Education - mission, values and principles for life, with an important role in preventing juvenile deviance and delinquency

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„I am the child.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world …"
(from „Child's Appeal", ***Mamie Gene Cole***)

Abstract: *As it is already known, in the sense Durkheim stated, the phenomenon of deviance and delinquency is characteristic to any society, regardless of the level of democracy established. Deviance and juvenile delinquency in Romania, due to the high level, is a phenomenon which constantly determines researchers from different study fields, such as those of criminology, sociology, psychology, pedagogy, etc., to study and analyze the deviant and delinquent behaviors of children, youth and adolescents in order to explain, prevent and combat them. In terms of prevention, we believe that the most important theoretical and practical approaches in this respect are those who point out education, whose positive effects may include continuous narrowing and control of deviance and juvenile delinquency, in a long time. Therefore, in this paper we want to emphasize our research efforts to establish the primary role of the system of values and principles for life, transmitted through education to the young generation, which has also an extremely important role in preventing deviance and delinquency in the future of Romania, and of our descendants.*

Keywords: *deviance; delinquency; education; educational ideal; family; school; moral values.*

Introduction

The concept of „deviance" designates individuals' nonconformity, deviation or resignation over written or unwritten norms and values recognized and accepted within a society. From the point of view of the finalities, deviance may be positive, which is desirable and should be encouraged, and negative, which may not be desirable and should not be encouraged in any way. In the first case, deviance may result in inventions and innovations, being useful to society, and in the second case, deviance is directed against the norms and values, leading to alteration and destruction of society.

Different human behaviors that are part of negative deviance, as a phenomenon, may be considered "normal" in many societies, such as smoking, heavy drinking, different forms of verbal or behavioral aggressiveness, dishonesty, delays etc. Being manifested or practiced by large segments of population,

Nelu NIȚĂ
Mihaela GRĂDINARU

various negative behaviors that are part of the "normal" negative deviance are considered a natural practice in the society or group to which they belong.

By contrast, other negative behaviors fall into „pathological" deviance, as they are in serious conflict with public morals and social or legal norms, situation in which they may threaten the stability and security of the society. Delinquency falls in this category. Behaviors which are naturally specific to "normal" negative deviance, can – at any time - become part of the pathological deviance field of delinquency.

Delinquency, as a concept, represents a particular form of negative deviance, which implies a higher degree of danger, consisting in violation of legal rules that guide individuals' behavior, thus affecting the most important relationships and values of society. In a criminological point of view, the most serious delinquent behaviors are offenses, which - as a social phenomenon - are manifestations of crime.

Deviance and juvenile delinquency are a specific form of deviance / delinquency, therefore a complex phenomenon represented by all the attitudes and behaviors of children and minors, in conflict with the legal system and moral values of the society.

In terms of "education", starting from the etymological sense of the term, whose roots are in the Latin word „educo - educare", which means growth, feeding or care, we can say that education is the process of feeding the individual with ideas to raise him from his naturally - lower status to a superior - cultural one, a process involving the development of intelligence, affectivity, will, ability and general knowledge to transform the world, as a whole.

The fundamental purpose of education, seen as an essential social activity, consists in the formation and transmission of certain life experiences to a human subject who is, therefore, involved in a mechanism of systematic and conscious influence, according to the goals pursued.

1. The roles of education and the educational ideal

The formative role of the educational process was greatly summarized by the Czech philosopher and teacher Johann Amos Comenius, in his "Didactica magna", who says that, although people are endowed at birth with "the seeds of science, morality and religiosity", they become everyone's good only through education. In Comenius' conception, no man "can become *man* if only educated", which means that stimulating individual resources implicitly leads to human accomplishment.

At the same time, we can argue about *the influential role of education*, which aims at continuous development of specific human qualities and exploration of new horizons of knowledge for the individual. The active attitude of man is exploited for his own fulfillment, but also a sense of responsibility for future generations, which is expressed by the permanent intention and interest to pass on to followers the ideal of "being and becoming". In a narrow sense, this educational ideal is "the type of personality that a certain society, in a certain historical stage, designs, and to which it aspires, or requires as the most generally referred to model of values shared by that society, in a timeframe which is considered as accessible". More broadly, the educational ideal is "the expression of the ideal cultural model of personality, summarizing the supreme values of a society, of a culture and a civilization confined to a specific geographical socio-cultural, economic, political area, and to a certain period of time, which emerges as a historical epoch through its essential characteristics and meanings of internal evolution" [1]. Therefore, the educational ideal offers a model of personality design, in which internal resources overlap the wishes of its social dynamics, the personality being involved as a creative subject.

In this perspective, education can be seen as a "complex influence, likely to determine not only the preparation, in all respects, of the younger generation to be integrated quickly and better in the society, but

Nelu NIȚĂ
Mihaela GRĂDINARU

also maintaining the human being, during his lifetime, at a certain level requested by the continuously transformed society" [2].

The mediation role of education refers to the fact that education facilitates the interaction between hereditary premises and environmental conditions, guiding the formation and development of individual personality, through the process of assimilation and progressive internalization of socio-cultural elements from the environment. The mediation role of education means every individual transfers to his own behavior patterns, norms, values, attitudes, knowledge, ensuring the transition from a purely biological state to the social human reality. This is the basis - as a prerequisite having hereditary predispositions - individual personality is built on.

Naturally, by developing people as singular distinct entities, but who act in the same community space, education contributes to the evolution of the whole human society. Thus, the advantages of the education process are confined not only to those who directly benefit from the training, but they prove to be, over time, the major contributor to solving specific problematic situations, either social or economic. In this respect, it is known that, through its dynamic and flexible character, education generates more positive social effects, such as the consolidation of democracy in a country, economic growth, technological innovation, reducing delinquent, criminal and anti-social behavior, but its real effectiveness rests controversial, particularly where educational programs aim generalities, and are not particularly adapted to the context and social characteristics to which they are applied.

The need to streamline education in Romania, on the social agenda for many decades, appears and maintains on high demand due to simplistic approaches that bring into question the limitation of the training process to formal education institutions. Yet, education concerns especially the informal environment, where instruction is achieved through imitation, by direct reference to the family and community behavior, resulting in some particular opinion on what is "Good" and "Bad", shaping a personality type and a specific way of action, in a rationally rather than instinctual manner.

2. Family education. Family values.

The commonly used expression "good family upbringing during early childhood" refers not only to the quantitative changes that body naturally achieves seven years after birth, but envisages that, between body growth and mental development, it is necessary to have perfect harmony, this shaping being made through education of the human fund, more than of the form. A study made by the Royal Economic Society in the UK regarding family education found that the level of success and the student's skills are five times more affected by parents and family rather than by the teachers at school [3].

Clearly, as far as we are concerned, we consider that a child's education is directly in care of the family in which he is born, with the parents being fundamental life landmarks, and should continue later in school, where teachers and school psychologists, through different approaches suitable for each growth phase and each level of schooling, contribute to the man's accomplishment and direct the individual to a natural integration perspective and a slight adaptation to life and social norms. However, as shown by director of OFSTED (Office for Education Standards and Children's Services in England), Michael Wilshaw, teachers have to replace the lack of family education. They fail to do their duty properly, because they often must become real substitutes for families, as they have to cover the deficits of education which parents should practice at home with their children [3]. Based on these consideration and mentioning that in Romania things are even more serious, we consider that, during the years of study, a unity of action is required, and also a permanent connection between the factors of education, parents and teachers, because otherwise there is a

Nelu NIȚĂ
Mihaela GRĂDINARU

risk that individual training effort to shape the child, made by any of them, are restricted and, therefore, decrease the efficiency of the entire educational process.

However, the activity of the family - school partnership would be insignificant if not being supported and supplemented by self-education. Self-discipline requires the capacity of reflection, using the most efficiently the education time, and the development of four categories of methods: *methods of self-control* (self-observation, self-analysis, introspection), *methods of auto-stimulation* (self-persuasion, self-control, self-criticism, autosuggestion, personal practice), *methods of self-constraint* (personal disapproval, self-knowledge, self-rejection), and *methods to stimulate creativity* (self-approval) [4].

A particular challenge in ensuring a quality educational process and also adapted to the needs of contemporary society, is the issue of values, from universal to individual, which are transmitted in order to guide the individual in relation to the others and to trigger his reactions to environmental factors.

As a measure of autonomous and responsibly behavior, the value has several important features, including: the early development in the child's life, the direct experiences with people and especially with family members, the resistance to change, the formation in different socio-cultural environments, through observed and experienced attitudes and behaviors. Values are, in fact, those behaviors, thinking processes, personality traits, which the society considers fair, good, with desirable results, that deserve to be taken over by others, depending on individual morality and free will.

Value is an intrinsic dimension of education because - through instruction - values are assimilated and transmitted to future generations, and the purpose is to build the capacity of the individual to create and promote himself positive values [5].

Moral character development of children and young people is the utmost priority of any educational process, for morality is a prerequisite for the development of civilization. But moral behavior requires empathy and creativity of others, so we can become moral beings only if we assimilate ourselves to the society by adapting to the values promoted by it [6]. An education for all human beings is one which "requires enormously from all of us: teachers, students, companies and individuals" and "cannot be successful unless we have ways of proving what was understood and what was misinterpreted". Through education, world citizens become "educated, disciplined, able to think critically and creatively, to have knowledge about a variety of cultures, to be able to actively participate in discussions about new discoveries and new alternatives, to be willing to take risks of their own convictions" [7].

Researcher R. H. Dave believes that education should emphasize the subjects' possibility to be instructed for lifetime, to exclude or minimize anxieties, and increase optimism about the ultimate goal - maintaining and improving the quality of life. Therefore, in developing strategies to motivate parents to continuously learn how to relate to children, one must take into account the following: the possibility of participation in social life and assuming responsibilities, the creation of the correct attitudes towards material goods and spiritual values, the connection and adaptation of cultural values through education to the individual needs.

It is a well-known fact that family has its own system of values, regardless of the category to which it belongs, which promotes in the inter-relations system within it. This unique system of values forms through: race / ethnicity tradition, the pedagogical family ethos, the age of parents, their education and level of intelligence, the family componence, cohesion and adaptability, living conditions, family traditions, individual psychological particularities, the conception about the world and the pedagogical conception of the family members. The essence of family education is to form young generations through socio-cultural values, which means promoting authentic principles, endorsed by some pedagogical practice.

Moral values reflect certain demands and general requirements, which are imposed to the human behavior, in order to achieve the ideal. They refer to a wide field of situations and behavioral manifestations,

such as patriotism, attitudes towards democracy, freedom, honor, honesty, responsibility, heroism, cooperation, modesty, etc.

In contrast, moral norms and rules bring into discussion a concrete situation and implicitly generate behavioral demands according to ideals and moral values. "The rules, precepts and moral rules are regarded as models of moral behavior or prototypes developed by the society or a smaller community, and applicable to a given situation. By expressing the requirements of one or more values, through them, the individual externalizes his moral attitude in facts and actions" [8].

Therefore, the essence of moral education is to provide an appropriate framework to internalize social moral components to the structure of the child's personality, development and stabilization on this basis of his moral profile, corresponding to the society imperatives. The fundamental purpose of the moral education aims to train the individual as a subject who thinks, feels, and acts within the requirements and existences of ideal social morals, values, norms and rules which moral endorses.

Traits as perseverance, tenacity, sense of discipline, respect for truth, personal responsibility, conscientiousness, can mobilize internal resources of the child's personality towards intellectual education efficiency, responsiveness and assimilation of scientific values [9]. Such moral character constantly maintains curiosity, in order to continuously discover new solutions and to impose the new in everyday life. Moral influences can also be exercised upon professional activities, by stimulating curiosity and effort to put into practice the knowledge acquired, to achieve new capacities, skills and abilities necessary to practice a certain job or profession.

The formation of the child's moral profile, contrasting with immorality and delinquency, requires a consensus between the scientific and technological values, in terms of their application in the community [10]. It also requires a constant interaction between the aesthetic and moral ideal, because morality is one that stimulates self-fulfillment of man through aesthetic values. These, in turn, raise awareness and promote knowledge and understanding of moral values, judgment and aesthetic appreciation and rely on moral considerations. Since all the parts and aspects of personality creation are subject to modeling and moral control, we can say that the physical formation is also placed under the influence of moral components, influence which is exerted by mobilizing the will towards strengthening the physical body, having as final consequence the formation of moral and skills.

3. Education in the Romanian traditional family and in the modern family

3.1. *Traditional Romanian family*. The fundamental education principle of the traditional Romanian family is *morality*, characterized, among other things, by the traits that ensures the status of" gravity point in the existence of the community", such as loyalty to the family, which is located above self-interest, the subordination of woman as wife and mother, assignation of precise, predetermined roles for children of both sexes, encouragement of obedience and conformism inside inter-family relations.

The most important element of the traditional family is *authority* imposed, which generally implies the existence and multiplication of highly unequal relations between family members, and which manifests itself in terms of children raise and instruction. From this viewpoint, the roles are distributed based on hierarchy, conformism and power, fact which establishes the superiority of parents above children, older above young, man over woman, older siblings above the youngest. The authority of man and that of old people are rarely challenged, as this model was perpetuated, taken by imitation, and every attitude of denial of it can lead to labeling, marginalization and stigmatization.

However, this idea does not preclude the formation of authority and creation of strong principles life system for children, who are considered a real family value, a center of identity. Traditional Romanian family values are centered, in fact, on a form of indissoluble love and emotional attachment, which overlaps with

Nelu NIȚĂ
Mihaela GRĂDINARU

patriarchal rigor and strictness, and contributes to highlighting the uniqueness of each of the members. It is also noted in their respect for the family and community, love of country and ancestral land, solidarity and dedication to the common cause in order to ensure a family environment and social stability and security, and cultivation of attitudes from which results the fulfilment of emotional and spiritual needs, such as religiosity, altruism, kindness, compassion and tolerance, truth, sincerity.

Education and special attention paid to instruction, instructors and academic achievement inside the traditional Romanian family constitute core values because - through them - the children have a legitimate right to social ascension. At the same time, there is a transfer of moral authority of survivals, and parents get a high community social status. Idealization of the school is present not only in regard to parents in rural areas, but also to those in urban areas, who consider education the key to a smoother life, a comfortable and better paid job, reduction or faster resolution of conflicts between generations.

3.2. *Modern Romanian family*. Not entirely opposite to the traditional family is the modern Romanian family, which is based on *individualism* as a core principle, thus explaining the family nucleus dissociation, the spectacular growing number of divorces per year and the higher tolerance of this social phenomenon. Beside the benefits brought by individualism, as an element of modernity in the Romanian society, new challenges and conflicts arise from the permanent change of the values reference system, obedience and conformity becoming completely nonfunctional once woman has gained economic independence, and children, greater control over their own destiny.

Modern family values help build a distinct lifestyle by comparison to the traditional family: the authority is replaces by *cooperation*, as a focal value. This is supported by values such as equality, change and communication. Thus, the modern family can be characterized by an increased flexibility of the authority and power structure. There is no longer a single dominant model, in which man decides over the marriage life and the parental relationship, as it happened inside the traditional family.

Modern family relationships are based on reciprocity of power and of authority, on different levels and at different intensities, in a wider context characterized by an increasingly practiced egalitarianism. Based on these considerations and analyzing current trends, as an alternative to these lifestyles, we can appreciate that, in the future to come, the single focal value of the family will remain individuality, sustained by competition, nonconformity and loneliness [11].

From the sociological point of view, "contemporary family faces a process of structural erosion, of resignation from its functions, a continuous degradation of authority, and implicitly of the specific educational environmental quality (by primarily weakening control over children and narrowing the influence register over them)" [12]. Moreover, in terms of technology, we believe that the contemporary family, the smartphone and internet generation of children, with a great power of adaptation to the environment in which they live, makes more difficult the parents' educational mission, traditional methods of parenting no longer being available.

In addition, domestic violence, indifference and poverty caused by the economic and social plight of more and more Romanian families (extremely low income, parents with no job, limited or inadequate living space, un-adapted / in transition families, from urban to rural areas or vice versa, resettlement in other countries, or temporarily incomplete families, when one or both parents are working in other countries, and whose children are living with the grandparents or other relatives) predispose children to moral insecurity and instability and, consequently, to deviant and delinquent behaviors. Children coming from families with no interest on them, disorganized or facing difficult economic problems are tempted to escape from home, which is seriously damaged due to tensions and conflicts between parents, to abandon school [13] and to seek emotional support in the street group, with occasional friends, in dubious micro-social environments, which easily engage in activities that degenerate into antisocial acts, such as drug and ethno-botanical substances

Nelu NIȚĂ
Mihaela GRĂDINARU

(NSP) use, property damage, thefts, assaults, robberies and other more or less serious acts of criminality. Due to educational deficit, once children step into the world of deviance and delinquency, social reintegration efforts of this young people exposed to this kind of situations are immense and immeasurable, and often without any chance of success.

We add to this other educational risks: families with total dissolutions (where both parents are chronically ill, alcoholics, with no moral or aggressive), in which intra-family relations damage and the destabilization of family functions is an irreversible process. "The families of these categories cannot rely on the forceful and complementary educational contribution of each" [14].

Another category of risk factors family refers to the mistakes made by parents during the education process, affecting some formally organized (cohesive) families: lack of responsibility for their child, lack of consideration, insults, psychological abuse or victimization, and constant disapproval of children actions and results, easy rewarding or overprotective parents. All these erode youngsters' self-esteem and make children seek approval, acceptance and support outside the family, or to internalize feelings and become emotional, anxious and depressed adults, who have latent aggression energies, and can't find the right place and role inside society.

Rigid, overbearing, unapproachable and non - permissive parents in terms of educational principles, who persist with critical attitudes towards children, maintain a devalued image of their own followers, appreciating them as continuously undeveloped hand puppets. The correct way to treat the child "starts from his specific needs, from his emotional problems and objective situations he is placed in" [15]. The education errors of nowadays parents clearly outline the increasingly phenomenon of resignation from the position of "parent", by assigning educational tasks to school or other groups - sport, cultural, civic - to which the child belongs [16].

4. Education and moral values in Western Europe

Under the imperative of globalization and constant changes characterizing the century we live in, we can talk about an "European identity dilemma", which brings to closer look the problem of adapting fundamental human values to actual social and individual needs. This "identity dilemma" also applies to the modern Romanian society, in search of its own authentic values to define its European democratic spirit, after the long communist regime which imposed "its false, materialistic principles" [17]. American sociologist Talcott Parsons argues that the "widespread capacity of adaptation" of societies to the environment they evolve in, the implications being the path of same development patterns (in this case, from traditionalism to modernity), in all human communities.

However, major discrepancies between the values in the Romanian society and those promoted by Western European societies, reveal a different adaptation potential for the latter, to the demands of contemporary demands, principally due to more developed economies. Western European countries such as Germany, France, Spain, the Netherlands, Britain and the Scandinavian countries have for social essential functioning landmarks *the humanist democratic values*, promoting ethical principles based on the "universal good" and everything generating or multiplying from it, focusing on the value of "Man" and his unique attributes [18].

The humanist values promoted by families in Western Europe primarily include moral values like: 1. *dignity*; 2. *honor*; 3. *honesty*; 4. *responsibility for the person, community and society*; 5. *justice and fairness*; and also: 6. *patriotism* and 7. *true respect for national values* in general. Secondly, within these countries borders *no form of violence, discrimination or any kind of dictatorship is agreed*, on the firm belief that there

Nelu NIȚĂ
Mihaela GRĂDINARU

will be no deviation and no support, at any level of authority and individual, to violate equality and personal or group freedom.

Acquiring this system of values in Western Europe is naturally carried since the first years spent inside the family, later done at school, and practiced during the whole life, as natural habits or originating from positive examples offered by other community members. This proves the effectiveness of the educational approach practiced by the Western European countries, which is based on an active partnership between parents, public and privately owned school systems, and different religious or confessional groups, which hold a strategic role in forming, shaping and maintaining the individual in the line of the moral values defining society's aspirations.

Western Europe, in general, and countries from Scandinavia particularly, where children are considered "the good of the state", having the same rights as their parents, have understood the need for modern education to effectively and widely convey that amount of knowledge and information adapted to the new civilization of globalization, which does not overwhelm by quantity, but contributes to human development, at individual and community levels. "Education must draw constantly moving new world transformations and, at the same time, must provide people the guidance tools with the help of which they will find the way to evolution and continuous development" [19].

In this respect, the fundamental pillars of Western education style are "*learning to know*", "*learning to do*", "*learning the rules of living together*" and "*learning to be*". Each of these pillars constantly receives new formative content and permanently requires new strategies for teaching - learning - evaluation. Unlike the Romanian education system, which is focused on quantity and theoretic, and less on applying the information acquired, European education purpose is to give children and young people exactly what they need to live well in the world of tomorrow, together with others, for the good of all.

"***Learning to know***" is primarily put into practice by creating the specific conditions for education in terms of knowledge, for every inhabitant of the planet, by understanding his own destiny and the essence of the human being, to adopt a decent, sociable and responsible behavior. Therefore, we cultivate children feeling of urgent necessity for the most significant achievements of humanity, as permanent friends of science.

"***Learning to do***" expresses the practical behavioral dimension of children, directed to the creating social relationships and activities. Moreover, education gives children the necessary skills for conflict management, and to establish stable cooperation relations, new social attitudes with impacts on relation harmony, also at international level. In this sense, education ensures training and development of new social skills, which are considered priority keys by comparison to the occupational sector.

In order to achieve new types of international social relations, education must increase its opportunities to teach children the "***rules of coexistence***". The formation of attitudes, skills and knowledge necessary to discover the others, step by step, to understand the diversity of the human race and the need for awareness of the similarities between people and their interdependencies, become specific targets of integration to the global society requirements. Of course, the effort and the ability to know your-self, as a condition to know the other and to have his perspective over the world are very important aspects. Understanding the significance of other people reaction, as a result of cultivating empathy and altruism, becomes an effective way to prevent or resolve conflicts during lifetime learning.

Through the content of the fourth pillar, which provides general purpose of "***learning to be***", education ensures multilateral development of each individual, the qualities of the citizen being in the service of the nation and of the world. The creation of personalities, in order to be in the service of the community and the individuals, are conditions to fundament the behavior for global society. The new personality must be able to act with increased autonomy, based on the harmonization of its own conceptions with the responsible

Nelu NIȚĂ
Mihaela GRĂDINARU

attitude over the individual and the others. In a global society, education is subordinated to the need of highlighting the human potential, in its ensemble, aiming to develop the intellectual and psychophysical qualities, the sense and moral and aesthetic behavior, the ability to communicate in the native language and in other international languages.

Thus, if we analyze the importance given to education, generally in Western European countries, we find out that the absolute value and reason of any educational approach is "man" and his freedom of action.

Conclusions

The value of education is precisely the one of life itself, because training means - in the first line - "learning to live". If we analyze the Romanian social context, we can say that Romanian people don't have the right value of education, for they don't respect - as much as they should - life in a democratic country [20].

The main purpose of education is the evolution of the individual to an independent self. This constitutes also the main challenge for mankind, since success is not guaranteed at any time, as the process can be interrupted, blocked or disturbed, so that the human being can be fragmented, cut off, alienated or bind, at one level or another of emotional maturity. As the American trainer Jack Canfield describes, it is not difficult to notice that most people fail during this development process [21]. We agree with him when he states that, in present, "effective education is to give the child the roots (to develop) and then the wings (to fly)". The safety, the soundness of the human foundation (as a consequence of family and school education), and constant strengthening of confidence and self-esteem are prerequisites keys to succeed in life, which also includes the fight against deviance and delinquency. In Romania, it appears that many of the evolution dramas on the road of human accomplishment and autonomy derive from the passive behavior and liabilities of the family, the school and the society, in generally, concerning the children and young people needs; growing in an unstable, insecure and indifferent climate, they fractures their self before fully formed, and the road to deviance and delinquency becomes no more than a single step, which is often made, with measurable consequences to the indifference shown.

In order to achieve the mission of education, we consider that, at the micro-social level, there is a real need for revitalization of the basic functions of the educational and social institutions with social control over the family, school and social community. During this period of moral references dissolution, education can and must bring a new behavior style, at the individual and social level, and in this regard, school and family, the key educational factors, should further cooperate in the urban environment and, more than ever, in the countryside, to find the most appropriate ways to work together in educating children in the spirit of assimilation and respect for the most important values of the society.

The uniqueness of each individual, intensely cultivated in the Western European countries, can be promoted in Romania by finding the right balance between protection and freedom. Protection means to ensure an optimum environment inside the family, at school and in the society. Freedom stands for giving the option to each individual to choose the type and level of evolution in a timeframe. The most important role in achieving this national demand is the one public authority and institutions in Romania have, because they are responsible for the creation of the optimal framework, starting with the legal framework.

We also believe that, in terms of the educational system, it is necessary for Romania to adopt the European model of education, focused on training for life. This model could help eliminate the essential perception problems of the Romanian educational system (in the last decades subject of many reform essay, lacking consistency and continuity, which led to inefficiency, irrelevance, inequity and poor quality school approach) [22], and could become a catalyst for the Romanian society development, by also reducing some of the severe criminality phenomena Romania deals with over the last 25 years.

Nelu NIȚĂ
Mihaela GRĂDINARU

Moreover, through its competitive and modern character, proven inside societies where it has been implemented, we believe that the European model of education could generate in Romania, young people with the right leaders skills [23], true performers for overcoming the gaps and delays our country has accumulated, by comparison to other European Union countries and other among the world.

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