CONTEMPORARY REPRESENTATION
OF"SOCIAL PEDAGOGY"

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Abstract:*The author attempts to clarify a concept which, from the perspective of those interested in behavioural sciences, has multiple meanings. The author exemplifies the fact that 'social pedagogy' – as a science – deals, in the view of some, with social assistance, or, according to others, with the education of adults or with the problems faced by people with adaptation difficulties or with special educational needs. Anton Ilica defines the concept by stating the fact that social pedagogy is a branch of pedagogy which focuses on social integration, namely the systemic socialization of the young generation.*

Key words:*social pedagogy, the sociology of education, E. Durkheim, social psychology*

1. Preliminary explanation. ***Social pedagogy*** is a theory of public education supported by the sociological research of philosophers August Compte, G. Tarde and Emile Durkheim, who believe that the society is the main element in the formation and development of personality. Education begins from the individual, but it is influenced by society and accomplished in the favour of the community. ***Social pedagogy*** emerged as a reaction to ***individualistic pedagogy***, which stated that education is based on cognition, on the hereditary configuration of the child, thus the need for knowing him through experimental research and the didactic capitalization of his identified potential. Child psychology is connected to social relationships, which means that the child's ambitions (wishes, needs) cannot be allowed to be completely expressed freely and naturally. The child is a future citizen, being the product of social and causative influences. Paul Natorp states the following: ***"Social pedagogy*** *means, in its widest definition, that the issues connected to education must be approached scientifically in regard to the social issues or, in the most restricted sense, that the science concerning education must be grounded on the science of social life*[1]. According to the educator Şt.

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[1]Paul Natorp, *Pedagogia socială*, (în) **Anuarul pedagogic** (ed. O. Ghibu), Sibiu, 1912, apud Ion Gh. Stanciu, *Şcoala şi doctrinele pedagogice în secolul XX*, The European Institute Inst, 2006, p.29.

Bârsănescu, "**social pedagogy** *conceives education as an activity by which the social being is created, with knowledge, social ideals, social behaviour, all of these features being required to fit the given society*[2]. The purpose of learning is self-learning, while the purpose of education is self-education.

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Social life, as an existential process taking place through the individuals' interaction within a community, influences and educates in a desired or suggested sense. Just as nobody can jump over their own shadow, so does every member of a community influence and is influenced by the society to which he or she belongs. Overlapping educative norms or the moral demands of a community is not possible without exclusion. Children adapt to social mentalities which manifest themselves similarly to the influential civic attitudes.

In the opinion of sociologists, "education" would mean "*the transformation of an unsocial being into a social one*"[3] by cultural practices. But what are the educative practices from a sociological perspective? They refer to "*the training of individuals from young generations by previous generations so as to actively take part in the culture they are part of*"[4].

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There is a mutual connection between social health and the psychological balance of the individual. Moreover, social harmony has beneficial direct or indirect effects upon the satisfaction and accomplishment of each individual to the construction of this civic harmony. The human condition is a source of social ideals, of virtues which determine the lifetime accomplishment of numerous individuals.

The human condition involves a social condition and the changing of people's behaviours (children – youth – adults) according to formal (organized) and informal (random) demands of the social context is the consequence of the educational process. Thus, **social pedagogy** makes sure that *the individual's education is made in compliance with the prescriptions of the society.* Social pedagogy explains the philosophy of opportune integrations of the self within civic life, thus building the human condition of **citizen.**

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2. The analysis of pedagogic „dictionaries". Of course, in order to clarify a concept, one must first begin by consulting specialty dictionaries and continue by studying the thematic in treaties, volumes and articles of specialty.

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[2] Şt. Bârsănescu, *Istoria pedagogiei*, The Didactic and Pedagogical Publishing House, Bucharest, 1968, p. 245.
[3] Adrian Hatos, *Sociologia educaţiei*, Polirom Publishing House, Iaşi, 2006, p.19.
[4]*Ibidem*, p.20.

The first Dictionary I came across was the one written by H. Schaub (n. 1934)[5], (1995/2001[6]). ”*Social pedagogy*” is explained in two essays, the first dealing with „the pedagogic conception and theory” and the second regarding the concept of „social activity” as ”*offers of counselling, guidance and family support in the field of schools and work with youths who are socially threatened*”[7]. This perspective brings the activity of social pedagogy closer to social assistance. The explanation of German educators for ”*Social pedagogy*” converges towards ”*an emancipating pedagogy*” (the emancipation of those being educated) without referring to the relationship between education and society, between pedagogy and its social effects. Such an essay is of no use to the clarification of the concept.

In another dictionary[8] by I. Gh. Stanciu[9], *social pedagogy* is the ”*pedagogic orientation and discipline initiated at the end of the nineteenth century, which states that the becoming of a human being is mainly conditioned by the social environment*”. Paul Natorp (1854-1924) is mentioned as its main theoretician, who defines it as ”*a science of preparation of the individual will for society, state and humanity*”[10]. What is more, the sociologist E. Durkheim defines education from a societal perspective: ”*education is the methodical socialization of the younger generation*”. Last but not least, in Romania, *social pedagogy* is connected to the regional education (I.C. Petrescu) and to the educative localism supported by Stanciu Stoian.

”*Sociological pedagogy*” is the term introduced by Stanciu Stoian in his *Dictionary of Contemporary Pedagogy* (1969)[11], where he states that the

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[5] Horst Schaub, Karl G. Zenke, *Dicționar de pedagogie*; Polirom Publishing House, Iași, 2001, p.215.

[6] In such cases, the former year indicates the first printing of the volume in the author's maternal language, while the latter refers to its translation (and publication) in Romanian.

[7] **Here is how an altered semantics of the concept has made its way in the public opinion: „Social pedagogy is the science which deals with the difficult situations of people and their environment, having a mediating role between the needs of the individual and those of the society. Practically, social educators support or create the premises needed by the people in assisted vulnerable groups to surpass the difficult problems they are facing.” (taken from the argumentation of a project of one of the capital's city halls: „20 employees from the public and private social services specialize as „social educators”, http://www.primarie6.ro/ (Project 26 aug. 2014)**

[8] Eugen Noveanu, Dan Potolea (coord), *Științele educației: dicționar enciclopedic*, Sigma Publishing House, Bucharest, 2007, p. 1110.

[9] The article *Pedagogie socială*, in E. Noveanu, D. Potolea (cord.), *Științele educației. Dicționar enciclopedic*, Sigma Publishing House, Bucharest, 2007, p.835.

[10] *Ibidem*.

[11] Ștefan Bârsănescu (sub. red.), *Dicționar de pedagogie contemporană*, The Romanian Encyclopedic Publishing House, Bucharest, 1969, p.212.

term has two synonyms: *social pedagogy* and *the sociology of education.* The terms refer to *"a certain orientation in the research of facts pertaining to education, the consideration of the conscious formation of the human being by and for the society*"[12]. However, S. Stoian highlights the following distinctions:

- *social pedagogy* appeared as a reaction against individualistic pedagogy, based on the fact that *"the human being is a social being and becomes a human only in society";*
- *the sociology of education* is the term promoted by E. Durkheim in her famous and well-known definition of education (*"the methodical socialization of the younger generation"*), which could even replace the term "pedagogy" hence excluded from among the real sciences as it establishes *norms* and not *laws;*
- *sociological pedagogy* would be a branch or pedagogy *"which studies the formation of the human being according to a purpose, which cannot have but a socio-human origin*"[13]

The article ends with the statement that „*social pedagogy"* is *"a general theory of transformation of the human being for its integration within a social group".*

Sorin Cristea[14], discussing the leap from pedagogy to pedagogical sciences, identifies *"the stages of separating 'pedagogy' from 'pedagogy' by means of certain 'models'".* He mentions **René Hubert** (1965)[15], who dilutes the responsibility of pedagogical science by relating it to 'interdisciplinarity', by proposing a set of disciplines which cooperate with education: (1) biological pedagogy, physiological pedagogy, school hygiene; (2) *sociological pedagogy, socio-pedagogy, the sociology of education*. **George F. Kneller** (1973)[16] writes about the ***normative*** (prescriptive) issues of general pedagogy, exercised within *The Theory of Education, General Didactics, The Philosophy of Education and The Ethics of Education*. The ***descriptive*** aspects of pedagogy are exercised within *The Pedagogy of Education, **The Sociology of Education**, Comparative Pedagogy and Educational Managements*. **Emile**

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[12]*Ibidem.*

[13]*Ibidem.*

[14] Sorin Cristea, *Dicționar de pedagogie,* Grup Editorial Litera, Litera Internațional Publishing House, Chișinău-Bucharest, 2000, pp.355-362.

[15]The French **René Hubert** (1885-1954) was a philosopher teaching sociology at the University of Lille and Poitiers. He wrote a volume on social sciences, a treaty of general pedagogy and another one on the history of pedagogy.

[16]**George F. Kneller** (1908 - 1999), was a professor at the University of California (Los Angeles). He is the author of the volumes *Logica și limbajul educației* (1966); *Introducere în filosofia educației* (1971); *Introducere în antropologia educațională* (1973) etc.

Planchard(1968)[17] includes within *"the general and philosophical pedagogy"* the following disciplines: *The Philosophy of Education, The Ethics of Education, The Politics of Education, The Theory of Education,* and within *"scientific and positive pedagogy"* *The Biology of Education, The Physiology of Education, The Anthropology of Education, Medical Pedagogy, **Pedagogical Sociology**, Pedagogical Psychology, The History of Pedagogy, The Stylistics of Pedagogy and Experimental Pedagogy.*

According to S. Cristea, the line of models continues with the presentation of numerous taxonomies. Other "enthusiasts" of scientific clarifications/classifications sit down at the breakfast table and enjoy the delicacies on the table of education, cutting either smaller or larger slices, to such an extent that they deprived "pedagogy" of its honour of being an honest and welcoming host. The shift from "pedagogy" as a science of education to „the education sciences" among which pedagogy is no longer included constitutes a serious attempt to its authority and even its right of being called an authentic science. Among these unwelcome guests, but good neighbours, are two pseudo-sciences: ***Social Pedagogy*** (the sociology of education, sociological education, socio-pedagogy) and ***Psychological Pedagogy*** (the psychology of education, pedagogical psychology, psycho-pedagogy). The „harassment" of the field of education, in the name of its vastest, comes from the „immigrants" arrived within the epistemic space of education having an "un-pedagogical" basic formation. I believe the lack of reaction of educators is due to a much too honest scientific tolerance. However, I cannot understand the fact that the contemporary specialists in the field of education (with PhDs in the field of „education sciences", obtained under the scientific supervision of educators) have assumed this concept called" education sciences".

Sorin Cristea, a rational, balanced and hardworking educator with didactic expertise[18], pleads for the regeneration of a positive attitude towards Pedagogy, so as to reinstate its legitimacy and prestige. He states:"*Pedagogy is a socio-human science with an independent status, which studies the functional-structural nucleus of education"*. The other psycho disciplines support pedagogy from different perspectives of analysis and philosophy. Within this category, we find Social Pedagogy (or the Sociology of Education) and Social Psychology (or the Psychology of Education).

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[17]**Emile Planchard** (1905 - 1990), a Belgian, has a PhD in psychology. He taught School Pedagogy and An Introduction to Psychology at the University of Coimbra.

[18] S. Cristea (1996, 2000) classifies the "problems" of pedagogy as: fundamental (**The Theory of education, The Theory of Instruction/ General Didactics, The Theory and the Methodology of the Curriculum, The Theory and Methodology of Research**) or applied in different fields.

3. The analysis of certain volumes. As I have stated before, the university discipline dealing with the social issues of education (theoretically or practically) is called ”*Social Pedagogy*” or ”*The Sociology of Education*”. We can notice the persistence of vagueness regarding the issue of other disciplines (as a field of knowledge), which are identically perceived differently on other occasions. We thus resort to the aid of the brethren who already have a more ample preoccupation, stated in volumes of specialty.

Dumitru Popovici (b. 1949, Cisnădie), professor in Sibiu, is the author of the volume entitled *The Sociology of Education* (2003), becoming an expert, through his Ph.D., in sociology with the thesis *The Social Conflict.* A philosopher by formation, the issue proposed is analysed from a theoretical perspective, constituting a vision upon ”*the complex exiting relation between society as a whole and education as a social fact*”[19]. The individualistic (psychological) perspective, focused upon the exclusive education (thus the development) of the ego has a strong opposition in the education (thus in the development) towards social integration. In the opinion of the Sibian educator, *„the object of this science is constituted by the relationships between society (as a whole) and education (as a social fact)*”[20]. To this very general assertion, the author proposes the following definition:”*the sociology of education is actually the sociological analysis of education as a social fact”.* The persistence within the same sentence of the word „sociology” must be understood as an unequivocal connection of the envisaged direction of education in accordance with the configuration of society. In other words, „to educate” is a verb which becomes a scientific synonym with the verb „to socialize”, without ignoring the fact that education is also a personal issue.

Then, suddenly and quite suspiciously, the author feels the need to make other specifications: the sociology of education does not make an attempt to the status of science in the place of pedagogy; however, he states that ”*education is the main connection of humanity”,* because it identifies ”*the nature, the place and the role of education in society*”[21]. Consequently, this discipline studies education from a sociological perspective. In support of his opinion, the author appeals to the authority of renowned sociologists like E: Durkheim, T. Parson, P. Bourdieu, G. H. Mead or H. Garfinkel (regarding *ethnomethodology*).

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[19] D. Popovici, *Sociologia educaţiei*, The European Institute, Iaşi, 2001, p.5.
[20]*Ibidem*, p.14.
[21]*Ibidem*, p.27.

Next, one must make a semantic distinction between ”*social pedagogy*” and ”*the sociology of education*”, an operation made by D. Popovici[22]. By mentioning Șt. Bârsănescu, D. Popovici realizes that *social pedagogy* was, in a particular previous phase, ”*a theory of education for society”,* and, after the fourth decade of the previous century, it became ”*a theory of the educative assistance of youth”* by means of ”*extracurricular activities*”[23]. *Pedagogical sociology*, states the author, ”*reveals the social role within the act of learning performed in the school*”[24]. As two unquestioned sciences are involved (pedagogy and sociology), the gap between the two ”*requires to be occupied*” by ”*a new hybrid field”*[25].

Approaching the issue of the education process in Romania becomes a source of reflection upon its disorganization, starting from the contents of learning and the resources created. The reflections take the shape of certain critical opinion, derived from the parallelism between school and society:”*when it is separated from social knowledge, when it tries to force its autonomy, the school is guilty of its segregation from society, as well as also being a victim of the a-social school syndrome*”[26]. Lastly, D. Popovici states (by quoting E. Stănciulescu) that ”*the main dimension of education is socialization”,* by which we understand ”*the process of producing the social self*”[27]. Based on this definition, correlated with the meaning of education, *socialization* may have the following divisions: primary socialization versus secondary socialization; socialization for primate life versus for public life; professional socialization versus anticipative society.

Other issues are also part of D. Popovici interest for „the sociology of education (family, educational democracy), and the volume ends with the ”*crisis and reform of education”,* as well as with the analysis of the problem of ”permanent education”, defined as: ”**Permanent education** *is a major principle of education regeneration, capable of continually orienting and regulating the organization and process of education by means of syllabi and practical activities, involving the integration of all the educogenous social factors within a system which can act upon each individual during his entire life, in varied and specific ways, but also correlated with the purpose of*

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[22]*Ibidem*, p.50 și urm. (The terms „**sociology of education, social pedagogy, sociological pedagogy and pedagogical sociology** are often used as synonyms).
[23]*Ibidem*, p.52.
[24]*Ibidem*,
[25]*Ibidem*, pp. 53-54.
[26]*Ibidem*, p.145.
[27]*Ibidem*, p.163; an idea systemathized in the following definition: „*socialization is the concept which denominates the effort of the society and of the individual towards the formation of the latter as an adaptable person within the existential niche where he leads his life, in all its dimensions*” (p.165).

ensuring the continuous performance of the individual"[28]. The definition is impossible by its length and by the thickness of issues and the incoherence of arguments.

The word "***education***" is obstinately present within the text of the book mentioned, without actually mentioning the meaning that the author confers to this concept. However, D. Popovici situates on the preponderant position of the school the evolution process of the child towards his status of citizen, permanently adaptable to the obligations assumed by the integration within the different demands of the society with which he converges (family, school, community, and professional collegiality, civic, national, international and humanistic spirit). D. Popovici's enterprise is one of clarification and of deceleration of the theoretical problem which connects pedagogy with sociology.

As a colleague, I have asked, by e-mail, for his opinion[29]:"*I perfectly understand your question mark* (that is my puzzle regarding the use of the terms ***Social pedagogy*** and ***The Sociology of education***). He answers: „*There are numerous options regarding the object and the content of the two school disciplines. They all confirm the misery in which **pedagogy** struggles and it is not about the science of education here, but about its dilution into academic disciplines.*

The two names exist in the history of the analysis of the problem of education, and the professors have done their best to give each of them a content which can permit the just placement of each of them in Educational Plans*. I have guided my work after the following idea: **Educational Sociology** is a branch sociology, which justifies its presence in the sociology educational plans:*

-    *It deals with the sociological analysis of the problem of education (the role of education in society, the involvement of the society in the problem of education, educogenous agents, socialization and education etc.);*

-    *It appeals to the methods of analysis sociology.*

Social pedagogy *is a pedagogical discipline;*

- it analyses pedagogical concepts in a sociological manner (social educability, goal, social objectives of education, forms, means of education, social context, etc.);

- its paradigmatic basis is social psychology;

- it completes the purely pedagogical analysis of education which is very individualistic;

- it is not included in the Curriculum from sociology, only in the one from pedagogy.

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[28]*Ibidem*, p.241.
[29]D. Popovici (e-mail, 16 sept. 2015)

D. Popovici states that *this draft can be criticized but I believe that it brings some light to confusion we experience while lecturing social pedagogy or educational sociology textbooks''*[30].

I think readers have a clear picture of the concept if they find explanation from two sources. D. Popovici clears out and explains the concept in such a manner that he leave rooms for other explanations of the concept ***Social pedagogy.*.*

Ioan JUDE (born 1952), professor at Medicine and Pharmacy University, of Tîrgu-Mureş (sociologist, head of Department for Teacher Training) expresses his daring ambition to "*write amonographic work about this complex phenomenon*", called education – socialization in his volume "Education and Socialization". He begins with the analysis of the "*social character of education*", "*inerrantto the human society''*, so as it is understood by the whole evolution of humanity. Emphasizing E. Durkheim`s opinion, a French sociologist, I. Jude believes that the task of education is to develop people as requested by the society"[31]. I. Jude selects from the work of P. Natorp the following appreciation: "*a man`s virtue is not only about living in a society but also about taking part in the construction of a human society*. After presenting some national contributions, the author believes that: "*school develops and strengthens the society, education bearing a deeply social character, fact that claims for a specific branch of pedagogy that would study this social phenomenon, i.e. **social pedagogy** or **educational pedagogy**"* (s.n.)[32]. The author considers that it is a current (a direction) in pedagogy which has two denominations for the same reality. The following aspects are mentioned among the functions of education:

- moral integration;
- transmission of cultural heritage;
- professional training;
- assigning status and training for certain social roles (organization of social ranking).

It is obvious that education is seen as a social phenomenon and a social action. Therefore, education and socialization are almost identical concepts[33]. Both aim the integration of individuals in different social groups that would help them become a "human person"

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[30] Ibidem (e-mail din 16 sept. 2015)
[31] Ibidem, p. 36.
[32] Ibidem, p. 40.
[33] "***Socialization*** is a process of learning and assimilating norms and social values*, which has different aspects according to social-historical and content premises*" (I. Jude, op. cit., p. 195).

J. Szczepannski says that "*The process of socialization* *represents that part of environmental influence that involves the individual in the social life, teaches him how to behave according to norms, how to understand culture, makes him capable of supporting himself and fulfilling certain social roles*". *Socialization* (namely education) is: positive and negative; concordant and discordant; primary and secondary; occupational, anticipatory or missed. Thus socialization is not only a function of education but education itself. Even the educational ideal – as guide of education – is a form of "social and professional ideal".

The individual`s freedom of mental expression and the inborn manifestation right is restricted by the requirements of the society. Individuals are asked to behave harmoniously. Social organization as any form of organization has rules, norms and regulations which are in conflict with predispositions for individual behaviours (some of them antisocial or asocial). Socialization, like education, is normative, regulating what can be and what cannot be done. Norms are behavioural rules which coordinate the process of socialization and adaptation according to prescriptions assumed by a certain society (group, organization). Norms can be institutional, namely explicit or consensual, i.e. implicit. Their role is to ensure the coherence of the integrating group, to develop a standard individual behaviour, to impose social will for a *normal* coexistence of individuals in a society as well as to protect values, including a normal functioning of the social system[34]. I was ready to praise I. Jude for the thoroughness of his opinions on the relationship between education and socialization when I found in the library his volume on "school psychology". There he mitigates several explicit aspects of educational sociology. His plea for the amplification the psychological, cognitive and axiological dimension in teacher training to the detriment of pedagogy brings about more enthusiasm than conviction.

The **conclusion** we draw based on the above listed considerations –as well as based on considerations that have not been identified is that:
- education is a process of socialization and socialization is an educational activity;
- the concepts "social pedagogy" and "educational sociology" are synonymous and both are considered branches of pedagogy.

Ioan NEACŞU (born 1945, Măţău) published his volume "*Introduction into education and development psychology*" in 2010[35], and in the same year he publishes the volume "*Social pedagogy.*

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[34] Ibidem, p. 234.
[35] Ioan Neacşu, *Introducere în psihologia educaţiei şi a dezvoltării*, Editura Polirom, Iaşi, 2010.

Values, behaviour, experience, strategies"[36]. This situation complicates the pedagogue`s placement among the supporters of a theory or another, namely the theory of *"developing humans through education*"[37]. Now, we want to present "values, behaviours, experiences and strategies" which in I. Neacşu`s opinion are promoted by "social pedagogy". It would be easy for us to search the problematic meaning of the book, taking into consideration the beneficiaries the author addresses to: "*academics and students of psychology, education sciences, sociology, social work, special psychopedagogy, experts in social care working in different institutions –schools, centres, services, directions- ... counsellors who work in psychopedagogy centres in mainstream schools, specialists and even decision makers who work in agencies or public institutions specialized in prevention of social and personal risk behaviours*"[38]. To conclude, I can say: **social work and protection of vulnerable people who have trouble with the integration.** It is easier now to identify the meaning that the author assigns to "social pedagogy". Selection of national and international opinions (318 bibliographical sources) shows the options we have to consider "***social pedagogy***" a methodological discipline which promotes equal chances for everyone, irrespective of their origin, mental or physical health, stress addiction or other causes of social exclusion. Chapters like "***Social care of children in schools***", „***child in difficulty***" (and family),"***deviance and juvenile delinquency***", „***strategies in approaching, knowledge and prevention of risky behaviours***" can be found in the book. As these issues are part of "**Specialpsychopedagogy**" and "**Social Work**", the semantics of "**Social pedagogy**", clears away the epistemological issue from the field of education.

A volume about "***socio-pedagogical approach***" to school is signed by **Emil PĂUN** (born1937, Avrămeşti), professor from Bucharest[39]. Starting with the "*educational dimension of social development*" and with "*the individuals`*

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[36] Ioan Neacşu, *Pedagogie socială. Valori, comportamente, experienţe, strategii*, Editura Universitară, Bucureşti, 2010.

[37]We cannot close this chapter without mentioning the opinion of Prof. Ioan Neacşu, PhD. After several attempts receiving his book, the order has been delivered to my house and the package contained two volumes: the pedagogue`s (***Social pedagogy***) and another one signed by Pantelimon Golu şi Florinda Golu (*Apllicational dimensons of social psychology*). I have noticed that both texts could change my opinion about the content of "social pedagogy", namely "social psychology", if …"my guarding angel" wouldn`t have kept my "critical thinking" unaltered. And you will see why.

[38] Ion Neacşu, Op. cit., p. 15.

[39] Emil Păun, *Şcoala – abordare sociopedagogică*, Editura Polirom, Iaşi, 1999 (acest volum a fost anticipat de *Educţia şi rolul ei în dezvoltarea social-economică* (1974).

subjective needs (among which we mention sociability and need for affiliation"[40], E. Păun considers school an organization structured according to the principles of a society. What is an **organization**? Here is the author`s definition: "*a system of activities structured around clearly stated goals (aims, objectives), which engage a high number of individuals with well determined roles in various structures and having management positions*"[41]. The definition refers to the main characteristics of organizations, including school. School has structure, a hierarchy, requirements, functional differences and regulations. School is a "*socially organized environment*"[42]. Seeing school as a social organization, E. Păun identifies the elements of "*social organization*". He refers to their quality and identity, referring to *climate* (subjective and moral moods of its members) to management aspects and projects of organizational development. School is part of the social whole because here people learn how to cohabit and socialize. Individual freedom is constrained by the rules of a good social atmosphere. Public life is normative and restrictive in terms of uncensored freedom of speech. Society is prepared by education and improved through permanence. School and society are "*organizations that teach*", which keeps them "healthy, full of vitality and optimism".

E. Paun`s socio-pedagogical approach of school is a challenge for the school itself. The intention is to change the meaning of its functions and bring it closer to a different social order than the one generated by it. In sociological terms, school benefits from the most thorough systematic and experimental analysis. From Emil Păun`s considerations we draw the conclusion that schools should be restructured based on the principles of a well-structured society. A healthy school with an open climate (like a healthy organization) functions as "*an educational community*", promoting "*autonomy, self-discipline , self-determination, open and honest relations and explores the potential of each individual*"[43]. Social climate as "*sum of collective perceptions and emotional states found in an organization*"[44], determines the quality of individual and public behaviours. School is like the society it is part of.

Adrian HATOS, professor in University Oradea (born 1972, Sfântu Gheorghe) sociologist, refers to the issue analysed in the volume *Economy, education and society. Main topics of educational sociology* (2004),abridged and reprinted under the name *Educational sociology*(2006).

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[40]*Ibidem*, p.7.
[41]*Ibidem*, p.8.
[42]The French sociologist E. Durkheim writes about "school society" considered "*a social group which has its own unity and features, an organization similar to adult society*".
[43] E. Păun, Op. cit., p. 135.
[44] Ibidem, p. 115.

”*What is educational sociology?*” is the author`s question. He gives an answer to what educational sociologists *say and do*. To explain the concept, he makes appeal to some sociologists who were very interested in the significance of the Latin word *educare* as ”*transformation of unsocial beings into social beings*”. Citing F. Znaniecki`s (1882-1958) study translated into Romanian and entitled *The object of educational sociology* (1975), Hatos considers that ”*educational sociology is defined as scientific study of educational practices found in different societies*”[45]. A pedagogue would have said that the definition refers to a history of general didactics, as didactics deals with ”*educational practices*”. But the meaning of ”*educational practices*” is limited to sociology: ”***Educational practices** are understood as training of individuals from young generations by members of previous generations to be able to actively take part in the culture they belong to*”[46]. Sharing the same point of view, A. Hatos states that ”***educational sociology** is interested in aspects such as educational relations, educational roles, educational groups from past and present societies from all over the world*”[47].

To be more convincing, the author mentions also M. Cherkaoni`sopinion (1986) that ”***educational sociology***” is – ”*the sociology of educational systems*” (a concept difficult to grasp by a pedagogue). The specifications complicate the semantics of this discipline: they refer to ”*school phenomena and the relationship between school and other institutions, especially family, politics and economy*”[48]. To convince the readers about his opinion, A. Hatos mentions Basil Bernstein`s opinion (British sociologist) who believe that ”***educational sociology***” refers to ”*a relationship between generations*”[49]. He also analyses the institutional elements of ”*mainstream education*”, of ”*the role of schools in providing social order*”, of ”*investment in education*” and of *educational policies*. A. Hatos states that ”***educational sociology***” is concerned with the reflection of education in economy, the school impact on educational inequality and social mobility, the effects of school results and trust in educational institutions (including the phenomena of home tutoring and its social consequences). The sociologist Adrian Hatos makes an honest and relevant analysis of the Romanian educational system by a using a comparison. The strengths of Romanian educational system (corruption, home tutoring, failure, unequal chances) have fundamental social effect on public behaviours and in reshaping the mental infrastructure of

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[45] Adrian Hatos, *Sociologia educaţiei*, ed. II revăzută şi adăugită, Editura Polirom, Iaşi, 2006, p.20.
[46] *Ibidem*.
[47] *Ibidem*, p.20.
[48] *Ibidem*, p.21.
[49] *Ibidem*, p.21.

Romanian society. From his perspective, the educational system has another dimension due to cranky mechanisms, as well as lack of social vision.

A. Hatos`comments and suggestions point out that ***educational sociology*** (he did not mention the concept of ”***social pedagogy***”!) is a branch of sociology, that is sensitive to the impact school has on essential aspects of society. Only a quality school can reverse the tainted effects of a society, only proper education (even constraining) leads to human solidarity and satisfactory organizational cultures.

Loredana Drobot[50] (2008) publishes the volume ***Social pedagogy***, which contains mostly topics related to adult education. The chapters are entitled: ”*From pedagogy to ontology”, ”Social pedagogy and adult education” and ”Continuous training of teaching staff*”. After having a look at the table of contents, we notice that the author`s opinion is that ” ***social pedagogy***” refers mainly to lifelong education. The book discusses ”the social work” conducted by ”the social worker”. The author identifies the values of social work (human dignity, tolerance, justice and humanism) and lists a few principles of social work, thus approaching the field of social work and counselling.

”*Social pedagogy was identified with adult education in the past decedes*”, writes the author. Moreover, Loredana Drobot mentions that ”*after the 1990s,* **social pedagogy** *focuses more on adult education but it is also concerned with the role of family as socio-educational institutions and means of mass communication*”[51] (cited from A. Neculau (2003).

Loredana Drobot concludes that ”social pedagogy” is sort of a pedagogical science which deal with:
-   professional training of adults;
-   initial professional training of young adults;
-   continuous professional training;
-   general adult education.

These dimensions promote the idea of ”*permanent education as a main category of social pedagogy*”[52].

Shifting ”social pedagogy” towards ”andragogy” and ”permanent education” brings about confusion but mostly shift away from the issues of general education. What is the purpose of education? How should be educational philosophy oriented: towards the development of individual

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[50]Loredana Drobot (n. 1970) is professor at Eftimie Murgu University in Reșița. She is a psychologist and handles taecher training within teh Department for Teaching Staff Training. She also has a psychology office.
[51]*Ibidem*, p.12.
[52]*Ibidem*, p.15.

personality or towards social integration of personality? Mental education or social education? I versus society or I in the society? Education for social inclusion is not only for people with special needs, but refers to integration policies used by all people whi want to fit in the society. The individual is not free to change the civic requirements of good social cohabitation.

In the end, L. Drobot states that: ”*Romanian pedagogy from the Inter War period was a social pedagogy*”[53], and as Şt. Bârsănescu said, its issues were close to the topics approached by educational assistance (”*Social pedagogy become thus a theory of educational assistance conducted in social and state institutions*”). ”**Educational assistance**” is a concept used in ”social education”, as it addresses to children, teenagers and adults. The author’s conclusion is a restrictive one.

Many authors have written about the relationship between pedagogy and sociology, but unfortunately not enough pedagogues, sociologists, psychologists, philosophers, specialists or amateurs. Beyond academic lectures, synthetic visions are subordinated to training programmes which are addressed to teaching staff. Their purpose is the preparation for certain exams and thus developed on the contents agreed by the Ministry.

”Educational psychology was followed by ”social psychology thus an interdisciplinary field ended up in the custody of psychologists. They extended their interest in the social influence of individual`s behaviour.

1. Social psychology. The exercises and applications of a volume on **Social Psychology** (academic lecture) suggest the following questioning[54]:

”In the study of ***social psychology*** one is interested in the influence of social aspects on individual behaviour, which can be translated into social interaction, communication or social construction, etc. Find clues of this interest in the following definitions of social pedagogy:

• “**Social psycholog y**is actually *the science of events, of interpersonal behaviour*” (Krech and Crutchfield);

• „**Social psychology** means *study of human interaction*” (Watson);

• „**Social psychology** explains and *examines the way in which the individual`s thinking, feelings, behaviour are influenced by the other`s imaginary or real presence*” (Allport);

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[53] L.Drobot, *Pedagogia socială*, Editura Didactică și Pedagogică, București, 2008, p.11. If he understands through social pedagogy what he understands that is opinion is faulty. Those were the times when Romanian psychology strenghtened as a science, through langauge and beliefs.
[54]Cornelia Rada, Bianca Bogdana Peltea, *Psihologie socială. Dinamica grupurilor*, Editura Universitară, București, 2014, p. 9. I use this comparative situation to clear up the content of ”social psychology.

• „**Social psychology** deals with the study of *people`s mental features, as socio-cultural being and their behaviour in the group as well as the study of group, collective and mass psychology as it is manifested in human activity*" (P. Golu);

• „**Social psychology**is a *scientific study of individuals` experiences and behaviours in their relationship with social stimuli*" (Sherif);

• „**Social psychology**is defined as *scientific study of mutual influence between individuals in their social context*" (Sabini)".[55]

Lecturers have the possibility to select their own point of view upon the development of the concept "social pedagogy.

The Muslim refugees` arrival in Europe has taken the form of an exodus. This aspect confirms G. Le Bon`s opinion that the era we live in is a "mass era"[56]. ***Social psychology*** *refers to the analysis of collective behaviour,* to the invasion of mass (people`s) passions over individual reason.

S. Moscovici coordinates a volume written by "***European social psychologists***"[57] in which social pedagogy receives new dimensions being bond to the "relationship with the other". Identity (self, ego) is opposed to otherness, developing a relationship between *egoism* and *altruism*. The volume elaborated by important "socio-psychologist"(as they refer to themselves) proposes a hypothesis that might set the bases of a boarder science.

Serge Moscovici is translated into Romanian with two volumes on … social psychology: *Social psychology* or *The God making Engine* (1994, 1995, 1997) and *Social psychology of relationships with the other* (1998). Social psychology? Yes, it is a new science, which didn`t receive big chances of survival because "*the segregation pact awards the individual to sociology and the society to economy or sociology*"[58]. Moscovici states that anyone can observe "*how an entire society is fostered by each individual*"[59]. Why is then a conflict between individual and society? This is the assumption which brought about the emergence of "*social psychology as the science of conflict between the individual and the society*"[60]. The second definition complicates the first one: "*social psychology is the science of ideological phenomena*

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[55] Ibidem, p. 14.

[56] G. Le Bon, *Psihologia mulţimilor*, Editura AntetxxPress, Bucureşti, f.a.

[57] S. Moscovici (cord.), *Psihologia socială a relaţiilor cu celălat*, (trad.), Editura Polirom, Iaşi, 1998.

[58] S. Moscovici, *Psihologia socială sau maşina de fabricat zei*, Editura Polirom, Iaşi, 1997, p.7.

[59]*Ibidem*,

[60]*Ibidem*, p.8. Examples are given: opozition leader - group, resistance to the pressures of majority, the influence of crowds upon the individual etc.

(social cognitions[61]and social representations[62]) and of communicative phenomena"[63]. The man can be wise and worthy but among the crowds his behaviour can become foolish even stupid. Masses can be passionate and collective decisions are mostly driven by instincts, passions fierce. Do you remember the peasant from Liviu Rebreanu`s novel *Rascoala*? They go to Miron Iuga`s mansion to call his account, they march on the alley, avoid stepping on flowers, align with their hats in their hands and wait for the boyar. When asked what they want, they don`t remember why they have come to the court. It is the respect for an authority. When one gets naughty, the others become angry and break into the boyar`s house, destroying, stealing, killing and raping. Crowds have a brutal behaviour, they don`t think, they are blind and passionate. Rumours trigger passionate actions specific for the crowds. The individual losses his values and integrates into a social group.

Pantelimon Golu and Florinda Golu identify "***Applicative dimensions of social psychology***"[64], a generous volume of 340 bibliographical reference all from allogeneic psychological literature. Social psychology is a "science with its own statute", which "*has spread almost over all aspects of daily life*"[65]. This science is interested in "*health, communication, relations, work, free time, justice, politics, etc.*", suggesting "*strategies and manners of finding a balance between man and social world*"[66]. The expertise of a social psychologist covers the street, the group, and social movements. He studies "*the social behaviour and the consequence of social situations upon man*"[67].

I suggest Tr. Herșeni`s opinion that: "*the individual and the society are aspects of the same human reality"; concretely, there isn`t any individual without society and there is no society without individuals*"[68]. The meeting between mental ego and social ego shapes a bound between individuals and their social deeds. P. Golu believes that: "*The social consists of organizations,*

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[61]***Social cognition*** *refers to the understanding of social world*: mental schematas, daily actions, bond between affection and cognition (cf. P. Iluț, *Psihologie socială și sociopsihologie*, Editura Polirom, Iași, 2009, p. 43.).

[62]***"Representations are*** *reference points, whici ensure a perspective for the interpretation of events, situations by individuals or groups. More importantly, they ensure reference points for the manner a person communicates with the others and how this person places the things that concern him/her and his/her world..*" (Blackwell Encyclopedia of Social Psychology, 1999)

[63]*Ibidem.*

[64]Pantelimon Golu, Florinda Golu, *Dimensiunile aplicative ale psihologiei sociale*, Editura Universitară, București, 2012.

[65] Ibidem, p. 7.

[66] Ibidem, p. 9.

[67] Ibidem, p. 12.

[68] Prefață la A. Dicu, E. Dumitriu, *Probleme de psihopedagogie a educației*, Editura Științifică, București, 1973, p. 8.

institutions, professions, work places; the psychologist – of people, who inhabit them and populate them. ...The social means laws and regulations, norms and legislations; the mental means needs and reasons, wishes and expectations, hopes and ideals"[69] etc.

2. Conclusion. We didn`t want to express our opinion about *social psychology or socio-psychology* because we want the disambiguation of "*Social pedagogy*". It can be easily noticed that psychologists and sociologists have found an interface, an extremely exciting area of knowledge where these two sciences meet. One refers to the mental dimension of individuals, the other one to their social dimension. Social psychology emerges from both of them. Pedagogy has been excluded from this "make up". Let`s get back to the definition of "*Social pedagogy*". We believe that a contemporary dictionary of pedagogy should give the following definition for the concept of **SOCIAL PEDAGOGY**:˜ *branch of general pedagogy which deals with the individual`s integration into the society by a systematic acceptance of its requirements. The value of ego is highlighted only based on values accepted by the human society. Social pedagogy has the following content: self-education, communication with others, group cohabitation, relationship between the freedom of ego and social prescriptions, assuming civic democracy as well as the contents of education according to a society`s organizational culture. S.P. is a boarder discipline being claimed by pedagogues and sociologists.* This definition has been written based on the above listed considerations but also taking into account the psychologists 'and sociologists 'opinions.

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[69] Pantelimon Golu, *Fenomene şi procese psihosociale*, Editura Ştiinţifică şi Enciclopedică, Bucureşti, 1989, p. 20.

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