

The Eurasia Proceedings of Educational & Social Sciences (EPESS), 2021

Volume 21, Pages 15-24

ICOnSoS 2021: International Conference on Social Science Studies

Social and Individual in the Education Vision of 20th Century - An Analyse of the History Textbooks

Carmen ALEXANDRACHE
University of Galati

Abstract: Our paper proposes a theoretic approach of the education in Romanian society, especially of the study of history, from the communist regime until nowadays. For this issue, we analyzed the history school textbooks which were edited in 20th century to be used in the secondary and higher schools. The schoolbook is an education tool which has in general a bigger impact to students' consciousness and behavior. Our study starts from the premise that the schoolbooks have been also an important ideological tool, used by the politic regime to influence the social attitude. As a consequence, the schoolbooks need to be analyzed from the political intentions. The paper proposes some notices focused on the understanding of the vulnerability concept from the political ideology perspective, the evolution of it, as it is reflected by the history schoolbooks speaking about society and individual. For this reason, we think our paper is a real support of the actual theoretical and practical concerns about the modern and equitable social principles. Our notices can contribute to increase the quality of human interactions, to social responsibility and to promote a correct connection between vulnerability and social attitude in actual human society.

Keywords: Ideology, Individuality, Social attitude, History schoolbooks

Introduction

The relationship between society and individual represents one of the most frequent issues of social and human sciences. Certainly, it is not from the same perspective of analyzing. History, for example, approaches this issue from two perspectives, the events perspective, conditions and implications (1) and the political objectives and decisions (3). But the diversity of social, cultural and interpersonal relations is still a challenge for the actual historical researching. As the research on the tools which express indirect the political willingness of central government; studying these tools is a perfect opportunity to find out the unofficial and indirect modalities of the central government to act from its political ideology.

In general, the relation between political ideology and education is not so clear expressed in the official political documents (Momanu, 2005; Croghan, 1980; Doncheva, 2016). Apparently, education is not a practical tool of political ideology, but the mission and ideal of education depend by the political decisions, intentions and acts. This situation should be more obvious during totalitarian politic regime (Arendt, 2017). There is, nonetheless, an affirmed connection between the governing political party and young generation: the first one has the duty to guide youth to become able to defend the good of the people". For that, the central government could justify its "covered" action over education process, using three control ways: over the scientific contents, selecting the favourite facts, events and reinterpreting them from an advantageous perspective (1); over the emotions, values and attitudes for ensuring the people patriotic consciousness and behaviour (2); over scholar publishing (3). For better understanding of that, it is requested o short presentation of the communist aspects which were specific to Romania.

- This is an Open Access article distributed under the terms of the Creative Commons Attribution-Noncommercial 4.0 Unported License, permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

- Selection and peer-review under responsibility of the Organizing Committee of the Conference

In the Romanian space the communist regime was gradually instituted starting in 1945, firstly as a political and military pressure from the Soviet Union and later as an action of Romanians communist leaders and sympathizers (Scurtu et al., 1999; Cernat, 2004). From 1965 to 1974 was a brief relaxing of internal repression and an opening relationship with western countries and more independent towards the Soviet Union. Following this episode of liberalization, until December 1989, year of Romanian Revolution for freedom and democracy, the communist regime became more repressive, a totalitarian governance. It was what's called the "Ceausescu dictatorship". From the year of 1965 Nicolae Ceausescu assumed political powers, becoming both the President of Romania and the General Secretary of the Communist Party. His wife, Elena, became the First Vice-Prime Minister and Chair for the National Council on Science and Education. During Ceausescu dictatorship (Almond, 1992) Romania became a heavily centralized and tightly controlled political and socio-economic system. It means that all decisions, including educational policy, were made at the highest levels of government. In addition, the human fundamental rights and freedoms were annulated and exchanged with ideological norms, values and principles. As a left extreme ideology, the communism in Romania was conducted by the social equality principles which act for uniformization, obedience, class fight (irreconcilable division between the „bourgeois“ and the „labours people“), giving glory to political leader, Communist Party, country and people.

Certainly, the communist regime used different modalities to grow-up, to develop and mention its power, to have and keep completely the people obedience (Radu, et. al., 2016) which can be structured on two models: terror, manipulation, physical repression, detention, assassinate (1), propaganda, persuasion and manipulation (2).

Regarding on the education, communist principles were focused on the construction of the „multilaterally developed socialist society“, expressing more fully the human personality, a harmonious combination of personal interests with the general aspirations of the whole society“. For that, the communist regime was interested to create a centralized system of education that would link higher education to the needs of the centrally planned economy.

In Romanian educational process, the communist regime used different strategies (Radu et. al., 2016) which can be organized in 3 categories. The first of them is focused on the teachers who must be a moral and multilateral developed model for students and society, a perfect example of the "good behaviour, attitude, feelings and convictions". The second one is focused on the teaching/learning activities and process: the teachers' mission is to oversee the educational process in school and afterschool for communist principles triumph in people life. The third one is focused on all teaching and learning tools and material supports used in the school and after it; all of them must sustain the communist ideology. A good example is the schoolbooks, understood both as a student learning tool and a training tool. The last one, in our opinion, is extremely important for any communism analyses because, the schoolbook can substitute or correct the teacher discourse; it has many affirmations, images and historical examples which underline how it is good to act or not, to think and feel, even if the teacher does not intend to focus on them. This is a direct and indirect path to promote a certain lifestyle and thinking in society.

As can be expected, the schoolbooks, in particular the history schoolbook became one of the most effective ideological instruments of both the communist propaganda and political actions. They were associated with the politic regime and actions, and, as a consequence, they became very unpopular for the most of Romanian people. This can be a good explanation for the people negative reactions after December 1989, toward the value of those schoolbooks: the most of them were destroyed. Maybe, it is because the dictator's imagine was very unpopular and, on the first page of all schoolbooks the Ceausescu's picture was not ever missing. Certainly, it can be caused by a political decision (166 Article of *Penal Codes* from 1992 to 2009), that prohibited all the textbooks and books which develop in its communist ideology. That was the destiny of the history schoolbooks edited from the middle to the end of 20th century in the Socialist Romanian Republic.

It is known that history, like a past and future science offers to any interested ideology and politic movement enough argues, examples and human models for justify actions, gestures, decisions. Certainly, history can be a perfect modality for cultivating social and human relationship, proposing models of actions, of thinking, personalities and social and individual attitudes. In consequence, it is expected that the communist ideology had been interested by contents of textbook, especially what and how it is presented to young people, what feelings, perceptions, values they need to have. On the other side, central government and others supporters of regime have found those events, examples and models which must sustain the ideological perspectives, from a undesirable one.

Despite of it, the history schoolbook as a tool of communist ideology used in the schools is not a frequently issue on the scientific debates and studies. Generally, the studies are focused on the cultural action ways of communist ideology, including education principles, but not on the schoolbooks as a useful source for studying the manifestation of ideological politic, adaptation of its tools and subjects to the learner's particularities. Maybe, the explanation of why there are so few studies which have analyzed the schoolbooks is about the fact that all of them reflect the vision of the political government and the mission of the national education as every book, without specific modalities to adapt its. In our opinion, the history schoolbooks offer many interesting things about modalities of ideological politics acts and stages of their evolution, some didactical strategies for ideological propaganda, and techniques for adaptation of ideology to the learner's particularities, and so on. In order to capture these influences, we analyse the history schoolbooks edited during the Romanian totalitarian communist.

Method

This paper is based on the premise that the schoolbooks edited from 1971 to 1989 reflect the communist ideology, principles, values and feelings which have to orient the education of young people. Analyzing them should contribute to better knowing of communist educational intentions and their results. This is why we propose a theoretical research using the history textbooks which were edited during Romanian communist regime. The following approach directions were included in the paper:

- analysing the history schoolbooks edited in the communist regime from 1971 to 1989, comparing them and highlighting similar and particular aspects of them from the leading political principles;
- identifying norms, values, attitudes, thinking and feeling which the communist regime had intended to develop in Romanian school;
- identifying the communist perspective toward the relationship between social (collective) and individual and presenting how it is reflected in the history textbooks; also, highlighting a few strategies which were used for promote these models and values;
- highlighting the contribution of history textbooks which are edited during Romanian communist regime to the students' consciousness and behavior;
- identifying some educational aspects which were presented in the history schoolbooks for promote an attitude toward society and individual.

Intending to develop the abovementioned research problems we used the history schoolbooks edited in Romania from 1971 to 1989.

The paper proposes a presentation of Romanian history schoolbooks as a tool and strategy of the communist regime. The communism is an extreme leftist ideology and, in consequence it promotes the social equality even that meant to encourage the „classes fight”, and the adhesion of people, solidarity, social and political responsibility. This is why the „individuality”, „personal initiative” and „creative thinking” were not encouraged and appreciated.

Results and Discussion

The Schoolbooks as a “Mirror” of the Central Government

During the Romanian communist regime, the young people used a “unique” schoolbook; it was the same for each level of study, without complying with the individual potential and particularities of professional issues of secondary and tertiary levels of education system. In addition, this schoolbook was directly edited by the National Education Minister a national institute directly subordinated to central government.at own publishing house and, only in a few schoolbooks is mentioned the author name (or group of authors) of them.

On the other hand, the textbooks from Romanian communist regime had not evident changes from an edition to other. Maybe it is a consequence of censorship action that is interested by keeping the accepted scientific contents, or, very possible, the authors fearing by censorship keep themselves these similar interpretations or scientific contents. It is well known that the totalitarian censorship was really active in the education and cultural production: if an author did not respect the communist principles and values or written about what he wished, the communist censorship stopped publishing process and this author could be chased by the political police and punished. Keeping some ideas, theories, points of view the authors could not fail.

On other side, the schoolbook like a “trusted educator” could have substituted the teacher intervention regarding on the communist principles, attitudes and values. Having many examples of correct thinking, what the students need to know, feel and act, the textbook can be itself a “good teacher” for younger people.

It is interesting that at the beginner of liberal govern, after the fall of communist regime in Romania, the history textbooks edited in 1990-1998 still kept the most part of contents from textbooks edited before them, as we can have noticed in the next sections of this paper. For better understanding of schoolbooks as an education tool of leading political regime, we propose a comparison (Table1) between history schoolbook edited during totalitarian regime (communist ideology) and those which are edited after this period (democracy regime).

Table 1. Unique schoolbook vs alternative schoolbook

Criteria description	Unique Schoolbook	Alternative Schoolbooks
Editing	<ul style="list-style-type: none"> • one handbooks publishing house which belong to central government; • one curricula for each educational level; • one school syllabus for each educational; level, regardless of the professional domain of school 	<ul style="list-style-type: none"> • more publishing house have permission to publish schoolbooks; • any of specialists (teachers or researchers) can propose a schoolbook for publishing; • curricula is adapted for each educational level and professional domain of school; • curricula allows to be developed, according on the students option, their preferences and own potential; • there are school syllabus adapted for each educational level, having a dynamic and open character
Scientific contents	<ul style="list-style-type: none"> • military and political events, facts with European and international impacts, collective acts and decision: • generalized affirmations; • cult of personality (of political lieder) 	<ul style="list-style-type: none"> • historical contents with national, European and international impacts; • collective and individual acts and decision; • some researchers opinions, interpretations, analysing directions; • individual and collective models
Pedagogical aspects and impacts	<ul style="list-style-type: none"> • phrases which have emotions in words (writing what emotions the students have to feel); • applications which develop to students ability to remember the historical events and facts; • contents and application which are focused on the consolidation of information; • communist symbols as national ones on the first pages; the picture of communist leader or one of the patriotically poems written by him, or a short speech of the one of Official (“solemn” and „grandiose”) discourses of him 	<ul style="list-style-type: none"> • phrases which have the emotional impacts; students are encouraged to reflect about it; • applications which are focused on the research capacities that develop to students ability to work with information, to construct a discourse, to interpret and use the information in new contexts national symbols on the first page

As can be noticed, the both schoolbooks categories are focused on the collective responsibility, but each of them from two different perspectives: the first one, relating to the sacrifice, duty, loyalty and obedience towards politic party and its leader; the second one relating to civic responsibility of each individual. Besides, the schoolbooks from communist regime have intended to sustain the collectivism not individualism, like it is in a democratic regime.

Even if it was not efficient for develop students' competences, the unique history schoolbook was very useful for ideological propaganda and political survey of learning process. For example, using this schoolbook the students could notice if there is any difference between the notions transmitted by teacher and learning contents and, in consequence they could learn „correctly” or inform about any unconcordance other persons, especially the head of school.

Having many “good models” of what the students need to know, feel and act, the history schoolbook is both a “silent teacher” and “a filtering mechanism” that protects the correct knowledge. In fact, in many cases, the introduction of schoolbook mentions about the role of history, in general, and of history textbook in special. For example, starting to the theory of Marxism-Leninism, the history textbook has the role of “educator for people”, he needs to teach younger generation the patriotism, national solidarity; he is a tool of patriotic education, of materialism principles. The discourse of history “is based on the documents”, but they are not described or explicated how they are used relating about events and personas. In this way, the reality can be falsified easier.

Table 2. Collective and individual as notions

The structured elements of communist ideology	Scientific and pedagogic contents
<ul style="list-style-type: none"> • History - a “Judge” of human action and a Correct collective memory • History is “a perfect teacher for people” • History is a social regulator: it decides if an action was good or bad, it judges and punishes or rewards 	<ul style="list-style-type: none"> • history is the judge who punishes all actions that are against the Romanian people evolution (Almaş, 1986, 5, 47-48, 94) even if it is about the kings or humble people; the judgement of history acts upon individual or collective decisions and actions; the people must be themselves irreconcilable with injustice, parasitism, dishonesty, cowardice and weakness. Undoubtable, the judgement of history is the judgement of people; • „the history schoolbook is a book which needs to be loved and learned by each human being”; • history is a teacher of people; it educates young people in the communist spirit: patriotism, social and international solidarity (Daicoviciu, Teodor, Cimpeanu, 1982, 8), equality and liberty between nations, labour and fight as a people duty (Georgian, Neagu, Nutu, 1978, 70,74,78; Almas, Nicoara, Vianu, 1985, 7); • history seems to be the best way of knowing, thinking, feeling and acting; the history is loved by the people, so students have to do it, too; • history is the collective memory that keep and teach about the people life and actions (Almaş, 1997, 3; Daicoviciu, Teodor, Cimpeanu, 1984, 126); it glorifies the individual actions for ”gold future of country”, ”the offering and labour” (Almaş, Fotescu, 1971, 64) • Romanian medieval culture is mentioned in connection with European culture (Daicoviciu, Teodor, Cimpeanu, 1984, 160,146; Pascu, Bodor, Boşcăneanu, 1989, 82); • particular actions are included in the national ideals: unity and independency (Almaş, 1994, 30); • political leader actions are understood in connection with political actions and intentions of the great European powers; • the Romanian greatest cultural creations are mentioned as the greatest cultural creations of humanity, but there is not any explanation, argues or details (Bichman, Vasilica, Lucia, Constantin, 1991, 73,77); • the communists from Romania was presented in connection with presence of the workers from Europe (Hurezeanu, Smarandache, Totu, 1988, 191-193; Petric, Ionita, 1983; ME, 1980)
<p>The Romanian individual initiatives are included in the European and international movement and actions</p>	

Human rights and liberties are manifested by the collective perspective	<ul style="list-style-type: none">• the universal suffrage and agrarian reform were given to the people because the king was afraid by a popular revolution (there is not any references to the individual advantages and impacts (Almaş, Fotescu, 1971, 219);• individual economic initiatives generate the inequality, abuses that encourage the fight for justice of communists (Almaş, Fotescu, 1971, 224-228, 247);• Romanian royalty and capitalists were those persons who were responsible for mention of old ordinances (feudal norms) and deceleration of the society progress (Almaş, 1986, 244; Daicoviciu, Teodor, Cimpeanu, 1987, 73, 77, 82, 79); these ideas were reinforced by the Enlightenment in France as the famous philosophers Voltaire and Rousseau who accused the royalty and feudality and proposed as correct solutions the good rules or revolution;• “the heroes” are those persons who were fighting for liberty and justice (but it is not specify what means that) (Daicoviciu, Teodor, Cimpeanu, 1987, 27);• the proletariat is the most dynamic social force that have power to change the society for it good; instead, the landowners constitute the most reactionary social category;• the capitalism exploits the humanity and violate the natural rights of every citizen;• the Church is presented as a force based on the people superstitions that follows to dominate the society and even to commit abuse (Georgian, Neagu, Nutu, 1978, 78,83)
There is predominantly the collective character; the individuals are mentions as a representative of the collectivity	<ul style="list-style-type: none">• ideas of creators of art and culture subordinated to the consciousness of the unity of nation (IX 89/82, to the glorify the people sacrifice and bravery (Hurezeanu, Smarandache, Totu, 1989, 82, 103);• revolution leaders from 1848 (as individualities) had the people support (as a condition of their success (Hurezeanu, Smarandache, Totu, 1989, 54); it is also the political leaders case (Hurezeanu, Smarandache, Totu, 1988, 68, 71);• socialists people were present at all important historical events, even at the Revolution of 1848 (Hurezeanu, Smarandache, Totu, 1988, 93,94);• the qualities of each Romanian medieval politic leader are mentioned from the same perspective: fighter, organizer, diplomat, society defender (Daicoviciu, Teodor, Cimpeanu, 1984; 73, 77, 82; Petric, Ionita, 1983, 26, 79);• there is underlined the family solidarity, the common habitudes and desires, not the individual needed (Hurezeanu, Smarandache, Totu, 1989, 38);• sometimes, to justify the people antipathy for the royalty it is underlined the hard life conditions of people (Hurezeanu, Smarandache, Totu, 1989, 160, 167);• a permanent model of Romanian heroism is the solder; he is glorified and decorated for him qualities: courage, sacrifice, bravery (Daicoviciu, Teodor, Cimpeanu, 1982, 102);

Collective and Individual – Reflecting the Communist Ideology

Regarding of the people, the most frequently notions used in the unique history schoolbooks are those which reflect “the crowd”, “society”, “nation”, so the ”collective” notions, not the ”individual” ones; the references to „individual” are very limited and it is made from the collectivism perspective. For this reason, we think is better to use the notion of “collective character” for all “individuals” who were mentioned on the schoolbooks contents. An analyze of what and why are mentioned all of these notions should be relevant for understanding

the education communist perspective about the relationship between society and individual. In the following Table, we noticed a few of these mentions.

From Table2 we notice the prevalence of common dimension of every action, initiatives and impacts. More that, there is not any individual character; all characters are presented as a collective character. For example, there are “intellectualities”, “bourgeoisies”, “workers”, “peasants”, not individuals from those social and professional categories. On the other side, the manifestation of the cultural specific is presented from European cultural perspective, as a European component, not as a specific one.

Society and Individual as a Relationship

Intending to identify the relationship between the individual and society, we notice some particular aspects that we are included in the following Table 3. As can be noticed, the history schoolbooks encourage students making a connection between the own conscience (ideas, representations, feelings, attitudes) and the social existence (relationships, the conditions in which people live and act). As it is known, one principle of the communist ideology was the collectivism comprehended as a comradesly mutual aid („one for all, all for one”). For that, it was used some techniques to influence the students learning respecting the communist ideology. The most frequently of them are the following:

Table 3. Collective and individual relationship

Centred Ideas	Specific references
Individual duties are common ones	<ul style="list-style-type: none"> • the duties of all of people are to be bursting with pride and affection for ancestors sacrifice and great actions; • the students duties are the following: working, learning, keeping the pride for ancestors (Almaş, 1994, 11-18; Almaş, 1997, 5); • generally, historical Romanian individuals were „good soldier”, a „fearless”, „freedom-loving” and ”brave”. After 1989, in the history schoolbooks were used the same expressions, especially in the examples of Romanian Voivodes and Lords. For example, after 2003 year, the Romanian medieval leaders imagine were more simplified; it is mentioned their facts and events and only a few leader qualities; • working is a duty of people and a national proud; love working means develop solution for progress of society (Georgian, Neagu, Nutu, 1978, 7); • „a good citizen works and learns in the school and in life” (Almaş, 1986, 5); • the people role is to assure the progress and national liberation; • the greatest historical actions are focused on the people rights and freedom, meaning the independence and unity (Hurezeanu, Smarandache, Totu, 1989, 85)
Individual responsibility means community responsibility	<ul style="list-style-type: none"> • the famous political or revolutionary leaders actioned only thinking to the need’s people and county; they’re responsible to the people and country (Almaş, 1997, 57); • all textbooks relate on the death of Romanian voivodes like a sacrifice for people and country; • the each social category had the own responsibility: the peasants work in the fields, guarded the domestic animals, cared for the public roads, aided to construct the fortresses, become soldiers and were fighting for freedom and right (Almaş, 1994);

Requested attitudes and values, behaviour models and antimodels	<ul style="list-style-type: none">• political leaders have to oversee the well-development of society (Almaş, 1994, 22; Daicovicu, Teodor, Cimpeanu, 1984, 131);• regarding on the individual acts or social category unpleasant by the communist regime, it is used the phrases with negative connotation; the boyars were living in the luxury and waste (Hurezeanu, Smarandache, Totu, 1989, 29);• bourgeois and king are the bad people, they lived careless and had a life of luxury. Besides, proletariat people were presented as a creator of modernism in Romania. As a consequence, people need to have an irreconcilable struggle against bourgeois ideology, more egoist than social one. Very often the social revolts were presented as a fight against to the rich and powerful;• the positive attitudes are linked by the solidarity, good of community, people membership in the social life and community (Hurezeanu, Smarandache, Totu, 1989, 32, 79, 85);• history is about how the people were living: fighting, working and learning (Almaş, Fotescu, 1971, 3);• the people must be proud with their ancestors, language, beauty and rich of their country, popular costumes, traditions and to defend them, to worship, graced them, to work for develop them;• heroism is a quality of simple men, not only for leaders; the supplementary texts put accent on their sacrifice and their abroad appreciation;• unity is a logical necessity, one of the history objectives; for progress of society and a good life of people, a solution is solidarity between people (Hurezeanu, Smarandache, Totu, 1988, 19);• unity makes possible the develop of the production forces (Petric, Ionita, 1983);• be proud with beauties of country, riches of its, with language, ancestors, national costumes; all of them must be defended, it was a national duty to fight for them with others (Almaş, Fotescu, 1971, 14, 65)
---	--

- the cliché eulogies and insincere expressions of politic affection written as a result of scientifically thinking and a right judgement;
- the recapitulative questions which encourage the learning of words and phrases for express patriotic feelings, not to express them;
- all examples relating to the individual initiatives are correlated with the central and collective decisions, feelings and actions;
- the phrases which repeat obsessive the communist desiderates: labouring is a duty of people and a national proud because in this way it is possible to build the correct attitude toward society;
- contents of schoolbooks mention clearly that the individuality is appreciated only from collective perspective;
- the specific symbols, phrases and models used and repeated obsessive in the schoolbooks are a method of the communist education to construct a political culture in support of its authority;
- contents of history schoolbooks (historical examples, facts and models, generalized phrases) mention about the New Human qualities which can be resumed to the social and politic integration (hard-worker for society, brave, wiser, strong, honesty and truthfulness for collectivity, simplicity, and modesty in public and personal life, freed by any religious ideas and superstitions);
- the information is written according to the level of understanding of students: for the first four classes, the content, seems to be "a dialog with an authorized person", was accompanied by many pictures and drawings, if ever a few of them are confused; for universal history schoolbooks from the rest of classes the content is more scientifically, without so many metaphor, figures of speech and plastic expressions; important was memorising of information not understanding why they must be known;
- mentioning as arguments the „sources of documentation” (without any details about them or arguments) and „experience of past”, the students understand history as the correct way of knowing, thinking, feeling and act; writing about the fact that "history is loved by the people", the students understand that they have to do it, too. Some information are presented as conclusions which do not have to be checked, the students have to learn it by heart, not in a critical way, not questioning. Very often, using the quotes from Nicolae Ceasescu speeches is enough to guarantee the historical trues and correct thinking, feeling and act;

- the most of supplementary texts ("Lecturi") tells about the social / collective actions, famous fights of people, courage and active spirit of the industrial workers, braved soldiers, individual sacrifice for good of people, country and politic party;
- content of history schoolbooks emphasizes the collective hero model (intellectuals, villagers, industrial workers) who scarified himself for national right, prosperity and progress.

Conclusion

History schoolbooks are a veritable tool used by communist regime as an education and informational support for the communist principles. The information, illustrates, examples and pictures, the applications and supplementary lectures, the structure and contents of history schoolbooks have the communist „signature”. In this way, using them the students generally did not able to make any distinction between education and propaganda or indoctrination.

Analyzing the schoolbooks contents it can be noticed that the communist ideology was interested to guide the people education for realizing two essential objectives: having the people obedience to the Communist Party and political leader (1) and having the control of society and individuals, to influence the people life, thinking, feeling, attitudes and behavior (2). As a consequence, the history schoolbooks became a tool and technique to encourage the people reaction to sustain the communist regime. On the other side, as was highlighted during this paper, the main strategy used by the regime communist in the education process was the students persuading and manipulating to be integrated into communist structures. For that, it was used different convincing techniques, which had been already abovementioned. But, we need to underline one more, the interest to link the communist realities to the people past, as a condition of continuity. In this way, it was used three modalities: the past glorious acts of people are evidenced by contemporary regime as acknowledge of them (1); people contemporary duties (means communist ones) are to fight against to all things which threaten the politic regime (communist), like the ancestors facts (2); „past proves” for understanding of communists as a continuator of great past people (3). Certainly, it is essential to mention all of these aspects not to argue or explain them.

All notices conduct to the conclusion that the communist education is well reflected on the history schoolbooks.

Scientific Ethics Declaration

The author declares that the scientific ethical and legal responsibility of this article published in EPESS journal belongs to the author.

References

- Arendt, H. (2017). *The Origins of Totalitarianism*. PenguinBooks.
- Almond, M. (1992). *The Rise and Fall of Nicolae and Elena Ceaușescu*. Chapmans Publishers.
- Cernat, P. (2004). *Explorari in Comunismul Romanesc* (Explorers on the Romanian Communism). Polirom.
- Croghan, M. (1980). *Ideological Training in Communist Education: a Case Study of Romania*. Washington.
- Doncheva, J. (2016). The Place of History of the City of Rouse in the Lessons of "The Born End", "The World of Life" and "Man and Society", *Almanac for the History of Rouse*, 16, 124 - 151.
- Momanu, M. (2005). *Educație si Ideologie: o Analiză Pedagogică a Sistemului Totalitar Communist* (Education and ideology: a pedagogical analyse of Totalitarian Communist System). Polirom.
- Radu, S. & Budeanca, C. (2016). *Countryside and Communism in Eastern Europe. Perceptions, Attitudes, Propaganda*. LIT VERLAG GmbH & Co. KG Wien.
- Scurtu, I. & Buzatu, Gh. (1999), *Istoria României în secolul XX* (Romania's History in the XX Century), Paideia.
- History Schoolbooks:
- Almaș, D., Nicoara, I., Vianu, A. (1985). *Istoria Universala Moderna si Contemporana. Manual pentru clasa a VII-a*. (Modern and Contemporary Universal History. Textbook for 7 level). E.D.P.
- Almaș, D. (1986). *Istoria românilor. Manual pentru clasa a IV-a* (History of country. Textbook for 4 level). Bucuresti: E.D.P.
- Almaș, D., Fotescu, E. (1971). *Istoria patriei. Manual pentru clasa a IV-a* (History of country. Textbook for 4 level). Bucuresti: E.D.P.

- Bichman, E., Vasilica, N., Lucia, G., Constantin, N. (1991). *Istoria universal antica si medievala* (Antique and medieval Universal History). E.D.P.
- Daicoviciu, H., Teodor, P., Cimpeanu, I. (1982). *Istoria Antica si Medie a Romaniei. Manual pentru clasa a VIII-a* (Antique and medieval Romanian History. Textbook for 8 level). E.D.P.
- Georgian, L., Neagu, V. , Nutu, C. (1978). *Istoria Evului Mediu. Manual pentru clasa a VI-a* (History of Middle Age. Textbook for 6 level). E.D.P.
- Hurezeanu, E., Smarandache, Gh., Totu, M. (1988). *Istoria Moderna a Romaniei. Manual pentru clasa a IX-a* (Modern History of Romania. Textbook for 9 level). E.D.P.
- Pascu, St., Bodor, A., Boșcăneanu, V. (1985). *Probleme fundamentale ale Istoriei lumii antice și medieval. Manual pentru clasa a XI-a* (Fundamental problems of antique and medieval world history. Textbook for 11 level). E.D.P.
- Petric, A., Ionita, Gh. I. (1983). *Istoria Contemporana a Romaniei. Manual pentru clasa a X-a* (Contemporary History of Romania. Textbook for 10 level). E.D.P.
- ME, (1980). *Istoria contemporana a Romaniei, a miscarii muncitoresti democratice si revolutionare, a Partidului Comunist Roman. Manual pentru clasa a X-a* (Contemporary History of Romania, of democratically and revolutionary workers' movement, of Romanian Communist Party). Textbook for 10 level). E.D.P.

Author Information

Carmen ALEXANDRACHE

Dunarea de Jos University of Galati

Str. Domneasca 11, Galati, Romania

Contact e-mail: carmen.alexandrache@ugal.ro

To cite this article:

Alexandrache, C. (2021). Social and individual in the education vision of 20th century - An analyse of the history textbooks. *The Eurasia Proceedings of Educational and Social Sciences*, 21, 15-24.