic processes, especially in familiar or repetitive activities. In the second case, the cognitive activity of the subject is guided through a procedure, a path supplied from the exterior (for instance the charts that show the student the exact path to follow, without asking him to explain, analyze or evaluate the respective task).

b) the subject develops a meta-cognitive reflection, being capable to achieve multiple meta-cognitive activities: explaining (showing, describing of the subject the its meta-cognitive processes); analyses (setting in relation more processes, relations between processes contextualized variables, between processes and results); conceptualizing (abstracting from different situations regarding general characteristics of the own cognitive functioning, rules of engaging, or applicable strategies in different situations).

c) the meta-cognitive reflection and adjustment: the subject uses reflection and meta-cognitive knowledge in order to adjust and control its activities. According to the obtained results, some knowledge or meta-cognitive strategies will be validated, or not, replayed reset in discussion and amended. The issue of the relation between “the meta-cognitive reflection” and “adjustment” is complex, says Wolfs; the student, may adjust some of its activities, without the intervention of a meta-cognitive reflection and vice versa, to have a grasp of the meta-cognitive knowledge and not to use them. Numerous studies have been focused on the meta-cognition role as a facilitator of the knowledge transfer, by studying factors which influence some “teaching skills” and “learning skills” development programs (Sternberg et Wagner 1984; Derry & Murphy 1986; apud. Wolfs, op. cit. pp. 181-182).

Synthesizing the characteristics of the cognitive functioning shown in the theoretical works developed in the last few years, we may underline the fact that meta-cognition builds and develops through its utility in education some strategies of active learning, research, having as purpose to help the student to learn, to motivate him for learning and knowledge. Meta-cognition shows the conditions that have led to the obtaining of performance in learning, over passing obstacles, through organizing the cognitive field, and structuring the learning situations, by encouraging the student to solve problems and to control its own behavior. In the same time, meta-cognition leads to the increase of the aspiring level, of the expectancy level of the positive self-image, at outlining of an efficient projection style and organizing the decision actions, at the management of the cognitive strategies resources, of monitoring and adjustment of the cognitive activities.

### **3. Didactic career professionalizing coordinates and meta-cognitive competence development among students**

The cognitive approach has contributed to the development of the research on the teacher’s thinking, at identifying his decision processes, teaching being

more and more assimilated to a complex problem solving activity. In order to achieve in the educational practice contents mediation, teaching support, instruments, evaluations and in order to develop within his students meta-cognitive reflection capacities, the mediator teacher must first of all try himself multiple types of competences: meta-cognitive, methodological, evaluatory, psycho-social. As a result, the initial forming program of the future teachers must promote varied and complementary modalities which develop meta-competences as: knowing how to analyze, reflect in action, justify through pedagogic judgment, and to take notice of the own reflexive habitus. By this, the professional educator will best fit to any situation, thinks M. Altet (1996).

In this context, we remind the contribution brought by Schön, by elaborating the paradigm “reflexive practitioner”, as well as the research and works that followed inspired by this theory.

“The stake of professionalizing is to pass from the teacher that executes techniques, to a *reflexive practitioner*, self-driven and responsible of his actions” thinks M.Altet (1997, p.7).

What are the implications of these theories and models in pursuing the projection and achievement of the initial forming programs of students for the didactic profession? Which are the strategies that ease the setting on *experience, situational and integrated reflection, on forming through reflection?*

Generally, meta-cognition is developed in the same direction as the strategies used in the development of cognition, and is associated with the “management” of knowledge, learning. The progresses of this are seen in forming the decoding capacities of the cognitive task, of the prior experience, of evaluation and in relation to the requirements of own possibilities, of knowledge reflection, modalities of solving the solutions, of analyses of the obstacles met and of the own resolving style, of self-adjustment and effectiveness of the cognitive activity.

The model proposed by F.P. Büchel identifies for stages of the awareness forming as an expression of meta-cognition a) the outlining of the awareness upon the own learning style, reflection on the own processes and capacities to give up the old schemes; b) learning the knowledge strategies as a group discussion, confirming those that are efficient and amending the inefficient strategies; c) optimizing the perturbed processes or unfinished; d) atomizing the new schemes and strategies. The role of the socio-cognitive role is underlined, of the intra-group cooperation in taking down the prior inefficient cognitive schemes and generalizing the experiences which insure success in the problem solving. “As such, the path cognition – meta-cognition may be seen as reversed: meta-cognition – cognition, and we may not only talk about a bonus of meta-cognition, but also a knowledge meta-cognitive bonus, of learning” sais D. Mara (op. cit. , p. 43).

Gerard Scallon (1996) summarizes the benefits of the cognitive sciences in the formative evaluation field, mentioning that the terms “adjustment”, “adapting”, “control”, are frequently met in reflection works on formative evaluation. (Allal 1978; Cardinet 1986). The author explains and exemplifies the diverse adjusting moments, possible adjustments from the departure moment up until the time of the reflexive feedback moment, within a “*pédagogie de situation*” episode. As such, the fulfillment of the cognitive task depends on the level and quality of more barrowed elements from the vocabulary of the cognitive sciences: declarative knowledge, procedural knowledge, strategies, abilities etc. The assimilated knowledge along the time have an important role in the cognitive functioning of the individual, being conceptualized within schemes, propositional networks (declarative and procedural knowledge), mental models. Hence, the research of Glaser (1991) have shown that the differences between experts in a field and amateurs lie first of all in the degree of knowledge structure organizing and in the procedural abilities used for obtaining a performance.



*At the starting point*, the project must correspond to the competence level and to the subjects' characteristics (students), and the clarity of the requirements and the given explanations must constitute an adjustment object and a beginning for the project. The good fundament of the project must be explained to increase the motivation of the subjects; the difficulties that must be over passed must be in such a way perceived by the students as to offer a feeling of "control" upon the task. Along the cognitive task, knowledge, abilities, strategies, are used, and reading and accomplishing the task individually, autonomy of each student is the most stressed. Monitoring the own task, and discussing again according to the obtained result implies self-evaluation, control, adjustment, meta-cognitive activities. *Retro-action* is achieved upon the followed path by each student, by using own resources, those given, and upon the success of the project.

The described task shows the double object of adjustment and the actor's role within. On one side, we notice that the pedagogic situation (the project and its elements) is an adjustment object from the very beginning. On the other side, the student's task with his own knowledge, abilities and motivation, also represent an important adjustment object. To these are added more actions of adjustment and self-adjustment from the other actors involved (students, teachers).

Wolfs (1996) analyses different educative practices targeting the help given to the students regarding piloting, self-evaluation and adjustment of their own cognitive functioning. Examples are first of all centered on practices that use as support questioning and multi choice questions looking for the development of the meta-cognitive reflection with students. In his turn, J. Boisvert (1997) analyzes the crucial role played by metacognition in the development of critical thinking and suggests ways of practicing and developing it in the educational process.

To conclude, the studied specialized/expert literature stresses the efforts of the researchers to decode the structure of metacognition, to identify its

functional mechanisms and states the possibility of practicing and developing it in the educational practice, especially with pupils. There are no studies and no experimentally validated models regarding the possibility of forming and developing metacognition in the students integrated in the initial formation program for teaching. The opportunity of such research resides in, on one hand, quickly capacitating students with resolution and efficient learning strategies, necessary for their own formation/development; on the other hand, the exigencies of the professionalization of the didactic career are focused on practicing and developing metacognitive competence, critical thinking, reflexive analysis of cognitive situations/tasks with future teachers.

#### **4. Preliminary researches regarding the structure and the metacognitive functioning at the first year students**

##### **4.1. Research's objectives and hypotheses**

###### **The research's objectives:**

- knowing the level of development and functioning of some components that are part of the metacognition's structure in the first year students;
- identifying the difficulties that the first year students encounter in the learning activity and in the activity of solving the cognitive tasks;
- knowing the variables (internal and external) that facilitate/ hinder the semantic decoding of the learning contents and the solving of the cognitive tasks;
- the drawing up of conclusions and suggestions regarding the planning and developing of a training that will be centered on the metacognitive ability of the students.

###### **General hypothesis**

*The rate of the high level metacognitive capacities has smaller values in comparison with the rate of their medium and low level.*

### ***Specific hypotheses:***

*1.1. The rate of the level of structure and functioning of the metacognitive capacities does not show significant differences according to the faculty variable;*

*1.2. The rate of the level of structure and functioning of the metacognitive capacities does not show significant differences according to the sex variable;*

*1.3. The rate of the level of structure and functioning of the metacognitive capacities does not show significant differences according to the age variable.*

## **4.2. Methodology**

### **4.2.1. Putting into practice of the concept/ construct**

The main concept of *metacognition* was put into practice into his main indices that are subdivided into several characteristic categories, that are different through their degree of generality and through their content:

- Knowledge about one's own knowledge that are stored away in the memory;
- Knowledge about the methods used in operating with this knowledge;
- Knowledge about one's own way of reasoning, of planning, of leading and monitoring the learning activity and the solving of cognitive tasks;
- The capacity to adjust and to enhance the efficacy of one's own solving of tasks activity;
- The capacity to evaluate one's own learning and solving of problems strategies;
- The capacity to make transfers of knowledge and of solving of problems strategies.

#### **4.2.2. The method**

The method used in the research is *The inventory of self-evaluation for metacognitive training*, the collected data was corroborated with the data obtained through *observation* and *conversation*.

#### **4.2.3. The variables of the research**

*The dependent variable* is represented by the categories of indices that are structured on three levels (high, medium, low). In order to verify the specific hypothesis we take into account a series of *independent variables*: the faculty of allegiance, the sex and the age of the participants.

#### **4.2.4. The participants**

The empirical research was made on 227 first year students at the University of Bacău that also take the lectures of the Department for Training the Didactic Personnel. Through the raportation to the faculty variable, 32 students come from the Faculty of Science of Movement, Health and Sport; 26 students come from the Faculty of Economic Sciences, 63 from the Faculty of Letters, 31 from the Faculty of Sciences and 73 from the Faculty of Engineering. After the sex variable, 159 students are females and 68 students are males. According to age, 213 students are between 19 and 24 years, 7 are between 35 and 30 years, 2 are between 31 and 35 years and 5 students are over 35 years.

#### **4.3. Presenting and interpretation of results**

In order to get to know the level of structure and functioning of the students' metacognitive capacities, we made descriptive analyses on two levels: *the general level* to estimate the results obtained by the participants and the *specific level* for the differentiated analysis of the results according to the three variables: faculty, sex and age.

For the first level of analysis the following results were obtained:

Faculty	Participants	The level of the metacognitive capacities					
		Low		Medium		High	
		Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
SMSS	32	2	6,25	15	46,87	15	46,87
Ec. Sc.	26	0	0	20	76,93	6	23,07
Letters	63	12	19,04	25	39,68	26	41,26
Sciences	31	6	19,35	18	58,07	7	22,58
Engineering	75	11	14,66	34	45,34	30	40,00
Total	227	31	13,66	112	49,34	84	37,00

**Chart 1. The share of the three levels of structure and metacognitive functioning according to the faculty of allegiance**

The quantitative processing of the data obtained with the help of *The inventory of self-evaluation for metacognitive training* indicates a distribution of subjects on all the three levels of metacognitive ability as it follows: 13,66% of the students register a low level of structure and functioning of the metacognitive capacities that are involved in learning and in the solving of metacognitive tasks; 49,34% of the students register a medium level of metacognitive development, and 37,00% of the students register a high level of structure and metacognitive functioning.

According to the faculty the participants go to, we can notice that: the students from the Faculty of Science of Movement, Health and Sport record an almost equal distribution between the share of the low level and the medium one (53,12%), on the one hand, and the share of the high level of metacognitive functioning (46,87%) on the other hand; no student from the Faculty of Economical Sciences records a low level, but 76,93% of the students are at the medium level, and the rest of 23,07% are at a high level of structure and metacognitive functioning. The raised share of the low

and medium level is recorded by the students from the Faculty of Letters (58,72%), by the ones from the Faculty of Sciences (77,42%) and the ones from the Faculty of Engineering (60%).

From a statistical point of view we are interested to see if the differences recorded by the participants differ in a significant manner according to the faculty variable. Because the data does not suggest the hypothesis of a normal distribution in the population sample, we applied the median method (the calculation of the theoretical median that is estimated under a zero hypothesis, the comparing of the observed frequency through the application of the Chi- Square criterion). It was noticed that the difference between medians at all the compared faculties is insignificant, and this confirms the first specific hypothesis.

Sex	Particip ants	The level of the metacognitive capacities					
		low		medium		high	
		frequency	percent	frequ ency	percent	freque ncy	perce nt
MALE	68	10	14,70	30	44,11	27	39,70
FEMAL E	159	21	13,20	82	51,57	57	35,84
TOTAL	227	31	13,66	112	49,34	84	37,00

**Chart 2. The share of the three levels of the structure and metacognitive functioning according to sex**

According to sex variable the following results were obtained: the male participants are distributed on the three levels in different shares: 14,70% register a low level of the metacognitive capacities, 44,11% register a medium level and 39,70% register a high level of structure and metacognitive functioning. In comparison, the females register the following levels and shares of the metacognitive abilities: 13,20% a low level, 51,57% a medium level, and 35,84% a high level.

From a statistical point of view we are interested to see if the differences recorded by the participants differ in a significant manner according to the sex variable. Because the data does not suggest the

hypothesis of a normal distribution in the population sample, we went on and compared two independent samples through the median test. It was noticed that the difference between medians of the subjects belonging to the male sex and the ones belonging to the female sex is insignificant, and the calculated value of the Chi-Square reported to its tabular value indicate insignificant differences according to the sex variable, and this confirms the second specific hypothesis.

AGE	Participants	The level of the metacognitive capacities					
		low		medium		high	
		frequency	percent	frequency	percent	frequency	percent
19-24 years	213	31	14,56	108	50,70	74	34,74
25-30 years	7	0	0	2	28,57	5	71,43
31-35 years	2	0	0	1	50,00	1	50,00
over 35 years	5	0	0	1	20,00	4	80,00
TOTAL	227	31	13,66	112	49,34	84	37,00

**Chart 3. The share of the three levels of the structure and metacognitive according to age**

According to the age variable, most of the participants are from the 19-24 years category (93,83% percent), the other categories register frequencies that are so low that their statistical processing and comparing the categories becomes irrelevant.

## Conclusions

The data obtained after the quantitative analysis confirm the general hypothesis according to which the share of the metacognitive capacities of a high level records smaller values in connection to the share of their medium and low levels. Also there have been confirmed the specific hypothesis, the statistical indices emphasized that the share of the level of structure and functioning of the metacognitive capacities of the first year

students do not present significant differences according to the faculty of allegiance, sex or age.

The quantitative analysis is sustained by the data obtained through the qualitative analysis of the answers given to the open questions, by the data given by observation and conversation. All these make possible the formulation of the following conclusions:

1. The first year students are characterized by a medium and low level of the development of the metacognitive experience and of the metacognitive knowledge;

2. Most of the students prove a low level of knowledge about their own knowledge that are stored away in the memory, about the procedures used in operating with this knowledge and about their own way of reasoning;

3. The difficulties encountered by the majority of the first year students during the learning process and during the solving of cognitive tasks aim:

- The capacity to concentrate and to maintain the attention;
- The decoding and the analysis of the information;
- The interest for clarifying the new aspects;
- The quality and the efficiency of the strategies used for solving problems;
- The capacity to define/ interpret the newly assimilated concepts;
- The motivation resulted from the fact that they become aware of the existing reasons and their attitude towards these reasons;
- The monitoring of the good development of the mental activity;
- The evaluation of the efficacy of the used procedures;
- The testing, reshuffling and evaluating the efficacy of one's own learning strategies;
- The capacity to transfer the new knowledge to other subjects (matters) and in the professional practice activities;



4.The planning of a possible model of metacognitive training for the first year students has to be centered on some efficient strategies regarding:

- The individualized counseling of the students that have learning and solving the cognitive tasks difficulties;
- The establishing, on this base, of some personalized learning routes (learning workshops);
- The use of some interactive strategies like team learning, the elaboration of some group projects, of some thematical projects that have a inter and transdisciplinary character, the integration of the TIC in the learning activities, the favoring of the educational transfer, the practising of control over one own's thinking.

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# APPLICATION OF CONSTRUCTIVIST TOOLS IN THE INITIAL TRAINING OF TEACHERS

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## **Abstract**

*According to the recommendations of Bologna, curriculum for training teachers should be based on learning outcomes. Therefore, knowledge and skills specific to science education should always be combined with the knowledge and skills and specialized disciplines included in the curriculum, according to the Green Paper on education and training of teachers in Europe and the proposed common European principles for skills and qualifications of teachers (European Commission 2005).*

*Education quality teachers from the perspective of lifelong learning requires better cooperation between institutions of higher education, specialized training institutions and schools continue, to be developed through legislative measures and financial support. Within this cooperation must clarify the role and responsibilities of the partners involved.*

**Keywords:** constructivist approach, focus on student, social-cognitive conflict, building knowledge, cognitive schema, interaction

Constructivist approach to reality knowledge is a matter of construcție personal and social, objective and subjective. Knowing taking second base - objective and subjective - can be built using not only the arrangements of classical scientific instruments, but also the individual: experiences, mental structures, creed, experience, values, and their own interpretations of reality through cooperation.

Constructivism is a theory of learning, bringing to the forefront mental mechanisms involved, processuality learning how to understand and resolve a cognitive task editing mentality of teaching as transmission, demonstration, the teacher's explanation, centering on being educated. Education Notes, critically analyze, mental processes, interprets, structure, resolve varied, cooperate, enter into conflict with other cognitive, create

meanings. Learning depends on the quality of student experiences earlier, the schemes and mental structures that have at one time, the powers / features people who may mean learning experiences, the context in which the experience of re-learning and cultural characteristics of this context.

In constructivism, the teacher has active role in providing the necessary support learning in guiding students to explore the issue in the discovery of mental abilities of the students of their particularities, to create a favorable context for the development of students. Constructivist teachers provides tools of knowledge such as activities for problem-solving activities based on the investigation of reality, based on which students can formulate and test their own ideas, can draw conclusions and make inference can to develop their knowledge in an environment learning based on collaboration.

In educational, constructivism involves:

- Student-centered instruction, using the strategy of active and interactive:
- Learning through cooperation that principle organ-nizatoric of constructivist trening;
- The prospect interdisciplinary approach to learning and trans;
- Contextualizarea learning;
- Perspective of multiculturalism in education;
- Personalization, individualization of learning.

The following applications are fundamental aim content of pedagogy, theory and methodology of training, curriculum theory and methodology used in the initial formation of future teachers.

### ***1. Venn diagram to concepts***

*Using text-support below:*

*a. Explain Venn's Diagram, highlighting interconnections between forms of education;*

- b. Claim the role of formal education for society and for each person;
- c. Express their opinion in relation to the importance of nonformal education to society and individuals.

Formal education means that "institutionalized education, in hierarchically structured, graduated chronologically and led by the center, by tradition, it was the center of the school policy" (Th. La Belle, apud 2, p. 152), respectively a series of educational activities, which are designed for institutional expression of a policy which sets educational purpose, being legislated and carried out under a national system of education specifically structured, hierarchical gradual stages on age, including units and institutions of various kinds and levels (3, p. 104).

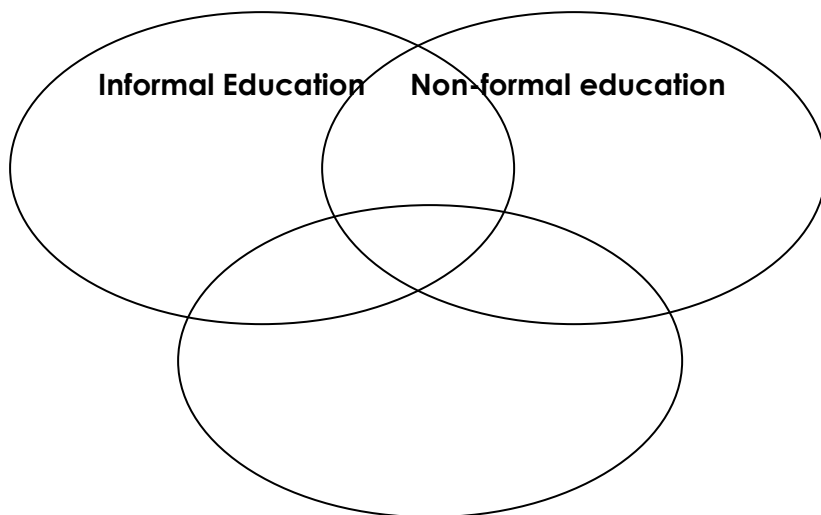
Most conceptual demarcations of the term education nonformală are converging with the definition as it means "any activity organized in a systematic way, created outside the formal system, which offers selected types of learning subgrupelor specific population (both adults and children)" (Th. La Belle, apud 2, p. 152). Although, apparently, is a nonformal negative logic and language of formal education in the relations between them are complementary, to the extent that what is done nonformal has a less formal, official, coercive, standardized, but algorithmised, the effect is powerful training.

Informal education is assimilated to "process that lasts a lifetime, in which each person acquires knowledge, Indemanare, skills and understanding of everyday experiences" (Th. La Belle, apud 2, p. 151-152). It includes a set of influences least intentional or unintentional, unorganized, random, heterogeneous but massive in terms of quantity.

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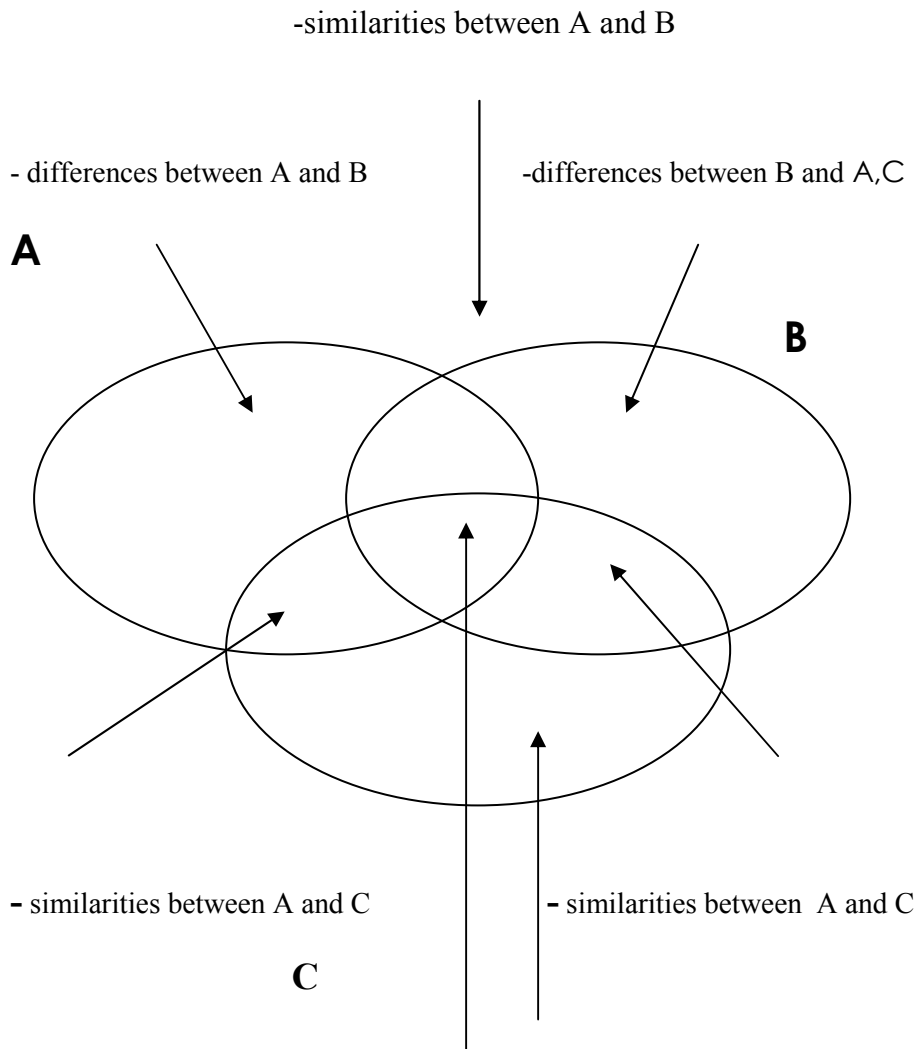
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<b>REFLECTIONS PERSONAL</b>
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**2. Venn's diagram of the similarities and differences**

*By reporting to the specific graphical representation below, presented in the chart, the relationship between formal education, and the informal nonformală. Note points and differences between the concepts.*



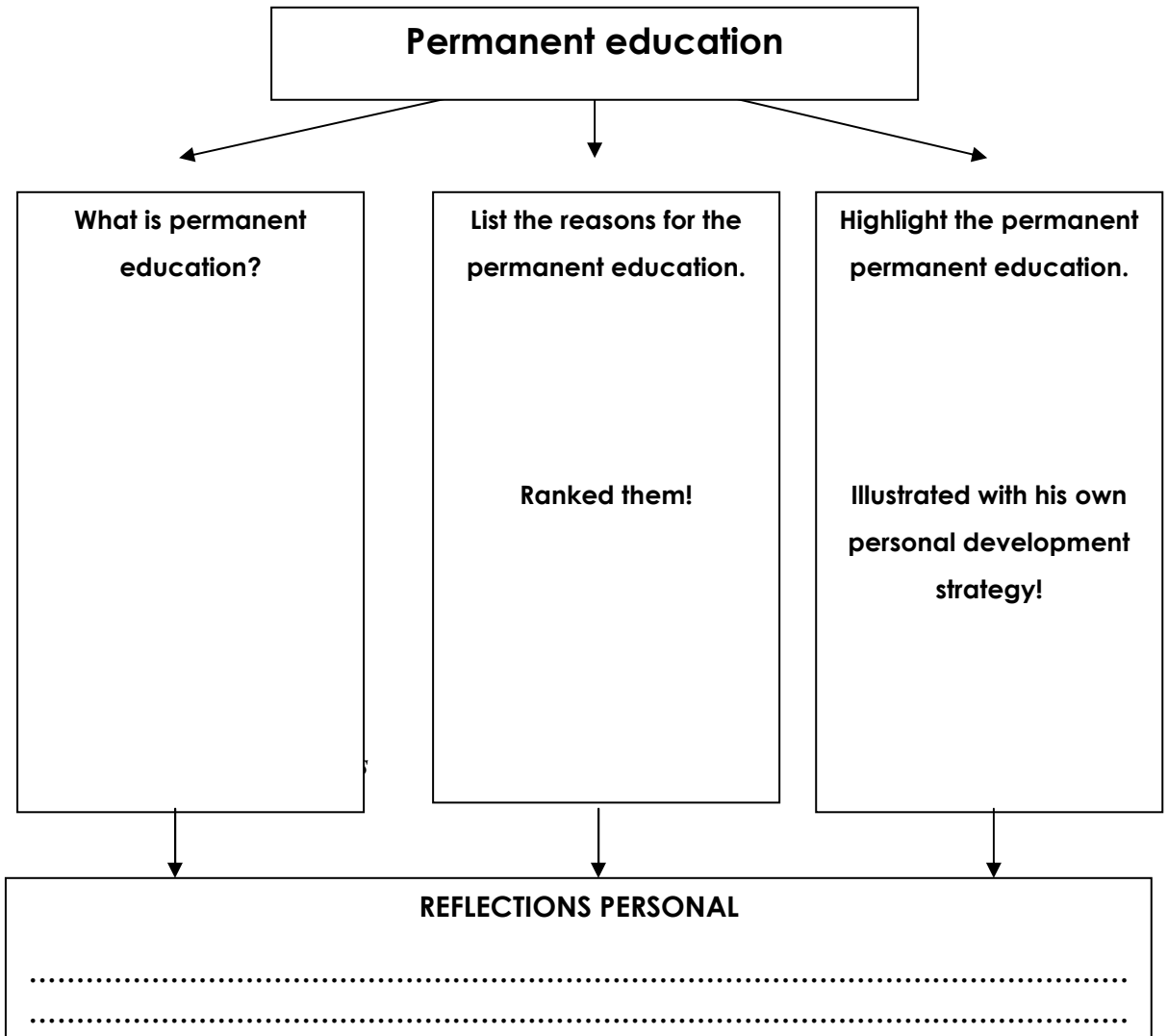
differences between C and A, B

- similarities between A, B and C

A –formal education; B – non-formal education; C – informal education

### 3. Chart Case

*Identify the essence and characteristics of permanent education. Insert answers in the diagram below. Add personal reflections!*



**4. Spiral questions**

*Using text support below, as three questions about education, and then convert the answer to these allegations in the settlement total.*



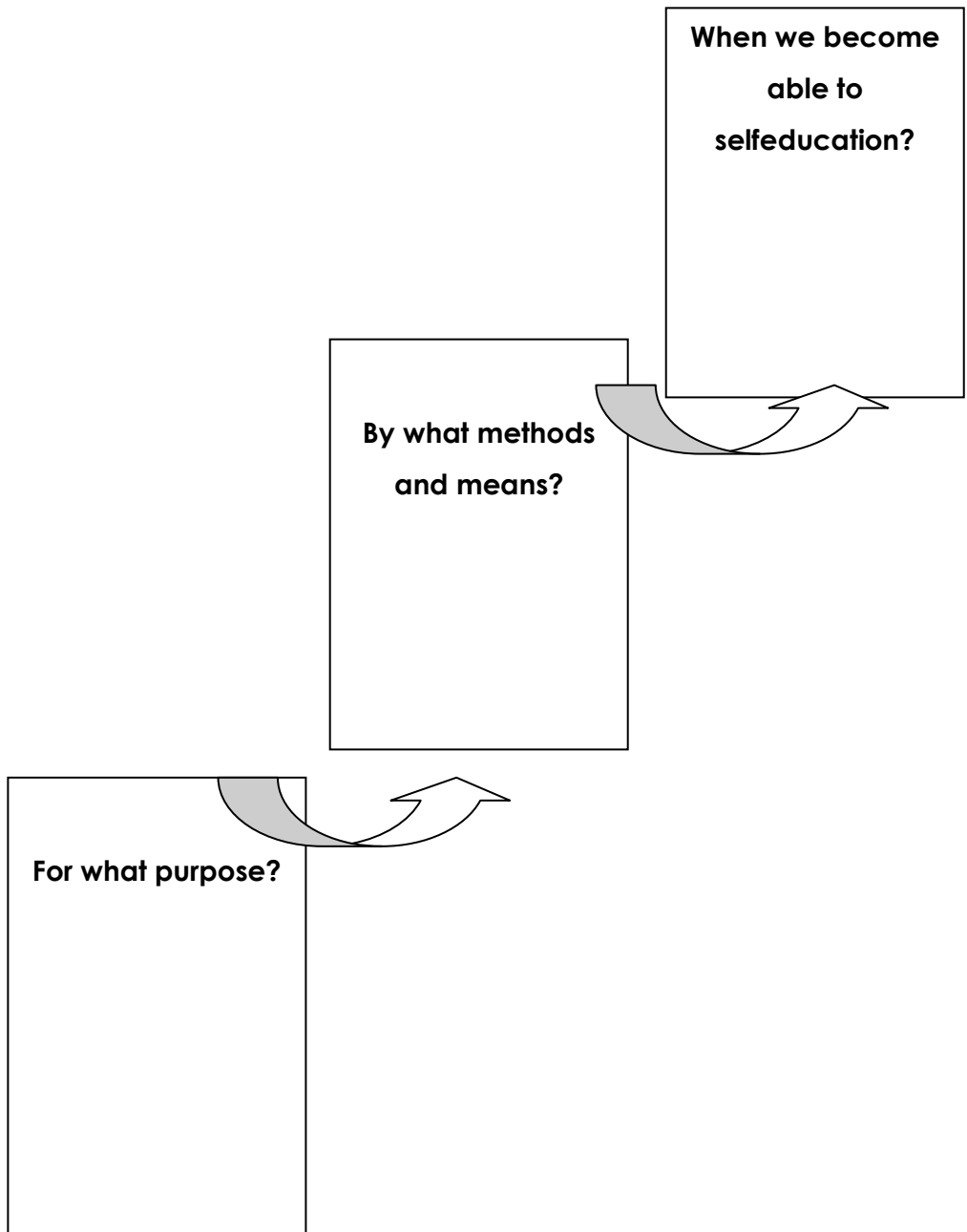
Self means that human beings will be transformed gradually from the object of education (receptor influences of education and founder of responses) in a genuine issue of it (showing interest, desire, motivation, self-capacity, self-development a process education conducted by himself on his own). The change is achieved, in general, the same methods and means with which the education (Steliana Toma, 3, p. 169). Considering, however, that the achievement of qualified training withdraw gradually, child, student, young, adult will need to purchase a package of methods and techniques work to replace the teacher advised intervention and to allow taking on your own effort model. Considered the right word, "tools of the future" they were systematized by P. Muresan (2, p. 13-14) in:

- methods and techniques of information, documentation, processing and storage of information;
- methods and techniques of learning;
- methods and techniques of research (exploration, investigation), testing and development of knowledge;
- methods, techniques and methods of work.

Man gets apt to self with the maturation of its bio-physical, with the development of self-consciousness that enables it to organize and conduct educational process on its own, with the shape of an intrinsic motivations and qualities will, with the discovery of interests and building personal aspirations.

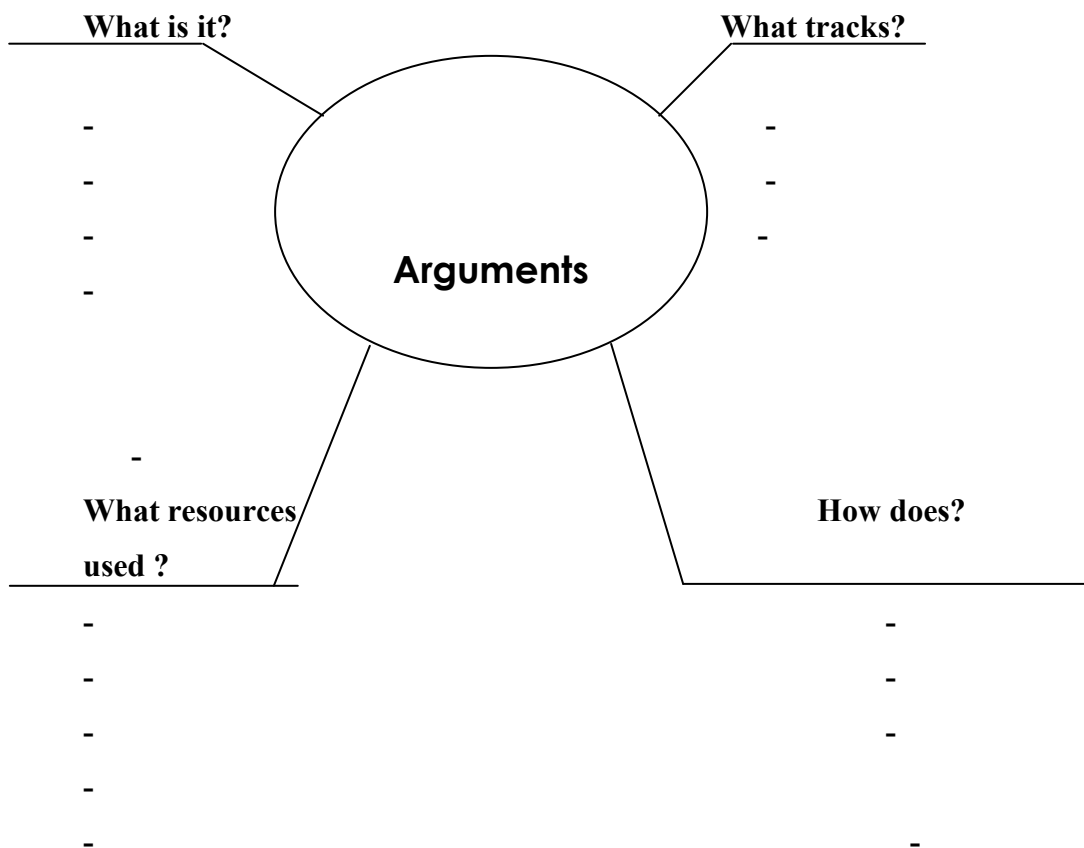
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### ***5. Cobweb of arguments***

*Motivated and claim this discipline optional aesthetic education.  
Fill cloth and then develop related text.*



**6. The book opened the structural elements**

*Using the text below, create a list of keywords, and then define **moral education**.*

The authors agree, even though in relative terms, in considering that the essence of moral education consists in creating a proper social morality interiorizării components in the moral personality of the child, development and stabilization of the moral profile in line with the imperatives of society (4, p.210). In the spirit of this approach, it considers that its aim is the formation of the individual as a moral issue, thinking and acting in the spirit of social morality, moral training profile of the.

Moral formation of presupposes consciousness after I. Nicola, modeling a 3 dimensions: cognitive, emotional, volitional (4, p. 214-216). The merger components cognitive, emotional and volitional generates the formation of moral faith, which is the nucleus of moral conscience, true "spiritual necessity of moral behavior" (apud 2, p. 73). Values, norms and rules become moral beliefs when interiorizează and integrate not only the cognitive structure of mental personality, but especially emotional and volitional. From this point of view, moral conviction ensure passage of moral conscience in moral conduct.

Formation of moral conduct and features of will and character-refers to the whole moral facts, how to produce expressions of moral behavior, expressions of moral consciousness in deeds and actions, in accordance with the moral convictions of the individual.

Its basic structural elements are:

a) **skills moral** component automated means of managing what is formed in response to certain requirements that are repeated in relatively the same (the ability to tell the truth, to be punctual, to be ordered, to be polite);

b) **moral habit** involving moral plus automated actions that have become a domestic call. Their training raises some issues of educational and psychological (4, p. 218-219): exercise held in accordance with the requirements precisely and clearly formulated; explanation clear, accurate, accessible in terms of moral values and rules involved; assurance required number exercise for the purpose of automation, providing all conditions to prevent the formation of negative habits and skills, respect for particular age and individual training in skills and moral habit (imitation, tips, call, recommendations, orders, explanations, incentives);

c) *positive character traits* - they are the expression of personal values and moral rules, the outcome of their internalisation to the stabilizing their conduct.

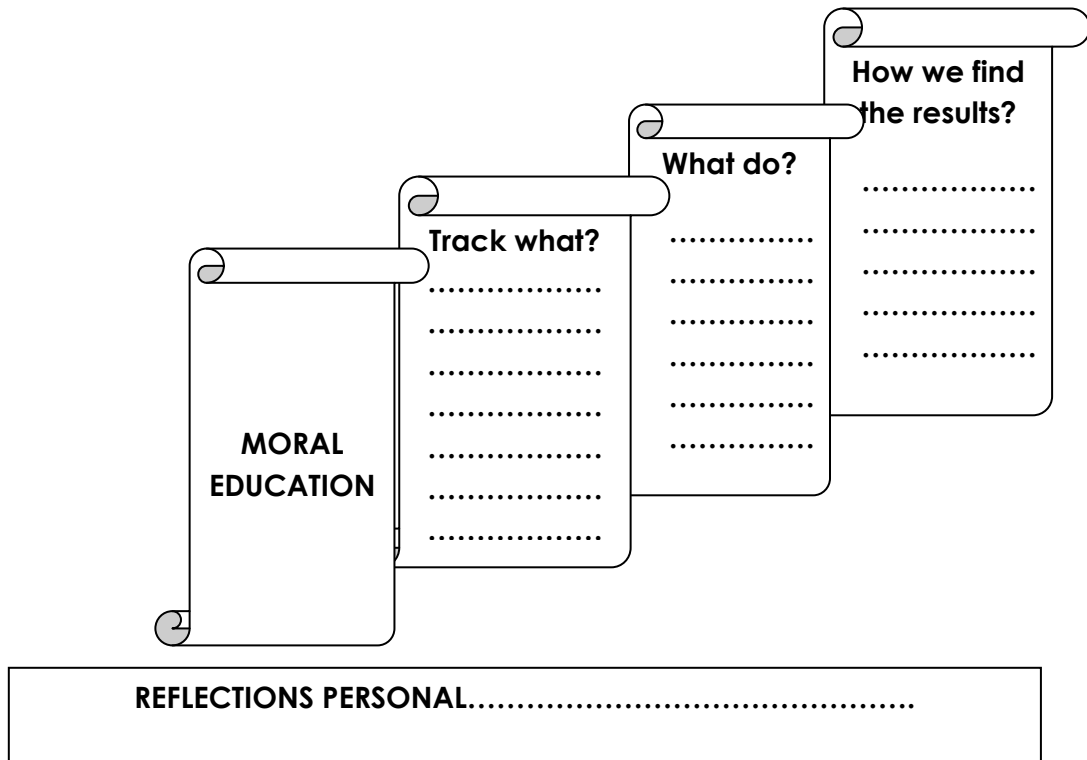
*The methods and processes* its own moral education are those of education in general, adapted and customized to the specific area examined. They can be systematized as the end of two categories (3, p. 118-119):

1. Coordinate on moral education can capitalize: verbal ways: exposure moral (stories, advice, explanation and moral lecture), the moral call (dialogue, debate ethics), case study, active-intuitive methods: exercise moral, ethical example;

2. Coordinate the conduct of moral value to specific approval and disapproval. The methods and procedures moral education can not achieve the purpose for which they were used if their application is not shaded, with the measure and wisdom in relation to age students and, especially, with each case. Unlike other components of education, moral education can most easily lead to mistakes, even adverse effects, the strategies and inappropriate content.

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**Conclusions:**

In constructivist theory, learning is: **Built**-students approach learning situations through knowledge and ideas already formulated. These previous knowledge is the raw material to create new knowledge; **Turn**-student is the person who creates his own understanding. An important part of the process of learning is reflection, conversation and activities of students; **Reflective**- control their students' learning process, reflection on their experiences. This process of transforming the **experts in learning**.

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# PERSONAL OR SOCIO-CULTURAL VALUE SYSTEMS FOR NOWADAYS STUDENTS?

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## **Abstract**

*Personal value systems concern people's own judgments about the capacity of human beings to enable best possible living for themselves. Social value systems concern people's perceptions about other's judgments concerning the capacity of entities to enable best possible living. Personal and social value systems are both intrapsychic structures which can influence people's attitudinal and behavioral decisions. Cultural value orientations are the prevailing values emphasized in a society that express the cultural ideals, that is, shared concepts of what is good and desirable. The present study intends to identify which value systems are of importance for nowadays students: personal, social or cultural. The study involved 104 participants and the instruments measured youngsters' orientation towards personal (individualistic) or socio-cultural (collectivistic) value systems. The results are more or less surprising but at the same time they imply the necessity to continue studying the value systems transformation during the academic training.*

**Keywords:** value system, personal, socio-cultural, collectivistic, individualistic

Values have been defined narrowly in terms of object attractiveness, broadly as abstract principles guiding social life, and between these extremes, as stable preferences that individuals hold in relation to specific conditions of living. Value indicates the regard for an object, situation or attitude, which for some reason is esteemed or prized by the value holder.

Gordon Allport (1961) suggested that value priorities were the "dominating force in life" (p. 543) because they directed all of a person's

activity toward their realization. Adler (1956) suggested that as a result of definitional confusion, the "emphasis on values has slowed down the advancement of the social sciences rather than furthered it" (p. 279). One popular strategy for settling confusion is to invent new names for the construct. Clyde Kluckhohn (1951) described the result of this strategy:

Reading the voluminous, and often vague and diffuse, literature on the subject in the various fields of learning, one finds values considered as attitudes, motivations, objects, measurable quantities, substantive areas of behavior, affect-laden customs or traditions, and relationships such as those between individuals, groups, objects, events. (C. K. M. Kluckhohn, 1951, p. 390)

The use of value as a verb implies that some higher level evaluation has taken place. When people say that they value (verb) a thing, person, action, or activity, they are expressing a deeper meaning associated with that fact. Norman Feather's (1996) comment sheds light on what may be taking place in the valuing process: "We relate possible actions and outcomes within particular situations to our value systems, testing them against our general conceptions about what we believe is desirable or undesirable in terms of our own value priorities" (p. 224).

A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable that influences the selection from available modes, means, and ends of actions, considered C. K. M. Kluckhohn (1951, p. 395). Values influence behavior but have not the character of a goal. For example, the individual does not try to "reach" the value of benevolence, but benevolence is "guiding" his behavior. It is probably correct to say that values determine which types of activity have a positive and which have a negative valence for an individual in a given situation. In other words, values are not force fields but they "induce" force fields. That means that values are constructs that have the same psychological dimension as power-fields (see Lewin, 1952, p. 41).



Rokeach said that a value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence (1973, p. 5). As for Feather, he regarded values as beliefs about desirable or undesirable ways of behaving or about the desirability or otherwise of general goals (1996, p. 222). Schwartz defines values as desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity (1994, p. 21) or as conceptions of the desirable that guide the way social actors (e.g., organizational leaders, policy-makers, individual persons) select actions, evaluate people and events, and explain their actions and evaluations (1999, p. 24). Schwartz and Bilsky (1987, 1990) found that five features of the values construct are recurrently mentioned in the values literature: that the values construct concerns (a) beliefs, (b) desirable end states or behaviors, (c) trans-situational guides, (d) selection and evaluation of behavior and events, and (e) the relative ordering of beliefs, desirable end states or behavior, or guides.

The transmission of value orientations may be seen as a core issue of culture maintenance and culture change. Values provide standards for actions and thus regulate day-to-day behavior as well as important and critical life decisions. Some global processes involved in the transmission of values are assumed to be socialization and enculturation. Socialization involves the deliberate shaping of individuals to become adapted to the social environment. The common means of transmission by socialization are concrete child-rearing or child-training practices by parents and other educators or mentors. Enculturation may consist of explicit, deliberate learning, but it may also take place in the form of implicit, unintentional learning. Enculturation aims at developing persons into competent members of a culture, including identity, language, rituals, and values. The

transmission process also involves a selection of transmitted contents. Campbell (1975) argued that the fact that most moral beliefs are altruistic suggests that they have been shaped by group selection, that is, mentor, peer, and parent-offspring transmission. A transfer of this insight to the realm of values allows the hypothesis that collectivistic values will be more readily transmitted than individualistic values, as the former are of the type that are shaped by group selection, whereas the latter are not. Collectivistic values may be functional to group maintenance and lead to the evolution of cooperation among larger groups of unrelated individuals. Collectivistic values may constitute the socio-cultural value system of a person and the individualistic values can lead to shaping the personal value system.

Although people differ in terms of their value priorities, the structure of the human value system is universal. That is, people differ only in terms of the relative importance they place on a set of universally important value types. People have not only their own value system but perceptions of others' value systems, and groups (e.g., religious congregations, corporations, societies, cultures) can be described in terms of the values they endorse or promote. Although a distinction is often made between personal value systems and descriptions of groups' value systems (cultural value systems) still there is confusion regarding the definitions. Whereas personal value systems can be defined as judgments of the capacity of individuals to enable best possible living, what are social value systems? It is proposed that social value systems contain people's perceptions of others' judgments about best possible living or functioning, that is, others' (e.g., other people, groups, institutions, cultures) value priorities. Social value systems, therefore, organize people's perceptions of others. It seems reasonable to propose that people have only one personal value system. However, people may have more

than one social value system - they may have perceptions of the value systems of all people and groups with whom they interact.

If personal and social value systems exist, then people must decide whether to behave in line with others' expectations - consistent with social value priorities - or in line with their own value priorities. There is no shortage of research showing that people use information about others' needs, desires, and expectations in monitoring their behavior and the notion that people need to reconcile satisfaction of their own value priorities with conformity to others' value priorities is not a new issue. Theory and research in which it is suggested that personal autonomy is important for psychological health (e.g., Deci & Ryan, 1995) implies an optimal reconciliation for daily conflicts between personal and social value priorities: behave according to personal value priorities. However, for some (e.g., those with high priorities on the conformity value type), behaving in ways that are in line with others' value priorities is in line with their own value priorities. Highest priorities on a particular value type may be associated with a particular optimal reconciliation. For example, for the person with highest priorities on hedonism, optimal reconciliation may be something like "whatever gives me the most pleasure" (or, perhaps, the least pain). However, for people who have highest priorities on power, optimal reconciliation may be total adherence to personal value priority standards. It was found, for example, that people's personal value priorities were related to the relative number of occasions in which their own, others', or both own and others' value priorities were viewed as being an issue: Although all participants reported more instances in which both own and others' value priorities were involved, participants motivated both by a focus on organization and social context outcomes (high priorities on benevolence, tradition, and conformity) reported the greatest number. Research in the area of self-presentation may be useful to investigations of

the daily reconciliation between personal and social value priorities. Whereas the first can be understood as a delayed-gratification reconciliation solution (behaving according to social value priorities for later personal value priority satisfaction), the second (often observed in studies on reactance) can be understood in terms of a personal value priority reconciliation solution.

Personal values refer to goals and ways of behaving that individuals can strive for in their daily lives, such as economic prosperity, wisdom, generosity or reliability. Social values refer to the goals that the individuals would like their society to achieve, such as global peace or national economic development. The cultural value orientations were studied mostly by Schwartz but also by Hofstede. Cultural value orientations are the prevailing values emphasized in a society that express the cultural ideals, that is, shared concepts of what is good and desirable (Schwartz, 2004). Personal values developed early in life may be resistant to change. They may be derived from those of particular groups or systems, such as culture, religion, and political party. One's family, nation, generation and historical environment help determine one's personal values. Groups, societies, or cultures have values that are largely shared by their members. The values identify those objects, conditions or characteristics that members of the society consider important; that is, valuable. Values are related to the norms of a culture, but they are more general and abstract than norms. Norms are rules for behavior in specific situations, while values identify what should be judged as good or bad. Members take part in a culture even if each member's personal values do not entirely agree with some of the normative values sanctioned in the culture. This reflects an individual's ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

*The social-cultural identity* is represented by the institutional status (educational or professional), the community the individual belongs to, the significant others (they determine the individual to follow certain rules or values), the educational level, the financial conditions and the cultural-educational climate of the family, the ethnical or religious belonging and so on.

To settle the confusion generated by the existence of different types of value systems, in discussions of people's own value priorities it should be specified that personal value priorities are at issue; in discussions of people's perceptions of others' (e.g., other individuals, groups, institutions, societies) value priorities, it should be specified that social value priorities are at issue; and when descriptions of the value priorities endorsed or promoted by groups are discussed, they should be identified as ideological value systems. Personal and social value systems are located within the person (i.e., are both intrapsychic value systems). Although people will have only one personal value system, they are likely to have more than one social value system.

A major issue that the personal-social distinction highlights is how people reconcile what they want with what others want, and whether optimal reconciliation is related to people's personal value priorities requires consideration. Investigations of this issue could use diary study methods and strategies suggested by psychologists who promote a functionalist approach to understanding personality and social behavior.

If we consider the collectivism – individualism dimension, the collectivistic societies are those in which the group's interest stands higher than individual's needs. If collectivism belongs to societies in which relations between people are very strong, in case of individualism the connections between individuals are less intense. Individualism implies a

large level of free decision or action since individuals are focused on achieving personal purposes.

### **Current research**

**Purpose:** the present study intends to identify if nowadays students are oriented towards personal or socio-cultural value systems.

**Participants:** the study included 104 students, with age varying between 18 and 39 years. The table below shows the repartition of participant students regarding gender and specialty. As figures show, the feminine part is more representative than the masculine one, this is why gender was not an important variable for the study.

**Table 1. Students' repartition (specialty, gender)**

Specialty Gender	Engineering	Literary Sciences	Mathematics and Informatics	Economic Sciences	Total
	46	26	16	16	<b>104</b>
Masculine	18	2	6	6	<b>32</b>
Feminine	28	24	10	10	<b>72</b>

**Data collection:** the participants were asked to fill in two questionnaires meant to measure youngsters' orientation towards personal (individualistic) or socio-cultural (collectivistic) value systems. The first questionnaire has 20 items, 10 affirmations for each type. Here are few items for individual orientation: "Children learn to think in terms of «I»", "Speaking openly is a characteristic of an honest person", "Identity is not influenced by social environment". For collective values there are items like: "Humans are born within big families where they find protection", "Communication is increased within a group", "People must maintain harmony and avoid direct conflicts". Participants were asked to mark every affirmation with "true" / "false".

The second questionnaire is actually a Likert scale, who consists of 6 items and has 5 grades of intensity:

1. Each human being must behave as he/she considers that is right.
2. At the same social circumstances people must behave the same way.
3. Human dignity must always be honored.
4. People should always feel responsible for everything they do.
5. Honor must characterize all people.
6. Steadiness is preferable to social transformations.

The scale measures the acceptance of social values and it was assumed from a research undertaken by S. Chelcea in 1992. higher scores for items 1 and 4 indicate participants' adhesion to open society; items 2 and 6 – orientation toward closed society and items 3 and 5 – adhesion to general-human values.

***Results' interpretation:***

In case students answered affirmatively to the first 10 items they are collectivistic oriented, if they answered affirmatively to the next 10 items they are individualists. Here are the results for each item, considering the two possible values (true / false).

**Table 2. Frequency of values per items (first questionnaire)**

Items	Literary Sciences		Mathematics and Informatics		Economic Sciences		Engineering	
	true	false	true	false	true	false	true	false
1.	6	20	10	6	12	4	12	34
2.	20	6	10	6	10	6	34	12
3.	12	14	10	6	12	4	24	22
4.	22	4	10	6	16	-	46	-
5.	20	6	14	2	8	8	40	6
6.	24	2	14	2	14	2	40	6
7.	22	4	14	2	12	4	38	8

8.	16	10	6	10	10	6	10	36
9.	2	24	-	16	4	12	4	42
10.	6	20	8	8	16	-	10	36
11.	20	6	10	6	14	2	30	16
12.	6	20	6	10	2	14	12	34
13.	12	14	6	10	4	12	22	24
14.	16	10	14	2	16	-	20	26
15.	-	26	2	14	4	12	8	38
16.	8	18	8	8	14	2	34	12
17.	16	10	4	12	14	2	34	12
18.	22	4	10	6	16	-	34	12
19.	26	-	14	2	14	2	24	22
20.	20	6	14	2	14	2	20	26

Results show, at a first look, that freshers are both collectivists and individualists. Still, the tendency is towards individualism even if the figures indicate the opposite (students from Mathematics, Economics and Engineering recorded 11 collectivistic affirmations while participants from Literary Sciences marked 10 of this kind). An interesting remark: students from Literary Sciences and Economic Sciences trust that having a diploma they can have access to a group with superior status while the other students show reluctance to this idea. All participants - no matter the specialty – do not consider the boss-employee relation as a familial one. As for family, all participants agree that it is everyone’s duty to take good care of it. There are few items conceived in order to verify if participants are consequent in their answers and they definitively are so (for example, items 13 and 15 in relation to items 3 and 5).

As for the Likert scale, the majority of respondents were in favor of open society values and general-human values. This indicates youngsters’ orientation towards a modern society with individualistic values.



### ***Discussions:***

All these results demonstrate that the collective mentality is still important for Romanians. They consider important the social and cultural value systems, then the personal value system. A plausible explanation is that the participants are still very young and their value systems are not consolidated yet. Therefore, future investigations are required, probably while the participants will be in their final year of study. Another explanation is offered by Ronald Inglehart in his cross-cultural study. His studies show that there is enormous cross-cultural variation in people's beliefs and values. What people believe and what they want out of life varies immensely from one society to another. The process of economic development leads to two successive trajectories, Modernization and Postmodernization. Both of them are linked with economic development but Postmodernization represents a later stage of development that emphasizes very different beliefs from those that characterize Modernization. These belief systems are not mere consequences of economic change, but shape socioeconomic conditions as well as being shaped by them. At the heart of the postmodern shift lies a change of value orientations linked with increasing emphasis on human choice and self-expression (2004, 7).

Change is inevitable and the second questionnaire certifies this affirmation. Romania is economically growing, mostly after joining EU, and youngsters are aware of it as they become aware of their personal needs and values. Growing material wealth reduces the basic existential constraints on human choice. The rise of knowledge-based economy makes people intellectually independent, widening the areas in which people have to rely on their own choices (...). In postmodern society, the emphasis on economic achievement as the top priority is now giving way

to an increasing emphasis on the quality of life (individual choice of life styles and individual self-expression) (op. cit., 8).

***Conclusions:***

Nowadays students seem to appreciate more the social and cultural values. They still define their identity through social appreciation. It is obvious that communism has left a clear imprint on the value systems of those who lived under it. Collectivistic values may constitute the socio-cultural value system of a person and the individualistic values can lead to shaping the personal value system. Even if the participants show interest for socio-cultural value orientations, they also tend to consider more and more the personal value system. The present social, professional and economical dimensions in Romania determine youngsters to become individualist and to care less of the collective benefices. This may lead us questioning if Romanian society can survive the age of individualism. Other societies have experienced the same tendency toward decreased social cohesion and increased self-concern and personal autonomy. We already see real indicators of a coming change in cultural values, such as: a decreased sense of community, an increased rate of violence towards others, an increased public acceptance of hedonistic and immoral behaviors. All these indicators usually lead to alienation and purposelessness and even to personal disorders and mental illness. The young generation of Romania is already showing significant signs of purposelessness and hedonism, this is why parents and educators (in particular) and society (in general) should establish realistic objectives.

Human beliefs and values are shaped by personal, social and cultural infrastructures. It is hard to predict which one is the most influential because every individual is unique and has a different evolution. The study's results are more or less surprising but at the same time they imply the necessity to continue studying the value systems

transformation during the academic training and also to develop educational projects in order to prevent the above-mentioned negative consequences.

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# TENSIONS ET MEDIATIONS DANS LES PRATIQUES ET LES METHODES D'ETUDE DE L'ECRITURE REFLECHIE

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## Résumé

*Dans la didactique de la spécialité, la réforme suppose une nouvelle manière de concevoir la discipline d'étude. Ainsi, l'étude qu'on a fait surprend l'attitude de l'enseignant vis-à-vis du changement et la méthodologie suivie pour la mise en pratique de l'écriture réfléchie. Ce contenu met en évidence la nouvelle vision de la didactique de la langue maternelle, par les moyens méthodologiques utilisés, par la possibilité donnée aux élèves de s'exercer la langue et les divers structures narratives, par l'accent mis sur leurs intérêts.*

*L'écriture réfléchie a représenté l'objet d'une recherche sur trois axes: la pratique fonctionnelle de la langue comme discours; l'approfondissement des capacités cognitives et créatives des élèves par des méthodes actives; la formation d'une attitude qui encourage la production textuelle, plus précisément l'extension de l'étude de l'écriture réfléchie dans des ateliers d'écriture.*

*Ce genre d'écriture a été définie comme: activité à caractère réfléchi, manifestation du besoin d'écrire d'une manière libre, l'écriture dans laquelle l'auteur note les événements liés à sa biographie, un moyen efficace pour le développement de la compétence de communication, selon Philippe Lejeune, l'un des plus connus théoriciens de l'écriture réfléchie. Dans la littérature roumaine, représentatif dans ce sens est Ion Creanga avec le roman Souvenirs d'enfance.*

**Mots clé:** tension, écriture réfléchie, mentalité, méthodes d'enseignement, médiation.

## Tensions et médiations dans la didactique de la communication

### La méthodologie et les objectifs de la recherche

Dans l'enseignement roumain on assiste à une opposition entre deux types de performances des élèves: celle traditionnelle, centrée sur la reproduction des informations et celle proposée par le Curriculum National, centrée sur la formation des habiletés intellectuelles et de

communication, ainsi que sur la formation des capacités d'intégration des élèves dans la société et dans la famille.

La dimension européenne, vue comme finalité du processus éducatif, se matérialise dans les actions spécifiques de la réforme de l'enseignement roumain. Dans la didactique de la spécialité, la réforme suppose une nouvelle manière de concevoir la discipline d'étude. Ainsi, l'étude qu'on a fait surprend l'attitude de l'enseignant vis-à-vis du changement et la méthodologie suivie pour la mise en pratique de l'écriture réfléchie. Ce contenu met en évidence la nouvelle vision de la didactique de la langue maternelle, par les moyens méthodologiques utilisés, par la possibilité donnée aux élèves de s'exercer la langue et les divers structures narratives, par l'accent mis sur leurs intérêts et sur leur individualité. L'écriture réfléchie a représenté l'objet d'une recherche sur trois axes: la pratique fonctionnelle de la langue comme discours; l'approfondissement des capacités cognitives et créatives des élèves par des méthodes actives; la formation d'une attitude qui encourage la production textuelle, plus précisément l'extension de l'étude de l'écriture réfléchie dans des ateliers d'écriture.

On a comparé deux étapes de l'évolution de l'enseignement roumain :

- une première étape, qui correspond à la période qui anticipe la réforme (avant 1990);
- une deuxième étape, qui se déroule pendant la réforme et qui se caractérise par la parution des documents à caractère régulateur (après 1999).

Les objectifs de notre recherche ont été :

- identifier en quelle mesure les documents scolaires mettent l'accent sur la dimension fonctionnelle de la communication ;
- déterminer la problématique de l'intégration de l'écriture réfléchie dans les classes de langue maternelle ;

- explorer les représentations des enseignants sur l'écriture réfléchie ;
- examiner les modalités d'intégration des nouvelles technologies dans l'activité didactique en vue de faciliter la communication dans la classe.

Notre recherche a eu une intention descriptive, et non pas explicative, le but de cette démarche ayant un caractère constatatif. Le type de recherche qualitative qu'on a adopté nous donne la possibilité de théoriser certains phénomènes concernant la manière d'aborder l'écriture réfléchie dans la classe de langue maternelle et met en lumière quelques aspects visant les changements qui ont eu lieu dans les écoles roumaines. Analysant les documents à caractère régulateur et valorisant les réponses données par les sujets interrogés, nous avons réalisé une analyse SWOT qui met en évidence le statut de l'écriture réfléchie dans la classe de langue maternelle, la méthodologie utilisée à l'étude de celle-ci, quelques aspects pour améliorer la pratique de l'écriture réfléchie, et aussi certaines obstacles qui surviennent dans ce sens. On a identifié la perception que les enseignants appartenant à des générations différentes ont sur la réforme : il s'agit d'une perception et d'une attitude différente, réalité qui a créé des tensions dans la pratique didactique, tensions médiées par l'intermédiaire des cours de perfectionnement continu, par des cercles méthodiques, organisés dans le but d'informer les enseignants sur les nouvelles tendances en éducation.

## **L'analyse SWOT**

### **Points forts**

- l'enseignement roumain actuel manifeste des préoccupations pour l'intégration dans le système européen ;
- après 1990 l'écriture réfléchie a commencé à occuper une place importante dans les classes de langue maternelle ;

- il y a des changements positifs du modèle de l'écriture réfléchie en comparaison avec celui qui précédait la réforme ;
- la méthodologie utilisée dans la pratique de l'écriture réfléchie est basée actuellement sur des méthodes qui développent le jugement critique et la créativité, sur des méthodes active-participatives et interactives et des méthodes de synthèse, analyse et argumentation, etc ;
- actuellement, l'exploitation de l'écriture réfléchie connaît une typologie variée: le journal, le portrait et l'autoportrait, l'essai, etc ;
- dans l'activité didactique, l'écriture réfléchie se concrétise dans des activités optionnelles (des ateliers d'écriture), dans des devoirs, dans des concours de création littéraire et aussi dans l'activité de la classe de langue maternelle.

### **Points faibles**

- *il y a quelques difficultés qui apparaissent dans l'étude de l'écriture réfléchie à cause de la réticence de certains enseignants ;*
- *la méthodologie utilisée dans la pratique de l'écriture réfléchie a été basée, à l'époque qui précède la réforme, sur des méthodes passives, traditionnelles qui mettaient l'accent sur la communication des informations et sur l'imitation des modèles ;*
- *avant la réforme la typologie de l'écriture réfléchie comportait: des rédactions, des lettres, des journaux de vacances, des résumés, etc.*

### **Opportunités**

- les difficultés qui apparaissent dans la pratique de l'écriture réfléchie peuvent être surmontées par la participation des enseignants aux cours de perfectionnement, par l'organisation des concours de création littéraire, par documentation, etc;
- l'exploitation didactique des expériences personnelles, vécues par les élèves, présente des avantages: elle développe la connaissance



interpersonnelle et intrapersonnelle, les élèves acquièrent de la confiance en eux-mêmes et l'enseignant arrive à mieux connaître ses élèves;

- la pratique de l'écriture réfléchie développe la capacité d'analyse et de synthèse, la créativité, la capacité d'expression et d'argumentation des opinions, etc;
- les élèves réagissent favorablement dans la rédaction des textes qui exploitent leurs expériences de vie, ce genre d'écriture facilitant l'expression des idées.

### **Menaces**

- actuellement on observe la tendance de mettre l'accent davantage sur la communication orale au désavantage de celle écrite.

*Une double perspective sur l'écriture réfléchie: créativité, composition/ communication intrapersonnelle, expérience personnelle, autobiographie.*

### ***L'écriture réfléchie - considérations théoriques***

L'autobiographie désigne un discours véridique sur soi-même. Philippe Lejeune, l'un des plus connus théoriciens de l'écriture réfléchie, précisait que la condition essentielle de l'existence de l'écriture réfléchie est l'identité entre l'auteur - le narrateur - le héros. Lorsque l'identité entre l'auteur - narrateur et le héros de la narration se réalise d'une manière explicite, on a à faire avec un pacte autobiographique (Lejeune, 1975). Le pacte autobiographique doit être compris comme la mission assumée par un auteur de raconter sa vie, une partie de sa vie, respectant le critère de la véridicité. Montaigne a illustré très bien la substance de l'autobiographie, disant : « Je suis moi-même la matière de mon livre », tout comme Rousseau, qui affirmait : « Je veux montrer à mes semblables un homme dans toute la vérité de la nature, et cet homme, ce sera moi ».

L'autobiographie est écrite à la 1<sup>ère</sup> personne: *moi* est la personne qui écrit, mais aussi la personne dont on écrit. Elle est une forme d'écriture qui retourne vers le passé: à la maturité on veut ressusciter la vie antérieure.

À partir de ce contexte on arrive à la pratique de l'écriture réfléchi dans les classes de langue maternelle. Ce genre d'écriture a été définie comme : activité à caractère réfléchi et spontané, manifestation du besoin d'écrire d'une manière libre, l'écriture dans laquelle l'auteur note les événements liés à sa biographie, un moyen efficace pour le développement de la compétence de communication, une construction intellectuelle, etc.

### **Les finalités didactiques de l'écriture réfléchi**

L'étude de la littérature a comme but le développement du goût esthétique, de l'imagination et de la créativité. Quoique l'objectif principal de la classe de littérature soit l'éducation du goût pour la lecture, il faut envisager aussi le goût pour écrire des textes littéraires. La didactique moderne envisage le développement des capacités des élèves de créer « des mondes possibles ». L'enseignement moderne est fondé sur une méthodologie basée sur action. De ce point de vue, on appelle un élève actif celui qui réalise un certain effort de réflexion personnelle, intérieure, qui cherche et découvre des vérités sur le plan mental et qui élabore de nouvelles connaissances (Cerghit, 1997, p. 73). Les compositions cultivent les habiletés de conversation, de réflexion, la sensibilité, elles développent l'imagination créatrice et perfectionnent les habitudes orthographiques et ortoépiques (Parfene, 1996, p. 30 - 31).

L'école doit habituer les élèves à écrire d'une manière naturelle et spontanée. Dans ce sens, on peut exploiter dans la classe de langue maternelle la *narration personnelle*. Voilà quelques types de narration personnelle, à partir des variantes proposées par Philippe Lejeune : la

fiche biographique, l'autobiographie imaginaire, « je me rappelle » - exercice orienté vers la réflexion. Il y a des thèmes qui donnent aux élèves la possibilité de parler de leur propre personne : *Comment j'ai passé mes vacances, Une dimanche à la campagne, Les plus éloignés souvenirs de votre enfance, Quel signification attribuez-vous à votre nom, etc.*

Par l'écriture réfléchie on développe aussi quelques types d'intelligences multiples : *l'intelligence linguistique* (elle implique la sensibilité de parler et d'écrire d'une manière soignée, même poétique), *l'intelligence intrapersonnelle* (la capacité d'autoappréciation, des motivations), *l'intelligence spatiale, logico-mathématique* (l'élève analyse d'une manière logique les problèmes, il fait des déductions), *l'intelligence morale* (la préoccupation pour les attitudes et les comportements). L'écriture réfléchie, définie comme *production de texte littéraire*, ne fait pas l'objet des programmes, mais au gymnase il apparaissent des séquences de communication écrite, qui visent l'écriture réfléchie inspirée de l'expérience personnelle : il s'agit de la lettre familiale et de félicitation, la présentation des faits et des histoires personnelles (la V<sup>ème</sup> classe) ; l'argumentation d'un point de vue personnel (la VI<sup>ème</sup> classe) ; l'expression d'un point de vue personnel (la VII<sup>ème</sup> classe).

Il est important de préciser que les recherches en didactique ont démontré d'une manière convaincante les valences formatives de ce type d'activité. L'importance de l'écriture réfléchie pour la formation des compétences consiste dans le fait que le passage du mot aux expériences vécues assure la clarification de celles-ci, le meilleur exercice de cristallisation des pensées étant l'acte d'écriture. Par l'écriture réfléchie on valorifie l'expérience personnelle, on met l'accent sur les intérêts de l'élève, sur son individualité, sur son statut psychologique.

### **Exemple illustratif - *Les souvenirs d'enfance* de Ion Creanga à travers la théorie du pacte autobiographique de Philippe Lejeune**

Il y a dans la littérature beaucoup d'écrivains qui ont décrit dans leurs livres l'enfance. Dans la littérature roumaine, représentatif dans ce sens est Ion Creanga avec le roman *Souvenirs d'enfance*, chaque manuel de gymnase contenant un fragment de celui-ci. « Allons, parlons donc plutôt de l'enfance, seule elle est joyeuse et innocente. Et, à dire juste, c'est bien la vérité. » (Creanga, 1947, p. 54). Née au point où la vie et l'oeuvre se rencontrent, la littérature autobiographique est une littérature des confidences, dans laquelle le lecteur veut visionner le spectacle d'une vie. Creanga découvre dans la narration à la 1<sup>ère</sup> personne et dans le style spécifique de la « littérature personnelle » une manière d'exprimer son être intérieur ; l'expérience de l'homme et la personnalité de l'artiste se rencontrent dans l'acte d'écriture. Le narrateur, mettant en scène les expériences de l'héros, limitant le droit à la fiction de l'auteur, conçoit son existence comme un objet littéraire. « Je ne sais pas comment sont les autres, mais moi, quand je pense au lieu de ma naissance, à la maison paternelle de Humulesti, ..., il me semble que mon coeur bondit encore d'allégresse. » (Creanga, 1947, p. 51). La narration de l'enfance permet la reconstitution de chaque étape de la vie, de l'enfance : « Telle était maman, au temps de mon enfance, savante et charmante, comme il en souvient; et il m'en souvient fort bien, car ses bras m'ont bercé ... Et mon sang vient de son sang, et ma chair de sa chair, et c'est elle qui m'a appris à parler. » (Creanga, 1947, p. 53). L'oeuvre de Creanga réfère à deux dimensions temporelles : le passé et le présent, l'état affectif actuel du *moi* narrateur et l'état passé du *moi* héros.

Le point final visé par le narrateur des *Souvenirs d'enfance* n'est pas le vraisemblable (ce qui peut être cru), mais le vrai (ce qui doit être cru), entre ces deux pôles agissant le pacte autobiographique, ne laissant

pas au lecteur l'alternative entre croire et ne pas croire ce qui est raconté. « Voilà comment j'étais à cet heureux âge, et voilà comment ont été tous les enfants, je pense que depuis que le monde est monde, quoiqu'on en puisse dire. » (Creanga, 1947, p.55).

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# SCHOOL - UNIVERSITY PARTNERSHIPS AS INSTITUTIONALIZED COLLABORATION SETTINGS FOR TEACHER EDUCATION

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## **Abstract**

*This paper is a critical review of a selection of articles and research papers from the most recent literature in teacher education, aiming at understanding and critically reflecting upon the existent empirical data and theories on the role and functionality of inter-institutional partnerships in organizing and implementing pre-service teacher education programs. The literature review was a part of the CNCSIS PNII – TD research grant "Peer learning strategies in pre-service teacher education" - project code 151.*

**Keywords:** partnership, collaboration, pre-service, teacher, education

Massification of research and education (Gibbons et al, 1995) shifted the conception of universities as sole *locus of excellence* in producing knowledge. New patterns of research emerge in and alongside the universities involving close working relationships between people located in different institutions. Knowledge becomes 'a mixture of theory and practice, abstraction and aggregation, ideas and data' (Gibbons et al, 1995) developed mainly in relation to essentially public issues; the knowledge production takes place in 'hybrid *fora*, in which there is no entrance ticket in terms of expertise' (idem). Science becomes participatory and its goal is no longer truth *per se*, but responsible public decision making based upon understanding of complex situations where many key uncertainties remain to be resolved. Universities take a more entrepreneurial stance to their actions, by having to understand, anticipate

and respond to the needs of an ever-changing market. Disciplinary approaches to knowledge become highly cost-inefficient. Knowledge production is affected in both its' *what* (knowledge content) and *how* : knowledge production is transdisciplinary (rather than mono or multi-disciplinary), it is carried out non-hierarchically, it is heterogeneously organized in forms that are essentially transient, involves close interaction between many actors -and, thus,becomes socially accountable - and uses a wide range of criteria in judging quality control. (Gibbons et al, 1995).

Organizing and maintaining school-university partnerships functional and efficient in accomplishing the demands of teacher education programs is far from a straightforward, smooth process. Traditionally invested with the common belief of being the exclusive depositor of extensive, up to date theoretical knowledge, in current times the universities are shifting toward new forms of partnerships and networks where their very identities are being reshaped: collaboration with schools in pre-service teacher education, continuing professional development and consultancy and research programs are being built on the premises of each partner holding distinctive, equally important knowledge that needs to be mediated and worked upon within the partnership. The accent falls on mediation and partnership which respects and builds upon the knowledge and expertise that teachers already have and recognizes their intellectual leadership capacity (Zeichner, 2003; Frost, 2005; Baumfield & Butterworth, 2007).

Partnerships, collaborations and networks are very popular with policy makers as they are trusted to foster innovation and synergy and be emancipatory in the formation of new relationships and systems of working while making better use of the existing resources and adding value through complementary services (Baumfield & Butterworth, 2007). However, current research (Baumfield, 2001; McLaughlin & Black-

Hawkins, 2004) shows that if university-schools partnerships are to be viable, then they have to be mutually beneficial, and reciprocity and genuine coalition of interest need to become *sine qua non* conditions of the partnership. Nonetheless, studies (Lowndes & Skelcher, 1998; Orland-Barak & Tillema, 2006) show that the tendency to consider collaboration and partnerships undoubtedly valuable and functional for the creation and translation of knowledge can be challenged, when looking at their capacity to foster genuine learning as a result of people working together, their ability to create adequate opportunities for learning at the workplace and to foster distribution of knowledge.

If university-school partnerships are to be functional (and governmental optimistic support of the idea, everywhere in Europe, suggests so) than a better understanding of what makes a good partnership needs to be developed. I shall try this, by analysing - in the context of pre-service teacher education - possible responses to three questions : How do partnerships work? How to set up efficient partnerships/ networks? What consequences do school-university partnerships have on student-teachers learning processes?

*How do partnerships work?* Through national, performance-based curricula, the schools are forced to maintain a curriculum delivery, content-oriented approaches to learning, aiming at equipping pupils with disciplinary knowledge that would best suit them in economic and social systems relying on elitist views of knowledge production. The universities, on the other hand are shifting towards new, more entrepreneurial approaches to research and education and are forced to reshape their identities and move from elitist images of sole *locus of excellence* to those of *partners* in knowledge production. Moreover, having to deal with staff shortages in primary and secondary sectors of education (and that seems to be the case of many European countries,



including Romania) led in some cases (the UK system of teacher education is a relevant example in this case) to the development of alternative routes to professionalization of teachers. Schools may now work in partnerships with more than one provider of pre-service teacher education programs, universities being just one of them.

Political discourses are impregnated with requirements to develop closer relationships and between schools and universities in the processes of teacher education; what is missing is a systematic attempt to bring the complementary responsibilities of schools and universities into dialogue (Furlong et.al, 2000). Quality and quantity issues in relation to initial teacher education are 'politically sensitive, and partnerships can be prescribed in a context which can appear contrived and driven more by external policies (and funding) than local imperatives' (Mutton & Butcher, 2007).

The question arises, hence: to what extent are school-university partnerships functional in providing teacher education services capable to shape coherent professional identities for their students, since it looks as if schools engage their staff in efforts to prepare students for an outside world that has been long gone, whereas the universities go along with what it is possible to be done in the circumstances? How is knowledge production processes being managed in these partnerships and what is the contribution of each partner in the teacher education program?

Understanding the school-university partnership needs a deeper approach to the dynamic of actions, cooperation, tensions and changes that occur in this particular form of organization. Both universities and schools reshape their identities in the process of jointly working on shaping professional identities for beginning teachers. When looking at schools reasons for entering one or multiple partnerships with other ITE (initial teacher education programmes) providers (universities or else),

Mutton & Butcher (2007) found that 'perceived advantages to, amongst others, their own teachers' professional development, the trainees, the pupils and the school as a whole' (p.23). Partnerships are attractive in a world where 'expansiveness' (Wenger, 2000) within the system is mandatory for building strong identities. Strong identities 'involve multimembership cross multiple boundaries' (p.240).

Still, Furlong et al (2006) advise against the possibility of 'partnerships being reduced to finding more places or setting up common procedures and paperwork, without paying attention to epistemological and pedagogical issues underpinning any one teacher education program' (p.43). The main attraction to working collaboratively with universities should, hence, be in the possibility of engaging schools and universities in joint efforts to ensure that teacher training activities are epistemologically and pedagogically grounded. This implies that working on the object of developing professional identities of student teachers, both school and university would have to find tools to mediate the imperatives of pedagogically grounded actions with the institutional rules and particular division of labor. Not doing it would simply lead – as Furlong et al (2006) warned – to 'bureaucratic rather than collaborative relationships' (p. 165).

On the other hand, when looking at how school staff members regard their roles in the pre-service teacher education programs provided in partnership with an university, Mutton & Butcher (2007a) found that a 'HEI\* -led model' (Furlong et al, 2000) of partnership is often obvious in school teachers' perceptions of responding to 'an agenda that is set by HEI partners' (Mutton & Butcher, 2007a). The two researchers argue that shared understandings of the individual contributions that each partner makes need to underlie collaborative efforts to plan student teachers' learning in both school and university contexts.

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\* HEI – abbreviation for Higher Education Institutions

Based on a review of literature, Smith et al (2006) identified three stages of transformation in the history of the school - university partnerships in the UK: the *HEI-based model* (where *duplication* [Cameron-Jones & O'Hara, 1993, p. 37] of partners' roles or *integration* [Furlong et al, 2000] aimed at integrating the students' experience in college or university with the world of school, by keeping minimal formal responsibilities for teachers from schools); the complementary (separatist) model (sought to establish a clear separation of distinctive roles and responsibilities for HE staff and school staff in order to combine to create an appropriate support framework for student teachers); and the *HEI-led model* (the HEI makes a sustained effort to provide overall leadership for both the HEI-delivered and school delivered elements of courses, thereby taking clear responsibility for overall planning and defining of approaches to school placement learning and assessment). The last of the three seems to be the one closest to a collaborative form of partnership that favors a dialectical approach to theory and practice through the encouragement of a form of reflective practice in the student which draws upon the different forms of professional knowledge contributed by staff in higher education (HE) and staff in schools, seen as equally legitimate (McIntyre, 1990; Furlong et al., 2000). Although most promising out of the three models, the *HEI-led model* of partnership relies heavily on partners identifying opportunities to meet 'for small group planning of programs and for collaborative work and discussion' (Furlong et al., 2000, pp. 80–81). It requires formalized set of roles and responsibilities for each partner and an overall HEI responsibility for ensuring coherence of student experiences of learning within the partnership. However, 'fully collaborative' forms of partnerships still wait for enactment, whereas HEI-led partnerships become mere 'satisfactory' (Bassett, 2004) approaches to organizing teacher education programs.

A fourth – *holistic* model of partnership between school and university has been proposed by Catelli (1997), based on a review of partnerships in US education system. The *holistic model* proposes an organic relationship between school and university as the key element of the partnership, whereas partners working interdependently for 'the common good and the health of the partnership' (p.236) becomes its common feature. Partners are envisioned as 'equals' and assume joint ownership of programs, and responsibility for commonly agreed agenda goals and their associated problems. However generous, the model proposed by Catelli (1997) fails to sustain the principle of 'equality' by placing on the university most of the accountability for the success of the teacher training program. The university is the sole responsible part for providing student-teachers with relevant content and experiences that enable them to demonstrate new pedagogical skills and to provide adequate in-service training for the school-based 'co-operating teachers' (Catelli, 1997, p.238). This way, it seems, the *holistic model* proposed by Catelli falls into a *HEI-led* (Furlong et. al, 2000) type of partnership.

In my search for answers to the research questions I have formulated above, I have attempted to identify a model of understanding the functionality of a school-university partnership that would take into consideration the complex dynamic of a partnership and not isolate static representations of inter-institutional activities.

In a study published in 2004, Wilson modeled the activity of student teachers in an induction program (developed within the framework of an university-school partnership) by using the Sociocultural Activity Theory model of analysis (Engeström, 1994) . Starting from the argument that new knowledge is created within work organizations through collaborative activities each of which may form parallel activity systems (Wilson, 2004), the researcher showed that from the perspective of the

beginning teacher, the partnership between university and school can be modeled on Activity Theory specific categories as following: 1) *The subject* of the university–school activity system may be considered the beginning teacher whose agency may be chosen as the focus of the analysis in pre-service teacher education program; 2) *The object* refers to the ‘problem space’ at which the activity is directed. In the case of an induction program destined to develop agentic, reflective beginning teachers, the object of the activity it is to ensure that the beginning teacher has the opportunity to develop pedagogical content knowledge, and to be critically evaluative of teaching and learning in the classroom. The ultimate goal of the intervention will be to transform this object into an outcome that, in this system, is to alter the beliefs of the beginning teacher and to provide a set of guiding principles that will inform the beginning teachers practice in the future. This transformation will take place with the help of mediating instruments, including both tools and signs. These are located within both parts of the system – the university and school; 3) *The tools* and signs available to the beginning teacher include access to research literature, which predominately takes place within the university and introduction to pedagogical content knowledge about teaching from both teacher mentor and university lecturer. Into the school system, student teachers should find information about pupils along with direct evidence of their responses to the teaching episodes, which takes place within a specific structural organization set up to deliver the curriculum; 4) *The community* have the shared objective of training teachers and comprises the university department consisting of structures and lecturers, the beginning teacher, and the school, including the support systems available to staff, pupils and access to a dedicated teacher mentor working with the beginning teacher in school; 5) *The division of labor* is clearly defined and agreed by all members within the rules of the partnership. The

school and university work together to provide coherent training across the partnership. The university selects beginning teachers and provides developmental training for participants and financial support. The school provides the opportunity for the beginning teacher to further develop pedagogical content knowledge within an authentic supportive setting; 6) *The rules* refer to the explicit and implicit regulations, norms and conventions that constrain the actions and interactions within the system. Both school and university have explicit regulations imposed on them by external bodies. The university is required to ensure that beginning teachers reach the professional standards along with the requirements of the university examination system. The school is constrained by being required to teach the national curriculum and the associated pressures to ensure success in national tests so that the school can be seen to perform well in national league tables.

However, it would be simply naïve to imagine the school-university partnerships in pre-service teacher education programs to be tension-free, due to clear-cut understandings of their roles and functions within the partnership. Within the university–school partnership system there can be a pronounced tension between the university’s desire for the beginning teacher to have autonomy and scope for experimentation within the curriculum against the school’s need to deliver the national curriculum; meantime, all schools are driven by external pressure to maximize student performance in high stake tests, the results of which are published widely and have major implications for the schools’ status within the community (Wilson, 2004).

The Activity Theory Model also proposes four structural sub-systems which prove to be useful to consider when analyzing, planning or running an university-school partnership. In Wilson's (2004) analysis of a university-school partnership, these four sub-systems are described as

follows: a) *The consumption system* occupies the central position of the activity system with connections between the beginning teacher, the object (that is the pedagogical strategy) and the community. An analysis of the consumption subsystem focuses attention on the interactions between the community members; b) *The exchange system* negotiates and mediates rules, describes how the community functions, what it believes and the ways that it supports different activities; c) *The production sub-system contains* the fulcrum of development within the system, as the 'owners' of the instruments are controlling the production sub-system; d) *The distribution subsystem* focuses on how the system is organized and on the roles adopted by the community.

Looking at a particular university-school partnership aiming at providing student teachers induction programs, Wilson (2004) found that under the pressure of curriculum delivery and lack of time resources, student teachers are often left to plan, and carry out lessons with little or no immediate feedback and no time spent on reflecting on their practice. When the university partner introduces new tools in the activity (such as a planning guide, etc), mentors do not impede their production nor engage in co-planning or reflection on the enactment of interventions using the new tools. Wilson's (2004) study shows that good learning results may be obtained when a powerful tool is being introduced in the activity and at least one of the partners' - *community's* - representatives (in Wilson's study was the university lecturer) are fully committed to mediating the tool in the student teacher's learning activity. However, in such cases, the partnership fails to fully serve its purposes and becomes highly cost-inefficient.

Some studies suggest that action research may be a possible approach to establishing successful school-university partnerships (Jofili et al, 1995; Bridges & Husbands, 1995; Lauriala et al, 1995; Somekh,

2006). This implies shifts in participants' roles that would lead student teachers toward to promote and be valued within the teacher education program for personal 'agendas and conceptions of teaching' (McIntyre, 1987 in Husbands, 1995), schools to accept their centrality in teacher education as location of practice and as the context in which the discourse about the practice and investigations into practice occur, whereas the university will have to re-conceptualize their participation to shift toward supporting and developing the work of schools and students, and assist both in investigation and articulation of good practice (Husbands, 1995).

Taking on the research findings of the studies I've presented, I would argue that perhaps in addition to action-research approaches to implementing successful university-school partnerships throughout teacher induction programs, activity theory modeled induction to partnership programs, bringing together university curriculum tutors and school mentors, should not be disregarded. Action-research approaches locate deeply contextualized problems and attempt to formulate particular responses to them, whereas cultural-historical activity theory modeled approaches to learning and partnerships reinforce knowledge production processes that take into consideration both case and category, individual and context, practice and theory. The student teachers need to learn how to act agentic and reflective in the educational context, but they have to also become aware of the reciprocity that their relationship with this particular context entails. Learning this reciprocity, I argue, is best reinforced in partnerships that promote the 'reciprocity' principle at the very level of common practice. Working and learning with reflective practitioners, capable of grounding epistemologically and pedagogically their practice seems more likely to elicit student teachers' reflective patterns of thinking and acting. Learning to collaborate and engage with the professional community is more likely to emerge in collaborative settings, where



partners include their partnership in the range of tools they have and need in order to work on the object of their activity.

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# THE AXIOM OF THE DISCIPLINE DIDACTICS AND ITS USE IN MATHEMATICS

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## **Abstract**

*The article analyses five necessary axiomatic criteria to build the didactics of a discipline. The axiom of the discipline didactics means both the presentation of the axiomatic criteria defining and analysing and making evidence of the normative frame of the instructive activity projected and realized through discipline in accordance with each school stage.*

*Then the article analyses the pedagogical principles. They represent those categorical imperatives having an axiomatic value, necessary in the projection of didactic or educative activities. They were indentified in the model of the structure of education, being valuable in the concieving of the activities of teaching — learning — assessment actions. The principles become operational in any plan of projection if previously they were supported by the axiomatic theory.*

**Keywords:** the axiom of the discipline didactics, pedagogical principles

The topic of the discipline Didactics consists of the instructive activity projected in the teaching process organized in the appropriate context of the disciplines. The relationship between the general and the disciplines Didactics is both logical and pedagogical.

The logical relationship is the expression of the report between the whole and the part. In this way the problems of the general didactics develop specifically in the context of every discipline and education stages. The pedagogical relationship is the expression of consistency and coherence of the didactic discourse on every frame of manifestation so that the discipline, Didactics should reflect through specific means the parallelism of the general didactics.

The topic of the didactics of the discipline appears on the level of the 3 dimension of the teaching process as frame of realisation of the instruction:

- *the functional* dimension depends on the system of teaching which establishes the orientative frame of development ( see the educational ideal and its aims), randered pedagogically at the level of general and specific objectives valid for the educational stages and levels. The didactics of the discipline depends on the force and dynamic of the above mentioned objectives included in the curriculum and the syllabus

- *the structural* dimension of the teaching process consists of the main pedagogical resource distributed to Mathematics (informational human didactic budgetary resources) this dimension depends on the system for e.g. the diferent distribution of the resources in the general education ( 8-10-12 years)

- *the concrete operational* dimension depends on the teacher, the way in which the functional dimension is revaluated, structured in accordance with each form, each pupil and context.

The latest pedagogical literature speaks about “the triangular structure of the individual knowledge” which leads to the “to the three dimnesional orientation of education in the process of instruction”. This vision contributes a lot to the outline of the topic of the Didactics of the discipline in the circumstances of the latters development in accordance with a scientific model. This model reevaluates three levels of the scientific knowldege which should be put into practice on the level of instruction:

— *the cognitive* level consists of elements of content with an immediate action value: information,knowledge, intelectual, psychomotor activities as distinctive elements resembling brick which lays a basis of the general background at a cerain age of the prefessional development. In the case of

the didactics of mathematics the appropriation of this level depends essentially on a major mental faculty – thinking with its operational side, intelligence.

—*the metacognitive* level consists of metacognitive knowledge:

a) knowledge about self-knowledge, about the way the individual thinks and understands

b) abilities to concretize and explain the functioning of mind, the progress of knowledge

c) the abilities to master the learning activities

For Mathematics, the Didactics of these abilities are unavailable being the premises of an efficient, self conducted learning. The concrete, operational dimension depends on the teacher, the way in which the functional dimension is reevaluated and structured in accordance with each form each pupil and context: - the epistemic (paradigmatic level) — “implies attitudes of scientific investigation, organizing and initiating abilities of a scientific approach, knowledge and scientific“ actions (the didactics of maths cultivates all these useful qualities in all the domains)<sup>1</sup>. We should be aware of the fact that the topic of the Didactics of the discipline means operating in relation with the 3 actions which ensure the structure of realization of the teaching process:

— teaching (teacher’s action to communicate to the pupil)

— learning ( the pupil’s action as a result of teaching)

— assessment ( the teacher’s and pupil’s continuous actions).

All the functional — structural elements of the process of teaching which constitutes the object of study specific of the Didactics of Mathematics are reevaluated on the level of planning of concrete activities.

The first axiom of defining and analysing of instruction through school subjects confirms its quality in the psychosocial activity which respects and combines the resources and demands of the internal

development with the external ones.

The second axiom refers to the fruit and finalities of the educational activities realised through the school subjects. The function of maximum generality of instruction expresses the objective dimension of education and instruction to which any teacher has to report. It is about the function of permanent development and formation of each pupil through the respective subject. The objective dimension should be reported to the subjective dimension of education and instruction expressed through the concept of finality. The finalities are proposed by the teacher, who guides the pupil's activities. From this point of view the author of the didactics of the discipline has a great responsibility in the way the general and the specific objects of the discipline are projected or in the way they are transported on the level of syllables.

This axiom of the didactics of the discipline confirms the necessary independence in the process of instruction between the central function which aims at the information and development of the pupil's personality and the subjective diversity of the instruction which aims at the way the teacher directs the respective activities. We should emphasize that the teacher has the chance to assume positively his subjectivity owing to the fact that a school subject has its own operational resources which are very strict and efficient in any context.

The third axiom refers to the basic structure of instruction which should be in the center of the didactics of the discipline. This structure sees the construction of the correlation between teacher and pupil. The realisation of this correlation is done by all the component parts of education and instruction. These components which support the correlation between teacher and pupil can be grouped on 3 coordinates:

- the coordinate of the teacher's action which projects instruction;
- the reference to the central function concerning the macrostructural

functionalities realised through the elaboration of a curricula project combining in a favourable way methodology, content and evaluation

- the dimension of the pedagogical message which combines the action of teaching and learning including a common register elaborated by the teacher taking into account the context ;
- the pupil's dimension of learning and self -assessment, action led by the teacher, permanently improved through different mechanisms of internal and external conexions<sup>2</sup>.

This axiom takes into consideration the connection between the teleological side of instruction and the technological side which is self regulating.

Taking into account that the basic structure which is a servant to the first basic function of education and instruction the correlation teacher pupil is the functioning structure of any activity. It is necessary for all the three actions "teaching-learning-evaluation".

The fourth axiom refers to the contents and general forms of instruction. They are similar to the contents and general forms of education adapted to the specificity of instruction. In this way any instructive activity determines general, intellectual, technological and psychophysical contents.

The didactics of the discipline presented curricularly should have all 3 general axioms. The didactic transposition of the contents for example supposes the anticipation of positive formative effects on the moral plan (examples of order), technological plan Mathematics numerous uses in social life on the aesthetic plan, the psychophysical plan. The general formulae of education can be found on the level of instruction : the formal instruction, nonformal instruction, informal instruction.

This axiom of the didactics of the discipline takes into

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<sup>2</sup> Ibidem, p 87-88

consideration revaluation of all contents and general forms of education which gives to the process of teaching, learning, evaluation in Mathematics rigourosity, opening, coherence, consistency, precision and adapatability.

The fifth axiom refers to the internal and external context in which the instructive activity takes place. The didactics of the discipline built in agreement with the syllabus will take into account its development in an open context.

The external context refers to the social system in which education and instruction take place, the economical, cultural, demographic, political, community background.

The didactics of the discipline refers to the educational environment of the class dependent on the quality of space and the pedagogical available time and the style adopted by the teacher. The axiomatic of the didactics of the discipline implies besides the presentation of the axiomatic definition and analysis of the instruction, the pointing out of the normativity of the activity of instruction in the process of education too. The normativity of instruction is focused on the level of two categories of principles valuable in the whole teaching process.

- the pedagogical principles which regulate the normes of projection and conceiving of the concrete activities in the process of teaching;
- the principles of didactics which regulates the oprative development of the concrete activities in a concrete space (the classroom) and the concrete time(50 minutes)<sup>3</sup>.

The pedagogical principles represent "the categorical imperatives with an axiomatic value in the projection of the didactic and educative activities. They can be identified on the level of functioning of the model

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<sup>3</sup> Sorin Cristea, *Fundamentele stiintei educatiei. Teoria generala a educatiei*, Grupul Editorial Litera/Litera Internațional– București, 2003, p153-155



structure of education being valuable in conceiving the three actions of education "teaching – learning - assessment"<sup>4</sup> , Professor Sorin Cristea in "The Basics of the educational sciences. The General Theory of Education" speaks about the following pedagogical principles valuable in the discipline of Didactics too

a) The principal of the pedagogical knowledge refers to the moment of projection of the activity of teaching learning which will have its finality in a curricular construction of the didactic message. It is what in the terms of the didactics is called didactic transposition.

Actually any teacher or author of the didactics of the discipline should take into consideration the scientific knowledge selected as scientific basic knowledge with a positive formative value in accordance with the pupil's age and the sequences of the planned instruction. This principle draws attention on the differences between the scientific knowledge and knowledge with a pedagogical value. At the same time the realisation of this principle of projection supposes the familiarization with the pupils personality and with school social cultural and educational resources.

b) The principal of pedagogical communication refers to the changing of the action of teaching suggested by the teacher in the action of effective teaching of the pupil, which can be immediately evaluated by the teacher. The principle has as an axiomatic demand the elaboration of a common viable repertoire between teacher and pupils.

c) The principal of pedagogical creativity refers to the realisation of a permanent self adjustment of the activity on the level of some positive feed - back circuits, made by the teacher for the self improvement of the instruction in close connection with the results of the pupil and the

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<sup>4</sup>G, et J. Pastiaux, 1973, *Precis de pedagogie*, Editions F.Nathan, Paris, 1997.p. 81.

context. This principle denotes a continuous evaluation typical for the curricular projection. This principle condemns any tendency of routine which proves to be inefficient because the situation in the form changes continuously.

The principles of didactics are operational in any lesson plan if they are supported previously by the axiomatic theory of the principles of projection.

In other words, the teacher through a correct projection of the unity of learning creates the premises for the efficient realisation of a normative framework of each lesson. In the Didactics of Mathematics there are 8 didactic principles which should be obeyed during the lesson.

*1. The principle of positive formative orientation of the lesson in mathematics* - selection of exercises which stimulate the development of the mathematical thinking.

*2. The principle of systematisation of a Mathematics lesson* - systematization in accordance with the previous present and future contents connexions between knowledge theory and practice, between teaching-learning-assesment connexions between consolidation exercises which lead to the solvation of the problems. For example the teaching of formation of the notion of number at the 1st form is realised according to the following steps:

- building a multitude of objects having as many elements as the latest known number
- building of an equipotent multitude to the previous one
- adding to the second multitude a new element
- making pairs and realization that the new multitude has one element more than the first
- building of other equipotent multitudes with the 1st one
- specification of the number of elements and of the way of obtaining new

multitudes

- presentation of the corresponding figure of the new number.

3. *The principle of accessibility.* For example the activities in which the children are familiarized with the notions of number and operations are realized using multitudes. The process of teaching of the comprehension of number should not be mechanical but through exercising the correspondence of elements belonging to the multitude of objects.

Later on when teaching addition of a number consisting of hundreds, tens and units the process is realized gradually:

- first a number consisting of tens and then numbers consisting of hundreds and tens and in the end numbers of hundreds, tens and units. The teacher will project the lesson through efficient methods and accessible contents adapted to the level of form.

4. *The principle of the optimum participation* (in connection with the conditions, knowledge, experience and aptitudes). The demands of this principles are:

- dynamization of the pupil's activity throughout the stages of learning;
- understanding of the context to be learnt;
- development of pupil's awareness of the necessity of participation to their own instruction.

The awareness of learning is realised through solving exercises and examples presented during the lesson.

5. *The principle of interdependence between intuitive knowledge and logical knowledge.* For example in the primary school the notions are presented logically through many examples. In teaching the notion of natural number exercises of formation of equipotent multitudes of connection between quantity and number, and between number and quantity, of counting, of establishing the neighbours of numbers, problems

and addition and subtraction should be done.

6. *The principle of interaction between theory and practice.* In Mathematics this principle has connection with the modelation of the reality phenomena and their study. In the primary school practice comes after the presentation of the solving methods and in the secondary school through solving problems applied to equations and systems of equation and especially problems of geometry of calculation of distances volumes and areas.

7. *The principle of essentializing of the results in the assessment of the form.* The initial assessment will be realized through tests necessary to know the knowledge pupils acquired through diagrams and grids.

8. *The principle of permanent self regulation.* The results of the previous tests will be analysed and the lessons the first term will be planned and projected in accordance with the results.

It is worth mentioning some considerations concerning assessment at the secondary school and high school. The tests for initial assessment for the 5th and 9th grade are very important because they offer to the Maths teacher the possibility to obtain information about the level of knowledge and abilities the pupils need to be successful in their next instructive stage. Taking into account the way the pupils learn Mathematics, their difficulties and their gaps in acquiring knowledge the teacher organises and realises the teachinglearning tasks of the pupils.

The axiom of the didactics of the discipline should be built through combining the two landmarks.

The axiomatic landmarks necessary to define instruction as a psychosocial activity and finalities, contents and general forms, all acting in an internal and external context.

The normative landmarks in which some have a higher generalizing degree and others an operational character.

All the elements which act between the two landmarks should be obeyed in the didactics of the discipline, some elements have a special importance -e.g. the changing of the mathematical knowledge into pedagogical knowledge imposes the principle of the connection between theory and practice.

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# LA PRAGMATIQUE, UNE DISCIPLINE "RÉPARATRICE"

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## Résumé

*Dans l'enseignement d'une langue, la pragmatique offre un enjeu particulier, grâce à son statut que certains ont jugé d'ambigu. Elle propose un regard beaucoup plus nuancé sur le fonctionnement de la langue et sur la formation du discours. L'enseignant est, lui aussi, soumis à une épreuve importante: tirer au clair les rapports qu'entretient la pragmatique avec d'autres sciences du langage, en examiner les objectifs et les débouchées, faire comprendre les rouages de la "machinerie du sens" dans les divers contextes.*

**Mots clé:** linguistique, pragmatique, enseignement, usage, discours

La pragmatique a été qualifiée de plusieurs manières, ce qui suggère à la fois son caractère hétéroclite et la nouveauté de ses approches. On se bornera à noter deux syntagmes plus relevants, puisqu'ils sont aussi des extrêmes : « poubelle de la linguistique » et « discipline réparatrice ». Le premier lui assigne un statut apparemment peu flatteur, mais insistant sur l'idée que la pragmatique étend son intérêt au-delà des sujets traditionnels de la linguistique. Le dernier, proposé par Levinson (1983)<sup>1</sup> est en quelque sorte complémentaire, et accentue le domaine d'intérêt de la pragmatique, qui se charge avec l'analyse de tous les phénomènes qui interviennent dans l'interprétation des énoncés, mais qui ne sont traités ni par la syntaxe, ni par la sémantique, mais ont rapport avec le langage en usage. La pragmatique est une tentative de répondre à des questions telles `qu'est-ce que nous faisons lorsque nous parlons ? Que disons-nous exactement lorsque nous parlons ? Pourquoi, par

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<sup>1</sup> Stephen C. Levinson, *Pragmatics*, Cambridge Textbooks in Linguistic, 1983.

exemple, nous demandons à notre voisin s'il peut fermer la fenêtre alors qu'il est évident qu'il le peut ?

Employé comme adjectif, « pragmatique » signifie le composant qui s'occupe de l'interprétation des énoncés en contexte (l'analyse d'un embrayeur – déictique, de la force illocutionnaire d'un énoncé, de sa prise en charge par le locuteur, dans le cas de l'ironie, par exemple). L'emploi comme substantif relève de la pragmatique comme discipline, visant à étudier les caractéristiques de ce composant pragmatique, en occurrence, l'étude de l'usage de la langue, en opposition avec l'usage du système linguistique.

Un bref parcours en diachronie n'est pas sans intérêt, et on est amené à observer que la pragmatique se trouve à la confluence des réflexions diverses. Si l'on se rapporte à la *Logique de Port-Royal* (Arnauld et Nicole, 1662), on voit se glisser, sous le développement purement logique, des considérations d'ordre nettement pragmatique : « Il arrive souvent qu'un mot, outre l'idée principale que l'on regarde comme la signification propre de ce mot, excite plusieurs autres idées, qu'on peut appeler accessoires, auxquels on ne prend pas garde, quoique l'esprit en reçoive l'impression. Par exemple, si l'on dit à une personne `vous en avez menti`, et que l'on ne regarde que la signification principale de cette expression, c'est la même chose que si l'on disait `vous savez le contraire de ce que vous dites`. Mais outre cette signification principale, ces paroles emportent dans l'usage une idée de mépris et d'outrage, et elles font croire que celui qui nous les dit ne se soucie pas de nous faire l'injure, ce qui les rend injurieuses et offensantes »<sup>2</sup> .

La délimitation de la pragmatique comme champ spécifique d'étude du langage est attribué non à un linguiste, mais à un philosophe et sémioticien américain, Charles Morris. Dans *Foundation of the theory of*

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<sup>2</sup>Arnauld, Antoine, Nicole, Pierre, *La logique ou l'art de penser*, Paris Flammarion, 1970.

*signs*, 1938<sup>3</sup> , il aboutit à une théorie générale de la `semiosis`, en divisant l'appréhension de tout langage en trois domaines : la syntaxe, la sémantique et la pragmatique. Ceux-ci correspondent aux trois relations fondamentales qu'entretiennent les signes : les relations des signes avec d'autres signes (syntaxe), la relation des signes avec ce qu'ils désignent (la sémantique) et la relation des signes avec leurs usagers (la pragmatique). Donc, au sens de Morris, la pragmatique est la science qui traite de la relation des signes à leurs interprètes. Morris distingue une pragmatique pure et une pragmatique descriptive. Les mots clé de la pragmatique sont, selon lui : interprète, interprétant, convention, vérifier, comprendre. Les règles pragmatiques régissent les conditions qui doivent être remplies par les interprètes pour que fonctionnent les interjections telles *Oh !* des ordres tels *Viens ici !* des termes évaluatifs tels *Heureusement !* les salutations, les termes d'adresse, d'autres procédés rhétoriques et poétiques.

Parmi les premiers, Morris s'avise que le travail de l'interprète sur le signe linguistique devient quelque chose d'extrêmement complexe. Dans les termes de la pragmatique, un signe linguistique se définit en tant qu'il est utilisé, en combinaison avec d'autres termes, par les membres d'un groupe social. Un langage est, ainsi, un système social de signes médiatisant les réponses des membres d'une communauté. Comprendre un langage, c'est n'employer que les combinaisons et les transformations des signes qui ne sont pas proscrits par les usages du groupe social en question, c'est suivre les règles de l'usage courant dans une communauté sociale donnée.

Une définition linguistique est donnée par Anne Marie Diller et F Récanati: « La pragmatique étudie l'utilisation de la langue dans le discours et les marques spécifiques qui, dans la langue, attestent sa

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<sup>3</sup> In Charles Morris, *Writings of the General Theory of signs*, The Hague, Mouton, 1971, pp. 13-71.



vocation discursive"<sup>4</sup> . Le langage y est vu comme un ensemble intersubjectif de signes dont l'usage est déterminé par des règles partagées. François Latraverse, dans *La pragmatique. Histoire et critique*, observe que le but des analyses pragmatiques est « de mettre au jour les règles auxquelles obéissent la conversation et, d'une manière générale, tout discours, selon les situations des interlocuteurs, les stratégies adoptées, les actes de langage qui sont exécutés et les diverses institutions qui sont reconnues comme ayant un effet sur les transactions linguistiques »<sup>5</sup> .

L'histoire de la pragmatique, assez récente, s'étend pendant une trentaine d'années. Un point de départ très important dans le développement des études pragmatiques, à côté de Morris (considéré comme un précurseur), est constitué par deux séries de conférences données à l'Université Harvard (Les *William James Lectures*), en 1955, par Austin, et en 1967, par P. Grice. Austin est l'auteur d'une notion centrale pour la pragmatique, celle d'acte de langage. L'idée qu'il défend est celle que le langage n'a pas, essentiellement, une fonction descriptive, mais, premièrement, il est doué d'une force actionnelle. En utilisant le langage, nous ne décrivons pas le monde, mais nous réalisons des actes. Les conférences de Grice ont eu le mérite de souligner le rôle des relations d'implication et d'inférence dans la communication. La communication humaine est fondée, insiste-t-il, sur des principes d'ordre rationnel, et il devient possible, ainsi, d'expliquer comment nous communiquons plus que l'énoncé exprime littéralement.

Les travaux d'Austin et de Grice ont très vite donné lieu à une explosion de travaux d'orientation très différente : philosophie du langage, linguistique, logique, psychologie cognitive, psycholinguistique,

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<sup>4</sup> *Langue française, La pragmatique*, Paris, Larousse, 1979, pp. 3-5.

<sup>5</sup> F. Latraverse, *La pragmatique. Histoire et critique*, Bruxelles, Pierre Mardaga, 1987, p. 185.

sociolinguistique, intelligence artificielle, etc. Toutes ces études ont mené à la reconsidération des rapports entre la langue et son usage, question totalement laissée de côté par la linguistique structurale, pour des raisons qu'on va examiner plus tard. En 1629, Descartes fait l'éloge d'une langue qui pourrait naître « de la vraie philosophie », comme une langue universelle fort aisée à apprendre, à prononcer et à écrire. Ce rêve est prolongé par certains logiciens, entre lesquels Frege, Russel, Husserl, qui se sont appliqués à créer une langue logique, parfaite, universelle. La réplique des pragmaticiens est ferme et consiste, essentiellement, dans l'affirmation qu'il n'y a pas de langue idéale, et il n'y a pas de langue privée. Le sens renvoie non au contenu ou à l'objet, mais à l'usage.

Les théories linguistiques dominantes (le structuralisme et le générativisme) ont accordé peu d'importance à l'usage du système linguistique. Elles se sont consacrées à l'étude du système (phonologie, morphologie, syntaxe, sémantique). Ces domaines traditionnels disposaient d'une base de recherche assez précise : la langue vue comme ensemble clos des signes. Ainsi, la phonologie étudie le système phonologique des langues ainsi que les règles phonologiques gouvernant la combinaison des phonèmes ; la syntaxe étudie le système des règles de grammaire, les conditions de la grammaticalité des phrases. La sémantique s'occupe des principes qui sont à l'origine de l'attribution d'une signification à une phrase à partir de la signification des mots qui la composent. Dans ce contexte, la pragmatique a de sérieuses difficultés à se définir, parce que le problème de l'usage du système linguistique est considéré comme non-pertinent.

À relire F. de Saussure, on rencontre les affirmations suivantes (dans son *Cours de linguistique générale*<sup>6</sup>) : « L'étude du langage comporte deux parties : l'une, essentielle, a pour objet la langue, qui est

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<sup>6</sup> Paris, Payot, 1979.

sociale et indépendante de l'individu ; cette étude est uniquement psychique ; l'autre, secondaire, a pour objet la partie individuelle du langage, c'est-à-dire la parole, y compris la phonation ; elle est psychophysiological (...) On peut, à la rigueur, conserver le nom de linguistique à chacune de ces deux disciplines et parler d'une linguistique de la parole. Mais il ne faudra pas la confondre avec la linguistique proprement-dite, celle dont la langue est l'unique objet » ; « La langue est la partie sociale du langage, extérieure à l'individu, qui ne peut, à lui seul, ni la créer, ni la modifier ».

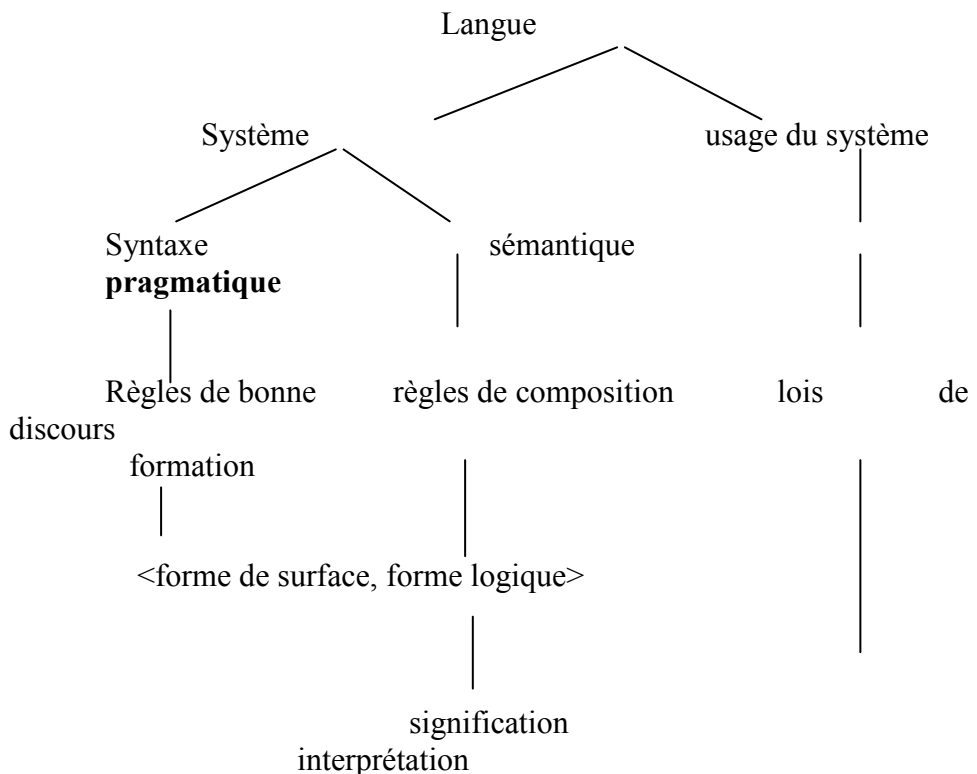
Est-ce, comme le disait Husserl, cette conception « une violence à la langue »? De toute façon, c'est un symptôme important du fait que la linguistique structurale excluait de son champ d'intérêt les emplois ordinaires de la langue, l'activité des sujets parlants ordinaires, le rôle du contexte et du cotexte dans la communication. Les concepts de compétence / performance introduits par N. Chomsky marquent un progrès : « une personne qui possède une langue a, d'une certaine manière, intériorisé le système des règles qui détermine et la forme phonétique de la phrase, et son contenu sémantique intrinsèque » (*La linguistique cartésienne*<sup>7</sup>) ; cette personne a développé ce qu'on appelle une compétence linguistique spécifique. Le concept de compétence considère la langue et ses règles comme intégrées dans le savoir linguistique du sujet parlant. De même que la langue n'est accessible que par la parole, la compétence ne l'est que par la performance. On voit que, finalement, Chomsky aboutit à la même conclusion que Saussure, le terme de compétence désignant la capacité qu'a le locuteur-auditeur idéal d'associer sons et sens en un accord strict avec les règles de la langue<sup>8</sup>.

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<sup>7</sup> Paris, Seuil, 1969.

<sup>8</sup> Commentaire de Roland Eluerd, *La pragmatique linguistique*, Paris, Nathan, 1985.

Tous les linguistes déjà mentionnés se sont appuyés, dans leurs études, sur le dispositif langue/parole, considéré le seul principe qui permette de classer les faits de langage parmi les faits humains. On parle de ces théories comme embrassant des conceptions instrumentalistes sur le langage. La place particulière que détient la pragmatique dans l'ensemble des compartiments traditionnels de la linguistique peut se représenter à travers un schéma illustrant la différence entre la syntaxe et la sémantique, d'une part, et la pragmatique, d'autre part<sup>9</sup> :



**Figure 1**

Il y a pas mal de chercheurs qui se sont demandé sur la nature des rapports entre la linguistique et la pragmatique. Plus précisément, on se pose la question si la pragmatique peut se constituer comme une branche de la linguistique, ou bien si elle a une existence indépendante. L'usage d'une langue n'est neutre ni sur le processus de communication, ni sur le

<sup>9</sup> Moeschler, Reboul, *op. cit.*, p. 26.

système linguistique lui-même. Par exemple, il y a des unités qui ne peuvent s'interpréter que dans le contexte de leur énonciation (les déictiques moi/ici/maintenant). Dans l'échange verbal, nous communiquons plus que la simple transmission des mots signifie (l'exemple de l'ironie, des antiphrases...). L'usage des formes linguistiques produit une inscription de cet usage dans le système lui-même : « le sens de l'énoncé consiste à un commentaire sur ses conditions d'usage, à savoir son énonciation »<sup>10</sup>

Dans l'histoire récente de la pragmatique, le débat entre ceux qui considéraient qu'il faut étudier la pragmatique comme une discipline autonome de la linguistique, se proposant de maintenir une séparation entre la sémantique linguistique et la pragmatique, et les autres, a eu comme résultat plusieurs attitudes. Certaines, à la suite d'O. Ducrot, revendiquent une « pragmatique intégrée » au système de la langue. D'autres se placent dans le sillage de la pragmatique cognitive de Wilson et de Sperber, considérant que le composant pragmatique n'est pas manifeste qu'à travers le fonctionnement central de la pensée. Il y a aussi une position de compromis, postulant une interaction entre pragmatique et linguistique<sup>11</sup>. Néanmoins, il est à observer que la pragmatique s'occupe par la caractérisation d'un ensemble des phénomènes qui dépassent la simple description linguistique. « Pragmatique » caractérise plutôt une certaine conception sur le langage, et « plus généralement la communication »<sup>12</sup>. On peut parler d'un **projet pragmatique**, dans lequel la langue accompagne sa mise en pratique, et qui sert à accomplir un certain nombre de transactions.

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<sup>10</sup> *Ibid.*, p. 17.

<sup>11</sup> A voir les travaux de Moeschler, Reboul.

<sup>12</sup> *Dictionnaire d'analyse du discours*, p. 456.

La prise en compte des éléments déictiques et des modalités obligent à reprendre le schéma ci-dessus. Les déictiques, qui font partie de la phrase, ne reçoivent de sens achevé que dans la situation. On observe déjà l'apparition d'une relation transversale. Les modalités, considérées éléments du sens pragmatique (ordre, question, assertion, interrogation, etc.), sont marquées elles-mêmes dans la phrase par des formes linguistiques particulières. Voilà pourquoi apparaît une nouvelle relation transversale, mais de sens inverse<sup>13</sup>. La conclusion en est que le sens linguistique et le sens pragmatique établissent bien des rapports les uns aux autres. Deux énoncés peuvent avoir des sens linguistiques presque identiques mais des sens pragmatiques distincts : *Pouvez-vous fermer la porte, s'il vous plaît ?* (prière) / *Fermez la porte !* (ordre). Avec ce schéma, nous entrons dans le domaine de la pragmatique intégrée. Soit la séquence : *Je vous retrouve ici samedi 8 heures*. Il s'agit d'y examiner les différents types de *sens*, et on pourrait identifier 3 catégories. Le premier sens, qu'on peut nommer « linguistique », découle lorsqu'on ignore complètement le contexte de son énonciation. Dans notre situation, quelqu'un qui parle dit à son auditeur qu'il fixe un rendez-vous au lieu où ils se trouvent, le samedi suivant, à 8 heures. Un sens plus large est donné lorsqu'on ajoute à cette signification linguistique la détermination de la référence des différentes expressions. De cette manière, on comprend « ce qui est dit », le contenu propositionnel de l'énoncé. En occurrence : *moi Simina Mastacan, professeure, je vous dis à vous, mes étudiants, que je vous donne rendez-vous ici, à la faculté, salle C5, samedi 30 octobre à 8 heures*. À ce niveau a lieu la désambiguïsation des éléments déictiques. Troisièmement, à ce sens déjà établi s'ajoute la détermination de sa force illocutionnaire, à savoir l'intention avec laquelle il a été prononcé, et

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<sup>13</sup> *Ibid.*, , p. 95.

comment il doit être compris (promesse, ordre, menace, avertissement – travail de contrôle ! etc.).

En guise de conclusion, il faut insister, une fois de plus, sur le caractère **discursif** de toute analyse pragmatique. Dans l'analyse du discours, l'idée pragmatique est récurrente, en éclairant son statut protéiforme, dans deux grandes directions : dans la dimension contextuelle et dans celle de pratique langagière. Comme on le sait, la notion de discours est indissociable de la notion de contexte, puisque tout discours survient dans un contexte. D'autre part, le discours est interactif, il emploie le langage à des fins communicatives. La signification n'a de valeur que dans l'interaction établie entre le signe et son contexte, grâce au contact avec le monde et avec autrui. Si les signes sont une condition de communication, ils permettent, aussi, l'action, c'est pourquoi la plupart des sémioticiens considèrent la pragmatique comme une partie de la sémiotique « qui voit le signe comme acte ».<sup>14</sup>

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# THE COMPONENT ELEMENTS OF PRIVATE LIFE IN THE PRIMARY SCHOOL NATIONAL CURRICULA – OBSERVATIONAL RESEARCH

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## **Abstract**

*The purpose of this observational research is to identify, on the basis of the content analysis, the frequency of the component elements of private life, at the level of the three categories of indicators: the shaping of representations, the shaping of attitudes and the shaping of behavior. The curriculum documents that have been subjected to a content analysis are the national curricula of all the curriculum areas for the primary school level. The results of the final analysis offer a general representation of the way in which the objectives and the contents regarding education in the private life are proposed in the Romanian pre-university educational system. This paper presents the findings of a research done with the approval of CNCISIS – PNII - TD 2007<sup>1</sup> .*

**Keywords:** private life, national curricula, curriculum areas, class, primary school

## **I. Studies regarding the way of achieving the education for the private life**

There are two complex studies within the Romanian pedagogical literature regarding the way of achieving education for private life: "The formation of pupils for a private life from the privacy perspective" (coord. O. Dragomir, 2002) and "Aspects regarding the education for a private life" (E. Bălan, 2002).

There are a series of *premises – hypothesis* at the basis of the existing research: the traditional orientation of the formal educational system towards the public sphere: the quasi-absence of the elements of an education for private life in the traditional educational system, both as objectives, contents and evaluation and as methodology; the necessity of

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re-orienting the formal educational system towards the public sphere. *The objectives of the research* are formulated from the direction of the questions: Is the dimension of the education for private life included in the objectives of the reform?; Are the objectives regarding education for private life formulated explicit or implicit?; What are the consequences produced by the difference between the direct and explicit formulation of the objectives and the indirect, implicit, tangent one?

In order to realise the investigative approach, the authors have established the necessary documents for making this analysis, the objectives and the research methods. The documents which are at the basis of this analysis are: "The curriculum Reform and the school curricula", "The National Curriculum" for most of the curriculum areas and subjects, "The Framework Program" for the primary school, secondary school and highschool, The CNAM Criteria for evaluating alternative textbooks, Guides for implementing the new curriculum, auxiliary materials. The objectives for identifying the presence / absence of the education for private life component are:

- presenting the person and his "individuality";
- the autonomous construction of the person;
- the presence of interpersonal relationships and of communication;
- the presentation of the family: description, composition and space;
- the organisation of the household activities;
- types of household activities and the division of work in the family;
- the modernization of the household activities (endowed with modern equipment);

- persons with special needs, their status of equality and the need to take care of them;
- leisure time with the family, in the family;
- possessions, personal or family property;
- eating healthy;
- taking care of your own body, of your physical and mental health;
- the education of the spirit through music and plastic arts;
- the education of the beautiful and its separation from the kitch;
- life in the community and the person's involvement to it.

From the methodological point of view, the qualitative and quantitative methods were combined. The qualitative dimension has underlined the way in which the aspects regarding private life are presented in the curricula and in the alternative textbooks. The quantitative dimension has dealt with the allocated space, the approximate weight, in order to stress the arguments in a world where figures and percentages continue to be more and more convincing.

The end of this research paper presents *the conclusions* which result from the analysis of the Reform documents, comparing with the requirements of the education for a private life. At a conceptual level, the documents which compose the theoretical background of the Reform contain some premisses for an education re-centered on the person, the individual, on the student after all. The conceptual content is only permissive, but it isn't directive, because it doesn't explicitly state the educational objectives for a private life. This level of analysis records the existence of the intent to turn the attention of the educators towards the individuality of the student and the illustration of the report between projecting and realising, in regards to the education for a private life. The inexistence of some clearly stated objectives and of some performance

standards regarding the education for a private life leads to huge differences in realising and making the projection happen.

## **II. The element components of private life**

The main categories of indicators of the education for a private life have been obtained through interviews. The obtained results have indicated three main categories of indicators (Sacară, L., 2007):

- *Formulation of representations* on private life, as means of knowing the main component elements of it;
- *Formulation of positive attitudes* towards private life, as means of adequate reference to its component elements;
- *Formulation of behaviors* for a private life, as means of developing abilities of protection of the component elements and of asserting an own behavior in relation to friends, family, society.

For these three categories of indicators there have been established the concepts and the significant conceptual sub-categories by reference to the approaches that substantiate private life. These concepts are becoming the component elements of private life: *the Private Self, the private space – time background, the primary groups*. The private self is operational according to the internal organization and to the component elements of the concept of Self (Adler, R. B., 1991): *The Material Self* (corporal and possessive), *The Personal Self* (the image and identity of the Self), *The Adaptive Self* (the values and the activities of the Self). The private space – time background integrates the two dimensions, which assure the personal protection and the establishing of the borders between personal and private: *private space* and *private time* (Meder-Klein, M., 2005). The primary group is characterized by direct relations (face-to-face) and relatively stable ones, which are long and full of affection (Cooley,

Charles H., 1902). In the category of primary groups there are: family, groups of friends from school or from the work place.

At the level of each category of indicators there is a series of specific themes. These are in operation and have been structured by reference to more dimensions: *objective, biological, psycho-social, esthetic, religious, historical, cultural – political, technological, economical, juridical*. The formulation of the specific themes on the basis of these dimensions offers a concrete and clear representation of private life.

### **III. The observational research design at the school curricula from the primary level**

#### **III.1. The objective and the hypothesis investigation**

##### **III.1.1. The objective of the investigation**

The objective of the present study consists in the analysis of the school curricula for grades I - IV, under the component elements aspect of private life, suggested by the educational objectives and the contents in which these are realized.

##### **III.1.2. The investigation hypothesis**

###### **General hypothesis 1**

The objectives and the contents included in the school curricula for the primary school reflect, in a different manner, the component elements of private life, at the level of the indicator: “Formation of representations”.

*Specific hypothesis 1.1.:* The objectives and the contents included in the school curricula for the primary school reflect, in a different manner, the component elements of private life, at the level of the indicator “Formation of representations”, in accordance with the syllabus.

*Specific hypothesis 1.2.:* The objectives and the contents included in the school curricula for the primary school reflect, in a different manner, the component elements of private life, at the level of the

indicator “Formation of representations”, in accordance with the school year.

### **General hypothesis 2**

The objectives and the contents included in the school curricula for the primary school reflect, in a different manner, the component elements of private life, at the level of the indicator: “Formation of attitudes”.

*Specific hypothesis 2.1.:* The objectives and the contents included in the school curricula for the primary school reflect, in a different manner, the component elements of private life, at the level of the indicator “Formation of attitudes”, in accordance with the syllabus.

*Specific hypothesis 2.2.:* The objectives and the contents included in the school curricula for the primary school reflect, in a different manner, the component elements of private life, at the level of the indicator “Formation of attitudes”, in accordance with the school year.

### **General hypothesis 3**

The objectives and the contents included in the school curricula for the primary school reflect, in a different manner, the component elements of private life, at the level of the indicator: “Formation of behaviors”.

*Specific hypothesis 3.1.:* The objectives and the contents included in the school curricula for the primary school reflect, in a different manner, the component elements of private life, at the level of the indicator “Formation of behaviors”, in accordance with the syllabus.

*Specific hypothesis 3.2.:* The objectives and the contents included in the school curricula for the primary school reflect, in a different manner, the component elements of private life, at the level of the indicator “Formation of behaviors”, in accordance with the school year.

## **III.2. Methodology**

### **III.2.1. Promptness of the concepts**

In the content analysis of school curricula for the curricular area Man and Society at the I-IV class level, three types of categories were followed, respectively: 1. Formation of representations for private life; 2. Formation of positive attitudes for private life; 3. Formation of appropriate behaviors for private life. These three categories correspond to those three big categories of educational objectives: cognitive, affective and psycho-behavior.

### **III.2.2. Method**

In order to identify the component elements of private life in school curricula, **the content analysis** was used for distinguishing the themes and the specific categories which correspond to each indicator.

### **III.2.3. Variables**

*The dependent variable* is represented by the categories of indicators structured on those two levels, while *the independent variables* are: curriculum areas and school year.

## **III.3. Presenting and interpretation of results**

This study presents the results of the comparative analysis of school curriculum for grades I-IV, at the level of the three categories of indicators: 1. Formation of representations for private life; 2. Formation of positive attitudes for private life; 3. Formation of appropriate behaviors for private life.

**General hypothesis 1** is confirmed, because the objectives and content included in the school curricula for the primary level reflect different aspects regarding private life, at the level of the indicator: "Formation of representations". The analysis of the frequency of the component cognitive elements of the private life shows the following

hierarchy: material self (31), personal self and primary groups (21), private space (13), private time (2), adaptive self (1).

*Specific hypothesis 1.1.* is confirmed, because the objectives and content included in the school curricula for the primary level reflect in a different way the component elements of private life, at the level of the indicator: "Formation of representations", according to the syllabus. The analysis of the frequencies from Table 1 shows that the school curricula for grades I-IV contains themes that allow approaches to the component cognitive elements of the private life, prevalent in the "Language and communication" curriculum area, comparing to other curriculum areas: material self (23), personal self (11), primary groups (10), private space (8).

**Table 1 The frequency of the appearances of specifications for the 1st category, differentiated on curriculum areas**

<b>Component elements</b>	<b>LC</b>	<b>MS</b>	<b>OS</b>	<b>A</b>	<b>EFS</b>	<b>T</b>	<b>CO</b>	<b>Total</b>
Material self	23	2	2	0	0	2	2	31
Personal self	11	0	4	0	0	0	6	21
Adaptive self	0	0	0	0	0	0	1	1
Private space	8	1	2	0	0	1	1	13
Private time	0	0	0	0	0	0	2	2
Primary groups	10	0	4	0	0	0	7	21
<b>Total</b>	<b>52</b>	<b>3</b>	<b>12</b>	<b>0</b>	<b>0</b>	<b>3</b>	<b>19</b>	<b>89</b>

*Specific hypothesis 1.2.* is confirmed, because the objectives and content included in the school curricula for the primary level reflect in a different way the component elements of private life, at the level of the indicator: "Formation of representations for private life", according to the school year. The analysis of the frequencies from Table 2 shows that the



school curricula for grades I-IV contain themes that allow approaches to the component cognitive elements of the private life, prevalent in the 3<sup>rd</sup> and 4<sup>th</sup> grade, comparatively with the 1<sup>st</sup> and 2<sup>nd</sup> grade. There are also some significant differences between the frequency of the component cognitive elements: the specific themes regarding the material self appear more frequently in the school curricula from the 3<sup>rd</sup> and 4<sup>th</sup> grade (14); the specific themes which represent the primary groups are predominant in the 4<sup>th</sup> grade (12); the specific themes regarding the personal self are predominant at the 3<sup>rd</sup> and 4<sup>th</sup> grade (8); the specific themes regarding private space are more frequent in the 3<sup>rd</sup> (5) and 4<sup>th</sup> grade (6).

**Table 2 The frequency of the appearances of specifications for the 1st category, differentiated on school years**

Component elements	I Grade	II Grade	III Grade	IV Grade	Total
Material self	3	1	14	14	32
Personal self	5	0	8	8	21
Adaptive self	0	1	0	0	1
Private space	1	1	5	6	13
Private time	0	0	0	2	2
Primary groups	2	2	5	12	21
<b>Total</b>	<b>11</b>	<b>5</b>	<b>32</b>	<b>42</b>	<b>89</b>

**General hypothesis 2** is confirmed, because the objectives and content included in the school curricula for the primary level reflect different aspects regarding private life, at the level of the indicator: "Formation of attitudes". The analysis of the frequencies of the component attitude elements of the private life shows the following hierarchy:

material self (9), personal self (3), adaptive self (1), private space (1), primary groups (1).

*Specific hypothesis 2.1.* is partially confirmed, because the objectives and content included in the school curricula for the primary level include only some component elements of private life at the level of the indicator: "Formation of attitudes", according to the **curriculum areas**. The analysis of the frequencies from Table 3 shows that the school curricula for grades I-IV contain themes that allow approaches to the component attitude elements of the private life, prevalent in the "Sports" curriculum area, comparing to other curriculum areas: material self (5) and personal self (2).

**Table 3 The frequency of the appearances of specifications for the 2nd category, differentiated on curriculum areas**

<b>Component elements</b>	<b>LC</b>	<b>MS</b>	<b>OS</b>	<b>A</b>	<b>EFS</b>	<b>T</b>	<b>CO</b>	<b>Total</b>
Material self	0	1	1	0	5	2	0	9
Personal self	0	0	0	0	2	0	1	3
Adaptive self	0	0	1	0	0	0	0	1
Private space	0	0	0	0	0	0	1	1
Private time	0	0	0	0	0	0	0	0
Primary groups	0	0	1	0	0	0	0	1
<b>Total</b>	<b>0</b>	<b>1</b>	<b>3</b>	<b>0</b>	<b>7</b>	<b>2</b>	<b>2</b>	<b>15</b>

*Specific hypothesis 2.2.* is not confirmed, because the objectives and content included in the school curricula for the primary level don't reflect in a differentiated manner the component elements of private life at the level of the indicator: "Formation of attitudes", according to **the school year**. The analysis of the frequencies from Table 4 indicates that the

school curricula for I-IV grades contains themes that allow approaches to the component attitude elements of the private life. For instance, the specific themes of the material self are included in all school curricula for the grades I-IV. At the level of the other component elements, there aren't any significant differences, according to the school year.

**Table 4 The frequency of the appearances of specifications for the 2nd category, differentiated on school years**

<b>Component elements</b>	<b>I Grade</b>	<b>II Grade</b>	<b>III Grade</b>	<b>IV Grade</b>	<b>Total</b>
Material self	2	2	2	3	<b>9</b>
Personal self	0	1	0	2	<b>3</b>
Adaptive self	0	0	1	0	<b>1</b>
Private space	0	0	1	0	<b>1</b>
Private time	0	0	0	0	<b>0</b>
Primary groups	1	0	0	0	<b>1</b>
<b>Total</b>	<b>3</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>15</b>

**General hypothesis 3** is confirmed, because the objectives and content included in the school curricula for the primary level reflect in a differentiated manner the component elements of private life at the level of the indicator: "Formation of behaviors". The analysis of the frequencies of the behavioral component elements of the private life shows the following hierarchy: personal self (18), material self (16), adaptive self (9), primary groups (8), private space (5), private time (3).

**Specific hypothesis 3.1** is confirmed, because the objectives and content included in the school curricula for the primary level reflect in a different way the component elements of private life, at the level of the indicator: "Formation of behaviors", according to the **curriculum areas**. The analysis of the frequencies from Table 5 shows that the school

curricula for grades I-IV contain themes that allow approaches to the behavioral component elements of the private life in a differentiated way, at the level of curriculum areas: the specific themes regarding the *personal self* appear more frequently in the school curricula from within the “Language and communication” curriculum area (13); the specific themes regarding the *material self* appear more frequently in the school curricula from within the “Sports” curriculum area (8); the specific themes regarding the *adaptive self* are integrated prevalent in the school curricula from within the “Language and communication” curriculum area (6); the specific themes regarding the *private space* appear more frequently in the school curricula from within the “Technologies” curriculum area (5); the specific themes regarding *primary groups* appear more frequently in the school curricula from within the “Language and communication” curriculum area (4).

**Table 5 The frequency of the appearances of specifications for the 3rd category, differentiated on curriculum areas**

<b>Component elements</b>	<b>LC</b>	<b>MS</b>	<b>OS</b>	<b>A</b>	<b>EFS</b>	<b>T</b>	<b>CO</b>	<b>Total</b>
Material self	2	0	0	0	8	4	2	16
Personal self	13	0	1	2	1	1	0	18
Adaptive self	6	0	1	0	0	0	2	9
Private space	0	0	0	0	0	5	0	5
Private time	1	0	2	0	0	0	0	3
Primary groups	4	0	2	0	0	0	2	8
<b>Total</b>	<b>26</b>	<b>0</b>	<b>6</b>	<b>2</b>	<b>9</b>	<b>10</b>	<b>6</b>	<b>59</b>

*Specific hypothesis 3.2* is partially confirmed, because the objectives and content included in the school curricula for the primary level reflect in a different manner some component elements of private life at the level of the indicator: "Formation of behaviors", according to the **school year**. The analysis of the frequencies from Table 6 shows that the school curricula for grades I-IV contain themes that allow approaches to the behavioral component elements of the private life in a differentiated way at the level of curriculum areas: the specific themes regarding the *material self* appear more frequently in the school curricula for the 2nd (6) and 3rd grade (5) and 1st (4); the specific themes regarding the *personal self* appear more frequently in the school curricula for the 3rd grade (7) and the 4th (6); the specific themes regarding the *adaptive self* appear more frequently in the school curricula for the 4th grade (4) and 3rd grade (3); the specific themes regarding *primary groups* appear more frequently in the school curricula for the 2nd grade (4) and the 1st grade (3). At the level of the specific themes regarding private space and private time, there are no significant differences.

**Table 6 The frequency of the appearances of specifications for the 3rd category, differentiated on school years**

<b>Component elements</b>	<b>I Grade</b>	<b>II Grade</b>	<b>III Grade</b>	<b>IV Grade</b>	<b>Total</b>
Material self	4	6	5	1	<b>16</b>
Personal self	2	3	7	6	<b>18</b>
Adaptive self	1	1	3	4	<b>9</b>
Private space	1	1	2	1	<b>5</b>
Private time	1	0	0	2	<b>3</b>
Primary groups	3	4	0	1	<b>8</b>
<b>Total</b>	<b>12</b>	<b>15</b>	<b>17</b>	<b>15</b>	<b>59</b>

## Conclusions

After analysis the statistical data regarding the frequency of the specific themes for private life, the following **general conclusions** are resulted from within the school curricula for the primary school level:

- At the level of the component cognitive elements of private life, the predominant specific themes are related to: *the material self, the personal self, the primary groups, the private space* and less to the private time, the adaptive self;
- From the perspective of the component attitude elements of private life, themes frequently appear regarding the *material self* and less frequent appearances on themes regarding personal self, adaptive self, private space, primary groups;
- As for the behavioral component elements of the private life, the predominant specific themes are with regards on *the personal self, the material self, the adaptive self, primary groups*, unlike the themes regarding private space and private time.

There are also a series of **specific conclusions** to be drawn up regarding the way in which the school curricula for the primary school level integrate themes that allow approaches of private life in a predominant manner, at the curriculum areas level, such as:

- At the “Language and communication” curriculum area, regarding some component cognitive elements of private life (material self, personal self, primary groups, private space);
- At the “Sports” curriculum area, regarding some component attitude elements of private life (material self);
- At the “Language and communication” curriculum area (personal self, adaptive self, primary groups), at the “Sports” curriculum area ((material self)) and at the “Technologies”

curriculum area (private space), from the perspective of the behavioral component elements of the private life.

Another set of **specific conclusions** are coming from the way in which school curricula for the primary school level integrate themes that allow approaches of private life in a predominant manner, at **the school year** level, such as:

- For the 3rd and 4th grade, regarding some component cognitive elements of private life (material self, personal self, private space);
- regarding some component attitude elements of private life, there are no significant differences;
- For the 1st and 2nd grade (material self, primary groups), the 3<sup>rd</sup> grade (material self, personal self, adaptive self) and at the 4<sup>th</sup> grade (personal self, adaptive self), from the perspective of the behavioral component elements of the private life.

Both the general results and the specific ones indicate significant differences between school curricula for the primary school level regarding the manner of representation for the three categories of indicators and the component elements of private life.

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# LA SOCIALISATION COMME FINALITÉ DE L'ÉDUCATION PHYSIQUE AU COLLEGE

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## Résumé

*Une forte influence sur la formation des attitudes de l'individu, dans notre cas, de l'enfant, est effectuée par les groupes primaires, particulièrement par la famille et le collectif pédagogique. Dans contexte formatif, les attitudes des autres deviennent celles de l'enfant, après avoir été filtrées par l'expérience personnelle. Une influence considérable dans la formation des attitudes de l'individu est opérée également par les groupes secondaires, différentes institutions sociales et culturelles, organisations politiques, etc. Si l'individu est impliqué dans la vie et l'activité de ces institutions, il se forme des attitudes adaptées, conformément à son expérience personnelle.*

*Le but de notre travail est de mettre en évidence les influences de la matière éducation physique visant l'intégration sociale des élèves dans le milieu scolaire. Par son contenu et ses formes d'organisations propres, l'éducation physique est capable de créer un cadre adéquat aussi bien pour la formation de la conscience morale que pour la manifestation de la conduite morale. Ces effets sont possibles puisque l'éducation physique implique : la nécessité de respecter certaines règles, des normes de pratique. Lorsqu'elle est pratiquée en groupe, l'éducation physique exige le respect des relations sociales établies entre les individus commençant par le respect de la formation de travail et terminant par la soumission aux règlements de diverses compétitions ; elle sollicite de la part des sujets une participation active et consciente afin de réaliser des objectifs proposés ; par ses formes spécifique de pratique et son contenu accessible, l'éducation physique procure de la satisfaction aux pratiquants, ce qui ne fait que consolider le respect de ses normes.*

**Mots clé:** socialisation, attitude, objectif, compétence

## Introduction

La socialisation est un « processus psychosocial de transmission-assimilation des attitudes, valeurs, conceptions ou modèles comportementaux spécifiques à un groupe ou à une communauté ayant en vue la formation, l'adoption et l'intégration sociale d'une personne. La socialisation présuppose l'apprentissage social comme mécanisme fondamental de réalisation dont la finalité est l'assimilation des individus en certains groupes (Dictionnaire de sociologie (1993) coordinateurs C.

Zamfir și L. Vlăsceanu). L'attitude est une « modalité relativement constante de l'individu ou du groupe de conformité envers certains aspects de la vie sociale et par rapport à soi-même » (P.Popescu-Neveanu, 1978, p.138). Elle s'exprime plus ou moins ouvertement par différents symptômes ou indices (mots, intonation, gestes, actes, choix ou absence du choix) ayant une fonction à la fois cognitive, énergétique, régulatrice des conduites qu'elle détermine.

Une forte influence sur la formation des attitudes de l'individu, dans notre cas, de l'enfant, est effectuée par les groupes primaires, particulièrement par la famille et le collectif pédagogique. Dans contexte formatif, les attitudes des autres deviennent celles de l'enfant, après avoir été filtrées par l'expérience personnelle. L'amour ou le dégoût de l'enfant pour certaines choses est déterminé par l'attitude du groupe à l'égard de ces objets. Une influence considérable dans la formation des attitudes de l'individu est opérée également par les groupes secondaires, différentes institutions sociales et culturelles, organisations politiques, etc. si l'individu est impliqué dans la vie et l'activité de ces institutions, il se forme des attitudes adaptées, conformément à son expérience personnelle. (Dragnea, A., 2007, Epuran, M., 1999, Epuran, M., 2005, Grigore, V., 1998, Mihăilescu, L.N., Mihăilescu, N., Macri, A., Butnariu, M., Mihăilescu, L.E., Cojanu, F., Mihai, I., Vâlcu, B. 2008).

### **Le but de la recherche**

C'est de souligner l'influence de l'éducation physique dans l'intégration sociale des élèves dans le milieu scolaire.

### **Hypothèses de la recherche**

Nous considérons que le niveau de socialisation des élèves de collège est influencé d'une manière considérable par les classes d'éducation physique de tronc commun. La contribution de l'éducation physique dans l'intégration sociale peut être identifiée par des instruments spécifiques à notre domaine. Et nous sommes d'avis qu'il y a des différences entre le niveau d'intégration sociale des élèves du milieu urbain et ceux du milieu rural

### **Objectifs de la recherche**

Afin d'atteindre notre but, nous nous sommes proposées de réaliser les objectifs suivants :

- Inventorier les objectifs d'éducation physique sur des paliers de généralité concernant la socialisation, l'intégration sociale dans la

collectivité à la fin du cycle primaire et tout au long du cycle gymnasial.

- Déterminer les éléments qui favorisent l'intégration sociale pendant la classe d'éducation physique afin de les utiliser pour faciliter cet objectif de l'éducation en général.
- Comparer le niveau d'intégration des enfants du milieu urbain à celui des élèves du milieu rural.

### **Contenu, méthodologie**

L'éducation physique, composante de l'éducation générale, vise la réalisation de certains objectifs dérivés de l'idéal éducationnel formulé à un certain moment par la société pour laquelle les élèves sont instruits. Parmi les objectifs généraux que l'éducation physique se propose on compte celui qui concerne **le développement harmonieux de la personnalité humaine** réalisable aussi bien par la possibilité d'une influence *prophylactique* (de prévention des influences négatives) que *corrective* (corriger les aspects négatifs qui pourraient se manifester à un certain moment).

Les objectifs cadre et les objectifs de référence inclus dans les programmes d'éducation physique ([www.edu.ro/programe](http://www.edu.ro/programe)) visent le développement de certains traits de la personnalité des élèves : l'aspect physique, moteur, cognitif, socio-affectif, et prouvent une fois de plus la complexité des finalités de l'éducation physique.

Dans le tableau ci-dessous sont présentés les objectifs de référence qui découlent de l'objectif cadre n.2 du programme d'études pour le collège.

Objectifs cadre	Objectifs de référence cls. aVa	Objectifs de référence cls. aVIa	Objectifs de référence cls. aVIIa	Objectifs de référence cls. aVIIIa
<p><b><u>O2.</u></b> <b><u>Développement des traits de personnalité favorables à l'intégration sociale.</u></b></p>	<p><i>S'intégrer et agir d'une manière efficace dans un groupe préétabli:</i> *Occuper et garder sa place dans la formation de début, de marche et de travail ; *Exécuter certains exercices en relation avec un ou plusieurs partenaires ; *S'accorder l'appui et le soutien mutuellement ; *Encourager les coéquipiers en action ; *Accomplir à tour de rôles des attributions qui visent la gestion et la soumission (capitaine d'équipe, arbitre, observateur, exécutant)</p>	<p><i>S'intégrer et agir dans un groupe spontanément établi:</i> *Exercer par sous-groupes constitué <i>ad hoc</i> ; *Avoir des activités en s'assurant des responsabilités dirigées; *Exercer des formes variées de collaboration ; *Concours par groupes et équipes.</p>	<p><i>Entrer en relation d'une manière interpersonnelle en concordance avec les comportements acceptés dans la classe d'éducation physique et dans les compétitions/concours</i> *Avoir des activités en s'assurant des responsabilités dirigées; *Participer d'une manière active à des compétitions et apporter le soutien affectif à leurs coéquipiers ; *Manifester en compétitions le respect envers les partenaires et les adversaires ; Intervenir pour aplaner et résoudre les situations conflictuelles.</p>	<p><i>S'intégrer et agir par équipes constituées en fonction de la valeur et conformément aux règles et aux tâches établies</i> *S'auto apprécier et accepter la place qui lui correspond dans le groupe. Avoir des activités en régime d'auto-organisation et auto-gestion. <i>*Manifester le désir d'affirmation dans un cadre organisé et la capacité d'appréciation objective de ses résultats par rapport à ceux de ses collègues ;</i> *Participer systématiquement à des concours et ompétitions ; *Avoir en évidence les résultats propres et les comparer à ceux des collègues et au système d'évaluation.</p>

Les attitudes s'expriment par rapport à des personnes, idées, mentalités, comportements moteurs, valeurs morales, esthétiques etc., mais aussi par rapport à soi-même par des conduites verbales, motrices, sociales.

L'éducation physique exerce son influence sur le système attitudinal dans diverses directions (Ababei, R., 2002; Dragnea A., 2007;Epuran, M., 2005) :

- *attitude à l'égard des proches*, de la société (visée par l'éducation morale);
- *attitudes cognitives* – évaluatives (visée par l'éducation intellectuelle) ;
- *attitudes esthétiques* – d'appréciation des véritables valeurs esthétiques (visée par l'éducation esthétique).

L'éducation physique agit sur la sphère intellectuelle, comme une conséquence de l'engrenage des opérations intellectuelles indispensables au processus d'apprentissage :

- Observer les actions motrices ;
- Comprendre les opérations à effectuer ;
- Mémoriser les actions motrices, les stocker, reconnaître et reproduire ;
- Les appliquer en différents contextes comme conséquence de la formation de la capacité de généralisation.

Une première influence de la pratique des exercices physiques est observée au niveau des processus cognitifs primaires : perceptions, représentations, dont la qualité et la quantité s'améliorent suite aux exercices. Afin d'acquérir de nouveaux mouvements, les sujets doivent comprendre quelle en est la structure, l'enchaînement des parties composantes. Ultérieurement, on leur demandera de les appliquer en diverses conditions. On stimule de la sorte les processus cognitifs supérieurs : la pensée (analyse, synthèse, comparaison, abstraction, généralisation), l'imagination, la créativité. (Dragnea A., 2007;Epuran, M., 2005).

L'éducation physique influence la *sphère morale* aussi bien dans la formation de la conscience morale que dans la conduite morale. *La conscience morale* résulte de l'information du sujet sur les valeurs, normes et règles morales valables dans la société à un moment donné et consiste en la formation des notions morales.

Le sens des normes et des règles sera acquis au fur et à mesure, en fonction de leur complexité et de la capacité de l'élève à les comprendre. Des notions tels : esprit de collaboration, participation, modestie, justesse reflètent ce qui est caractéristique et spécifique à une catégorie de circonstances et de sollicitations, de relations morales dans lesquels l'enfant est ou sera engagé. En même temps que la formation des notions morales, apparaissent les jugements moraux grâce auxquels les sujets deviennent capables d'apprécier selon des critères objectifs si la conduite des autres de même que la sienne est ou non en concordance avec les impératifs moraux. Cela ne fait qu'illustrer l'aspect cognitif de la conscience morale. *L'éducation morale* se propose que la totalité des notions dont un individu dispose devienne opérationnelles, c'est-à-dire être illustrées au niveau de la conduite morale. Il est nécessaire qu'elles soient accompagnées par des éléments affectifs (émotions, sentiments, etc.). C'est ainsi qu'elles se fixent dans la structure de la personnalité. (Șerban, M., 1998; Grigore, V., 1998).

*La conduite morale* reflète la manifestation de la conscience dans les relations morales pratiques du sujet et elle est formée d'une suite ininterrompue de réponses et manifestations. Le contenu en est donné par de aptitudes et habilités morales (l'entraide, la coopération, etc.), de même que par des traits de caractère positifs (l'honnêteté, l'honneur).

Par son contenu et ses formes d'organisations spécifiques, l'éducation physique est capable de créer un cadre adéquat aussi bien pour la formation de la conscience morale que pour la manifestation de la conduite morale. Ces effets sont possibles puisque l'éducation physique implique :

- la nécessité de respecter certaines règles, des normes de pratique. Lorsqu'elle est pratiquée en groupe, l'éducation physique exige le respect des relations sociales établies entre les individus commençant par le respect de la formation de travail et terminant par la soumission aux règlements de diverses compétitions ;
- elle sollicite de la part des sujets une participation active et consciente afin de réaliser des objectifs proposés ;
- par ses formes spécifiques de pratique et son contenu accessible, l'éducation physique procure de la satisfaction aux pratiquants, ce qui ne fait que consolider le respect de ses normes.

Dans ce contexte, le professeur a une série de méthodes à la portée de sa main, méthodes qui peuvent contribuer à l'éducation morale des sujets :

- méthodes verbales - du type conversation, explication, dialogue;

- méthodes d'organisation du collectif - par paires, par groupes;
- modalités de résoudre les tâches motrices - à l'aide du professeur, des collègues ou tout seul, de même qu'une série de moyens tels : les jeux, les compétitions, les tâches d'auto-organisation, d'auto-gestion etc.

Afin de pouvoir élaborer les objectifs opérationnels et de projeter correctement les unités d'apprentissage en conformité avec les contenus afférents à l'objectif d'intégration sociale au collège, nous nous sommes proposées d'inventorier les effets des socialisation des classes d'éducation physique du cycle primaire.

La recherche s'est déroulée ayant comme appui l'enquête de type questionnaire dans le milieu urbain (quatre écoles, 440 élèves) et dans le milieu rural (huit écoles, 440 élèves)

Le questionnaire comprend 15 items et les réponses aussi bien ouvertes que fermées, certaines ayant 2-3 variables de réponse possibles.

## QUESTIONNAIRE V<sup>e</sup> CLASSE

1. PENDANT LAQUELLE DES CLASSES DU CYCLE PRIMAIRE (CLASSES I-IV) AS-TU TRAVAILLE AVEC TES COLLEGUES ?

.....

2. A QUELLE CLASSE DU CYCLE PRIMAIRE AS-TU REMPORTE UNE VICTOIRE ENSEMBLE AVEC UN OU PLUSIEURS COLLEGUES ?

.....

3. AS-TU EU DES RELATIONS D'ENTRAIDE/ DE COLLABORATION AVEC LES COLLEGUES PENDANT LES CLASSES I-IV? SI OUI, PENDANT QUELLE ACTIVITE DIDACTIQUE ?

OUI                       NON                      DISCIPLINE .....

4. AI-TU ETE AIDE PAR UN OU PLUSIEURS COLLEGUES PENDANT LA CLASSE D'EDUCATION PYHSIQUE ?

OUI                       NON                       PARFOIS

5. PENDANT LA CLASSE D'EDUCATION PHYSIQUE AS-TU LIE DES AMITIES, DES SYMPATHIES ?

OUI                       NON                       NON

6. PENDANT LA CLASSE D'EDUCATION PHYSIQUE AS-TU EU DES ENNEMIS ? DES ANTIPATHIES?

OUI                       NON                       NON

7. A QUELS JEUX APPRIS PENDANT LA CLASSE D'EDUCATION PHYSIQUE AIMES-TU ETRE MEMBRE D'UNE EQUIPE QUELS QUE SOIENT TES PARTENAIRES ?

OUI

NON

NON

8. PENDANT LAQUELLE DES CLASSES DU CYCLE PRIMAIRES AS-TU MIEUX CONNUS TES COLLEGUES DE CLASSE ?

9. EST-ELLE IMPORTANTE POUR TOI LA CLASSE D'EDUCATION PHYSIQUE?

OUI

NON

JE NE SAIS PAS

10. CROIS-TU QUE LA CLASSE D'EDUCATION PHYSIQUE T'AIDE DANS LA VIE?

OUI

NON

JE NE SAIS PAS

11. A QUOI PENSES-TU QUE L'EDUCATION PHYSIQUE T'AIDE DANS LA VIE?

- A A apprendre des exercices et jeux de mouvement que j'exerce à l'école et pendant mon temps libre
- B Exécuter différents exercices et jeux pour un développement harmonieux
- C Apprendre à travailler en équipe

12. POUR TOI QU'Y-A-T-IL DE PLUS IMPORTANT DANS LA CALSSE D'EDUCATION PHYSIQUE?

- A Avoir les meilleures notes;
- B Etre apprécié par les collègues et le professeur pour tes progrès;
- C Ne pas être apprécié par les collègues et le professeur.

13. QUELLE EST TON OPINION SUR LE COLLECTIF DE TA CLASSE?

- A Nous sommes des collègues unis, nous nous aidons toujours l'un l'autre, même pendant la classe d'éducation physique ;
- B Nous ne nous entendons pas fort bien, certains collègues ne m'adressent pas la parole ;
- C Nous ne nous entendons point : nous nous disputons toujours et nous rions des échecs des autres.

14. T'ENTENDS-TU/ COLLABORES-TU BIEN AVEC TES COLLEGUES DE CLASSE QUAND IL FAUT TRAVAILLER EN EQUIPE ?

- A Je m'entends très bien avec eux;
- B Je me dispute souvent avec eux;



C Je ne m'entends pas, mais je ne me dispute pas, non plus.

15. QU'AIMES-TU LE PLUS DANS LA CLASSE D'EDUCATION PHYSIQUE ?

A Que par les jeux, on renforce les liens d'amitié;

B Qu'il ne faut plus rester assis dans son pupitre comme pendant les autres classes ;

C Que je peux porter mon équipement préféré.

### Résultats, discussion

Les réponses des élèves (urban-bleu, rural-noir) sont présentées dans le tableau ci-dessous.

Nombre. élèves	N. question	Variantes de réponse						
		oui	non	Parfois/ je ne sais pas	Discipline	A	B	C
440	1				Ed. physique, Roumain, Ed. technologique /Roumain, Ed. Technologique, Ed. physique			
440	2				Mathématique/ Mathématique			
440	3	13/10	5/2		Ed. Technologique, Roumain, Ed. physique			
440	4	5/3	1/2	- /7				
440	5	14/9	1/2	12/1				
440	6	4/2	5/6	3/4				
440								
7	6/10	3/1	9/1					
440	8	-			Ed. physique, Sciences naturelles/ Ed. physique, Roumain			
440	9	18/11	-	9/1				
440	10	18/12	-	-				
440	11					-	15/10	2
440	12					3/-	17/12	1/-
440	13					9/8	5/4	4/-
440	14					6/6	-	12/6
440	15					8/9	10/2	1

Du tableau, nous observons qu'aux questions ouvertes 1, 2, 3 et 8 qui se rapportaient à la hiérarchisation de matières auxquelles ils ont obtenu une victoire ou une réalisation avec un ou plusieurs collègues, les élèves du milieu urbain mettent en première position L'éducation physique et ceux du rural déclarent l'ordre suivant : Roumain, Sciences Naturelles, Ed. Physique.

Aux questions 4, 5, 6 et 7, les élèves du milieu urbain affirment avoir établi des liens d'amitié lors de la classe d'éducation physique et qu'ils sont d'accord à faire partie d'une équipe, quels que soient les partenaires. En échange, les élèves du milieu rural ne sont pas toujours d'accord à y participer. Aux questions 9, 10, 11 qui se rapportent à l'importance de l'éducation physique, ils ont tous répondu que celle-ci les aide dans la vie et qu'elle contribue à leur développement harmonieux.

Les élèves du milieu urbain répondent aux questions 13, 14 qu'ils s'entendent bien les uns avec les autres, qu'ils s'aident mutuellement, si nécessaire, alors que ceux du rural déclarent qu'ils ne se disputent pas mais qu'ils ne s'entendent pas très bien non plus, pendant la classe d'éducation physique. Les élèves de la ville répondent aux questions 12, 15 aimer la classe d'éducation physique car elle aide à lier des amitiés et ils sont appréciés pour leurs progrès. Ici encore, nous notons des différences dans le milieu rural, dans le sens que, les élèves déclarent qu'à part les deux remarques déjà faites (amitié, progrès), ils ne doivent pas rester assis dans leurs pupitres et apprendre comme pour les autres disciplines. Les résultats des variantes de réponses aux items du questionnaire appliqué à la classe de V<sup>e</sup> sont présentés dans le tableau suivant.

N ?	Le poids statistique des variants de réponses											Différences M.R.-M.U					
	Milieu rural						Milieu urbain					O ui	N o n	Par foi s/je ne sai s pas	A	B	C
	O ui	n o n	par fois /je ne sai s pas	A	B	C	O ui	N o n	Par foi s/je ne sai s pas	A	B						
1																	
2																	

3	4 3, 3 3	1 6. 6 7				3 0	1 0					1 3, 3 3	6 , 6 7			
4	1 3, 3 4	3, 3 4	43, 33			1 3, 3 4	6 , 6 7	20				0	3 , 3 3	23, 33		
5	4 6, 6 7	3, 3 4	10			3 0	-	10				1 6, 6 7	3 , 3 4	0		
6	1 3, 3 4	1 6	30			6, 6 7	2 0	13, 34				6, 6 7	4	16, 66		
7	2 0	1 0	30			3 3, 3 3	3 , 3 3	3,3 3				1 3, 3 3	6 , 6 7	26, 67		
8																
9	6 0					3 6, 6 6		3,3 3				2 3, 3 4		3,3 3		
10	6 0					4 0						2 0				
11				1 0	3 6, 6 6	1 3, 3 3			-	2 6, 6 6	1 3, 3 3			1 0	1 0	0
12				6, 6 6	5 3, 3 3	-			-	4 0	-			6, 6 6	1 3, 3 3	-
13				3 3, 3 3	1 6, 6 7	1 0				1 3, 3 3	-			3 3, 3 3	3, 3 4	1 0
14				2 0	-	4 0				2 0	-	2 0		0	-	2 0
15				2 6, 6 6	3 3, 3 3	-				3 0	6, 6 6	3, 3 4		3, 3 4	2 6, 6 7	3 , 3 4

Analysant les réponses du tableau, nous remarquons qu'aux questions fondamentales pour notre étude (4, 5, 7, 10) les élèves de V<sup>e</sup> du milieu rural ont répondu accorder une plus grande importance aux classes d'éducation physique, qu'ils se sont fait des amis, sont plus unis et ils s'entraient plus que les élèves de la ville. Ceux derniers répondent ne pas s'aider tout le temps, que la classe d'éducation physique n'a pas toujours été un catalyseur d'amitié mais que pour eux n'a pas d'importance qui sont les coéquipiers, ils y participent quand même.

### **Conclusions**

Suite à l'analyse et à l'interprétation des données, nous considérons que la classe d'éducation physique influence la socialisation des élèves et leur intégration dans le milieu scolaire.

Nous notons aussi que les élèves du milieu urbain développent des traits de personnalité favorable à l'intégration sociale dans un nombre plus important que leurs collègues de la campagne et cela est en partie dû à leurs compétences mais aussi aux valences de socialisation de l'éducation physique.

Le poids statistique des réponses aux items du questionnaire qui visaient les valences formatives de l'éducation physique est en générale faible (maximum 60% en milieu rural, questions 9 et 10, et minimum 3,33% rural et urbain). Cela s'explique par le fait que beaucoup de classes d'éducation physique étaient utilisées par l'instituteur par exemple afin de fixer des connaissances d'autres disciplines.

Nous sommes d'avis que les jeux de mouvements et les jeux de préparation doivent représenter le moyen et la méthode les plus utilisés dans les classes du cycle primaire dans le but de former des attitudes et un comportement adéquat à l'intégration du petit écolier dans la collectivité.

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# L'ÉVALUATION FORMATIVE EN CLASSE DE FLE

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## Résumé

*Eu égard à la dynamique sociale et professionnelle, le futur postulant doit savoir s'auto-évaluer, compétence qui s'acquiert au cours de la scolarité. Mais, c'est à l'enseignant qu'incombe la tâche d'associer l'apprenant à l'acte d'évaluation, de lui apprendre à se remettre en question, de le faire consentir par contrat à quitter sa situation de sujétion à laquelle le vouait un enseignement traditionnel et prendre en main son apprentissage en privilégiant l'évaluation formative dont on offre quelques.*

**Mots-clé:** évaluation formative, test, apprenant, autoévaluation, interaction

À une époque où “tout se calcule, même l'amour”, pour reprendre les mots de Miossec (dans sa chanson *Tout brûle*), quantifier l'activité de l'enseignant et celle de l'apprenant fait figure de bilan des efforts entrepris et d'anticipation, de prévision de l'évolution ultérieure. Au cours de sa formation initiale, l'enseignant débutant ne reçoit guère de formation à l'évaluation. Posséderait-il alors quelque science innée qui lui permettrait de savoir évaluer le progrès de ses élèves sans trop se poser de questions? Son seul modèle serait celui du schéma selon lequel lui-même a été évalué en tant qu'élève. Notre mémoire scolaire garde l'image de la note qui tombe comme un verdict, comme la sentence impitoyable d'un juge inflexible qui sanctionne les infractions impardonnables d'un “contrevenant” ayant transgressé les lois du code linguistique. Ou bien celle des lauriers du gagnant, de la récompense accordée pour la persévérance, pour le courage et l'imagination, pourquoi pas?, pour la docilité. Souvent, l'acte évaluatif donne lieu à des malentendus entre les deux acteurs du processus d'enseignement/apprentissage, l'évaluateur et

l'évalué. L'évalué mécontent de sa note ronchonne ou rouspète, en tout cas réclame des explications. Comme si cela ne suffisait pas, un autre facteur impliqué dans l'enseignement surgit, à savoir l'établissement qui entreprend à son tour l'évaluation de l'évaluateur en fonction des résultats de ses apprenants. Par conséquent, le professeur dont les élèves n'ont pas de bons résultats ne peut être qu'un mauvais professeur. La société a elle aussi son mot à dire car les mauvais résultats scolaires condamnent le possesseur à l'inadaptation à l'entrée sur le marché professionnel.

Ce tableau nous donne à réfléchir sur l'acte d'évaluation des compétences de l'enseignement de même que sur ses conséquences immédiates ou à long terme tout en nous invitant à reconsidérer les rapports qui s'établissent entre nos apprenants et nous-mêmes afin de lever les malentendus qui faussent la relation pédagogique et altèrent notre communication. Dans certains autres systèmes scolaires (celui fondé sur la philosophie de Rudolf Steiner, par exemple) on a simplement renoncé aux notes éliminant de cette façon ce facteur contraignant du processus d'enseignement / apprentissage (l'école fondée sur la philosophie de Rudolf Steiner, par exemple). De toute façon nous adhérons à la vision de Gérard de Vecchi: "Et si l'enseignant partageait une partie de son pouvoir? Pour qu'une évaluation aide véritablement l'élève à apprendre, il faut qu'elle participe à la construction de son autonomie. Il est essentiel que chaque élève soit partie prenante dans l'acte d'apprendre et donc indispensable qu'il comprenne pourquoi il fait un travail. Il doit pouvoir lui-même l'évaluer donc savoir, comme le maître. S'il ne fait que répondre aux demandes de l'enseignant, cela ne l'incite pas à devenir autonome, bien au contraire: c'est le pouvoir du maître qui est renforcé et l'élève est placé dans la situation de n'avoir qu'à obéir pour réussir".<sup>1</sup> Là-dessus,

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<sup>1</sup> Gérard de Vecchi, *Aider les élèves à apprendre*, Éditions Hachette, 1992, p.86

les fiches d'auto-estimation ont un rôle important permettant à l'apprenant d'estimer s'il a atteint ou non l'objectif établi par l'enseignant. Cela consiste à répondre par écrit à un questionnaire élaboré par l'enseignant. En voilà un possible modèle:

Objectif: *Savoir s'y prendre pour inviter quelqu'un*

Je suis capable de: 1. saluer mon interlocuteur ; 2. utiliser les formules de politesse ; 3. formuler une invitation et demander une réponse à mon interlocuteur ; 4. réitérer l'invitation en trouvant des arguments plus forts et pertinents ; 5. exprimer le regret dans le cas d'un refus ; 6. prendre congé ;

L'enseignant évalue lui aussi la compétence de l'apprenant: confirmée, à renforcer, en cours d'acquisition, non acquise.

Les avantages de l'auto-estimation sont irrécusables: elle oblige à la réflexion, exerce le jugement, permet le renforcement de la confiance en soi et favorise le développement de la personnalité encourageant la prise en charge de son apprentissage par l'apprenant lui-même. En outre, elle encourage la communication entre l'enseignant et les apprenants en les rapprochant

En matière d'évaluation des acquis linguistiques, les chercheurs font la distinction entre le domaine du contrôle, de **l'évaluation cumulative**, et le domaine de **l'évaluation formative**, de la "prise d'information", selon Christine Tagliante. On ne saurait non plus ignorer l'évaluation initiale à laquelle on procède au début de l'étude d'une nouvelle discipline, au passage à un niveau supérieur ou avant d'entamer un nouveau chapitre. Elle sert à établir le niveau des compétences linguistiques du groupe, de même que le degré d'homogénéité de celui-ci en vue de l'élaboration d'une stratégie pédagogique pertinente.

Effectuée à la fin d'une étape, l'évaluation cumulative a du mal à prouver son efficacité ne permettant ni de jauger l'activité précédente ni



de pronostiquer le déroulement ultérieur. En effet, contrôler, c'est vérifier la conformité des performances de l'apprenant à la norme de la langue cible. Dans ce but on utilise des tests, des épreuves, des exercices, des examens qui font le bilan d'une situation donnant lieu à une note. Ce type d'évaluation est le plus souvent imposé par une institution et sert à classer les apprenants, les candidats. Il s'efforce de comparer et de classer des performances sans trop se soucier des êtres engagés dans le processus d'enseignement / apprentissage. Avec cette forme d'évaluation on n'est pas loin de l'évaluation économique visant à jauger l'efficacité du système de l'éducation en fonction du rapport: ressources matérielles et financières investies par la société / résultats de l'enseignement. En pratiquant uniquement cette forme d'évaluation, les "jeunes âmes" risquent d'être "broyées, laminées par le rouleau compresseur de l'académisme", pour reprendre les mots de N.H.Kleinbaum prononcés par M.Keating.<sup>2</sup>

Heureusement, l'enseignant possède également l'instrument de l'évaluation continue ou formative. Destinée à accompagner l'apprenant tout le long de son parcours d'apprentissage du programme scolaire et mesurant ses résultats par petites séquences, son efficacité est incontestable. Reposant sur le feed-back, elle est solidaire de l'acte d'apprentissage auquel elle équivaut quasiment, permettant ainsi le réglage subjectif de l'apprentissage, la corrélation des méthodes avec les objectifs opérationnels concrets. Loin de sanctionner, ce type d'évaluation est appelé à guider, à stimuler les apprenants, les encourageant également à cultiver leur capacité d'auto-évaluation. Au cours de cette forme d'activité, l'information recherchée c'est de savoir si l'objectif pédagogique critérié par l'enseignant a été atteint ou non par les apprenants. Dans ce but on utilise des fiches d'auto-estimation, des tests,

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<sup>2</sup>N.H Kleinbaum, *Le Cercle des poètes disparus*, Éditions Michel Lafon, 1990, p.53

des exercices de vérification qui produisent une information commentée destinée aussi bien à l'enseignant qu'à l'apprenant. Comme il n'y a rien d'occulte dans cette activité, l'apprenant a droit de regard sur son évaluation qui mène à la reconnaissance des compétences et non à un classement.

Toutefois on ne saurait ignorer la relativité des notes, étudiée par des chercheurs qui ont signalé les effets responsables de l'invalidation de l'acte d'évaluation. En voilà quelques-uns, formulés par Yvan Abernot: effets d'ordre et de contraste (Nous sommes conscients que la place occupée par une copie dans une série de mauvais devoirs a toutes les chances de pervertir l'acte de son évaluation), effets de contamination (Il y a le risque que les points accumulés par un item influencent les autres), effets de stéréotypie (Gardons-nous de "coller" à un apprenant une note définitive pendant toute sa scolarité!), effet de halo (Le référent social, comportemental ou les considérations d'ordre esthétique pourraient également entraîner la sous-estimation ou la surestimation de l'apprenant), effet de la tendance centrale (lorsque l'enseignant contourne la difficulté de corriger en regroupant ses notes autour de la moyenne), effet de relativisation (L'impression d'ensemble l'emporte parfois sur le niveau réel des copies), effet de trop grande indulgence (due à une mauvaise perception du concept d'horizontalité interactive ou à une intention de *captatio benevolentiae*) et de trop grande sévérité (comme critère de reconnaissance de la compétence professionnelle).<sup>3</sup>

Les chercheurs ont mis à la disposition des enseignants des instruments d'évaluation plus objectifs que ceux offerts par l'enseignement traditionnel, à savoir les tests. L'avantage de ces moyens d'évaluation consiste dans l'apport d'un supplément considérable d'objectivité, de rigueur scientifique sans parler de l'aspect visant la

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<sup>3</sup> Yvan Abernot, *Les méthodes d'évaluation scolaire*, Dunod, Paris, 1996, p.28

simplification du travail. Si les questions sont conçues de façon à éviter un éventail de réponses acceptables et à “bannir tout jugement”<sup>4</sup> celles-ci respecteront le critère de la brièveté. Par ailleurs, leur utilisation permet de réduire le risque de fraude. C’est toujours dans le sens de l’économie que l’emploi des tests s’avère efficace, éliminant les temps morts par l’utilisation d’une grille de correction ou d’une carte de réponse.

Nous vous proposons la définition donnée par Jean-Claude Mothe selon lequel le test de langue vivante serait “une épreuve aux questions nombreuses, contraignantes, standardisées et nécessitant une réponse brève (...) par opposition aux questions peu nombreuses, précises et demandant une réponse longue et diversifiée des épreuves de type traditionnel, et par opposition aussi à ce que recouvre en anglais le terme “test”, qui y désigne n’importe quelle sorte d’épreuve.”<sup>5</sup>

L’élaboration des tests est un processus à plusieurs étapes: fixer les objectifs des tests; préparer des items; fixer des techniques de réponses; ranger les items; élaborer les consignes; rédiger les feuilles de réponses; pré-expérimenter; fixer le barème; préciser le temps de travail.

Un proverbe touareg dit: ”Si tu ne sais pas où tu vas, tu risques de mettre longtemps pour y arriver.” Aussi faut-il désigner avec précision ses objectifs si l’on veut rentabiliser l’enseignement et élaborer un programme de testing adapté aux attentes de nos apprenants. Afin de faciliter notre travail on opère un découpage de la compétence linguistique globale en une série de sous-compétences selon le critère des skills (ou capacités linguistiques): compréhension orale et compréhension écrite (skills passifs), expression orale et expression écrite (skills actifs).<sup>6</sup>

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<sup>4</sup> Jean-Claude Mothe, *L’évaluation par les tests dans la classe de français*, Hachette, Larousse, 1975, p.12

<sup>5</sup> J.C., Mothe, op. cit., p.13

<sup>6</sup> ibidem, p.28

Dans les classes de débutants, eu égard à la pauvreté des connaissances linguistiques et aux habitudes de communication rudimentaires, l'enseignant ne saura évaluer qu'une seule des quatre capacités linguistiques ou la maîtrise d'une seule composante de l'analyse linguistique (vocabulaire, grammaire, prononciation, orthographe). À ce niveau il faut appliquer des tests très brefs et dont les tâches sont faciles à résoudre puisque le but est d'encourager les apprenants, de susciter une attitude favorable à l'apprentissage de la nouvelle langue. Ce serait une erreur d'ignorer, lors de l'élaboration des tests, le penchant pour le ludique manifesté notamment par les débutants.

Au niveau moyen, dès la fin du premier cycle, on évalue le savoir-faire par le biais des dialogues situationnels dont les items correspondent à des actes de parole tels: se présenter, inviter, offrir, refuser, accepter, proposer, féliciter, décommander, faire des compliments, etc. Comme le dialogue fait jouer tant la maîtrise des capacités linguistiques que le maniement des composantes linguistiques, il nous faut mettre à profit certaines situations quotidiennes de communication qui se prêtent à l'emploi de certaines catégories grammaticales et d'un vocabulaire approprié: À la gare, Au téléphone, Aux achats, Dans une agence de voyage, etc. La consolidation des connaissances acquises est assurée par l'administration suffisamment fréquente des quizzes (le quiz est une sorte de test très bref portant sur le contenu d'une petite unité de cours) et des tests de progrès.

#### Exemples de quiz

**Niveau débutant :** Complétez les phrases à l'aide de : le ou la  
.....*plumier de Jean est sur ....table. ....livre de Julie est dans  
....cartable. Jean est dans ....classe. Nadine est sur .....colline. Elle  
dessine ....petite tortue.*

Corrigé:

*Le plumier de Jean est sur la table. Le livre de Julie est dans le cartable. Jean est dans la classe. Nadine est sur la colline. Elle dessine la petite tortue.*

**Niveau moyen :** Fais l'accord des participes passés soulignés, si besoin est:

*Elles s'étaient **téléphoné**, ensuite elles se sont **rencontré**. Ils se sont **enfui** par l'escalier. Nous nous sommes **souvenu** de notre voyage. Nous nous étions **rencontré** à Lyon. Elles se sont **réjoui** de nous voir. Les deux automobilistes se sont **adressé** des injures et se sont même **battu**. Elles se sont **souri**, ensuite elles se sont **séparé**.*

*Corrigé: Elles s'étaient téléphoné, ensuite elles se sont rencontrées. Ils se sont enfuis par l'escalier. Nous nous sommes souvenus de notre voyage. Nous nous étions rencontrés à Lyon. Elles se sont réjouies de nous voir. Les deux automobilistes se sont adressé des injures et se sont même battus. Elles se sont souri, ensuite elles se sont séparées.*

### **L'évaluation de l'expression orale**

Enseignants, didacticiens et apprenants, nous sommes tous d'accord qu'à présent l'objectif essentiel de l'apprentissage d'une langue étrangère est d'acquérir les compétences nécessaires à l'échange linguistique, à la communication. Alors, l'acte évaluatif vise à vérifier dans quelle mesure l'apprenant est ou sera capable de se servir de ses acquisitions linguistiques dans des situations réelles de communication. L'aspect linguistique et pratique du programme d'enseignement englobe trois compétences: linguistique; socio-pragmalinguistique; stratégique.

*La compétence linguistique porte sur la prononciation, l'intonation, la syntaxe, la morphologie et le vocabulaire. En utilisant son interlangue, l'apprenant commet inévitablement des erreurs grammaticales, des fautes de prononciation, plus ou moins systématiques. Mais l'évaluation*

permettra de faire la distinction entre celles qui gênent la communication et celles qui laissent passer le message sans nuire à la conversation.

*La compétence socio-pragmalinguistique* porte sur la situation de communication et l'acte ou l'intention communicative. Il s'agit là de la pertinence des phrases émises par l'énonciateur. Les variables dont il faut tenir compte au cours des échanges linguistiques sont: qui communique avec qui?, sur quoi?, où?, par quels moyens?, dans quel type de langage? (énoncés informatifs, expressifs, appellatifs)

*La compétence stratégique* porte sur les différents moyens, autres que les mots de la langue étrangère, auxquels l'apprenant fait appel lorsqu'il est à court d'inspiration langagière: mimique, gestes, mots appartenant à une autre langue étrangère ou à la langue maternelle.

### **L'approche globale d'un document sonore**

La démarche proposée pour la compréhension d'un document sonore connaît les étapes suivantes: le repérage de la situation, l'observation de l'organisation du discours. Le test de compréhension orale est à la fois un instrument qui facilite le travail de l'apprenant. Car la grille proposée par l'enseignant focalise l'attention de l'apprenant qui découvre ainsi le contexte de l'interaction, les relations interpersonnelles, le but de l'échange verbal. Voilà la grille élaborée par Christine Tagliante<sup>7</sup> et reproduite par nous:

Qui parle à qui?	Combien de personnes parlent-elles? Ce sont des hommes, des femmes, des enfants? Quel âge peuvent-ils avoir? Peut-on les caractériser (nationalité, statut social, rôle, état d'esprit...)?
Où?	Peut-on situer le lieu où l'on parle (rue, studio, terrasse de café...)?

<sup>7</sup> Christine Tagliante, *La classe de langue*, CLE International, 2002, p.77

	Y a-t-il des bruits de fond significatifs (rires, musique, bruits de rue, discussions en arrière fond...)?
De quoi?	Peut-on saisir globalement le thème dominant, les sous-thèmes, les domaines de référence?
Quand?	À quel moment se situe la prise de parole (heure de la journée, jour de la semaine, avant ou après tel ou tel événement dont on parle)?
Comment?	Quel est le canal utilisé (entretien en face à face, radio, télévision, micro-trottoir, téléphone, interview, conversation...)?  Quels sont les registres de langue utilisés?
Pour quoi faire?	Quelle est l'intention de la personne qui parle (informer, expliquer, raconter une histoire, commenter, décrire, présenter un problème, faire part de son indignation...)?

Cette grille, tout en faisant figure de test, s'avère un guide qui, respectant les critères de l'analyse des interactions (conversations familiales, entretiens, interviews, débats, transactions commerciales, échanges didactiques, etc.), mène à la compréhension du texte sonore soumis au décryptage.

Si cette opération de repérage s'effectue en groupes de deux ou trois élèves, l'élucidation se fera en grand groupe et on peut même passer à l'écrit en complétant la grille au tableau noir.

Mais pour saisir le sens global du document nous sommes invités à passer à la seconde phase de l'élucidation qui consiste à repérer les

marqueurs de la structure du texte. Nous nous appuyons toujours sur les béquilles offertes par Christine Tagliante<sup>8</sup> :

La structuration	<p>Un plan est-il annoncé? S'il l'est est-il suivi?</p> <p>Peut-on repérer l'organisation interne du discours?</p> <p>Peut-on repérer certaines idées annoncées: affirmation, arguments, illustrations, exemples?</p> <p>Certains des développements sont-ils repérables?</p>
Les marqueurs	<p>Y a-t-il:</p> <ul style="list-style-type: none"> <li>-des connecteurs logiques: d'une part, d'autre part, par ailleurs...?</li> <li>Des marqueurs chronologiques: tout d'abord, ensuite, puis, enfin,</li> <li>-des marqueurs d'opposition: malgré cela, bien que, en dépit de, mais, au contraire, cependant...?</li> <li>-des marqueurs de cause ou de conséquence: en effet, étant donné que, de manière que, pour la raison suivante?</li> </ul>
Les mots	<p>Repérez les mots qui peuvent vous mettre sur la voie du sens:</p> <ul style="list-style-type: none"> <li>- les mots transparents (en se méfiant des faux amis),</li> <li>- les reprises, les répétitions,</li> <li>- les mots clés significatifs du thème ou des sous-thèmes.</li> </ul>
Les indications	<ul style="list-style-type: none"> <li>-les chiffres,</li> <li>-les noms géographiques,</li> <li>-les lieux,</li> <li>-les dates, les sigles.</li> </ul>

L'évaluation de la compréhension orale permet à l'évaluateur de vérifier la capacité des apprenants à choisir la meilleure solution, d'apprécier la qualité de leur prononciation, la richesse du vocabulaire employé. En outre, comme le document authentique constitue un modèle

<sup>8</sup> Christine Tagliante, op.cit., p.78



de phonation, d'expression orale et de structuration du discours, l'apprenant est stimulé en même temps à s'exprimer en langue étrangère.

Quant aux exercices d'expression orale, ceux-ci peuvent reposer sur: l'observation et la description d'un support visuel, l'imagination d'une suite ou de la fin d'une histoire, sur la discussion (entretien, débat, exposé des élèves), l'action (les jeux dramatiques, les procès littéraires et non seulement).

### **L'évaluation de l'expression écrite**

La tâche de l'enseignant de FLE s'avère difficile de plusieurs points de vue. D'abord il est responsable de l'acte d'incitation à cette forme de communication à distance qui suppose un destinataire absent, mais une fois engagé dans cette activité, il se sent pris au piège de la correctitude grammaticale (formes verbales, accord du participe passé, de l'adjectif avec le nom déterminé, concordances des temps, structures syntaxiques, rapports de coordination ou de subordination, adéquation du lexique), de l'orthographe et de la sincérité sinon de l'originalité de l'expression écrite. L'enseignant doit adapter sa stratégie évaluative en fonction de l'âge de l'apprenant. Comme l'objectif primordial, au niveau élémentaire, par exemple, c'est de stimuler la communication notamment orale mais aussi écrite il est vain d'attendre que le débutant s'exprime parfaitement étant sujet à des erreurs dues aux interférences.

Dans l'élaboration des grilles d'évaluation du message écrit nous nous appuyons grandement sur les grilles d'évaluation de l'oral (adéquation à la situation; respect de la consigne; compétence grammaticale). Mais ce qu'on évalue surtout dans une production écrite, en dehors de la compétence linguistique, c'est la compétence textuelle car c'est la "compétence de communication" selon Marie-Claude Albert<sup>9</sup>.

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<sup>9</sup> Marie-Claude Albert, *Évaluer les productions écrites des apprenants*, Le Français dans le monde, no.299/1998, p.61

Elle nous propose une série de critères d'évaluation qui correspondent aux aspects pertinents du fonctionnement du texte à produire:

Dimension séquentielle du texte	GLOBALE		LOCALE		
	Type de texte à produire	Plan du texte Enchaînement des séquences	Niveau transphrastique	Niveau phrastique	Niveau Scriptural
Critère d'ordre pragmatique	Prise en compte de la situation de communication écrite: fonction du langage dominante	Organisateurs textuels: grandes articulations du discours; respect des règles de cohérence; répétition; progression	Emploi des connecteurs adéquats: logique, temporels, progression du texte	Procédés linguistiques propres à un type d'écrit. Ex: nominalisation, passivation, énoncés injonctifs	Choix du support Typographie, titre, mise en relief d'éléments
Sémantique	Choix d'un type de texte (narratif, argumentatif)	Respect des règles de cohérence; Non contradiction; Connaissance du monde	Lexique adéquat; Anaphores lexicales précises et cohérentes	Acceptabilité sémantique	Disposition en paragraphes; Respect des signes conventionnels de l'écrit

Morpho-syntaxique	Choix d'une perspective temporelle; alternance des temps verbaux (ex: dans le récit passé simple	Cohérence temporelle	Mode de liage des propositions; anaphores, connecteurs, ponctuation	Compétence syntaxique; concordance des temps; expansion de la phrase: relatives, subordination orthographe	Ponctuation majuscules
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Si l'apprentissage est une activité collective, l'évaluation tend à devenir interactive (apprenant – texte – enseignant) puisque les critères d'évaluation correspondent à la consigne. Mais une relation pédagogique authentique exige l'information préalable de l'apprenant afin qu'il puisse participer à la formulation des exigences qui président à la production d'un texte écrit correctement rédigé, cohérent, intelligible.

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# LA COMPÉTENCE – VALEUR HUMAINE PAR ÉDUCATION ET FORMATION CONTINUE

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## Résumé

*L'éducation, en tant qu'espace axiologique qui vise la formation de la personnalité humaine, oscille, de nos jours, entre les valeurs inspirées et imposées par la spécificité de la nature humaine et de l'individualité et les valeurs éducatives imposées par le développement quotidien et les évolutions de la société. Ces deux orientations envisagent, parfois, des divergences, d'autres fois, des réconciliations et des appréciations. L'existence des paradigmes convergents, mais aussi divergents, dans le discours pédagogique est un fait évident, signalé par les plus importants théoriciens du domaine en question.*

*On identifie cinq paradigmes de l'espace éducatif: celui rationnel, celui technologique, celui humaniste et celui inventif. Chaque paradigme fonde son discours idéologique sur des fondements philosophiques et axiologiques, qui se trouvent à la base de la compréhension, de la définition et de la réalisation du processus éducatif.*

*Nous considérons que la force du développement d'un pays prend sa source de la valeur et de la compétence de ses citoyens et le dénominateur commun des forces du développement – qui se trouve, non par hasard, dans l'homme – est sa **compétence**. Les hommes sont en mesure d'acquérir et de faire la preuve de leur compétence sociale, manageriale et de leur compétence dans l'action productive, professionnalisée.*

**Mots clef:** éducation, formation, développement, compétence, professionnalisme.

La société contemporaine valorise à un haut degré la vision rationnelle – technologique sur le système éducatif et l'école et promeut des valeurs issues des besoins et des aspirations individuelles: rentabilité, efficacité, concurrence, profit etc.

Nous apprécions que la vision technologique ait monopolisé et domine, non seulement dans l'espace de l'économie, mais aussi celui de l'éducation, et, les gens, notamment les jeunes hommes, sont tentés de prendre en considération davantage "avoir", que "être", ce qui nuit au

développement de l'individu et de la société. Il est nécessaire de réaliser une réconciliation de ces deux perspectives et une reconsidération de l'homme du point de vue de la vision axiologique et humaniste pour éviter le risque de l'aliénation et de la dépersonnalisation de l'individu. C'est le paradigme humaniste qui produit des modifications significatives dans l'espace du système des valeurs. Autrement dit, ce sont les hommes qui maîtrisent les machines et il est dangereux pour notre développement de devenir semblables aux robots. Le chercheur Emil Păun, professeur universitaire, docteur en science de l'éducation à l'Université de Bucarest, Roumanie milite pour l'éducation centrée sur l'homme et recommande la revalorisation de la dimension subjective de l'acte éducatif, par la réconciliation et la réhabilitation du dialogue entre individu et société, entre subjectif et objectif, entre rationnel et affectif, sans nier les valeurs issues du développement technologique et informatique.<sup>40</sup>

Nous considérons que, la réconciliation des deux orientations, proposée par le professeur Păun, est absolument nécessaire et qu'elle déterminera le développement plénier et harmonieux de l'homme et de de la société.

C'est la raison pour laquelle nous avons choisi un thème qui envisage les **compétences**, car elles appartiennent à l'homme, à la personne. Nos solutions visent les hommes, ceux qui ont créé les machines et qui les maîtrisent par leur intelligence et par leur adresse. Ces qualités s'obtiennent par éducation et formation continue - "life long learning". C'est pourquoi l'acte éducatif intégrateur, axé sur la nature humaine, sur la subordination des demandes sociales, des besoins et des attentes humaines est ce qui valorisera l'homme et son développement intégrateur dans la société.

Ce processus se développe essentiellement dans les écoles et c'est la raison pour laquelle il est nécessaire d'avoir des professeurs dédiés à acte de formation et de perfectionnement continu et capables d'insuffler et d'imprimer au jeunes l'inclination vers l'apprentissage permanent dès le début de la scolarité, pour pouvoir acquérir la force de contribuer à leur propre développement et au développement de la société dans laquelle on vit.

Ainsi, la formation et l'éducation permanente du personnel qui travaille dans les écoles est essentielle pour le progres. Voilà pourquoi nous voulons souligner encore une fois le fait que le développement personnel, par la formation continue, représente une stratégie qui va apporter la qualité dans l'éducation.

Nous considérons que la force du développement d'un pays prend sa source de la valeur et de la compétence de ses citoyens et le dénominateur commun des forces du développement – qui se trouve, non par hasard, dans l'homme – est sa **compétence**.

Les hommes sont en mesure d'acquérir et de faire la preuve de leur compétence sociale, manageriale et de leur compétence dans l'action productive, professionnalisée.

Le développement implique la modernisation sociale, économique, politique et spirituelle, assurant la compatibilité de notre société avec les sociétés des états développés du monde.

Les nouveaux modèles et les nouvelles approches du développement contemporain affirment que le secret de la société du futur se trouve dans l'éducation: “ l'éducation permanente, tout au long de la vie, pour acquérir des compétences supérieures: celle de vérifier, de concevoir, de créer et d'inventer ...”<sup>41</sup>.

L'acte d'apprentissage reçoit des valences nouvelles, dans les conditions du développement de la société de la connaissance. Le rapport du Club de Rome, „L'horizon sans limites de l'apprentissage”, est très actuel par les termes qui désignent „le problème de l'apprentissage”.

Traditionnellement, les sociétés et les individus ont adopté un type **d'apprentissage de maintien**. “Mais, pour survivre longtemps, plutôt dans des périodes bouleversés, de changements ou de discontinuité, c'est un autre type d'apprentissage qui est plus important, celui qui est capable d'apporter le changement, le renouvellement, la restructuration et la reformulation des problèmes – on l'appelle **apprentissage innovateur**”.<sup>42</sup>

Le trait principal de l'apprentissage innovateur est l'anticipation qu'on peut mieux comprendre si elle est mise contre l'adaptation. Si l'adaptation suggère un ajustement réactif à la pression externe, l'anticipation implique une orientation qui nous prépare pour les éventuels événements imprévus. À ces événements on pourra faire face tout en faisant preuve de notre compétence, là où chacun se trouve : le professeur dans la salle de classe, le directeur à l'école, les parents dans la famille, tous dans la société et dans la vie de tous les jours.

Nous plaçons pour un enseignement et une école qui puissent favoriser l'implication active de celui qui s'instruit et qui s'implique dans ses propres attentes et qui se crée un message de valeurs propre, par la connaissance et la synthèse des valeurs de l'humanité, tout en interagissant avec ses semblables.

Le passé, le présent et le futur sont appris par leur interaction et la chance de l'homme d'exister dans le futur réside dans la prévision du futur par le processus d'apprentissage. Autrement dit, la chance d'accepter et de

s'assumer le changement en faveur du développement de l'être humaine représente **“l'apprentissage du changement”**.

Les grands savants du monde ont étudié le phénomène du changement, ils se sont impliqués dans le changement et l'ont utilisé comme une voie ouverte vers le progrès.

Comment faut-il procéder par rapport au changement?

Si nous l'attendons venir, chacun vient avec son idée et, d'ici, commence le désordre.

Voilà les raisons pour lesquelles il faut connaître et maîtriser le désordre et il ne faut pas rester indifférents à elle. L'homme a besoin d'ordre, d'un projet pour agir, pour se développer.

Le paradigme interprétatif est celui qui apporte des solutions pour le modèle éducatif. Le professeur a devant lui le collectif d'apprenants, qui se construit continûment, les normes se reconstruisent par des interactions négociées entre les partenaires, de nouvelles structures normatives apparaissent, un type de Curriculum caché. C'est pourquoi nous parlons dans l'organisation scolaire de structures ouvertes, d'interactions qui dépendent de: comment apprennent, comment pensent les apprenants et les professeurs, ce qu'ils sentent et ce qu'ils désirent.

Magaret Mead, renommé anthropologue américain, nous propose une grille de lecture pour l'analyse de la culture intergénérationnelle, par l'intermédiaire des modèles. L'auteur identifie trois types de culture:<sup>43</sup>

- La culture post-figurative – le modèle de l'adulte qui représente un élément de référence pour l'enfant, pour le jeune. Dans le cas de ce type de culture, le modèle culturel du passé, l'expérience du passé sont des éléments de référence. La relation intergénérationnelle est orienttée de l'adulte vers l'enfant. Elle est spécifique aux sociétés du



XIXe siècle, lorsque les changements se sont produits lentement. Le message est „J'ai été jeune, tu n'as pas été vieux ...”

- La culture configurative – la culture du présent, spécifique aux sociétés en changement, le modèle pour le jeune est le présent, le jeune de son âge, non pas l'adulte. Dans ce type de culture peuvent apparaître des conflits valoriques entre les jeunes et les vieux. Nous avons ainsi la possibilité de voir ce qui se passe avec eux, la socialisation qui doit se réaliser afin d'éviter les risques qui puissent apporter l'échec. L'adulte est invité à s'intégrer dans la jeune génération. D'ailleurs, il est préférable d'éviter la formule traditionnelle „de mon temps ...” Cette expression ne doit pas être utilisée pour créer une certaine pression, mais pour représenter une évocation, une structure relâchée. Le message de ce type de culture est „tu n'es pas jeune dans la société du présent et ni ne seras, alors laisse-moi voir ce qui se passe”.
- La culture prefigurative, spécifique aux sociétés d'une dynamique accélérée. Il s'agit de la société actuelle, avec la vague des changements contemporaines dans laquelle la stabilité se reconstitue. Dans ce type de culture il est difficile de trouver la liaison entre l'adulte et le jeune, valoriquement parlant. Les jeunes vivent un autre monde. Parfois ils imitent les non-valeurs, les aspects superficiels qui tiennent au langage, aux habits, „des modèles de carton” fabriqués par les télévisions etc. Dans ce modèle, les adultes doivent apprendre des jeunes, si c'est le cas. Le futur est préfiguré et dépend des valeurs émergentes, les nouvelles qualités sont imprevisibles. Le professeur vit l'illusion qu'il est le modèle et il lutte pour se maintenir de cette manière.

Nous pouvons affirmer que, chez nous aussi, se manifeste une telle situation, mais, assez souvent, nous trouvons l'excuse du modèle de

transition. Le professeur authentique est celui qui sait comment apprendre de l'élève du domaine de la socialisation (attitude, comportement etc.), non nécessairement du domaine du cognitif, de l'opérationnalisation. Il s'agit du type d'apprentissage innovateur, créateur, fondé sur la sélection de ce qui a de la valeur et qui peut apporter le progrès. Il faut reconstruire le modèle de la relation professeur-élève.

Nous considérons que ce processus pourra se réaliser par l'intermédiaire des professeurs compétents qui comprennent et s'assument la responsabilité de l'acte éducatif moderne, sans attendre beaucoup d'ordres et d'indications des instances supérieures, qui visent, parfois, seulement le succès politique.

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# THE CHILD AND HIS BELONGING TO THE RELIGIOUS EDUCATION

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## Abstract

*The child represents the most valuable work of man on earth. He is a human being not an object, permanently in need for love, which determines from the part of educational factors, knowledge and implication. Educating a child from the religious point of view means responsibility, courage, respect, but mostly, satisfying a spiritual need. That's why we consider it is very important to take in consideration the belonging of child to religion, contributing to his own education.*

*It is the moment when, as a child, he acquires a base of religious education, having in mind the component of personality, starting with the words: "Let children come to me!"*

**Keywords:** child, family, school, belonging – implication – competences – religious education

If we were to quote Claparede E. (1977) “**the child** is the father of man, he is little because he is not big, or he is little in order to become big”, we would stress the idea by which the acknowledgment and development form the basis of human evolution, in this way determining the progress and emphasizing the perceptual connotations of attitude and conduct.

In this context, **the child** acquires through education, the experience that he needs in order to adapt himself to such a complex world as the current one.

Is it capable or not the child to declare himself as belonging to a religion? The answer devolves the direct involvement by the child of the environment, fact which determines the arising in a given certain situation of the **ecopsychology** elements (human psychological capacity display under natural conditions) as aiming point in the complex educational act

which aims to this. Thereby, from the perspective of the ecopsychology elements, the first childhood must offer the child the space for **the crystallization of religious education**, through short stories inspired by the Bible or freely invented by frequenting the church, by celebrating the religious celebrations, by browsing some books with pictures from the life and deeds of the Saviour Jesus Christ, at the same time being taught to pray. (Munteanu A. -2003)

It is in fact, through the cultural-historical theory of J. Valsiner, the stamp under which it is based the reasoning on the influences of the socio-cultural environment upon the child, there are identified the three field:

1. **the field of free movement (ZFM)** – made of things, elements, available objects which allow the child to displace himself into his particular environment.

It is the moment when the child is moving, he perceives his educational environment, and his adaptation begins. Thus, we meet the child in church from early ages, since several months in his mother's arms, then (around six) he is let to "smell" the mystery, the beauty and the sacred of the church. For the child, the ceremonial, the atmosphere, the clothes of the priest are inciting, stimulating his imagination "for his wise thoughts". He starts to understand the gift of the prayer, to participate to the whole ceremonial which impresses and fascinates him and determines him to have a certain psycho and social behavior.

It is the moment when the child "identifies himself" through prayer and ritual with the religious act. He wants to become priest, he crosses himself he says his prayers, he listen to pastoral stories he starts to understand the religious ritual. This "zone" offers to the child many development opportunities (that is why all children are allowed to wonder in the church, knowing their place it is there).

2. **the field of encouragement of the action (ZFA)** – it

represents the models of action which the educators promote or which are dependent of the family and the specific culture of a community.

It is the moment when the child surprises the religious models in his family, having in objective his own parents, participating to its identity. H. Vlachos (2001) observes that if the education of the child is to be efficient and substantial, it is necessary that the parents also must be taught, because when they teach, there is not only the knowledge that passes but they also must offer themselves. It's time when the child comes in contact with religious education of his family. Thus, he gets used to religious rituals of his family, being present at parent's prayers, being witness to the atmosphere created during holidays and being co participant by his own experience to essential moments in family life.

In this context, it is important to notice the way which child perceives the births (of his brother or his sister), the joy and blessing of the christening and the ritual of the wedding for family, the child being fascinated by the manifestation of people during these celebrations full of mystery and love. Also, the death of some very close member of family it is important for the perception of existence. The inevitable ending it is for the child who asks "the transition to another world" up there in the sky where God and Angels are. This serene report to the death offers to the child a certain certainty and comfort concerning the death, the force not to fear death.

3. **the field of first development (ZDP)** – being an assembly of actions which the child cannot do without the help of another person.

Thus, this zone refers to an ensemble of corresponding actions for the primary school. It is the place where under a certain form "the religious education it is present in school", the pupil being the beneficiary

of a religion book and professional guidance from a professional (priest-teacher, or religion teacher). The interaction among the three fields offers a new interpretation of the phenomena regarding the child's development, which allows the parents and educators to select the adequate educational methods, to formulate and establish correctly the objectives and comportment rules from the different stages of the evolution.

The cultural-historical factors operate to different levels such as: physical environment, elements of material culture, customs, social, religious and artistic acknowledgments, moral and aesthetic values. This configuration of the elements within a society is considered to be the product of the historical evolution and of the social environment.

That is why, Vlachos H. (2001) stresses the biunique relationship between the child and the parent, parent-child, reminding the children being the fruit of the parents' love form a connection between the parents “the child who is born is like a bridge which bounds the parents. This way, three bodies become one, because the child has a great coagulation force” (other suggestive examples: the bridge conjoins two cities which are split by the river; the neck bounds the head to the rest of the body, in dance all the dancers are united by the hands and in this way they are forming the circle). This way the child is a unifying link which reveals and increases the unity of the husbands.

All these converge to the direct involvement of the ecopsychology elements in **the religious education of the child** as an aiming point for a future belonging or to the act itself, the family still remaining the first melting pot in which there are developed primarily the first stages of the development. This way the child begins to praying so as with the beauty of the religious ritual, in time, according to his ability of understanding, taking part to almost all the essential events of life, learning to cherish life and not to be afraid of death.

It is now the time when the child must be taught how to pray. Saint Ioan Hrisostom says: “Teach your child to pray with a lot of willingness and godliness and don't tell me he cannot do it. Because he can, since he is both intelligent and developed both in body and spirit. Because in praying being too young is not the obstacle but being too young in thinking. So the child should learn to pray with humbleness and to watch as much as he can”. With such a heritage, can the child continue in **school** (as the third field) the religious education under good auspices? Yes, when we shall try to find eligible answers to questions which through their construction devolve responsibility, namely:

a) Is it truly the classroom the best place for developing an hour of religious education for a child of 6 to 10 years, knowing that his imagination and thinking towards abstract are still not developed enough?

b) Do we create the specific ambiance necessary to such a class?

c) Does it exist the connection among all the participants to the lesson?

d) Do we react to the challenges which occur because of the lack of knowledge of the age particularities of the child?

e) Do we know how to explain the occurrence of an attitude not enough controlled of some pupil, revealing its cause and even the hidden motivation?

f) Do the children feel “that” special something during a class of religious education?

The number of questions could continue, important being in fact finding the educational strategy, meant to stress the confidence, hope and knowledge, guiding the pupil towards truth and faith.

The clue of a successful religious education, resides in fact by the eradication of the feeling of ontologic loneliness from the child's soul,

this, finding as in the visualizing game “Your Path” at the edge: the light, the guardian angel, the peace, God's voice and face, all these being transfigured through the childhood's innocence.

Having such an educational demarche, the pupil can crystallize his belonging to the religious education, finding in **church**, a real support, reminding of what Vlachos H. (2001) was saying “And so as when we send our children to school we make the claims to learn their lessons, the same way we do when we send them to church. Ideally is to lead them ourselves. It is not appropriate to bid others to take them. We ourselves shall have to take them by the hand and take them and ask them to remind how many things did they listen and have been taught.”

The present paper aims through its construction to signal the necessity of the existence of some new educational strategy aiming the religious field both “**from the inside and the outside of the city**”, so that the passing **gate** has on the threshold and some of the wise reflections of Saint Ioan Hrisostom regarding the education, such as:

a) The education must be done on time: “If from the beginning and from an early age we form in children good principles, there are not necessary exhaustive efforts after that, since the habit shall be in the future a law for the children”.

b) The education must be done step by step, with judgment and wiseness: “Don't teach the new -born the perfect flight in one day, but at the beginning just take them out of the nest, then, another time, teach them to fly higher, and that way, step by step you shall take them to the appropriate hight”.

c) It is necessary to teach the child correctly and sincerely, nut to create to him an imaginary society which does not correspond to the reality, we have to reveal to him the good ones, so as the bad ones of the society, being necessary lots of both the good ones and the bad ones of the



society, being necessary lots of realism: “The child doesn't have to have a character not too mild, not too wild but to have a more manly thinking and at the same time clemently”.

Like an upshot, the ones mentioned previously have a certain freshness, being endorsed by the contemporaneity and that is why rethinking the religious educational strategy, taking into consideration also the elements of ecopsychology, shall guaranty the success and in a field in which there still are for some moving sands, and the child is perceived as an object and not as a being.

Under these situations we have the duty to be forward to the first steps of the child towards the spirituality, starting from the urge “Let the children come to me” knowing that time and wiseness shall give value to the word, bringing this one alongside, but also into the soul of the one who knows how to watch us in our eyes and smiling playfully.

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# THE ROMANIAN MATHEMATICS EDUCATION NOW <sup>1</sup>

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## **Abstract**

*The main aim of this report is to set forth a survey of the Romanian Mathematics Education at the present time, following the principal directions of study specified in [3]. Thus, taking into account [1] – [4] and other connected research works, we emphasize some of recent, specific and significant Romanian methods concerning the teaching and learning of Mathematics, starting from pre-school and primary level to the university mathematics education, the role of national and international mathematical competitions, the education of mathematics teachers, the formation of researchers in mathematics, their contributions and perspectives, the mathematics education in society and culture, the technology in mathematics education, links between research and practice, topical developments and for future and other related topics. In this context, Mathematics is viewed from the music of reason to the queen of all sciences and now, unanimously recognized, as the foundation of science and technology and the world language of sciences.*

**Keywords:** pre-university mathematics education, school curricula and manuals, national school contests, olympiad and the international olympiad, teachers education, mathematical gazette, mathematical higher education, Bologna process, university mathematics, higher education and scientific research, superior normal school, mathematics education in human knowledge and existence.

*ZDM Classification:* D30

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## **1. Introduction**

First of all, we present some pertinent opinions of our academician Solomon Marcus concerning Mathematics [2].

“In Mathematics the memory effort is minimal while the feeling of certainty is maximal. No other discipline can challenge Mathematics in this respect.” (Acad. Solomon Marcus, Romanian Academy, 1994,2003)

“Mathematics is a part of the cultural heritage of the mankind”

“Mathematics is a potential bridge between different disciplines...”

“Mathematics has a kind of universality and this fact should be exploited by any education...”

“Mathematical education will succeed as a cultural enterprise only when people will discover in it something to enjoy, to play, to contemplate, to relate to your way of seeing the world and to the way of considering your life...”

“The general problem of Mathematical Education is to send teachers that are able not only to develop syntactic abilities, but also to bridge Mathematics with understanding, with natural and social sciences, with philosophy and arts and to forum the mathematical way of thinking, as a tool accuring in any possible field...”

“A good teacher is a kind of factor, he stimulates, he is discovering spontaneously the things he is teaching, despite the fact that he already taught them about hundred times before”...Therefore, “To be a mathematician today is a very demanding job and we should try to educate this feeling to the young generations”...We are oblige to explain the way mathematical thinking is universal and, as a consequence, it is very useful for anybody, irrespective his professional interests”...

The following considerations show in a concise manner the significant details regarding the current Romanian Mathematical Education and the corresponding scientific studies, taking into account also the previous and permanent scientific education of the author.

In Romania, mathematics is taught and learned by inter and transdisciplinary related applications, honouring both pupils and the teachers, aiming at succeeding at properly synchronizing the traditional forms of education and the international ones, in particular those corresponding to the form existing in the European Community, starting

from the pre-education given in the family. The main considerations of this research work are in accordance with [1].

## **2.The Situation Of Mathematics In Pre-Universitary Education**

Together with the teaching Romanian, Mathematics has an overwhelming role in molding the graduates of the pre-university education. Actually, one of the goals of mathematical education in schools is training the rigorous and objective way of thinking, as well as the precise way of expressing.

The last decade meant a serious outcast of the Romanian schooling issues, which grew in number and became more serious; reaching a level that threatens the economical future itself. Indeed, being too theoretical and having a teaching staff that is growing more detached from the rigors of the profession, this education grew not to meet the internal needs of the work force market in the vocational field. Presently, school faces not only the family's indifference but also that of society and media, in general. We can notice that a stronger message is sent out by the televisions where a number of characters/individuals boast about how mediocre they were in school and how well off they are now.

Unfortunately, money has become the ultimate goal in the Romanian society and the lack of morals in obtaining it seriously affected the young generation. We can see that respect towards work and the ones that work is being made fun of.

There is a term in mathematics, "isomorphism", with which we identify similar situations. This can also be exemplified in the realities of the Romanian society.

Teachers have begun to generalize tutoring among their pupils, the latter being conditioned by grades on different disciplines. Along with the teachers, the school inspectors together with all kinds of business people

are to be blamed for selling different alternative manuals, exercise books and magazines, most of them being nocive.

There are still plenty of schools where there are classes in which the pupils receive a proper education and based on their succes we harbour the illusion that the pre-universitary education functions smoothly. It is the story of the king's clothes.

### **2.1. School Curricula and manuals**

The idea that school education must keep up with the development of the society is correct, but education has a high degree of inertia and thus its reply to different actions is not immediate. Being subjected to a continuous stream of changes, not sufficiently prepared, hesitant and not having a clear perspective, the pre-universitary mathematical education is in a big deadlock.

Although we see many well prepared/trained enthusiastic teachers they also have started questioning the purpose of their activity. This fact has as background the inequity of budgetary remuneration and the continuous depreciation of the social status of the teachers (see also the school curriculums for mathematics and as examples, see, for instance: the mathematical analysis and the study of geometry in the high schools which is almost symbolical). At the meetings of the Mathematical Sciences Society and those of the Mathematics-Informatics Faculties representatives the question "Who are the people that develop these syllabi?" was often brought up in discution: who are the responsables for makinng decisions of such importance? But the things stopped here and no official steps have been made to clarify a issue that is negatively affecting the mathematical pre-university education.

Summarizing, the lack of mutual respect between the various decision makers in education, superficiality and rush remain the main faults of the curriculum reform of the pre-university education.

This fact seriously damaged the specific management system's credibility, but the toll will be paid by the entire Romanian society.

## **2.2. The National School Contests, the National Olympiad and going to the International Olympiad**

Due to a tradition started over 100 years ago by the founders of the Mathematical Gazette, Romanian pre-university schooling has results in the mathematical competitions that well surpass its medium level. For decades, we notice the permanent existence of some school centers, both secondary and high school, in almost all the towns, whose devoted and talented teachers are educating children with excellent qualities in mathematics. The tradition regarding the Romanian school contests, the national and the international mathematical olympiads was kept by involving university teachers or of some researchers that have gone through this experience when they were young (see, for instance, [3], [4] and so on).

The Olympiads offers us the opportunity of witnessing an infinite flow of children with real potential of walking the path of university mathematics. If we are to make a statistic of the last 15 years almost all the young world-known Romanian mathematicians, with small exceptions, have participated in the Olympiads and in many cases they have chosen Mathematical Studies just because their passion when they were children. In the world of mathematics there is a unanimous acceptance of the importance of this direct experience of competition mathematics because of the future excellence in mathematical research.

Here are some approximate statistical data. The average ranking of Romania at IMO for the last 15 years is place 5-6 (in 1997, Romania got 1st place). Every year, with small exceptions, Romania had students that got, individually, in the first 10-15 of the approximate 550 participants (from approximately 80-90 countries).

As an average, over half of the international olympic students study abroad, having scholarships at prestigious universities. Often, while there they continue to participate at these competitions (see the members of the Princeton University team, that won the Putnam Contest in 2006).

There is a fact that should raise some thoughts: the majority of the olympics that staid to study in Romania are focusing on politechnic studies, usually the Computer Faculty, avoiding the Science Faculties.

### **2.3.How Are We Preparing the Future Teachers?**

This is one of the most distressing issues at this moment.

If the representatives of various universities didn't find the time to properly react to what is happening in the pre-university education is because, generally speaking, the training of future teachers si extremely poor. The ones that will pass the diploma exam this year have studied in school some syllabi and when they will go in schools in September they will find a tottaly different reality. Where they trained to face such a situation? The answer is simple and tragical in its simplicity: No.

The current diploma exam syllabus, developed over a period of 4 years, is not different in spirit from the one described above. Thus, what does a graduate student take with him at the schoolteacher's desk? As a highschool teacher the following courses can be of help: logics and set theory, analysis on the real straight line, linear algebra, algaebic structures, analytic geometry, complexe analysis, statistics and probabilities elements, history of mathematics, the fundaments of mathematics. Along we these it is worth mentioning also the methodology of teaching mathematics and the pedagogical practise. The rest of his work, i.e. 60% of the credits, is useful only in the eventuality of a research path.

We have discussed with many prestigious teachers from the pre-university education and all of them stated that the current diploma exam

syllabus is inadequate to the preparation of highschool teachers. For secondary schools the situation is even worse because a future schoolteacher should be self-educated. Many support the current diploma exam syllabus stating that they offer a mathematical knowledge. The real advantage is that it selects persons with a higher degree of mathematical capabilities (and then they will be able to fill in their gaps).

Thus, a paradox arises. While the main reason of the mathematical diploma exam syllabus is getting a position in a school, the ones that achieve this they have to go on an artificially crammed path, when in fact they will perfect their training on the job. If we add the fact that the Statute of the teaching staff states that the studies for the diploma exam are sufficient only for the secondary schools, for highschools the master being necessary, then the paradox is deepened because nobody will be able to point out the utility of a teaching career from high-school and that could be taught within the syllabus. And then, what is the reason? Should it be that the specific management system chose the specialized teaching masters? Although a positive answer was talked about earlier, it will force the reconsidering of the diploma exam syllabi from their very foundations. Is the university community ready for this?

Surely, the changes in the school curricula demanded a preliminary training of the teachers that were presented as perfecting courses, held by university professors.

But the syllabi are practically unknown to them and a question appears: does the specific management system think that eventually the things will work out by themselves or will the management ask the methodists to train their colleagues?

At the junction between the pre-university and the university education lay the exams for a definitive position, to obtain the second degree and also the activities related to obtaining the first degree. Instead



of becoming the means of promoting quality, sometimes they have become trifles, getting to the point when the predominant mark given at the inspection for obtaining the 1<sup>st</sup> degree to be 10. Clearly, whenever anyone well prepared or not at all is a methodist, a manual author or a professor, everything is possible.

#### **2.4. The Mathematical Gazette**

We can't speak of a Romanian mathematical education without mentioning this magazine, whose existence helped emulating the love for mathematics for tens of pupil generations. All our great mathematicians admit that they have made their debut as the solvers of the problems published in the Gazette.

Nowadays, the magazine is published in two series: series A (having a scientific-methodical feature, meant for teachers and students) and series B (meant for pupils. Due to collaboration with SOFTWIN the contents of the magazine is available electronically starting with its first issue from 15<sup>th</sup> September 1895.

The public request for the Gazette was significantly reduced also because many new mathematical magazines have been issued. We think that the school libraries and the university ones should have the complete collection of the both series of the Gazette, as there is a priceless source of information for the new generations of pupils and teachers. Moreover, series A of the Mathematical Gazette is a genuine platform of discussion of the phenomena of the current mathematical education.

### **3. The mathematical Higher Education**

#### **3.1. The Bologna Process**

The Bologna process represents a dimension of the process of creating a united Europe. It was initiated with the Statement of Bologna (19<sup>th</sup> of June 1999), whose authors had a vision of a united continent where the

intellectual, cultural, social and technical dimensions are considered together with those of the Euro, banks and of economy. The intellectual, cultural, social and technical dimensions have been established with the help of universities that continue to play a central role in their development.

The Bologna process has 10 lines of action that outline the European Space of the University Education:

**Comprised in the Statement of Bologna (1999):**

1. Adopting a system of diplomas that is easy to read and to compare;
2. Adopting a 2 study cycles based system;
3. Implementing a system of credits;
4. Promoting mobility;
5. Promoting cooperation to ensure quality;
6. Promoting the European dimension of the higher education.

**Added in the Announcement from Prague (2001)**

7. Learning throughout the duration of life;
8. Students and the higher education institutions.
9. The promotion of the attractiveness of the European Space for a Higher Education.

**Added in Berlin (2003)**

10. The doctorate as the third study cycle and the synergy between the European Space of Education and the European Space of Research.

Within this space, the diplomas are acknowledged throughout Europe, education is student focused and the classes are defined by a *system of credits*. The credits facilitate the students' mobility within the institution and between institutions, the flexibility of study, and also the implementation of modern teaching-learning methods. According to the Process of Bologna vision education is a public good and it has a public responsibility, and the students are *partners* in making all the decisions

within the higher education, at any level (faculty, university, ministry, etc.). *Quality* is the responsibility of each institution that has to have a quality management system, but this is evaluated from the exterior with the help of the national systems of quality assurance, that are connected at an European level. Putting in practice of the Bologna Process takes place in all of the participant countries. The involved countries and organizations can launch without any restrictions activities according to the terms and conditions of the Berlin Statement (2003). The long-term success of the Bologna Process will no doubt depend on the earnestness of the participant partners. The official documentation relating to this process together with a series of related debates can be found on the following site: <http://www.bologna.ro/>.

### **3.2. The Bologna Process – the Romanian Version**

The adhesion of Romania to the Bologna Process was made with a lot of declarative enthusiasm, maybe also due to the pressure of the adhesion to the European Union. It immediately became clear that things are much more complex and require in-depth costly changes. A clear national strategy and an appropriate legislation are still required. Due to the fact they lack the Romanian education at all levels in trying in vain to find a balance. Many Romanian personalities couldn't make their opinions heard and generally the Romanian civil society didn't pay the deserved attention to education.

#### ***General Issues:***

With the current situation, Romania had to state explicitly that the role of education is that of developing in the younger generation the *respect towards work and towards the human values*, and also to prepare it for a good professional and social integration in the European society.

The clear objectives regarding the purpose of the different stages of education are lacking (see, for example, the manner of elaborating the subjects for school-leaving exams).

There is a suspicious lack of understanding of the concept of university, which seems to be an almost disjunct gathering of faculties in our society. This structure, almost feudal, makes the student be not a partner but a “starting material”, and the principle of mobility is practically an illusion. The syllabi define rather the teachers’ interests to keep their schedule. Alarmingly, it was not understood that the diploma exam syllabus has to be primordially multi-disciplinary, so that on the diploma supplement there would appear the specification *Main Field*.

Knowing that the years of study will be acknowledged as work years at retirement, the fact that it has been accepted that the normal schedule education function as low frequency education is absolutely immoral.

We live in a competition society, in which competition and quality standards have a primordial role. It would be logical that the continuous examination principle be applied (together with all the consequences that follow). Why should the continuous grading reflect only the examination that takes place during the exam session?

Presently the higher education functions more like a social protection for its teaching staff rather than being a space of professional excellence. The need to employ teachers on a determined period was very much discussed, but the gerontocratic spirit of the Romanian society is still strong. Why is the classification of universities based on quality criteria postponed? What about the departments that have the same profile? Aren’t the students entitled to know from the very start the performance level of the university they wish to attend? The performances of the private universities are below the allowed level, but still they “throw” in the work field thousands of graduates annually. This issue doesn’t appear

to impress anyone, not to speak about the state administration that employs this kind of “specialists”.

Being in the Informational era, we would expect that the websites of the university to present relevant figures and facts regarding the teaching and researching activities. On the contrary, everyone avoids publishing the problems from the exams, the passing ratios, and the success rate in passing the diploma exams, masterate or doctorate syllabi, and the personal pages of the teachers are often blank.

We could continue, but for truth’s sake we have to admit that almost 10 universities are sepating themselves from the others due to the good performance they have. This fact gives us the certainty of a good future of the Romanian higher education. In order to trigger the application of the quality standards there is need of political will both for the *Parliament* and the *Government*. From a formal point of view, the specific management system has an impressive burocratic structure, but it’s performance proved a great lack of professionalism and coherence in developing the strategies, accepting some serious compromises, having groundless claims and self-indulgence/contentment. We will come back with proof for our statements in the following sections.

### **3.3. Some issues of the university mathematics**

The first and the most important issue is that of the *status* of this discipline. The increase of the role of computers in the economical and social life was able to create the (extremely dangerous) illusion that mathematics can be massively avoided and that it’s study is no longer useful. While this issue was rapidly solved in foreign countries, coming back to reality, in Romania it got to the point where in 2007 the curricula of most of the faculties of economical studies do not include any specific course of *differential and integral calculus*, of *linear algaebra* or of *anaytical geometry*, thinking that the students can supliment their related

knowledge using programs like *Matlab* or *Maple*. And thus (with small exceptions) mathematics has been reduced to a single course, of one semester having only two teaching classes! In other words, in Romania of 2007 the economical sciences are taken for accounting!

A worrying picture is found also in the technical faculties, where besides reducing the number of hours dedicated to mathematics there is also the taking over by engineers of some classes like operational research, numerical analysis, dynamic systems theory, waves theory and applications, etc. There are insistent voices for the informatical departments that request the elimination of the mathematical courses, forgetting the fact that informatics only programmes the algorithms (and these are created by people that have been mathematical trained). Under these conditions is it still worth it to debate upon the quality of the education and upon the compatibility of the diplomas at European level?

As a sign of the understanding of the Bologna process spirit it would mean that inside the universities some mathematics classes be taught in the same way to all the enrolled students to fields like exact sciences (and I'm thinking first about those like Differential and Integral Calculus and Linear Algebra). Only in this way we can create the premises of a real mobility of the students. "Keeping the students in captivity" raises serious existence issues too all the exact sciences faculties. The pre-university teaching career is no longer attractive both materially and socially. Moreover, the number of teachers is continuously decreasing, and their management is left at the good will of the school inspectors and of the school principals. Valid alternatives for graduates couldn't be identified and that's because, contrary to the rest of Europe, in Romania the economical signs were weak. If the integration phenomenon at the university level looks unlikely, creating new science faculties doesn't have too many odds to succeed. We have a positive fact. After long

debates a diploma exam curriculum has been elaborated, for the mathematics-informatics specialty, which is agreed by the mathematicians community as a principle. Financing the Socrates Programme is very deficitary and generally the administrative side of the Romanian universities is excessively bureaucratic.

A nice incentive for the students' competitiveness was Traian Lalescu Competition. This competition ceased to exist and in turn there seems that the possibility of participating at some of the international contests.

### **3.4. Higher Education and Scientific Research**

One of the main focuses of universities is developing the scientific research. If 5 decades ago passing on knowledge was the main goal, nowadays the government of all European countries seriously considers the university scientific research dimension. Basically, as the resources are consumed, the human resource appears to become *the most valuable good*.

Within the Romanian universities the mathematical research has two main motivations:

- The doctorate theses (that can have co-authors)
- The contracts of scientific research (that can be the outcome of a national or international cooperation).

The visibility and the impact of the scientific production are well shown on: <http://www.ad-astra.ro/cartea-alba/>

Thus, for example, we find out the next evolution of the number of ISI indexed items:

2006: 307 (compared with Physics, 1379 items, Economy and Business 25, Law 0), 2005: 246, 2004: 178.

From this point of view, the comparison between Mathematics and Physics, Chemistry, Biology, Economy and Business etc. is not

completely relevant because not even the scientist communities are not of the same size and the number of magazines and the publicity is entirely in favours of the other fields.

Let's look, for instance, at the details of year 2006 to see the main contributors and the impact factors:

#### Year 2006

1. The Institute of Mathematics Simion Stoilow: 57 articles / 33.972
2. The University of Bucharest 40 articles / 21.550
3. The University Alexandru Ioan Cuza, Iasi: 21 articles / 19.889
4. The Technical University Gheorghe Asachi, Iasi: 12 articles / 16.649
5. West Univesity, Timisoara: 25 articles / 15.537
6. Babes-Bolyai university Cluj-Napoca: 24 articles / 11.916
7. The University of Craiova: 15 articles / 7.482
8. The University of Politechnics, Timisoara: 7 articles / 4.673

In Romania in 2006 there were 80 coordinators for doctorate in mathematics. There have been 65 doctorate theses that have been presented and confirmed.

If we consider the cumulated number of titular teachers and the number of presented theses in 2006, we have a ration of 1 ISI paper to 3-4 people for the 7 leading universities that have been mentioned above. If we are to make a comparison with the western universities this ratio is very low.

The doctoral schools have to become an incubator of inovative ideas for scientific reasearch, and the term *mathematics department – doctorate organizer* must make the difference between the universities that have only diploma exam programs and those that have both master and doctorate programs. A lucid analysis (of the situation in the last 5 years) shows that only a maximum of 6-7 universities are qualified to have



mathematical doctorate programs. We will see below that a certain detail in the project for the Statute of the teaching staff will trigger serious pressure on the master programmes.

There are in the Romanian university centers (like Iasi, Cluj-Napoca, Craiova) successful attempts to establish excellence programmes, be they official by doctorate programmes, or by scientific student domains. Thus, for example, very stimulative proves to be the Students' Scientific Sessions, annually organized by "Alexandru Ioan Cuza" Iasi University. The excellence of the university research can only be obtained only obtaining excellence in the didactic training programmes. And the importance of the diploma exam programmes should always be considered. The ways in which the mathematical studies aren't appropriate to the need of interdisciplinary researches and the collaborations between teams that have different specializations. It is true that a graduate also has informatics knowledge, but apart from some limited notions of mechanics he knows absolutely nothing from the other sciences. But, the main strength of contemporary mathematics is its usefulness when it comes to forming and numerical simulation of various phenomena and various types. The focus of the research has shifted nowadays to fluids mechanics issues, on the optimization and control theory, on elaborating analyses and prognoses, on shape recognition, on securing the data transfer etc.

The mathematical departments still appear like isolated islands within the universities, although, frankly speaking, they should play an important role in the inter-department collaboration. Following the efficiency, we propose an annual classification of the research record of the entire teaching staff, with the proper projections to the pre-university mathematics education. Following this way, the persons that don't meet the requirements established and based only on the real competence by the specific management system will no longer be allowed to be a part of the

contest committees and, why not, to stop being eligible for managing positions. This measure will solve another delicate issue as well: that of the grades/points that are given to the new contracts regarding the researcher status of the contact manager and of the members of his team. The annual classification will ensure the transparency of the specialization issue. What defines a specialization? Here is a problem that the future Statute of the Teaching Staff doesn't clear up. It is stated there that teachers should have the doctor's degree and the fact that the doctorate has to have the job specialization is deliberately avoided.

In the project for the Statute the possibility that a teacher requests to go exclusively on research, paid by the specific management system, is discussed. Is this statement grounded, knowing that the granting of sabbatical years never functioned? Or is this the expression of the desire of assuring the teachers that in the process of reorganization none will lose their job?

### **3.5. The Superior Normal School**

The Superior Normal School in Bucharest (SNSB) was created after the Superior Normal Schools from Paris and Pisa and after the colleges of Cambridge and Oxford Universities, following a project that was developed by young researchers that have obtained doctorate programs at prestigious foreign universities (Massachusetts Institute of Technology – MIT, Ecole Normale Supérieure Paris, and Pennsylvania State University). This school has a singular position within the Romanian higher education.

The main objective of SNSB is to encourage the best students to complete their studies in Romania and, at the same time, to relate them to the best Romanian specialists (be they in Romania or outside it).

The Scientific Council that is made up of world personalities from every field of activity supervises the scientific activities. The classes, as

well as the teachers, are changing every year. The Scientific Council annually elects the most appropriate classes from a list that can be proposed by teachers and researchers from any Romanian or foreign institution.

Every year there can attend the classes for each discipline 10 students at the most, that are in their 3<sup>rd</sup> year at university. They become students of the school for 3 years. During the first 2 (the preparation cycle) the students graduate from their initial universities and attend complementary classes, specialization ones, at SNSB. The last year (the master cycle) is dedicated to the master classes organized by SNSB, lasting one year and finalized by obtaining the master diploma.

The classes of the Mathematics Department started in October 2001, and the classes of the Informatics Department started in October 2002. Currently, SNSB grew by organizing preparation schools for students that are in their first years or for pupils in their last years at high school, in order to guide them towards science study.

During the school year 2006-2007, SNSB had 18 students for Mathematics and 8 for Informatics.

SNSB is certified as school for academical post-universitary studies by the Government Decision nr 693 from 12 June 2003.

The activity of SNSB takes place in the headquarters and with the help of the Mathematics Institute of the Romanian Academy.

No doubt that as the Bologna Process is implemented in Romania, some organizational aspect of SNSB will have to be reconsidered, it will probably become a master and doctorate entity with a level compatible with that of European schools. SNSB, due to its special relation to IMAR, is able to ensure and run some post-doctoral programmes and workshops on major themes of nowadays research.

#### 4. Selective Suggestions

Education is one of the strategic investments of any nation. A healthy education is the guarantee of the success of social and economic development.

Romania can't afford to waste the intelligence, the work strength and the enthusiasm of the young generation, by continuing to make reforms that are unclear and without any will. It is necessary that the quality standards be immediately and firmly applied in order to stimulate excellence in teaching and scientific research, transforming education into the main lever of economical development of the society. At the same time, we need to understand the educational role of schooling at all levels when it comes to firmly cultivating the true human values and in the first place the morality and the respect towards work.

Mathematics, along with Romanian Grammar, is the discipline that has the most implications in the socio-professional integration of the younger generation. Its role in day-to-day life grows bigger with the products that incorporate mathematical reasoning and research: mobile telephony, Internet, computer based graphics, GPS system etc.

We should pay maximum attention to what is going on in education in order to prevent getting in the point where we will need to import high school teachers. Organizing an International Discussion regarding the current issues of updating the mathematical education using the 1968 model (see [1]) in the European countries could clear up many of the current challenges/stirs.

On the other hand, at the *National Conference of Scientific Research in Superior Education* (Cluj-Napoca 2007) it has been decided to run a firm program of implementation of the excellence standards when evaluating the universities, fact that we would like to see it in action as soon as possible.

## 5. General Conclusions

The disciplinary dialogue is a major necessity in this transdisciplinary era. Only in this way we can prove that, for example, the infinite mathematics goes beyond the common place of everyday existence, to put us in contact with the anti-intuitive, paradoxal aspects of existence, and the fractal objects of the fractal geometry of nature are all around us: clouds and ocean shores, snowflakes and Brown movement, biological phenomena and the financial ones, fractal literature and fractal music. For the tool status, initially represented for engineering, mathematics became the only language that specifies, among other things, the manner of existence of physical phenomena and it represents the main manner of expression of economical phenomena, and it combines mathematics with biology and informatics. This fact makes it possible to make the shift from energy engineering to information engineering. Hence, nowadays, the border between science and engineering becomes more problematic, and ignoring the semantic dimension of education through mathematics by amplifying the syntactical aspect becomes almost impossible.

The show put on by mathematics, as it was proven in actual human knowledge and existence, is amazing by: the intimacy of the mathematical language, its elements and functions, the theatricality derived from the “tragedy” and, respectively, the “comedy” of the ancient greek philosophers (mathematicians), the local being solidary with the global and the other way around. But the language remains only the most visible part of mathematics.

Nowadays, the following aspects of mathematics are immediately recognizable:

- Field of knowledge and research
- Science
- Art

- Tool of action in various situations
- Language
- Way of thinking
- Catalytic agent of multiple idea, methods and results transfers
- Discipline taught in various education institutions
- Social phenomenon
- Game
- Fashion
- Snobbery
- Means of intimidation or even terrorizing
- Possible pathological form
- Means of understanding the world
- Way of life, including the possible understanding of our own mind
- Element of spiritual life
- Philosophy and perspectives

And the list can go on.

Mathematics presents itself nowadays firstly through the various ways of thinking: inductive, deductive, triadical, binary, analogical, metaphorical, hypothetical, infinitely combining, probabilistical, recursive, topological, algorithmical, imaginative etc, having a huge cognitive and pragmatical universe, and that is so far away from the simple reduction: deduction and combination. Hence, the “metabolism” of mathematics with the other disciplines is very weak. The genuine education through mathematics is that dedicated not only to a few chosen ones but also to everybody.

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# LE MANAGEMENT DE LA TRANSMISSION DE CONNAISSANCES ET LEUR APPRENTISSAGE DANS L'ENSEIGNEMENT UNIVERSITAIRE

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## Résumé

*La transmission des connaissances est une opération du processus instructif éducatif qui précède depuis des siècles l'opération d'apprentissage. L'évolution scientifique accélérée de la fin et du début du millénaire, de même que l'écoulement rapide du temps imposent une nouvelle manière de transmettre aux apprenants les différentes informations. Cette transmission est centrée sur l'étudiant, sur son implication dans l'exposition des informations mais surtout sur sa capacité de retenir et d'appliquer les informations acquises.*

*La transmission des connaissances est un processus bilatéral qui implique d'une part le professeur qui enseigne et l'étudiant qui apprend. Le management actuel de l'activité d'enseignement est centré sur les acquisitions immédiates, a été adopté par tous les cadres didactiques qui se respectent. Il connaît beaucoup de modifications et exige le respect obligatoire de certaines actions telles : la restructuration des informations à transmettre ; l'établissement de la stratégie de transmission ; la conception de la stratégie de vérification si les informations sont retenues ; l'élaboration de la stratégie d'appréciation des acquis, etc.*

*Parallèlement au management de la transmission des notions à apprendre il y a le management de l'apprentissage qui consiste à prendre les informations, les retenir, et présenter les informations retenues. Le management de l'enseignement-apprentissage consiste finalement dans l'appréciation des acquis et dans l'analyse et l'appréciation de la manière dont ils ont été transmis. L'analyse des activités par le professeur même qui a conduit le déroulement de la leçon est nécessaire et obligatoire. Elle comprend quatre étapes qui visent : l'esquisse conceptuelle du déroulement du cours/ séminaire ou des travaux*



*pratiques ; la modalité de mise en pratique de cette activité ; la participation de l'enseignant au cours et l'acquisition par les étudiants des informations fournies.*

**Mots clé:** enseignement, apprentissage, management

## **Introduction**

La transmission des informations consiste justement dans l'exposition de celles-ci. L'exposition peut être considérée comme active quand il y a assimilation des informations, des techniques d'exécution, ou modalités de mise en pratique. En tant qu'opération de l'acte éducatif, l'enseignement moderne se propose de réorienter les modalités de transmission des informations ayant comme appui une analyse minutieuse de l'acte d'enseigner.

Cela veut dire qu'on suit la manière dont les connaissances à transmettre sont structurées, plus précisément, de quelle manière la stratégie choisie pour les transmettre, la conception de cette stratégie et l'implication des étudiants dans le processus, leur stimulation déterminent l'efficacité de l'acte d'enseigner. Le professeur qui enseigne des disciplines à caractère théorique transmet des connaissances, mobilise premièrement l'intellect de l'étudiant, alors que le professeur d'éducation physique doit transmettre les données de manière à impliquer la participation psychique et physique de l'étudiant. En général, il enseigne des connaissances pratiques en faisant appel à l'exécution des exercices physiques par le biais desquels les jeunes développent harmonieusement leur corps. Il transmet en égale mesure des connaissances théoriques, attitudinales telles : l'ordre, la discipline, le courage, la persévérance dans l'exercice, contribuant à la formation des traits de caractère positifs.

L'apprentissage, étant considérée comme « une évolution de la capacité » d'un étudiant d'un stade de non-maîtrise au stade de maîtrise observée dans un progrès réalisé « à pas intermédiaires entre ce qui est

poursuivi et ce qu'on en obtient » ou comme « un processus de connaissances/ confrontation/ accumulation d'un produit final déroulé dans un milieu familier » constitue, actuellement, une nécessité dans l'évolution de toute personne (Gloria Rață, 2008, pag. 181).

Eduquer la jeune génération représente un des problèmes de l'existence humaine et, à la fois, un investissement. L'efficacité de l'acte éducatif dépend de la manière selon laquelle chaque enseignant comprend faire participer les étudiants au processus d'apprentissage, de les rendre conscients des possibilités et des avantages de la formation professionnelle générale et spécifique.

La transmission des connaissances est, selon Sorin Cristea (2000, pag. 367) une activité « déroulée par le professeur pendant la leçon qui vise à déterminer les élèves à apprendre, les deux activités (enseignement-apprentissage étant en interaction dans le système qui est le processus d'enseignement) ». Cerghit, I. (1983, pag. 101) la définit comme l'action d'« apprendre aux autres », alors que pour Luca, M. (1999, pag 350), la transmission des connaissances est « l'instruction qui forme ». Panțuru, S. (2002, pag. 120) la considère comme « transmission des connaissances nécessaires pour déclencher des activités d'apprentissage chez les préscolaires, les élèves ou les étudiants ».

Sorin Cristea (1998, pag. 224) est d'avis que, de point de vue pédagogique, l'apprentissage constitue « l'activité projetée par le cadre didactique afin de déterminer des changements comportementaux au niveau de la personnalité du préscolaire, de l'élève ou de l'étudiant en valorisant leur capacité à acquérir des connaissances, des habilités, des stratégies et des attitudes cognitives ».

L'apprentissage est l'activité d'assimilation des informations et des aptitudes motrices réalisée d'une manière volontaire et active dans le but d'obtenir un changement du comportement humain. Elle est influencée par

le comportement individuel qui dépend du sujet et du milieu auquel il appartient, de même que des possibilités de celui-ci. L'activité traditionnelle de transmission de connaissances telles qu'elle est définie par les grands pédagogues, se réalise par des exposés pendant que l'apprentissage se fait en écoutant et en lisant les cours. Etant donné que le temps pour la préparation didactique des étudiants a été réduit, la plupart travaillant déjà, il est absolument nécessaire de réorganiser l'activité de transmission, l'enseignant étant obligé d'en assumer l'importance. Son but devrait être l'acquisition des informations pendant l'acte d'enseignement.

### **Le but et l'hypothèse de la recherche**

Nous nous sommes proposés de mettre en évidence le processus de management des deux activités à l'aide des efforts de l'enseignant et de l'étudiant. Nous avons pris pour point de départ le constat selon lequel il est possible de croître l'efficacité du processus instructif-éducatif en connaissant l'activité professionnelle réalisée grâce à l'analyse opérationnelle déroulée en fin de leçon.

### **Méthodes de recherche utilisées**

Nous nous sommes servis des méthodes suivantes : l'étude bibliographique, l'observation et l'analyse des informations.

### **Discussion sur la problématique**

L'activité de transmission des informations réalisée par le professeur devant les étudiants vise à former des *compétences* professionnelles ; des *capacités* cognitives, morales, affectives, esthétiques, sociales et motrices ; des *habilités* et *aptitudes* intellectuelles, communicationnelles et relationnelles.

Former ces compétences de type praxéologique et cognitif nécessite beaucoup de temps et de travail, persévérance et compréhension, patience et don de soi, capacité de convaincre et d'attirer les étudiants vers l'étude, vers la connaissance mais aussi une analyse permanente des

démarches et des acquisitions enregistrées. La compétence professionnelle démontrée par la rigueur de la stratégie du processus d'enseignement libère le professeur/ l'émetteur de préoccupations inutiles et assure la concentration de l'attention sur l'activité du récepteur, assurant ainsi la possibilité de l'intervention correctrice permanente. L'enseignement de tout discipline vise à créer aux participants des habilités informationnelles, des compétences, des capacités et aptitudes spécifiques à chaque discipline/direction d'étude, réalisées par des objectifs opérationnels spécifiques. Les objectifs opérationnels constituent en effet des acquis comportementaux observables et mesurables, quantifiables par des tests d'évaluation. La qualité du processus d'instruction est étroitement liée de celle d'enseignement, et cette dernière à la stratégie didactique employée, au style propre à l'enseignant. La stratégie d'accomplissement des objectifs opérationnels consiste dans le respect d'un algorithme structural qui suppose :

- 1.Etablir le comportement observable représenté par la transformation visible exprimée en : exposer, décrire, exécuter, démonter, se réjouir, etc.
- 2.Etablir la démarche de réalisation de l'objectif observable représenté par la description de la modalité de réalisation, les conditions d'exécution, le nombre, la direction, ou la modalité de présentation du type exposé ;
- 3.Etablir l'appréciation de la réalisation de l'objectif représenté par la performance quantitative (réalisée et mesurée par un nombre de répétitions, distances, durées, etc.) et qualitative (exprimée par la clarté et la précision de l'exposition, la justesse de l'analyse la qualité de la communication.)

### **Le management de la transmission des connaissances**

Le management actuel de l'activité d'enseignement centré sur les acquisitions immédiates, ayant été adopté par tous les cadres didactiques qui se respectent, connaît beaucoup de modifications et exige le respect obligatoire de certaines actions telles : restructuration des informations à transmettre ; établissement de la stratégie de transmission ; conception de la stratégie de vérification si les informations sont retenues ; élaboration de la stratégie d'appréciation des acquis, etc. Parallèlement au management de la transmission des notions à apprendre il y a le management de l'apprentissage qui consiste à prendre les informations, les retenir, et à présenter les informations retenues. Le management de l'enseignement-apprentissage consiste finalement dans l'appréciation des acquis, dans l'analyse et l'appréciation de la manière dont ils ont été transmis.

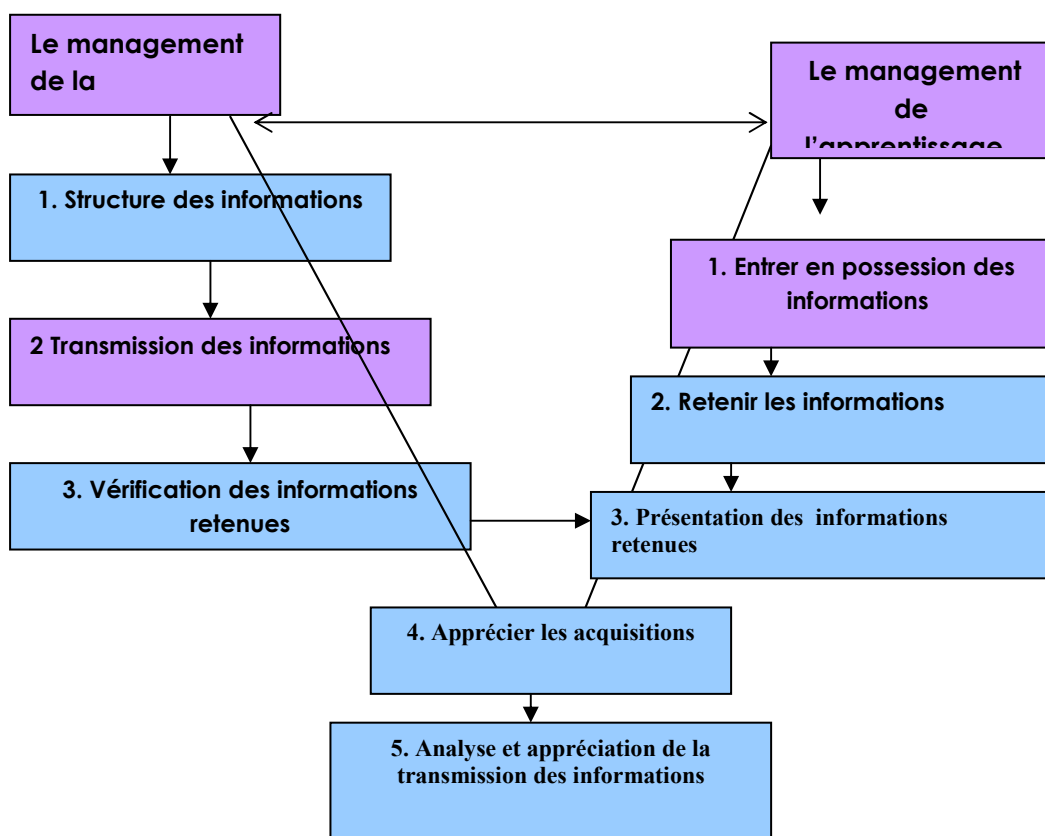


Fig. nr. 1- Le management de l'enseignement et de l'apprentissage

*La structuration des connaissances* à transmettre exige qu'elles soient divisées en points et sous points thématiques. Elle commence par la définition des concepts opérationnels et finit par la mise en pratique des informations. *L'établissement de la stratégie de transmission* des connaissances vise l'organisation des participants, le choix des méthodes et des procédés didactiques, des systèmes d'action qui pourraient contribuer à la réalisation des objectifs opérationnels du cours, des séminaires ou des travaux pratiques. Il est important dans l'enseignement de savoir attirer et faire participer les étudiants, ce qui suggère une approche interactive qui se concrétiserait : dans des discussions structurées, dans la responsabilisation des étudiants dans le débat de certains problèmes, dans les conversations en contradiction, dans la participation des étudiants à l'enseignement de certaines séquences du cours. Stimuler les étudiants dans leur propre système de formation est fait pour établir des tâches concrètes durant la transmission des connaissances. *La vérification des informations retenues* est obligatoire, son but est de connaître l'implication des étudiants dans l'acte d'assimilation et l'efficacité de l'acte de transmission. Le processus de perfectionnement des enseignants ne peut pas avoir lieu en dehors d'une analyse continue ou périodique. L'analyse de sa propre démarche pédagogique, de la modalité selon laquelle s'est effectuée le processus de transmission et celui d'apprentissage constituent une stratégie qui contribue au perfectionnement professionnel et à l'optimisation du processus didactique. Cette analyse peut aussi être effectuée dans le but de saisir les bons résultats et les faibles, les aspects qui ont influencé positivement ou négativement la réalisation des objectifs. On pourrait y noter : l'efficacité de la stratégie didactique, l'utilisation de la communication verbale et non-verbale, le comportement de l'enseignant et celui des étudiants, l'intérêt

qu'ils en manifestent, la nouveauté des informations et la clarté de l'exposé.

L'analyse de l'activité de l'enseignant se déroule sur quatre étapes qui visent l'esquisse conceptuelle du déroulement du cours/séminaire ou des travaux pratiques ; la modalité de mise en pratique de cette activité ; la participation de l'enseignant au cours et l'acquisition par les étudiants des informations fournies.

*La première étape* se propose d'analyser la stratégie de déroulement du cours/ séminaire ou des travaux pratiques de point de vue de la forme et de la structure du contenu, de la thématique abordée et la réalisation des objectifs opérationnels ; de sélection et la gradation des informations ; la succession dans la présentation des concepts et leurs explications ; l'accessibilités des contenus ; l'expression terminologique et l'intérêt des étudiants.

*La deuxième étape* est dédiée à l'analyse de la modalité de déroulement et vise : l'organisation préalable du matériel didactique, la vérification des appareils auxiliaires avant et lors de la leçon, la ponctualité et le respect de l'heure de début, de fin du cours et de la pause ; l'organisation de l'intervention des étudiants sur les points ambigus ou difficiles à comprendre ; le déroulement de l'exposé et l'utilisation du matériel didactique.

*La troisième étape* veut mettre en évidence la participation du professeur au cours par : l'attitude envers les étudiants ; la qualité de la communication (la tonalité, l'intonation, la voix, la manière de s'adresser, la fermeté des interventions) ; la mesure dans laquelle il réussit à capter l'intérêt des étudiants ; la modalité, la fréquence et la justesse des argumentations et des explications supplémentaires ; la manière de respecter les principes didactiques et d'assurer la densité des informations ; la persévérance pour réaliser le caractère informatif-

éducatif du cours/séminaire ; la préoccupation pour vérifier ce que les étudiants ont compris ; le degré de réalisation des objectifs opérationnels ; l'observation et l'intervention dans la réalisation des situations inédites ; les qualités pédagogiques des étudiants ; la capacité d'évaluation de leur activité et des actions à entreprendre.

*La quatrième étape* dans laquelle on analyse l'activité des étudiants met en évidence : le niveau de préparation et de réaction des étudiants aux contenus présentés ; le niveau d'assimilation de nouvelles informations, l'intérêt pour l'activité déroulée ; l'attitude envers le travail, envers la responsabilité ; l'attitude et le comportement vis-à-vis du professeur. Ces aspects sont cosignés dans les fiches qu'un professeur préoccupé par l'efficacité de son activité a l'obligation de remplir

## **Conclusion**

Le processus de transmission des connaissances est complexe, son but est l'acquisition du contenu thématique et implique des compétences communicationnelles, d'analyse et d'évaluation de l'activité et des acquisitions faites. L'enseignement présuppose un management centré sur la structuration des informations fournies ; l'établissement de la stratégie de transmission, la conception de celle-ci et la vérification des informations retenues ; l'élaboration de la stratégie d'appréciation des acquisitions. Le management de l'enseignement-apprentissage consiste finalement dans l'appréciation des acquis et dans l'analyse et l'appréciation de la manière dont ils ont été transmis.

L'analyse des activités par le professeur même qui a conduit le déroulement de la leçon est nécessaire et obligatoire. Comme nous l'avons déjà indiqué, elle comprend quatre étapes (détaillées ci-dessus) qui visent : l'esquisse conceptuelle du déroulement du cours/séminaire ou des travaux pratiques ; la modalité de mise en pratique de cette activité ; la



participation de l'enseignant au cours et l'acquisition par les étudiants des informations fournies.

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# LA LOGIQUE ARGUMENTATIVE

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## Résumé

*Le mode d'organisation argumentatif est en contact avec « un savoir qui essaie de rendre compte de l'expérience humaine, à travers certaines opérations de pensée »<sup>1</sup>. Dans tout texte, de fiction ou non, le locuteur, au moyen du langage, cherche à convaincre son interlocuteur du bien-fondé de sa position. Les arguments et leur force ne sont pas possibles sans un accord préalable entre l'orateur et l'auditoire. Ainsi, le texte argumentatif comporte, au niveau de la construction discursive : les opérations sémantiques (de sélection, de dénotation, de restriction), logiques et argumentatives.*

**Mots-clé** : orateur, auditoire, texte argumentatif, opérations sémantiques, logiques et argumentatives.

Dans le livre *L'argumentation. Essai d'une logique discursive*, Georges Vignaux soutient que l'argumentation est « un ensemble de raisonnements étayant une affirmation, une thèse »<sup>2</sup>. Selon lui, l'argumentation s'appuie sur des raisonnements<sup>3</sup>, un mode de preuve qui vise à établir la vérité, réfutant une thèse présente dans le même contexte que la preuve. Les schémas d'inférence possibles sont *la déduction*, basée sur des syllogismes qui partent du général, d'une majeure pour arriver au particulier, à la mineure ; *l'induction*, qui fait le passage du particulier au général ; *l'analogie*, quand une certaine similitude est perçue entre les faits, les objets, les êtres.

Christian Plantin, dans *Essais sur l'argumentation*, donne la définition de l'argumentation : « l'argumentation est l'opération par laquelle un énonciateur cherche à transformer par des moyens linguistiques le

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<sup>1</sup> Patrick Charaudeau, *Grammaire du sens et de l'expression*, Hachette, Paris, 1992, p. 779

<sup>2</sup> Georges Vignaux, *L'argumentation. Essai d'une logique discursive*, Librairie Droz, Genève-Paris, 1976, p. 17

<sup>3</sup> *Ibidem*, p. 110

*système de croyances et de représentations de son interlocuteur* »<sup>4</sup> . Il établit une classification des argumentations, selon trois pôles :

« *a. l'argumentation manipule des objets et des relations entre objets ;*

*b. l'argumentation subit des contraintes du langage dans lequel elle se développe ;*

*c. l'argumentation est un processus interactif* ».<sup>5</sup>

Selon Jean-Blaize Grize, « *argumenter c'est déployer une activité qui vise à intervenir sur les idées, les opinions, les attitudes, les sentiments ou les comportements de quelqu'un ou d'un groupe de personnes* ».<sup>6</sup>

Pour étudier l'argumentation, il faut commencer par les composantes de la logique argumentative (éléments de base de la relation argumentative, modes d'enchaînement, etc.) et ses procédés (déduction, explication, association, etc.). Mais la logique argumentative n'est pas l'argumentation toute entière, parce qu'à la raison démonstrative il faut ajouter une raison persuasive<sup>7</sup> . Celle-ci dépend du sujet qui argumente et de la situation dans laquelle il se trouve, face à l'interlocuteur auquel il est lié par un contrat de communication. Pour justifier sa position vis-à-vis de son argumentation et pour atteindre le mieux possible son objectif de persuasion, le sujet qui argumente doit utiliser un certain nombre de procédés sémantiques, discursifs et de composition.

Pierre Oléron adopte la définition suivante de l'argumentation : « *démarche par laquelle une personne, ou un groupe, entreprend d'amener un auditoire à adopter une position par le recours à des présentations ou assertions qui visent à en montrer la validité ou le bien-fondé* »<sup>8</sup> . Les trois caractéristiques de base de l'argumentation sont:

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<sup>4</sup> Christian Plantin, *Essais sur l'argumentation. Introduction à l'étude linguistique de la parole argumentative*, Editions Kimé, Paris, 1990, p. 146

<sup>5</sup> Christian Plantin, *L'argumentation*, Seuil, Paris, 1996, p. 39

<sup>6</sup> Jean-Blaize Grize, *op. cit.*, p. 5

<sup>7</sup> *Idem*

<sup>8</sup> Pierre Oléron, *L'argumentation*, Presses Universitaires de France, Paris, 1983, p. 4

1. « *L'argumentation fait intervenir plusieurs personnes : celles qui la produisent, celles qui la reçoivent, éventuellement un public ou des témoins. C'est un phénomène social.*
2. *Elle n'est pas un exercice spéculatif, comme le seraient par exemple la description d'un objet, la narration d'un événement. C'est une démarche par laquelle une des personnes vise à exercer une influence sur l'autre.*
3. *Elle fait intervenir des justifications, des éléments de preuve en faveur de la thèse défendue, qui n'est pas imposée par la force. C'est une procédure qui comporte des éléments rationnels ; elle a ainsi des rapports avec le raisonnement et la logique »<sup>9</sup> .*

Patrick Charaudeau estime que l'argumentation ne peut pas se réduire au repérage d'une suite de phrases ou de propositions reliées par des connecteurs logiques. D'abord, parce que nombres de combinaisons phrastiques ne comportent pas de marques explicites d'opérations logiques. Ensuite, et surtout, parce que l'aspect argumentatif d'un discours se trouve souvent caché dans l'implicite de celui-ci.<sup>10</sup>

Georges Vignaux fait la distinction entre la *démonstration* et l'*argumentation*, en soutenant que la démonstration relève la valeur de vérité des énoncés et que l'argumentation a pour but d'influencer une décision, de déterminer certaines attitudes et réactions. « *On admettra quand même qu'il y a une entière série de formes argumentatives, comprises entre la démonstration scientifique et le discours du vendeur ou de l'avocat. Une typologie de ces formes est possible à condition qu'on distingue entre la nature du raisonnement utilisé et la finalité d'une argumentation* »<sup>11</sup> .

Vignaux insiste sur deux notions qui pourraient permettre d'apprécier une argumentation : la notion de « *sujet psychologique* » et celle de

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<sup>9</sup> *Idem*

<sup>10</sup> Patrick Charaudeau, *op. cit.*, p. 780

<sup>11</sup> Georges Vignaux, *op. cit.*, p. 27

« théâtralité ». La première permettrait d'expliciter « ces opérations intellectuelles que suppose la construction d'un discours et dont on peut résumer la spécificité en disant qu'elles sont l'ensemble des conditions nécessaires pour que le discours d'un sujet soit compris et suffisantes pour que le projet de ce sujet soit reçu par autrui »<sup>12</sup> . Pour la deuxième notion, il écrit: « le discours argumentatif doit ainsi toujours être considéré comme une mise en scène pour autrui »<sup>13</sup> .

Selon Constantin Sălăvăstru, « l'argumentation est la logique en action, logique utilisée dans les situations où l'homme entre en relation avec ses semblables pour les convaincre »<sup>14</sup> .

Charaudeau affirme que « toute relation argumentative se compose au moins de trois éléments : une "assertion de départ" (donnée, prémisse), une "assertion d'arrivée" (conclusion, résultat), et une (ou plusieurs) "assertions de passage" qui permet de passer de l'une à l'autre (inférence, preuve, argument) ».<sup>15</sup>

L'argumentation « est le lieu d'un dialogue/débat avec l'autre, non d'une contrainte »<sup>16</sup> :

### 1. L'assertion de départ (A<sub>1</sub>)

L'assertion de départ « constitue une parole sur le monde qui consiste à faire exister des êtres, à leur attribuer des propriétés, à les décrire dans des actions ou des faits »<sup>17</sup> . Cette assertion A<sub>1</sub> représente une donnée de départ destinée à faire accepter une autre assertion par rapport à laquelle elle se justifie en retour. Elle est appelée donnée ou prémisse, et

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<sup>12</sup> *Ibidem*, pp. 327-328

<sup>13</sup> *Ibidem*, p. 72

<sup>14</sup> Constantin Sălăvăstru, *Teoria și practica argumetării (Théorie et pratique de l'argumentation)*, Polirom, Iași, 2003, p. 34

<sup>15</sup> Patrick Charaudeau, *op. cit.*, p. 787

<sup>16</sup> Alain Boissinot, *Les textes argumentatifs*, Bernard-Lacoste, Toulouse, 1992, p. 8

<sup>17</sup> *Idem*

sa définition est la suivante : « *chacune des deux propositions placées normalement au début d'un raisonnement et dont on tire la conclusion* » ou « *affirmation dont on tire une conclusion ; commencement d'une démonstration* »<sup>18</sup> .

## 2. L'assertion d'arrivée (A<sub>2</sub>)

Cette assertion constitue « *ce qui doit être accepté du fait de l'assertion de départ A<sub>1</sub> et du lien qui la rattache à celle-ci. Ce lien est toujours "un lien de causalité", du fait que l'assertion d'arrivée A<sub>2</sub> peut représenter la cause de la prémisse (« A<sub>1</sub> parce que A<sub>2</sub> »), ou sa conséquence (« A<sub>1</sub> donc A<sub>2</sub> »)* ». <sup>19</sup> Cette assertion est la conclusion de la relation argumentative.

## 3. L'assertion de passage

« *Le passage de A<sub>1</sub> à A<sub>2</sub> ne se fait pas de façon arbitraire. Il doit être établi par une assertion qui justifie le lien de causalité qui unit A<sub>1</sub> à A<sub>2</sub>. Cette assertion représente un "univers de croyance" à propos de la manière dont les faits s'entredéterminent dans l'expérience ou la connaissance du monde* ». <sup>20</sup> Cet univers de croyance doit être mis en commun par les interlocuteurs impliqués dans l'argumentation.

Cette assertion, souvent implicite, pourra être appelée « *"preuve", "inférence" ou "argument" selon le cadre de questionnement dans lequel elle s'inscrit* ». <sup>21</sup>

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<sup>18</sup> Dictionnaire *Le Petit Robert*, *op. cit.*, p. 1514-1515

<sup>19</sup> Patrik Charaudeau, *op. cit.*, p. 788

<sup>20</sup> *Idem*

<sup>21</sup> *Idem*

1. - Il est neuf heures ( $A_1$ ), il ne viendra plus ( $A_2$ ).

- Tu crois? Donne-moi un seul argument qui prouve ce que tu dis.

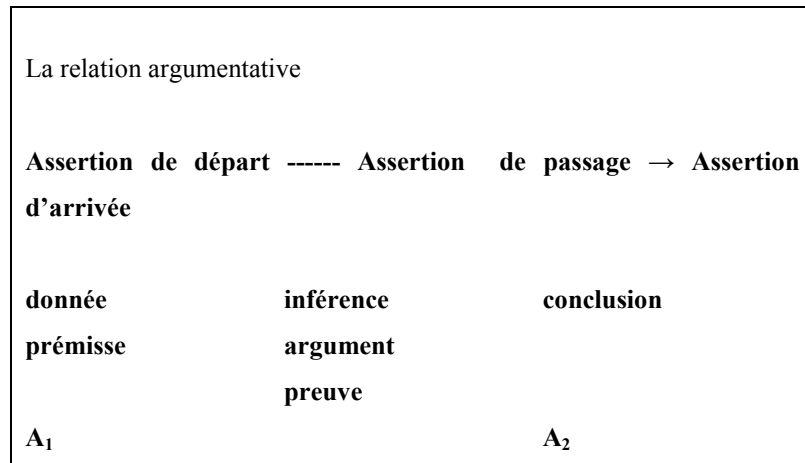
- Le dernier train part à six heures et arrive ici à huit heures trente.

Or, à six heures il était encore chez lui lorsque je lui ai téléphoné (argument – preuve).

2. - Aujourd'hui il fait beau ( $A_1$ ), tu ne dois pas prendre ton imperméable ( $A_2$ ).

Quand il fait beau, il ne pleut pas. Quand il ne pleut pas, on n'a pas besoin d'imperméable (inférence).

La relation argumentative est présentée de Charaudeau par le schéma suivant<sup>22</sup> :



La « *conclusion* » représente un point d'aboutissement à partir d'une assertion de départ et peut correspondre soit à une cause (*Il ne prend pas son imperméable ( $A_1$ ) ; c'est parce qu'il fait beau ( $A_2$ )*), soit à une conséquence (*Il fait beau ( $A_1$ ), donc il ne prend pas son imperméable ( $A_2$ )*).

La relation argumentative se définit comme une relation de causalité. Les relations logiques qui peuvent l'exprimer sont : la conjonction, la

<sup>22</sup> Patrick Charaudeau, *op. cit.*, p. 789

disjonction, la restriction, l'opposition, la cause, le but, la conséquence. Celles-ci portent le nom de « *modes d'enchaînement* »<sup>23</sup> .

a. la conjonction peut exprimer une relation argumentative :

Continue à traverser sur le feu rouge, tu auras un accident.

*Si* tu continues à traverser sur le feu rouge, tu auras un accident.

b. la disjonction accompagnée d'une négation sert à exprimer une relation de cause :

Bois ton lait ou tu ne recevras pas de chocolat.

Si tu ne bois pas ton lait, alors tu ne recevras pas de chocolat.

c. la restriction repose sur une relation de cause à conséquence dont la conclusion est niée et remplacée par une assertion contraire :

X est un bon professeur, *mais* il ne sait pas corriger.

d. l'opposition oppose deux assertions :

Tandis que Marcel préfère le vin, Jean préfère la bière.

e. la cause s'inscrit dans une relation de « *causalité explicative* », du type: «  $A_1$  parce que  $A_2$  » :

Il a tout mangé *parce qu'*il avait faim.

Marie a lu le livre d'un bout à l'autre *car* elle l'a trouvé intéressant.

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<sup>23</sup> *Ibidem*, p. 789



f. le but s'inscrit aussi dans une relation de « *causalité explicative* », du type « A<sub>1</sub> pour A<sub>2</sub> » :

Elle mange beaucoup de fruits *pour* avoir de l'énergie.

g. la conséquence s'inscrit dans une relation argumentative de « *causalité explicative ou implicative* », du type « A<sub>1</sub> donc (de sorte que) A<sub>2</sub> » ou « si A<sub>1</sub>, alors A<sub>2</sub> » :

*Si* l'on étudie beaucoup, *alors* on réussit aux examens.

Ils partent tôt *donc* ils arriveront à temps aux cours.

Un processus argumentatif doit être vu comme une combinaison entre l'assertion et l'enchaînement. Cette combinaison entre l'assertion et l'enchaînement constitue une partie du processus argumentatif appelé PROPOS.

Mais pour qu'un tel processus ait lieu, il doit obéir à deux conditions :

1. le sujet qui argumente doit prendre position par rapport à la véracité d'un PROPOS existant, PROPOS qu'il faut mettre dans une PROPOSITION ;

2. le sujet doit dire pourquoi il est d'accord ou non, ou, si c'est lui-même qui est en butte à un questionnement, il doit apporter la preuve de la véracité de son « *propos* » et développer un acte de « *persuasion* ».

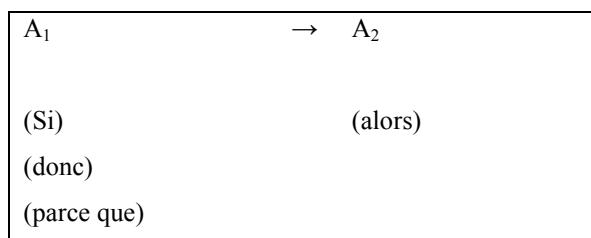
Le propos, la proposition et la persuasion forment ce qu'on appelle un « *dispositif argumentatif* »<sup>24</sup> .

Le « *propos* » est formé d'une ou de plusieurs assertions « *qui disent quelque chose sur les phénomènes du monde à travers une "relation*

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<sup>24</sup> Patrick Charaudeau, *op. cit.*, p. 804

*argumentative* »<sup>25</sup> il correspond à ce que parfois on appelle thèse. On peut parler d'un propos seulement si l'on met en relation une assertion avec une autre assertion<sup>26</sup> .



La « proposition » met en place un « *cadre de questionnement qui repose sur la "possible mise en cause" du "propos"*. Cette mise en cause dépend de la prise de position qu'adopte le sujet vis-à-vis de la véracité du "propos", ce qui l'entraînera à développer l'argumentation dans telle ou telle direction »<sup>27</sup> .

La « *persuasion* » met en place « *un cadre de raisonnement persuasif qui est censé développer l'une ou l'autre des options du cadre de questionnement : "réfutation", "justification", "pondération"* »<sup>28</sup> .

Le sujet prend ou ne prend pas position. S'il prend position, il peut se montrer en accord ou en désaccord avec le propos. S'il est en accord, « *il est pour* » le propos, il le défend, il le déclare vrai et il développe un acte de persuasion destiné à prouver la véracité du propos, c'est-à-dire, il le justifie. S'il est en désaccord, « *il est contre* » le propos, il le déclare faux et il développe un acte de persuasion destiné à prouver la fausseté du propos, c'est-à-dire il le réfute. S'il ne prend pas position, c'est qu'il ne peut se montrer ni en accord ni en désaccord avec le propos et il le met en question car il ne peut pas s'engager quant à la véracité de celui-ci. Ce

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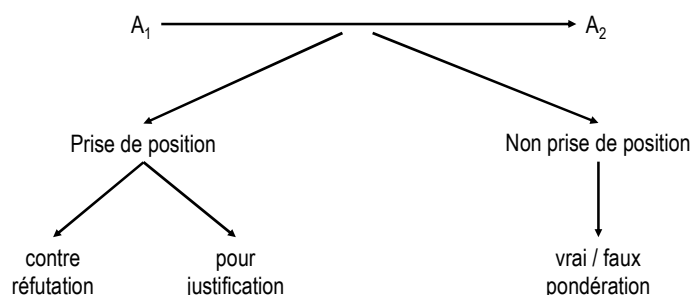
<sup>25</sup> *Idem*

<sup>26</sup> *Idem*

<sup>27</sup> *Idem*

<sup>28</sup> Patrick Charaudeau, *op. cit.*, p. 807

phénomène de prise ou de non-prise de position est prouvé par le schéma suivant :



Le sujet peut prendre position non seulement par rapport au propos, mais aussi par rapport à l'émetteur du propos et à sa propre argumentation. Quand il prend position par rapport à l'émetteur du propos, il juge celui-ci. Il peut rejeter son statut (il n'accorde pas de crédit au sujet qui a émis une assertion à valeur argumentative) ; ainsi, peut-il « *rejeter ou mettre en suspend le propos* »<sup>29</sup>. Il peut accepter le statut de l'émetteur et considérer que les autres partenaires ont suffisamment d'autorité, de crédit et de savoir pour participer à un cadre de questionnement.

Le locuteur prend aussi position par rapport à sa propre argumentation. Dans ce cas, les positions adoptées dépendent du type d'engagement ou de non engagement vis-à-vis de son propre cadre de questionnement. Dans le cas de l'engagement, le sujet peut choisir de s'impliquer personnellement dans le questionnement, de le défendre. Ainsi, peut-on parler d'*argumentation polémique* parce que le questionnement devient une controverse entre les sujets qui argumentent.

Dans le cas de non engagement, « *le sujet peut choisir de ne pas s'impliquer personnellement dans l'argumentation, de la tenir à distance, de ne pas mettre les autres personnellement en cause que par le jeu des*

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<sup>29</sup> *Ibidem*, p. 811

*conclusions argumentatives* ». <sup>30</sup> On peut parler d'argumentation démonstrative : des qualifications objectives et précises, des opérations de pensée auxquelles se livre le sujet démontrant (*observer, examiner, faire l'hypothèse que*), l'emploi des phrases impersonnelles qui effacent la présence du sujet qui argumente (*il convient de dire, il est logique de*), l'usage de citations et de références (parenthèses, notes) <sup>31</sup> .

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<sup>30</sup> *Ibidem*, p. 813

<sup>31</sup> *Idem*

# THE PROJECTION OF EDUCATIONAL ASSESSMENT ON LINE (E-LEARNING)

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## **Abstract**

*The assessment may be considered a process of comparison between an observed situation and an expected situation. The process of evaluation involves a system of reference, interpreted in a model of priorities, which contains the expected situation and the criteria of judgment, which will guide the interpretation of empirical evidence. Five interrogatives on assessment: ontological, methodological, ontological, epistemological, tehcnical-operative. A good assessment should be organized in such a way as to be oriented towards developing a positive attitude in the matter dealt with; penalizing the mechanic learning and putting highlights to the significant. The evaluation process of knowledge acquired in a formative intervention is a process whose success is closely linked to the clear and relevant definition in terms of empirical view of objectives. The elaboration of the assessed test provides the association of one or more tasks identified by operational definition; they are presented in the form of specific questions, called items.*

**Keywords:** assessment, e-learning, formative intervention, competence objective, assessed test

The assessment may be considered a process of comparison between an observed situation and an expected situation. The comparison does not provide a simple disclosure of agreement or discrepancies, but an interpretation from the perspective of the assessor theoretical frame and his value and experienced background. Such an interpretation will be completed for the determination of comparison process of outlets (or if the observed situation is different / not different from the expected situation, and if it is different, in what) and in the reconstruction of the processes which had led to such outlets. The interpretation will be related to an assumption of values (Domenici, 2003, p.4) of specified attributes of individuals or of assessment objects (examples of behavioral

characteristics, opinions, knowledge, skills, attitudes, etc) in relation with the evaluator purposes and his system of distinction between the challenge elements and those not admitted. Therefore, the process of evaluation involves a system of reference (Monasta, 1997, p.135), interpreted in a model of priorities, which contains the expected situation and the criteria of judgment, which will guide the interpretation of empirical evidence. The results of comparison and processes which have been generated constitute the basis of knowledge for the assumption of specific operative decisions directed to the delimitation of discrepancy situations between the observed situation and the expected.

Thus, the assessment process consists of two moments. The first is that of observation, deduction, which includes a number of operative procedures directed to add the empiric evidence (more exactly date of actions, observable and considerable) and to extract from it information according to the canons of scientific researches corresponding to some aspects of formative process. The 2<sup>nd</sup> moment is that of true and proper evaluation, more exactly of assumption of a significant and of a value of objectives realization proposed by the expected situation or any discrepancies. Namely the 2<sup>nd</sup> moment is important in taking of some operative decisions, which concerns both the student, and the formative intervention. According to Kirkpatrick (1994) the formative intervention can be assessed at four levels:

1. The first is the level of acceptance, which foresee the evaluation of participant's reactions to the formative intervention itself, and is achieved through questioning or semi structural interviews with questions like „ The course had met your expectations?“, “What would you change?” etc.

2. The second level is focused on the *learning* process, exactly, on the difference between knowledge owned before and after the formative intervention.
3. The third level is *behavior* and refers to the effective change of operative practices before and after the formative intervention.
4. The fourth level is *organized change* and concerns the impact more general, which had the formation process on communities, members who have been object of formative intervention.

The empiric record during the evaluation of a formative process will take into consideration:

- the implicated structures,
- the actors of the process and their intentions,
- the process objectives and interference with actors intentions,
- the support of the process itself, its activation, successes, importance (the coherence between hypothesis of formative action and formative exigencies real manifested),
- its efficiency (the ability to optimize resources),
- its efficacy (the capacity of used tools in formative action to contribute at the realization of prefixed objectives),
- its utility (the effective impact of the reality in which is inserted) and the coherence with exposed objectives in the formative project (Fraccarolli e Vergani, 2004).

The assessment of the learning process can have different objectives, in correspondence with which, the assessment can be defined:

- *certification*, if the objective of evaluation is to certify the possession of certain knowledge from the subject part;
- *summative*, if the assessment is carried out at the end of a formative intervention;

- *diagnosis*, if the objective is to individuate certain gaps in knowledge of subject;
- *formative*, if the evaluation is unfolded during a formative period, in order to help the subject to take note about certain gaps and to intervene through a recovery process;
- *successive or of impact*, if the evaluation is unfolded at a period of time, after a formative intervention in order to study the impact which it had on student and context in which lives and activates;
- *forecast*, if the objective is to foresee what difficulties might encounter the pupil of a training course, offering the possibility of a personalized training;
- *initial*, if the assessment is unfolded, before a formative process;
- *proactive*, if the aim is to stimulate the subject to acquire new knowledge;
- *retroactive*, if the aim is to inspire the reflection on acquired knowledge in the past;
- *synchronous or determination of the situation*, when the assessment points “to photograph ” the actual situation;
- *progress assessment*, with the aim to compare the situation of the same subjects during a period of time.

*Note:* in the projection of an assessment plan is decided first of all the aim of evaluating of unfolded.

*Five interrogatives on assessment?*

The evaluation of acquired knowledge by individuals call to a number of inherent issues to those five interrogatives which is confronting the research in the educational field: ontological, epistemological, methodological, techno – operative and axiological. (Trichero, 2002).

1. *Axiological interrogative.* Who defines what it should be assessed (and by reflection, which is appropriate to learn?) Who defines the



criteria for determining whether a goal has been achieved or not? If the goal was not achieved, the fault is of student or of teacher? Which are the effects of evaluation type on student? If we would take into account the issues of axiological aspect, then it is supposed that the opinion of assessor depends in substance of his fundamental values, and therefore it can not have an absolute and definitive character. The assessors have different values recognized as legitimate by the community in which the evaluation individuals belong can produce assessments unsupported and unrequited.

2. *Ontological interrogative.* If it is established that what is valued, plus the manner used, are reflexes of our fundamental values, we must ask whether the reality that we assess is known indeed. Making abstraction that objects, events and characteristics which we assess indeed exist, are really more like a kind of its own, independent from the observer who reveals (realistic prospective), it will determine the objective character of the evaluation. The evaluation which changes depending on the assessor who represent a problem in a concrete formative action, because it may suppose the impossibility to formulate a stable valuable opinion about the performances of individual. In such a case the only form of objectivism would be an agreement between assessors in defining a shared inters- subjectivist position. Depending on the answer to this interrogative derives the polarity of evaluation forms with objective, subjective and inter-subjective character. (Pallerey, 1994, pp.134-135).
3. *Epistemological interrogative.* Settling the fact that the objective reality of evaluation exists, then another question comes, how it is possible to establish views and knowledge assessed to this reality.

What are the procedures that would lead to real knowledge of the reality in question? There is also a scientific question about establishing the assessment procedures: when it can confirm that a procedure produces a ratable recognized scientific knowledge? Which important procedures and of control assure the scientific aspect of assessment. Under what conditions the assessment procedure is controlled and repeated? Depending on the answers to ontological interrogative, we will select the assessment procedures that tend to produce “objective” remarks of achieving certain objectives benefit, presented in the form of knowledge / skills or use indicators of competencies, as well as assessments that tend to produce an inter – objectivist agreement between assessors about “the significant” awarded to student performances.

4. *Methodological interrogative*. The assessment process provides a disclosure of empirical data, indicators which causes the determination of teaching objectives and their realization. What are the most appropriate methods for assessing the achievement of certain goals? It is more beneficial to a qualitative or quantitative evaluation? When using both methods? When an assessment can be considered valid and credible? What is the most effective way to express the evaluation: a number, credits or articulated opinion? When using different ways of expressing assessment?
5. *Tehcnical-operative* interrogative. Which are the most adequate techniques for assessing the achievement of certain goals? It is better to use evidence "objective" with closed stimulus (eg. test profile) or samples with open stimulus?

In conclusion, the assessment can take various forms, have different objectives, and adopt different methods and techniques.

### *Characteristics of a good assessment.*

What should be the characteristics of a good assessment of the learning process? First of all it should insist on proactive and training character, plus to include multiple levels of the learning process. Gardner (1995) argues that assessment, even if it is introduced explicitly at the beginning of training, should become part of the natural environment of learning. Thus there would not exist distinguish from other activities of the formative process: teachers and students should be involved in the ongoing process of evaluation and growth.

A good assessment should be organized in such a way as to be oriented towards developing a positive attitude in the matter dealt with; penalizing the mechanic learning and putting highlights to the significant. Guide, it would mean a preliminary investigation (for example through a input questionnaire) of expectations and training needs, from pupils in relation to the discipline of study, emphasizing the record requirements. The same positive attitude should be developed and itself to the process of evaluating. Often evaluation is seen by the pupil as a "trial" on his person, and not as a way for a better recognition of their own *strengths* and *weaknesses* in order to improve. In this case develops a mechanism of defense against the action of assessment: the student may be more concerned about how to protect the "image of competition" that others would have about him, instead of exceeding clearly its failures, working on them. Presenting the assessment as an activity located at the same level with other activities of the training process, as a normal moment of teaching process, closely linked and inseparable from it, the student may exceed the binomial assessment-opinion in favor of the binomial assessment- training. The respective attitude can be developed through *study case, which was the problem, simulation process* (Ranieri, 2005),

which provides significant examples of integration of assessment in the teaching process.

The student should consider the assessment more than a point of comparison than that of *judge*. It is important to prone him to a positive report to colleagues, tutors, experts in the discipline and teachers. The comparison, even with the purpose of the evaluation, should not be lived with fear, but should be an opportunity for growth. Students should be encouraged to intervene and to express their own opinion through various communication tools, without being afraid of colleagues or guardians point of view. None a valuable opinion is not a "doom". The comparison between the own processes / products with processes / products colleagues can not be lived by the student as a form of discrimination between "who knows" and "who does not know" but as a way to put together experiences. The tutor can have an important role in interrupting the negative dynamics of competition between members of the group, which is usually introduced when the advancement of others becomes more important than the achievement of the entire group. The success of formative intervention depends on the way in which the group in its complexity, and not only a student, succeed to achieve the foreseen objectives. At the same time and each student's success in part should be measured in relation to his ability to contribute to the success of the entire group.

To predispose a student to a report positively to the evaluation, it is important to define precisely the elements of *process* and *product*, but not to optical award "who knows", but "to form who does not know". This can be done by answers quite clear, which include the listing of achieved and unrealized objectives, of the processes considered acceptable and the improved. The answer about the evaluation process must be equipped with specific hypothesis on education issues (eg. Why the objectives have not

been achieved), on available possibilities of improvement and strategies for it obtaining, including suggestions on possible pathways of recovery, based on specific activities to requirements of each student.

A valued assessment process should not be limited only to superficial aspects of learning, but to investigate in depth the student acquisitions; in other terms should not be confined to the highlight of successes, but must try to bring forward the causes which determine these, because only in such a manner will be possible the definition of interventions of effective correction. So, an evaluation process is considerable if it is not just limited to disclose *what* and *how much* the observed situation is different from the expected, but especially *why*?

To identify any problems in the time necessary to give the student the opportunity to check their permanent learning. To find any problems in the time it is necessary to give the student the opportunity to check their permanent learning. Formed "Visions on the world" should not be "children" simple to those proposed by the professor, tutor, referential experts, but should be a fruit of the personal activity of building and testing of strategies. We can ask the student to bring periodically their ideas to test to control the stability and explanatory ability, and, where is necessary, to offer suggestions to build other alternatives. One of the strategies can be to propose not the exact solution, but a multitude of possible solutions, each one with its *forte* points, limited and medium of application. This method of formation requires a particular care, because it can disorientate and demote the usual student to "an exact solution". It is important the support from the tutor side in a such *process of building*, as well as the colleagues support, who will encourage "to test the price of mistakes" and to offer multiple and constant points if reference which is compared and ameliorated the own acquisitions. Only by a continuous

comparison the student can form conscience about levels already acquired and about that which require engagement to be realized.

The formative intervention should insist to favor the development of sensibility of self-awareness at the student, exactly an attitude of continuous availability to the auto – monitoring, and discussing about own strategies. The student who perceives the importance of self- awareness of own realizations and of used strategies make it possible to form abilities of meta- knowledge self-regulation of his own process of learning. This is achieved by interjecting frequently the teaching with the assessment activity, by proposing systematic exercises in the practical application of the acquired knowledge. As for example, any exercise or lab activity (inclusive virtual) proposed in the study can be an opportunity of self-product of own products and own strategies, comparing them with those of colleagues.

It is important that the moments of assessment should be designed in such a way as to foster the development of awareness about their cognitive possibilities. The student can demote before breakdowns, errors and moments of incomprehensible. Learning depends, in particular, to overcome the temptation "to believe that they are not capable" and be aware that all had passed through errors and breakdowns, but they knew to beat them, analyzing the causes and defining alternative strategies for action. It is difficult for students to reach those conclusions without external aid. Support from the tutor is of particular importance. He should help the student to analyze his own performances, operating with tools of self-assessment and training and diagnostic (e.g. reflection in voce or clinical colloquium of Piaget). The same is beneficial and formative intervention activity with continued verification of achieving limited benefits, which develops at the student auto-efficacy and opinions about profits of their own efforts.

***Determining the learning objectives as objects of evidence, their operationalization and choosing of recipients***

The evaluation process of knowledge acquired in a formative intervention is a process whose success is closely linked to the clear and relevant definition in terms of empirical view of objectives. Is not accessible a generic formulation of goals (eg. the success of pupils, without specify what this would be successful) because it would not be possible to associate these objectives elements specific in terms of observable behaviors and benefits of the students. In the absence of the possibility of subjective formulation of elements, pointing the realization of a specific objective is not possible to establish than arbitrarily, realization or lack of that objective from the student, because the evaluation process will not have a scientific support.

A proper formulation of objectives involves and explicit determination of spatial context, temporal and culture in which student behavior and benefits (which represent the evaluation) can be seen. This opera of explicitly what will be noticeable is the *operative definition* of the objectives of learning. The first step taken to build a sample evaluation is, therefore, the elaboration of objectives of performing for the respective sample. The wording of objective is crucial for the establishment of *what is actually revealed*. The wording could have a degree of specifications highly enough and to make references to skills quite complex. If, for example, is designing a way of evaluating a course of Word Processing and is working on the objective "to know how to create a table", then he could operational as shown in Figure 1. 1. Operational defining presupposes the enumeration of observable behaviors related to the objective.

*The competence objective*

The student capable to draw up a table will know:

- to find in menu the commands for the drafting tables;
- to provide the effect of these orders applied to a table time;
- to choose those orders to resolve an issue of format,
- to choose the appropriate elaboration to bring to the table a style of named text;
- to assess from the aesthetic point of view his own assessment, recognizing elaborations with agreeable aspect;
- to recognize between more elaborations, the most suitable to a type or receiving.

**Fig. 1. A possible definition of competence objective "To know how to draw up a table"**

Defining operational, proposed in Figure 1. 1, contains multiple complex skills of the pupils, describing how *competence objective* deemed operational. The complexity of the benefit requested by the objective of achieved learning depends on the termination of the course and receiving of the test. Thus, the requirements for drawing up a benefit table, required by the attendants of a course for ECDL are different from attendants of a course professional of *editing*. In formulating the operational definition is needed to determine the *profile of output*, in terms of knowledge / skills / competencies of the participants to the course and the corresponding benefits. For the same objective of learning may have an operational definition less articulated, which refers to knowledge and simple skills. Thus the objective of learning "to know how to draw up a table" is not considered a target of competence, but as a simple goal of knowledge and practice of applied skills of lower.

*The objective of knowledge /skills „to know how to draw up a table”*

Pupil is capable to draw up tables:

- to recognize the menu and useful commands for drafting tables;
- known functions of command and knows how to define them;
- know how to apply the procedure Drafting tables of data.

**Fig. 1. 2. Operational defining (less articulated) of the objective of learning "Knowing to draw up a table"**



Of those examples are deducted, how the same didactic objectives can lead to different assessments of their aspects, depending how it is worded the operative definition. In terms of proactive assessment, the operational defining of didactic objectives can orient the learning activity of students in one direction or another: operative defining, which refers to knowledge and skills to mechanical exercise inspire the student to suit these requirements and respectively will produce a type of learning mechanical. Instead, the assessment the insists towards a plurality of complex skills will direct descendant to work on these issues, inspiring to acquire, over time, a major training in this sector.

We have indicated, already, that the objectives should be formulated in such a way to be controlled from the empirical perspective, exactly to correspond to explicitly of certain benefits of the student, either directly observable. Operative defining must make specific references to the intervention training. If the objective of training indicates the direction of the student to the whipping of certain skills, then it will be evaluated namely, leaving aside the less important. For example, if the objective of a course on *Word Processing* is to develop the ability in training texts, then the didactic intervention will not limit the teaching of a series of commands and functions, but will consider the explanation as to be used in certain situations, determined to get products: learning the function of controls will be a *side effect*, a collateral effect of their usage in certain situations to solve specific problems. Definition of operational objectives will refer to these skills rather than simple knowledge about the functions of command.

**Table 1. 1. Are shown examples of learning objectives for a hypothetical unit teaching about the equations of second degree**

<i>Teaching objectives</i>	<i>Type of targets</i>	<i>Operational defining</i>
To form the student	Knowledge	The student has achieved the objective if: 1. knows how to recognize equations of second degree in a series of equations,

ability to recognize an equation of second degree.		2. knows to argue his election.
to form the student ability to lead the equation to form $ax^2+bx+c=0$	Ability of understanding	The student has achieved the objective if: 1. knows how to simplify an equation Grade II, isolating and collecting terms of equivalence
To form the student ability to apply the formula to resolve the equation of second degree	Ability of application	The student has achieved the objective if: 1. having a Grade II equation in the form $ax^2+bx+c=0$ knows how to extract the roots
To form the student ability to apply the equations of second degree at solving concrete problems	Ability of application	The pupil had achieved the objective if: 1. being given a problem with an equation Grade II, knows to enter the correct equation to resolve the issue. 2. after he entered a solution he knows to resolve it, applying his knowledge about the equations of second degree. 3. he knows how to establish significant roots found with reference to the initial problem.

*The choice and the formulation of the assessed test*

The elaboration of the assessed test provides the association of one or more tasks identified by operational definition; they are presented in the form of specific questions, called items. Different valuable tasks can reveal different knowledge and abilities. Usually the valuable task is constituted of a stimulus (eg. a question, an urge, a problematic situation, etc.) proposed to student, and provides the pointing of his answers to the respective stimulus. They are distinguished by shape and content

(Calogghi, 2001, p. 11). Regarding the *form* we distinguish four categories: evidence of high structure with closed question and answer, trial of high structure with closed question and open answer, semi structural samples and samples with low structure.

Tests of high structure, yet called *standardized tests* of profit, and correspond to polarity "objectivity" of assessment. The term "objectivity" indicates the presence of univocal correction key, which applied to samples of any evaluator, lead to the same determination of "fair" answers or wrong. This offers the possibility of automated corrections of tests. Tests of high structure with closed question and answer provide strong focus (closed stimulus) coupled to the *closed answers*, in which the exact response is proposed with wrong answer, but likely. The pupil must choose the correct answer between the proposed (questions with choose of answers). Incorrect answers should be studied in such a way that in the distinction between the right answer and the wrong, the individual could use knowledge or skills that we want to monitor, and no other skills (for example, the ability to recognize the obvious abstract answers).

Tests of high structure with closed question and open answer provides stimulus enough focused (eg. "What is the form of governance in China?") and allows the pupil to write a short text, in response to the question, with a limited number of characters. Closed stimulus leaves little interpretive availability and approve an automated correction in base of presented key words in response (in the above example, the answer is correct if the pupil tests two words "republic" and "presidential").

*Semi structural tests* provide circumscribed stimulus. They are delimited, are not generic and consist of open questions, which leaves the pupil availability of interpretation. The subject gives answers in an open space and set time (eg. 15/20 lines of text). Example of semis structural tests "explains the causes of economic decline after World War II",

"Compares the following two articles based. . . . "" Criticize the article. . . based on criteria. . . . ". Instead to join to alternative answer already prefixed, the pupil must build his answer. Space (or time) in this type of task is one of the parameters determining the assessment *outlets*. The correction is not univocal, as in the objective tests, but is based on a criteria system, such as *grid correction* (fig. 1. 3), which allows an analytical assessment of the answers to the proposed questions and provides to assessors (more precisely correctors) a referential system, according to which they form their own opinion, in such a way as to facilitate uniformity.

<p>Task: Seawater does not overblow the thirst because it contains dissolved salts. Describes a possible procedure to obtain drinking water from sea water.</p> <p>Correction Grid</p> <p>Total points (2 points)</p> <p>Code 21 - The pupil describes, developing and a scheme, the correct procedure which includes the following statements: a) the evaporation of water to separate the salts b) vapor condensation to obtain fresh water.</p> <p>Partial score (1 point)</p> <p>Code 11- The pupil describes phase evaporation, but the condensation.</p> <p>Code 12 The pupil refers to the necessity of water distillation, but does not describe the process.</p> <p><b>Score 0</b></p> <p>Code 01— The pupil refers to the need water boiling, but does not mention the evaporation and condensation.</p> <p>Code 02- The pupil refer to the need to filter water.</p> <p>Code 03- Other unclear or uncorrected answers</p> <p>Code 04- No answer</p>
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**Fig.1. 3. Sample of semi structured *item* with a relative scale of correction**

As we see in the respective scheme that a good correction is not limited to the classification of answers in the correct / partially right / wrong, but classifies and the typology of committed errors from the perspective of projection of recovery intervention. Evidences that are based on a fixed structure provide incentives rather large (eg. "Describe which are the broad lines of studied discipline from your point of view," or "Compose a portfolio of your best works" and does not impose specific obligations of space and time. They are not the main parameters which would make the assessment, usually is left abundant time for achieving

task. In such cases the assessment is *holistic*, which is based on a general impression of evaluator about the examined work or based on a number of precise criteria grouped in a grid of correction. The opened stimulus leave a major freedom to evaluator to search strengths and weaknesses in the treaty assessment, based on considerations, experiences, subjective value systems, under which the respective evidences may be placed to objective polarity of assessment.

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# REMARQUES SUR LES PARADOXES ET LES CONSEQUENCES PSYCHO-EDUCATIVES DES MUSIQUES EXTREMES UNDERGROUND : EFFETS SUR LES PUBLICS ET SUR LES REPRESENTATIONS SOCIALES DE LA DEVIANCE

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## Résumé

*Ce texte décrit comment on peut appréhender et analyser les effets psychiques et sociaux (déviance, imitation, créativité, rejet) des cultures musicales dites « extrêmes », chez les groupes « jeunes » (12-30 ans). Ces musiques sont fortement provocantes ou assez extrémistes soit dans les messages et les idéologies diffusés, soit dans les formes sonores utilisées (rap hardcore ou gansta, techno et rock hardcore, gabber, black et trash metal, oi!) et appartiennent au champ de recherche sociologique des cultures populaires et électro-amplifiées. Dans une première partie, le lien entre « violence rituelle » et « déviance » est examiné. Il s'agit de savoir si la déviance, comme mode de vie, est accrue et si elle est plus diffusée, voire incitée, par l'action mentale de ces styles. Ensuite, on s'interrogera sur les processus de diffusion (normalisation, conversion) qui tendent à rendre (in)audibles et (in)acceptables ces styles. On verra alors que leur normalisation fait quand même passer certains contenus ou les rends accessibles en mémoire pour que des explorations plus spécialisées soit effectuées par les cibles d'influence. En fin d'article, on présentera comment et pourquoi le soutien aux cultures underground est institutionnalisé en France et on commentera les axiomes et éléments d'idéologie implicites de ce type de politique publique culturelle. L'idée qu'un mouvement de transformation sociale serait issu de ces pluralités de parole est commentée : est-ce que des porte-parole de leur « soi » peuvent prétendre à un tel but ? Les effets éducatifs implicites de ces multiples micro-initiatives culturelles sont estimés comme étant presque aussi puissants et indirectement actifs que ceux explicitement présents dans les institutions scolaires.*

**Mots-clé:** effets psychiques et sociaux, cultures musicales, idéologies diffusés, la déviance, cultures underground

Suite à diverses réactions et questions de lecteurs d'ouvrages et d'étudiants, autour des musiques extrêmes et de leurs effets psychosociaux sur le grand public, une série de commentaires feront suite à l'émergence d'un truisme de l'époque contemporaine : l'éducation d'aujourd'hui se fait

(malheureusement) autant dans les médias, l'internet, les cultures électroniques qu'à l'école ou dans les universités. L'écrit critique et analytique, qui va suivre, a pour but de faire un bilan de la réflexion scientifique sur les représentations sociales (SECA, 2008b) et les effets des musiques dites « extrêmes » chez les jeunes adolescents et postadolescents. Une série d'apories et de paradoxes ainsi que divers phénomènes idéologiques, liés à un certain « jeunisme » et à une normalisation de ces styles dans les sociétés postmodernes, seront repérés et appréhendés. L'approche de cet article demeure phénoménologique et anthropologique : mieux saisir le sens des conduites observées et son évolution possible. Dans un premier temps, les styles *underground* violents ou extrêmes seront analysés comme propagateurs, nœuds expressifs ou symboles des états de déviance. Si cette propagation s'accroissait, cela signifierait qu'il y aurait des « bulles de déviance » qui s'accroîtraient dans les sociétés contemporaines. Dans un second temps, on discutera des effets paradoxaux de ces styles qui sont à la fois atténués, en étant réappropriés par différents publics, et sources de changements d'attitudes potentiels si on les considère comme donnant lieu à des conversions et à des initiations. Un paradoxe de plus de la diffusion de ces courants très hétérogènes est lié à l'approche en termes de politiques publiques de la culture en France, où, à la suite de l'action de gouvernements de gauche (1981-2002), les musiques populaires électro-amplifiées ont été soutenues, institutionnalisées et défendues. Néanmoins, les gouvernements conservateurs et libéraux français (2002-2008) ont continué cette politique au nom d'un meilleur contrôle social et sanitaire de ces styles et des spectacles auxquels ils donnent lieu. On conclura sur l'interprétation des effets improbables de changement social que ces cultures pourraient induire.

## 1. Styles *underground* « violents » et effets sur le comportement déviant des publics

Une première question est de savoir quelles relations il peut y avoir entre les musiques « extrêmes », qui seront définies dans la suite de ce texte (et qui renvoient *grosso modo* aux styles les plus provocants et dérangeants actuellement en Europe et dans le monde), et la notion très large de déviance. Généralement, la déviance, tant chez Howard BECKER, Michel FOUCAULT que chez Robert MERTON, renvoie à une série de conduites, portées par des acteurs plus ou moins marginaux. Ces conduites s'écartent (rébellion, innovation, retrait) des conventions mais demeurent dépendantes psychiquement des normes et stigmates (imposés par les groupes majoritaires et dominants) contestées (OGIEN, 1995). On s'interroge régulièrement sur l'effet de ces styles sur les comportements des publics. Accroissent-ils le mal au lieu de le soigner ? Que peut-on en dire ? « Déviance » et « musiques extrêmes » sont liées. Tout indique que la symbolique de la transgression et certaines thématiques occultistes, ésotériques ou bien évoquant la marginalité, la contestation, sont au centre des contenus et de l'iconographie des styles dits « extrêmes », par exemple, dans le *metal* (satanisme, paganisme, symbolique nazie), *rap* (gangstérisme, critiques radicales de la police), *techno* et industrielle (utopie futuriste et technologique, recherche d'effets spéciaux dits « acides » et psychotropes) ou *rock hardcore* (idéologie *straightedge*, égalitarisme *néopunk*, écologies radicales), etc. Par exemple, le courant *straightedge* implique un *rock* très dur et rapide. Il renvoie d'abord à sa signification (« route droite »). Il s'agit d'un mouvement musical et idéologique international, d'origine américaine, initié par le groupe *Minor Threat* (de Washington DC) dont une des chansons (1981) porte le nom de ce courant. Le *straight-edge*, rejette la sexualité facile ou sans sentiment, la drogue, l'alcool. Il prône le végétarisme, le droit des animaux (le veganisme) et une philosophie du partage, issue des mouvements *punk* et



*hardcore* (pour une description de cette tendance (cf. WILLIAMS, 2006). Autre exemple : l'appel des rappeurs aux « refré ». Cette dernière expression (« refré ») est le verlan et l'argot désignant « frère », dans la langue française et elle renvoie aux « groupes d'identiques », soit d'origine africaine, soit antillaise, soit arabe ou métissée. Les « refrés » symbolisent aussi les « jeunes qui comprennent » et sont dans le « mouv' », c'est-à-dire qui sont capables d'accepter et de partager certaines valeurs politiques, culturelles des styles de référence d'une communauté donnée. Il y a là une idéologie contestataire et déviante de la « communauté des mêmes » opposée aux « caves » (c'est-à-dire aux gens « pas dans le coup », « ringards », « inapte à comprendre »).

Est-ce que ces styles engendreraient la déviance ? Il faut tenir compte de la complexité des rapports existant entre l'art et les faits sociaux et humains. Il est certain que ces musiques extrêmes représentent et « *présentifient* » notre époque. En diffusant une scénographie de l'abject, certains styles (*trash* et *black metal*, *hardcore*) anticipent probablement et prophétiquement l'avènement de dérives qui se commettront en Europe ou ailleurs et de catastrophes sociétales et écologiques déjà en voie de se généraliser. Pour paraphraser Paul VIRILIO (dans une *interview* au journal *Le Monde* où il parlait de la crise financière : COURTOIS et GUERIN, 2008), ces styles « symbolisent la crise intégrale, par excellence » dans les sociétés postmodernes. Quand on les évoque, on utilise un lexique récent (celui de l'« extrême ») qui laisserait entendre que ces musiques « actuelles » atteindraient un summum de l'inavouable, de l'innommable et de l'intense. En réalité, le *rock* faisait déjà partie des formes extrêmes, dès les premières provocations d'Elvis-Pelvis et les outrages divers qu'il impliquait, tant interculturellement que politiquement. Il n'y a donc pas de réponse claire sur la nature de ces relations (quoi conditionne quoi ?). C'est plutôt la notion de déviance, en elle-même, qui évolue. La « mise en

scène et l'esthétisation de la déviance » changent avec les styles musicaux qui semblent demeurer leurs formes d'expression les plus authentiques. Par contre, si l'on réduit l'idée de déviance à la *violence ritualisée* ou *effective*, on peut peut-être apporter plus de précisions à propos d'éventuels conséquences sur les conduites des publics ou dans la diffusion d'idéologies nihilistes et néfastes. Ce point sera abordé ultérieurement.

Une remarque : il faut bien différencier « déviance », qui correspond à une conduite de recherche d'originalité relative, magnétisée par le mimétisme, marquée par les industries culturelles et les mass-médias, d'une part, et « minorité active », impliquant une « intellectualisation » du rapport à la société, aux formes artistiques et à l'émotion, au « projet » et aux influences majoritaires (médias notamment), d'autre part. Une grille d'analyse des activités musicales *underground*, dite de l'« état acide » (SECA, 2001), synthétise l'existence d'une *socialisation par la déviance* (donc par la dépendance aux modèles commercialisés du soi et de la réussite), se déroulant de façon anémique et dans un contexte d'imitation et de dérégulation sociale. Cette « déviance acide » (liée aux conduites comparatives) est mieux, exprimée par ces esthétiques extrêmes. L'« état acide » désigne *l'ambivalence des créateurs* (« devenir quelqu'un ? » / « devenir soi-même ? »), leur « violence mimétique » et les *conduites de transe des hordes rock, rap, techno, metal*. Il y a donc bien déviance, générée par l'ingestion/intériorisation/imitation des « vedettes et des groupes *underground* » et elle se manifeste par la recherche d'un état spécial physique et mental, une sorte d'auto-hypnose, une catharsis. Il y a aussi, parallèlement, une réaction plus tonique, vitale, face à cette emprise des modèles valorisés par les médias et les industries de programme, dans la mesure où les créations *underground* se définissent comme des *combats intérieurs* (contre un soi admiratif des vedettes,

engendrant l'imitation déviante, contre une médiocrité culturelle « moyennisée » refusée, et contre la facilité créative de la reproduction du « déjà entendu ». En tant que « combats intérieurs », il s'agit de conduites de minorités actives artistiques et donc l'aspect « déviance » y est alors mineur et peu important. On voit bien que selon l'intellectualisation (ou non) de la même conduite, on peut finalement aboutir à deux configurations psychiques opposées.

Voyons des exemples de l'aspect violent et abject de certains courants. En France et dans quelques pays européens, quelques amateurs très marginaux de *black-metal* nazillons et / ou délinquants, ont commis des attaques contre les tombes et diverses profanations tout à fait condamnables ou contre des églises, comme récemment en Bretagne. En effet, dans le Finistère (ouest de la France), des incendies d'églises ont été revendiqués par des membres du *True Armorik Black Metal*, (en mai et juin 2007) : « Une chapelle, datant du XVI<sup>e</sup> siècle, a été entièrement détruite par un incendie criminel, le 16 juin, à Loqueffret (Finistère). C'est le neuvième édifice religieux qui fait l'objet d'un acte de vandalisme, depuis le début du mois de mai, dans les environs de Quimper. Sur plusieurs d'entre eux, calvaires et fontaines sacrées, les enquêteurs ont retrouvé des inscriptions représentant une croix renversée et le sigle "TABM". Ces indices pourraient mener sur la piste des milieux satanistes, le *T* signifiant une croix retournée et *ABM* désignant "*Aryan Black Metal*", une association proche des satanistes, fans de musique *heavy metal* » (*LeMonde.fr*, 20 juin 2007 ; voir aussi : Robert BELLERET, « Au nom du paganisme celte », *LeMonde.fr*, 26 juin 2007). Notons que le qualificatif « *true* », ci-dessus évoqué, était utilisé par les membres de l'*Inner Black Circle* norvégien, brûleurs d'églises, eux aussi, pour s'autodésigner par opposition à ceux qu'ils qualifiaient de « poseurs » et d'« amateurs de musiques distractives ». De même qu'on peut supposer une identification

des *black*-métalleux bretons aux Norvégiens, on constate que, par un effet classique de contagion, les incendies d'églises, en Norvège, se seraient poursuivies, même après l'arrestation des principaux instigateurs (1991-1992), durant plus de cinq années (WALZER, 2007, p. 118).

En Italie, il y a eu les Bêtes de Satan et leurs crimes rituels. En 2003-2004, les crimes des Bêtes de Satan, amateurs notoires de *metal*, en Italie du nord, les ont conduit à faire des « sacrifices humains » au nom de leur religiosité sectaire (cf. « Les bêtes de Satan qui sacrifiaient leurs amis », Jean-Jacques BOZONNET, *Le Monde.fr*, 16 janvier 2005 ; ou « Bestie di Satana, profanata la tomba del padre di "Ozzy" », (auteur non mentionné), *La Repubblica.it*, du 18 octobre 2004).

Malgré le dégoût qu'inspirent ces actes, on ne peut pas les généraliser à tous les « consommateurs et producteurs de ces styles ». Au contraire, les groupes violents ou néonazis ne sont pas spécialement « esthètes ». On le constate dans un texte de Gildas LESCOP, consacré à l'extrême droite dans le *rock* et les musiques électroniques (SECA, 2007, p. 244-271).

On affronte donc bien ici un problème théorique et classique de définition de la violence, envers les autres et envers soi. Ce thème est, notamment, classiquement abordé par Jean-Claude CHESNAIS : il montre que les statistiques historiques de la violence effective sont très éloignées des représentations sociales de ce phénomène, de nos jours, comme dans le passé (CHESNAIS, 1981). Les gens dont nous parlons (les « déviants » associés à la consommation de musiques dites « extrêmes ») arrivent à un état d'esprit transgressif, à travers un parcours de vie atypique (traumatismes, récit de vie troublé, violences subies, par imbibition, dans les médias et effectives dans la famille) et une sorte de « carrière » ou mode de socialisation spécifique. L'écoute de « leurs » musiques, comme le *metal* par exemple, ne les conduit que partiellement à la décharge cathartique. Pour une bonne part des « accidentés de la vie », ces

musiques-là accroissent des blessures et des souffrances déjà existantes et donc leur rage ou leur involution. Leur déviance en est simplement augmentée. Quant aux autres (les créateurs, les sujets prenant des distances avec les expressions et esthétiques provocantes), on est dans un rapport ambigu aux symboles politiques ou religieux, dans une sorte de *jeu enfantin avec le sens* mais pas vraiment dans la déviance.

Autre exemple de raisonnement sur les effets des arts et des cultures musicales électrodifusés : dans des revues scientifiques, on discute régulièrement de l'impact du *rap* sur l'augmentation éventuelle (et peu probable) des actes délinquants, sexistes (JOHNSON, TRAWALTER et DOVIDIO, 2000) ou de l'influence de certains styles sur les suicides. Les résultats constatés sont d'ailleurs aberrants et souvent contre-intuitifs. Qui pourrait penser que le *Country and Western* favoriserait les suicides ? La controverse, d'il y a une douzaine d'années, sur l'effet suicidogène de la musique *country and western* chez des personnes isolées (séparées ou divorcées), ayant un port d'arme et souvent dépressives, dans le sud des Etats-Unis, illustre tout à fait les difficultés auxquelles se heurtent les statisticiens quand ils tentent de repérer des variables indépendantes et des effets psychosociaux prégnants de contenus médiatisés (SNIPES et MAGUIRE, 1995 ; STACK et GUNDLACH, 1992, 1995). On parvient régulièrement au constat d'effets indirects des courants musicaux et en interaction avec d'autres variables. Il existe néanmoins de nombreuses recherches sur les conséquences de la violence montrée au cinéma ou dans les mass médias (BOIVIN, 1994 ; GERGEN et GERGEN, 1984 ; HENDERSON-KING et NISBETT, 1996 ; MARCHAND, 2004 ; ROE, 1995). On peut convenir qu'au-delà des bénéfices cathartiques engendrés, la provocation forte ou l'agression (même théâtralisée), mises en scène par certains groupes, peuvent conduire à des conséquences à long terme et à une *habitation*, comme celles impliquées par la consommation forte de films

pornographiques ou *gore*. Cela renvoie donc au problème de l'analyse des statistiques : nous n'en avons pas assez, elles ne sont pas correctement évaluées... Néanmoins, de très bons travaux ont été réalisés sur les effets, à long terme, de l'habituation aux violences dans les médias (GERBNER, 1995) ou encore sur le suicide mimétique ou « effet Werther » (lien entre les contenus des unes de journaux affichant un accident de voiture ou un suicide et l'augmentation du nombre d'accidents ou de suicides : PHILIPS, 1982). Il doit y avoir une suite de processus identiques chez les consommateurs de musiques extrêmes et très sensationnelles-« émotionnalistes ». C'est un lien « déviance / culture musicale » de ce type que l'on distingue comme possible et qui agit, sur le long terme, dans les esprits « jeunes » et donc au sein des institutions éducatives.

## **2. Normalisation, récupération, conversions : paradoxes de l'influence sociale et segmentation des publics**

Il y a donc une habituation à la longue et une sorte de normalisation de l'accueil de certains styles extrêmement provocants (un peu comme dans le *cartoon* américain des Simpson où le père et les enfants rient grassement en regardant des scènes violentes montrées à la télévision). Prenons l'exemple de la diffusion de l'occultisme à travers ces styles : l'*exotérisme* (vulgarisation de l'ésotérisme) de ces artistes et musiciens fait sortir et pulluler certains thèmes hors du cercle des initiés et des experts. Par ailleurs, peu d'artistes sont de vrais savants de l'occultisme. Ils agissent en grappillant des idées et en bricolant leur imaginaire musical à partir de sources mythologiques hétérogènes. On a donc là un exemple d'un phénomène de masse lié à la déviance et à la confidentialité (occultisme, mysticisme, sorcellerie). Du point de vue d'un « *underground* occultiste » très « savant », évidemment, on considérera que le bricolage artistique aura tendance à attédir le mouvement parce que toute vulgarisation/récupération a pour principe de s'adapter aux conventions et aux majorités bienpensantes (*cf.* Stéphane FRANÇOIS, à ce propos, et ses

travaux de socio-anthropologie historique et politique : FRANÇOIS, 2006, 2008a, 2008b). Mais d'un autre point de vue et inversement, on « satanise » le monde par le *black metal* ou on « accroît la sensibilité des masses » pour des thèmes autrefois confidentiels, rejetés, sanctionnés ou méprisés. On retrouve le même schéma (de conversion douce des masses) dans le « *metal* commercial » : le groupe Tokyo Hotel reprend tous les codes stylistiques, que ce soit au niveau vestimentaire ou musical, du *metal*. On perçoit même, dans leurs morceaux, des incrustations esthétiques typiques (solos hachés, saturés de guitare bien placés...), mais elles sont « mariées » à des mélodies « passe-partout », agréables, donnant à leur production un côté convenable. Il y a donc, là aussi, récupération, normalisation, à travers la diffusion d'une image acceptable du mouvement gothique ou métalleux. Bien sûr, il y a, en parallèle, la propagation de l'idée que des idoles transgressives, à l'apparence hermaphrodite, provocante, peuvent influencer des jeunes des meilleures familles (comme dans le cas du succès planétaire de Marilyn MANSON). Cet effet d'influence d'idoles transgressives est, en fait, utilisé à l'intention de cibles adolescentes de 13/15 ans qui idolâtraient les membres de Tokyo Hotel, à peine plus âgés qu'elles. Et on retrouve encore ce phénomène dans le *rap* : on observe aujourd'hui beaucoup plus (ou tout autant) d'amateurs de ce style en province dans des villages tranquilles qu'en banlieue des grandes villes qui sont le terreau naturel et sulfureux de ce courant. Cela témoigne bien d'une diffusion importante et d'un effet prépondérant des cultures jeunes sur les modes de socialisation, la « stylistique et l'esprit du temps », en général. La ville s'étend et l'urbain s'étale, sous la forme d'un réseau virtuel, « cristallisé » et symbolisé par des « morceaux » et le son de musiciens plus ou moins extrêmes et *underground*.

Même s'ils se vulgarisent ou se normalisent, ces « styles extrêmes » (*rap hardcore* ou *gansta*, *techno* et *rock hardcore*, *gabber*, *black* et *trash metal*, *oi!*) semblent consommés et admirés par une minorité de la population française (environ 10% : voir, pour une synthèse : SECA, 2008a, pp. 79-80.). En même temps, les études sur les pratiques culturelles des Français montrent bien qu'il y a une hausse régulière, depuis une trentaine d'années, de l'attention aux musiques de type « *pop rock*, *rap*, *techno* » (moins extrêmes), qui seraient écoutées (parmi d'autres sensibilités) par 20 à 25% de la population française (tous âges confondus) d'aujourd'hui. Pour les styles extrêmes et plus provocants, la proportion de Français adeptes est donc plus faible. En résumé : en se basant sur les enquêtes du Ministère de la culture (DONNAT et COGNEAU, 1990 ; DONNAT, 1995, 1996, 1998), on observe une influence importante, sur les masses, des styles *pop-rock*, au sens large de ce terme, d'une part, et la diffusion d'un phénomène marginal mais important numériquement (10% de la population française et plus de 50% chez les jeunes), autour des courants extrêmes.

Autre remarque qui a son importance : il y a toujours eu et il y aura toujours, même chez les jeunes (et heureusement d'ailleurs), des sujets *étanches* aux styles provocants et intenses de ce genre. Les « classiques », écoutent de la musique classique et de la variété pop, axée sur des personnalités style MADONNA, Céline DION, Johnny HALLYDAY ou Jean-Jacque GOLDMAN, ou des amateurs de styles « happy » ou « dansants ». Ils ont toujours existé et existeront toujours (*cf.* SECA, 1991, 2008a). Par conséquent, une certaine récurrence de la structure des goûts musicaux amène au fait que certains sujets, certaines personnalités sont hermétiques à des styles extrêmes. Ils rejeteront le *rap hardcore*, le *black metal* ou la *techno hardcore* qu'ils considèreront comme « impurs », « insupportables » (tout simplement) ou « trop agressifs ». Ils sont en



général très friands d'émissions « grand public », comme l'Eurovision, la Star Academy ou la Nouvelle Star (en France). Complémentairement, il y a une frange de 10 à 25% de la population française (plus de 50 % chez les 13-25 ans) qui est plutôt sensible à une esthétique dionysiaque, extrême ou scandaleuse. Ces derniers forment le public plus ou moins enthousiaste des concerts, les lecteurs assidus des *fanzines* (qui sont des journaux amateur de passionnés d'un style ou d'une tendance musicale), les futurs membres des groupes nouveaux qui feront « un tabac » dans quelques années ou six mois.

Enfin, il y a les « antis » (minoritaires actifs aussi), c'est-à-dire, ceux qui accusent et condamnent les paroles des chansons et ses contenus dits « explicites ». Par exemple, le *Parent Music Resource Center*, durant les années 1980-1990, à l'initiative d'épouses d'hommes politiques américains (Cf., pour une recherche historique sur ces mouvements réactionnaires ou de censure : BENETOLLO, 1999). Ces « antis » donnent, aux artistes *underground*, beaucoup d'occasions d'adopter des « postures de victimes » et d'obtenir des couronnes de « lauriers » de résistants à l'emprise du conservatisme. On se retrouve alors dans un folklore de lutte entre « antis » et « pros » qui est assez caricatural mais ça marche ! Et l'on retrouve alors de vieux combats, de type « années 1960 », entre les « vieux cons » et les « jeunes branchés opprimés ». En France, le groupe Snipper (comme NTM) a créé, par exemple, la polémique, en portant atteinte aux identifications nationales ou à la police, et en étant poursuivi devant un tribunal pour certains de leurs textes. Retenons cependant que la provocation est une recette de base de la commercialisation. La subversion nourrit le capitalisme et sa culture (BOLTANSKI et CHIAPELLO, 1999 ; CHIAPELLO, 1998 ; MENGER, 2002 ; DUFOUR, 2007). Enfin, le paganisme et le satanisme ont été largement propagés aussi, notamment à travers la diffusion de la musique *metal* (voir les travaux de Stéphane FRANÇOIS, *op.*

*cit.*, et d'autres recherches faites au CEAQ de l'université de Paris-5 : WALZER, 2007, *op. cit.*). Il en est de même pour l'esthétique sado-masochiste et fétichiste dans certains styles et avec internet (RIGAUT, 2004). Tout cela donne un tableau de publics hétérogènes, segmentés et partagés entre le « convenable » et le « subversif », la modération et le provocant, l'apollinien et le dionysiaque ; ce qui est finalement assez stéréotypé comme mode d'être au monde. Ce mode clivé de perception favorise finalement un plus grand impact des « modalités sensationnelles » de l'esthétique et finit par accroître paradoxalement l'emprise des publicitaires de l'*underground* et de la provocation. Il faut beaucoup d'autodiscipline pour résister à cette machinerie à distiller des émotions et aux agrégations affinitaires qui se constituent autour de ces courants.

On a donc à faire à des mini hordes. Selon Michel MAFFESOLI, l'émergence des dites « tribus » est corrélée à l'affaiblissement du mode individualiste d'être au monde (MAFFESOLI, 1988). Notons le caractère théoriquement marqué de la notion de tribu. Il s'agit d'une entité référée à une anthropologie des sociétés traditionnelles et il est difficile, voire anachronique, de l'appliquer aux mondes sociaux marqués par l'anomie et la modernité. Mais admettons l'idée maffesolienne d'un déclin de l'individualisme. Dans ce cas, qu'est ce que l'individualisme ? Dany-Robert DUFOUR distingue, dans ses écrits, l'individuation (mode d'émergence des cultures, adhésion aux normes des groupe, des « troupes ») et l'individualisation (qui représente le pôle kantien et pensé de l'affirmation individualiste : *cf.* les travaux de Dany-Robert DUFOUR, *op. cit.* ; et ceux de Bernard STIEGLER, 2008a et 2008b). L'émergence de « tribus » serait donc synonyme de progrès des formes de l'individuation. On voit bien qu'il y a deux modes d'affirmation de l'individualité : un premier type (individuation) conduit à « fusionner » et à « adhérer » aux cultures de masses et aux tribus, anciennes ou

postmodernes ; une seconde tendance (individualisation), implique une attitude plus critique, une séparation d'avec la masse, un refus de l'adhésion aveugle et la liberté de l'homme qui « pense sur l'arbre », en regardant les « tribus » passer, comme le dirait Italo CALVINO dans le *Baron Perché*. En fait, on peut dire « oui, il y a émergence de tribalités » mais, en complément : « il n'y a nulle raison de s'en réjouir » !

Pour décrire l'individualisation (et le pôle actif de l'individualisme), il est heuristique d'utiliser la notion de minorité active (MOSCOVICI, 1979). En effet, un artiste amateur cherche à sortir de l'anomie et de l'état de « consommateur » pour accéder à sa « devise<sup>1</sup> ». Aujourd'hui comme hier, il y a une réelle volonté de création et de différenciation de la part des artistes (exemple, en France : *Grand Corps Malade*, dans le style *slam*). Les individus fascinés par les modes et les médias forment des publics qui sont fonctionnellement et poétiquement nécessaires aux artistes. Donc on dira : d'une part, les « minorités actives » (zones de l'individualisation) sont, *grosso modo*, les artistes et, d'autre part, les « tribus » (pôles d'individuation) sont les publics rassemblés dans les concerts qui demeurent la « chambre de carburation » des arts et les cibles éducatives, tant vantées et recherchées par les chantres de la culture. L'étude de la pensée sociale indique que la fabrication de la vie collective se fait, avant tout, à travers les médias et leur réception dans les réseaux sociaux informels (*cf.* Dominique *Wolton* et l'idée d'inculcation de la pensée collective : WOLTON, 1990). Avec l'importance délétère d'internet aujourd'hui, on peut se demander comment se constituent les réseaux d'influences et comment les relations face à face sont générées. Il est certain que nous ne maîtrisons qu'une partie du phénomène car les influences sociales se font dans des médias de plus en plus interactifs (chats, internet, lieux de nuit, concerts, disques, mp3, cours de récréation, msn). Si l'on considère le succès de groupes commerciaux (Tokyo Hotel,

Marylin Manson ou Indochine), on remarque que des représentations du *metal* ont récupérées mais diffusées, fragmentées et réappropriées de diverses manières. Grâce à l'action des médias, on en a attédi le contenu. Au fond, on peut dire que c'est bénéfique car le *black metal* est quand même en train de sombrer dans de graves dérives. Mais on a cependant conservé une partie de la sève volcanique (sonique et rythmique) des styles *underground*. Il faut savoir, par exemple, que Marilyn MANSON avait été pressenti pour devenir dirigeant de l'église de Satan (tendance Anton LAVEY, un occultiste illuminé mystique américain : cf. WALZER, *op. cit.*), et que, malgré cette déviance et cette appartenance confessionnelle, il a toujours autant d'emprise sur les jeunes auditeurs européens et américains, tout simplement parce qu'il est en phase avec l'esthétisme des masses depuis une dizaine d'années. Ce sont donc bien les médias qui dictent, modèlent la pensée collective, et c'est pareil pour les films *gore* (DUPUIS, 2005) l'actualité mise en scènes dans les journaux télévisés ou les *talk-shows*, etc. Donc, je résumerai une partie de l'impact des médias par une sorte de dicton : « Vive le succès ! Peu importe qui professe et ce qui est professé ! »

### **3. L'institutionnalisation des cultures *underground* en France et ses raisons**

Certes, on ne nous a pas « imposé » ces courants par « décret législatif d'Etat ». Mais disons qu'on en a cultivé et entretenu, tant commercialement qu'administrativement, une idolâtrie depuis une trentaine d'années. Avec l'affermissement de l'option prise lors des ministères de la culture influencés par l'équipe de Jack LANG<sup>1</sup>, on assiste même à une mise en tradition de la Fête de la musique (une sorte de « festivisme »), au développement d'un réseau dense de salles de concert et à l'institutionnalisation des cultures « actuelles » (SECA, 2007, *op. cit.*).

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<sup>1</sup> Ministre de la culture, puis de l'Education nationale, en France, ayant gouverné sous la période mitterrandienne (entre 1981 et la fin des années 1993), puis avec Lionel Jospin (entre 2000 et 2002).

La politique de la ville et celle de la culture *socialisent* les « arts urbains » et des mesures sont même prises pour sécuriser les *free parties* (nom plus branchés pour désigner ce qu'on appelait les « raves » au début de la *techno*) ou lutter contre les effets du bruit dans les salles de concerts. Des associations et des fédérations d'artistes sont mises en place (FEDUROCK, IRMA, et beaucoup d'autres) et sont, en partie, financées par le Ministère de la Culture. L'orientation impulsée par Jack LANG et ses conseillers figure bien cette volonté d'institutionnalisation des musiques *underground* et a été prolongée par l'action du ministre de Catherine TRAUTMANN<sup>2</sup>. Les gouvernements conservateurs passés et d'aujourd'hui continuent cette politique. De nombreux avantages en sont ressortis, notamment au niveau du financement et des soutiens aux groupes de créateurs ainsi que pour les salles de répétition ou de spectacle. Il y a aussi et évidemment un « contrôle social et politique » de ces moments/espaces/sociations inévitablement rebelles et difficiles à appréhender pour les élites gouvernantes, comme l'ont toujours été les cultures populaires. Il n'y a donc pas d'imposition de ces styles. Mais il y a certainement une institutionnalisation et une normalisation relative de l'aide à ces courants (chose impossible, pendant les années 1970, et originale, durant la décennie 1980). Il y a donc une sollicitation qui provient du politiquement correct et de l'idée que « tout ce qui vient des jeunes est bon ».

Howard BECKER insiste sur les processus de lutte contre les formes de stigmatisation et sur l'impact délétère des « entrepreneurs de morale », agents oppresseurs et actifs créateurs de stigmates et d'étiquetages (BECKER, 1963). On parle régulièrement, depuis une cinquantaine d'années, quand on tente de défendre les styles musicaux populaires, des conduites dépréciatives de ces entrepreneurs de morale qui sont vus

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<sup>2</sup> Ministre socialiste de la culture, de 1997 à 2000.

comme des symboles de repoussoirs, des « méchants des temps modernes » et de vilains producteurs de « jugements moraux » par les sociologues des musiques populaires d'aujourd'hui. Ces derniers parlent presque tous comme si la France était peuplée de donneurs de leçons. Ils se trompent en se présentant comme des « porte-étendard de la jeunesse ». En fait, il y a une réelle liberté créatrice en France et dans l'Union européenne (sauf pour certains groupes de *rap*, relativement réprimés judiciairement pour certains de leurs textes, mais toujours selon des procédures réglementées). Les entrepreneurs de morale n'ont pas vraiment un gros impact, en 2008, dans l'Union Européenne, du moins pour tout ce qui concerne les créations musicales extrêmes. On pourrait dire, en raisonnant par l'absurde, qu'il n'y a pas assez d'entrepreneurs de morale car certains groupes exagèrent vraiment (néonazisme, antisémitisme, satanisme sanguinolent, paganisme, appel à la force) et se délectent dans l'outrance, sous prétexte de « créer ». Il y a, évidemment, une crise du politique et de la politique, en Europe. Mais ces divers états « crisisques » ne remettent pas en cause, pour l'instant, les activités tous azimuts des musiciens *underground* qui peuvent faire ce qu'ils veulent (sur le net et dans les salles de concert). Si on se réfère au citoyen de base, on n'a probablement « moins de liberté » surtout à cause de la pesanteur de toutes les contraintes économiques, sociales et juridiques dont on parle depuis deux ans dans les médias et dans la rue. Mais il y a toujours une liberté de création et une tolérance culturelle en France. Ce qui est précieux mais actuellement problématique avec les dérives droitières ou extrémistes de certains groupes.

#### **4. Conclusion : des porte-paroles de leur « soi »**

Ces mondes culturels et sociaux sont donc très hétérogènes et ne favorisent pas vraiment l'émergence d'un mouvement de transformation sociale et utopique (malgré le caractère explicite et contestataire, voire extrémiste, de certains courants). Cet effet « non révolutionnaire » est

d'ailleurs conforme à la nature même des créations artistiques. L'hétérogénéité des goûts et des publics (des consommateurs « happy » et dansants aux courants nationalistes, nazis ou populistes) peut être associée à l'anomie et à la dérégulation des formes de l'« être ensemble ». Il n'y a pas de doctrine, pas de norme admise partout, ni de mythe clair de la résistance aux formes d'oppression et de commercialisation des cultures d'aujourd'hui. De nos jours, les artistes ne sont plus des porte-parole de la « classe ouvrière » ou de certains groupes opprimés (même s'ils « portent une parole » et sont des fabricants d'opinion). Ils sont les porte-parole de leur « soi ». Il n'y a pas de vision doctrinale dans les musiques extrêmes. Cela peut être vu comme une faiblesse mais il s'agit parfois d'une force favorisant des pluralités d'investissements esthétiques et créatifs. Plus largement, il s'agit d'une diversité et d'une pluralité comportementale typique des sociétés entrant dans le libéralisme culturel. L'hétérogénéité est vitale, elle favorise l'émergence, l'expérience intime de la déviance/transgression, l'isolement par rapport au monde et le retour au public avec « sa devise ». L'hétérogénéité permet aussi de se moquer de ceux qui revendiquent trop fortement une appartenance doctrinale (extrémisme politique ou religieux, orthodoxie, nationalisme). Le modèle de l'état acide théorise et décrit cette hétérogénéité (SECA, 2001 et 2008a). C'est un classique de la théorisation de l'art que d'affirmer la chose suivante : ces groupes sont meilleurs s'ils peuvent exprimer l'inexprimable et s'ils se retirent dans leur domaine privé, intime, pour mieux revenir ensuite vers la masse (le public) avec « leur vision » (qui n'est pas la « vision » d'un parti, d'une confession religieuse ou d'un syndicat). Ces quasi-sectes (politiques, religieuses, esthétiques) sont des « fictions ». Et elles fascinent leurs publics par leur virtualités (comme les produits dérivés financiers qui sont aussi fictifs). C'est tout le drame des sociétés postmodernes. On pleure une époque « communautaire » qui est

révolue et on se précipite vers des fictions que sont les « tribus » musicales, esthétiques, politiques ou religieuses, sans y retrouver le Graal qu'on a l'impression d'avoir perdu.

Si l'on doit tenter de trouver des « responsabilités », est-ce qu'on peut les repérer dans les industries culturelles ou les grands médias ? En fait, on s'aperçoit que plus personne n'est vraiment responsable aujourd'hui (mis à part les sections de la gendarmerie ou de la police qui traquent les terroristes ou les pervers dangereux sur le net). On légifère certes sur les contenus extrêmes et illégaux (pornographie, violence) mais finalement les mailles du filet sont très larges et beaucoup de choses passent à travers. On se préoccupe, par exemple, plus du contenu sexuel d'un film que de la violence d'un autre. L'internet est aussi une passoire et la surveillance de milliards d'individus connectés est une gageure. Et puis, les médias sont utilisés (surtout l'internet) par des groupes et des labels extrêmes (satanistes, païens, néonazis) pour diffuser des parcelles plus ou moins dissimulées de leurs idéologies désarticulées et néfastes. D'autre part, les grands médias télévisuels jouent un rôle de crieurs « au loup ! » et de diffuseurs de cancans lorsqu'ils proposent des émissions sur ces courants musicaux. Ils présentent généralement des parents démunis (on pourrait dire même que si l'on était jeune et que l'on avait ce genre de parents, cela pousserait à se droguer), face à des adolescents autodestructeurs. De plus, il y a un psychopouvoir lié aux médias et aux industries de programme. Cette emprise mentale résulte d'une organisation technologique de la passivité des citoyens-consommateurs. Finalement, on enferme les gens dans le virtuel et les « espaces conviviaux » du net ou de la télé tout en les isolant les uns des autres. Le consommateur est dans une situation de réceptivité/passivité : il est victime des médias, et dans une logique boulimique (d'ingestion des contenus et des images faites par d'autres). Les styles extrêmes sont dans la même logique de surenchère par rapport à



l'effet « émotionnaliste » des médias. Ils « continuent le travail » des industries de programmes, sources de boulimie/anorexie, en rajoutant une couche supplémentaire et nauséuse. Il y a vraiment une surenchère.

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## HOMMAGE À ZÉNA HELMAN (1914-1998)



Photo: Jean-Louis Reulet

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### Résumé

*Zéna HELMAN fut un des membres fondateurs de la Société Française du Rorschach. Chargée de recherche au C.N.R.S., elle commence ses travaux à partir de 1945 à l'Hôpital Sainte Anne et au Laboratoire de Psychobiologie de l'Enfant auprès d'Henri WALLON. De cette époque date également sa rencontre déterminante avec Françoise MINKOWSKA, en particulier à travers son enrichissement du Rorschach. Sa thèse sera publiée en deux ouvrages: Rorschach et électroencéphalogramme chez l'enfant épileptique et Activité électrique du cerveau et structure mentale en psychochirurgie (1959). L'influence de ses deux maîtres en psychopathologie et psychologie de l'enfant y apparaît prépondérante: dans l'intérêt accordé à l'épilepsie, dans sa contribution au développement d'une méthode, psychopathologique et génétique, sur laquelle elle s'appuiera en l'élargissant au-delà du cadre de l'enfance. Sa double formation en psychologie et électroencéphalographie, lui permet d'articuler les apports neurologiques et psychologiques pour établir la réalité psychobiologique de la structure mentale, définir ses composantes essentielles, les conditions de son évolution naturelle et de ses transformations sous l'influence de différents facteurs internes ou externes. Elle dirige les Cahiers du Groupe Françoise MINKOWSKA puis occupe la chaire de psychopathologie à l'Université de Lille. Ses travaux déboucheront sur la découverte de La Poussée sensori-motrice (1971). La Société Internationale de Psychopathologie Phénoméno-structurale, fondée par elle en 1994, tiendra son premier Colloque International, partagé avec la Société Brésilienne du Rorschach, en 1997, au Brésil. Notre exposé reprend ici ce parcours dans un hommage à une personne, une œuvre et une méthode décisives pour le Rorschach et la psychopathologie contemporaine.*

Comment, avec justesse, rendre hommage à la modestie et à la discrétion sans pour autant leur faire offense ? Au moment d'illustrer en

images, tant pour un souhait d'évocation mentale que métaphorique, la personne de Zéna Helman, c'est à ces deux qualités que nous songeons d'abord : à travers cette délicatesse et fragilité apparente avec laquelle elle se présentait et venait vers nous, dans ce regard incliné et bienveillant qu'elle posait d'emblée sur l'inconnu comme le familier. Elle avait avec tous le même commencement, le même prélude à la rencontre et aux retrouvailles ; certainement pas parce que tous se valaient ou s'indiffénciaient, bien au contraire, mais parce que son adresse à chacun, du plus humble au plus éminent, puisait sans délai ni détour à la même source d'une communauté humaine profondément ressentie et partagée. Dès cet instant, il ne pouvait plus s'agir d'une rencontre conventionnelle, convenue, ordinaire, mais d'une sollicitation, d'un éveil et d'une promotion, portés par une attitude d'ouverture et de particulière attention, de ce que le cœur de chaque individualité recelait et était susceptible d'offrir de meilleur. Alors, à pas comptés, avec des mots simples, d'autant plus parcimonieuse de ses formules et de leurs effets que ce qu'ils recouvraient lui apparaissait déterminant, sur le mode de la confiance parfois à peine audible, elle libérait l'énergie de sa passion, pour la recherche dans sa discipline de prédilection bien sûr, mais toujours articulée avec intérêt, largesse et générosité à tout ce qui concernait la connaissance et les capacités de l'homme. Son aveu n'était au fond qu'une pensée intime, un peu plus forte que les autres peut-être pour courir le risque d'être soumise aux témoins indiscrets qui avaient la chance, en la circonstance, de pouvoir tendre leur oreille et leur réceptivité. Clairvoyante et lucide, elle délivrait ensemble ses convictions aussi fortes que ses doutes, nés d'une patience sans cesse renouvelée, nouée à un courage et une confiance que l'existence avait éprouvés, dont non seulement elle ne s'est jamais départie, ni dans sa vie ni dans son œuvre, mais qu'elle a su transmettre à beaucoup de ceux qui l'ont approchée par le

seul pouvoir de son intention. Quelques-uns se souviennent certainement de cette voix roulante chargée de quatre fois vingt ans d'expérience s'abandonner soudain avec une perplexité inquiète et sérieuse: « Je crois que je commence un peu mieux à comprendre ce qu'est le délire » ou encore « Vous ne trouvez pas que j'ai souvent été velléitaire ? ». Elle restait alors la première et la seule étonnée de la stupeur puis de l'éclat de rire que ce genre d'injuste prise de conscience ne manquait pas de provoquer chez l'interlocuteur.

Zéna Helman ne s'intéressait pas seulement à chacun pour lui-même mais en ce qu'il pouvait donner à tous, parfois à son insu et à celui de son voisinage, et surtout à la combinaison secrète de toutes ces forces humaines convergentes et de leurs potentialisations mutuelles. Elle y croyait concrètement dans les relations personnelles au-delà des clivages d'appartenances ou de frontières, elle y croyait intensément pour la recherche avec une assurance sans doute issue à la fois d'une position existentielle et de son expérience. Autant elle fuyait l'éclectisme et n'attendait rien des faux rapprochements, des rencontres programmées, des superpositions artificielles ou de convenance que de la stérilité ou des engendrements ridicules, autant elle se fiait, intuitivement d'abord puis délibérément et indéfectiblement ensuite, aux confluences réelles quand elles devenaient prometteuses ou productives. Parce qu'elle savait et voulait toujours situer la création et l'œuvre authentiques au sein de la personne insérée à ses place et époque, elle possédait cette pédagogie de leur mise en valeur, du respect de leurs spécificités, du discernement de leur déploiements et limites, de leur correspondance avec d'autres, emportées dans une transmission qui débordait les repères spatio-temporels, pour en comprendre le sens et l'intégrer à un progrès de la communauté humaine dans ses propensions et propriétés fructueuses à se saisir soi-même. Dans son esprit, chaque individualité, à travers la

conception de ses réalisations singulières, quant bien même étrangères dans leurs diverses origines et coordonnées, participait à la promotion d'un mouvement dont la finalité n'était pas écrite mais procédant d'un dessein, d'un destin qu'il convenait d'accomplir avec responsabilité et dignité.

Ainsi, ce n'est pas seulement une croisée de chemin qui lui fit rencontrer le couple Minkowski et Henri Wallon, d'autres pourraient aussi bien s'en revendiquer, mais cette sensibilité aiguë qui l'a poussée à ne plus les quitter, en préservant fidélité définitive à ses attachements intimes et scientifiques tout en imprimant à sa propre réalisation un caractère personnel. Originaire de Roumanie, elle en était définitivement sortie autour de vingt ans pour poursuivre ses études en France avant de se réfugier à Barcelone pendant toute la durée de l'occupation nazie; elle y exerça sa première activité de psychologue dans le champ psychopathologique. Dès son retour en France, en 1945, elle reprend ses études et travaille auprès d'Henri Wallon à la consultation du Laboratoire de Psychobiologie de l'Enfant, une collaboration qu'elle maintiendra jusqu'à la mort de celui-ci en 1962. À partir de 1948 elle mène, dans le service neurochirurgical de l'Hôpital Sainte-Anne à Paris, des études psychopathologiques en connexion avec l'électroencéphalogramme auquel elle se forme, qui s'inscriront bientôt dans le cadre du Centre National de la Recherche Scientifique de 1950 à 1967. Élève d'Eugène Minkowski et de Françoise Minkowska, elle dirigera, à la mort de cette dernière, le "Groupe de recherche et d'enseignement Françoise Minkowska" durant la même période. Elle quittera ces responsabilités en raison de sa nomination comme Professeur de psychopathologie à l'Université de Lille où elle crée et développe pendant dix ans cet enseignement, de 1967 jusqu'à sa retraite. Son activité de recherche n'en continue pas moins, à partir de 1978, dans le cercle d'un groupe d'anciens élèves dont elle dirige et suit avec une attention soutenue les thèses et travaux; ensemble ils fondent en 1993 la

*Société Internationale de Psychopathologie Phénoméno-structurale* qui tiendra son premier colloque international conjointement avec celui de la Société Brésilienne du Rorschach en 1997, un an avant sa mort.

La première recherche de Zéna Helman commencée en 1949 s'inscrit d'emblée sous le sceau de plusieurs convergences sollicitées : en continuité avec les œuvres fondamentales de Wallon et de Minkowska, elle prend pour point de départ l'épilepsie; comme mise à l'épreuve de leurs hypothèses sur l'inscription psychobiologique de la structure mentale, elle tente une intersection entre l'approche psychologique par le Rorschach et les dessins et l'approche neurobiologique par l'intermédiaire de l'électroencéphalogramme ; par une étude à la fois longitudinale et du terrain familial, ascendant et collatéral, d'enfants épileptiques, elle ambitionne une compréhension du socle psychobiologique dans les caractéristiques individuelles de ses manifestations, de son développement et de ses transformations internes, dans la description de ses capacités de diffusion et transmission en valeurs normales ou pathologiques. *Rorschach et électroencéphalogramme chez l'enfant épileptique*, publié en 1959, décrit avec rigueur et minutie, à travers de nombreuses observations convaincantes, le jeu de ces interactions entre plusieurs facteurs avant d'en livrer en conclusion la moisson complexe et, pour une part importante, anticiper les prolongements prometteurs. Ainsi que l'indique Henri Wallon dans la préface de l'ouvrage: « A travers l'exemple particulier de l'épilepsie, ce travail pose un problème fondamental qui est celui des rapports entre la vie mentale et l'organisme, entre la conscience et la matière, entre les activités psychiques et nerveuses ». Non seulement il le pose, pourrait-on ajouter, ce qui au fond n'était guère nouveau et continue de s'énoncer aujourd'hui et pour longtemps encore sans doute, mais il se donne les moyens d'y répondre autrement que par des hypothèses ou des reconstructions abstraites, et surtout il avance quelques preuves



indéniables de leurs recouvrements et modalités d'inscription. Zéna Helman démontre en effet, par ce premier accès, qu' « il existe, dans une large mesure, un parallélisme entre les variations du Rorschach, corroboré par le dessin, et celles de l'EEG » (P. 390); ce faisant, elle croise sans précédent deux instruments et deux types d'approches hétérogènes et confirme expérimentalement que la structure mentale, à l'existence jusqu'alors inférée de la seule analyse psychologique, correspond à une réalité tangible qui possède aussi ses représentants biologiques; plus concrètement elle montre qu'un rapport étroit unit la structure mentale à dominante sensori-motrice et le mécanisme de l'hypersynchronie neuronale. « Lorsque les individus comparés sont des enfants -frères et sœurs-, le Rorschach le plus sensori-moteur se trouve en général chez le sujet qui présente à un plus haut degré, dans son tracé E.E.G., des potentiels lents et amples et une sensibilité aux procédés d'activation, que ceci soit dû à la maladie ou à l'âge[...]. Par contre, lorsqu'on compare l'enfant à l'adulte (père ou mère), les résultats sont divers et n'aboutissent à aucune règle. Souvent, les caractères sensori-moteurs se montrent plus forts chez l'enfant, qui a généralement, déjà pour des raisons physiologiques, un tracé plus hypersynchrone que l'adulte. Mais il arrive que le test soit typique chez celui-ci, face à des dysrythmies électriques légères ou même absentes. » (P. 268). Cette citation, extraite des conclusions de la thèse, indique tout à la fois l'enchevêtrement de variables interactives, l'aptitude du plan d'expérience initial à les révéler et le respect absolu par le chercheur de leur complexité. C'est grâce à cette précision que la richesse des phénomènes étudiés peut être abordée au plus près de leurs manifestations et conséquences, mais aussi, ce qui peut paraître plus inattendu, aboutir à des lois générales qui les dépassent pour ouvrir la voie à d'autres applications issues de leur enseignement.

Alors qu'un peu plus tard se présente à elle l'opportunité d'une étude sur les retombées psychologiques d'interventions psychochirurgicales, c'est avec surprise que Zéna Helman observe l'importance de ses acquis précédents sur l'épilepsie pour comprendre ce qui se passe dans l'évolution neuro-psychologique après l'opération : dans l'introduction à son livre *Activité électrique du cerveau et structure mentale en psychochirurgie*, paru aussi en 1959, elle constate : « Nous ne prévoyions point, en commençant l'étude de la psychochirurgie, que le fait d'avoir antérieurement entrepris une confrontation entre le Rorschach et l'E.E.G. sur le terrain de l'épilepsie allait jouer un rôle déterminant dans l'orientation ultérieure des recherches ». La synchronisation des rythmes cérébraux postopératoires, d'intensité et de durée variables mais constants, s'associe à un gain transitoire en sensorialité des protocoles de Rorschach recueillis chez ces patients. À nouveau le caractère très particulier de cette étude n'empêche nullement l'ampleur de conclusions qui s'étendent bien au-delà du simple secteur de sa conception pour déboucher sur des mécanismes évolutifs de portée générale, au point de dicter l'émergence d'un nouveau concept pour les définir : « Une signification d'ensemble se dégage des modifications constatées: celles-ci représentent, dans la structure de la personnalité, un déplacement vers le pôle sensori-moteur; nous les désignons par l'expression 'poussée sensori-motrice' » (P. 198).

Cependant, même si l'étendue du phénomène observé n'échappe pas dès cette période à Zéna Helman, elle n'est pas encore en mesure d'en prévoir les champs d'extension, d'autant plus que certains d'entre eux ne se sont pas encore inventés ou déployés. L'arrivée des traitements biologiques en psychiatrie est de ceux-là : ce n'est qu'à partir d'un usage devenu plus intensif de ces substances que ce domaine pourra entrer en relation avec les recherches antérieures dans l'appréciation de ses effets et évaluations psychologiques. En 1971 paraîtra l'ouvrage que le titre

consacre exclusivement à ce processus, *La Poussée sensori-motrice*, où son action est étudiée par l'entremise de pratiques neurotropes variées chez des patients à la symptomatologie elle-même diversifiée. C'est aussi l'occasion d'élargir l'exploration psychologique par le recours à des épreuves nouvelles comme la Figure de Rey et le Psychodiagnostic Myokinétique de Mira y Lopez, qui, en raison de leurs spécificités, établissent les dépendances de l'image à l'égard des facteurs de construction spatiale, de vigilance, de mémoire et motricité. Depuis les premières prospections sur l'enfant épileptique, il est devenu clair que la structure mentale n'est pas qu'un ensemble susceptible d'être modifié par une évolution interne mais aussi affecté par des processus exogènes. Les transformations peuvent s'y découvrir plus ténues, plus hétérogènes, plus éphémères aussi, mais leur actualisation dans un contexte initialement démonstratif permet de mieux les repérer et analyser en s'appuyant sur le modèle d'origine pour en saisir et garder le sens. La « poussée sensori-motrice » est reconnue ainsi, selon la constatation de son inspiratrice, comme un « phénomène central dans l'étude des traitements biologiques pratiqués en psychiatrie ».

Dire ici les implications d'une telle découverte nous ferait sortir à la fois de ce cadre qui s'avérera loin d'être le seul où puisse diffuser son impact, et des productions strictes de Zéna Helman. Rappelons simplement que beaucoup des initiatives de ses élèves partiront de ce support ou le retrouveront sur leur chemin à un moment ou un autre de leur propre démarche, dans des registres les plus variés. Pour nous circonscrire à ce que nous devons spécialement à notre maître, il est important d'aborder une des traverses qui se révélera de plus en plus prépondérante dans ses préoccupations puis orientations à la fin de son œuvre. En décalage avec une unité où l'image impose ses caractéristiques d'intensité, d'enracinement affectif, de stabilité, de permanence,

subjectivement vécus et objectivement démontrés, que ce soit dans l'épileptoïdie ou sous l'action de la poussée sensori-motrice, à côté d'une schizophrénie surtout connue pour en dévoiler la terrifiante absence, le monde de certaines constructions délirantes fait rupture en fonction d'une étrange propriété d'instabilité des éclosions imagées qu'il engendre. Très tôt, dans les années soixante, cette singularité n'échappe pas à Zéna Helman qui le remarque isolément sans pouvoir toutefois encore l'intégrer à une conception d'ensemble. Elle la résume sous une formule simple : dans les délires « l'image ne tient pas ». Grâce à un approfondissement plus systématique de l'image dans les désordres délirants, il deviendra possible, par la suite, non seulement de saisir la véritable envergure de cette perturbation fondamentale, son atténuation ou sa disparition pure et simple lorsque le trouble s'amende ou se dissipe, mais aussi de vérifier qu'elle recouvre une donnée essentielle à l'intersection de la vision en images et du rapport à la réalité. Après avoir consacré, de 1958 à 1965, la série des *Cahiers du groupe Françoise Minkowska* et les trois premiers numéros de la collection *Psychopathologie structurale* à des apports originaux sur la structure mentale et ses modalités d'évolution, Zéna Helman ressent la nécessité d'un rassemblement thématique sur cette question qui verra le jour sous le titre *Délire et vision en images*. La permanence de certaines constantes dans la variété des territoires envisagés - étude évolutive d'un délire au cours de sa sédation, délire épileptique, paranoïde, psychose hallucinatoire et abord des caractéristiques de la création musicale chez un compositeur ayant présenté des hallucinations, Robert Schumann - justifie une vue d'ensemble introductive qu'elle rédigera, où elle expose les formes nucléaires de ce motif capital que représente la vision en images, pas seulement pour pénétrer la psychopathologie des délires mais, au-delà, pour reconnaître son importance dans l'édification de toute vie psychique.

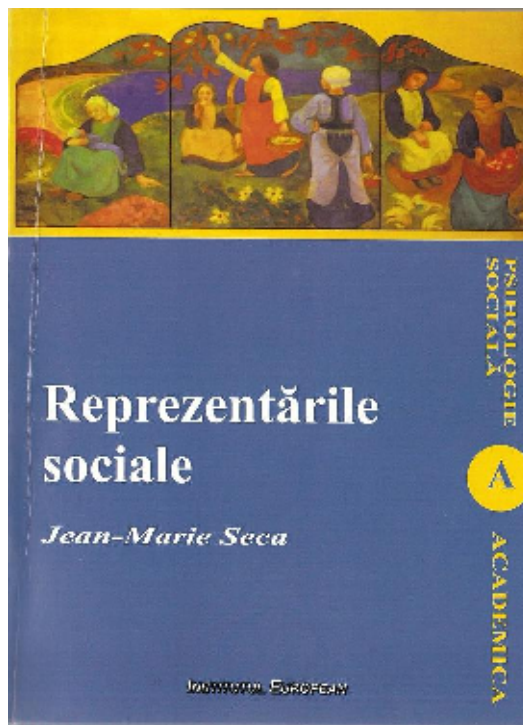
Toute œuvre, digne de ce nom, parce qu'humaine, demeure inachevée. Non pas à cause d'on ne sait quelle imperfection, au nom d'une bienséance ou d'une nécessité de céder son tour à d'autres, mais comme transmission d'une responsabilité collective à laquelle il est rarement commode de s'exposer. Autant Zéna Helman nourrissait une grande espérance dans l'avenir, autant elle s'est montrée constamment préoccupée du présent à construire; elle avait bien des projets où elle voulait encore tenir une place qu'elle nous laisse à présent promise à la lourde tâche de combler ensemble par notre engagement à les concrétiser. Le projet de mieux faire diffuser ses travaux et ceux de ses élèves, aucunement dans le but de satisfaire quelque ostentation contre laquelle elle s'est toujours montrée parfaitement immunisée, mais simplement parce qu'elle considérait, avec une sereine conscience, qu'ils pouvaient contribuer au progrès de la connaissance et de l'Homme qui s'efforce de la conquérir ; celui de publier un nouvel ouvrage thématique consacré à l'apport de la psychopathologie phénoméno-structurale dans le domaine de l'art ; celui, qui va beaucoup nous manquer ainsi qu'à nos étudiants, d'un ouvrage retraçant l'histoire de l'évolution du Rorschach dans le dialogue avec cette méthode ; celui d'une mise en perspective historique de ses soixante années de recherches que l'exiguïté de cet exposé s'avérera fort inapte à rendre compte avec justesse et justice.

La qualité de sa présence, sa voix, son sens de l'engagement personnel dans une histoire humaine individuelle et solidaire nous manquent, nous aurons vraiment besoin des forces vives et réunies de tous pour y rester fidèles, Zéna.

## BOOK PRESENTATION

At the Publishing House of the European Institute Iași  
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Jean Marie SECA  
SOCIAL REPRESENTATIONS



Translated by Evagrina DÎRȚU

A remarkable synthesis of the most important theoretical, conceptual, methodological papers, **Social Representations** presents a special interest for researches from socio-humanistic sciences in general.

Unassuming to get thoroughly into all methodological implications or technical details for studying the social representations, the actual book builds its itinerary from theory to practice. This is why the author uses „the

simplicity principle” in order to make accessible to the readers the complexity of methodological approaches and explanatory models. By doing this, the paper distinguishes also „the pedagogic target”, valences of a „textbook”, of „didactic work”, that open new horizons for reading and reflexive thoroughgoing study within the plan of self- or others- knowing.

The book contains chapters as:

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*Definitions and field of study*

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*Approaches of content*

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