

# **Educational system reform in the context of European integration**

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## INTRODUCTION

The term that inaugurates this section of the study – *European policy* – is somehow conventional, if we try to strictly establish a certain European policy in the field of education and teaching, knowing that policy represents the art to rule a town. The modern acceptance of the term implies new connotations, accepted by most of the users, and refers to certain special actions of definition-establishment-planning of relationships between the countries accomplished by international organizations, or emerged in the process of other types of social interstate relationships. The notion *European policy* is used in this study with the very meaning of interstate relationships, planned or achieved, in the field of education and teaching. However, its meanings as *imperative*, *option* will not be ignored because the action of *planning*, indispensable to any policy, necessarily implies its accomplishment in the field of aspirations, options and imperatives. In addition, the meaning we accept for the notion of *European policies* includes also those actions of the states that, accomplished within their territory without any cooperation or participation of other countries, even without a minimal coordination, represent significant openings for other nations and other states for collaboration in the accomplishment of common (European) policies in the field of education and teaching. The thorough study of modern languages of international circulation, for example, is not necessarily an action of European policy and its accomplishment is decided within the competences of the state, however, such a domestic educational policy essentially determines the opening of the particular state for a European and global collaboration. Since by studying a foreign language, one declares the intention to know, to collaborate, to integrate with the speakers of that language, as well as invites the speakers of that particular language to visit his country, locality, home, family. This action also certifies the fact that the person-group-institution-country, either simply wants to develop certain fields through international collaboration, or hopes to solve certain problems in an easier way.

The Republic of Moldova, even if placed among the last post-socialist countries in the rank of economic development, has not lost its intellectual potential and the ability to solve its problems, that's why it remains to be a country capable to collaborate and develop international relationships. The conclusion made by Al. Crisan, O. Pacurari and J. Spiro, international experts from World Bank for the project *Development of education in the Republic of Moldova*, place without reserves the Republic of Moldova on the first place among the post-socialist countries in the accomplishment of the above-mentioned projects. According to the opinion of Mrs. O. Pacurari, it is due to *martyrdom*, a recent, massively noticed phenomenon in the post-socialist countries and which means that the intellectuality of these countries voluntarily undertake the solution in rather harsh conditions, even harmful, of the problems related to education, teaching, culture, science, art, as well as those related to the state policy in any field. According to the same observations and comparisons, the intellectuality from the Republic of Moldova, particularly the academic intellectuality, has undertaken the martyrdom to the largest extent.

The express exploration of some problems of European policies in the field of education and teaching is not desired to be accomplished through martyrdom. The particular phenomenon represents only the vitality and the hope for an improvement of the situation. A strong argument for the involvement of the Republic of Moldova in the examination, production, accomplishment of some European policies in the field of education and teaching represents primarily the fact that the teams of intellectuals involved in education and teaching have managed to *conceptualize, plan and accomplish* the education reform to the extent that no other realms of public life have managed to reach. There have been developed *The concept of development of education in the Republic of Moldova, The national program of development of education in the Republic of Moldova, The concept of education in the Republic of Moldova*, the concepts of all the school disciplines, *the basic curriculum*,

curricula for all school disciplines, the guides for curricula implementation, new schoolbooks for primary school, the schoolbooks for the first gymnasium year; are being developed the schoolbooks for all other grades, *The concept for evaluation of school results in the secondary institutions from the Republic of Moldova*, successful was the evolution of the most important period of formation of the faculty for the activity with the new normative documents – curricula, action coordinated by the *Institute for Educational Studies*.

It is significant that, despite the poverty of approximately 80 percent of the population whose incomes are below the minimum living requirement, there is a very strong tendency of the youth for education in the Republic of Moldova. A negative phenomenon, which is however characteristic to all the poor countries, *bribery* and *corruption*, recognized not only by the accomplished surveys but also by the state institutions, is particularly widespread in the educational institutions (»*Intersections*« on National Television on Nov. 7, 2000). Or, this indirectly proves not only the fact that the citizens of the Republic of Moldova are not helped or protected by the state in the solution of problems related to education and teaching of children and this is why they resort to illegal methods (political scientist O. Serebrian, »*Intersections*« National Television, Nov. 7, 2000), but also the strong conviction of the majority of adult population that the most secure factor in overcoming the crisis is education and teaching and not the economic recovering, as believed in the political science environment.

It is worth mentioning that the students from the Republic of Moldova emphasize the *study of modern languages*, so they are conceptually open to international collaboration and to the widening of the space of social reference; *jurisprudence*, which implies that the idea of edification of a democratic state does not simply have a symbolic connotation, of political right, but also a material and vital one; *economic sciences and finances*, i.e. they tie their hopes to a substantial improvement of the economic situation of the country. Undiminished is the interest towards the artistic, philosophic, historical professions, professions presently paid a lot worse than the ones mentioned before. Ultimately, the population of the Republic of Moldova claims, through the options made by the younger generation, the right to history and spirituality, acknowledgement of the philosophical meaning of their existence and, paradoxical at the first sight, does not show interest in the professions related to education and teaching, which could signify the implicit disagreement of the young generation with the economic and financial policy of the state in the mentioned field. The retrospective examination of the situation in the vocational education proves that the academic professions have never been over-popular among the young people from the ex-soviet space, the most talented preferring other fields than the education and teaching.

The quality of the studies demonstrated by the youth from the Republic of Moldova in educational institutions from abroad and at international contests is promising, these showing better performances than their counterparts from the highly developed countries.

Correlated with the performances obtained in the last years in the conceptual, theoretic, curricular reform, continuous and managerial formation of education, the value given to education by the population, together with the martyrdom manifested by most of the intellectuality, inspires confidence that the present-day achievements in the field of education will have a positive impact on all the spheres of public life from Moldova.

The realities ascertained in the education from the Republic of Moldova predispose to such a collaboration at the international level in the field that would capitalize the experiences and intellectual potential of the country, simultaneously operating developments in the own educational field through the study of the experiences of other European states – this would be the guiding principle of participation of the Republic of Moldova in the elaboration and implementation of the European policies in education and teaching. Or, the Republic of Moldova shouldn't aspire to a European integration in order to save itself – the identity of the countries and nations do not allow such an integration, because it does not lead to the expected result but to the disappearance through assimilation of the »helped« country; the

Republic of Moldova should aspire to a natural integration through the expansion of its own values, which would be complementary – through the interaction!- with the educational values of other countries and nations. In this sense, the adjustment of educational systems of the European states generates a whole set of problems, whose object of examination is the present research.

## **1. PREMISES FOR A EUROPEAN POLICY OF ADJUSTMENT OF EDUCATIONAL SYSTEMS**

### **1.1. The new map of Europe (Political factor)**

The political division of Europe was interrupted by a series of revolutions, violent or »velvet«, that broke out at the end of 9<sup>th</sup> decade of the 20<sup>th</sup> century. The socialist bloc collapsed and as a result the USSR collapsed. However, instead of the division according to political, social and doctrine systems, today Europe faces even a more severe division, unperturbedly underlined by the endless period of transition - it is supposed - from socialism to capitalism, from totalitarianism to a democratic society. In these conditions, the former socialist states and the states emerged after the collapse of the USSR have spontaneously claimed their right to develop their own concept of education and teaching. The action is not similar for all liberated or emerged countries. Some of them - German Democratic Republic, Poland, Czechoslovakia, Hungary, Romania, Bulgaria, Yugoslavia, as well as three from the former soviet republics, Estonia, Latvia, Lithuania - were convinced to regain their independence lost with the inclusion in the USSR or in the communist bloc, whose essence of a prison for nations was camouflaged in the notion of Council for Mutual Economic Assistance (CMEA), thus, the concepts of educational system reform for these countries claimed largely the return to the traditional, specifically European, educational systems.

Byelorussia, Ukraine, Republic of Moldova, Georgia, Armenia and Azerbaijan, former soviet republics with a reduced degree of independence compared to the member countries of CMEA, but also with a tradition of education organization essentially connected to the Russian one (Byelorussia, Ukraine, to a lesser extent Georgia, Armenia, Azerbaijan), to the Romanian one (Republic of Moldova) and/or, partially, to the oriental one (Moldova, Georgia, Armenia, Azerbaijan), have initially pleaded for a larger independence of educational systems from the Russian one, then for a total independence of their own educational systems. Russia did not want to give up on its position to further subordinate the ex-soviet nations, and was taking various and multiple actions for deepening their economic, financial, military, religious dependence etc. The most important of these actions are the creation of the Community of Independent States (CIS), economic sanctions, economic and financial blockage, maintenance of its troops on the territories of the newly independent states under various pretexts, maintenance of total religious dependence for the orthodox Christians from Moldova and from other regions, launch of the idea of a "unique educational space in the CIS", encouragement of co-nationals established in the newly independent states not to accept linguistic, educational and cultural integration by claiming the official status for the Russian language and abrogation of the requirement of the public officials to know and use the official language of the state; claiming the education in Russian at all levels of the educational system, schoolbooks published in Russian, and large radio and TV broadcasting time exclusively in Russian; almost integral use of the advertising space, etc.

Among the positive aspects of adjustment of the educational systems in the region of former communist states is the tendency of recognition of academic diplomas in the developed countries of Europe and America. The Republic of Moldova, for instance, introduced the requirement for baccalaureate-based graduation from any institution, thus accomplishing certain modifications in the educational system:

- Introduced, for the graduates of general school, the baccalaureate exams in colleges and universities;
- Adjusted the length of studies for most specialties with the length of studies for the relevant specialties from the biggest European universities;
- Modified the analytical plans and programs in vocational education at all levels;
- Changed the secondary education, to a curriculum-based education etc.,

fact that approached the education of Republic of Moldova to the European education not only at the system level, but also in the conceptual aspect. More exactly, the conceptual modifications in Moldovan education have naturally led to changes in the educational system, essentially approaching it to the educational system from the European countries.

All the former communist states show a characteristic tendency to (re)integrate with Europe, by this understanding the aspiration to have a life standard closer to the one from the developed countries. This tendency is however challenged by the necessity of maintaining the national values, by the reduced communication capacity, in the broadest sense of the notion, by material and moral misery and especially by a mentality inadequate to the goal and sense of European integration, facts that sometimes compromise the idea of European integration (= *European idea*) at the national level.

The main obstacle for the European integration is of psychological, mental, conceptual nature, the desired phenomenon of some European policies regarding the adjustment of educational systems also requires a philosophical approach.

## 1.2. The new philosophy of education

At the end of the 20<sup>th</sup> century, the European nations understood the importance to re-conceptualize the most important spheres of life. In addition, because education is responsible, to the extent and in the terms adequate for its nature, for everything that happens in human life and in the life of nations, Europe understood the necessity to think of new meanings and new existential and ontological dimensions for education and teaching.

The new philosophy of education (in simpler terms – *the new concept of education*) is composed of multiple features, the essential ones, according to our opinion, are the following:

- Creates a new vision of human being - not only morally integral, but also as a national and social individual - conceptually, teleologically, spiritually, theosophically, esthetically perfected; ecologically equilibrated and physically healthy; nationally, culturally and religiously tolerant; free by acknowledging personal value and the values of the contemporary world, conscious of personal identity and of the identity of the world where he lives; open and adaptable to changes;
- Develops an educational model focused on the educated individual, based on the principles of liberty in education and of his identity;
- Identifies the education goals with the educated individual;
- Accepts the idea that education is omnipresent and universal, continuous and persistent;
- Stipulates the positive principle of education;
- Recognizes that education is mostly accomplished in the dimension of the supersensible, of the metaphysics, in interaction with the physical dimension of human existence;
- Accepts educability as a fundamental principle of human existence.

The new philosophy of education appropriately gives answers to the questions *how the human being is, how the human being could be, and how the human being should be* in a world of change, of inter-human and inter-cultural communication, in a world of consumption and of creation, in a world threatened by global natural and social cataclysms, though confident in the positive idea of the world and of the human being. By this, the educational philosophy offers a constant base for education as a human activity and for the human being as an *axis mundi*, suggests efficient solutions, ontologically and existentially motivated, for the problems of the contemporary world.

### **1.3. Problems of the contemporary world**

The contemporary world is harassed by a series of global problems. Their definition and elucidation represented one of the biggest steps made by humankind in its social development and organization:

- Threat of destruction of planet life through a nuclear war and the global peace;
- A larger disequilibrium of the global environmental system and the threat of nature destruction through imprudent and irresponsible human intervention;
- Human health and incurable diseases (AIDS, cancer, etc.);
- Destructive human vices (drug, tobacco and alcohol addiction, etc.);
- Poverty, misery, malnutrition of more than 1/3 of the planet's population and overproduction in the developed countries;
- Demographic explosions in third world countries and the growing number of handicapped persons in highly developed countries;
- Interethnic wars;
- Religious wars;
- Fascism, racism and totalitarianism;
- Religious sectarianism;
- Illegal migration of poor population to the rich countries;
- Unemployment;
- Camouflaged slavery, etc.

These represent the problems common to all nations of the world, regardless of their geographic region, race, civilization, culture, religion, etc. Wherever these problems emerge, they eventually generate a negative impact on all the world countries, so the solution to these problems is a truly global concern.

The importance of education becomes even bigger if ascertained that the solution to these problems is essentially connected to the philosophy of education, to the educational policies of the world countries.

### **1.4. Axiology of the contemporary world**

The contemporary world is guided by certain systems of values, fact that inspires confidence for a positive and opportune solution of the problems discussed in the previous section.

In addition, the presence of values gives meaning to the education. These are deducted-defined-structured from the axiology of the contemporary world. The system of values of the contemporary world is also built on the entire spectrum of human values, including the values produced-engaged-conveyed in the past, expressed in the cultural monuments and in the contemporary values, i.e. the values that provide the lives of contemporary people with a meaning. The number of these values is practically unlimited; they are very different in importance and include the entire diversity of human concerns. Their multitude and diversity however does not represent a major obstacle in the establishment of a typology of values and of a representative axiology for the contemporary world. During each historical period, humankind clearly formulated its option for a certain system of values, which it created, necessarily followed and developed until the establishment of a self-sufficient axiological situation. The contemporary world, through its distinguished representatives in the field, has formulated its option for the following values:

- Global peace and cooperation;
- Environmental equilibrium;
- Economic prosperity;

- Interculturalism or multi-aspectual collaboration between all countries and nations, cultural, scientific, sports, artistic institutions etc. as a principle of peaceful coexistence and as a condition for progress in all the domains;
- Positive change and development;
- Advanced technologies and social, technical-scientific, intercultural progress, etc.;
- Mass-media freedom and inviolability;
- Democracy;
- Demographic and sanitary awareness;
- Acknowledgement of the unity of world and humankind, of the values created by the humankind;
- New educations etc.

These types of values are founded, as those from the previous modern ages, on the fundamental human values: *Truth, Goodness, Beauty, Justice and Freedom*.

### 1.5. New education

Having acknowledged the problems and values of the contemporary world, the humankind knew how to formulate its strategies for the solving of the problems, by attracting the values of its existence.

The most important type of strategies is the one that accomplishes the change of mentality. It is known that any change of mentality is achieved effectively and globally by the transforming action of education, although it does not exclude the influence on mentality of economic, political and social realities. Understood in the broadest meaning of this notion, the education is omnipresent (i.e. affects the economic, political and social spheres etc.), universal, imminent to any individual or social group, because it influences any change in economy, politics and society through the change of mentality of those who provoke the change in these spheres.

*The new educations*, in the meaning implied by the authors and the users of this term, represent actually a list of general objectives that respond to the imperatives indicated by the problems of the contemporary world, and are not some new educational concepts. The new educations are included in the traditionally constituted types of education: *intellectual education, moral education, aesthetic education technological education, religious education, philosophic education etc.* The new education is marked by the present imperative and priority domains of education, their list however does not exhaust the priorities of contemporary education, but completes them. The UNESCO (the institution where the term of new education originates, primarily thanks to the Romanian George Vaideanu, who initiated the program), through the formulated educational strategies, attracts the attention of the world public opinion on some un-capitalized potentials for solving the problems of the contemporary world. According to G. Vaideanu these objectives are:

- Environmental or ecological education;
- Education regarding the change and development;
- Education regarding technology and progress;
- Education regarding mass-media;
- Education regarding the population or demography
- Education regarding peace and cooperation
- Education regarding democracy
- Modern hygienic education (Vaideanu G. 1966, p. 65-66).

An efficient adjustment of educational systems of the European countries could involve a series of activities in each country that accepts the *European idea*, conceived from the correlated achievement of all the educational objectives identified by the term of *new education* with national educational objectives, the idea of European integration meaning the

idea of economic, social, technical–scientific, cultural, and spiritual unity of the nations living in Europe, while maintaining the identity and the specific color of every nation.

### **1.6. The rationale of integration of educational systems**

The development and enforcement of some efficient policies for adjustment and integration of educational systems have their reason in the ideal for a better life for all the Europeans. Europe was traditionally considered the cradle of contemporary civilization and this belief does not necessarily have to nourish the Eurocentric concept, but sooner contribute to the solution of the problems of contemporary world.

Through education, as stated before in this study, it is possible to change the old mentality and to create, develop a mentality capable to provide the world with a new model of cohabitation of the nations.

From the practical perspective, the adjustment and integration of educational systems of the European countries responds to more imperatives bound to the hope of the humans for a better future and for a more decent life:

- Would assure a better circulation of values that would increase interculturalism and multiculturalism as compatible phenomena desired by the humans;
- Would amplify inter-human and intercultural communication which in itself represents a separate human value;
- Interculturalism, multiculturalism and inter-human and intercultural communication would essentially contribute to the solution of the problems of the contemporary world related to peace and war, environmental equilibrium, good interethnic relations, ethnic integration and elimination of separatism which generates different sorts of conflicts, including the armed ones; poverty, epidemics and physical health; democracy and social progress which generates the human freedom etc.;
- The adjusted educational systems would make the research, education and teaching more accessible and more productive;
- Education, correlated at the European level, would contribute to the establishment of a more profitable economy in the postindustrial countries, as well as in the countries that abandoned the socialist economic model and persevere for the creation of a market economy;
- The solution of the problem of a decent economic homogenization of European countries would improve the situation in the regions affected by interethnic and religious conflicts, would continuously eliminate the migration of the poor population to the richer regions of Europe;
- Finally, the adjustment of educational systems of the European states might lead, directly or indirectly, to the democratization of human relations not only from the European countries, but also from around the world.

For the Republic of Moldova, the adjustment of educational systems, their integration, would generate multiple openings for the capitalization and cultural insertion, for collaboration in education and teaching, science, culture, politics, democratization of all spheres of public life. The Republic of Moldova also hopes for a cultural and scientific inclusion (which is already being accomplished, however rather timid) in the cultural and spiritual universe of the European nations, independent from the model of social life of the particular country, because the Romanian population from the Republic of Moldova, affected by the two types of cultures – European and Eastern– achieves a original vision of the world and of its own identity.

The cultural inclusion of the Republic of Moldova in the European cultural space would generate openings for a re-equipment of agriculture, transportation, Energetics etc. of the Republic of Moldova; its natural and human resources are not lower, but even outrun those of many highly developed European countries.

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The approach that we elaborated in this section of the study has shaped the most important premises that might contribute effectively and efficiently to the constitution of some European policies, equilibrated from conceptual and practical perspectives, of adjustment of the educational systems. They will be elaborated in the next sections that will approach specific phenomena of the examined domain.

## 2. EDUCATIONAL DOCTRINES IN CONTEMPORARY EUROPE

It is a known fact that the countries from Western Europe are performing better in economic and social development compared to the other countries from the continent, but also from the world. Is it the same in education? Are these domains comparable (considering their complexity)?

One of the possible answers might be given after the examination of the educational objectives in the west and east European countries.

The domain of educational teleology is one of the most complex, most difficult to study and even one of the most controversial phenomena. It is usually declared that the educational objectives represent the concept of the society about how should education and its results be, concept developed by specialists in the field. In general terms, this statement is correct and does not require additional proofs, because this truth was elaborated and validated by the world experience along its existence. Certain specifications and precisions of this truth are however necessary, in order to place it in the context of the present study.

Human society is not only unitary, but also very different in the aspect of educational approaches created by its citizens and institutions; this is why an educational teleology developed by the specialists in this field sooner represents the aspects agreed upon by the majority of the citizens and institutions of the state, rather than the sum of their requests. This is however true only for the democratic societies. The totalitarian societies do not express a common point of view regarding education, but one formulated by the political elites and imposed on all citizens and institutions.

Thus, we ascertain an essential difference between the subjects who produce teleology and those who produce educational doctrines in the two types of European countries.

The difference between the two types of education, western and eastern, is also manifested at the level of *doctrines and educational teleology value*. The educational doctrines of the west European countries grant priority to the formation and development of the individuals according to their own particularities; they are pragmatic in their majority, and even if they were established in societies where religion has never been persecuted, they tend to be more materialistic than the ones from the east European countries, which advanced a more idealistic educational teleology, in the sense of separation of the educational ideal from the real life of the individuals who are being educated.

*In relation with the society they are part of*, the educated subjects from the west European countries are more inert and more apathetic regarding the idea of social change; they seek to adapt to the society they are part of rather than to change it, preferring to change themselves rather than the society. The educated from the Eastern Europe try to change the society rather than to change themselves. The first approach seems to be more conceptually engaged, because it takes into consideration the external universe of the educated person, promoting the idea of integration of the educated individual as a monad, as a personal universe. The second one conceptually opposes the external universe, considering it the only responsible for his success and failures. That is why the idea of social change is predominant and even obsessive in all the doctrines and educational teleology of the European east.

The aspect that makes the two types of educational doctrines similar is their orientation to adjust the education to the economic systems of the respective countries, as well as to the ideology of the state (the idea of patriotism is especially capitalized).

## **2.1. Education and teaching in Western Europe**

Teleology is essential for any type of education model, it shapes essentially the doctrine of any state, because it provides answers to the questions, *what should the education be like?* and, *how should the citizens of the specific state be?*, in order to establish a relation of harmony between the state and its citizens. This is why the examination of a certain national educational system may be limited to its system of objectives.

**The Netherlands**, country similar to Republic of Moldova in territory size and number of population, has elaborated an education teleology founded on the social-democratic tradition characteristic to the northern European countries.

Ethnically diverse, a phenomenon resulted as a consequence of its historical existence as a colonial country, but also due to the democratic principles to which it subscribes along with the other countries of the European community, the Netherlands defends its identity through the institution of an educational system exclusively in the Dutch language, at all levels, rejecting any differentiation of teleology and functional composition depending on the nationality of the schooled individuals. For this reason the states assumes additional expenses for the education and integration of the emigrants' children which are about 1.4 times bigger than the expenses for the children who do not need a special adaptation to the Dutch educational system. The Netherlands prefers to assume additional obligations regarding the foreigners in order to integrate them into the Dutch society, without however giving up anything from its own national and territorial identity, regardless the methods of their settlement in the Netherlands.

This way of understanding the national problem and its solution through education and instruction is characteristic to most of the west European countries, which believe that granting special rights to national minorities undoubtedly leads to separatism, phenomenon that is not accepted by any country in the world. The solution accepted by the Dutch society for solving the problem of interethnic relations is totally different from the one considered suitable in the former socialist countries that are compelled to grant vast possibilities and rights for instruction and education in minority's native language, including special teleology and educational content, claimed by the respective minorities. Therefore it is ignored that, especially for the former soviet countries, the present interethnic situation represents the result of the Russian colonial policy and its tendency to maintain the influence (=domination) in the former ethnic territories of the empire.

On the other hand, the Netherlands' status and position regarding national minorities in matter of educational teleology is totally opposed to the ones of the Republic of Moldova:

- Holland integrates the national minorities through the educational policy, especially at the teleological and financing level; as a result in this country the problem of linguistic integration and cultural education does not exist;
- The Republic of Moldova adapts to the necessities of national minorities through the educational policy (Art.35 (2) of the Constitution of the Republic of Moldova provides the right to choose the language of instruction and education), financing, teleology and content, secondary institutions and groups with teaching in the language of the minorities in professional education at all levels.

On the inside however, the Dutch educational system is as democratic as possible:

- Holland went over the relation political culture- professional culture, characteristic to the countries in transition, relation with undesired consequences for the development and well-functioning of education;
- Has a decentralized system, the finances for education and teaching are managed by local authorities, educational institutions enjoy a rather large, almost unlimited autonomy, (municipalities, for example manage the school buildings, take care of educational priorities, as problematic children, of immigrants, of minorities, education of adults, present important problems), the other activities are the exclusive competence of the school;
- The educational standards are founded on the idea of change: Why? What? Who? What for? Etc. is this change accomplished. The answer to these questions should associate the people with the changes, make them become agents of change; the evaluation tests are differentiated, there are no national standards for the evaluation;
- Children are permanently supervised in all aspects, including by the about 60 local consulting services, and are appropriately assisted to the correct their development, to benefit from the adequate group, school etc.;
- The way from a new theory (concept, idea, principle etc.) towards praxis is usually mediated by a personal theory, which takes into account the autochthonous, local and personal specific character of the users.

Holland's experiences in the domain of educational policies may be synthesized into the following conclusions:

- The Netherlands promotes an ethnocentric educational policy towards the exterior and a policy of maximal decentralization in the interior;
- The emphasis of the educational policy of the Netherlands on the needs of the schooled person, on the requests of the parents and of local community turns its educational system into an open system not only through its institutions, teleology and content of teaching-studying (which are much more ethnocentric), but also through the vast assistance offered by the Netherlands to those who wish to make the effort to integrate with its own educational system and with its own entity;
- Because the principle of personal option is considered one of the fundamental principles in the western world, the Netherlands subscribes to the European community through similarity, and not through adjustment of its system to the foreign systems.

In other words, the idea of community is a transnational idea for Holland.

**Great Britain.** Known for its stability, England preserves through traditions and customs a stable educational system at its best quality, operating with a lot of precaution the changes in the educational doctrine and in the policy, which essentially determines it. It was one of the last countries from the Western Europe to accomplish the nationwide curricular reform in the educational system, preferring to have a confident classic education instead of engaging into social experiments. Stability and classical tradition in the English education exists primarily due to the stability in the society and stability is assured, not in the last, by the habit of Englishmen to do everything in the best and in a stable way. England is an open history book where the houses, palaces, churches and people watch you and whisper: we were like this and this is the way we want to be.

Despite the tradition, it might seem that England renews its curriculum almost annually and once in five years operates a fundamental change in it. As in Holland, education is started at an early age, at the age of five; however, compulsory study disciplines are maintained only up to the age of 16. At the same time, students (pupils) are to take the first exam. English language and mathematics are considered the most important disciplines. Starting with this age the students do not have compulsory disciplines, they have the opportunity to choose the sciences, arts, technologies that they will study further. The last grades, 11<sup>th</sup> and the 12<sup>th</sup>,

prepare the students for admission to the higher education institutions. The educational standards are defined by evaluation and through evaluation.

Education is traditionally decentralized. There is a national curriculum, which however does not clearly establish even the curricular areas. This curriculum is more of a national educational ideal; therefore, every school has the right to establish its own curriculum. Only for mathematics and the English language, the state declares its monopoly in the development of the disciplinary concept. The schools establish their own aim/objective systems independently; it is all about achieving the studying standards. Usually, integrated disciplines are taught.

In England, there are no national schoolbooks, but rather a vast range of commercial manuals, from which schools choose whatever they like. The book market is very developed in England.

School inspection is performed by assessment specialists, who obtain the right to perform school inspections in a given region by participating in a contest announced by school authorities of the department.

Decentralization is greatly noticed in the field of education finance; the finance source is chosen by the scholar unity—from the government or from a local source; the new government will establish financing exclusively through the local authorities. The universities, research institutions have a budget made up of different sources: from the Government, from rendering educational and research services (Master's degree, Doctorate which are paid), from international projects, etc.

The facts resulted from the English educational reality certify the essential traits of the British educational system:

- England cares about the integration of its educational system with the European educational system maybe less than any western country; it continuously develops its own educational system, not adjusting it to other educational systems, but rather capitalizing the principles of social democracy based on the British tradition;
- Unity in diversity: this principle is a general one for English teaching and education, it penetrates into all its spheres – managerial, financial, curricular, technological, etc.
- Tradition and innovation coexist, nourish and condition each other, fact which offers the idea of steadiness and stability of the education from Great Britain a distinct quality compared to other countries.
- Education and teaching are focused on the needs of the educated people, as well as on the needs of the faculty members. However, they are penetrated by a national idea, imposed by state authority, which provides reliability and stability; state authority in education and teaching is certified by the fact that in England 93 percent of educational institutions are state-owned and only 7 percent are private;
- Personal option and responsibility of the students from higher grades is constantly supported by the state by granting two years for preparation for university, which proves that the democratic values have replaced the traditional ones. England has had a very developed university hierarchy for hundreds of years; it also has the priorities offered by the British state in education and teaching.

Is the British educational system open to all other European systems or not? The answer is less categorical: the British educational system prepares students who are able to activate in any developed European country, in this case the *European idea* also counts, and it is more about the country that shares this idea and less about the country's specific educational system, a system which is founded on the historical and national-cultural tradition of the nation.

**Denmark** is a country whose educational system is similar to the educational system of the Republic of Moldova.

In this country, children are going to kindergarten from the age of 3, and to school usually from the age of seven, however it is not compulsory: parents may take their children to school any time, until then they are free to educate them at home. At the age of 6-7, they take one year of preparation for school. Compulsory education lasts for 9 years followed by the 10th grade, a year of preparation for professional and gymnasium education (equivalent to our lyceum education).

Gymnasium education lasts for 3 years, but the demands are very high; only 40-45 percent of students continue it. Only 3 out of 5 candidates will go to gymnasium. In gymnasium, students have to take 10 exams and 6 out of them are taken during the last year.

Thirty percent of students go to the technical school and other 30 percent - to the business schools. Education in the professional institutions follows the "sandwich" model: 3 months of theory, 3 months of practice (in technical schools) and 2 years of theory, other 2 years of practice (in the business schools). The technical schools are equipped exactly like the scientific labs or factories and plants.

Until the 7<sup>th</sup> grade inclusively, the students are not given grades (marks). The first test is taken in 9<sup>th</sup> grade, which represents a written test provided by the Ministry.

In the Dutch educational system, elites are not encouraged. It is important to help the masses, the Dutch believe, the gifted and over-talented ones will succeed by themselves.

The study plan is provided by the Parliament and contains a minimum number of hours for every school discipline. The Ministry provides the guides which are however optional.

Two teachers concomitantly teach the grades 1 through 3. For the 4-10 grades, one professor teaches 4 school disciplines, every group having usually not more than four teachers, who teach during the six years of study. One of the four disciplines taught by one teacher has to be the Dutch language or mathematics. The classes are complex activities of formation and development, established usually on some subjects, which are approached in order to point out the essence of human universe phenomena (internal) and of the external cosmos of the human being. Manuals and academic materials are purchased on the free market. These are not financed from the Ministry, neither are they controlled by it. The schoolteachers are trained in seminars (pedagogical universities). University education is free of charge, the students also benefit from a scholarship, which allows them to pursue a normal way of life. Denmark is a country where people do not get rich, where money is not accumulated, but circulates making a better living for all the Dutch people. Up to 95 percent of the Dutch have approximately the same standard of living. Dutch are a communitarian not collectivist, however, person's freedom does not suffer from this, rather profits, being protected by the national community, which has associated with the state (the Dutch represent 90 percent of the country's population). Emigrants are treated without prejudices, but those who want to live permanently in this country have to accept learning the Dutch language and other rigors, which allows the integration of foreign speakers without any undesired repercussions on Dutch community. Policemen are very rarely seen in the streets, the educational system is however formed of a large variety of schools and responds to all requests and interests: alternative schools, open by the artistic, religious and local communities; popular schools, where diverse categories of citizens have the possibility to study, from the age of 18 up to 95, the length of study and educational plan are elaborated according to the requests and interests of those who subscribe for study; production schools in order to diminish the unemployment among the young people; free schools etc. In all types of alternative schools the state covers 80 percent of the budget, the other part is sponsored by the community or/and those who go to this school. In other words, Dutch spend for schools not to spend for jails.

The most rejected issue in Denmark is the display. In this country, professors from all schools will not wear clothes, which differentiate them from their pupils or students, which might underline their superiority. Professors and those who are elevated/instructed/formed are partners of the same process of education, instruction, formation everyone being respected for

his quality. Every school, institution, enterprise and every Dutch who owns a house will daily raise the national flag. In Denmark, there is no private house whose entrance is not guarded by at least two special vases with natural flowers. Dutch are good Christians, but they consider that heaven and hell are both on the earth, so it depends on everyone to make his life better. A similar idea may be encountered in our country as well, through the saying of C. Noica: "It depends on you to have a god". The contemporary educational Dutch concept is based on the philosophy of Gruntvig (1783-1872) and Kold (1816-1870), which state that education and thinking have to be dominated by the positive principle: it largely depends on us to obtain through education whatever we want, not on the ideas to which we conform ourselves. Dutch social democracy also carries the name of "Dutch paradox": on one side, the Dutch people refuse competition and display ("we do not educate kings or servants" and "we like to be together, to practice sports together, but without rivalry", state the Dutch); on the other side Denmark occupies an advanced position in the top of the developed countries. This performance is due to the insistently cultivated national conscience (national flag in front of every school, enterprise, institution, particular house, the singing of the national anthem before classes start, the community idea as a supreme value that integrates the family organically, unforced). The Dutch are communitarian but also solitary, the entire country is spread with farms, located at a distance of 2-3 km one from the other, in fact that they belong to the national community (which identifies to the state one!) does not disperse them as individuals, but increases their personal value; they are socialists in essence, the state assumes important responsibilities towards its citizens in exchange for a 52,5 percent income tax, but they despise socialism and communism; they are rich, but do not have accumulated wealth, their wealth is the circulation capacity of the money. The Dutch do not accept slavery, servitude ("Better sleep poor than work poor", they say), however there are no prestigious professions in Denmark. The Dutch have repulsion towards revolutions, considering that any problem may be solved using rationale and good sense.

The Dutch are different through national pride where display lacks at all: I am proud not because I am Dutch but being Dutch I capitalize my national existence for the well-being and prosperity of the Dutch people and mine. Thus, it is ascertained that the Dutch democracy is founded on the development of latent forces of the individual in the interest of the national community; in Denmark, democracy has risen and is maintained due to the spirit and philosophy of the Dutch people. The difference between Dutch and American democracy, which is based on the competition between individuals within a social system, which is protected by the state, is obvious. Americans are not public humans; they are independent individuals based on social law. American education capitalizes not the personality of the educated person but those premises of the person, which might facilitate social integration. The Dutch student, through education and teaching, creates himself, and further improves the existential and spiritual condition of the country and people.

We distinguish from the Dutch realities and facts the following characteristics of the Dutch educational system:

- Denmark is an independent country and with an independent concept of education and teaching which was formed based on the Dutch national spirit, capitalized through education and teaching.
- Denmark has developed and is promoting an educational policy in conformity with Dutch national character and the Denmark philosophy regarding education and teaching;
- The educational policy of Denmark is opened to all its citizens and to all the foreigners, social, national, racial or religious discrimination being an improper notion to this country;
- The only Dutch educational ideology is the belief that through education and personal effort you can achieve any thing you want, having a keen sense of reality;
- Dutch education and teaching are dominated by the positive principle;
- Dutch education emphasizes the personality of the educated/trained/formed individual;

- The Dutch educational concept favors a unitary vision on the human universe and cosmos – the universe outside the human being;
- In Denmark education and teaching are general, universal and omnipresent: its educational system covers in reality all the spheres of social and private life, responds to the needs of all its citizens regardless of sex, age, confession etc. and still is not an imposed education;
- The educational system of Denmark reduces unemployment, infractions and criminality.

Denmark participates in the constitution of the European idea through its own idea of democracy nourished by national spirit, and through an education that makes this idea viable and successful for all its citizens, as well as for the foreigners if the positive principle of integration is accepted.

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Educational policies of those three north-west European countries certify an educational reality founded on historic, national and cultural tradition, on the independence *de jure* and *de facto* of the state. The European idea – cultural, historical and axiological community of the European nations, consolidated by unique or similar economic principles, which conceptually penetrates all the educational systems and policies of the European nations has generated the concept of democracy applied in a natural manner in the society and educational systems of these nations. Or, the European idea has been generated not only through the inter-parliamentarian and inter-governmental consensus, but more importantly by a common or similar cultural and historic context. As a result, the European community, as a principle of co-existence and collaboration of nations, theoretically would not allow the integration of other countries and nations if these were not congenitally affiliated to this principle. For the east and southeast European countries, the European idea is innate. The Romanian nation, historically divided by the Russian empire in two countries, for example, is congenitally linked to the Italian, French, Spanish, Portuguese, Swiss, Belgian, Maltese, Luxembourg nations, to the populations from San Marino, Vatican, and Monaco etc., historically and culturally – to the majority of European countries. However, the viability of the European idea was reduced by the social experience of the communist dictatorship. The challenge of these countries would be to regain their identity simultaneously accomplishing actions of affiliation to the economic and legal framework of the European community, actions that would engage the power of the example of the successful nations and personal experience gained during these activities. We consider these conclusions an important support for development and adjustment of educational policy of the Republic of Moldova to the educational policies of the European nations.

## **2.2. Education and teaching in east European countries**

Russia, Ukraine, Byelorussia, Georgia, Armenia, Azerbaijan are the east European countries that declared their independence following the collapse of the USSR. In fact, they all have similar educational systems that they used to have within the USSR consisting of preschool education up to the age of 6 - 7, primary education, gymnasium education up to the age of 15 – 16 (the names may vary), and general higher education equivalent as finality to the lyceum education.

These countries however have developed their own educational concepts, whose destination is to regain – also through education – the educational policies and the educational systems from these countries, disindoctrination – re-indoctrination of the education and teaching: the teleology and contents oversaturated with the communist and Russian/soviet chauvinistic ideology were substituted with a more or less re-indoctrinated teleology and contents, based on national idea and/or the idea of Occidentalism, this fact being understood as a total decongestion of education in the aspect of national specific character. In all other aspects, the educational policies of the east European countries show a certain tendency of

approach to west European educational policies through the capitalization of some experiences, such as curricular design and development, complex assessment of students' abilities, development of national educational standards to be used in the evaluation, the excessive decentralization of school management and technology endowment of education, acceptance on behalf of the state of larger participation of parents in the management and educational activities of schools, in their technical and material supply etc., the latter being an action imposed by the very poor budget of education from these countries.

One can notice a globalization tendency in the formation of the younger generation, manifested through the large popularity of foreign languages, electronic engineering and professions, which favor the work activity beyond the boundaries of the state (international economic relations, international commercial law).

The opposite of the democratic idea of the West, manifested in the east European countries, is the separation of the rich from the rest of the society, including through the foundation of private educational institutions at all levels, where the children, pupils and students benefit, in exchange of a net superior remuneration, from better education conditions, even compared with the high developed western countries. Another trend, which overruns western experience, is the religious re-indoctrination of education under the influence of the church, which is very high in this region due to the ideological void created by the political annihilation of communist parties, void that was filled in without hesitation by the actions of the church.

All these are continuously accompanied by the reduced responsibility of students and parents regarding the education of the first, further emphasis of education on the contents (teaching/learning materials) by the low remuneration at all level of faculty members by the permanent salary debts and, as consequence, by the decrease of general education level and corruption within education.

All the countries from Eastern Europe are lacking a clear and perspective educational doctrine not because a lack of human potential (soviet educational school was very powerful and has educated a professional potential in the field which has been entirely preserved), but because of the incapacity of the respective states to opportunely solve the social problems, situation with a more profound cause, an essential one: lack of a clear idea regarding the way of social development of these countries, this situation has been essentially troubled by the maintenance of anti-popular, populist and pseudo-populist structures and ideologies in power, as well as the maintenance in this zone of Russia's military, economic, ideological influence and by the invasion of marginalized culture and subculture of the Russian people, as well as of the western one.

### **2.3. Education and teaching in central European countries**

Within this European region, processes of renovation in education take place, similar to those of the east-European post-communist countries, the difference being in the deterioration degree of traditional educational systems in the period of communist rule and in the reform concepts applied to the educational systems inherited from communist regime.

Reforms in this region, unlike the east-European one where the reforms take place in almost the same way, are non-univocal, even though they are characterized by the same tendency of elimination from the educational system of the communist ideology and return to the national and European tradition. The Baltic States (Estonia, Latvia and Lithuania) for example, have renounced with confidence the soviet concept and system of education, persevering in the re-edification of an education according to the social and humanistic ideals of the respective nations. Romania turned back to the educational system established in the inter-war period, operating only certain changes corresponding to the new economic and social realities, however, did not return to the society the priority status of faculty members in that period as the majority of central European countries managed to do. Yugoslavia and

Albania are preoccupied with the elimination of the consequences of civil and interethnic wars, a fact that supposedly will have obvious implications on concepts, educational policies and systems of these countries, the rivalry between the traditional and »western« being more powerful than in other countries in transition. Poland, Czech Republic and Slovenia, even if economically and socially managed to outrun the other countries in transitions, cede to these in curricular construction and development, the most important element in the actions of adjustment of European educational systems. It was a surprise to find out that Poland, a country with a profound religious population, is much more liberal to what regards the religious education of the students than in the countries dominated by atheism. Bulgaria, Macedonia and Montenegro accomplish in fact a disindoctrination of education, being more refracting to the curricular experiences of the western countries, but more sensible to non-conformism and professional freedom of those involved in education and teaching.

For all the countries of the region is characteristic the »westernization« of educational teleology and content. The transition to training and education of students according to the curricula occurs, with a larger power of democratization of education and teaching, of establishment in this field the principle of freedom. Alternative manuals are published based on original concepts of didactic manuals, this right being obtained by the publishing houses, who participate in the contest. The main instrument of education, the schoolbook, is no longer elaborated only by specialists from within the country. The schoolbook contests are open to foreign publishing houses. The concept of individual differentiated evaluation is promoted. The educational standards are conceived at the theoretic level and then are validated by the evaluation accomplished according to the new concept. The educational technologies more frequently include nontraditional, interactive education and teaching methods. The professional improvement of faculty members is largely focused on the personal effort, they having to appropriately adjust themselves to the needs and expectations of everyone. The enumerated performances represent important actions of adjustment of educational systems and policies of European east and west and are due to the fact that the governments of these countries have signed agreements of credit granting by the World Bank for complex projects of development of education including elaboration and development of the curriculum evaluation, development of schoolbooks and professional improvement of faculty members. The ones who oppose this process insist on the consolidation of traditional features of education and teaching, a generally positive approach, knowing that the educational reform generates innovational excesses inadequate to the national tradition and tradition in general. Eliminating the tendentious political subtext and the other subtexts of this approach should be taken into account for better monitoring of implementation of innovations in education and teaching.

### **3. EDUCATIONAL DOCTRINE IN THE REPUBLIC OF MOLDOVA**

#### **3.1. Retrospective of elaboration of documents**

The educational reform in the Republic of Moldova was planned in the reforms unleashed by Gorbachev's »Perestroika« in the USSR, where a project of educational concept, which implied a certain democratization of education within the existent social system and soviet state, was elaborated. The democratization of education also implied the participation of union republics in its re-conceptualizing. The creation group »School«, qualified to elaborate the new educational concept of the USSR, was created in Moscow (coordinator V. Dneprov) and was composed only from specialists of the Russian Federation. There were organized two union seminars (Tallinn 1998, and Minsk 1989) with the participation of representatives from provinces in order to realize, as it was later ascertained, only a camouflaged opinion survey, and not for an effective participation in concept elaboration as it was officially declared. The Institute of Educational Sciences (IES) (ex-

Institute for Scientific Research in Pedagogy - ISRP) sent its delegates to represent the Republic of Moldova and to participate in these seminars, who were Vl. Pislaru and V. Bicu (Tallinn) and Vl. Pislaru (Minsk). In Tallinn a rupture of principle occurred between the national creation group »school«, who insisted on a centralized and tough educational system, the provinces were offered only inessential freedoms, and the representatives of Estonia, Lithuania, Latvia, Georgia and Moldova, who could not accept to give up on the historic occasion to elaborate their own educational concept. The representatives of Moldova had at that time their rough draft of the concept, which they announced to the participants in the seminar. (From later publications, it came out that some union republics from the Asian region of the USSR got plentifully inspired from Moldova's concept). The events of that seminar took place in a turbulent manner, it was concluded by the declaration made by the Moldovan delegation, enthusiastically supported by those of Estonia, Lithuania, Latvia, Georgia that stated that they are going home to elaborate their own concepts of national education. The other union republics did the same thing even if not publicly declared.

At the proposal of V. Paslaru, the scientific council of IES (ISRP) was reached the decision to elaborate the educational concept in Moldova and approved the composition of the group for the elaboration of the concept. Participation in this project was optional, so that out of those who initially declared their availability for the elaboration of the concept, only V.L.Paslaru and V. Bicu maintained their efforts being assisted by the following public officials V. I. Cojocaru (chairman of ISRP), N. Bucun (deputy chairman) and P. Panko (secretary of party organization from the institute). Examined from the present position, the elements of the board of authors from 1989 suggest the camouflaged insertion of the party and soviet bodies in the activities of education reform, which escaped from their control during the climax of events of that time.

Minutely researched under the ideological aspect while in the offices of the Ministry and the Central Committee of the Communist Party from Moldova, *the middle education and general culture concept in the Moldovan Soviet Socialist Republic* was finally published on May 17<sup>th</sup>, 1989, in Romanian and Russian, afterwards revised and edited by the Institute of Educational Sciences (ISRP) in a booklet during the same year, reviewed again and edited in another brochure of the IES (Insitute for Pedagogic and Psychological Sciences – IPPS) in 1992; again reviewed, this time under the vigilant eye of the Commission for Culture, Science, Education and Mass Media of the Agrarian Parliament in 1994 (chairman of the commission of the V. Senic) and approved as official state document under the name of *concept of education development in the Republic of Moldova*. The parliamentary commission, ignoring the copyright of the authors, included their own preamble to the text of the concept, which essentially modified the interpretation of the element regarding educational teleology in the Republic of Moldova.

A specially created team developed *the law of education in the Republic of Moldova*; the main ideas of the concept obtained in this way the necessary legal support. It declared the education as national state priority and state obligation not to finance education at less than 7 percent of the GDP (Gross Domestic Product).

During this time the Institute for Educational Sciences (IES) elaborates the *national program for the development of education in the Republic of Moldova: 1995-2005*, which represents the most important strategies and objectives of all participating spheres in teaching and education: education and teaching management, education sciences, elaboration of a set of schoolbooks, guides, academic materials, etc., professional formation, improvement and development, school hygiene and healthcare, economy, finances, psychological assistance, legal, social, etc.

Concomitantly, new concepts for all school disciplines were elaborated, which were provided by the educational plan. (Valences of educational reform, I-V).

These served as important conceptual support for the elaboration of the basic curriculum and of the school disciplines curriculum, for elaboration of new schoolbooks and guides,

accomplishment of professional improvement and development strategies, elaboration of a new concept for the assessment of the school successes – project elements were co-financed by the Government of the Republic of Moldova and the World Bank.

Thus, we may ascertain that the conceptual and teaching base of education in the Republic of Moldova are elaborated according to the new principles related to tradition, history, national culture and European idea, the reform in this area being further dependant on the successful change of the mentality of academic faculty and political elites, which might in fact assure the declared principle of education as a national priority.

### **3.2. Education and teaching reform in the Republic of Moldova**

The reform takes place in the following aspects and principles:

- it was inaugurated from »low level«, in the highlight of the movement for national and social liberation from the Russian – soviet dominance, by the enthusiasts of education development on the principles of national tradition, national, historical and cultural Romanian unity, democracy and freedom, and was overtaken by the political and administrative factors in order to regulate and/or adapt it to the political doctrine to which they subscribe;
- the educational concept has appropriately suggested as the educational reform concept: being for the first time elaborated two years before the collapse of the USSR, the effective educational reform in the Republic of Moldova has anticipated the declaration of independency and has offered the necessary conceptual framework for complex changes in the field;
- initiated as a part of the national and social liberation objectives, after the declaration of independence of the Republic of Moldova the educational reform has materialized in its own area, adjusting itself to a large opening for general–human values and western experiences accepted as being the ones which generally match the human aspired ideal, without the destruction of national cultural tradition;
- it engages the most important spheres of the field, so presently the whole educational system is subject to the change impact: the general teleological sphere (which imposes a new educational doctrine), curricular sphere, schoolbooks, guides and other academic material elaboration, re–conceptualization of the school success evaluation, teaching staff improvement and professional development, educational management (also caused by the administrative–territorial reform) etc. – represent the practical applications of the educational doctrine;
- the educational system, as an administrative-institutional structure, was modified under the influence of two factors: the factor of specific competence, which operated changes at the educational levels (lyceum and baccalaureate exams were re-introduced, the obligation of one year for school preparation was legalized), and the social factor which, as a consequence of the gap between the rich and rest of the society, poor remuneration of the teaching staff, instituted an educational system parallel to the state one – private education.

In spite of operating basis modifications in the educational system, the Republic of Moldova has not elaborated yet a political doctrine of education, the main cause being the incertitude of the heterogeneous political strategy of the governing officials and of the population:

*Ethnic*- 56 percent of the native population either declines the Romanian identity or generally ignores the importance of national affiliation, the other ethnic groups have a pro-Russian or pro-soviet orientation.

*Cultural* – the greatest part of the population is formed of generations of people mostly educated in the context of pro-Russian and/or pro-soviet education.

*Confessional* – the presence of multiple registered and non-registered sects, which, according to the number of adherents seriously compete with the majority Russian Orthodox Church;

*Economic*- none of the estimations made by specialists until present give to the underground economy less than 60 percent; the ethnic aspect of wealth ownership proportion is in disfavor of native population; more than half a million of active population – out of the total of 4 million, work illegally abroad, not being protected in any way;

*Ideological* – older generation are disappointed and hope to return to socialism; the majority of the generation who fought for national and social liberation, including the combatants who defended the territorial integrity of the republic of Moldova, abandoned it in deception or accepted to conform to the tough rules of the continuously declining society; the generation educated in schools after 1987 represents the hope for change, but it is also seriously destabilized by corruption and the dominance of injustice, by loss of national ideals and thus cannot impose a thoughtful and determined political will.

Or, educational reform in the Republic of Moldova is due not only to social, political and/or managerial decision factors but more to intellectuality who during 15 years accomplished a martyrdom unseen in the whole Europe in order to offer to the young generation the decisive chance to overcome the existential condition of their parents, seeing in this a hope for reestablishment of national identity and property of the population of the Republic of Moldova. In the preoccupied sense, the elaboration of a clear political doctrine for education and teaching remains a hope among those who determine the essential existence of a nation.

### **3.3 Milestones and openings of educational system from the Republic of Moldova for adjustment with the European educational system**

Neither exhaustive nor sufficiently profound and ample, the dissociations and syntheses accomplished until now can be considered participative and relevant due to their accomplishment from inside; or are relevant in the problem that requires an approach of the phenomenon from inside. In this sense, one could also elaborate certain conclusions regarding the ideological, axiological and structural ability of the doctrine and educational system of the Republic of Moldova to accomplish and to achieve openings for a potential adjustment with the European educational systems.

*Ideology* of the national educational system, even though presently it is not officially declared by a political doctrine of education, is positively manifested in all the elements of the educational system and concept and denotes the emphasis of Moldovan education and teaching on the same values which form the foundation of national educational policies and systems of the European countries:

- establishment of the positive principle of education: the world can be improved primarily through education;
- the convinced abandonment of the communist and pan-soviet ideology;
- consolidation of national identity and property and openness to general human values;
- comprehension of democracy as value built from inside and not imported from outside, without ignoring the possibility of studying foreign experiences and even foreign inserts beneficial to the educational system and national education doctrine;
- Institution and capitalization of the principle of freedom in education.

*Axiology* of national education and educational system as ascertained from the documents of educational reform curricular and elaborated manuals from other works includes:

- the fundamental values of human existence: *truth, goodness, beauty, justice, freedom*;

- the values of contemporary world (expressed and/or suggested by the problems of contemporary world);
- perpetual values of the nation: folkloric, artistic and esthetic, moral, historical, juridical, philosophical, educational, scientific, technological, economical etc.;
- contextual values of educational content;
- educational values of education sphere, components and instruments of national education system.

**The structure** of national educational system is compatible with the educational systems from Europe due to:

- the universal right of all citizens to training, general, vocational, and professional education regardless of gender, race, nationality, confession;
- compulsory 9-year general education provided by the state;
- strict delimitation of teleology, content and final assessment of pre-school, primary, gymnasium and lyceum, secondary professional, university education;
- open character of each educational phase to a superior educational phase;
- the existence of a continuous educational system (in reconstruction);
- efficient functioning of some permanently improving national systems, of perfection and national development of the personnel involved in education and science, healthcare, agriculture, some industrial sectors, constructions, transportations and Energetics;
- process of creation of an adult education;
- massive involvement of students in universities and research centers throughout Europe;
- massive penetration, as a result of the collapse of the iron curtain, of world intellectual and artistic values, particularly of the western world in education, science and technologies from the Republic of Moldova;
- competitiveness, yet only in some sectors and at the elementary levels, of science and education of the Republic of Moldova at the global level: Moldovan scientists are invited to universities and scientific research centers from the west;
- young persons from the CIS countries, Arabic countries, and Romania claim and obtain scholarships for study and research in the Republic of Moldova.

**Challenges in adjustment** of educational doctrine and national educational system with educational systems of the European countries:

- crisis of identity and crisis of property of the population from the Republic of Moldova;
- collective-communist mentality of a large part of population;
- instability and insecurity of the government officials, of national political strategy;
- corruption in education; aggressiveness of the mediocrity and of the »full wallets«;
- parallel existence of a paid private education
- (still) routine character of psycho-pedagogic, university education;
- profound economic crisis: the Republic of Moldova is the last among the countries in transition regarding the living standards of population;
- massive military, economic, ideological influence of Russia in territory, economic dependence of the Republic of Moldova on Russia;
- Incertitude of the western countries regarding the historical destiny of Moldovan population and its potential.

Possible solutions for elimination of the obstacles in the process of adjustment on the educational system from Moldova and other European countries:

- elimination of obstacles indicated in the previous section;
- insistent and methodical capitalization of the potential of agents of martyrdom in education and science: support for the best ones and tolerance for the compromised

- and incompetent ones; open and loyal competition; opportune transparence according to the journalistic deontology;
- the support (eventually the requirement) of European community in consolidation of independence of the Republic of Moldova.

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