

# Vasile Goldiș' Contribution to the Philosophy of Education and the Development of Social Pedagogy

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**Abstract.** The present study considers Vasile Goldiș' contribution to the development of the philosophy of education and social pedagogy, in his position as a political leader, director of "Românul" ("The Romanian"), journalist, president of "ASTRA," author and, last but not least, a teacher. His pedagogical view on shaping the "soul" of the crowds, i.e. fostering self-awareness in human communities – nations in particular – represents an integral part of his general worldview on society, humanity and values, and can only be understood as a subsystem of the latter and a part of the universal culture. The value of Goldiș' original contributions to the philosophy of education and the development of social and political pedagogy are demonstrated, above all, by his life events and a five-decade long activity in the service of national liberation and solidarity among social groups within the Romanian state, while also envisioning an ever-increasing unity among the European nations, leading to the creation of a future world state.

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## Introduction

With a degree in Philosophy and Letters, having attended the Universities of Budapest and Vienna, Vasile Goldiș (1862–1934) was a versatile thinker, multilingual scholar, connoisseur of universal history, philosophy and of the great currents of thought in culture, religion, literature, and fundamental sciences. Goldiș made original contributions in various fields of culture, the best known of which were ontology, philosophy of history, philosophy of culture, psychology, ethics, philosophy of law, sociology, national psychology, political ideology, and history.

As a teacher at the Normal School of Caransebeș (since 1886) and the Orthodox School in Brașov (since 1889), Goldiș embraced, with all his responsibility and spiritual devotion, a career as a teacher; he was interested in the development of the pedagogical sciences, seeking to achieve superior performance in teaching. In this capacity, he published Romanian-language textbooks on History, Law and Constitution, Latin, and Geography, he developed various projects, and he published several articles in journals devoted to the philosophy of education, methodology, or social pedagogy. Throughout his lifetime, he served as a Secretary of the "Society for the creation of a Romanian theatre," located in Brașov, as a Member of Parliament in Budapest and, a few decades later, in Bucharest, as director of the "Românul" newspaper, President of "Astra" Association and as a Minister. In these positions, Goldiș sought to increase the literacy and civic education among the people, shape

their national awareness, and reform Transylvanian institutions, continuing the work he conducted as a teacher, on a much broader, macro-social level. His ideas on education were completed and developed, resulting in a unitary outlook on guiding (teaching) the nation as a social “body”. In this professional exercise as a scholar and illuminator of his people, Goldiș makes a substantial contribution to the development of social pedagogy. His views on pedagogy can be properly understood only as part of his philosophical worldview on society, history, culture and values. In the following pages, we endeavour to systematize his pedagogical ideas, which show a creed and an ideal well integrated into a system of thought concerning education in general and teaching in particular.

### **Views on education**

An influential figure as a teacher, minister of culture and religion, social pedagogue and educator of the nation, Vasile Goldiș developed an overview on the essence and role of education in society. This included the directions of its development, the evaluation of educational factors in close connection with the role of the Church and the various other cultural institutions, with a civilizing impact for different social groups and the nation as a whole.

Goldiș conceived education through school, Church, the press and other cultural institutions, as a conscious, uninterrupted process on both a historical scale and at individual level, obeying generally valid principles for all ages or social groups (whether a nation, nationality, social class, age category, human community, functional institution, family or political party). The specifics of the school or the community-based educational work consist not of regulatory principles, but of methods, procedures and techniques employed, goals or ideals to be achieved in the actual cultural context where it is applied, leaving a mark on the effectiveness of educational activities.

Man as an individual is defined by Goldiș as a social being (in accordance with Aristotle), as an individual who lives and develops by and for the society, which, by assimilating its culture, distances itself from ignorance and advances in the sphere of civilization, stepping away from barbarism. Any human being and any social body are subject to the inexorable law of life: they are born, live and die. Any human individual, any group of people “who have a feeling of belonging are a single being, a biological individuality, a man who thinks and feels, hates and loves, who serves others if he cannot do otherwise, who pretends, lies, fights and sometimes dies fighting, but in all this he is driven by the inexorable law of life, which wants to assert, spread and perfect itself through the struggle for existence”.<sup>1</sup>

The development of an individual or social body is regulated by ideals and values, resulting in the degree of civilization. The more complete the individual being is (a man, a nation, a people or any other social organization), the higher the level of civilization. The human struggle to conquer truth (through scientific research, discoveries, innovations, streamlining knowledge) in order to make life easier through benefits resulting from civilization, to master nature more rationally and to a greater

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<sup>1</sup> Vasile Goldiș, “Țară și popor” (The country and people), in *Scieri social-politice și literare (Socio-Political and Literary Writings)*, eds. Mircea Popa and Gheorghe Șora (Timișoara: Facla Publishing House, 1976), 223.

extent, requires overcoming possibly infinite obstacles that oppose human possibility to achieve progress of civilization. Therefore, the education of an individual or nation demands effort, sacrifice, and struggle with oneself. The same feature applies in terms of human emancipation from the dominion of man. This pertains to the political and civic formation of man and social organizations. Above these, Goldiș placed the moral and spiritual order of society, i.e. the religious education, which is always focused on cultivating solidarity, love of man by man, which unites any social element and gradually strengthens cohesion and character. In this way, by the action of cultural factors, particularly school and Church, overcoming the biological individuality, the intellectual and spiritual individuality will gradually develop. Intellectual individuality grows through knowledge, intelligence, extension of experience; spiritual individuality increases through the formation of feelings, beliefs, skills, present habits, often subconsciously, in accordance with the political, moral and spiritual values.

Man is distinguished from other creatures, Goldiș said, not only in that he is a social being with a social, spiritual personality, but especially in that he can “grow intensively and without limit,”<sup>2</sup> i.e. to reach perfection by overcoming smaller or larger obstacles. Other creatures have a purely biological individuality and can only grow extensively and limitedly. Individuals, states, nations, cultural institutions will be born, live and die, guided by the same eternal law: “the life force of any nation is directly related to the extent to which individuals are willing to subordinate their individual interests to the interests of the entire nation, and only that nation may have eternal life, the nation whose sons are ready at any moment to sacrifice their passing lives so that their nation may live forever.”<sup>3</sup>

As a social being, man lives his life on Earth, being subject to the physical laws of his environment, and “as a society, to economic laws, but the real life of man is contained within his feelings, his thoughts, his preferences, the ideals he worships, the beliefs that reconcile him with the absolute, affording moments of satisfaction to the needs of his soul.”<sup>4</sup> Therefore, the development of man involves not so much the accumulation of knowledge and various products of intellect and reason, but, especially, his moral and religious feelings, his faith-based character. Faith has been and will always be the backbone of civilization. At the same time, “the power of faith has been shown at all times to have an inexhaustible spiritual fruitfulness, and a moral order without a religious order has proven illusory.”<sup>5</sup>

In accordance with his general views on man, society and values, and his philosophy on human history and culture, Goldiș generally conceived education as a conscious process of development, corresponding to a belief and an ideal of man from the cradle to the grave. Education is a continuous, lifelong process, extending to the whole history of a people. It is not only children, young people, social groups, peoples or nations that need improvement, guidance, education on the scale of civilization, but any social body. At micro-social level, education is made by the mother, family, teacher, and priest. In this context, Goldiș conceives education as “preparing the

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<sup>2</sup> Goldiș, “Țară și popor”, 231.

<sup>3</sup> Ibid., 232.

<sup>4</sup> Vasile Goldiș, “Statul universal” (The universal state), *Observatorul politic și social* 9 (1930): 4.

<sup>5</sup> Vasile Goldiș, “Școala confesională” (The confessional school), *Gazeta învățătorilor* 14 (1929): 3.

individual for community service.”<sup>6</sup> At macro-social level, education is carried out by historical figures, the true “apostles of the nation,” the great teachers, shapers of the national soul, serving as true models, as were George Șincai, Mihail Kogălniceanu, Octavian Goga, Andrei Bârseanu, Vasile Lucaciu, Spiru Haret, Ion Maiorescu, Mihai Eminescu, George Coșbuc, I.L. Caragiale, Aurel Vlaicu, Simion Bărnuțiu, Gheorghe Lazăr, Avram Iancu, Vissarion Roman, Gheorghe Barițiu and many others. Goldiș portrayed such figures in his various writings and speeches, using appreciative words to highlight their merits as follows: guiders and enlighteners of the people, forerunners, “sowers of national ideals,” “teachers of peoples,” great “educators of the Romanian people,” “moral compasses of future generations,” “leaders of the national soul,” those who have awakened “the national awareness, who built our soul, faith and ideals,” “conductors of crowds,” “apostles of the blessed ascension of souls” etc. Such personalities, political, cultural and spiritual leaders, men of genius make education for the masses, guide and direct the various cultural institutions, as was “ASTRA” and many other cultural societies, media outlets, schools, universities, houses of culture, libraries, museums, etc. Through their efforts, the cultural and educational factors succeed in unifying the energies of isolated individuals and groups, forming close-knit human communities with faith in their ideals, elevating peoples on the glorious ladder of perfection, developing the capacity and the will of peoples to overcome barriers, and harmonizing life with universal values. Social-scale education leads to the development of social bodies, the gradual increase of human solidarity in relation to undertaken ideals, the progress of civilization towards ever greater justice, freedom and love of people. With these ideas, Goldiș proves himself an enlightened social pedagogue, as both a practitioner and a theorist. In both positions, he referenced the existing literature in sociology, crowd psychology, social psychology, general pedagogy (including works published by E. Durckheim, C. Bouglé, D. Gusti, G. Wells, G. Le Bon, V. Barbat, Herbart, Rousseau, James L. Hughes, Georg Simmel, Gabriel Tarde, J. Maxwell, Bertrand de Juvenel, etc.).

Goldiș conceived training as a component of education, as transmission and acquisition of knowledge, as a communication process that broadens the individual’s knowledge and experience and increases his intellectual capacities. But the main purpose of education is not to give children and learners in general, a massive amount of knowledge, “a lot of learning” as “the good school is not that which gives a lot of knowledge, but rather that which builds characters, spreads morals and plants ideals. The value of an individual is not given by his knowledge, however extensive, but by his character, the morals that guide him and the ideals that inspire him ... Characters provide the safety conditions for any human society. History is witness that nations perish from the weakening of their character, not by that of their intelligence.”<sup>7</sup> In other words, the ideal of education is to mould a man endowed with moral and spiritual virtues, whose synthesis lies in the character. Character requires initiative capacity, sound judgment, strong will, determination, and perseverance – qualities that gradually

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<sup>6</sup> Ibid., 173.

<sup>7</sup> Vasile Goldiș, “Școala cea bună” (The good school), *Anuarul Liceului Ortodox Român Andrei Șaguna din Brașov* (Yearbook of the “Andrei Șaguna” Romanian Orthodox High School in Brașov), jubilee year 1924-1925 (Brașov, 1925), 3.

form in the personality of the learner through the agency of faith, rather than thought or reason. Our faith is our ultimate reason to be and the only guarantee of character, morals and ideals in the real world of human societies – Goldiș thought.

Thus conceived, the ideal education should guide all efforts of learners and teachers towards continuing improvement and self-improvement of human and social bodies. Ideals stand above all else; the struggles of human beings and humanity have always focused on attaining ideals – which led to improvement of people, i.e. the progress of civilization. “Civilization,” Goldiș said, “is the summary of ideals that have heated human souls throughout history,”<sup>8</sup> and peoples who left barbarism did so when they found their ideal. From ideals, peoples evolve to civilization through education, as they strengthen their characters, their unity of will and their ability to perform historical actions.

At the core of the teacher’s efforts, Goldiș believed, “lies the noble ideal of Christ: the love of people, which is the source of spiritual unity and of the character of every man and every social body. This ideal is the ultimate source of Western culture today; it is the first to proclaim distinction, equality, freedom, and fraternity to the world, mercy for the weak and condemnation of the shameless and hypocritical.”<sup>9</sup> The school that truly wishes to be a guide to a nation cannot be deprived of ideals, and the most sacred ideal is the law of Christ: it must remain the ideal of school, as it is eternal, while all others are transient.

In his various writings, Goldiș addresses education from other perspectives, as well: as institutional and spontaneous (non-institutionalized) education, as systematic education in and outside of school, as lifelong education, as multi-lateral education leading to the development and perfection of man (moral, civic, aesthetic, work-based, religious, political education, etc.), as education depending on the factors that deliver it (patriotic and national education delivered by Astra, political and civic education made by the Romanian National Party, education conducted by theatres, museums, houses of culture, etc.), as education achieved through subjects (History, Latin, Geography, Constitution, etc). Regardless of its form, in order for it to be efficient and yield the desired results, education must adhere to principles and methodological rules according to field specificity.

The principles of education are natural laws, on the observance of which depends the degree of achievement of ideals and goals. Among these, Goldiș approached the principle of vivid intuition as the source of scientific knowledge, the principle of accessibility, the principle of active participation of learners in their training, the principle of systematic and logical organization of knowledge, the principle of assimilation and applicability of knowledge etc. He also insisted, with convincing arguments, on complying with some principles in the process of reorganizing the national education system in Romania, reconstructed after World War I, and in building a national system of education and culture in the interwar period, such as: equal access to education for all children; free public education; general elementary education; a more democratic education; respect for human rights; the principle of non-discrimination based on nationality, sex, race, religion, etc.; focusing education on the training of teachers; freedom and autonomy of education and culture, etc.

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<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

Vasile Goldiș' myriad concerns (in education, training, development of national awareness, solidarity of social bodies able to make progress in culture, civilization, strengthening the unitary national state of the Romanians and making life easier for all people, etc.), his original arguments, his causal and functional explanations emphasize his responsibility, skill, and ability as an organizer of vast cultural, political, and social events, as a publicist, as a social pedagogue, and as a teacher of the Romanian nation. These dimensions of his personality come to complete those as a high school teacher and author of textbooks for Romanian schools in the multinational imperial education structure.

In respect of the level of development of education in his time, Goldiș was very much interested in its future. His vision is optimistically pedagogical, relying on the fact that although man is a limited being, he aspires to perfectibility and has a natural desire for perfection. So are nations, states, or other social organizations. Their path to perfection, civilization and progress is education, especially moral education – focused on cultivating ancestral faith, customs, morals, Romanian attitudes and solidarity between generations. The future of industrial civilization, the ease of work from decade to decade, the increase in people's ability to master nature reasonably require further enhancement of science education and a larger amount of knowledge to be learned. But the purpose of future education should not reside in increasing the stock of basic knowledge that should be stored in the memory and learned by children, as they are ephemeral and "however much it may progress, science shall forever remain insufficient for the satisfaction of the soul."<sup>10</sup> It is more important to shape characters based on ancestral faith. The future will be dominated by the school of the masses. Therefore, general and compulsory education will have to be the centre of concern for decision-makers who bear responsibility for the peoples' future.

Mankind will evolve to new levels of organization of human solidarity, within which a new, universal moral and spiritual order will gradually assert itself until, after a long period of time it will lead to universal solidarity, a global institutional organization, from which war will be permanently excluded. This future organization of humanity will result mainly from the action of spiritual forces, as was the case with Reform and liberal society in Europe. Education will be a determining factor in this respect, its fruits will be the awareness of human solidarity, the human able to understand his freedom in the process of living with others, to articulate his individual interest with respect to that of the community, to exercise his will in accordance with the requirements of physical, economic, social and moral laws. "In the state of mankind," Goldiș believed, "education will be made institutionally."<sup>11</sup> As man and his soul are eternally perfectible, education shall also be eternal and perfectible within the future universal organization of mankind.

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<sup>10</sup> Vasile Goldiș, "Sufletul școlii primare" (The Soul of the Primary School), *Gazeta învățătorilor* (The Teacher's Gazette) 11–12 (1931): 7.

<sup>11</sup> Goldiș, *Statul universal*, 6.

## **Perfection of national awareness and community spirit – a central concern of Vasile Goldiș**

Undoubtedly, Vasile Goldiș was a great national and social pedagogue, a teacher of European nations, who leveraged, in his political and cultural activities, his vast knowledge in the field of history, philosophy of culture, religion and law. By World War I, the goal of his life was to contribute to the perfection of self-awareness of the Romanian nation by shaping, among Romanians in Transylvania, Banat and other parts of Europe, the belief that they belong to the same historical core which is the Romanian people, that they have the same origin, language, customs and mindsets, regardless of the administration they are under. His actions of various kinds, especially in the area of politics, organization, and educational communication, were aimed at Romanians' national awareness. This included the expansion and enhancement of self-awareness of the Romanian people and every member thereof. Such a major historical work is complex and lengthy; it is a cultural process in its general meaning, and an educational one, in a narrower sense and as part of the former.

As a philosopher of history, Goldiș argues that historical eras are dominated by an idea, or a "spirit," as the Middle Ages was possessed by the idea of religion, and the modern age, due to the French Revolution, proclaimed human rights and religious tolerance as triumphant ideas in the mind of European peoples. After Napoleon's war, the national idea emerged as a driving force of the peoples, in the light of which nation states arose, built on the ruins of the great Napoleonic Empire. "The new spirit, the spirit of the national idea, quickly conquered all mankind. The whole nineteenth century especially bears the national mark, which gave birth to nation states."<sup>12</sup> The inevitable course of history, the call of the "spirit of history" is also true for the other empires and nationalities composing them. Therefore, Romanians within the empire had to be educated in light of national ideals, aspirations and interests in order to assert their solidarity and to strengthen the unity of their national awareness. Obviously, this process is secular; it had begun around 1600. A series of 'teachers of the people' ensued, artists who dedicated their lives to the enlightenment of the Romanian people. In 1816, Gheorghe Lazăr had sowed "seeds" that sprung barely a century later and which matured national awareness, awakening in the souls of Romanians the "will of national unity and freedom"<sup>13</sup> and, behold, today "Romanians, all together, give life to the right we have to rule the land of our fathers, and from the waves of a history of human unrest, our great Romanian country rises to the surface of life,"<sup>14</sup> i.e. Greater Romania, the dream and precious treasure of our ancestors, our own and our heirs'.

As a result of history, the 1918 act of Alba Iulia was prepared through a complex, rightful and comprehensive cultural and educational work, carried out mainly by intellectuals, especially teachers, priests and writers. Such an ideal and corresponding activity was upheld by the "Association for Romanian Literature and Culture" or numerous other cultural societies, associations and organizations. "Astra" served national ideals, committed to "forever settle down Romanian solidarity and

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<sup>12</sup> Vasile Goldiș, "State națională" (Nation States), *Românul (The Romanian)* 231 (1912): 1.

<sup>13</sup> Vasile Goldiș, "Gheorghe Lazăr", in *Scriseri social-politice și literare*, 261.

<sup>14</sup> Ibid.

unity,”<sup>15</sup> managing to light the flame of national awareness in the souls of Romanians, to hasten steps to freedom, justice and culture, to achieve that “every people must be cultured, administered and judged in its own language, by individuals who not only know the habits, character and spirit of the people, but who share it, too.”<sup>16</sup>

The education of national spirit involves leveraging, developing and broadcasting national and universal culture, literary and artistic creation, the press, libraries, universities, cultural centres, and all cultural establishments. Goldiș noted that “with the development of means of communication, the awareness of spiritual unity has become increasingly strong.”<sup>17</sup> The education of national awareness is organically correlated to longing for unity and cultural development, to strengthening political and administrative unity in a legal framework that is institutionally specific to the nation state.

But it is not national awareness, devoid of feelings, beliefs, customs, traditions and mindsets that are the main factors which unite and strengthen a nation, but character. A predominant role is played by feelings of patriotism, national pride and dignity, the spirit of sacrifice for the nation’s destiny. They must be well-secured by a common ideal and creed. The final goal of patriotic education is to shape souls. In this respect, Goldiș appreciated the role of music, visual arts, architecture, literature, theatre, folk performances, ceremonies and rituals, without diminishing the role of information or knowledge transmission through modern means of communication. The action of various factors of education – be it political, civic, or patriotic – is driven by school and Church – two synthesizing factors that have generated, over time, the formation of human associations and organizations. Only if twinned with faith and the spread of culture will education of social groups and citizens actually lead to civilization.<sup>18</sup> The two forces – Church and education, are the creators of souls of men, nations and institutions; they will gradually be able to defeat the beast in man, to create a world in harmony with the great values of humanity, such as freedom, justice, solidarity, the greater good, peace within and among States, and prosperity.

Thus, believing that history has produced sufficient evidence to demonstrate that healthy bodies are created and fortified, in particular, by the awareness of national belonging, Goldiș undertook, as the main purpose of his life, what he himself wrote in 1920: “we fought the hardest of fights against our oppressors for centuries. I knew that the national awareness of our subjugated people was a matter of being or not being. The propagation, the strengthening of this national awareness is the sole purpose of our fight.”<sup>19</sup> In the service of this supreme goal, Goldiș revealed, through thought and deed, his brilliant qualities as a national and social educator, acting persistently to strengthen the national spirit, which would master all of the Romanians’ feelings and skills.

In the period after the Great Union of 1 December 1918, Goldiș developed his theoretical and practical work on another level, aimed at strengthening the Romanian nation state and laying new foundations for the economy, social relations, education and culture. To this end, in April 18, 1920, Goldiș said that the shaping of the Romanian soul

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<sup>15</sup> Ibid.

<sup>16</sup> Vasile Goldiș, *Scrisori social-politice și literare*, 156.

<sup>17</sup> Ibid., 151.

<sup>18</sup> Vasile Goldiș, “Politică și cultură” (“Politics and Culture”), *Transilvania* (1929), 969.

<sup>19</sup> Vasile Goldiș, “O crimă ce nu se iartă” (“A crime that is not forgiven”), *Românul* 189 (1920): 2.



should continue until union will be strengthened not only institutionally, but also spiritually, and the Romanian National Party, whose leader he was, should work harder until attaining the complete spiritual unity of the Romanian people and the formation of a homogeneous mindset – as a basis for preventing political divisions, deviations from the agenda of the Union, betrayals and anarchic manifestations. Building the new state should be based on Christian morality, on a healthy and rational economy, on the appreciation and fair organization of labour, on a flourishing culture – all being supported by the creation of appropriate institutional networks. The political agenda initiated by Goldiș, of a Christian – democratic essence, held, as national priorities, the cultivation of Christian morality, rational labour and economy, culture and human rights, the progress of the Romanian people on the scale of human civilization. “Above all, however,” Goldiș wrote, “as an absolutely indispensable condition for progress, will have to be the perfect honesty, the impartiality and sacred altruism of all those who receive the burdensome entitlement and the very noble duty of conducting public affairs.”<sup>20</sup> As a minister, party leader, president of “Astra,” cultural activist and writer, Vasile Goldiș continued his work as a national pedagogue, “father of the country” – as defined by Octavian Goga, in the new socio-political, institutional and international context, to diminish discord and anarchy and promote the affective, spiritual, cultural, economic and political unity of all Romanians.

Christian moral education, the promotion of moral values, the education of Romanians in the spirit of human and civil rights is the pivot of resettlement of economic and social order, designed to strengthen the character and identity of the Romanian people, its vitality and will. Despite the tensions and difficulties that occurred after World War I, Goldiș trusted that the Romanian people, “having returned to the health of political thought, will know how to distinguish the tears from the wheat and will return to the political views that are likely to ensure its happiness.”<sup>21</sup> He strongly believes that “soon, my kind will heal from the disease that had it in its grips for a while and will assume its natural role in the history of world civilization, as an element of order and an absolutely entitled factor of human culture”.<sup>22</sup> But achieving this state requires literacy efforts, directed at all walks of life, from ploughmen, industrial workers, government officials, to the training of educators, needed in all types of schools, and priests.

The assumption of moral education, verified by history, the cultivation of altruism, the Christian love of man by man, the rule of justice, honesty, solidarity and other moral values consist of the fact that “people are not guided by *raison* (reason – *our note*), they are guided by feelings, opinions, beliefs .... Because of this, we must turn the national idea into faith”.<sup>23</sup> Moral sentiments, including those of national solidarity, must be part of every Romanian soul. Enlightening factors, such as “Astra,”

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<sup>20</sup> Vasile Goldiș, “Disciplina și solidaritatea partidului” (The discipline and solidarity of the party), *Vasile Goldiș. Politică și cultură (1919 – 1934)* (Vasile Goldiș. Politics and Culture (1919–1934), ed. Vasile Popeangă (Timișoara: Mirton Publishing House, 1993), 43.

<sup>21</sup> Vasile Goldiș, “Interviu acordat ziarului Izbânda” (Interview for the Victory Newspaper), *Românul* 134 (1920): 2.

<sup>22</sup> Ibid.

<sup>23</sup> Vasile Goldiș, “Cuvânt rostit la constituirea Asociației arădene pentru cultura poporului român” (Speech delivered at the foundation of the Association for Romanian Literature and Culture), *Românul* 242 (1920): 2.

including educational ones in a narrower sense, are called to cultivate moral values in the souls of Romanians in this direction.

Throughout his life, Goldiș hated discord and sought to spread love among people, regardless of nationality, race, religion, gender or social class. From this position, he criticized, with historical and legal arguments, fanatical nationalism, chauvinism and irredentism. The formation of a nation's character, the propaganda and education conducted by different factors must exclude these manifestations which violate human dignity, human and civic rights alike, being opposed to the principles of civilization and to the direction of historical evolution of humanity. The development of national and cultural awareness among non-Hungarian peoples in pre-war Hungary, as well as non-Romanian ones in Greater Romania, should follow universal principles resulting from history, their natural rights and democratic values. Otherwise, the governing power of the state becomes enslaving for certain parts of society, it becomes an immoral and corrupt governance. In such a situation, a discriminated, exploited nationality, deprived of its natural rights, is entitled to exercise the right to self-determination, to rebel until liberated. Goldiș argues in favour of these ideas by invoking a quote from the work of the Hungarian revolutionary, Lajos Kossuth, "Without nationality, life is useless. When we lose our national language, we shall lose our souls. Losing nationality is dying as a people. As such, nationality and language are dearer than freedom; for freedom can be regained, but nationality is lost forever".<sup>24</sup> Likewise, Goldiș concludes, for us Romanians, our nationality is our dearest possession in the world and "whoever wants to take our nationality, wishes to rob us of our souls. One cannot have his soul torn from him and then left to live on."<sup>25</sup>

Through his entire work as an educator, writer and political practitioner, Goldiș pleaded for observance of universal principles enshrined in the civilized world of Western democracies, including equal national entitlement of all peoples and nationalities within multiethnic empires. Such principles, he maintained, are, above all, moral, educational, spiritual and political, and must also be enshrined in legal terms. Therefore, the entire activity of political and civic education, the perfection of the national spirit of the Romanian people and its every citizen must respect universally enshrined principles and be conducted in harmony with the stated values of universal history, accepted by civilized peoples.

In conclusion, we can summarize Goldiș' outlook on education, in his position as a social reformer and guider of the Romanian nation, as an integral part of his philosophy, his general worldview on society, man and values, as a constituent of dissemination of culture to the people, which perfects its soul, its national awareness, its character based on ancestral faith. The dissemination of culture to the masses, through different factors, especially through education institutions, Church and various publications, leads any people, any social body to strengthen its unity of conscience, soul and belief, to increase its power to walk on the path of civilization, discipline and prosperity. In this historical process, promoting moral values and strengthening faith in the hearts of peoples, nations, and men as individuals, is the key to universal solidarity. Moral values are required in conjunction with justice. Great figures in history, politics,

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<sup>24</sup> Ibid., 124.

<sup>25</sup> Ibid.

art, science and culture are those who plant ideals, who enlighten and guide the people, working as teachers of mankind, as social reformers.

Goldiș' philosophical views on education have not only oriented his conduct as a teacher and textbook author, but also as a politician, a cultural and social campaigner for perfection of the unity of national and cultural awareness of the Romanian people, whose life, culture and spirituality are free to develop in equal entitlement to other peoples. Through his work on education, instruction, enlightenment of the masses, nations and peoples, Goldiș made a substantial contribution to the development of European social pedagogy, philosophy of education – being himself a brilliant and tireless guider, national educator, that is, not only an illustrious teacher during his youth, but also a social pedagogue, a great thinker on the roles of education in his mature years.