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FOREWORD

The fourth volume of **Didactica** contains papers presented at the *1st International Symposium Education as Social Phenomenon: Between Theory and Practice* organised by the Department for Teaching Staff Training between May 8 and 9, 2009, in Timișoara, Romania.

The papers included in this volume are centred on topics belonging to the field of social sciences and humanities such as: *culture and civilisation* – a literary approach of women in history, a philosophical approach of history, and an interesting discussion of “fast-food celebrations” in our world; *sociological issues* – the labour market, the role of the family, and the role of cultural tourism nowadays; and *physical education* – its role in the shaping of the humans as a “morality in action”, developing such positive traits of character as team spirit, fair play, spirit of sacrifice, etc.

To note that all the papers included in this volume are based on thorough documentation and that almost all are based on concrete sociological research – surveys among students of all ages as part of ampler studies whose results will be published in the next issues of **Didactica**.

If the journal succeeds in mirroring theoretical and practical issues in these fields, and succeeds in configuring new domains and future tendencies of our specific educational undergoing, we believe that it will fulfil its mission.

Maria Palicica, PhD
Editor
Didactica

CONSTRUCTING A VANTAGE POINT FROM WHICH TO REGARD WOMEN AND HISTORY: CHRISTINE DE PIZAN AND *THE QUERELLE DE FEMMES*

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Some years ago an opinion poll conducted by a well-known market research organization revealed that an astounding 40% of female school leavers when asked about their career aspirations responded that they either wished to get married right away or to find a rich lover. Naturally this raised questions as to the social, political, cultural sources of empowerment for women in a post-socialist context. In my presentation I suggest that a major resource of empowerment, autonomy and self-assertiveness for women is a more gender-inclusive perspective on culture whose message is that creativity and genius have not solely been construed in masculine terms throughout history as most school textbooks and educationalists would have us believe.

Keywords: *Courtly love; Querelle de femmes; Women authors; Early feminists*

This presentation is centred on women's contribution to the four-century-long polemical tradition better known as *la querelle de femmes* and, in particular, to the crucial role played by Christine de Pizan in initiating it. It is my intention to open up the context of this extraordinary author's emergence onto the literary scene as well as the socio-political and cultural circumstances of her joining this polemical, agonistic tradition. I shall do this by providing a brief survey of her predecessors and of the principal 'feminist' ideas that had already been circulating in various circles, societies and milieus. I will select a number of female figures of power and intellectual authority before Christine and focus on how their transgressing of both public and private spheres helped to fuel new waves of the *querelle*.

The main focus of this study is Christine's confrontation, on her own terms, of the misogynist tradition in literature. This can be seen above all in the exchange of letters between her and the greatest humanist intellectuals in the Parisian society of her day, a correspondence which has come down to us as *la querelle de la rose* (the Debate on the *Romance of the Rose*). Christine herself started and publicised this first significant literary fray in European literature and thus opened up to the general public, for the first time, questions relating to the defamation of women and to consequent authorial responsibility.

La querelle des femmes as a literary convention had existed before Christine's time, but with only men on both sides of the argument. Christine entered the field at a most inauspicious moment in history but with an extraordinary vehemence and stamina that were to irreversibly affect the substance and terms of the debate.

It is my contention that the late Middle Ages and the dawn of the Renaissance can be considered a period of misogynist backlash against earlier gains by women in various domains such as power, autonomy, authority and even equality with men.

After a masculine age that was often forced to acknowledge the power of women, in the Renaissance we witness a weakening of women's power of reshaping, challenging and questioning masculine canons. In her seminal essay *Did Women Have a Renaissance?* Joan Kelly answers without hesitation: there was no renaissance for women, at least not during the Renaissance. It is interesting to note that events that further the historical development of men, freeing them from natural, social or ideological constraints, have quite different and even opposite effects upon women (Kelly 1984: 19). Kelly's arguments are based on such criteria as: the regulation of feminine sexuality as compared to masculine sexuality; women's economic and political roles, the kind of work they performed as compared with men, access to property, training, cultural roles in shaping the outlook of their society, access to education and institutions that would make this possible; ideology about women, the sex-role system displayed or advocated in the symbolic products of the given society (20). With regard to female sexuality, for example, despite some notable exceptions (Boccaccio and Ariosto) the dominant discourse of the time established chastity as the female norm and restructured the relation of the sexes into one of female dependency and male domination.

As Marina Warner remarks in her *Alone of all her Sex. The Myth and the Cult of the Virgin Mary*, in those 14th century handbooks for women that enjoyed the widest circulation obedience to one's men folk and long-suffering compliance with their every wish are enjoined as religious duties. In *Le Livre du Chevalier de la Tour Landry*, written around 1372 by a father for his daughters, the chevalier quotes approvingly the monstrous unpleasantness of the story of the patient Griselda and describes as exemplary the conduct of the wife who, ordered by her husband "Sal sur la table", leapt onto the table, when he was merely asking her to pass the salt (1983: 184).

In *Le Menagier de Paris*, written in 1393, a rich old husband teaches his child bride her daily tasks. *Le Menagier* is made up of three books with topics ranging from how to treat servants to how to effectively eradicate fleas from the home and clothes, through recipes, to Christian morality, and, when focusing on the capital value of female chastity, the author invokes two sources of wide circulation at the time: the *Rape of Lucrece* and *Le Roman de la Rose* (McWebb 2007: 33).

The book is both a treasure store of information about the late Middle Ages and a treatise on moral and domestic economy, complete with recipes and an enumeration of the best shops and markets, but at the same time it is riddled with gender stereotypes: the woman is an evil creature; she is the vehicle that enabled the introduction of sin into the world with all its accompanying existential and social disorder. He therefore recommends that she show her husband animal-like devotion. The treatise gives ample illustration of the strictness of the social code of the late 14th century with regard to the role of women, which was seen as twofold: "the salvation of your soul and the comfort of your husband" (Warner 1983: 185). At the same time as the *Menagier* was being written, the intelligent and rebarbative Christine de Pizan was composing a treatise on women's education, the *Book of the Three Virtues* (or *The Treasure of the City of Ladies*), whose substance and message run counter to the male authors' didactic writings for women, the very books which she exposes and constantly attacks as the main vehicle for misogynist assertions: the weaker sex must not be exposed to reality or to the outside world, female education was therefore dangerous and men and women could not read the same books (Sir John Paston was advised not to let his wife read Ovid's *Ars Amatoria* (*Technique of Love*), and in the third part of Christine's *Vision* we read: "once a man criticized my desire for knowledge by saying that it was not fitting for a woman to possess learning because there

was so little of it; I replied that it was even less fitting for a man to possess ignorance because there was so much of it" (Blumenfeld-Kosinski 1997: 193)). As late as the 17th century, when Mary Ward (founder of The Institute of the Blessed Virgin Mary) opened schools for girls in England she incurred the anger of the Pope for her horrifying independence and 'unwomanly' enterprise.

Although they were the vehicle for new and progressive ideas, the Renaissance bourgeois writings on education, domestic life and society map out an inferior domestic realm as opposed to a superior public realm and place severe restrictions on women's attempts to gain even a modest degree of autonomy. As Joan Kelly remarks, the Renaissance was a revival of the concepts and practices of classical Athens, where the domestic imprisonment of citizen wives was the norm (1984: 21-22).

Neither is the affective experience of the Renaissance noblewoman comparable to that of a man or of her medieval predecessor. Medieval literature and the medieval imagination in general gave woman an unprecedented degree of emotional latitude. Medieval courtly love extended vassalage to the love relationship. Because of this metaphorical treatment of love, freedom and the ideas of homage and mutuality entered the concept of love, establishing a relation of parity between the lovers, as Marie de Ventadour, a female troubadour or *trobairitz*, was to point out: "A lady must honour her lover as a friend and not as a master" (Valency 1961: 64).

Women participated in the creation of courtly literature and their voice was sonorous and distinct. There were more than twenty Provençal *trobairitz*, of whom the most famous is Countess (Beatrice?) of Die who in her poetry states with boldness and self-confidence her love for a fellow troubadour, although she was a married noblewoman: "Handsome friend, charming and kind,/ when shall I have you in my power?/ If only I could lie beside you for an hour and embrace you lovingly/- Know this, I would give almost anything to see you in my husband's place,/ but only under the condition that you swear to do my bidding" (quoted in Kelly 1984: 29). Whilst at times the *trobairitz* take over the rhetoric of the troubadours, the most individual expressions are those of a woman who voices her desires candidly, who chooses her man, "who in the game of love is as much a hunter as she is a prey" (Dronke 1988: 99). Their verses are often suffused with erotic colours, as illustrated by some more lines from Comtessa de Dia: "I have to sing of what I would not wish,/ so bitter do I feel about him whose love I am,/ As I love him more than anything there is;/ with him, grace, and courtesy are no avail to me,/ nor my beauty, merit or understanding,/ for I am deceived and am betrayed as much/ as I would rightly be had I been unwelcoming" (quoted in Dronke 1988: 105). Women supported and/or participated in the recitation and singing of poems and romances and acted out mock trials usually presided over by queens, which settled questions of love (Kelly 1984: 29).

Marie de France, a shining example of the medieval woman writer, was a member of the most illustrious love court of all – that of Eleanor of Aquitaine. Although the historical Marie is shrouded in mystery, several of her contemporaries ranked her among the three poets of genius of the 12th century (along with Chrétien de Troyes and Gautier d'Arras). Her *lais* – verse tales in courtly style of the lofty deeds of knights and ladies – impress readers particularly by their portrayal of women characters that are more forceful than the men (Burgess & Busby 1986: 7-36). Among Marie's *lais*, many taking their inspiration from Breton tales, only *Lanval* is set at King Arthur's court, which traditionally represents the best the human world can offer.

Lanval is a vision of female power, benevolent but opposed to the prevailing, patriarchal, society. The son of a foreign king, Lanval has entered the service of King Arthur and distinguished himself in his wars, only to be forgotten when the knights are rewarded. Lanval, who has been generous, finds himself without resources. Arthur's wife, unnamed in the *lai*, is attracted by Lanval's new prominence at court, and she too offers him her love. No doubt the shock of the difference between the *fée* (his former love) and the queen, in manner as well as in beauty, can account for Lanval's hasty reply when the queen, in her fury at being rejected, insults him. He boasts of his lady, betraying the secret. It seems clear that the *fée* will never reappear. What follows shows Lanval's total commitment to his love. The trial that condemns him has no importance; all that matters is what he has lost, hence the intervention of the *fée* to save him and clear his name (Terry 1995: 57-68). Marie also wrote 103 fables, historically important as the earliest extant vernacular collection in Western Europe; they are laced with wit and understanding and at times with a biting social commentary. In them she shows concern for human misfortune, including for unhappy and restricting marriages, and displays great sympathy for women (Spiegel 1994: 3-13).

Courtly love, which flourished outside the institution of patriarchal marriage, was both sacramental and sexual and defied the almost universal demand of patriarchal society for female chastity. Religious feelings of passion and ecstasy (which were gaining increasing spiritual meaning in Christian Europe) and feudal values both fed into a conception of passionate love that because of its mutuality required men and women to partake equally of passion and of adulterous sexual love. This led to the creation of an elite that set itself apart from conventions of chastity and marriage. Duby speaks about courtly love in terms of 'fantasy', of 'fiction' although he acknowledges the opportunities it created for women to exert authority and power. What he nevertheless emphasises is the restricted sphere of that power, confined as it was within the realm of fantasy and play, a game designed by men (who also invented its rules).

It was meant to inculcate, in the main, a morality based on the virtues of self-restraint and friendship – the lovers were encouraged to display continence and self-control, while brutal physical violence and abduction were outlawed. It implied a feminization, a refinement of the courtship ritual, making place for a decent way of conquering women of good society (Duby 1992: 250-266). It was also a showcase for virility (262), conceived to please unmarried knights, since the pivotal element of feudalism – property – required that wealth not be fragmented through marital alliances, with the result that only the eldest son was encouraged to marry. In this context it is easier to understand why the husband showed relative tolerance of his wife's amorous diversions, if discreetly pursued, as Emily James Putnam remarks in her study of medieval ladies: "It would perhaps be paradoxical to say that a baron would prefer to be sure that his tenure was secure than that his son was legitimate, but it is certain that the relative value of the two things has shifted" (1970: 118). This apparent lack of concern about legitimacy can be better understood if we take into account the socio-political underpinnings of the *amour courtois*: the courtly idea that love only thrives in adultery in fact buttressed and reinforced the stability of arranged marriages, as well as the political role of women and the indivisibility of the fief, so that in fact there was no contradiction involved in a Christian society promoting the ideal of courtly love.

Therefore, significant as it was and for all its substantial contribution to the overall revalorization of womanhood in the 12th century, courtly love was a cultural ideal that did not really subvert the male-dominated social order, nor did it threaten Christian feelings

any more than chivalry had done. As Joan Kelly demonstrates in her essay, courtly love did indeed celebrate sexual love, yet it enriched and deepened it by means of the Christian notion of passion (1984: 26). Moreover, the shaping forces of the feudal world – property and power – were actually supported by courtly love, so that this literature did not so much exaggerate as suppress the tensions between it and other social values.

Like many ideologies that tolerate sexual parity, courtly love did nothing to undermine the institutions of the patriarchal society, and of course men, the rulers within the ruling order, stood to benefit from it. While the double standard so typical of patriarchal order certainly benefits men, whilst it rendered women pawns of political and/or economic interests, it certainly gave women lovers who were peers rather than masters. It also gave them agency in the way they conducted love relations and offered them a justifying ideology for adultery, with the result that women in this period experimented with various avenues of power and assumed cultural agency and political subjecthood, actively shaping ideas and values that corresponded so well with their particular interests.

Feudalism associated power with property and permitted both inheritance and administration of this by women; hence, matronymics were quite common in medieval society. Women could hold both vast groupings of counties and ordinary fiefs, while in the religious realm abbesses exercised spiritual as well as temporal jurisdiction. In the tenth and eleventh centuries an ever-growing number of women appear in feudal decrees as chatelaines or mistresses of landed property and castles with attached rights of justice and military command. Moreover, powerful women on a par with powerful men were the *de facto* patrons of churches and thus women were acknowledged participants in ecclesiastical as well as secular assemblies (cf. Stuard 1998: 129-150). As early as the 10th and 11th centuries the Ottonian dynasty, as heir to the Carolingian tradition, was idealising its queens, Edith, Mathilde and Adelaide, who were portrayed both as model wives and as saintly women.

A Carolingian queen had extremely onerous duties. She was anointed and crowned, she supervised the palace and the royal estates and was her husband's representative in his absence; her name was included in the *laudes* sung in honour of her husband. In his capitulary *De Villis*, Charlemagne declares that whatever the queen orders the judges, ministers, seneschals and cupbearers to do must be carried out to the letter (Fonay Wemple 1992: 181).

More importantly, the women of the lower social classes gained ground in the urban economy. In her *Life in the Late Middle Ages* Claudia Opitz documents (1992: 267-317) the unprecedented increase in women's economic significance in trade and the crafts that took place during this period. Urban women were especially active as traders, either of goods that they produced themselves or of wares they had bought or imported; they also organized themselves into guilds and in Paris and Cologne formed all-female guilds (as bag and belt makers, embroiderers, tailors, carders and spinsters, etc). One of the oldest guild ordinances to grant men and women equal rights dates from 1226 (300). Women were also active in food production and brewing and they made some inroads even into typically male fields such as metalworking and construction.

Although using terms like 'economic and professional emancipation' would be a gross exaggeration, such opportunities for women's professional and social independence in medieval cities were undoubtedly significant and were perceived as a threat by male peers, who in later centuries would issue all kinds of decrees in an effort to choke off economic and political developments construed in the female gender (cf. Adrian Beier's

1688 book on craft laws, where it was decreed: “No female may lawfully practice a trade, even if she should understand it as well as men” (quoted in Opitz 1992: 303)). Women took by storm the crafts of miniature and calligraphy, as well as manuscript transcription and illuminating (we know that Christine de Pizan was most particular about the illumination of her manuscripts, which she not only supervised but actually worked on). Female miniaturists and calligraphers were quite well-known in their trade both in Italy and in Germany; in the 12th and 13th centuries the records tell of the emergence of the professional *rubeatrix* (copier of rubrics), and several names have come down in the history of medieval crafts, such as that of the 14th century Hilda or Hilla – wife of Johann the miniaturist – who was a painter and illuminator. Claricia the miniaturist has left a more complete record – a psalter that she signed with her name and in which she gives us a rare self-portrait – as has Herrad of Landsberg, the author of a famous 12th century encyclopaedic work entitled *Hortus deliciarum*. Women sculptors and even stone-cutters were not rare either. The records tell us that in Strasbourg, Sabina von Steinbach was so gifted and so popular with the members of the local guild that she became ‘master’ of the guild upon the death of the previous (male) office-holder. She is the author of the two sculptures *Ecclesia* and *Synagogue* (female allegories in stone) on the south portal of Strasbourg Cathedral. In an illustration of Boccaccio’s *De claris mulieribus* we see a woman painting while a male assistant mixes colours for her (see Frugoni 1992: 336-422).

In my survey of women in power in the High Middle Ages I will emulate the structure of Christine de Pizan’s *City of Ladies* by referring first to women who excelled in their roles as rulers, usurping the traditional myth of the exemplary masculine office of kingship. Eleanor of Aquitaine serves as a marvellous illustration here – a free woman, autonomous, confident of her power and charms, an unquenchable spirit who scorned moral conventions and religious propriety; she was the queen of troubadours (and granddaughter of the first of the troubadours, the legendary Guillaume IX of Poitiers) and presided over the most famous love court of the time – all these hypostases of rebellious and unconventional femininity spawning innumerable salacious legends with regard to her ‘libertine ways’.

Eleanor had control over most of France and was the greatest heiress in Europe, and it was undoubtedly her wealth that gave her such leverage. She rebelled against the submission to which women were subjected in her time and was, in Duby’s words, ‘the first heroine of feminist combat’ (Duby 1995: 30). She asked for and was granted a divorce, scorned the custody of her husband and pitted their sons against him. Her divorce in 1152, followed instantly by remarriage, was one of the greatest European political issues of the day. All the more astonishing does this sound when we remember that in the mid-12th century the Church was involved in strenuous efforts to make marriage one of the seven sacraments in order to exert control over it. Eleanor’s husband, King Louis VII, set off for Palestine leading the Second Crusade, and Eleanor took the cross with him, not alone but at the head of her own army of 1000 knights and 300 amazons. Disturbed by vocal protests at this outrageous act of defiance, she tried to placate her critics by pretending that the female crusaders were going to Jerusalem only to tend the wounded. Later, however, Eleanor insisted on taking part in strategy sessions and sided with her uncle Raymond of Antioch rather than her husband Louis on the question of whether to attack Jerusalem. Louis settled the argument by insisting that she accompany him to Jerusalem. They returned to France on separate ships, and once back in Europe, and after giving birth to a daughter, Eleanor insisted on a divorce, invoking the

pretext of consanguinity (a 4th degree blood relationship), while the whole French court spoke ill of her in terms of devilry and sterility. The fact that in 15 years of marriage she had given birth to two daughters, but not to the much-awaited male heir, proclaimed her 'sterile' (she had three more daughters and five sons by Henry II of England (Duby 1995: 25)). Henry was 10 years Eleanor's junior and an unusually educated king, his most lasting accomplishment being the establishment of the English common law; he was himself the son of a very powerful ruler, and in recognition of the fact that he owed his throne to his mother Empress Matilda he styled himself "Henry, son of Matilda".

At the age of 50 Eleanor rebelled once again and scandalously set her sons John and Richard against their father. She escaped to the Castle of Chinon and in a way went into voluntary exile. After Henry's death in 1189, she embarked upon a new political career (at the age of sixty-seven) and governed England on behalf of her son Richard, who was away on the Third Crusade. When Richard died in 1199, she was able to secure the throne for her youngest son, John. She even managed to travel widely.

A further French example of successful female regency is that of Blanche of Castile, Eleanor's grand-daughter. Blanche obviously inherited her political ambitions from her grandmother. Eleanor travelled to Castile in person to choose her as a bride for the French king's son, the future Louis VIII. King Louis VIII died after a few years and Blanche became Regent for her son, Louis IX – the future Saint Louis. She ruled the kingdom with only the help of advisers; when her son came of age, she still continued to be actively involved in politics, and she served as Regent once again when he left France to lead a crusade. Blanche was especially successful in establishing internal stability in the kingdom.

If we were next to sample the intellectual prowess of women in the 12th century we could again list quite a number of significant figures. As Peter Dronke states in his important study of medieval women writers, only a handful of specialists would know about the works or would be able to name women writers prior to the twelfth century, with the notable exception of Hrotsvitha. Yet the women writers of earlier times marked important steps in women's growing awareness of themselves, of their potential for expression and self-expression, all the way from Perpetua in the 3rd century to Marguerite Porete in the 14th century.

In the 9th century, Dhuoda conceived and elaborated a work on a large scale in the form of a manual of advice, moral, religious and practical, for her 16-year-old son – thus pioneering a genre, the 'mirror for princes', in which Christine was later to excel – yet it is the reflection of Dhuoda herself in this mirror which makes her work moving and unique (1988: 36). None of the major Carolingians, Dronke thinks, could match Dhuoda in showing a mind and a presence of such sensitive individuality. What started as a piece of didactic writing becomes intensely personal, introspective and meditative, Socratic in the author's aspiration to know for herself who and what she was as a wife, as a mother.

Hrotsvitha in the 10th century is another important predecessor of Christine, whom she resembles in her prolific writing and also in the important cultural role she played in the circles of her literary patrons. Gandersheim, the convent that she ruled as abbess, was as different as could be from all other convents. Established by the great-grandfather of Emperor Otto I, it was a high aristocratic, then royal and imperial, foundation, and as its abbesses were mostly members of the reigning family, it was more like a principedom: it had an army of its own, it minted its own coinage, had its own representative at the Imperial assembly and enjoyed the direct protection of the Papal see without any interference from bishops. At least in Hrotsvitha's time, it was a principality

ruled by women, a true ‘city of ladies’; it gave unmarried women of royal blood a certain power and intellectual scope and lessened the danger of their marrying princes outside the family who might loom as rivals for the throne. Close relations were maintained between the abbey and the Ottonian intellectual Renaissance (Dronke 1988: 57). When Hrotsvitha sent five of her own plays, modelled on those of the Latin author Terence, to the imperial court, they were appreciated and read publicly. The fact that Roman plays were so much in vogue was due to the imperial ambitions of Otto, who was most anxious to re-establish the Roman emperor and court, though with a Christian guise. Hrotsvitha was part of the elite that shaped the renewal of imperial Besides the conventional *topoi* of humility, her growing awareness of herself as an artist, the episodes of self-revelation, readable between the lines, but especially her irony when debunking the myth of the masculine prerogative over the classical metres (the hexameter was seen as far too heroic and thus too hard a metre to be employed by women) invite many parallels with Christine de Pizan: “Some of my legends are apocryphal, yes I didn’t ask for advice, I was determined to write anyway, they are too hard for a weak woman, I still decided to” (quoted in Dronke 1988: 57-70).

Further parallels can be established between the two authors, as Hrotsvitha, by writing Christian plays in the manner of Terence, redeems the genre of comedy and thus her enterprise functions as a kind of prophetic mission, which reminds us of the sapiential, vatic writings of Christine (to be elaborated upon later in this study). Like Christine, Hrotsvitha claims to have imitated or translated the *auctores* but employs quite a free hand in dealing with her sources. In her main legends and plays the ultimate victory of virtue is a triumph of God, but she sees it as a particularly feminist triumph, weak women showing their power while strong men go under.

In the early 1130s Heloise was to open up new paths of feminine expression, on the one hand claiming her right as a woman to experience unlimited erotic passion and on the other boldly asserting her right to critique the ecclesiastical diktats of her day. Her first two letters to Abelard express the heroine’s longing, the grief of abandonment, loving admiration and reproach of Abelard, even resentment of God who has severed Abelard from her. As Peter Dronke says, we have here “a range wider and deeper than in the *Epistles* of Ovid”. From Heloise’s pen we have three letters to Abelard and the *Problemata*, a series of questions on problematical passages in the Bible directed to Abelard with a letter introducing them, together with Abelard’s replies (1988: 108). The first two letters, which undoubtedly give her a place in world literature, are by far the most intimate and the most rhetorically brilliant and dwell on her human love. Jean de Meun, the French translator of the letters and Petrarch responded more intensely to these two than to anything else in the collection. We know that when Abelard became Heloise’s teacher, she was 20 years younger than him and already unequalled in the abundance of her literary knowledge, which had made her highly renowned in the whole kingdom of France. “I never looked (God knows) for anything in you save you,/ longing for you alone, not what was yours./ I expected no marriage-bond, no dowry,/ it was not my ecstasies or my desires/ that I tried to fulfil – as you know – but yours” (quoted in Dronke 1988: 117). She preferred ‘love to marriage and freedom to chain’; if Augustus offered her the world, ‘it would seem to me dearer and worthier to be called your concubine than his empress’. Modelling herself on the famous courtesan Aspasia with her love for Pericles, she ultimately asks Abelard for a remedy for her sensual cravings. To this second letter he replies far less calmly than to the first one, vehemently urging her to suppress her passions. In her third letter and then in the one prefacing the *Problemata* she

seeks only spiritual guidance, details on the religious life. But then she asks for a fresh rule for her Paraclete nuns, as the Rule of St Benedict, says she, might be appropriate for men but is most unsuitable for women. Why can an abbot have priestly functions which are denied to women? What about his rule that says that a monastery should give hospitality to male visitors – is this not a dangerous one for women to copy? She is also critical of the ascetic life, saying: “they are the things done externally which none who are holy perform as zealously as hypocrites do” (quoted in Dronke 1988: 133). Continence and chastity, she thinks, are virtues of the mind, not of the body. Heloise, as Duby also states, is a precocious heroine of women’s emancipation, one who even to the brink of the impossible tried to obey the man she loved; she is a modern woman and a free spirit at the same time, on an endless quest for complete and honest understanding – of her years with Abelard, of her present state of mind, of the religious way of life, of the Scripture.

In response to Joan Kelly’s seminal essay *Did Women have a Renaissance?* David Herlihy’s hypothesis is that one can talk about a female renaissance but only in terms of the spiritual charisma accorded figures such as Catherine of Siena, Margery Kempe, Julian of Norwich and Catherine of Genoa. This is confirmed by 15th century treatises on the family which reveal one real novelty: the discovery that women had souls (Herlihy 1985: 1-22).

The religious life was one of the most fertile spheres for the manifestation of feminine genius in the 12th to the 14th centuries. Convents fulfilled many other functions, as they were concomitantly educational institutions, orphanages, homes for widows and refuges for abandoned wives.

Although the Gregorian reform of the 11th century attempted severe restriction of the wide variety of roles women had played in the 10th and early 11th centuries, targeting specifically the dissolution of the double monasteries (whose beginnings can be traced back to the 6th-7th century), religious orders had a crucial role in producing an impressive series of women administrators and highly educated women who in their turn acted as educators for the women in their convents. Such women as Hrotsvitha of Gandersheim, Elizabeth of Schonau, Herrad of Landsberg and Hildegard of Bingen made essential contributions to all fields of human knowledge, and they did this in the full conviction of their entitlement to do so. There genuinely existed a religious women’s movement in this period, which produced a flowering of women’s culture that even today has not ceased to cause amazement. As Danielle Régnier-Bohler shows (1992: 428-482), such women experimented with wresting discourse and language from under the dominion of men, and the *topos* of humility that not only secular women authors but also nuns and female mystics used expressed the incompatibility of their language with that of men, while also proclaiming their inalienable right to invent a different tongue. The language of the mystics in particular (Margery Kempe, Julian of Norwich, Hadewijch, Beatrice of Nazareth, Catherine of Genoa, Angela of Foligno or Bridget of Sweden) indicates a ‘sexualization’ of language; they shared a painfully acute awareness of both the power of their discourse and the inability of logos to capture their inner experiences. Paradoxically, it is a language that makes room for the body in the spiritual vocabulary, “the feminization of language resulted in the invention of a new vocabulary that expressed the Absent through the extreme presence of the word” (Régnier-Bohler 1992: 482). Written in the first or third person, the mystics’ works are a combination of personal experience of the divine, where the soul becomes a stage for the enactment of its fusion, its identification with the godhead, yet the genre also allows them free play with time and its

discontinuities. As Brian Stock has shown for the 11th century, such writers anticipated Proust in their unique ways of intertwining texts and consciousness of the self through reconstructions of lived experiences, personal histories and confessions of the past (quoted in Regnier 1992: 480). Women mystics like Hildegard or Margery Kempe could of course the more freely express such creative heights and even a language of their own because they had previously had their prophetic gifts acknowledged, and so the startling novelty and even radicalism of their language benefited from the licence of prophecy, of vision: what they said came from above and from outside them, “the winds of God passed through them” (480). Few would contest today the fact that Meister Eckhart and Ruusbroek could not have written as they did had it not been for the women mystics who preceded them.

Women even exercised direct clerical authority in the 13th century, preaching, hearing confessions from nuns under them and bestowing blessings, as Pope Innocent III noted to his great astonishment in 1210 (Bynum 1984: 15). The emergence of the orders of regular canons and canonesses benefited women enormously, as these groups occupied an intermediate position between the priesthood and monasticism. They lived a common life under a rule, renouncing all private property (although the latter was not always required). The Premonstratensians were one such order of regular canons that tended to promote the idea that a mixed life of contemplation and service to the community was preferable to straight monasticism (33). Their ideal was one of teachers-cum-learners rather than learners alone; their aim was to educate *verbo et exemplo*, edifying one’s neighbour. They did not take vows and thus enjoyed considerable freedom.

The Beguines, in particular, created one of the most formidable realizations of a community of women, working together and acting together for their fellow women. Theirs was a non-cloistered form of monasticism which allowed them to act without impunity beyond the confines of the convent, with the consequence that they managed to contribute substantially to the urban economy and create resources for their social activism. In her study of life in the Middle Ages, Claudia Opitz mentions the existence of 169 Beguine convents in Cologne alone, with about 1170 residents; in Strasbourg there were 600 Beguines and up to 10% of the city’s female population lived in some form of religious community (Opitz 1992: 312).

The Beguines opened schools for girls, threw their weight behind an incipient form of social activism and, most noteworthy of all, managed to eschew two fundamental patriarchal institutions, marriage and the church, thus remaining an active part of the world even as they withdrew from it. It is no accident that at the very time when women nuns, the Beguines, tertiaries and other mystics and inspired souls started speaking out on sacred matters and threatening the monopoly of the guardians of Holy Writ – speaking in public, exhorting, preaching, giving moral guidance – the witch hunt was gathering momentum.

When speaking about great women writers and also great female authorities of this period we cannot omit an overpowering and electrifying presence, that of Hildegard of Bingen. In the Middle Ages only Avicenna was comparable to her in the sheer breadth of the fields that her knowledge spanned. Cosmology, ethics, medicine, and mystical poetry were among the areas of expertise that they shared.

In her *Vita* Hildegard relates incidents from her childhood, describing how she was born to a noble Rhineland family as the youngest of 10 children, and also tells us how she found her vocation and won recognition as a visionary. Her insights had nothing to do with dreams or trance, hallucination or *extasis*, for she remained physically lucid

throughout; rather, she saw, with a kind of inner eye, images presented as figures or signs. It was her vatic gifts, her prophecy that on top of her formidable knowledge secured her acceptance by the greater masculine world.

Her *Vita* is a very touching record of her intense existential dread, even of her morbid fear of the outer world, with its fierce hostility towards feminine expressions of authority and power (Dronke 1988: 147). At the age of 40 she felt an irrepressible pressure to hide her gift no longer. It may be that she also became more self-confident upon being elected abbess after the death of her predecessor and teacher Jutta. Gradually, she was accepted in the more powerful male world, first by the archbishop of Mainz and then by the Pope himself. In 1148 the synod of Trier witnessed the papal ratification of Hildegard's visionary writings and implicitly of the prophetic role which impelled her to write. That the *Cosmographia* and her most original work, *Scivias*, were both given the blessing of Pope Eugene III is no small matter for the 12th century. Daunting and eccentric, stupendous in her powers of thought and expression, she was held in high esteem by her contemporaries.

St Bernard himself approved Hildegard's task, while her correspondents include three popes and monarchs who included Frederick I Barbarossa, Henry II, Eleanor of Aquitaine and the Byzantine empress Irene. Her *Letters*, published in 1991, 1993 and 2001 – 390 letters in all – constitute rare documentary evidence of this woman's wide knowledge and of her prestige in her own time.

Hildegard was a formidable presence in her century, undertaking preaching tours and addressing sermons to monks, bishops and laity in towns (149). She assumed many high sacerdotal functions which the Church had seen and continues to see as a male prerogative.

Hildegard was the first of women mystics who personified Love as a consummately beautiful womanly apparition, thus revealing the extraordinary imaginative potential that was latent in certain allegorical traditions such as those of Caritas, Ecclesia in the New Testament, the Synagogue in the Old Testament; her images all begin with something she sees and she informs them with a vivacity that gives them the power of compelling myths. She strove towards an optimistic concept of the created and of a cosmos informed with divinity, trying to steer clear of the Manichean conception that was so widespread in her time. She also gives us a wholly positive theology of sex; human sexuality is acknowledged without male censure and there is an overall materialist orientation in her works.

The most neglected of the great writers of the 13th century, in Dronke's opinion, was Marguerite Porete, who as a Beguine nun belonged to a freer community who, as I have already mentioned, were less sheltered and privileged than the cloistered nuns, yet at the same time were far more involved in the life of their communities. Marguerite's distinguishing characteristic is an increased subjectivity. Whilst Hildegard had the prophet's impunity for her visions in which she outlines an individual map of the Christian cosmos, the 13th century women show us the map of a soul in solitude, however intensely such souls may be pervaded by Christian presences. They speak in their own name; they are passionate and often anguished minds.

Marguerite tells us of Divine Love and how she experiences it; her language can be very provocative and deliberately shocking. She castigates all ranks of the clergy who have failed to welcome her unique insights, but where Hildegard does this with the prophet's safe conduct, Marguerite speaks in her own name and in the name of the simple souls, the free souls – an invisible ideal community to which she aspires to belong and

which supersedes the Little Church on Earth, 'Sainte Eglise la Petite' (1988: 217). Because of her refusal to recant she was publicly burnt in June 1310 at the instigation of the Archbishop of Paris and the Papal inquisitor, who they also demanded that all copies of her book be given up to be burnt. Retaining one meant excommunication. Yet one copy was saved, and five translations of her work into Latin, Italian and English also survived in the Middle Ages. Among Marguerite's many lyrical and quasi-dramatic passages is a key one in which Lady Amour and God unite the free souls into the Greater Church, and as the soul takes its leave of the Christian virtues: "I have quit your tyrannies, now my soul is at peace", there is a particular edge of daring, of hubris even: the greater church overriding the lesser, the empirical Christian assembly on earth. Marguerite envisages an elite of divine love and she lays emphasis on the Love/Reason antinomy; her concept of love, like St Paul's *caritas*, transcends all knowledge and all faith (224-226). The overcoming of Reason in Marguerite's work has much to do with the limitations of the Parisian scholastics of her day. The impassioned and soaring quality of her work stems from her conviction that she personally has found a field of truth inaccessible to the wise and powerful who propound truths in the visible church. These bold statements of personal belief, made with complete integrity, her protests against the corrupt state of the church of her time, are astounding. Against seemingly impossible odds, the spirit of such women was never crushed. Across the centuries such testimonies remain a wonder and inspiration.

The exercise of political power by women during the Renaissance was far more rare, as may be clearly illustrated from Baldassare Castiglione's *The Courtier*. In this handbook for the nobility Castiglione stresses that on the one hand the lady appears as the equivalent of the courtier in education and virtues (almost equivalent, since her education covers knowledge of letters, of music, of painting *and how to dance and how to be festive*). Whilst culture is an accomplishment for both sexes and is used as much to charm others as to assert the self, charm is the primary occupation and aim of a woman. She is urged to be pleasingly affable and to graciously entertain every kind of man (1967: 207). Unbecoming physical activities such as riding and the use of weapons should be given up. Elisabetta Gonzaga, the idealized duchess of Castiglione's *Courtier*, came close in real life to his normative portrayal of her type. Removed from any direct exercise of power, Elisabetta disregarded the pursuits and pleasures associated with it. She was docile and submissive, as she was trained to be; any adversity was met with fortitude but never opposed. She complied with rather than challenged or shaped the conventions of her society and court. Elisabetta was educated to become the wife of a prince, not a prince. In this capacity she would also draw artists and people of talent to her court and would be their patron, yet the court was her husband's and they celebrated *his* status and values. At his idealized court of Urbino there are only four women among the fifteen people carefully listed as taking part in the evening conversations that were the court's second most important occupation (the first being the profession of arms, from which women were in any case excluded). In fact only two women speak, and then not initiating any exchange but rather moderating or directing discussion by proposing games and questions. The other two dance. The former two do not make any significant contribution to discussions: "When signor Gasparo had spoken thus, signora Emilia made a sign to madam Constanza Fregosa, as she sat next in order, that she should speak; and she was making ready to do so, when suddenly the Duchess said: 'Since signora Emilia does not choose to go to the trouble of devising a game, it would be quite right for the other ladies

to share in this ease, and thus be exempt from such a burden this evening, especially since there are so many men here that we risk no lack of games.” (1967: 37-38).

In the third book of the *Courtier* Cesare Gonzaga makes it clear that women are important as ornaments of the court; any court, no matter how majestic, would be lacklustre without women and downright dull. Chastity, discretion, submissiveness and prudence are recommended, with no attempt to imitate or “take up the harsh and strenuous manly enterprises” (212); at the same time the whole gamut of illustrious examples of female power, bravery and wisdom is met with scepticism by Cesare and Gasparo and openly challenged by the other participants in the verbal games, their comments reminding us of Chaucer’s *Clerk’s Tale* (e.g. the impossibility of finding in the present any avatars of the saintly Griselda): “indeed, it is seldom that women of the present day would live up to such glorious deeds” (253). Yet, if beauty is hailed as women’s greatest asset, in the final fourth book where true beauty is defined by *messer* Pietro according to Plato and his Renaissance disciples: love is nothing but the desire to enjoy beauty, which is not of the body or of the senses. Only flight from the prison of the soul – which is embodiment – could lift it to the heights of beauty.

The finale is an apotheosis of love as universal contemplation of divine beauty, truth and goodness, with a Christian twist that shows Castiglione’s debt to the Neo-Platonism of his time: “And be steadfast in the belief that the body, wherein that beauty shines, is not the fountain from whence beauty stems, but rather because beauty is bodiless, and as we have said, a heavenly shining beam, she loses much of her honour when she is spliced with that base subject and full of corruption, because the less she is a partner of the body, the more perfect she is; and when completely severed from it, is most perfect. And as we cannot hear with our mouth, nor smell with our ears, in like manner we cannot enjoy beauty, nor satisfy the desire that she stirs up in our minds, by the touch, but with the sense that makes beauty its very target: namely, the virtue of seeing” (1967: 337; *all translations from Castiglione are mine*).

Although humanism is generally thought to have benefited male as well as female descendants of the noble class, although it is thought to represent an advance for women, both men and women were under male cultural authority. Only men could act as professional teachers. So, overall the Renaissance spelled a decline in the lady’s influence over courtly society (Kelly 1984: 35). The great medieval ladies, unschooled as they were themselves, saw to the tutoring of medieval aristocratic daughters. Furthermore, humanism no longer promoted romance and chivalry but rather classical culture, with all its patriarchal and misogynous bias. In the developing of this new noble code women played a secondary role. Medieval courtesy as illustrated in etiquette books, romances and rules of love shaped the man primarily to please the lady. But this trend was reversed in the 13th and particularly in the 14th century, when patriarchal rules for women entered French and Italian etiquette books, so that in the Renaissance this dramatic shift in courtly manners and love becomes clearly evident. The relation of the sexes now assumed its modern form and nowhere is this more visible than in love relations (Kelly 1984: 36).

Courtly love that included sexual consummation and a relationship between peers was modified in the direction of asexuality. This becomes immediately understandable if one takes even a cursory look at Dante’s and Petrarch’s poetry.

In Dante’s *Vita Nuova*, written in the *dolce stil nuovo* of late 13th century Tuscany, love still appears as a vassal’s homage to a lady who is someone else’s wife. Dante, though a layman, was steeped in the most advanced theology of the time, as a student of Bernard of Clairvaux, Thomas Aquinas and Bonaventure.

Yet the desire of the lover is frustrated and thwarted and transferred ultimately to the realm of spiritual quest and to a deepening of the poet's sense of his inner life as he analyses the spiritual effects of unrequited love, so that instead of the mutuality and interaction of the lovers we here come upon a melancholy form of narcissism. The beloved becomes a mediator, a kind of Diotima or Beatrice guiding the poet or the philosopher to transcendental goodness, beauty and truth and playing a symbolic or even allegorical role (reinforcing the Platonic definition of love as the desire to enjoy beauty) "This too I pray of thee, Queen, who canst what thou wilt, that thou keep his affections pure after so great a vision. Let thy guardianship control his human impulse" (*Paradise* 33-7).

It was not only in the south of Europe that courtly love and the whole context in which it flourished was on the wane. The same was happening in the north, as the *Romance of the Rose* reminds one. The tradition began to run dry in the late 13th century in the period of feudal disintegration or transformation by the bourgeois economy of the towns and the emergence of the state. In post-Albigensian Crusade Provence Guiraut Riquier called himself 'the last troubadour'. He himself experienced the same subtle shift in the perception of love with its accompanying social, political and cultural conditioning, 'the palinodes of the troubadours' in Marina Warner's formulation: "No craft is less esteemed at court than the beautiful mastery of song and again sexual love he renounces in favour of celestial love and he claims to enter the service of Virgin Mary" (1983: 162).

The rebirth of classical learning had a lasting effect on Dante, Petrarch and Boccaccio. They rejected the dominance of love along with the seclusion of the religious, the scholar and the lovesick poet (Kelly 1984: 38). As Castiglione's *Courtier* and a whole spate of Renaissance works prove, the theme of love and sex is now broached only within the context of family and marriage. The detachment of love from the senses is widespread, as is the allegorisation of love. The ideal is illustrated in Book Four of *The Courtier* (1528), in which Castiglione has Elisabetta Gonzaga suggest, "if the activities of the courtier are directed as they should be to the virtuous end I have in mind, then I for one am quite convinced not only that they are neither harmful nor vain but that they are most advantageous and deserving of infinite praise." (283) With that prompt to guide the interlocutors, the Duchess fulfils her role as the Neoplatonic ideal feminine influence, guiding the male speakers to higher planes of thought on the theme of virtue for the courtier. Close to the end of *The Courtier*, Pietro Bembo is so inspired as to give a treatise on Neoplatonic love that concludes with his experiencing for a moment the very essence of such love, so that he has to be called back from his reverie. On the one hand, Castiglione places himself in the camp of women's advocates: he takes up the *querelle des femmes* set off by the *Roman de la Rose*, puts injurious words about women into the mouth of Gasparo, an aggrieved misogynist, criticizes Plato's low regard for women, rejects Ovid's theory of love as not being gentle enough and even opposes Gasparo's bourgeois notion of women's exclusively domestic role, yet on the other hand he establishes a clear link between love and marriage. He cannot and does not intend to disguise his double standard: in the case of women in particular, love should be confined to marriage, in senior Magnifico's words: "if my lady will not be wed and she will fall in love, then it is my true wish that she fall in love with the man she can marry thereafter" (262).

Petrarch's *Canzoniero* brings even more compelling evidence of the shift we have mentioned. Although his Laura is often paired with Dante's Beatrice, Petrarch's deepening faith and his increased reading of Christian philosophers, particularly

Augustine, inspired him to retract his claims that the love of a fellow creature could raise the mind from the mundane to the sublime (Warner 1983: 172). After a lifetime spent in bondage to Laura and a sonnet cycle chronicling the finest movements of his psyche, Petrarch sinks to his knees before the mother of God and begs forgiveness for his weakness. This palinode lashes out at the heresy of the troubadours – the innocence and nobility of carnal love – that had been trampled underfoot, the Virgin’s name invoked in the battle: “Mortal beauty, acts and words have encumbered all my soul/ Holy and gentle virgin, do not delay,/ for perhaps I’ve reached the last of my years/ And if I used to love with such a wonderful faith/ a little mortal dust, what should I feel for thee, sweet thing? (Oxford Book of Italian Verse 1952: 112-113)

Chastity had become the convention of the Renaissance courts, signalling the twofold fact that the dominant institutions of 16th century Italian society would not support the adulterous sexuality of courtly love and that women suffering a decisive loss of power within these institutions could no longer make them responsive to their needs. Women could no longer influence, let alone mould the moral or the sexual codes of the time. An obsessive motif throughout the *Querelle de la Belle Dame sans merci* is Alain Chartier’s version of a woman’s liberty reaching the heart of medieval representations that code female separateness as merciless, a woman’s freedom becomes an instrument of torture for men (Solterer 1995: 180).

With cultural and political power held almost entirely by men, the norm of female chastity came to express the concerns of Renaissance noblemen as they moved into a new situation as a hereditary, dependent class (Kelly 1984: 42). The monarchs of Europe consolidated and centralized their states, suppressing feudal power and protecting the interests of their nobility. This situation prompted a new concern with legitimacy and purity of blood as throughout the 16th century new laws began to limit and regulate membership in a hereditary, aristocratic class. As the state overrode aristocratic power, the lady suffered a double loss. Deprived of the possibility of independent power that the combined interests of kinship and feudalism had guaranteed some women in the Middle Ages, noblewomen entered a period of almost total dependence upon their families and husbands. A new division between personal and public life becomes evident as the state came to organize Renaissance society, and along with it the modern relation of the sexes also made its appearance. Renaissance ideas on love and manners, more classical than medieval and almost exclusively a male product, expressed this new subordination of women to the interests of husbands and male-dominated kin groups and served to justify the removal of women from an unladylike position of power and erotic independence.

Whilst on the one hand it is true that Renaissance women lost considerable economic, political and cultural power as compared to the men of their class and to their feudal predecessors, on the other hand an important group of educated women engaged with the cultural structures of their time in an attempt to both broaden and revise them.

Christine de Pizan has been identified as the first person to hold modern feminist views. In an earlier paper I have tried to give reasons for people’s caution in calling her a feminist and to insist that her pro-woman position and the germs of feminist consciousness to be found in her writings enable us to call her a feminist. Joan Kelly describes her as “the first of the early feminist theorists who resisted the cultural and social colonization of women by men” (1984: 28).

The voice of literate, highly educated women was finally heard speaking up on behalf of unjustly maligned and disparaged womanhood. It was now empowered to speak in women’s defence. Christine de Pizan was the first such feminist thinker, and the four-

hundred-year-long debate on women that she started, known as the *querelle des femmes*, became the vehicle through which most early feminist thought evolved.

The struggle of the *querelle* was carried out principally by the members of a distinctively modern, literate class that served the upper echelons of a hierarchical society, or less often by women who actually belonged to these higher ranks. They were the forebears of what Virginia Woolf called ‘the daughters of educated men’, daughters in rebellion against the fathers who schooled some of them for a society that denied entry to all women.

If Petrarch is – according to Jacob Burckhardt – the first modern man, then the woman who introduced the works of her countrymen Petrarch, Dante and Boccaccio to the Parisian court and culture of the early 1400s is surely the first modern woman. She is famous for being the first female author to make a living by her pen. A poliscibrator, she wrote on a dazzling range of topics, leaving behind 15 volumes of work in 70 large notebooks. A profoundly religious woman, Christine was at the same time conversant with classical secular culture; she was also very subversive, using the pretext of a manual for women on prudent behaviour to advise them on how to fashion a separate identity for themselves, on how to refashion the cultural discourse and the language of male authority to create a tongue and a community of their own. She suffered a variety of humiliations when she attended the royal court in on her own right and had to run the gauntlet of whistles and catcalls on the streets as well as in the palace, as she was treading a very fine line between the public and the private spheres. It was a division that was soon to be marked out with increasing clarity for middle-class and even noble women. None of the feminists who followed her were to lead so independent and public a life until the 17th century dramatist Aphra Behn.

Around the year 1399 Christine wrote a series of works in which she set herself, as a defender of her sex, to criticize and rebut the sharp turn toward misogyny in the attitudes and the writings of her time. For a woman to talk back to misogyny, to obscene and ribald attacks on women, was something new, at least in writing and in the language of literature and learning. Christine was fully aware of the novelty of her position and was also extremely proud of her role as an author. This too was new territory to be staked out by this extraordinary woman who revelled in affirming “I, Christine”, who iconographically clothed the whole situation in flatteringly biblical garb: a new Mary and a self-styled Annunciation whose meaning she fully and proudly assumed for herself. She wonders in the *City of Ladies* why women have not opposed this misogynous trend before. Three visionary ladies (a female Gabriel in triplicate) inspire Christine to assume this momentous task, a task destined for her alone and for no other woman. She was the first to have had the new thought of writing on “what might be the cause that so many different men, clerics and others, think and write so much slander and such blame of women and their condition”. And by so doing she would construct a cloister of defence – a book that would be a citadel fortified by such powerful arguments that women of all stations might there withstand the assaults of their male attackers. Christine’s opposition to misogyny gave rise, as we have repeatedly underlined, to a four-century-long debate on women – their evil and their excellence, their equality, superiority and inferiority to men, and simply their defence. The themes of the *querelle* arose earlier than 1400 and persisted beyond 1789, yet these two dates mark turning points in history.

Inclusion of women’s texts and implicitly of women’s voices in “the big picture” of early modern literature reveals fascinating intertextual connections that shed new light on the rich context in which writers were engaged. It also suggests how much is lost if we

continue to ignore the extraordinary gains of scholarship during recent decades by failing to include women's texts in the curriculum. In addition, it indicates how shallow and even devoid of any meaning whatsoever our attempts at 'gender mainstreaming' are. The devotees of conformity with EU dictates fail to understand that no change will be effected in the deeper structure of society without an internalization of the concept of 'gender mainstreaming'. Otherwise it is just style without substance.

It is so important, now that the names of so many great female creators have been unearthed from under the successive layers of oblivion to which they had been consigned over the course of history, that we read works by male and female writers together, in pairs or groups, instead of isolating texts by each sex, segregating works by women into special, elective, optional courses or, far worse, continuing to exclude women's texts altogether and unreflectively and uncritically adopting such labels as 'the masculine Middle Ages'. Ultimately, the exploration of men's and women's approaches to topics from the *querelle des femmes* in the context of writings produced by various literary circle members provides a window onto the debates that are perpetually sparked off by these issues, debates which travel so fluidly across national, cultural and gender boundaries and shed new light on the mental and discursive body of society as well as on the socio-political assumptions of the time.

The *querelle des femmes* definitely remains, in Kelly's words "the era's legacy to the modern period which was never to die out even in the darkest days of witch-hunting" (Kelly 1984: 94).

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INTRODUCTION TO THE PHILOSOPHY OF HISTORY

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ABSTRACT

The philosophy of history has two main branches: the speculative philosophy of history and the critical philosophy of history (R. Aron, W. H. Walsh), which was also called the analytical philosophy of history (A. C. Danto) within the American space. The most important creators of systems in the philosophy of history were at the same time the most important philosophers of their time: Augustin, Hegel, and Marx. As far as the critical philosophy of history is concerned, it started in Germany during the second half of the 19th century and it questioned the very validity of historical science. Its founders are the neo-Kantian promoters of the critic of historical reasoning: Dilthey, Rickert, Windelband and Simmel.

Keywords: *Philosophy of history; Augustin; Hegel; Marxism*

1. THE SPECULATIVE PHILOSOPHY OF HISTORY

In chronological order, the first branch of this discipline intends to answer the following question: does the history of humanity have any meaning? And if so, what is it? It intends to discover laws or patterns that were the basis of human society's past. Representative historians of Antiquity such as Herodotus, Thucydides or Polybius present in their works a vision of the world according to the society they were part of. For Herodotus, the world nucleus is the Greek space, surrounded in concentric circles by "the others" and their history. Thucydides places the essence along the Athens-Sparta axis. He is the first historian to describe in a methodical fashion a historical fact, the Peloponnesian war. Polybius, looking very hard for a unifying principle, finds it in the Roman state in full expansion. According to his vision, all the private courses converge towards the great synthesis that will be the universal empire of Rome.

1.1. AUGUSTIN

The most important creators of systems in the philosophy of history were at the same time the most important philosophers of their time. For the medieval occident Augustin was the most representative with his monumental work *City of God*. We would not exaggerate if we considered Augustin as the father of the Occident. His distinction between the two castles, the Heavenly castle and the Earthly castle, seems to be the unmistakable separation principle that governs the Occident up to our times. *City of God*, written between 410 and 426, is the first work that openly discusses the confrontation of the two historicities, the one of the Roman Empire and the one of God's Empire. "The city that Augustin talks about is clearly defined from the beginning of the work. God established it and He is its king, it lives in this world based on faith, it wanders among faithless people and the end of its wandering is the heavens. So the subject is the history

of a community of supernatural origin and essence (*Civitas Dei*), which at the moment is still mistaken for the other community which was not based on faith (*civitas terrena*).” (Gilson 1995: 154-155) The historical concept of Christianity, present for the first time in this book, is shown as profoundly universalistic. The triumph of *City of God* is important to all humanity. The process of world unification is taken to an end. For the first time, the philosophy of history comprises the whole history and the whole of human species. The historiography expression of this universalism was the *universal chronic*, and its concrete historical effect shall be the European expansionism, intending to properly unite the world around the Christian nucleus.

1.2. HEGEL

During the modern period Hegel’s *Lectures about philosophy of history*, Karl Marx’s dialectic materialism and Auguste Comte’s positivism are the most important systems in philosophy of history. Unlike other philosophers, Hegel took history seriously. *Lectures about philosophy of history* contain a lot of historical information. We can also find in it a sketch of world history, from old civilisations of China, India and Persia up to the Greek and Roman civilisations, from feudalism to the Reform and from the Enlightenment to the French Revolution. “In his introduction to the *Lectures about philosophy of history*, Hegel clearly states his conception about the direction and destination of all human history: the history of the world is the progress in the conscience of freedom.” (Singer 1996: 28) Here is a very significant principle, susceptible of bestowing sense to the progress of the entire humanity. Not only Hegel, but also a lot of his contemporaries see history as a road that should lead to freedom, their obsession being the French Revolution. Although the French Revolution failed, its principles were transmitted to the other nations. In Hegel’s opinion, in this era the idea of freedom is accomplished, and is impersonated mostly by the Prussian state. This idea was later discredited by a part of his disciples, called leftist hegelians, who considered Hegel’s acceptance of protestant Christianity and the Prussian state as his failure to recognize the radical implications of his own philosophy. (*Ibidem*)

1.3. AUGUSTE COMTE

Positivism and Marxism, despite their scientific ambitions, are closest to the religious sense of traditional interpretations of history. Auguste Comte, the founder of positivism, has never hidden his religious intent. According to his doctrine, the course of mankind contains three large stages: theological, metaphysical and positivist. “The last one, the apotheosis of human spirit, has its founding text in his own *Course of positive philosophy*. During the last years of his life Comte has taken the final step towards religion and published *The positivist catechism* and *Treaty of sociology*, instituting the Religion of humanity. The three principles of Comte’s newly established religion were love, order and progress.” (Boia 1998: 32) Of course these three principles remind us of the three values of Christianity: faith, hope and love.

1.4. KARL MARX

Unlike Comte, the historian and founder of dialectic materialism does not even want to hear about religion, which he considers to be the *opium of people*. Karl Marx started

rebuilding the world on totally new bases, exclusively materialistic. The result may be viewed as a counter-religion. But a counter-religion is not a religion as well? The Marxist theory of history has two levels. The inferior level is as concrete and material as possible. On the upper level we find a transcending idea that orients the dynamic of history. One of the first authors that catalogue Marxism as a secular religion and the intellectuals as the priests of modernity was the philosopher Raymond Aron in *The opium of intellectuals*. “The Marxist prophecy corresponds to the typical design of the Judeo-Christian prophecy. The society without classes, that will bring social progress without a political revolution, looks like the kingdom from the end of time, the one the millenarists dream of. The communist party becomes the Church taken over by pagan bourgeois that will not listen to the annunciation.” (Aron 2008: 303) Historical materialism describes and has an explicit finish. What Marx really tries to say is that modern society cannot avoid the compulsory development towards communism. “It’s a paradox, but a doctrine that announced the abolition of classes, the reconciliation of man with himself and the end of history, ended up as a polemic ideology, aggressive and generating totalitarianism. Trying to rationalize history, he made it irrational and monstrous.” (Zub 1998: 120) The world did not become proletarian, as Marx thought, but capitalist.

1.5. SPECULATIVE PHILOSOPHY OF HISTORY IN THE 20th CENTURY

During the 20th century the most representative authors of speculative philosophy of history are Oswald Spengler with his *Decline of the West*, Arnold Toynbee with his *Study of history*, Ortega y Gasset with *An interpretation of universal history*, and among the recent philosophers we can mention Samuel Huntington with *The Clash of civilizations* and Francis Fukuyama with *The end of history and the last man*. In *Decline of the West*, book published by Oswald Spangler in 1918, history does not develop in a straight line, but in cycles, with well defined stages of birth, growth, maturity and death, after which the cycle starts again. Spengler underlined that the western civilization drew close to its natural limit of its existence, thesis that was very popular during the inter-war period. “The philosophy of history will be marked for a very long time in this century by the conception of O. Spengler, according to whom civilization is negatively valued in comparison to what culture represents (...) Thus, while it is considered that a culture comes and develops from the religious cult, which means it has a spiritual nature, civilization is like a phenomenon of a total different nature – technical, material.” (Biris 2000: 29) Arnold Toynbee has taken and developed Spengler’s arguments in *Study of history*, one of the most ambitious works of philosophy of history ever written. Published here as well, the synthesis of his work only has approximately 2.000 pages. “With a huge effort to synthesize, he takes a look around all history, organizing it based on a space-time typology in 31 civilizations (flourishing, satellites, aborted) and a dialectic of provocation and answer.” (Zub 2004: 200-201). The decisive role is that of religion, because civilizations were born within the frame provided by great religions and not due to technical and scientific discoveries. Its history is political and cultural, chronologically situated before the mutation produced by the *Annales* and the alliance with human sciences. The English philosopher was right when he thought about separating civilizations, giving up the concept of a linear universal history, envisaged like a materialization of an endless progress. The fall of communism and other authoritarian systems and the rapid extension of democratic institutions in the world appear to Francis Fukuyama as signs of a unification process of humanity around the western political and

technological model. Once this model is accomplished, the history of mankind will “freeze”, just like an impossible overcome of liberal-democratic principles, to which there is no apparent alternative. Huntington’s work *The Clash of Civilizations* which appeared in 1993, contradicted the famous thesis about the end of history, professed by Fukuyama. Huntington’s ideas seem to be confirmed by the crash of the twin towers on November 11th 2001 and by the war that ensued, like a consequence of the clash between the western and Muslim civilizations. The fundamental question is, of course, whether history has a sense or not. A philosopher such as Karl Popper has the courage to contradict Marx and to observe the absence of any sense in the development of history. If it has no sense, any effort to find out where we are going proves to be ridiculous. Today the historical scepticism seems to become more and more popular. The time of great philosophical constructions able to tell us where we come from and where we are going is long past. The death of modern ideologies is obvious.

2. THE CRITICAL PHILOSOPHY OF HISTORY

As far as the critical philosophy of history is concerned, it started in Germany during the second half of the 19th century and it questioned the very validity of historical science. Its founders are the neo-Kantian promoters of the critic of historical reasoning: Dilthey, Rickert, Windelband and Simmel. Wilhelm Dilthey and Georg Simmel are representatives of *the philosophy of life*, a movement that disputed both the positivism and the historical materialism proposed by the Marxism.

2.1. WILHELM DILTHEY

Although he has lived in the 19th century, his influence may be felt in the 20th century as well which made him to be considered as one of the founders of hermeneutics. As a young man Dilthey has taken courses with the great German historian Leopold von Ranke and, as a result, he was influenced by the German historicity school. This has not stopped him from taking a distance from this vision later on. “Unlike other neo-Kantians, Dilthey did not think that the practice of research from natural sciences could serve as a fundamental scientific model for the theory of knowledge. (...) Socio-humanistic sciences operate with other concepts and methods than natural sciences.” (Hugli 2003: 38). Wilhelm Dilthey, the author of the distinction between comprehension and explanation, has claimed a certain specificity of the sciences of spirit as opposed to natural sciences. Since the explanation was extended by positivism to historical sciences as well, only comprehension could offer the key to the difference between the two types of sciences. “What is common to any comprehension is the fact that based on a sensory given data – of an artwork, a book, a legal document, a specific architecture, a cultural activity, etc. – we try to reconstitute the spiritual life of somebody else. (*Ibidem*) Nature is viewed as the space of objects that is offered to scientific observation, while the spirit is considered the space of psychic individualities that are offered to understanding only by transposing it into their own psyche.

2.2. HISTORICAL POSITIVISM

Positivism from social sciences should not be confused with the positivism of Auguste Comte, which is more like a speculative philosophy of history, although this

philosopher has exerted a certain influence over the beginnings of sociology. The historiography school of the second half of the 19th century, also called positivist, has its most famous representatives in Leopold von Ranke, Theodor Mommsen and Fustel de Coulanges. This history is exclusively interested in establishing the facts through methodical research of documents, hence the name of *critical school*. Ranke's expression „wie es eigentlich gewesen" ('as it really was') is well known. "In the study of documents, the historian must be able to separate himself from the subjective character of different authors' descriptions and be able to re-establish the objective character of facts by means of systematic criticism." (Murgescu 2000: 21) The positivist history showed privilege to the political, the events and the personalities. It was mostly a history of the state and the state institutions. It was a history seen mostly through a liberal spirit and respectful to authority. Another principle of *The Critical school* was that of not being preoccupied by its contemporary history, but many of its representatives became strongly involved in the national affirmation movements of their countries. The positivist history did not remain untouched by 19th century nationalism, in its German and French version. The 20th century also brought about an important change in the perception of history as a science. Even though Germany, with its important inter-war intellectual disputes, with its remarkable level of research in economic and social history done by Max Weber and Werner Sombart, seemed as the country with the most chances to start a revolution in the science of history, the trauma of war must have been too much for the German intellectuality.

2. 3. THE SCHOOL FROM *ANNALES*

The main historiography turn took place in France through the establishment of the *Annales d'histoire économique et sociale* journal in 1929 by Lucien Febre and March Bloch. They denied the pre-eminence of politics, insisting on economic and social factors. Also, they have criticized the methodological isolation of historians and have proposed intensifying the connection to the other socio/human sciences. *The Mediterranean Sea and the Mediterranean World in the Times of Phillip the Second*, Fernand Braudel's work is considered the capital work of this new historiography current. For Braudel, the events, actions of the kings and condemned, the great battles are something superficial just like the sea waves. Interesting from the point of view of history are only the great profound economic, social, cultural and religious movements, just like the deep currents of the oceans. The French historian divides history in multiple layers, making a distinction between historical time, geographical time, social and individual time. "The first is an almost unmoved history of man in relation to his surrounding environment, a slow flowing history. Above this unmoving history there is a slow and rhythmic history, a social history of groups. And finally, the last level, superficial, would be that of traditional history at individual level." (Djuvara 2004: 30) Of course there is a certain affinity between the *New History*, as the *School from Annales* was also known as, and the Marxist conception. So it's not an accident that the historians from *Annales* reduce the role of the individual in history almost up to disappearance. But this does not impede too much on the merits of new French historiography, especially if we refer to the history of mentalities and the history of imaginary, the most recent branches of *The School of Annales*. During the 70s-80s period, the French *New History* has reached its pinnacle through Le Goff, Georges Duby, Emmanuel Le Roy Ladurie, Francois Furet, etc. Also from the French academic space we have a fundamental work of the liberal philosopher

Raymond Aron, called *Introduction to philosophy of history*. He is the author of the “critical philosophy of history” concept. Aron’s criticism is directed towards the French positivism as well as the Hegelian and Marxist philosophy of history. The French author is preoccupied by redefining the limits of historical objectivity. We would like to mention that Neagu Djuvara, historian and philosopher of history, had the influential French philosopher as a guiding teacher for his doctoral thesis.

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« LES FETES FAST-FOOD » OU SUR LE ROLE EDUCATIF DE LA FETE DANS LA CULTURE TRADITIONNELLE ROUMAINE

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RESUME

Notre ouvrage se propose de présenter quelques aspects essentiels de la sociale d'autrefois et d'aujourd'hui. Toutefois, nous nous proposons d'offrir une interprétation inédite de quelques aspects moins étudiés, comme celui de la fête, par exemple.

Mots clefs : *Alimentation ; Rituel ; Sacrifice ; Fête*

Le but de l'ouvrage. Le but de notre ouvrage est de montrer que la vie sociale du village traditionnel était réglée par quelques éléments très importants, comme serait : le calendrier, les grands événements de la vie de l'homme, la naissance, les noces et l'enterrement, les fêtes. Aujourd'hui ; surtout dans les milieux urbains, les critères qui règlent la vie quotidienne sont tout à fait différents.

L'hypothèse de la recherche. L'hypothèse de notre recherche est que, dans la vie traditionnelle, rien ne se passait pour le simple hasard. Les fêtes, le travail, l'alimentation constituaient une façon d'être, de communication et d'éducation. Il faut dire que, avant, les membres de la famille traditionnelle se réunissaient trois fois par jour, pour manger ensemble. Le concept de fast-food d'aujourd'hui a changé fondamentalement le style de notre vie. On mange rapidement, n'importe quoi, n'importe où (au bistro, d'habitude). Notre santé, comme les liens avec les membres de notre famille, sont en péril. On a « inventé », en même temps, des fêtes nouvelles, de type « urbains », mais elles n'ont plus un caractère sacré, mais seulement commercial.

La littérature critique sur ce problème-là est si vaste, qu'un volume entier ne le comprendrait. Rappelons, toutefois, de grands noms de l'ethnologie, comme Mircea Eliade, Claude Lévi-Strauss pour l'étrangère, Andrei Oisteanu, Romulus Vulcanescu, Mihai Pop, chez nous.

La méthode utilisée dans notre recherche consiste, en principale, dans la description (générale) des principaux symboles de la fête, autrefois et aujourd'hui, et la discussion, après, du mécanisme du développement du sens. Du point de vue éducationnel, l'homme est l'être le moins doué de la planète. Les petits animaux apprennent à « marcher » dans les premières minutes de leur existence, à chasser dans les premières semaines, à socialiser dans les premiers jours. Le nouveau-né humain a besoin des années pour apprendre à marcher, à parler, et des dizaines d'années pour s'instruire. Dans le monde contemporain, la période d'études s'étend jusqu'à l'âge de 24 ou même à 30 ans. Quant à la socialisation, n'en parlons plus. Les animaux ne connaissent pas les guerres. Dans les sociétés traditionnelles, l'éducation était implicite. Les petits garçons apprenaient à chasser dès les premières années de leur vie, les fillettes à tisser et cuisiner,

en temps que « l'éducation par le travail » du paysan n'était pas un simple mot ; les enfants travaillaient, dans le milieu traditionnel, commençant de l'âge de 5 ou même 4 ans. Un élément très important dans le processus de l'éducation traditionnelle était **la fête**. Parallèlement avec le calendrier officiel, il y avait le calendrier populaire, qui marquait, selon les mots de Mircea Eliade, **le temps sacré**. Le temps proprement dit était marqué par les solstices et les équinoxes, avec les grandes fêtes saisonnières : **Le Noël, Les Pâques, Le Saint-Jean, Le Saint Nicolas, La Sainte-Vierge**. Les jours de fête alternaient avec ceux de travail, et l'alimentation sacrale avec le jeûne (Ghinoiu 2004: 8).

Ce qu'il faut dire, avant tout, est qu'il existe, dans la tradition roumaine, une certaine alimentation sacrée. Ainsi, à Noël on mange, nécessairement, des aliments préparés **du porc** (*des saucissons* – « farcis » à l'aide de couteau – *bundărete* – une sorte de saucisson préparé de chaire et de **sang** – *toba*, c'est-à-dire l'estomac de porc rempli avec des morceaux de chaire, d'organes, de graisse, pâté de porc, le jambon fumé ou le lard fumé, *piftii*, un plat aussi spécifique roumain, préparé, lui aussi, à nos jours, un vrai cauchemar pour les nutritionnistes : de la gélatine avec de gros morceaux de graisse et de chaire, obtenu après le bouillonnement de la composition pendant des heures et des heures. Il faut dire, en parenthèse, que les aliments ainsi obtenus servaient comme provision pour toute l'année suivante. Dans les conditions de rude travail, et d'un climat âpre (l'échauffement général n'avait pas encore paru) une alimentation grasse était vitale.

D'autre part, à l'occasion de Pâques on mangeait, obligatoirement, de l'agneau. Dans le milieu traditionnel roumain circulait, d'ailleurs, « un mot » : Celui qui ne tue un porc à Noël et un agneau aux Pâques n'est pas un vrai homme. Les aliments rituels de Pâques, pour les Roumains, sont : le potage d'agneau (*ciorba de miel*) qui, dans le passé non pas très loin, se faisait des intestins d'agneau, *drob* ; un plat aussi assez étrange pour les occidentaux, obtenu d'une mouture très fine de tous les organes (farcis) de l'animal sacrifié, mélangé avec de l'œuf, de l'oignon, du poivre, du sel et introduit dans le four. Autrefois, on introduisait dans le four des agneaux entiers, remplis avec des divers condiments. Un aliment très consommé, fréquemment il y a quelque temps, presque pas du tout aujourd'hui, était le plat nommé *mațe fripte*, un plat obtenu des intestins d'agneau bouillis et après cuits dans la graisse de porc, avec des morceaux de foie, de reins, de cœur. Un véritable régal pour le paysan roumain, une bombe gastronomique pour l'occidental (ou pour l'urbain roumain, aussi). Ce qu'il faut souligner est que ces plats n'étaient pas interchangeables. On ne pouvait pas manger que de porc en hiver, et de l'agneau aux Pâques. Ni poulet, ni dinde, ni canard, ni poisson, ni gibier. Rien d'autres que les plats ci-nommés (à côté de la **pâtisserie** spécifique roumaine, mais cela est une autre discussion). Les fêtes ne signifiaient pas seulement de la nourriture. L'alimentation rituelle représentait une partie de l'événement. Si nous avons discuté particulièrement cet aspect-là, c'était pour le fait qu'aujourd'hui, aux grandes fêtes religieuses, ce qui comptait c'est « la bouffe », en premier rang.

Un phénomène rituel intéressant à Noël est ce qu'on appelle **le colenda**. Ce sont des chansons aux sujets religieuses (la naissance de Jésus Christ), mais aussi les ainsi dits **colendas laïques**, qui ne se réfèrent presque du tout à Jésus. Ces chansons sont chantées par les jeunes, les garçons, qui se réunissent dans une sorte de confrérie. Il y en a un chef (*girău*) et un sous-chef. Celui-ci s'occupe de ramassage de produits alimentaires (autrefois, les cadeaux – *daruri* – étaient seulement « en nature ») (Mușlea 2004: 27).

Un autre aspect de l'alimentation c'est l'abondance. Il faut avoir beaucoup des plats sur la table dans les jours de fête, pour deux raisons, pour le moins : le respect de la

tradition est un signe social, d'une part, et d'autre part, il y existe la conviction que les esprits des ancêtres viennent ces jours-là dans leurs maisons d'autrefois, pour se nourrir et pour boire. S'ils ne trouvent rien, ils retournent au monde de l'au delà et ils restent assoiffés et affamés pour toute l'année suivante (Hedeşan 2005 : 124).

Il faut dire que l'importance de l'animal sacrifié vient du mythe. Si pour l'agneau les choses sont assez « claires » (l'agneau de Dieu, Jésus qui vient comme l'agneau au sacrifice etc.), les choses se compliquent quand il s'agit de l'animal sacrificiel de Noël, **le porc**. Sa symbolistique en ce qui concerne le christianisme est tout à fait négative : il représente la gourmandise (pêché capital pour les chrétiens), la sexualité exacerbée etc. Et pourtant, il est « très » présent au Noël. C'est bien possible que son importance vienne du passé, du mythe ancestral. Le rôle du mythe dans les sociétés traditionnelle est, d'ailleurs, bien reconnu :

Les rapports étroits existant entre la religion et le mythe ont échappé à beaucoup de savants, mais ont été entrevues par d'autres. Des psychologues comme Wundt, des sociologues comme Durkheim, Hubert et Mauss, des anthropologues comme Crawley, des savants spécialistes de l'antiquité classique comme Miss Jane Harisson n'ont pas manqué de saisir les liens intimes qui existent entre **le mythe** et **la religion**, entre la tradition sacrée et les normes de l'organisation sociale. Tous ces savants ont subi, dans une mesure plus ou moins grande, l'influence des travaux de James Frazer (Malinowski 1938 : 123).

Il est probable que **le porc fût** un animal important, autrefois, dans panthéon mythique roumain :

Le mythe, tel qu'il existe dans une communauté sauvage, c'est-à-dire dans sa forme primitive, n'est pas seulement une histoire qu'on raconte, mais une réalité vécue. Il n'est pas une simple fiction du genre de celles qu'on trouve dans les romans modernes, mais une réalité vivante, parce qu'on croit que les événements sur lesquels il porte sont produits dans un passé lointain et continue à exercer leur influences sur le monde et les destinées humaines. Ces mythes sont pour le primitif ce que sont, pour le chrétien profondément croyant, les mythes de la création, du péché originel, de la Rédemption par le sacrifice du Christ sur la Croix. Tout comme nos histoires sacrées, les mythes des primitifs survivent dans leur rituel, dans leur morale, dominent leurs croyances et règlent leur conduite (id., ibid. : 122).

Une importante partie de la signification sacrée de ces fêtes est représentée par le **sacrifice**. Le sacrifice rituel des cochons a, dans le folklore roumain, un jour destiné, nommé **Ignat**. Aussi, le sacrifice de l'agneau était fait, autrefois, dans des circonstances spéciales :

S'appuyant sur les thèses de Robertson Smith, Freud affirme que si la mis à mort de la victime était interdite à l'individu, le clan ou la tribu avait, en revanche, le droit de célébrer un sacrifice collectif portant sur l'animal rituellement interdit, **le totem**. Le sacrifice de cet animal, symbole de la communauté, était alors considéré comme le don le plus noble que celle-ci pouvait faire à la divinité. Mais cette fête et ce repas totémique symbolisent aussi, par une démarche analogique de la psychanalyse, le meurtre (...) primordial de l'humanité, première manifestation collective du complexe (Lombard 1998 : 73).

Des fêtes d'autrefois, n'ont plus restées que « les coutumes » alimentaires. C'est-à-dire, les gens attendent les grandes fêtes pour se régaler. En plus, une concurrence est parue : les fêtes urbaines. Même plus, les anthropologues parlent du folklore urbain :

Le folklore urbain se définit donc comme conséquent à l'exode rural ou lié à des particularismes sociaux, et se rallie à une définition très dynamiste du folklore proposée par André Varagnac :

- C'est un ensemble de croyances et de pratiques collectives sans dogmes et sans théorie qui présentent tout à la fois des caractères de « répétition et innovation, de conformisme et de spontanéité ».
- Ses aspects locaux, régionaux et internationaux prédominent, alors que ses aspects nationaux sont beaucoup plus faibles.
- Il est associé à des activités concrètes, à des « genres de vie » qui peuvent changer, la même coutume servant alors à des fins différents (Raulin 2001: 153).

A la place des fêtes d'autrefois, de foires populaires etc., ce sont parus les fêtes urbaines, « les festivals » de toute sorte, qui ont un but tout à fait commercial :

Les fêtes identitaires (...) relèvent inévitablement du folklore urbain, mais leur caractère emblématique pour l'ensemble d'une ville en a favorisé un traitement à part. On envisage maintenant des expressions plus limitées, soit qu'elles engagent des groupes minoritaires au sens ethnique ou non du terme ou qu'elles ne concernent qu'une classe d'âge, ou encore que leur généralisation à l'ensemble de la société les dissocie d'une identité urbaine particulière, entraînant dans leur sillage la participation active ou passive des uns et des autres, de façon indifférenciée. (*id., ibid.* : 153)

Des résultats relevant. Le repas de fêtes est devenu, ainsi, un souvenir, et les gâteaux de grand-mère sont remplacés par ceux de supermarket. Tous les plats traditionnels sont préparés à une échelle industrielle. L'éducation rituelle a été, ainsi, remplacée avec celle commerciale. Dans la société roumaine, surtout, les sociologues, les médecins, les nutritionnistes sont terrifiés de la tournure qu'ont pris les choses. La santé d'un peuple entier est mise en péril. La même chose est valable pour l'Europe, aussi, mais là il y en a, aussi, une éducation individuelle et un véritable soin de la part de l'état. Par exemple, en Roumanie sont introduits, chaque jour, des milliers de tonnes de produits végétaux parvenus d'Egypte ou de Turquie, et qui ne sont pas vérifiés à la douane (de point de vue médical, évidemment). Les analyses ont établi que ces produits sont cancérigènes, mais personne ne fait rien. D'autre part, même dans le milieu traditionnel roumain, l'intérêt pour la vie sociale a diminué considérablement. Tout le monde part pour l'Espagne, pour l'Italie, pour l'Angleterre, *faire de friques* et s'enrichir. Les fêtes d'autrefois ont été oubliées presque totalement.

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THE LABOUR MARKET IN ROMANIA'S SOUTH-EAST REGION

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ABSTRACT

The difficulties that Romania's South-East Region has to deal with characterise the whole country and have arisen as a result of the decline in the active and employed population. The decreasing total population has had major repercussions on the labour force market as well. In the South-East Region, the dynamics of the active population decreased from 1,295 in 2002 to 1,262 thousand people in 2007. The declining trend affects both the population structure on residential areas and on sexes. The reduced active population is an obvious sign of a low activity rate with long-term effects on the economy of the region. On analysing the structure of the active population on residential areas, one can notice a slight increase in the urban active population: 710,000 people in 2007 compared to 698,000 in 2002. However, the rural active population is decreasing permanently. A significant decline was also visible in the employed population both at regional and national level: from 1,160 in 2002 to 1,155 in 2007. The regional and national dynamics of the employed population on residential areas is decreasing chiefly because of the decline in the rural employed population, which decreased with 39,000 people from 2002 to 2007. In the past years, the urban employed population has increased from 604,000 people in 2002 to 638,000 in 2007. In 2007, the distribution of the employed population on activities of the national economy in every county of the South-East Region underlines the sectors with the highest share of employed population in the following order, in thousand people: agriculture, processing industry, trade and construction.

Keywords: *Total population; Active population; Employed population; Labour force*

1. INTRODUCTION

With an area of 35,762 km² (15% of the country's total area), the South-East Region is the second by size among the eight regions of Romania.

From the geographic and historical perspective, it is the area where the provinces Moldova, Muntenia and Dobrogea meet, a confluence of their history and culture. The region is made of six counties: Constanta, Tulcea, Braila, Galati, Vrancea and Buzau (Figure 1).



Fig.1 Romania's South-East Region

The South-East Region has almost all relief forms: the Danube Meadow, the Romanian Plain, the Dobrogea Plateau, the Macin Mountains and part of the Carpathians and Curvature Sub-Carpathians in the north-west. The region is crossed by the Danube, comprises the Danube Delta and is bordered by the Black Sea Coast in the east. However, the plain with continental climate is the major form of relief.

In 2007, the region had 2,830,430 inhabitants, meaning 13.1% out of the country population; the density of 79.1 inhabitants/km² is below the country average (90.3 inhab/km²). The highest density is registered in Galati County (137.6 inhabitants/km²), dominated by the industrial and commercial centre with the same name, and the lowest in Tulcea County (29.5 inhabitants/km²), where the natural and economic conditions are less favourable.

The South-East Region has 33 towns (out of which 11 municipalities) and 1447 villages (organized in 339 hamlets). The largest town in the region is Constanta (304,279 inhabitants), followed by Galati (293,523 inhabitants), Braila (215,316 inhabitants), Buzau (134,619), Focsani (99,907 inhabitants), and Tulcea (92,379 inhabitants).

In 2007, 25.38% (718,330 inhabitants) of the population lived in Constanta County; Galati County had 614,449 inhabitants (21.71% of the total regional population); Buzau County - 488,763 (17.27%); Vrancea County - 392,619 (13.87%); Braila County - 365,628 (12.92%) and Tulcea County - 250,641 (8.85%). (Table 1)

In 2007, the urban population accounted for 55.3% of the total regional population. In three counties (Constanta, Galati and Braila) that have high industrialisation level and good employment opportunities, the population is concentrated in the urban areas.

In the same year, the distribution of population on residential areas in 2007 revealed major differences among the six counties: Braila, Constanta and Galati are urban counties, while Buzau, Tulcea are rural counties.

Table 1. The structure of the South-East Region population on counties, sexes and residential areas (2007)

Development region / County	Total (number of persons)			Both sexes	Urban		Both sexes	Rural	
	Both sexes	Male	Female		Male	Female		Male	Female
2 South-East	2,830,430	1,387,958	1,442,472	1,564,967	753,378	811,589	1,265,463	634,580	630,883
Brăila	365,628	178,044	187,584	237,922	114,071	123,851	127,706	63,973	63,733
Buzău	488,763	238,922	249,841	202,090	97,205	104,885	286,673	141,717	144,956
Constanța	718,330	349,731	368,599	505,937	242,222	263,715	212,393	107,509	104,884
Galați	614,449	303,795	310,654	347,301	168,383	178,918	267,148	135,412	131,736
Tulcea	250,641	124,442	126,199	123,470	60,170	63,300	127,171	64,272	62,899
Vrancea	392,619	193,024	199,595	148,247	71,327	76,920	244,372	121,697	122,675
Romania	21,537,563	10,496,720	11,040,843	11,877,659	5,683,983	6,193,676	9,659,904	4,812,737	4,847,167

Source: Romanian Statistical Yearbook, 2008

The low birth rate is the result of the economic conditions in general and poor medical services in the rural area in particular. The decrease in these indicators was registered in counties with low urbanisation degree. The main factor causing population decline is the negative natural growth, which is expected to turn positive in the next years. Significant changes in the dynamics of natural growth have been registered in Constanta (+ 470 inhabitants) and Galati (-1.677 inhabitants) (Table 2).

Table 2. The natural movement of population in the South-East Region (2007)

Development region	Absolute data (number)		Natural increase	Marriages	Divorces	Dead-born per 1000 births (live-births and dead-born)	Infant deaths per 1000 live-births
	Live-births	Deaths					
Romania	214,728	251,965	-37,237	189,240	36,308	4.7	12.0
2 South - East	27,853	32,375	-4,522	24,700	5,420	4.9	12.7
Brăila	3,035	4,675	-1,640	2,709	799	3.9	12.5
Buzău	4,724	6,401	-1,677	4,284	873	4.2	13.8
Constanța	7,859	7,389	470	6,945	957	5.9	12.1
Galați	5,680	6,556	-876	5,372	1,515	2.8	11.8
Tulcea	2,431	2,895	-464	1,980	492	6.9	11.5
Vrancea	4,124	4,459	-335	3,410	784	5.8	14.5

Source: Romanian Statistical Yearbook, 2008

A continuous decrease at regional and county levels is predicted for 2013: -25.4 thousand people in Galati; -24.4 thousand people in Braila; -7.2 thousand people in Constanta and -10.6 thousand people in Vrancea (Table 3).

2. MATERIAL AND METHODS

The Romanian labour market is aimed at becoming as competitive as other markets in the European Union, in a knowledge-based economy. To this end, companies attempt to satisfy both employees' demands regarding employers' competence and employers' demands. The individual must be prepared to learn all his or her life to update his or her skills to meet the market demands.

Table 3. Number of inhabitants at regional and county level in 2013 (Thousand people)

Development region/ County	2005	2006	2007	2008	2009	2010	2011	2012	2013
Brăila	369,6	366,7	363,9	361,1	358,3	355,5	352,0	348,6	345,2
Buzău	493,4	490,6	487,8	485,1	482,3	479,6	476,2	472,7	469,3
Constanța	714,5	714,1	713,8	713,4	713,1	712,7	710,9	709,1	707,3
Galați	618,9	616,1	613,4	610,6	607,9	605,2	601,3	597,4	593,5
Tulcea	252,1	250,7	249,3	247,9	246,5	245,1	243,3	241,4	239,6
Vrancea	393,8	392,7	391,6	390,4	389,3	388,2	386,5	384,9	383,2
2 South-East	2.842,3	2.831,0	2.819,7	2.808,5	2.797,4	2.786,3	2.770,1	2.754,1	2.738,2

Source: Regional Action Plan for Employment in the South-East Region, 2006

This paper presents data about the South-East Region concerning both employed and active population provided by the national and regional statistics institutions and other statistical research facilities in Romania. The labour market plays a decisive role in assuring long-term economic growth and productivity. Creating the necessary environment to improve professional skills required in a competitive production process has become an absolute priority. The difficulties that the South-East Region has to deal with characterise the whole country and have arisen as a result of the decline in the active and employed population. The decreasing total population has had major repercussions on the labour force market as well.

3. RESULTS

The dynamics of the active population has decreased not only in the South-East Region, but also at national level. The active population increased in 2006, only to decrease with 36,000 people in the next year. The declining trend affects both the population structure on residential areas and on sexes (Table 4). The reduced active population is an obvious sign of a low activity rate with long-term effects on the economy of the region.

Table 4. The evolution of the active population in the South-East Region (Thousand people)

Specification	2002	2003	2004	2005	2006	2007
Romania	10,079	9,915	9,957	9,851	10,041	9,994
2 South-East	1,295	1,280	1,276	1,246	1,298	1,262

Source: Romanian Statistical Yearbook, 2008

The analysis of the active population structure on residential areas has revealed that compared to 2005, in 2006 the urban active population increased with 40,000, but decreased with 31,000 people compared to 2007. The rural active population is decreasing permanently (Table 5).

Table 5. The evolution of the active population in the South-East Region on residential areas (Thousand people)

Specification	2002		2003		2004		2005		2006		2007	
	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural
Romania	5,188	4,891	5,151	4,764	5,423	4,534	5,361	4,490	5,595	4,446	5,494	4,500
2 South-East	698	597	694	586	710	566	701	545	741	557	710	552

Source: Romanian Statistical Yearbook, 2008

In 2006, the male population within the total active population decreased with 23,000 people compared to 2005, but with 10,000 people compared to 2007 (Table 6).

Table 6. The evolution of the active population in the South-East Region on sexes (Thousand people)

Specification	2002		2003		2004		2005		2006		2007	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Romania	5,525	4,554	5,465	4,450	5,471	4,486	5,431	4,420	5,526	4,515	5,515	4,479
2 South-East	744	551	728	552	737	539	722	524	745	553	735	527

Source: Romanian Statistical Yearbook, 2008

The regional activity rate is decreasing. In 2007, a 2.1% decrease was registered against the 2006 rate (Table 7).

Table 7. The evolution of the activity rate in the South-East Region (%)

Specification	2002	2003	2004	2005	2006	2007
Romania	63,6	62,4	63,2	62,4	63,7	63,0
2 South-East	62,1	61,1	61,0	59,6	62,2	60,1

Source: Romanian Statistical Yearbook, 2008

In 2007, the employed population in the region was 1,155 thousand people – 12.3% of the national figure. Both at national and regional level, the employed population decreased significantly in 2005, then increased with 35,000 people in 2006, and decreased with 27,000 people in 2007 (Table 8).

Table 8. The evolution of the employed population in the South-East Region (Thousand people)

Specification	2002	2003	2004	2005	2006	2007
Romania	9,234	9,223	9,158	9,147	9,313	9,353
2 South-East	1,160	1,175	1,151	1,147	1,182	1,155

Source: Romanian Statistical Yearbook, 2008

The regional and national dynamics of the employed population on residential areas is decreasing chiefly because of the decline in the rural employed population, which decreased with 39,000 people from 2002 to 2007. The urban employed population increased with 56,000 people in 2006 but it decreased with 22,000 in 2007 (Table 9).

Table 9. The evolution of the employed population in the South-East Region on residential areas (Thousand people)

Specification	2002		2003		2004		2005		2006		2007	
	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural
Romania	4,607	4,627	4,662	4,561	4,906	4,252	4,889	4,258	5,115	4,198	5,072	4,281
2 South-East	604	556	619	556	626	525	633	514	660	522	638	517

Source: Romanian Statistical Yearbook, 2008

In 2006, the male employed population share in the South-East Region decreased. In 2007, a decline was also noticed in the employed population (Table 10).

The employment rate is decreasing permanently, following the economic reorganisation and especially the reduced activities in industry. In 2007, the employment rate was 0.6% lower than in 2002 (Table 11).

Table 10. The evolution of the employed population in the South-East Region on sexes (Thousand people)

Specification	2002		2003		2004		2005		2006		2007	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Romania	5.031	4.203	5.057	4.166	4.980	4.178	5.011	4.136	5.074	4.239	5.116	4.237
2 South-East	670	490	664	511	658	493	660	487	674	508	671	484

Source: Romanian Statistical Yearbook, 2008

Table 11. The evolution of the employment rate in the South-East Region (%)

Specification	2002	2003	2004	2005	2006	2007
Romania	58.0	57.8	57.9	57.7	58.8	58.8
2 South-East	55.3	55.8	54.7	54.7	56.4	54.7

Source: Romanian Statistical Yearbook, 2008

In 2005, the employed population accounted for 36.1% of the total population: services (44.5%) agriculture (32%) and industry (23.5%). Owing to the tourist resorts on the sea coast and the harbours in Constanta, Mangalia and Galati, the employed population in the service sector is high. On the other hand, in Vrancea County, approximately 49% of the employed population works in agriculture and 62% of the county population lives in rural areas.

The lack of job opportunities, poorly paid jobs and reduced qualification have led to the huge migration of the active population to places with economic growth in the country and abroad. Migration occurs chiefly in Vrancea County, where the fragile economic structure made the young people to leave their native places and find work abroad.

In the past years, the industrial branches have started to decline, causing the liquidation and/or reorganisation of the largest companies – and implicitly a higher unemployment rate – and the opening of small and medium-sized companies.

According to the statistical data, in the last years, the small and medium-sized firms have the largest share in the region. Most of the larger enterprises are active in the processing industry, construction, transport and storage services.

In 2007, the county distribution of the employed population on activities of the national economy underlines the sectors the South-East Region with the highest share of employed population in the following order: agriculture, processing industry and trade. Nevertheless, changes occur from one county to another, according to the number of employed people: structurally, agriculture comes first (31.47%), but industry shares only 20.97% of the total employed population in the studied region; the processing industry is the main activity, most of the people (18.77%) working in this sector (Table 12).

Taking into consideration the sustainable development issue, efforts must be made to develop the service sector, which can provide new job opportunities, even though the employment population rate is high in this sector and low in agriculture and industry.

Aging may cause the loss of major skills in certain areas of interest on the labour force market. The number of employers has been reduced drastically in fields like research, (higher) learning education, industry etc. On the other hand, aging may

encourage the need of initial and/or continuous training in poorly developed areas such as medical care and socialising for the elderly, fitness and prophylactic activities, part-time jobs etc.

Table 12. The structure of the employed population in the South-East Region on activities of the national economy (Thousand people)

Development County	region/ Total economy	Agriculture, hunting and forestry	Fishing and fish culture	Industry	Building	Trade
Romania	8.725,9	2.462,4	3,2	1.958,3	594,5	1.200,0
2 South-East	1.056,5	332,5	1,4	221,6	76,7	133,9
Brăila	132,2	39,3	-	33,6	9,9	17,2
Buzău	181,9	74,0	0,1	40,1	9,6	21,1
Constanța	302,8	64,7	0,1	54,6	29,9	46,0
Galați	206,5	60,3	0,1	45,8	16,9	26,5
Tulcea	88,1	30,8	1,1	18,5	4,7	8,0
Vrancea	145,0	63,4	-	29,0	5,7	15,1

Source: Romanian Statistical Yearbook, 2008

CONCLUSIONS

The difficulties that Romania's South-East Region has to deal with characterise the whole country and have arisen as a result of the decline in the active and employed population. The decreasing total population has had major repercussions on the labour force market as well.

In the South-East Region, the dynamics of the active population decreased – as it did at national level – from 1,295 in 2002 to 1,262 thousand people in 2007. The declining trend affects both the population structure on residential areas and on sexes. The reduced active population is an obvious sign of a low activity rate with long-term effects on the economy of the region.

On analysing the structure of the active population on residential areas, a slight increase in the urban active population can be noticed: 710 thousand people in 2007 compared to 698 thousand people in 2002. However, the rural active population is decreasing permanently.

A significant decline was also visible in the employed population both at regional and national level: from 1,160 in 2002 to 1,155 in 2007. The regional and national dynamics of the employed population on residential areas is decreasing chiefly because of the decline in the rural employed population, which decreased with 39,000 people from 2002 to 2007. In the past years, the urban employed population has increased from 604 thousand people in 2002 to 638 thousand people in 2007.

In 2007, the distribution of the employed population on activities of the national economy in every county of the South-East Region underlines the sectors with the highest share of employed population in the following order, in thousand people: agriculture (352.5), processing industry (198.3), trade (133.9) and construction (76.7).

The labour market, through its human factor, plays a decisive role in assuring long-term economic growth and productivity. Creating the necessary environment to improve professional skills required in a competitive production process has become an absolute priority.

The strategic objective set by the European Council at Lisbon in March 2000 is for the European Union “to become the most competitive and dynamic knowledge-based

economy in the world capable of sustainable economic growth with more and better jobs and greater social cohesion”.

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THE NATURAL MOVEMENT OF THE POPULATION IN ROMANIA'S NORTH-EAST REGION

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ABSTRACT

The North-East and the South-East regions together form Microregion 2 and cover the north-eastern part of Romania. Traditionally, they are part of the historical region of Moldova. In March 18th 2002, the North-East Region had a total population of 3,674,367, accounting for 16.9% of the country's total population. In 2007, the number of inhabitants increased to 3,726,642 (17.3% of the total population), making it the populated region in Romania. It has 46 urban centres, 506 villages and 2.414 hamlets. It is a predominantly rural region, with a density of 101.1/km². In 2007, the rural population share was 56.6%, while the urban share was 43.4%. Like in the South-Muntenia and the South-West Oltenia regions, most of the population lives in the rural area. Its structure on sexes is balanced: 49.4% is male, while 50.6 % is female. In 2007, the natural growth value of the region was positive; in three counties it ranged between -2.1‰ and -0.1‰ and in the other three between + 0.8‰ and + 2.9‰. The highest natural growth value is in Iași County (+ 2.9‰), and the lowest in Botoșani County (-2.1‰).

Keywords: *Total population; Urban population; Rural population; Natural movement*

1. INTRODUCTION

The North-East Region covers the north-eastern area of the country. It is part of the old historical region called Moldova. It neighbours Ukraine in the north, Galați and Vrancea counties (South-East Region) in the south, The Republic of Moldova in the East and Maramureș and Bistrița-Năsăud counties (North-West region) and Mureș, Harghita and Covasna counties (Centre region) in the west (Figure 1).

With a rich historical, cultural and spiritual background, the North-East Region is a harmonious combination of tradition and modernity, past and present, a potential that can be used to develop the infrastructure, the rural area, the tourism and the human resources. It is Romania's largest region, covering an area of 36.850 km² (15.46% of the country's

total area). It is made up of six counties - administrative and territorial-statistical units of the NUTS 3 level: Bacău, Botoșani, Neamț, Iași, Suceava and Vaslui.



Figure.1 The North-East Region of Romania

In 2007, Romania's largest development region, the North-East Region had a total population of 3,674,367, accounting for 16.9% of the country's total population and a density of 101.1 /km². It has 46 urban towns and 2,414 hamlets gathered in 506 villages (Table 1). Only one urban centre (Iași) has a population of 315,214; 4 towns have over 100,000 inhabitants (Bacău – 178,203, Botoșani – 115,739, Piatra Neamț – 108,085 and Suceava – 106,397); 14 towns have 20-100,000 and 27 less than 20,000.

Table 1. The administrative-territorial structure of the North-East Region (2007)

Indicators	North-East Region	Romania	Share national
Number of counties	6	41	14.6
Number of towns	46	320	14.4
- Of which municipalities	17	103	16.5
Number of villages	506	2,856	17.7
Number of hamlets	2,414	12,955	18.6

Source: Romanian Statistical Yearbook, 2008

The North-East Region is predominantly rural. In 2007, the rural population share was 56.6%. The counties with the highest rural share are Neamț (61.8%) and Vaslui (58.8%); the counties with the lowest rural share are Iași (52.3%) and Bacău (54.3%) (Table 2).

Table 2. The evolution of the rural population share in 2004-2007 (%)

County/ Development region	2004	2005	2006	2007
Bacău	53.6	53.8	54.0	54.3
Botoșani	58.4	58.2	58.3	58.3
Iași	53.0	53.8	52.1	52.3
Neamț	61.3	61.4	61.6	61.8
Suceava	56.6	56.7	56.7	57.1
Vaslui	58.7	58.4	58.7	58.8
1. North-East	56.4	56.6	56.4	56.6
Romania	45.1	45.1	44.8	44.9

Source: Romanian Statistical Yearbook, 2005, 2006, 2007, 2008

In 2007, the region had a total population of 3,726,642, accounting for 17.3% of Romania's total population. From 2002 to 2007, owing to the varying natural growth values, the number of inhabitants increased with 9,932. This increase was noticeable in all the six counties: Bacău (+ 13,221), Neamț (+ 11,543), Suceava (+ 17,443), Botoșani (+ 1,333), Iași (+ 8,190) and Vaslui (+ 545).

Within the region, 825,100 (22.14%) of the people live in Iași County, 719,844 (19.32%) live in Bacău, 705,878 (18.94%) in Suceava, 566,059 (15.19%) in Neamț, 455,594 (12.23%) in Vaslui and 454,167 (12.19%) in Botoșani (Table 3).

In 2007, the population density of the North-East region (101.1/km²) was higher than the national average (90.3). The county with the highest density is Iași (150.7/km²). Suceava County has the lowest density (82.5/km²) (Table 4).

Table 3. The structure of the North-East Region population on counties, sexes and residential areas (2007)

Development region /County	Total (number of persons)			Urban			Rural		
	Both sexes	Male	Female	Both sexes	Male	Female	Both sexes	Male	Female
I. North-East	3,726,642	1,842,670	1,883,972	1,618,548	779,502	839,046	2,108,094	1,063,168	1,044,926
Bacău	719,844	356,547	363,297	329,129	158,658	170,471	390,715	197,889	192,826
Botoșani	454,167	223,476	230,691	189,389	91,434	97,955	264,778	132,042	132,736
Iași	825,100	407,161	417,939	393,389	187,795	205,594	431,711	219,366	212,345
Neamț	566,059	279,276	286,783	215,952	103,630	112,322	350,107	175,646	174,461
Suceava	705,878	348,875	357,003	302,897	146,920	155,977	402,981	201,955	201,026
Vaslui	455,594	227,335	228,259	187,792	91,065	96,727	267,802	136,270	131,532
Romania	21,537,563	10,496,720	11,040,843	11,877,659	5,683,983	6,193,676	9,659,904	4,812,737	4,847,167

Source: Romanian Statistical Yearbook, 2008

Table 4. Population and density in the North-East Region (2005-2007)

Development region /County	Total population			Density (inhabitants/km ²)		
	2005	2006	2007	2005	2006	2007
I. North-East	3,734,546	3,732,583	3,726,642	101.3	101.3	101.1
Bacău	723,518	721,411	719,844	109.3	109.0	108.7
Botoșani	459,900	456,765	454,167	92.2	91.6	91.1
Iași	813,943	824,083	825,100	148.6	150.5	150.7
Neamț	570,682	567,908	566,059	96.8	96.3	96.0
Suceava	705,752	705,730	705,878	82.5	82.5	82.5
Vaslui	460,751	456,686	455,594	86.6	85.9	85.7
Romania	21,623,849	21,584,365	21,537,563	90.7	90.5	90.3

Source: Romanian Statistical Yearbook, 2006, 2007, 2008

In 2007, both in the region as a whole and in its counties separately the share of the male population exceeded the national average (49.4%). (Table 5)

Also in all six counties the male population is smaller than the female population. As for the rural male population, it is higher than the female one in five counties and lower only in Botoșani (Table 6).

Table 7 shows the difference between the urban and the rural population in 2007. The values exceed the national average: 43.41% in the urban environment and 56.6% in the rural area. Neamț County has the highest percentage of rural population (only 38.1% urban population).

The population of the region on residential areas and sexes has had a different evolution. The decrease in the male population is higher in the urban area and in comparison with the female population as well. All six counties are predominantly rural

for reasons of various types: historical (human settlements retired to places hardly accessible to invaders), religious (the preservation of folk customs and beliefs) and economic (the low living standard of some social categories - rural migration – a consequence of the industrial reorganisation process).

Table 5. Population on sexes (2007)

Development regions / County	Total (number of persons)			Share of male population (%)
	Both sexes	Male	Female	
Romania	21,537,563	10,496,720	11,040,843	48.7
1. North-East	3,726,642	1,842,670	1,883,972	49.4
Bacău	719,844	356,547	363,297	49.5
Botoşani	454,167	223,476	230,691	49.2
Iaşi	825,100	407,161	417,939	49.3
Neamţ	566,059	279,276	286,783	49.3
Suceava	705,878	348,875	357,003	49.4
Vaslui	455,594	227,335	228,259	49.9
2. South-East	2,830,430	1,387,958	1,442,472	49.0
3. South-Muntenia	3,300,801	1,610,699	1,690,102	48.8
4. South-West Oltenia	2,279,849	1,118,019	1,161,830	49.0
5. West	1,924,442	928,996	995,446	48.3
6. North-West	2,725,563	1,329,235	1,396,328	48.8
7. Centre	2,523,904	1,236,099	1,287,805	49.0
8. Bucharest-Ilfov	2,225,932	1,043,044	1,182,888	46.9

Source: Romanian Statistical Yearbook, 2008

Table 6. Population on sexes and residential areas (2007)

Development region / County	Urban (number of persons)			Rural (number of persons)		
	Both sexes	Male	Female	Both sexes	Male	Female
1. North-East	1,618,548	779,502	839,046	2,108,094	1,063,168	1,044,926
Bacău	329,129	158,658	170,471	390,715	197,889	192,826
Botoşani	189,389	91,434	97,955	264,778	132,042	132,736
Iaşi	393,389	187,795	205,594	431,711	219,366	212,345
Neamţ	215,952	103,630	112,322	350,107	175,646	174,461
Suceava	302,897	146,920	155,977	402,981	201,955	201,026
Vaslui	187,792	91,065	96,727	267,802	136,270	131,532

Source: Romanian Statistical Yearbook, 2008

Table 7. Population on counties, region, sexes and residential areas (2007)

Development /County	region Total (number of persons)	Sex (absolute and percent)				Residential areas (%)	
		Male	%	Female	%	Urban	Rural
Bacău	719,844	356,547	49.5	363,297	50.5	45.7	54.3
Botoşani	454,167	223,476	49.2	230,691	50.8	41.7	58.3
Iaşi	825,100	407,161	49.3	417,939	50.7	47.7	52.3
Neamţ	566,059	279,276	49.3	286,783	50.7	38.1	61.9
Suceava	705,878	348,875	49.4	357,003	50.6	42.9	57.1
Vaslui	455,594	227,335	49.9	228,259	50.1	41.2	58.8
1. North-East	3,726,642	1,842,670	49.4	1,883,972	50.6	43.4	56.6
Romania	21,537,563	10,496,720	48.7	11,040,843	51.3	55.1	44.9

Source: Romanian Statistical Yearbook, 2008

2. MATERIAL AND METHODS

The paper presents the demographic data of the North-East Region provided both by the national and regional statistics institutions and other statistical research facilities in

Romania. Demographically speaking, the main factors that influence the size and structure of the population are birth rate, death rate and migration. The birth rate is the number of new-borns per one thousand inhabitants in a year. The death rate is the number of the deceased of all age categories per one thousand inhabitants in a year. The natural growth is the difference between the number of the new-borns and the number of the deceased in a year. Migration represents the changes in the population's domicile.

3. RESULTS

The evolution of the human indicators has revealed that in the past fifteen years, the North-East Region has been the only Romanian region with positive natural growth values (Table 8).

Table 8. Natural movement of population in Romania (2007)

Development regions	Absolute data (number)					Dead-born per 1000 births (live-births and dead-born)	Infant deaths per 1000 live-births
	Live-births	Deaths	Natural increase	Marriages	Divorces		
Romania	214,728	251,965	-37,237	189,240	36,308	4.7	12.0
1. North - East	42,456	40,491	1,965	31,462	5,938	3.8	14.2
2. South - East	27,853	32,375	-4,522	24,700	5,420	4.9	12.7
3. South - Muntenia	30,735	42,288	-11,553	28,875	5,656	5.1	11.4
4. South - West Oltenia	19,420	29,083	-9,663	21,190	2,812	2.8	12.0
5. West	17,666	23,362	-5,696	15,687	4,130	6.5	12.2
6. North - West	27,795	31,735	-3,940	23,661	4,161	5.6	11.8
7. Centre	26,182	27,517	-1,335	23,623	4,422	5.2	12.5
8. Bucharest - Ilfov	22,621	25,114	-2,493	20,042	3,769	4.0	7.2

Source: Romanian Statistical Yearbook, 2008

In 2007, 42,456 births were registered, compared to 43,235 (-779) in 2006, and 43,656 (+ 1,200) in 2005. In 2007, the birth rate was 11.4 new-borns per 1,000 inhabitants, against 11.6‰ in 2006 (Table 9).

Table 9. Natural movement of population in the North-East Region (2007)

Development region / County	Rates (per 1000 inhabitants)					Dead-born per 1000 births (live-births and dead-born)	Infant deaths per 1000 live-births
	Live-births	Deaths	Natural increase	Marriages	Divorces		
Romania	10.0	11.7	-1.7	8.8	1.69	4.7	12.0
1 North-East	11.4	10.8	0.6	8.4	1.59	3.8	14.2
Bacău	11.2	11.3	-0.1	8.8	1.94	2.7	13.5
Botoşani	10.3	12.4	-2.1	7.1	1.65	3.8	18.9
Iaşi	12.7	9.8	2.9	9.1	0.68	2.2	13.2
Neamţ	9.7	10.7	-1.0	8.2	1.87	4.7	13.2
Suceava	11.7	10.5	1.2	8.0	1.76	6.6	12.8
Vaslui	11.9	11.1	0.8	9.0	2.00	2.9	16.1

Source: Romanian Statistical Yearbook, 2008

The natural growth of the region is positive (+ 0.6‰); negative values are registered in almost all rural areas (-4.8‰ and -0.2‰ in 2007), while positive values are registered in all urban areas (+ 1.2‰ and + 3.3‰ in 2007). However, in 2007, the infant death rate was the highest in the North-East Region: 14 deaths/1,000 inhabitants (the national average was 12). This could be accounted for by the high level of poverty and the low

health education especially in the rural areas. The natural movement of population is higher in the rural than in the urban environment (Table 10).

Table 10. Natural movement of population on residential areas in the North-East Region (2007)

Development region / County	Rates (per 1000 inhabitants)										Dead-born per 1000 births (live-births and dead-born)		Infant deaths per 1000 live-births	
	Live-births		Deaths		Natural increase		Marriages		Divorces					
	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural
România	9.8	10.2	9.7	14.2	0.1	-4.0	8.8	8.8	2.20	1.06	4.3	5.2	10.2	14.1
1 North-East	10.9	11.8	8.6	12.6	2.3	-0.8	9.2	7.8	2.27	1.08	2.9	4.4	11.3	16.2
Bacău	10.8	11.4	9.2	13.1	1.6	-1.7	9.2	8.4	2.69	1.30	1.4	3.8	12.8	14.1
Botoşani	9.6	10.7	8.1	15.5	1.5	-4.8	8.7	5.9	2.36	1.13	2.7	4.5	14.7	21.7
Iaşi	11.6	13.7	8.3	11.1	3.3	2.6	9.9	8.3	0.76	0.61	1.6	2.7	9.1	16.3
Neamţ	10.0	9.5	8.8	11.9	1.2	-2.4	9.0	7.6	3.30	0.98	2.7	5.9	12.4	13.7
Suceava	11.5	11.9	9.0	11.6	2.5	0.3	8.9	7.3	2.37	1.30	5.7	7.2	11.1	13.9
Vaslui	10.6	12.8	7.4	13.8	3.2	-1.0	8.9	9.2	3.08	1.23	3.9	2.3	9.3	20.0

Source: Romanian Statistical Yearbook, 2008

According to the current data, in the North-East region life expectancy is average: 72.78 years for both sexes in 2005/2007, higher than the national average of 72.61 years. In 2005–2007, important differences were noticed between the six counties: the highest life expectancy was in Suceava (73.48 years) and Neamţ (73.21 years), while the lowest was in Botoşani (71.89 years) (Table 11).

Table 11. Life expectancy on sexes in 2005-2007 (years)

Development region / County	Both sexes	Male	Female
Romania	72.61	69.17	76.14
1 North-East	72.78	69.32	76.42
Bacău	71.93	68.42	75.67
Botoşani	71.89	68.43	75.52
Iaşi	73.13	69.60	76.84
Neamţ	73.21	69.52	77.10
Suceava	73.48	70.13	76.98
Vaslui	72.86	69.71	76.22

Source: Romanian Statistical Yearbook, 2008

One of the causes influencing population is migration. In 2007, although the national migration balance was zero, a negative balance (-6.619) was registered both the North-East Region as a whole and its counties taken separately. According to the regional and county data concerning population in 2013, provided by Studies on the Labour Market developed by the NISR in Labour and Social Protection in 2005 (Table 12), the national population decline also characterises the North-East Region.

CONCLUSIONS

The following problems are typical of the North-East Region: the high share of rural population (56.6% of the total regional population) and infant death rate which although decreasing in the past years, had the highest value of all Romanian regions in 2007: 16.2 deaths under one year of age per 1,000 inhabitants.

*Table 12. Projected number of inhabitants at regional and county level in 2013
(Thousand people)*

Development region	2005	2006	2007	2008	2009	2010	2011	2012	2013
Bacău	722.2	720.3	718.4	716.5	714.7	712.8	710.1	707.3	704.6
Botoşani	458.9	457.7	456.5	455.3	454.1	452.9	451.3	449.7	448.1
Iaşi	816.6	816.4	816.2	815.9	815.7	815.5	814.1	812.6	811.2
Neamţ	568.9	566.7	564.6	562.5	560.3	558.2	555.1	552.3	549.4
Suceava	705.1	704.5	703.8	703.2	702.5	701.9	700.6	699.3	698.0
Vaslui	461.0	459.1	457.3	455.5	453.6	451.8	449.5	447.2	444.9
1 North-East	3732.7	3724.7	3716.8	3708.9	3701.0	3693.1	3680.8	3668.5	3656.2

Source: The Regional Action Plan for labour force occupation in the North-East Region, 2006

Demographically, the region follows the national decreasing tendency following the reduced birth rate. Consequently, significant changes occur in the population structure per age groups: the young population share decreases, while the adult and old populations increase as part of a slow but continuous process.

The North-East regions is also under the influence of the external migration of labour force (outside the Romanian borders) – a fact that is known, but unrealistically quantified in official statistical data. However, there are several major aspects that cannot be left aside, such as the issue of the school children left in their grandparents' or brothers' care, who need to go to school and require special assistance.

Last but not least, the North-east Region has the highest level of poverty in Romania: 40.7%. Special attention should be paid to employment, professional training and social integration - the main instruments used to fight against poverty. The solution to these issues lies in the Regional Action Plan for Employment, which contains priorities and measures to be taken to solve the problems the region has to cope with in the regional development and social integration promotion framework.

Thanks to the low costs and skilled labour force, the North-East Region is among Europe's most profitable areas for investment. The rich relief, the hill and plain areas favour a wide range of crops. Other major productive sectors are wood processing, mechanics, textiles and tourism. Besides the picturesque landscapes, the well-known hospitality of the locals, the folk traditions, the local cuisine, and the traditional wine-tasting sessions at Cotnari and Huşi vineyards are great tourist attractions. The main tourism types are cultural (museums, ethnography, arts), religious, balneo-therapeutic, transit and agro-tourism. The mountain and hill zones in the west of the region (Suceava, Neamţ, and Bacău counties) are a valuable tourist potential that so far has not been exploited enough (except Bucovina). Should the necessary steps be taken, they could be included in the European tourist circuit.

The human resources, besides tourism, local attractions and the fact that the region is still clean one are the basis for a sustainable development process and for increasing the community's living standard.

The development of human resources and specific infrastructure has a direct influence on the population. It is also the fundamental premise for progress in all social and economic sectors and implicitly for sustainable development. A modern economic structure, high performance and competitive capacities cannot be achieved unless the population is highly qualified and develops commercial skills and abilities to adapt to the market economy.

A strong point that characterises only the North-East Region is the positive natural growth, especially in the young population. However, this advantage can easily turn into a much higher unemployment rate, provided a proper training system is implemented.

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CULTURAL TOURISM: BETWEEN AMUSEMENT AND INSTRUCTION

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ABSTRACT

Any intervention policy must consider the feedback from the beneficiaries of tourism – tourists. Therefore, literature is abundant in statistics based on questionnaires applied on site. As we are in contact everyday with the future decision factors and managers in Romanian tourism, we tried to change the questionnaire respondents and choose a representative sample of people that have a twice as interesting status from this paper point of view: being a tourist and being a student in an area tightly related to tourism and tourism practice. Feed-back is double, because the answers to the questions can be useful in tourism management on a local, regional and national scale, as well as for the activity of teaching/training of undergraduates that specialise in tourism management.

Keywords: *Cultural tourism; Leisure; Instruction*

1. INTRODUCTION

Cultural tourism decision-makers at all levels – national, regional, and local – should take into account, when planning tourism development, what both Romanian and foreign tourists would like to visit, rather than what they think both Romanian and foreign tourists would like to visit. The best way to see what tourists really need to visit is to conduct surveys “on the spot”, i.e. upon entering art galleries, historical sites, memorials, museums, etc.

But there is another way policy-makers can get the necessary feed-back to make right decisions: to question a special category of tourists – undergraduates whose major is tourism, in general, or agri-tourism and food service in particular. This is the population sample the authors of the present paper questioned to find out the trends in cultural tourism such as practiced by the younger generation (and not only), given that, at global level, it is young tourists that are the most important segment of the cultural tourism market.

2. MATERIAL AND METHOD

Sixty-four students of the Faculty of Agricultural Management, majoring in *Engineering and management in restoration and agritourism*, daily courses and distance education were questioned based on close questions, questions with multiple choice and open questions.

Out of the 64 students, 17 are males and 47 are females.

With respect to the age of the students, it is between 20 and 59 years, with the following age groups:

- males: 20-29: 14; 30-39: 1; 50-59: 2;
- females: 20-29: 35; 30-39: 7; 40-49: 3; 50-59: 2.

In the following paragraphs, the questions are presented as well as the answers and their interpretation.

3. RESULTS AND DISCUSSION

Question no. 1, *Do you enjoy travelling?*, closed question, meant to establish from the start whether the person qualifies for the questionnaire's general theme. The question was formulated without reference to internal or external tourism, because the main interest was to find out if the subjects are open to practice tourism, by gender and age group. Thus, within the male respondents, the age group between 40 and 49 years is missing, but is found between the female respondents. Within the age group of 20 to 29 the students aged 19 are also included, because they will be 20 during this year. The age group between 50 and 59 is represented both between the male and female respondents for the "Distance education". The answers to question no. 1, *Do you enjoy travelling?*, are presented in Table 1.

Table 1. The answers to question no. 1, *Do you enjoy travelling?*

Question <i>Do you enjoy travelling?</i>	Answer			
	Yes		No	
	No.	%	No.	%
	64	100	-	-
Males				
20-29	14	82	-	-
30-39	1	6	-	-
50-59	2	12	-	-
Females				
20-29	35	75	-	-
30-39	7	15	-	-
40-49	3	6	-	-
50-59	2	4	-	-

It is worth mentioning that no respondent answered „No” to this question. This is the reason why we analysed in detail the age groups for both male and female respondents. Data analysis shows that the best represented age group in both cases is between 20 and 29 years, that is 82% of the male respondents and 75% of female respondents.

As well, question no. 2, a multiple choice question, has a general character, without mentioning if it's about Romania or other countries, because our intention was to find out to which extent general tourist preferences are found or not between Timis County's

tourism opportunities. Two main destination categories were chosen – one from a landform point of view (“mountain / sea”) and one from a sociological point of view (“urban / rural”) – although, in fact, we were more interested in the choice between “urban / rural”, from the point of view of tourism forms that can be practiced in Timis county; in this case, the choice “mountain – sea” is a “package choice”, in a sense that it had to be offered because it is a stereotype among tourism choices and because as odd as it may seem, from the standpoint of tourism opportunities in Timis County, even an answer to this question may be useful considering that for those that for varying reasons are unable to go to the sea, a city like Timisoara offers a wide selections of swimming pools – another direction to be exploited in the management of the county’s tourism. Thus, for question no. 2, *Where do you prefer to spend your holidays?*, the answers were those depicted in Table 2.

Table 2. The answers to question no. 2, Where do you prefer to spend your holidays?

Question	Answer							
	Mountain		Sea		Urban		Rural	
	No.	%	No.	%	No.	%	No.	%
Male	13	76	8	47	3	18	7	41
Female	34	72	22	47	5	11	11	23

As it was expected for a sample of people living almost exclusively in Timis County, and especially in Timisoara (both are plain areas, in a continuous desertification process) most choices, both for male respondents (13, that is 76%) as well as for female respondents (34, that is 72%) are for mountain vacations, which indicates an acute need, for the Timis County, for tourism packages that include sports. As well, given the fact that most respondents live in an urban area, we are not surprised by the choice for vacationing in a rural area (7 men, that is 41% of the total, and 11 women, that is 23% of the total), which indicates that, for the Timis County, there is an acute need for valuing the rural areas together with what they have to offer (gastronomy, rural tourism, traditions etc.).

Question no. 3 is tightly knit with question no. 2: *Why do you prefer to spend your vacation in the mountains / at sea – in an urban / rural setting?* This question was conceived as an open question, to allow respondents to give answers as close to reality as possible, and eventually give reasons. Thus, for question no. 3, *Why do you prefer to spend your vacation in the mountains / at sea – in an urban / rural setting?*, the answers are presented in Table 3. The answers presented in Table 3 were slightly „adjusted” (in a sense that short answers such as „scenery” or „it relaxes me” were „translated” into „Landscape” and „Relaxation”) to better illustrate the wide array of answers the respondents provided. Only one male respondent and two female respondents failed to answer this question. It is noted that the array of answers from female respondents is 50% more varied than the male respondents answers. Although specialists view noise as a form of pollution, e took the answer „Tranquillity” separately because the people are not aware that pollution is not just soil, water and air pollution, but also noise pollution. As for the answers provided by the male respondents, the first place is tied between „Landscape” and „Relaxation” (7 men, that is 41% of all respondents), followed by „Unpolluted nature” (5 men, that is 29% of total). Between female respondents, the most frequent answer is „Relaxation” (21 women, that is 45% of all respondents), followed by „Unpolluted nature” (13 women, that is 28% of total) and „Landscape” (11 women, that

is 23% of all respondents), with percentages very similar to those recorded among male respondents. It is noticeable that the same reasons are given by both segments, even if the order of importance is not identical in both segments. Memorable answers are: “Travelling is the only way of relaxation and good humour” (male, 23), “Because only in the rural areas you can see tradition” (woman, 40), “At the sea-side, because I find it most romantic” (woman, 25), “Because I could travel wherever there is something to see or do and because I believe I am interested in seeing and doing” (male, 23), “Because I am interested in the village and their ways of development” (male, 29), “Because I never went to the sea-side and I wish to go there” (woman, 20), “Because the landscape leaves me speechless and due to pollution it is likely that it will deteriorate and in a few years it may not be the same” (male, 20), “Because I was raised in the countryside” (male, 56).

Table 3. The answers to question no. 3, *Why do you prefer to spend your vacation in the mountains / at sea – in an urban / rural setting?*

Question	Answer																			
	Landscape		Relaxation		Tradition		Unpolluted nature		Learning		Tranquility		The rural element		Sports		Romance		Fun	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
M	7	41	7	41	2	12	5	29	1	6	-	-	-	-	-	-	-	-	-	-
F	11	23	21	45	3	6	13	28	4	9	8	17	1	2	4	9	1	2	4	9

Question no. 4, is a question with multiple answers (same as question no. 2), regarding three main types of tourism – relaxation tourism, cultural tourism and adventure tourism – out of which, the one that interests us most, from this paper’s point of view, is, of course, **cultural tourism**. Thus, for question no. 4, *What kind of tourism do you like to practice?*, the answers are presented in Table 4.

Table 4. The answers to question no. 4, *What kind of tourism do you like to practice?*

Question	Answer					
	Relaxation		Cultural		Adventure	
	No.	%	No.	%	No.	%
Male	13	76	4	24	6	35
Female	35	74	17	36	14	30

In this case as well there is a similar percentage of male and female respondents that choose „Relaxation tourism” (mountain / seaside): 13 (that is 76%) male respondents and 35 (that is 74%) of female respondents. Following, for male respondents, „Adventure tourism” (6 men, that is 35% of total) and „Cultural tourism” (4 men, that is 24% of total). For female respondents, second place goes to „Cultural tourism” (17 women, that is 36% of total) and third place is „Adventure tourism” (14 women, that is 30% of total).

Question no. 5, *Why do you enjoy practicing relaxation / cultural / adventure tourism?* is an open question, much like question no. 3 (we wanted to give respondents the possibility to express as openly and complex as possible) and is closely related to

question no. 4. Thus, for question no. 5, *Why do you enjoy practicing relaxation / cultural / adventure tourism?*, the answers are presented in Table 5.

Table 5. The answers to question no. 5,
Why do you enjoy practicing relaxation / cultural / adventure tourism?

Question	Answer																	
	Rest		Relaxation		Recovery		Pleasure		Change of scenery		Adrenaline		Learning		Fun		Affordability	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
B	1	6	8	47	1	6	2	12	1	6	2	12	1	6	-	-	-	-
F	8	17	20	43	1	2	-	-	5	11	3	6	17	36	2	4	1	2

Only one male respondent and six female respondents failed to answer this question. Just like for question no. 3, the answers illustrated in Table 5 were slightly adjusted (due to their length) to reflect faithfully the great variety of answers given by the respondents. Again, the array of answers from female respondents is more varied than the one from male respondents. The answer „Relaxation” (8 men, that is 47% of total) is followed for male respondents at an equal score (2 men, that is 12% of total) by „Pleasure” and „Adrenaline”. For female respondents, the answer „Relaxation” (20 women, that is 43% of total) is followed by „Learning” (17 women, that is 36% of total) and “Rest” (8 women, that is 17% of total). Some memorable answers are: “Adventure tries your survival instincts and teamwork, and adrenaline is present” (male, 20), “Because it requires intensive involvement (sic!)” (male, 24), “Because I can relax and visit a museum” (woman, 21), “Because I can practice relaxation tourism practically everywhere” (woman, 24), “Relaxation and cultural tourism combine relaxation and education” (woman, 38), “I like to discover new things” (woman, 21), “I enjoy travelling everywhere, as long as I do not stay home” (male, 23), “To escape daily stress and routine” (male, 29), “Because we have a very complicated schedule [lifestyle]” (male, 22), “Because it is necessary to have a vacation where you can find yourself” (woman, 20), “Because it’s boring to just stay (sic!)” (woman, 20), “To forget for a moment the problems back home” (woman, 24), “To visit as many objectives as possible” (woman, 50), “Cultural tourism, because if you travel someplace (sic!) it is good to know something about that place” (woman, 21), “I want to know” (male, 56).

Question no. 6, *What do you understand by cultural tourism?*, as well as questions no. 3 and no. 5, is an open question because we wanted to give respondents the opportunity to answer both based on what they learned during their studies and as well based on their general knowledge. The answers for question no. 6, *What do you understand by cultural tourism?*, the answers were those presented by Table 6. Of all respondents, five male respondents and three female respondents did not provide an answer to this question. In this case, just as for questions no. 3 and no. 5 had to have the answers adjusted based on the keywords contained. As for the answers provided by the male respondents, four answers share first place, chosen by 2 respondents each (12% of the total): *Tourism that improves general knowledge*, *Tourism that provides information about the elements of a*

certain society, *Tourism that teaches us new things*, and *Visiting museums, memorials, cultural and historical remains*. The closest answer to the standard definition of **cultural tourism** is: *Tourism that satisfies the spiritual needs of the tourist by visiting historical locations, museums, art galleries*, was given by only one male respondent. As for the answers given by female respondents, first place, with 23 answers (49% of the total) that are almost identical is *Tourism practiced for the visitation of different cultures (sic!) (museums, traditions, etc.)*, followed by *Tourism practiced for acquiring new cultural information* (10 answers, that is 21%) and *Tourism practiced for acquiring cultural knowledge* (6 answers, that is 13%). We believe that all answers are memorable, because all of them reflect the personality and knowledge of the respondent, together with the minor confusions regarding terms and grammatical errors marked in the above comment. The variety of answers is impressing, as well as the fact that, regardless of the way the answers were formulated, show a good level of knowledge of the field.

Table 6. The answers to question no. 6, *What do you understand by cultural tourism?*

Question	Answer	Count	%
Male	<i>Tourism that improves general knowledge</i>	2	12
	<i>Tourism that provides information about the elements of a certain society</i>	2	12
	<i>Tourism that teaches us new things</i>	2	12
	<i>Visiting museums, memorials, cultural and historical remains</i>	2	12
	<i>Tourism that presents ancient habits and historical monuments</i>	1	6
	<i>Tourism that satisfies the spiritual needs of the tourist by visiting historical locations, museums, art galleries</i>	1	6
	<i>Tourism that helps you complete and check you knowledge</i>	1	6
	<i>Tourism that enables knowledge about the culture of a certain area</i>	1	6
	<i>Tourism that helps the acquiring of cultural knowledge</i>	1	6
Female	<i>Tourism practiced for the visitation of different cultures (museums, traditions, etc.)</i>	23	49
	<i>Tourism practiced for acquiring new cultural information</i>	10	21
	<i>Tourism practiced for acquiring cultural knowledge</i>	6	13
	<i>Tourism that values a culture</i>	1	2
	<i>Tourism that tends to become an industry</i>	1	2
	<i>Culture related tourism</i>	1	2
	<i>Tourism practiced in culture rich areas</i>	1	2

Question no. 7, *What do you enjoy visiting – art galleries, museums, historical sites?*, is, just like questions no.2 and no.4, a multiple choice question. We chose as options these defining elements of „high culture” – art galleries, museums and historical sites – because these are also the defining elements of cultural tourism and cultural heritage that are found in the Timis County, elements that, through improved management, could revive cultural tourism in the area. The answers for question no. 7, *What do you enjoy visiting – art galleries, museums, historical sites?*, are presented in Table 7. Only one female respondent did not answer to the question. Both male and female respondents chose preponderantly „Museums”: 14 male respondents (82% of the total) and 32 female respondents (68% of the total). Both male and female respondents had as their second choice „Historical sites” (7 male respondents, 41% of the total and 19 female respondents, 40% of the total) and as third choice „Art galleries” (5 male respondents, 29% of the total and 15 female respondents, 32% of the total). It is noticeable that the percentages are very close for the choices „Historical sites” and „Art galleries”. The lower percentage of women that choose visiting museums is given by the higher percentage that

are willing to visit historical sites and art galleries, compared to the male respondents choices.

Table 7. The answers to question no. 7
What do you enjoy visiting – art galleries, museums, historical sites?

Question	Answer					
	Art galleries		Museums		Historical sites	
	No.	%	No.	%	No.	%
Male	5	29	14	82	7	41
Female	15	32	32	68	19	40

Question no. 8, *Why do you enjoy visiting art galleries, museums and historical sites?*, is tightly related to question no. 7 and is an open question (just like questions no. 3, no. 5 and no. 6) that allows respondents to provide a wide array of answers. The answers for question no. 8 *Why do you enjoy visiting art galleries, museums and historical sites?*, are presented in Table 8.

Table 8. The answers to question no. 8,
Why do you enjoy visiting art galleries, museums and historical sites

Question	Answer																			
	Uniqueness		General knowledge		Passion		Pleasure		Aesthetics		Worthiness		Knowing		Exhibit relevance		Affordability		Fascination about the past	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
M	4	24	3	18	1	6	2	12	1	6	-	-	4	24	-	-	-	-	-	-
F	5	11	-	-	2	4	3	6	3	6	2	4	22	47	1	2	1	2	2	4

Three male respondents and six female respondents failed to answer this question. In this case, just as questions no. 3, no. 5 and no. 6 had to undergo adjusting based on keywords. As for male respondents, they ranked first „Uniqueness” and „Knowing” (4 male respondents each, that is 24% of total respondents each), followed by „General knowledge” (3 male respondents, 18% of the total). Female respondents chose first „Knowing” (22 female respondents, 47% of the total), followed by „Uniqueness” (5 female respondents, 11% of the total) and tied for third and fourth place, „Pleasure” and „Aesthetics” (3 female respondents each, 6% of the total each). Memorable answers: “You don’t have to pay for it” (woman, 22), “Because we have a lot to learn from everything we see and hear” (woman, 21), “Because it gives me a beautiful sensation of void, of being captive in ancient mysteries (sic!)” (woman, 21), “Because I don’t believe art nowadays compares with art in the past” (male, 20), “It is more interesting to see how it was in the past, the ancestors (sic!)” (woman, 20), “Having a passion for technology, I especially like science and technology museums” (male, 23), “I like unique and special

things, art items” (male, 24), “I like ethics (sic!) and aesthetics” (male, 56), “We learn many things that we did not know, totally different from nowadays” (woman, 20), “Because there are kept and valued all these things that for some people nowadays mean nothing” (woman, 20), “Because I visited such places and enjoyed it” (male, 23), “I get to see many interesting things in a very short time” (woman, 21), “There are pages of history that I didn’t learn in school” (woman, 29).

Question no. 9, *What type of show would make you visit another city?*, a multiple choice question (like questions no. 2, no. 4 and no. 7), zoom on another aspect of the „high culture” – performance arts – another potential attraction in Timis County’s cultural tourism. Thus, for question no. 9, *What type of show would make you visit another city?*, the answers are presented in Table 9.

*Table 9. The answers to question no. 9,
What type of show would make you visit another city?*

Question	Answer							
	Theatre		Music		Dancing		Another artistic event	
	No.	%	No.	%	No.	%	No.	%
Male	7	41	7	41	6	35	8	47
Female	15	32	29	62	11	23	9	19

The answers to question no. 9 reveal the following: male respondents opt for „Another artistic event” than theatre, music or dancing (8 male respondents, 47% of the total) – without detailing the type of artistic event that might be, followed closely by „Theatre” and „Music” (7 male respondents each, 41% of the total each); female respondents chose „Music” (29 female respondents, 62% of the total), followed by „Theatre” (15 female respondents, 32% of the total) and „Dancing” (11 female respondents, 23% of the total). Female respondents did not point to another artistic event either. As expected, the answers show more interest in performing arts from women than men, which are more interested in sports than arts.

Question no. 10, *Why would you travel to another city to watch a certain type of show?*, is an open question (just like questions no. 3, no. 5, no. 6 and no. 8), linked to the previous question by its object. The answers for question no. 10, *Why would you travel to another city to watch a certain type of show?*, are presented in Table 10. Four male subjects and nine female subjects chose not to answer this question. In this case as well as for questions no. 3, no. 5, no. 6 and no. 8, we had to adjust answers based on keywords. Answer analysis reveals that for male respondents first place is tied between five answers: „Pleasure”, „Passion”, „Interest”, „Worth being seen” and „Relaxation” (with 2 answers each, 12 % of the total each). As for female respondents, first place is „Pleasure” (20 female respondents, 43% of the total), followed by both „Passion” and „Curiosity” (5 female respondents each, 11% of the total each). Memorable answers: “These type of shows are not found in any city” (woman, 36), “Big city concerts ate phenomenal” (woman, 20), “Due to the fact that theatre inspires me a lot” (woman, 21), “If there are famous plays or concerts I would travel hundreds of kilometres” (male, 20), “Most times cultural events don’t take place in all cities” (woman, 40), “Because I would do everything to see a play” (woman, 22), “Because it relaxes me and I feel as if I’m taken into another world” (male, 29), “They provide spiritual nourishment” (male, 56), “Because I practiced ballet and I enjoy the stage” (woman, 21), “Because art deserves sacrifice” (woman, 21), “Because I wish to do it and I consider it is worth seeing” (male,

23), “Because in Timisoara there are few plays (sic!)” (woman, 29), “Because I practice theatre” (woman, 20), “Because I am a folklore dancer and I enjoy admiring others” (woman, 21).

Table 10. The answers to question no. 10,
Why would you travel to another city to watch a certain type of show?

Question	Answer																			
	Fun		Pleasure		Passion		Interest		Worth being seen		Knowledge		Relaxation		Spiritual nourishment		Escape		Curiosity	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
M	1	6	2	12	2	12	2	12	2	12	1	6	2	12	1	6	1	6	-	-
F	1	2	20	43	5	11	2	4	2	4	2	4	1	2	-	-	-	-	5	11

Question no. 11, *What aspects of life are you most interested into when you travel – gastronomy / social environment / tradition / crafts / festivals?*, is, just like questions no. 2, no. 4, no. 7 and no. 9, a multiple choice question that refers to an important chapter of „popular culture” – „lifestyles”. the answers to question no. 11, *What aspects of life are you most interested into when you travel – gastronomy / social environment / tradition / crafts / festivals?* are presented in Table 11.

Table 11. The answers to question 11, *What aspects of life are you most interested into when you travel – gastronomy / social environment / tradition / crafts / festivals?*

Question	Answer									
	Gastronomy		Social environment		Traditions		Crafts		Festivals	
	No.	%	No.	%	No.	%	No.	%	No.	%
Male	5	29	8	47	13	76	5	29	8	47
Female	13	28	8	17	40	85	12	26	19	40

All respondents answered this question. First place for both men and women is „Traditions”, with 13 male respondents (76% of the total) and 40 female respondents (85% of the total). The answer „Traditions” is followed for the male respondents equally by „Social environment” and „Festivals” (with 8 respondents each, 47% of the total). As for the female respondents, „Traditions” is followed by „Festivals” (19 female respondents, 40% of the total) and „Gastronomy” (13 respondents, 28% of the total). Choices can be explained by the higher interest men show for social aspects (men read newspapers more often than women and of all columns are most interested by the economic and social ones), whereas women are more interested in arts and gastronomy. The common answer „Traditions” seems specific for the city dweller that is missing popular traditions or that are rooted in the rural setting and grew up in the rural areas (children raised by the grandparents that are nowadays our students).

Question no. 12, *Why are you interested in gastronomy / social environment / tradition / crafts / festivals?*, is, just as questions no. 3, no. 5, no. 6, no. 8 and no. 10, an open question, closely linked to question no. 11. The answers to question no. 12, *Why are you interested in gastronomy / social environment / tradition / crafts / festivals?*, are listed in Table 12.

Table 12. The answers to question no. 12, *Why are you interested in gastronomy / social environment / tradition / crafts / festivals?*

Question	Answers																			
	Cultural reasons		Because they are important		Because they are different		Interest		Pleasure		Knowledge		Because they are interesting		Fun		Because they represent culture		Curiosity	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
M	1	6	1	6	2	12	3	18	1	6	4	24	1	6	1	6	1	6	3	18
F	1	2	3	6	6	13	1	2	3	6	8	17	7	15	5	11	4	9	6	13

One male subject and one female subject did not answer this question. In this case, just as for questions no. 3, no. 5, no. 6, no. 8 and no. 10, we had to adjust answers based on keywords. It is remarkable that male respondents as well as female respondents answered „Knowledge” (4 male respondents, 24% of the total and 8 female respondents, 17% of the total). Following, for the male respondents, equally, „Interest” and „Curiosity” (3 respondents each, 18% of the total for each), and for female respondents, the answer „Because they are interesting” (7 respondents, 15% of the total) and equally, „Because they are different” and „Curiosity” (6 answers, 13% of the total). Memorable answers: “Because for each tourist visiting another place, traditions and customs come first (sic!)” (woman, 20), “Because all the time there are things kept for years but that catch your eye even today” (woman, 21), “Only through traditions we can maintain our individuality” (woman, 29), “Each people is unique and fascinating” (woman, 30), “I enjoy eating” (woman, 33), “I am interested in psycho-sociology” (male, 56), “Anything we see in our journey can be transformed into fun” (woman, 20), “In order to discover human values” (woman, 20), “Because they are all important, one way or another (woman, 28)”, “Because through traditions and festivals you discover the identity of these communities” (woman, 21).

Question no. 13, *Which of the following elements of mass culture you find attractive – shopping / movies / entertainment / sports / computer games?* is, just like questions no. 2, no. 4, no. 7, no. 9 and no. 11, a multiple choice question that refers to an important chapter of „popular culture” – „mass culture”. The answers to question no. 13, *Which of the following elements of mass culture you find attractive – shopping / movies / entertainment / sports / computer games?*, are listed in Table 13. Only one female respondent did not answer this question. The analysis of the given answers shows the

following: male respondents chose, as expected „Sports” (10 respondents, 59% of the total), followed by „Movies” (9 respondents, 53% of the total) and „Entertainment” (8 respondents, 47% of the total). Female respondents opted, as expected, for „Shopping” (19 respondents, 40% of the total), followed by „Movies” and „Entertainment” equally (18 answers, 38% of the total). Paradoxically, only one male respondent chose „Electronic games” and no female respondents, although among the respondents there were some barely out of their teens.

*Table 13. The answers to question no 13,
Which of the following elements of mass culture you find attractive – shopping / movies / entertainment / sports / computer games?*

Question	Answers									
	Shopping		Movies		Entertainment		Sports		Electronic games	
	No.	%	No.	%	No.	%	No.	%	No.	%
Male	4	24	9	53	8	47	10	59	1	6
Female	19	40	18	38	18	38	16	34	-	-

Question no. 14, *Why do you find attractive shopping / movies / entertainment / sports / computer games?* is, just as questions no. 3, no. 5, no. 6, no. 8, no. 10 and no. 12, an open question, closely linked to question no. 13.

Table 14. The answers to question no. 14, Why do you find attractive shopping / movies / entertainment / sports / computer games?

Question	Answer																			
	I like them		Diversity		Because it's healthy		Because it's relaxing		Because it's my hobby		Passion		Novelty		To complete my knowledge		Satisfaction		Because it's not soliciting	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
M	1	6	1	6	1	6	6	35	2	12	1	6	1	6	1	6	1	6	1	6
F	12	26	-	-	4	9	18	38	1	2	-	-	-	-	6	13	1	2	-	-

The answers to question no. 14, *Why do you find attractive shopping / movies / entertainment / sports / computer games?*, are presented in Table 14. Two male respondents and nine female respondents did not answer this question. It is noticeable that both categories of respondents (male and female) gave the same answer most of the times – „Because it is relaxing” (6 male respondents, i.e. 35% of the total, and 18 female respondents, i.e. 38% of the total). For male respondents, the answer „Because it is relaxing” is followed by the answer „Because it is my hobby” (two answers representing 12%), whilst for female respondents, this answer is followed by the answer „I like them” (12 answers, i.e. 26% of the total) and “To complete my knowledge” (6 answers, i.e. 13% of the total). It is noticeable that women provided less varied answers than male respondents.

Question no. 15, *What languages are spoken in the area where you come from?* is, just like questions no. 3, no. 5, no. 6, no. 8, no. 10, no. 12 and no. 14, an open question about multi-culturality, an important issue in Timis County. The answers to question no. 15, *What languages are spoken in the area where you come from?*, are presented in Table 15.

Table 15. The answers to question no. 15,
What languages are spoken in the area where you come from?

Question	Answer													
	Bulgarian		German		Hungarian		Romanian		Russian		Serbian		Ukrainian	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
M	1	6	5	29	7	41	16	94	1	6	2	12	1	6
F	-	-	8	17	15	32	29	62	2	4	5	11	-	-

Respondents come from diverse multi-cultural areas, as can be noted from the answers synthesized in Table 15. It is obvious that all originate from areas with a predominantly Romanian population (16 male respondents, 94% of the total and 29 female respondents, 62% of the total) and that the most important ethnic groups in their areas of provenience are Hungarian (7 male respondents, 41% of the total and 15 female respondents, 32% of the total) and German (5 male respondents, 29% of the total and 8 female respondents, 17% of the total). The fact that some respondents indicated languages such as English, French, Italian or Spanish lets us know that they did not fully understand the meaning of the question, which in turn indicates that they are not familiar with the ideas of multi-culturality and multi-lingvism.

Question no. 16, *Which of the following ethnic symbols can be found in the area from which you originate – ethnic festivities / community festivities / religious events?* is, just like questions no. 2, no. 4, no. 7, no. 9, no. 11 and no. 13, a multiple choice question that refers to an important chapter of “multi-culturality” – “ethnic symbols”.

Table 16. The answers to question no. 16,
Which of the following ethnic symbols can be found in the area from which you originate – ethnic festivities / community festivities / religious events?

Question	Answer					
	Ethnic festivities		Community festivities		Religious events	
	No.	%	No.	%	No.	%
Male	5	29	13	76	11	65
Female	12	26	31	66	24	51

The answers to question no. 16, *Which of the following ethnic symbols can be found in the area from which you originate – ethnic festivities / community festivities / religious events?*, are presented in Table 16. Only one male respondent and one female respondent didn't answer this question. Again, we notice that the choices of the two categories are identical: “Community festivities” met the highest number of voters (13 male respondents, 76% of the total and 31 female respondents, 66% of the total),

followed by „Religious events” (11 male respondents, 65% of the total and 24 female respondents, 51% of the total) and „Ethnic festivities” (5 male respondents, 29% of the total and 12 female respondents, 26% of the total).

Question no. 17, *In which of the following ethnic symbols you enjoy to participate – ethnic festivities / community festivities / religious events?* is, just like questions no. 2, no. 4, no. 7, no. 9, no. 11, no. 13 and no.16, a multiple choice question tightly connected to question no. 16. The answers to question no. 17, *In which of the following ethnic symbols you enjoy to participate – ethnic festivities / community festivities / religious events?*, are presented in Table 17.

*Table 17. The answers to question no. 17,
In which of the following ethnic symbols you enjoy to participate – ethnic festivities /
community festivities / religious events?*

Question	Answer					
	Ethnic festivities		Community festivities		Religious events	
	No.	%	No.	%	No.	%
Male	4	24	9	53	8	47
Female	19	40	26	55	24	51

Five male subjects and six female subjects did not answer this question. Again we can notice that the choices of the two categories of respondents are identical: the answer “Community festivities” was chosen by most of the subjects (9 male respondents, i.e. 53% of the total, and 26 female respondents, i.e. 55% of the total), followed by the answer “Religious events” (8 male respondents, i.e. 47% of the total, and 24 female respondents, i.e. 51% of the total) and by the answer “Ethnic festivities” (4 male respondents, i.e. 24% of the total and 19 female respondents, i.e. 40% of the total). The conclusion is that people prefer rather to participate in events in their own place of residence than travelling to other locations for similar events, despite the previous statements regarding sacrifices in the name of artistic events. The constancy of the answers shows that these answers were provided in an honest manner, without any attempt to falsify the results of the questionnaire.

Question no. 18, *Why do you enjoy participating in ethnic festivities / community festivities / religious events?* is, just like questions no. 3, no. 5, no. 6, no. 8, no. 10, no. 12, no. 14 and no. 15, an open question, closely related to question no. 17. The answers to question no. 18, *Why do you enjoy to participate in ethnic festivities / community festivities / religious events?*, are presented in Table 18. Five male subjects and thirteen female subjects did not answer this question. It is noticeable that this time the answers did not coincide between the two categories (male and female respondents). Thus, male respondents favoured the answer „Because they are part of the area where I come from” (3 male respondents, i.e. 18% of the total), followed with an equal number of answers by the answer „For communion with the Divinity” and by the answer “Because it relaxes me” (2 male respondents each, i.e. 12% of the total each). As for female respondents they favoured the answer „To keep tradition” (12 female respondents, i.e. 26% of the total), followed by the answer “Because it relaxes me” (6 female respondents, i.e. 13% of the total) and, equally, “Because I enjoy it” and “Because they are representative for the community” (4 female respondents each, i.e. 9% of the total each). Female respondents did not provide, unlike the male respondents, an answer such as „Because I’m proud of them”.

Table 18. The answers to question no. 18, *Why do you enjoy participating in ethnic festivities / community festivities / religious events?*

Question	Answers																			
	For communion with the Divinity		Need of knowledge		Because I enjoy it		To get to know the customs of the community		Because they are part of the area where I come from		In memory of the departed		To keep tradition		Because it relaxes me		Because they are representative for the community		Because I'm proud of them	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
M	2	12	1	6	1	6	1	6	3	18	1	6	1	6	2	12	1	6	1	6
F	3	6	1	2	4	9	2	4	1	2	1	2	12	26	6	13	4	9	-	-

Question no. 19, *Do you enjoy travelling in Romania?* is just like question no. 1, a closed question, with no apparent link to previous questions. The answers to question no. 19, *Do you enjoy travelling in Romania?*, are presented in Table 19.

Table 19. The answers to question 19, *Do you enjoy travelling in Romania?*

Question	Answer			
	Yes		No	
	No.	%	No.	%
Male	17	100	1	6
Female	45	96	4	9

The answers given by both categories are somewhat confusing. Although the question was clear, some respondents gave a double answer, ticking both the „Yes” and „No” boxes. This kind of answer in two steps – first acknowledging, then denying or refuting – is rather tricky. Thus, male respondents answered unanimously that they enjoy travelling in Romania, but some of them also ticked the „No” box (the answer to this dilemma is cleared after analyzing the answers to question no. 20, below). The same situation is encountered for female respondents, where one subject gave both answers (clarified as well after the analysis of the answers to question no. 20).

Question no. 20, *Why do you enjoy / not enjoy travelling in Romania?* is, just like questions no. 3, no. 5, no. 6, no. 8, no. 10, no. 12, no. 14, no. 15 and no. 18, an open question, closely related to question no. 19. The positive answers to question no. 20, *Why do you enjoy / not enjoy travelling in Romania?*, are presented in Table 20. One male subject did not answer this question. As for the given answers, it is noticeable again that both categories gave the same answer in many cases – “Because Romania is beautiful” (5 male respondents, 29% of the total and 24 female respondents, 51% of the total) – followed, for the male respondents, by “To discover new things” (4 male respondents, 24% of the total) and “Because it has many attractions” (3 male respondents, 18% of the total). The answer “Because Romania is beautiful” is followed, for the female respondents, by “Because it has many attractions” (13 female respondents, 28% of the total) and “To discover new things” (3 female respondents, 8% of the total). It is remarkable that the answers are the same for both groups, with the only difference being the order of the second and third answers.

Table 20. The affirmative answers to question no. 20,
Why do you enjoy / not enjoy travelling in Romania?

Question	Answer																			
	To discover new things		Because Romania is beautiful		Because Romanian tourism has a future		Because I like the services		Because prices are low		Because I like it		Because I'm interested in it		Because it has many attractions		To promote my country		Because Romania has a wide array of tourism offers	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
M	4	24	5	29	1	6	1	6	2	12	1	6	1	6	3	18	1	6	-	-
F	3	6	24	51	2	4	-	-	1	2	-	-	-	-	13	28	2	4	2	4

At this point, it is necessary to present a table with the reasons that discourage the respondents to travel through Romania. Negative answers are presented in table 21.

Table 21. The negative answers to question no. 20,
Why do you enjoy / not enjoy travelling in Romania?

Question	Answer							
	Bad roads		Romania doesn't offer much		Romanians don't know how to take advantage of opportunities		Romanians offer too little	
	No.	%	No.	%	No.	%	No.	%
Male	-	-	-	-	-	-	-	-
Female	1	2	1	2	1	2	1	2

The answer analysis shows that only female respondents gave negative answers and that each answer appears only once, with the same percentage value. Some answers are worth mentioning, like: "Yes and no, because Romania has many things to offer, but Romanian people offer so few" (woman, 40), "Because our country has potential, but unfortunately it is not exploited as it should be. But even so, Romania is worth visiting" (woman, 20), "It is a beautiful country, rich in varied landforms and culture, but unfortunately the values are not appreciated enough, therefore the quality of infrastructure and services leaves a lot to be desired", "Because our country is beautiful, yet *undiscovered*", "Yes and no, because we have opportunities and possibilities that we don't know how to take advantage of" (woman, 33), that are hard to categorise.

CONCLUSIONS

The answers given to our questions show a very interesting trend in Romanian cultural tourism: well aware of the meaning of the phrase "cultural tourism", our undergraduates graduating in agri-tourism and food service choose the mountain and the rural area over the sea and the urban area, and seek in the practice of cultural tourism **relaxation** (answers to questions nr. 3, nr. 4, nr. 5, nr. 10, and nr. 14) and **knowledge** (answers to questions nr. 8, and nr. 12), with special interest in *museums* (question nr. 7),

music and *other artistic events* (question nr. 9), *traditions* (question nr. 11 and nr. 18), and *community festivities* (question nr.17), with “pleasure”, “passion” and “interest” as keywords.

The conclusion is that the time of “sun and beach” tourism is past and gone, and that the younger generation is more and more interested in culture.

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THEORIES REGARDING FAMILY ESTABLISHMENT AND FUNCTION

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ABSTRACT

The present paper deals with several distinctive historical aspects regarding the family, as well as with other important family writings made by the great founding figures.

Keywords: *family, society, sociological study, social status*

1. INTRODUCTION

The 19th century sociologists consider the family to be a natural intermediate purpose which connects the individual to the society.

It gives the scientist a special method to observe and discover the hidden laws of the social world, also constituting a double entrance: theoretical and methodological.

2. MATERIAL AND METHODS

Auguste Comte does not imagine studying family life and social life separately: if the family is the source and the element of society, society will apply an autonomous action on to the family.

In Tocqueville's conception, organising the family depends on the organization and form of the society, and on the internal operation varying according to social status.

Morgan manages for the first time to draw the family history based on the classical steps of its development.

Granting a main place to the social environment, Le Play's sociology presents the existence of a connection between the family and the society and uses a series of observations on the established connections between them.

Durkheim proposes to examine the family respecting the natural order of things. In order to reach the structure of a real family type clearing any prejudice, the identification of collective, regulated and constant practices is imposed.

In the U.S.A., the sociology of the family has developed before the European one. Parsons considers the nuclear family to be a product specific for modernity. He believes into a reduction of the number of members and a transfer of family functions in favour of other institutions.

3. RESULTS

Several founding figures that have come up with important writings on the family will be illustrated in the following lines (Cicchelli-Pugeault & Cicchelli 1998):

Family – an important component of the sociological study (Auguste Comte)

Follower of the positivistic philosophy, Auguste Comte¹ (1798-1857), in his works dedicated to social order he defines the real domestic regimes represented through the healthy conscience of our nature. Comte does not imagine studying family life and social life separately: if the family is the source and the element of society, society will apply an autonomous action on to the family. Analogically, he highlights the natural and spontaneous character of family and society, character ensuring an objective observation both of the family as an element of the society and of the society as a whole. In principle, the family constitutes a real sociologic element.

Defining the nature of positive morality based on the principle of universal love, Comte argues that there is continuity between the individual, the family and the society. Affection of the family contributes to raising the moral individual. Domestic affection (or conjugal affection) is fundamental to Comte, because it crystallizes in a way the feeling of devotion based on a mutual agreement, being even a guarantee of the matrimonial link of indissolubility.

The Family and the Social Status (Alexis de Tocqueville)

Alexis de Tocqueville² (1805-1859) is remarked amongst the founding figures who have elaborated valuable studies on the family. Even if France has misunderstood the contribution of his work for a long time, his writings on the family represent a sociological undeniable interest.

In Tocqueville's conception, organising the family depends on the organization and form of the society, and on the internal operation varying according to social status. He highlights the primacy of society over the politic and believes that a democratic state based on the equalization of living conditions, on the progress of a market economy where social mobility is much greater, and impregnates all the social institutions with its characteristics.

Tocqueville discovered the American society due to a trip in 1831, with his friend Gustav of Beaumont, in order to study the penitentiary system. On this occasion he is able to study the American family comparing it to the European one from the perspective of the consequences of social democratic status and other beliefs, attitudes, behaviour of people. Following his analysis, he tries to identify the contribution of families for maintaining the social order. Evoking the American family, he compares it to the European one which does not form a pure type but retains many features of aristocracy. Regarding the American side, the most important element which characterizes the family is the flattening of family relationships between generations and in particular the lack of worries regarding the perpetuation of human kind. This is the element which characterizes the series of transformations that Tocqueville detected and examined based on the European example. If family remains in the same stage in aristocratic nations for several decades, in democratic ones the contrary happens.

In Tocqueville's conception, the earth is the inheritance ensuring the future. The family represents the earth and earth represents the family: it perpetuates the name, origin, glory, power, virtue. The right to succession is the centre of attention. There where

succession is organized around the first born, earth is passed from generation to generation without being divided. But, where succession legislation establishes the equal division, the family is preoccupied with the present and providing for the future generations.

Opposing the aristocratic family to the democratic one, Tocqueville is one of the first to elaborate a veritable sociology of family relations.

The Evolution of Family Organization Forms (Lewis Henry Morgan)

With his studies, mainly field studies, Lewis Henry Morgan³ (1818-1881), came closer to the scientific harshness. He has studied the life of Hurons in the State of New York for 20 years, and based on the discovered domestic relations he has obtained useful information in correctly explaining and interpreting the family in other regions of the globe. His important finding is that in Huron family life there are two different types of relations (Iluț 1993): emotional relations between the family group members; domestic relations based on clearly defined norms and regulations.

Following his research, Morgan discovered that Hurons have a monogamous type of family named pair family, weak and unstable, where the real father is being recognized, a thing which is not realized in anterior marriage forms. The task for supplying with food and working tools is taken over by the male. Enhancing the economical and social importance of the male, he becomes interested that the goods of the family will be inherited by his legitimate children and therefore he imposes the interdiction that the female will be in a relation with other males. Therefore, the change from a matriarchal to a patriarchal family, the appearance of the private property and of the right to succession, have changed the relation between sexes and afterwards between classes.

Morgan manages for the first time to draw the family history based on the classical steps of its development. He discovers several forms for the family in its historical development. (Voinea 1978):

- *Blood related family* where there is no regulation for sexual relations; the conjugal groups are divided on generations not excluding brothers, sisters, or cousins from the sexual relations;
- *The punalua family*, which excludes marriage between the closest relatives (e.g. brothers and sisters);
- *The pair family* (male and female) appears based on the extension of the sexual and marital restrictions to 2nd and 3rd degree cousins and other relatives; this formula is weak and unstable and therefore may be easily broken.

Morgan's as well as Bachofen's studies need to be regarded critically, because they have not studied the problems of the family and the evolution of its forms from a sociological point of view, and only from a religious, ethnic or other nature point of view.

The Family – The Image of Society (Frederic Le Play)

Examples of the first sociologic thinking are perceived in the work of the catholic conservator Frederic Le Play⁴ (1806-1882), witness to the political crises of 1830, 1848, 1870, moments which have marked his thinking for the solution of the social problem.

Le Play's postulate is clearly enounced "Society is composed of both isolated individuals and families and the structure of the society varies depending on the family's regime" (Cicchelli-Pugeault 1998: 35).

Social and family organisation are connected, the first expresses the smaller scale of the later, keeping its proportions, the family being the exact image of the society.

The theoretic core of Le Play's sociology is based on field work and the methodology is based on a monographic observation of working families. He has studied the prosperous families of labourers being convinced that their life is influenced by the environment, being able to offer conclusive aspects for the survey of the society influence on the domestic life. Presented only after fifteen years, his work, "*European Labourers*" describes the means of existence and the way of life of a labourer family. The collected data (ethnographic, demographic, etc.) regarding the family budget, ensures the scientific character of his study. The establishment of the budget of a family is preceded by preliminary observations which define the condition of several family members, accompanied by information regarding the frame of life, civil status, family history, and its moral traditions. The family budget is presented together with the use of the familial economies. This expresses an essential supposition of Le Play's approaches: if families are the source of social life, the organisation of this one forms a cosmos subordinated to the domestic universe. Granting a main place to the social environment, Le Play's sociology presents the existence of a connection between the family and the society and uses a series of observations on the established connections between them. The analysis of these proportions introduces the theoretical study of the social function of the family and of its moral place in society. The typology is based on the mean of transmission of the patrimony, which is not the exclusive object of the analysis. He classifies the family in three main types:

- *The Patriarchal Family* is a first type studied by Le Play. He takes care of maintaining the patrimony and the tradition, the patriarchal family values the designation of an heir and does not impose celibacy, allowing all the children to get married. After marriage, the children do not leave the parents' home.
- *The Modern Family (unstable)*, where children, after marriage, leave the parents and become independent. Children do not stay in their parents' home only until they get married and form a family limited in size, menacing the society with depopulation. This type of family seems to be unstable, as long as it does not really depend on a home. The unstable family decreases slowly once the adult children leave and disappears when parents die, dividing the inheritance, leaving nothing behind and not being able to stimulate brothers and sisters to keep in touch. The equal division of the patrimony by the children creates less favourable conditions in maintaining a social organisation based on family unity. He identifies equal division as being a destruction factor of the family stability, and menacing the continuity of the family.
- *The Stem Family*, where only one of the children remains with the parents, leaving together with them and his own family. The organisation of the family is structured by the ownership of the home, transmitted from generation to generation. The first born marries, has children, inherits everything and learns the same occupation as his father.

In his opinion, the ideal type is the Stem Family, which represents the optimum environment capable to fight against social disorganisation. As well as Tocqueville, Le Play has been slightly forgotten in France, while in Anglo-Saxon countries his image still lives.

The Family – a Social Fact (Emile Durkheim)

Emile Durkheim⁵ shows a profound interest towards the family. Until his death he deals with the "Household Organisation" column from the sociologic *Annual*, magazine

founded by him in 1898. In an introductory lecture on the sociology of the family he taught 10 years before the important works in 1890, he left aside any psychological explanation, establishing a rank of the societies which he adds to the study of the family and constitutes, and in his opinion, the oldest and the simplest *social space* possible. In all his works the modality of defining the social under the angle of his spontaneous character, of his own reality and family organisation is distinguished. He proposes to examine the family respecting the natural order of things. In order to reach the structure of a real family type clearing any prejudice, the identification of collective, regulated and constant practices is imposed. With the example of the family, Durkheim defines his study object to be the *social fact*. Considering this aspect, the social analysis is based on demographics, on law and on vice, with ethnographic and historical sources.

Durkheim is one of the most ardent critics of contractualists qualified as artificialists. For him, who gives to the affection an important place in his works on marriage, the family, even if it is not legally united, it is not really reduced to its legal expression. If divorce results from the decision of both partners, marriage should be supported by the will of the partners. The origin and the mutations of the family are a priority to him. The study of the past should allow the appreciation of the present. By sociologically knowing the family, Durkheim states his most famous saying "Going back in the past, we never lose sight of the present" (Cicchelli-Pugeault 1998). The intergenerational dimension is no longer the essential element which structures the family relation.

Durkheim does not isolate the family from its social environment. He is interested by the contemporary family inserted into a liberal, industrial, democratic European society and defines the main family relations stopping on those viewing the state as an expression of the connections between the domestic area and the social one. He emphasises the external structures' force pushing down on the family, in other terms on the definition of the social.

The Perspective of the American School

In the U.S.A., the sociology of the family has developed before the European one. In the '30 one of the analyses represents the study of the traditional immigrant family decomposition in the American society. This form is studied by the Sociologic School of Chicago sensitive to the urbanisation phenomenon. The American Society of that period confronts with serious social problems (unemployment, crisis, cultural adaptation, etc.) which are acutely felt on a family level. These problems impose the immediate intervention of the state which wanted to take decisions especially based on scientific information and therefore they have encouraged a series of studies in this direction.

In such a research, with an essential role in the evolution of family studies *The Polish Peasant in Europe and America: The Monography of an Immigrant Group* (appeared in 1918-1920, in Chicago) W. Thomas and F. Znaniecki, based on the analysis of correspondence of Polish families to immigrant members (to America) highlights several changes in the authority structure inside the family. The authors try to demonstrate that the communitary solidarity function, which animate the families in the beginning, disappear with the second generation. With all its theoretical composition, this monography, together with other works, does not surpass the level empirical data comment, mainly researching the historical dimension. The studies of this period have used a series of procedures (document analysis, questionnaires, talks with the family members, etc) and envisaged especially the families with serious problems, mainly economical problems. All these researches may be reunited under the name of the *Social*

Assistance American School the contribution of which has been the elaboration microtheories related to misunderstandings inside the family (Iluț, 1993).

The American sociologist Reuben Hill, highlights in his studies the superiority of the isolated nuclear family, compared to the widened family because it may adequately respond to the requests of the industrialised society. Hill make the distinction between 7 possibilities of approaching the family (Mitrofan 1989): the historical institutional perspective; the perspective of learning analysis and intellectual development; the perspective of family roles interaction; the situational – psychological perspective; the structural – functional perspective; the economical organisation of the household perspective; family development or family cycle of life perspective.

Previously, in 1960, Hill and Hansen reduce the schematics of theoretical approaches within the study of the family to five criteria: interactional criterion; structural-functional criterion; situational criterion; institutional criterion; family development criterion.

Another reference item in American sociology is the study of William Goode, mainly his most famous work “*World Revolution and Family Patterns*”. Without contesting the general influence of industrialisation and urbanisation on to the family, Good considers that all the factors of industrialisation and urbanisation which are the cause for the appearance of the conjugal family, can not be identified. Moreover, his conception is that the changes of a family are not just mere consequences of industrialisation but there are a series of internal factors which may influence the development of the industrial society. His affirmation – with examples from world cultures – is that not only the industrial revolution has managed to change the family but the family has changed the family has changed the revolution as well: the types of family have determined, or at least have facilitated the industrial revolution. In Western Europe, especially in England where industrialism was born, the nuclear family is massively represented before its official appearance. In Goode’s conception, the family is the social institution which ensures the cohesion of the entire society. He develops as universal functions of the family those which prepare the individual for the society.

The Theory of Nuclearisation (Talcott Parsons)

The theme of western family progressive decrease developed by the American Talcott Parsons⁶ (1902-1979) is often interpreted as a coronation of the classical tradition. Parsons considers the nuclear family to be a product specific for modernity. He believes into a reduction of the number of members and a transfer of family functions in favour of other institutions. For example the state, school, work, mass-media, all of them compete with the family both in the educational area as well as in the productive one. This aspect is correlated with the dimension decrease of the paternal authority, the American parental system being organised, mainly, around the conjugal dimension. Parsons has reduced the political, religious and productive functions almost completely, the most significant being, in his opinion, the socialisation, partner affective security ensuring, and consumption functions. The socialisation function is realised through the relation parents-children, and implies their attachment to one another. This kind of relation and implicitly the socialisation function depends on: the specific of the society and the family organisation inside the given society; the social class to which the family group belongs; the parent’s occupation and the training level; the (urban or rural) environment to which the family belongs; the habits and mentalities specific to the environment (Voinea 1978).

Parsons highlights two types of family: the first one is the one where the individual is born, also called *orientating family*, and the second one *reproduction* family created by

marriage. The 'typical' conjugal family leaves in an independent home with its own economical resources, earned with the acquisition of household incomes independent of any particular connection to the parents. The adult presented by Parsons attributes more importance to the conjugal relations, with the extent where the relations with the ascendants and collaterals fall down.

Accordingly, Parsons' sociology about the family is based on the value of two central functions:

- On one hand, the author emphasises the primary socialisation, on the interiorisation of the values of society where the child is born. With the help of parents, and also the school, children manage to integrate in their age group, learn to develop the necessary motivations for personal success, important condition for the integration into the society founded on perfection;
- On the other hand, Parsons argues that couple's life and family life may ensure the condition for maintaining adult personality stability: choosing the partner is based on the feeling of love opposed to parents controlled marriages.

Considering these two functions, Parsons affirms that this type of family contributes to the formation of an individual capable of self control and action into a liberal and democratic society. The analysis of these two functions allows him to discover the eventual internal struggles. If the child is the object of an increased affection, he is exposed since his childhood to several constraints: the relations with his peers will depend on the status of his family; he will have to succeed in life on his own. Between the first socialisation and the beginning of his life in a couple, adolescence and youth do not form only periods of apprenticeship in life but is the tension period between the parental affective dependency and the orientation towards the acquisition of the personal status (Cicchelli-Pugeault 1998).

CONCLUSIONS

The essence of his thesis refers to reducing the domestic group: the contemporary American family may carry out undiscovered functions, which agree with the needs of a modern society, the product of which it really is.

NOTES

1. Auguste Comte (1798-1857) – French philosopher and sociologist, founder of positivism and one of the founders of sociology.
2. Alexis de Tocqueville (1805-1859) – French liberal aristocrat, renowned for his studies related to the family, being one of first to elaborate a true sociology of domestic relations.
3. Lewis Henry Morgan (1818-1881) – American anthropologist and ethnographer known for his studies on Indian tribes.
4. Frederic Le Play (1806-1882) – French thinker known through his wide research on the family, especially his fundamental monographic method of approaching the family.
5. Emile Durkheim (1858-1917) – French sociologist who, influenced by de A. Comte, defined the object and method of sociology, considering the social phenomena as exterior in relation to the individual, and the representation and common feelings or collective as sources of religion and moral.

6. Talcott Parsons (1902-1979) – American sociologist, representative of structural-functionalism, one of the founders of the social action theory.

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ASSESSMENT AND COMPARISON OF STUDENT PARENT'S ATTITUDES TOWARD NEW STRUCTURE OF PHYSICAL EDUCATION COURSES IN PRIMARY SCHOOLS BASED ON THEIR GENDER AND AGE

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1. INTRODUCTION

Physical education and sport for school students, as next generation, play an important role to future of a society. The aim of physical education is improvement of implementation and functions of people by improving the physical activities. That is why; physical education course plays an important role among all the courses in the education and training system in Iran. Former studies indicated the importance of physical education to efficient training of a society in different dimensions such as cognitive (Piaget 19xx) and practical (Dewey 19xx).

In Iran, physical education courses became obligatory in 1923; based on the law, one hour of the daily program has to be advocated to physical education. Although this program could be useful but, in practical, was not applicable to implement. Lack of facilities and lack of knowledgeable teachers and trainers had the most important reasons.

It is no doubt that to improve any physical education program all students and parents' requests and interests have to be included. Knowing the real requests and attitudes of people will help planners and organizational managers to plan and implement the applicable plans.

Parent's attitude as the first and early pattern for studying children play an important role in direction of student's attitudes. National physical education have changed in recent years such as increasing of weekly obligatory hours and the contents of the specific boos and using teachers who are educated in the field of physical education.

The first study in Iran was conducted by Namazizadeh (1974) on the physical education and sports in the Sistan and Baluchestan province where he found: i) parents were not fully aware how the physical education course is important; ii) Parents and school managers did not understood the aim of changing and improving the programs. In the other study in schools in Isfahan province, Shirali (1992) found that : i) parents did not have enough care to improving the children' abilities in physical education comparing

to other courses, ii) parents believe that physical education is a hobby and hinder their children's progress in other lessons. Latifi (1993) indicated that 70% of high school teachers in Dezful city, Khuzestan province, believe that specific books for the physical education course. Latifi (1993) found that 81% of parents agreed with physical education course.

As the national physical education in primary schools recently changed in Iran and also parents are more knowledgeable, we conducted this study to find student's parents' attitudes toward new physical education program in primary schools in Iran and examine the potential influence of their gender and age on their attitudes.

2. METHODOLOGY

We conducted a study to investigate the attitudes of 130000 parents of students in primary schools of five regions of Isfahan city. To do so, we prepared a questionnaire containing personal information such as gender and age as well as 40 questions in three different sections such as social development (15 questions), health and physical ... and general (17 questions). Parents have to answer to the questions as: i) fully agreed, ii) agreed, iii), no idea, iv) not agreed, and fully not agreed.

To prepare our questionnaire, we used the one which introduced by Mozaffari (2000), then we modified it based on our goals. To estimate the validity of the questionnaire first, 15 professors in different universities in Iran were asked about their opinions on the questionnaire; second, we applied their suggestions into the questionnaire. To estimate the 'reliability', the questionnaire was completed by 50 parents who were randomly selected. Then we calculated the α -Kronbach coefficient ($\alpha=0.87$) which confirms the questionnaire is reliable enough.

We randomly selected 650 parents out of 130000 in five regions of Isfahan city by using cluster sampling method. In each region, five schools (only-boys schools and only-girls schools) randomly were selected which were 3 governmental schools and 2 non-beneficial schools. In each school, we distributed 30 questionnaires among the students to take home. Only father or mother was allowed to fill the questionnaire.

Data were analyzed using the statistical software SPSS. We used t-tests to analyze whether different genders (mothers vs. fathers) had different attitude toward the new program. To see the difference of the attitudes in different age groups (group 1: ≤ 30 years old, group 2: 31-40 years old, group 3: 41-50 years old, and group 4: ≥ 51 years old), we used analysis of variance (ANOVA). To compare the age groups pair-wise, we used Tukey test.

3. RESULTS

Our results indicate that 45.2% of our questionnaires were completed by female parents and 54.8% by male parents (Fig. 1). Questionnaires were completed most by age group 2 (by 59.7%) and group 4 completed only 3.4% of the questionnaires.

Surprisingly, we found that 96.2% of parents (the gender was not matter) had a positive attitude toward the new physical education in primary schools of Isfahan city and only 3.8% had negative attitude ($P<0.01$; Fig. 2).

Also we found that:

- 56.5% of parents stressed that the hours advocated to physical education per week is not enough.

- 70.2% of parents believe that theoretical education is necessary additional to practical education. And, 84.8% of those were believed that a specific book for physical education could be useful.
- 46% of parents believe that teachers who are teaching other courses are not able to teach in physical education course as well.
- 38.7% of parents stressed that girls wear is not suitable for physical education but 32.1% mentioned it is suitable and 29.2% had no comment on it.

Gender had a significant effects on the attitudes toward the new physical education program and male parents had more positive attitude than female parents ($P<0.01$).

We found that the effect of age groups on the attitudes toward the new physical education program is significant ($P<0.01$). By doing pair-wise comparison, the attitude of group 1 was significantly different than group 2 and group 4. Also, attitude of group 2 was significantly different than group 3 and group 4. Based on these, group 2 (31-40 years old) had higher positive attitude than group 1 (≤ 30 years old). In addition, Group 1 (≤ 30 years old) had higher positive attitude than group 4 (≥ 51 years old). Group 2 (31-40 years old) had higher positive attitudes than higher ages. Group 3 (41-50 years old) also had a higher positive attitudes than higher ages.

4. DISCUSSION

We found that student's parents in Isfahan city of Iran have a positive attitude toward the new physical education program. Our results are in the line with the findings of studies that Latifi (1993), Rezaii (1995), Fallah (2001), Moradi Mazraenow (2002) conducted in different cities of Iran. Gilam (1986), Green (1987), Zakra Jesk and Tannehil (1993) had found the positive attitude of students parents toward physical education programs.

About 46% of parents believed that teachers who are teaching other courses are not able to teach Physical education but unsurprisingly 20.9% had the opposite opinion and 33.1% did not stress their opinion. This can be because of that they are not aware of the necessity of using educated teachers to improve the effectiveness of the education system. Mohammadi (1997) presented the lack of educated teacher of physical education as a reason of ineffectiveness of physical education lessons in schools of Iran from parent's point of view.

Although, Rezaii (1995) and Fallah (2001) did not find any significant effect of age on parents attitude but we found that is highly significant. We observed that older had much less positive attitude than younger parents which can be because of older parents still have a traditional view on the physical education programs (such as physical education is a hobby not a tool to improve the physical activities) and are not enough aware or understood of the new program.

Our results revealed that the positive attitude of parents toward the new physical education program can be a supportive power to planners and managers of the Isfahan city, as a key province in Iran in educational system point of view, for future improvements.

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AEROBICS: A MEANS OF INCREASING THE EFFORT CAPACITY IN PHYSICAL EDUCATION CLASSES IN UNIVERSITIES

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ABSTRACT

As a component of fitness, aerobics uses exercises in a predominantly aerobic regime, exercises that address the body as a whole, but also specific areas. Aerobics is a pleasant and effective way of increasing the body's effort capacity in physical education classes in universities. The experiment took place between 2008 and 2009, first semester, during physical education and sports classes on a group of 40 female students, divided into two groups (the witness group, which took regular physical education classes and the test group that took aerobics classes). The two groups were tested at the beginning and at the end of the experiment using the Ruffier test. Following the experiment, we noticed at the final testing that all the 40 students improved their effort capacity, significant results being achieved by the test group.

Key words: *Fitness; Gymnastics; Exercise; Aerobics*

1. INTRODUCTION

As a component of fitness, aerobics uses exercises in a predominantly aerobic regime, exercises that address the body as a whole, but also specific areas. The presence of music is a must, because it serves to set the tempo and rhythm, while also making the exercises attractive, accessible and inducing a good mood and state of mind favourable for exercising.

The exercises used reveal the image of an expressive movement that is both aesthetic and harmonious. The content of aerobics exercises translates into beneficial effects on the body itself: improving the cardio-vascular function, improving the respiratory function, improving balance, improving coordination, increasing the muscular tonus, developing muscular suppleness and joint mobility, favouring the development of the bodily schematics, increased concentration and memory capacity, tuning of the metabolic equilibrium, development of the capacity of self-knowledge and relaxation of muscle groups, keeps weight between normal limits, develops aesthetic and creative spirit, ensures the pleasure of rhythmic movement and dancing, helps the body adjust to effort and manage its energy, ensures psychical relaxation.

There must be a clear distinction between aerobic activities that generate and

determine reactions and physical adaptations and activities in time that determine such changes. The fitness level can be altered only by a certain aerobic type of activity that depends on: intensity-duration-frequency.

Intensity: it is the most important parameter that must be considered when an aerobics program is created. Practice has proved that in the appreciation of the effort degree we can rely on the maximal value of cardiac rhythm and on the VO_2 max. As an orientation average, training should be carried out at 70-85% of the maximal cardiac rhythm or at 60-80% of the VO_2 max.

Duration: an aerobic exercise must always keep a balance between intensity and duration. Thus, for an average duration of 60 minutes of the aerobics class, intensity varies between 60-80% of the F.C.

Frequency: it is the number of training séances per week. In general, fitness classes are repeated 3 to 4 times per week, but their number shall keep in mind the age, health state and fitness level of the person attending the classes.

As for the type of muscle exercise, there are two ways of doing it:

- static exercise through isometric contractions;
- dynamic exercise through isotonic contractions (concentric and eccentric), pliometric or isokinetic.

2. MATERIAL AND METHOD

The experiment was carried out during physical education classes at the BUASVM in Timisoara in the first semester of the 2008-2009 academic year on a group of 40 female students.

The students have been tested prior to the experiment's beginning (October), the Ruffier test being used as a means of evaluating the physical fitness. After the testing, they were separated in two groups, 20 students forming the experimental group, who performed aerobics exercises during the physical education classes and 20 students that formed the witness group, took regular classes of physical education themed after sports.

At the end of the experiment the two groups were tested again.

Description of the Ruffier test:

In order to achieve the test, the rest FC is measured, over 15 seconds, with the subject sitting down. Next, the subject performs 30 squats, as correct as possible, during 45 seconds (metronome tact 80, the movement is two time – one going down and one going up), after which the subject sits down again. Between the 0 and 15th seconds and the 45th and 60th seconds of the first minute after the effort the subject's FC is measured.

The values obtained are extrapolated for one minute by multiplication by 4 and are named P2 and P3, P1 being the rest FC. For the interpretation, the flowing formula is applied: $IR = (P1 + P2 + P3 - 200)/10$

Fitness degrees:

- Very good (VG) ≤ 0
- Good (G) $0 - 5$
- Average (A) $5 - 10$
- Satisfactory (S) $10 - 15$
- Unsatisfactory (US) ≥ 15

The Ruffier test is applied especially as a fitness evaluation test for people who do not practice sports as well as for those who wish to engage in any form of physical activity for a maintenance purpose (jogging, aerobics, walking, etc.).

The structure of the aerobics class. The total duration of an aerobics program is between 50 and 70 minutes. The exercises used have a certain succession, but depending on the proposed objectives there can be changes or adaptations at the level of the fundamental structure. Thus, the aerobics class contains:

- the warm up;
- the main aerobics exercise part;
- the recovery and recuperation part (cool down).

The warm up. It represents the early part of the training in which the body is prepared for the stress represented by the workout itself. Physiologically, this part should cover the duration between the start of the routine and the moment the effects of the training appear in the body. The effects of this part are based on the temperature increase of the muscles and of the whole body.

This part of the class has the following objectives:

- increasing the heart rate to roughly 60% of the maximum heart rate;
- increasing the internal muscle temperature in order to favour better elasticity and muscle power;
- increasing the muscle's blood flow;
- increasing tissue metabolic reactions;
- increasing venous return;
- installing aerobiosis, thus minimizing the possibility that oxygen deficit installs and reducing the lactic acid formation; diminishing the risk of muscle damage.

Warm up must be progressive, complete and specific (exercises must be adapted to the main part of the class). The duration of the warm-up is variable, up to 10 or 15 minutes, depending upon the intensity of the exercises that follow during the actual routine. Exercises having a dynamic or static character are used standing still or moving, including variants of walking, running, dancing done in parallel with movements of the upper body. These exercises alternate with movements meant to increase muscular flexibility. Therefore, warm-up is made out of two parts:

- cardio-vascular, muscular and joint activation;
- stretching

Recommended heart rate is 110-125 BPM.

Main part of the aerobics class. It is the period that determines cardio-vascular, pulmonary, muscular, and joint and circulatory system adaptations and improvements. Other objectives are: muscular tonus, a better endurance for effort, increasing mitochondria and capillary networks. The exercises of this especially wide-ranging part must be above the threshold that will induce changes in heart flow and VO_2 max that are still below the effort level that triggers unwanted clinical signs.

The exercises performed in this period must be: sub maximal, rhythmic, repetitive and dynamic in order to involve as many muscle groups as possible. Depending on the technique used, the heart rate interval varies according to the effort; therefore Low Impact Aerobics have a threshold between 130 and 155 BPM, High Impact Aerobic between 140 and 160 BPM, and HI - Low between 140 and 160 BPM.

The recommended exercises are:

- dynamic exercises: walking, running, jumping, dancing, all coordinated with upper body movements;
- selective exercises for all body parts, done from a sitting position, characterized by force, stretching and relaxation;
- selective exercises for specific body parts, done from a sitting position;

- special exercises for the development of muscular suppleness and joint mobility;
- the main part of the aerobics workout lasts between 35-45 minutes.

The recovery part. Between effort and rest there must be a short interval of muscular activity lasting between 6-8 minutes in order to allow the various solicited systems to progressively return to a rest state. Also, the appearance of unwanted signs due to sudden drop of heart flow and cerebral blood flow due to blocking of venous return is prevented. The recovery phase speeds up the oxidizing of the metabolic waste resulted from the effort. Moreover, this phase follows the achievement of physical and mental relaxation and the education of the self-relaxation capacity. Heart rate lowers to 110-120 BPM and the exercises used are: mild running, walking combined with breathing; dancing steps; aerobic steps; stretching. The recording of heart rate is made by pressing the fingers on the carotid artery. The data is written in an individual notebook at the beginning, during and after the class.

3. RESULTS AND DISCUSSION

Control group. Following the initial testing of the witness group, 30% of the tested subjects achieved an average rating, 50% achieved a satisfactory rating and 20% achieved an unsatisfactory rating. At the final testing, 5% achieved a good rating, 60% achieved an average rating, 25% achieved a satisfactory rating and 10% achieved an unsatisfactory rating.

Results after applying the Ruffer test are shown in Table 1 and Figure 1.

Table 1. Results obtained following the Ruffier test

Witness group		Test group	
Initial test	Final test	Initial test	Final test
13.6	10.4	10.4	5.2
16.4	13.2	14.4	9.4
11.2	10.2	8.4	5.2
20.8	15.2	5.6	2
6.4	5.6	7.2	5.2
20	16.4	10.2	5.4
10.4	9.2	11.4	9.2
15.2	10.4	7.2	2.6
9.2	7.2	6.2	2
7.2	6.4	13.6	9.2
7.2	6.8	6.4	4.2
12.2	8.2	12.2	3
10.4	9.2	17.5	10.2
9.2	7.2	10.4	7.2
6.4	5.2	5.2	1
5.2	3.2	17.8	10.2
6	5.4	10.4	5.2
10.4	9.2	14.8	5.8
11.2	10.4	9.2	2.4
7.2	5.6	16.2	5.6

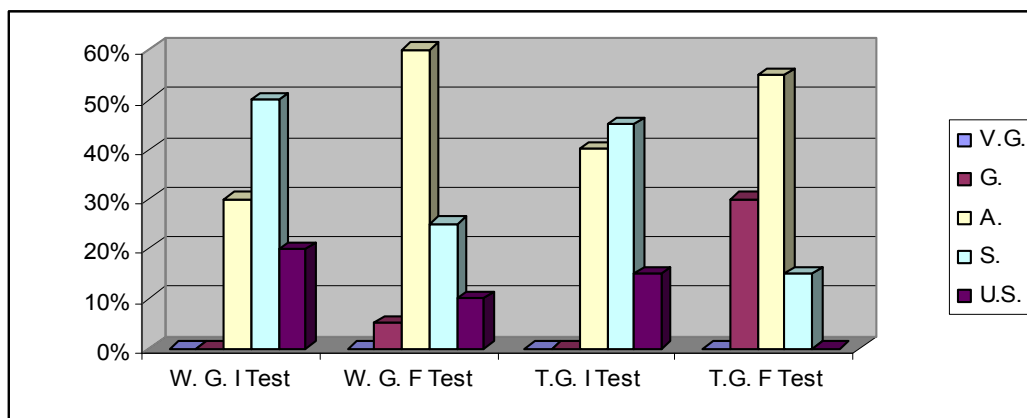


Figure 1. Results obtained following the Ruffier test

Test group. Following the initial testing of the test group, 40% achieved an average rating, 45% achieved a satisfactory rating and 15% achieved an unsatisfactory rating. At the final testing, 30% achieved a good rating, 55% achieved an average rating and 15% achieved a satisfactory rating.

Following the experiment, we noticed an increase in effort capacity in both groups, which confirms that frequenting physical education classes develops the effort capacity, maintains a good health state and prevents the lowering of the physical condition.

4. CONCLUSION

Aerobics has become a very popular type of exercising especially among young people, due to the positive effects induced on the whole body. Throughout the experiment we noticed an improvement of the cardio-vascular function, respiratory function, balance, body schematics, coordination and memory. Regarding the movements we noticed an improved endurance, increasing muscular force, improvement of the muscular suppleness and joint mobility and better adaptation to the. The music or musical styles used were chosen in order to favour the involvement of the students in the activity, developing the aesthetic spirit, pleasure of movement, rhythm and dance.

The permanent monitoring of the heart rate during effort gives precise information to the physical education teacher on the intensity of the effort at that precise moment and can thus adjust the effort parameters.

Students can also observe the effort zone they are in, (mild, average, intense), what percentage of the maximum potential of effort is used in order to achieve the physical education objectives imposed by the professor but also the own objectives (improvement of the health state, losing weight and modifying the body, increasing athletic performance).

Aerobics used in physical education classes in universities develops the student's capacity for effort, proven by the test group's results in the final testing. If in the initial testing 40% achieved an average rating, 45% achieved a satisfactory rating, 15% achieved an unsatisfactory rating, during the final testing we notice that 30% achieved a good rating, 55% achieved an average rating and 15% achieved a satisfactory rating, unsatisfying ratings being inexistent.

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THE PLACE AND ROLE OF PHYSICAL EDUCATION IN THE LIFE OF BUASVM TIMIȘOARA STUDENTS

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ABSTRACT

In this paper we wish to evaluate the place physical exercise has in the life of BUASVM in Timisoara students, if physical exercise is practiced in the spare time and the causes of not practicing. The practice of physical exercise under its various forms (gymnastics, dance, games, tourism), in the spare time depends on many factors from which we mention; the education received during school, the availability of sports and not the least the environment in which the students live. Following this study, we notice that most of the students are aware of the important role sports have in keeping health and relaxation, 99% of them, but only 57% of the students practice physical exercise only in class, that is while they are forced by the university curricula. Physical education is a basic component of general education and it has a well established role in the Romanian educational system.

Keywords: *General education; Physical education; Physical exercise; Health*

1. INTRODUCTION

Education by Stuart Mill is “all the things we do by ourselves and that other people do for us in order to bring us closer to the perfection of our nature”. In other words, educational actions are a “human fact” instituted and organised for the achieving of purposes. In each moment education is oriented and guided depending on the finalities (ideals, purposes, objectives)

Physical education is that side of general education that follows the achievement of harmony between morph-functional and psychical elements of human personality. Physical education does not follow a limited, intrinsic objective of physical development achieved independently from other aspects of personality but physical education acts together and inter-related with other facets of education, with the purpose of an integral development of the personality. The objectives of physical education are the development and strengthening of health, harmonious physical development, development of the psycho-motor qualities, forming and developing basic motor skills useful and specific to a certain sport, the spiritual development of the personality, moral and aesthetic qualities.

Sports activities give the possibility of educating moral behaviour and conscience, forming positive traits of will and character. As a finality of physical education there is

also the forming of an organisation/self-organisation capacity and independent practicing of sports in the spare time.

In this age of technical-scientific revolution, the young generation is subjected today to great and more complex intellectual and psychical efforts, needed in order to absorb the knowledge and the new developments in all fields that must be permanently improved, physical education is more than anytime needed, rationally conceived workouts that enhance the physical and psychical vigour.

Physical exercise is the main tool of physical education; it contains voluntary motor actions that are systematically done in a precise method, with the purpose of fulfilling the objective and the instructive-educational tasks of physical education.

Physical exercise, when used as a prophylactic, but especially for corrective purposes, influences not only the shape and structure of human body tissue, but it also balances the functions of each organ, realising a state of synergy and functional solidity.

It can be said that physical exercise, repeated methodically and gradually by well established principles and rules, according to the age, sex but especially the individual's previous fitness level, improves main functions of the human body. Physical exercise has at any age, but especially in growth phases, a strong educational role. Movement is life's phenomenon, one of the essential functions of life alongside water, air, sun; movement is a complex of motor actions triggered by neuro-muscular impulses.

The Romanian educational system at the present does not allocate enough hours to physical education and sports in the elementary school, high school and university, which later reflects on the health state of our society. It is with sadness that we must admit that the young generation is not educated to exercise, does not know how to spend the spare time in a rational, balanced and useful for their own health way, more young people are sedentary, obese and have physical development deficiencies.

It is thus justified to grant more attention to physical education in the elementary school, high school and university and to elaborate programs and projects in this direction that follow:

- Increasing awareness inside the educational units towards the necessity to work together with sports organisations for the development of education through sports.
- Promoting human values through sports ensuring the development of knowledge and competences that allow the young to develop their physical capacities, increase tolerance for effort, develop team spirit fair-play and competition.
- Encouraging the awareness of the educational value of physical activities done in an organised frame, through organising competitions and sports meetings.
- Creating a balance between intellectual and physical activities.

Finding out earlier the possible deficiencies at the level of the bones and joints that in the last years have affected children to a great extent

This paper wishes to observe the place of physical exercise in the life of the students of the USAMVB Timisoara, if physical exercise is practiced in the spare time, the causes of not practicing physical exercise. Practicing physical exercise under its different forms of manifestation (gymnastics, dancing, games, tourism), in the spare time depends on many factors out of which we mention: first and foremost, the education received throughout school, the existing facilities for practicing sports and not the least the environment where we live and do our activities.

2. MATERIAL AND METHODS

The study was carried out at the USAMVB Timisoara in November 2008. We did a 15 points questionnaire applied to a 200 student batch out of which:

- 57.5 % female and 42.5% male;
- 65% from an urban environment and 35% originating from a rural environment.

The subjects are students in the first and second year of the USAMVB Timisoara and have physical education in their curricula.

3. RESULTS AND DISCUSSION

The data gathered allows an ensemble view of the role and place of physical education and exercise in the activities of the USAMVBT students. Thus, 92% of the students participating in the pole believe they must exercise regularly and only 7.5% believe it to be unnecessary to exercise. Students are aware of the role and place of physical education and sports in their life and exercise for health and relaxation. A very important factor in the education of students for physical activities is the quality of the physical education system in elementary school and high school, 50 % of the students appreciate the quality of physical education in elementary school and high school as good, 28.5% rate it as fair and 20 % as poor.

In a top of students preferred leisure activities:

- 38% choose to watch TV and use a PC;
- 33% listen to music;
- 22.5% choose to exercise;
- 6.5% choose to rest.

The question <how much time do you dedicate to exercising each day> shows that although the students are aware of the necessity of physical exercise:

- 43% dedicate 30 minutes;
- 23.5% dedicate 1 hour;
- 15.5% no time at all to physical exercise.

We notice that:

- 57% of the students exercise in an organised fashion in the university;
- 9% in clubs;
- 21.5% exercise by themselves.

These results confirm that:

- 57% of the students only exercise during physical education classes included in the curricula as an obligatory class;
- 88% of the students consider the presence of physical education classes in the curricula as being important;
- 12% consider it is not important.

The habit of exercising depends greatly on the quality of physical education classes in previous educational classes, the availability of sports amenities in previous educational cycles, the existing sports amenities in the areas where children live and in educational units, the family upbringing and nonetheless the athletic competitions and sports clubs.

All students (99%) believe that physical activities help maintain health, though only practice sports when constrained by the university curricula, which is not a good perspective because the role of physical education is also to increase awareness, to

inform, to provide the means to practice sports, to create the habit to exercise regularly for health and relaxation.

Among the preferences of the students are: soccer, tennis and volleyball, although we notice only 25 % of the students have participated in sports competitions. Competition and games, stimulate the mentality of a winner, tolerance, team work, fair-play, ambition, giving, these being aspects that are extremely important in the formation of moral behaviour, positive traits of will and character.

The level of practicing exercise in the spare time by students is very low. This situation is due, we believe, both to factors involved in the students' education and as well to the unfavourable conditions for exercising (food, financial resources, etc.)

4. CONCLUSIONS

As a result of the study we took, we noticed that most of the students are aware of the role and place of physical activities in maintaining health and relaxation, although 57 % of all students practice physical exercises only in physical education classes; that is as long as they are obligated by the curricula.

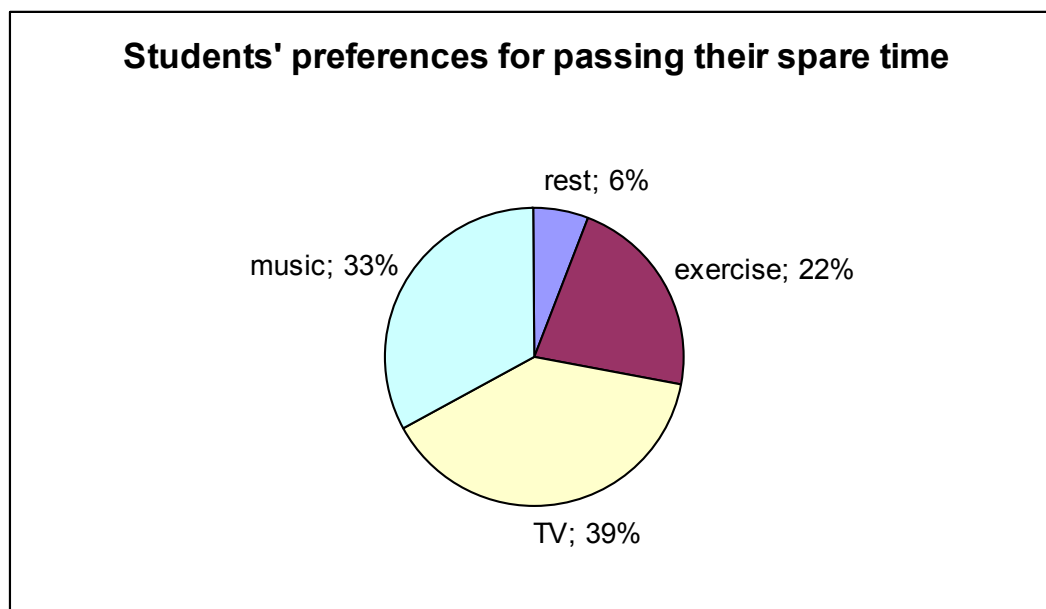


Figure 1. Students' preferences for spending their spare time

The presence of physical education in the curricula is approved by 88% of the students, mirrored by the very good frequency with which the students participating in the study attend physical education classes.

Despite the fact that students of the USAMVBT benefit from a complex sports facility that has soccer, volleyball, basketball and tennis fields spreading over 6,000 square meters, only 22,5% of the interviewed students choose to practice sports in their spare time, and 45% of them dedicate only 30 minutes each day to exercising.

The habit of exercising depends a lot on the quality of physical education classes in previous educational cycles, the sports facilities existing in educational units and in the

areas where children live, the family upbringing and not the least on sports competitions and meetings.

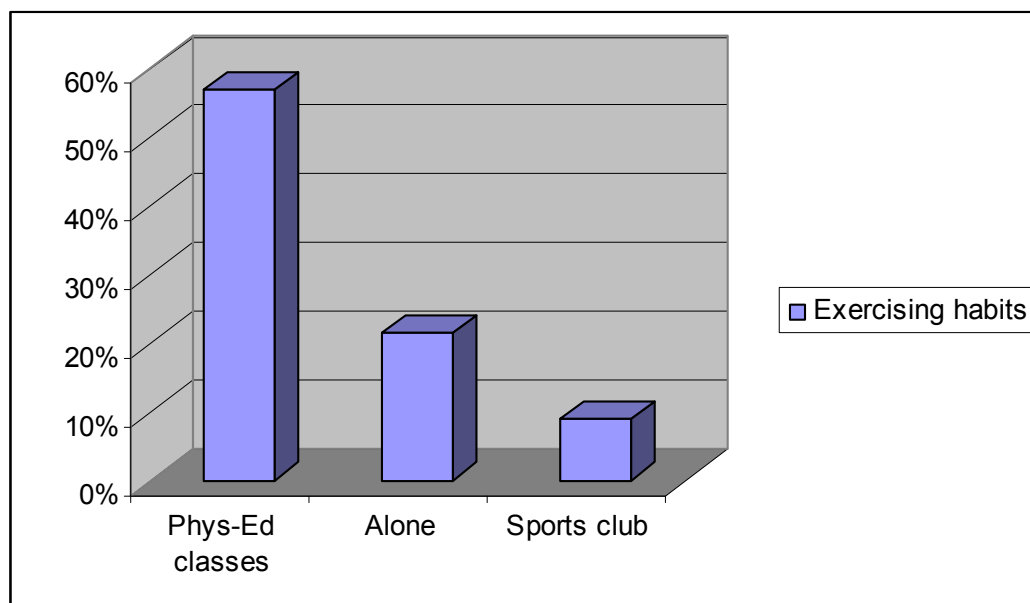


Figure 2. Exercising habits

We feel that the presence of physical education classes in the curricula are mandatory, is a necessity, remaining the only way that students exercise regularly and within an organised frame. Thus, although they are aware in a proportion of 99% that exercising is necessary and they enjoy optimal sports facilities, the level of practicing sports in the spare time by students is very low.

Physical education classes in University curricula have a well established place and role (88% of the students interviewed believe that it is important that physical education classes are present in the curricula, and 57 % of the students interviewed exercise only during physical education classes), and they are trying to cover the lacks in the elementary school and high school systems regarding education for activity and the shaping of students habits to take part in competitive sports.

Physical education is physiological through the nature of exercise, pedagogical through the methods employed, biological through effects, social through its organisation.

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