Sandu Frunză

Mihaela Frunză

Philosophy and the Labor Market in Romania

Sandu Frunză
Political Science Department, Babeş-Bolyai University, Cluj, Romania.
Email: sfrunza@yahoo.com

Mihaela Frunză
Department of Systematic Philosophy, Babeş-Bolyai University, Cluj, Romania.
Email: mihafrunza@yahoo.com

Abstract: One of the problems the institutional crisis of philosophy is facing in Romania is the difficulty of philosophy graduates to find a suitable place on the complex labor market. The article attempts to elucidate whether philosophy graduates subsequently teach what they study during their university education and to find solutions for a better integration on the labor market of these graduates. An important part of the article is dedicated to analyzing the institutional offer vis-à-vis the challenges that philosophy graduates face once they are attempting to find a job on the labor market. From our analysis we conclude that there is no direct connection between the diversity of jobs among philosophy graduates and the courses that they took during their university studies.

Is the institutional crisis of philosophy the crisis of the inappropriateness of the curriculum to the labor market?

There are more and more scholarly voices claiming that the worldwide university system post-1980 is understandable less in the terms of a knowledge-based initiative and more in terms of a market-based, entrepreneurial-driven institution.[1] However, if concepts such as „student-oriented university," „revenue programs," or „university rebranding" are now part of the regular vocabulary of higher education, they do not cover the whole picture. What such an approach is missing is the important relation that the university system formerly had to the prospects of educating informed citizens from a democracy. In Sharon Rider's words:

> „The university of our day is concerned first and foremost with the production of things: degrees, citations, innovations. The classical university was originally conceived as a place where one formed, or produced, a certain kind of person: someone capable of sound judgment in, for instance, political issues."[2]

This is more than true when speaking about the departments from a university that are regularly considered more inclined towards a knowledge-based approach and, consequently, less market-oriented: the humanities. Although in this text we approach the issue of the labor market and the ways in which Romanian philosophy departments can better assist their students by preparing them to meet the labor market's needs, we do not entirely accept the vision that higher education *tout court* and philosophical education in particular can be evaluated on the solely basis of the requirements of financial pursuits. However, even if we agree with Rider that university education should not be directed only towards securing jobs for its future graduates, and has to play an important role of educating capable, critical, and informed citizens, we are also aware that those citizens' chances in finding a career should be promoted by, and not jeopardized by, an educational strategy. Therefore our aim is to find and articulate solutions that balance the knowledge-based aspirations that are intrinsic to a university philosophy program with the skills and competences that the labor market cherishes.

A quick glance over what is happening in the Romanian academic system regarding philosophical education seems to highlight the existence of a bias between university education and undergraduate education. This is best reflected in the inability of university philosophy programs to adapt to the requirements of the labor market. The programs for academic training seem to get further from the requirements with which

philosophy graduates have to cope once they have to work in undergraduate education. They often must teach disciplines that have nothing to do with what they have learned during their academic training or others for which their training is shallow due to the insufficient number of courses needed to obtain the complex skills supposed by the disciplines brought forward. Thus, in the present situation, when the discipline of philosophy is reduced in undergraduate education, Petru Bejan notices that we are in the paradoxical situation where philosophy graduates are faced with the necessity of teaching a series of disciplines invented in the new curriculum, for which they are not prepared during their academic training, with the result that in the end the very idea of philosophy is totally obscured.[3] Beyond the erosion of the status of philosophy and of the teacher of philosophy,[4] the fact that graduates have no other option but to teach entrepreneurship education or applied economics is also questionable (when they manage to complete their teaching norms and are able to function as teachers at the school in question).

This redirection of philosophy teachers towards other disciplines has a side that is difficult to accept. We can accept the fact that through their trans-disciplinary competences and through conceptual transfer from philosophical disciplines, teachers can be effective in these other disciplines. What is unacceptable is the fact that, based on the new legislation, they are paid for teaching in these other disciplines not as specialists would be paid, but as unqualified staff.

There are a number of reasons why philosophy as a discipline and those who teach it at the undergraduate level have reached this crisis. Most often it is said that it is the low social prestige, the lack of support from the political factor, and the pressure wielded by the Orthodox Church to introduce religion as an alternate discipline to the disciplines that imply secular humanist training.[5] Also we cannot disregard the fact that what universities offer as curricula does not include in sufficient training in the very disciplines that would give graduates the ability to teach to the standards required by the respective professions. There is this illusion that philosophy faculties shape "philosophers" rather than philosophy teachers. The offer in the curricula of some disciplines to help them in their future career as philosophy teachers that are meant to teach certain disciplines would then come as a natural process, past the traditional beliefs regarding what should be in a philosophy curriculum. It is true that academic training no longer insists on delivering knowledge regarding curricular disciplines, but forming skills is impossible without specialized background knowledge. This implies, among other things, the presence in the curricula of courses in educational pedagogy.

Another reason for the present situation of philosophy seems to be the very way of teaching philosophy in the university. The institutional crisis of philosophy seems to be in part a result of the professor's ideas

regarding what is important from the point of view of teaching philosophy and of the professor's style of teaching. This model is taken up by graduates and used at the undergraduate level. In this sense we find a radical opinion in Mircea Flonta, who states:

> "I think it has come to this because of those that have taught philosophy. They have offered arguments for those that have decided not to teach philosophy. Philosophy was transformed in some kind of history; the life and deeds of philosophers. There is no possibility to cultivate certain abilities of thinking that are important in any field other or better than studying philosophy. But it is true that done this way it is pretentious. There is also this opinion that philosophy is like a sort of history of philosophy, like a systematic presentation, pedantic, a stock of ideas, concepts, problems, points of view. Seen as a history of philosophy, philosophy is something dead. In this context it is very hard to accomplish what is truly important."[6]

Abandoning philosophy understood as history of philosophy will come naturally in philosophical education once the necessity of moving from delivering knowledge to creating professional abilities and to a natural bridge to the labor market becomes apparent. The dilemma will be between trading the disciplines pertaining to history of philosophy for systematic approaches and applied philosophical disciplines that could produce philosophy specialists with greater employment potential.

Regarding this problem though, a broader consensus with the academic community is needed. And here, the opinions among philosophers are most often if not divergent at least different. For example, Petru Bejan thinks that turning towards applied disciplines, toward debating timely problems is not a solution that would lead to the growth of competitiveness among philosophy graduates nor to consolidating the arguments for an increase in the study of philosophy at the undergraduate level. He gives as a positive example the high school curricula in France, where topics are picked from the classics that are somehow adapted to fit contemporary interest. He writes:

> "Themes that broach the subject of sexuality are placed in disciplines like philosophy when the theme of love is in regard of texts by Foucault; or art history when representations of the human body are in question. We must accept the fact that placing philosophy exclusively in the essentialist zone or those of Kant, Hegel, etc. is not productive. The great problem in Romania is that we manage to

make philosophy too difficult a discipline, too technical, too hard."[7]

From this perspective, what must be done is to not abandon classical thematizations in favor of applied topics in philosophy, but rather to teach classical topics simultaneously with adapting them to the interests of those to whom the philosophical discourse is aimed. In this way, according to Bejan, not only will philosophy become more intelligible, but it will also begin to prove its utility.[8] We agree with Bejan regarding this possibility of renewing philosophical discourse. But it has to be accompanied by a renewal of the curricula of the departments of philosophy so that teaching plans correspond adequately to the formation of the professional competences of those who are meant to teach humanities in undergraduate education.

A close look at the curricular offerings of the philosophy departments of three traditional universities – Iasi, Cluj-Napoca, and Bucharest– reveals that these departments do not have a unitary teaching program for their graduates so that they can satisfy the demands of the educational labor market. Going beyond a series of common disciplines, the three representatives offer a variety of solutions to preparing students. The purpose is to form a variety of professional and interdisciplinary competences to ease the graduate's insertion in a broad labor market beyond the particular range given by the educational sphere.

From *Appendix 1* we can see:

If we compare the various disciplines included in the curricula of three different faculties of philosophy, some interesting observations can be drawn. We have chosen for our comparison the faculties in Iasi, Cluj, and Bucharest, and have compared the list of philosophical disciplines at the BA level[9]. See the list in *Appendix 1*.

- ☐ The department from Cluj offers the highest number of courses overall (49) and the highest number of elective courses (24). The smallest number of courses is offered in Iasi (32), and also the smallest number of electives (6). The department in Bucharest offers 40 courses, 19 of them elective.[10]

- ☐ All departments offer students some flexibility in choosing among the elective courses. The departments from Iasi and Bucharest offer elective courses for the final year of studies, while the students in Cluj may choose elective courses starting with their second year of studies. The departments of Cluj and Bucharest offer a kind of sub-specialization, by grouping the electives into packages (in Cluj, history of philosophy, logic and philosophy of science, and humanist philosophy) or modules (in Bucharest, history of philosophy and philosophy of culture, political and moral philosophy, and theoretical philosophy and logic).

- ☐ Despite some differences in the titling of disciplines, one can identify various shared disciplines.[11] There is a core of 13 courses

that are common in all the three centers (such as Epistemology, Metaphysics, Hermeneutics, Ethics, etc.). Apart from them, the program in Cluj has the same number of shared disciplines with the departments in Iasi and Bucharest (7 common courses), while the programs in Iasi and Bucharest share only 4 courses (see Figure 1). However, common courses may differ in various aspects, for instance in their position in the curricula (some are placed in the first year in one program, but in the third year in another program) or their character (mandatory or elective).
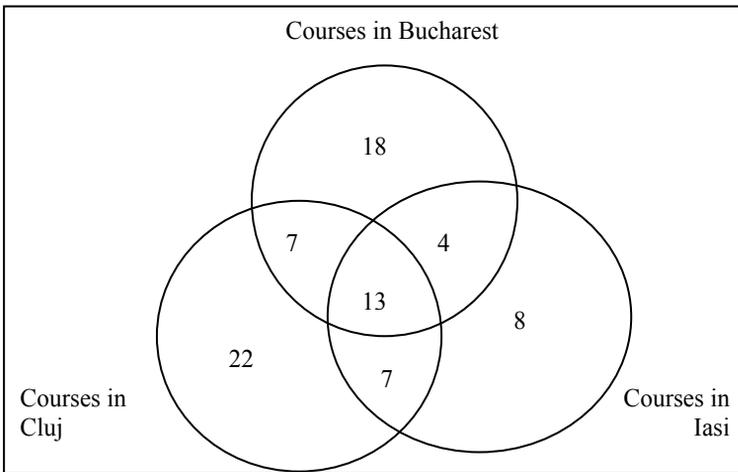

Figure 1

- □ Differences among curricula may result from the decision of some departments to allocate more related courses in a specific philosophical discipline than another department – for instance, in Iasi there is only one course on Ethics, while in Bucharest there are as many as four courses on topics related to ethics: Introduction to Ethics, Ethical Theories, Applied Ethics, and Freedom and Mentalities.
- □ Each department has several courses that are unique – i.e., there are no courses that resemble them in the other departments. Thus, the department in Iasi has courses in Philosophical Anthropology, Byzantine Culture and Philosophy, Classical German Philosophy, Axiology, and Oriental Philosophy. Cluj has Methods of Research and Academic Writing in Philosophy, History of Dialectics, Comparative Philosophy, Postmodernism, Psychoanalysis, Jewish Philosophy, Communication and Gender, and Philosophy of Life. Bucharest offers Origins of European Philosophy, Modernity and European-ness, Metaphilosophy, Philosophy of Mathematics, Philosophy of the History of Philosophy, Philosophy of Humanist Sciences, Philosophy of Law,

Philosophy of the Imaginary, Political and Social Institutions, and History of Ideas.

☐ The programs in Iasi and Bucharest include mandatory introductory courses, usually for two semesters (Introduction to Philosophy and Philosophical Terminology in Iasi, and Origins of European Philosophy and Philosophical Propedeutics in Bucharest), while no such course is found in the curriculum from Cluj.

☐ The Cluj curriculum contains the most disciplines that can be taught by philosophy graduates in high schools – Economics, Sociology, Psychology, and of course Logic. However, in Cluj there is no discipline in the curriculum that prepares the student to teach Civic Education, a discipline which regularly forms part of the humanist disciplines that a future graduate is expected to teach.[12] The departments from Iasi and Bucharest have a course that can supply this educational need – Introduction to Political Sciences. Another discipline that is lacking in all the three departments is Entrepreneurial Education, which future instructors at technological high schools will probably have to teach.

To conclude the comparison:

☐ Regarding professors, there are many opportunities to co-operate among departments, to develop common programs, to invite visiting professors from one department to another, based on the high number of common courses among the departments. However, very few such opportunities are taken advantage of.

☐ Regarding students, things are more complicated. Those students who wish to transfer from one department to another will have to pass many exams, as there are differences between curricula (even if two programs offer the same course, the titling may be different or their positions in the curricula may be different).

☐ While the sub-specializations (given by following some package or module of elective courses) had certain grounds in the previous model of higher education (with four years of study for BA students), along with the adoption of the Bologna model (with only three years of study for BA students) the sub-specialization is more likely to be fitting at the next educational level (i.e., the MA level). Taking into account the fact that many students come without a previous preparation in philosophy, perhaps it would be more important to raise the number of introductory courses, especially in the first year of studies, in order to offer all students equal opportunities to engage into the study of philosophy.

☐ The existing curricula could be better designed to allow students who later wish to become high school instructors to study the disciplines that they will need to teach. This can be done fairly

easy by replacing some of the existing elective courses, especially in the case where there are several courses on the same topic. In order to ease the mission of future graduates, the titles of courses should resemble as much as possible the titles of courses that they will be expected to teach, such as Civic Culture, Economy, and Entrepreneurial Education.

Case study: who could be our students and what do they expect us to offer?

One of the problems that academics must face is related to what they need to offer to prospective students to convince them to choose to study philosophy. These challenges need to contain the seed of the answers they will offer their students along their professional development in the three years of study.

Comparing the web pages of the philosophy departments in Cluj-Napoca, Iasi, Bucharest, Timisoara, and Galati, we notice the various ways of self-presentation and of highlighting their own distinctives that these departments bring to philosophical education in Romania. Thus we notice:

1. The Department of Philosophy, Faculty of History and Philosophy, "Babes-Bolyai" University, Cluj-Napoca, emphasizes in its presentation on the tradition of the department, the values it has brought to Romanian culture, the fact that this is the best place to gather knowledge in the fundamental fields of thought and cultural tradition. The department also reflects the multicultural trait peculiar to the University of Cluj-Napoca.[13]

2. The Faculty of Philosophy, "Al. I. Cuza" University, Iasi, stresses its cultural and scientific tradition, insisting upon the celebrities correlated throughout history with the Faculty of Philosophy, but also upon the fact that today's professors are part of national organizations that determine policy in the fields of education and research. The collaboration of the faculty with national and foreign institutions is a plus.[14]

3. The Faculty of Philosophy, University of Bucharest presents itself as an institution whose mission is to take part in the development of philosophical creation and national and universal culture. The stress is on training professionals with high civic responsibility who are capable of contributing to the development of an open society.[15]

4. The Department of Philosophy and Communication Sciences, Faculty of Political Sciences, Philosophy and Communication Sciences, University of the West, Timisoara emphasizes the multi-disciplinary way of training philosophy, communication, and journalism students and the abilities these students acquire. Stress is placed on training specialists and on the success that

Timisoara's philosophy graduates experience while fitting into the cultural medium and the professions in Romania's labor market.[16]
5. The Department of Philosophy-Sociology, Faculty of History, Philosophy and Theology, "Dunărea de Jos" University, Galati, focuses on the idea of training philosophy and sociology specialists according to the classification of occupations and the exigency and dynamic required by the European Union. Emphasis is placed on the fact that students will fit the labor market because of the skills they acquire throughout college, the skills extensively described on the faculty's website.[17]

In addition to these institutional presentations, in the interviews that we conducted with professors from different university centers attempted to ascertain, from their point of view, the message that the communicate to potential students that would enter such a program. Here we will mention two answers that were received to these questions. To the question, "As a philosophy professor, what arguments would you give to a young woman or man to persuade him or her to enroll in the faculty of philosophy?", Vasile Macoviciuc answered with the necessity of cultivating situational thought. His points is that any type of reasoning becomes possible to the extent that it begins with each individual's experience and leads it towards philosophy as a way to search for answers to the concrete life situations that each is living:

> "I don't think arguments should belong to logic. I think they should pertain to common sense, to proof that is different from reason. It can be started with a love trauma that every young person goes through. You can scan the angst that fires metaphysical meditation, just as serious and grave as the angst of death."[18]

Such an existentialist perspective must be accompanied, however, by an offer of intellectual training and taking up philosophy as preparation for professional employment. Thus there is the risk of enlarging the number of students that abandon the program, a phenomenon seen in a certain percentage of students who drop out after the first year of study.

A great challenge is presenting the advantages of philosophy from a formative point of view. For example, Petru Bejan believes that the most important motivation that can be offered to students is that which shows philosophy as the land of all possibilities. Bejan argues that although the faculties of philosophy do not offer many concrete possibilities of employment, the fact philosophy graduates are very intelligent and can succeed in a variety of work situations must be stressed. For example, philosophy graduates succeed in getting media positions before journalism graduates do.[19] In the discourse of the professors there is

constantly, almost obsessively, the idea that, although there aren't many vacant jobs in education, philosophy graduates have a greater intellectual mobility than other graduates and therefore they have greater chances in succeeding in a variety of fields: from the banking system to the education, from jobs in the field of human services to the institutionalized system of culture, from jobs in counseling and administration to important spots in public life. Of course, if we accept such a perspective, it does not say anything about the training offered by philosophical programs, but is more tied to the personal qualities of isolated individuals in comparison to the mass of graduates. The mental preparation, the developing of abilities, and certain competences that students acquire can only bias them in favor of occupying such jobs, but these are not sufficient to turn philosophy graduates into professionals in such fields as we have mentioned if they do not follow an educational program that encompasses formative disciplines from those specializations.

To see what the background of the students is and what their expectances are regarding their own specialization, Mihaela Frunză and Stefan Maftei have utilized a questionnaire among first year philosophy students at "Babes-Bolyai" University.[20] We evoke the data from this survey just as a rough guide, without wanting to extrapolate from the data gathered to all philosophy students at the university in question, and by no means do we wish to consider the question group as representative to all philosophy students in Romania. It is just a case study on first year philosophy students at BBU in the year 2009. We must mention that this survey does not seek to be representative from a quantitative point of view; the survey is endeavors to find trends among students and investigate general positions regarding philosophy and philosophers. What follows will simply serve to orientate us to what one group of philosophy students perceives and thinks.

The first year philosophy students that have invited to fill out the questionnaire show extremely diverse opinions about how a philosopher should be and what she/he should know. From the start we can observe that most of the respondents had previous philosophy training, more precisely from high school (seven out of ten), which confirms our research hypothesis that good philosophical training in high school is an important premise for possible academic interest in this field. From the answers we could also observe that for at least three people philosophy was their second degree (after art and dentistry – the third degree wasn't mentioned, but we can suspect it that it was not in the humanities). Only three respondents have denied having previous philosophical training, but one of them mentions individual training, though unsupported by institutional formation.

Two other questions were seeking authors associated with philosophy, one of referring to past readings and the other to authors the respondents wish to study at the university. Probably the most mentioned

author to both questions was Friedrich Nietzsche, which of course is not uncommon considering the apparent accessibility of his writings, but which indicates a certain inner profile. Among the readings already made were often mentioned existentialist authors (J. P. Sartre, A. Camus), inter-war Romanian philosophers (E. Cioran, Nae Ionescu, C-tin Noica, M. Eliade), contemporary Romanian philosophers (G. Liiceanu, A. Dragomir), and rarely the great canonical philosophers (Plato, Aristotle, Kant, Heidegger, Husserl). The latter are mostly mention under the question regarding the philosophers they wish to study throughout college. Under the same question we find answers from "honestly, I have no idea" to lists that include, among the above mentioned authors, also Blaga, Pascal, Hegel, and also N. Steinhardt.

Another question, one which we will discuss more, is about the requirement to make a short portrait of the philosopher. We started with the hypothesis that the answer to this question will indicate what the respondent considers the general traits (desirable traits) of a philosopher, and also a (more or less aware) self reference, as a philosophy scholar. Again we notice a great variety of answers, which are also polarized (long lists of features and also their negation), sometimes within the same answer. Thus, for two respondents the philosopher is an almost schizophrenic personality, split into two extremes, rationalist and also existentialist: "categorical and also insecure, always searching, tortured by too precise answers and also by unanswered questions," "a person that can fall from one extreme to another, from asceticism and <the world of ideas> to orgiastic luxury. An impassioned person." There is also, in two other students, the opposite point of view, of the philosopher as "a balanced person," "just as an ordinary person, but with different ideas." To other fall more on the pragmatic side: the philosopher is someone disinterested in money, or, on the contrary, someone who fakes her/his interests: "organized, open toward music, sciences and literature. Moreover, she/he is capable of much work, not interested in achieving various titles/jobs. Dedicated to the Spirit," "a misfit obsessed with fame."

Three other correlations define the philosopher as a *being that simply thinks*, saying this in different ways: either as free thinking, opposed to the thinking of the masses, which falls into automatism: "simple. The philosopher is a person who thinks. Unlike him, other people don't really think, they only act according to what they've been taught, according to their habits. A philosopher is someone who is no longer on autopilot, someone who thinks and does it in real time," "a person detached from the problems of the majority, that are prosaic to her/him. She/he thinks freely," or accentuating the cultural and communicational elements: "the person with a well defined cultural universe, with a thinking without borders, a well developed ability to communicate." This trend is strengthened by the occurrence of the word "thinking" in the answers to a related question about a general philosophical study in the department

and where most answers were close to the statement that philosophy should teach you simply to think. Finally, we have left two laconic definitions, one of them very general, which would also apply to other intellectual typologies, not just the philosopher ("universal wanderer"), and a non-definition ("there is no such thing" (the phrase is cut).

The questionnaire ends with two questions intended to investigate the respondent's mid-range plans: "where do you see yourselves in five years?" and "how will philosophy help you reach these goals?" To these questions there are three types of answers. The larger group (five out of eleven) is comprised of those that do not yet have a clear plan for the future. Here, the answers vary from non-answers to general answers such as "I cannot foresee the future" or "wherever I wish to be" to vague answers like "in a greater nebula with extended borders." For these respondents it is hard to quantify how philosophy will help them ("we'll have to see by dissecting slice by slice every aspect of existence," "I don't know," "I would have to see the present clearer"), with one exception that is formulated rather vaguely, "spiritual, cultural development that leads to total development."

The second group (three out of eleven) contains those who wish to continue their studies, either in the same place ("still in Cluj, continuing my studies, with more answers, but also questions") or abroad ("somewhere in the world, continuing my studies," "in France"). These respondents can better define how philosophy will help them ("as a starting point for new studies," "it will help me deepen my knowledge,") respectively as a means to reach the purpose to continue the initial specialization. Finally, the third group (three out of eleven) of those that have planned a very precise project that, paradoxically, has nothing to do with philosophy ("beginning a PhD in Western Europe on cellular signaling," "scene painter," "dentist philosopher"). It is not unusual that these respondents give the most elaborate answers regarding the contribution of philosophy in achieving their goals, which are mostly about developing ways of knowing, literacy, or even preparing for life: "first of all through developing literacy, free thinking, communication," "gathering information, plus better comprehension of things. Going through with this college specialization I will better distinguish right from wrong, something that's apparently insignificant, but without this I don't feel ready to leave for life," "to perfect my intellective processes and to define the way I approach thinking exercises for myself."

We notice that there is a wide range of points of view regarding the philosopher and philosophy, depending on the respondents' sensibilities, age, how philosophy is perceived in their background, their readings, and previous philosophy training or the lack of it. It is clear that the first year students that have taken this survey have a rather ambiguous perspective regarding their expectations with their professors, with themselves, and also with their route through college and what they could do after they

graduate. It is obvious that not only Romanian society has an unclear perception regarding what "philosophers" can do from the perspective of matching their studies with the labor market, with useful social activities. Even those who choose to specialize in philosophy cannot formulate a clear image regarding the status of philosophy and of the philosophy graduate. Perhaps professors should begin an initiative of clarifying, advertising, and building a positive image for philosophy that is relevant and practical. Intense and persuasive action must be unfolded in universities, high schools, in the business community, in politics, with civil rights activists, and wherever there is the opportunity to promote and change the mentality regarding the social importance of philosophy. It is hard to identify a specific target from within the mass of pupils that would be the best candidates to study philosophy. It is difficult to state the specific motivations that determine young people to choose a philosophy program. As we expected, it is not easy to state what the students that enter such a program expect from their professors. And that is why we do not think there is a general solution for the success of recruiting young people and developing a program appropriate for them.

That is why it is useful to accept the fashionable idea that philosophy programs must form competences, not deliver knowledge; that these programs must not be developed according to the professors in the department and their own specializations, but according to what is needed to train young people; and that it is not just what courses are taught that is important, but also how these are correlated to forming competences that can be used by graduates in the labor market.[21] In short, philosophy programs need to be market-oriented.

What is reasonable to do to get through the crisis?

Among the general measures that can be supported by our research, we can also note a series of suggestions regarding the target group for recruiting potential philosophy students, a series of measures regarding the reconstruction of the philosophy departments' curricula, how necessary it is for philosophy to be taught in the whole undergraduate educational system, the necessity of rethinking the role of philosophy in the context of the discipline offered by the national curriculum as a whole, etc. Starting with this, we can investigate what should to be done in the present situation of institutional crisis in philosophy.

Firstly, an aspect that deserves to be followed relates to the situation of philosophy in the national curriculum. One of the dimensions that the discourse on the institutional crisis of philosophy highlights is the precarious situation of the presence of the philosophical disciplines in educational institutions, especially the presence of philosophy classes in the undergraduate curriculum. Here we can mention the fact that technological high schools do not offer in their program even one

philosophy class. In the following table is the data regarding the organization of undergraduate education.

Type	High schools number	% out of total	Pupils number	% out of total
Theoretical	570	39.47%	353416	45.06%
Technological	691	47.85%	386503	49.28%
Vocational	183	12.67%	44442	5.67%
Total	1444	100.00%	784361	100.00%

Source: Georgeta Istrate (coordinator), Nicoleta Adamescu, Laura Buican, *Undergraduate education at the beginning of the school year 2008-2009*, Bucharest: Institutul National de Statistica, 2009, 2.

We notice that over 49% of high schools in Romania are part of this technological profile, and therefore philosophy is not being studied in over 49% of Romanian high schools.[22] Despite this, we cannot ignore the presence of philosophy as a discipline in the national curriculum in significant percentage of Romanian high schools. According to the data offered by Eugen Stoica, with the exception of the technological high schools, philosophy is not an optional discipline but rather is mandatory in high school. As we can see form the data in the following table, only technological high schools have abandoned philosophy as a mandatory discipline. And here they have chosen to replace philosophy with another discipline, applied economics in the 12th grade, to continue their economics education started in the 10th grade with entrepreneurship education and in the 11th grade with theoretical economics.[23]

Theoretical high schools			Vocational high schools		Technological high schools
1 hour/ week of Philosophy	2 hours/ week of Philosophy	3 hours/ week of Philosophy	1 hour/ week of Philosophy	3 hours/ week of Philosophy	0 hours/ week of Philosophy
Scientific classes	Philological classes	Social science classes	High schools of art, theology, and music	Military high schools	All technological high schools

Even if the absence of philosophy from the curriculum of technological high schools can be seen as a problem, Eugen Stioca concludes that, "in general, the situation is rather good compared to other countries, even ones with a tradition in the humanities."[24] The Romanian educational system contains a significant offering of optional courses in the humanities:
- economic disciplines
- moral-civic education
- child-rights education

- ⁃ mass media competence
- ⁃ civic education
- ⁃ human-rights education in high school.

Eugen Stoica underlines the fact that although these are optional, it is still true that of all undergraduate disciplines, the humanities propose most of all disciplines. This is important because, although the courses are optional and do not resolve the teachers' problems, the fact that young people get to choose from a great variety of humanities courses according to their individual needs is an advantage for them. It is through such measures that the Ministry of Education has always, according to circumstances, tried to come to the aid of teachers, while at the same time giving priority to supporting the needs of the students.[25]

Moving past any optimism that we could show here, we cannot ignore the reality that the number of technological high schools represents a very large portion of Romanian high schools. The National Commission for the Curriculum is the institution that decides the presence of philosophy in technological high schools. At the national level there is a structure called the National Center for Curriculum and Evaluation in Undergraduate Education that includes teachers, experts, and counselors of various disciplines. At least four humanities teachers are part of this structure and they have had a considerable influence on the decision that philosophy should only be studied in certain high school profiles. But Stoica explicitly stated that when such plans are decided upon, the final decision belongs to the minister.

Philosophy teachers complain about the way the Ministry of Education makes decisions relating to curriculum. Concerning the commission that shapes philosophy programs, Adrian-Paul Iliescu considers that "this commission has always lived and still lives in a semi-clandestine situation" so that it still is not possible for the specialists in the field to have a voice in the decision process and to get feedback about their opinions.[26] Eugen Stoica mentions that "the situation could have been worse because there was a project where philosophy was also excluded from the high schools that have a science profile, but they came around." Even if the situation cannot fix the problems philosophy teachers face, and even if philosophy graduates have only a slim chance of teaching the disciplines that they were trained for in their Bachelor's Degree, the Romanian situation is favorable to philosophy in comparison to European countries where philosophy is not studied at all.

At the same time, Eugen Stoica urges us to remember the fact that:

> „The status of philosophy is in general problematic in all countries, except countries like France where promoting philosophy is a tradition and where, still, they don't study such a vast number of humanities like in Romania... the

> situation is not ideal, but it's also not the worst compared to other European countries. Sill, here philosophy is studied and we have national competitions for this discipline. We are one of the few countries that have this kind of competition."[27]

Secondly, we have to accept that even though the educational policies promoted by the governmental committees have a special importance within the decisions that concern the status of philosophy in the Romanian educational system, we cannot put the blame for the estate in which philosophy is today solely on this. The making of decisions is more than often privileged by context and by certain deficiencies that concern the targeted system. A very important aspect of this situation is the one highlighted by Constantin Sălăvăstru. He believes that eliminating philosophy from the disciplines of the technical specialization was a more than misfortunate decision. The kind of philosophy course that is taught in the last year of high-school "is a good way of preparing the one who aspires to more than this."[28] There were no grounds for eliminating philosophy.[29] However, when we attentively analyze the public and institutional attitudes towards philosophy and towards philosophical subjects that we find at the high school level, the author asks us to accept the fact that "the specialists in this domain have contributed to this end because some of the manuals suggested for this disciplines are a disaster."[30]

Although Constantin Sălăvăstru agrees that pupils learn the philosophical subject matters, which include logic, from inadequate manuals, he believes that eliminating logic from the high school curriculum would be an assault on the harmonious development of the pupils' thinking. To this effect Constantin Sălăvăstru says "The idea of eliminating the analysis of rationality at this level seems like a crime to me. After all, the basis of all disciplines is reasoning."[31] Moreover, the proposal to eliminate logic as a distinct subject matter from the curriculum of technological high schools has led to one of the few actions that united philosophy teachers in a common cause to protest the decision of the minister Ecaterina Andronescu. At the same time we cannot help but notice that the enthusiasm with which the university professors contested this decision, and especially that of the high school teachers who was personally involved in the situation, was rather short-lived.[32]

Thirdly, in the context of an educational reform that is detrimental to philosophical education, it seems reasonable to strive to define as clearly as possible and to adopt a sustained program of promoting the philosophical courses that are offered as optional classes. Although it is mostly to the disadvantage of philosophy, this solution is worth thinking about as a complementary solution in promoting the philosophical disciplines, because it does not regard relate only to the potentially biased decisions that may be made in the ministry's specialized committees, and

it is not so impregnated by the stereotypes of philosophy accepted by the decision makers, but rather it is based on a different principle: the free choice of the pupil.

In this context an important trait is suggested by Mircea Miclea. He prompts us to recognize that it is not the pupil who should choose some courses, but rather the courses should satisfy some needs required by the educational process that the pupil undertakes. When we discuss the problem of the courses we need not think of the needs of the teachers corps, but rather the benefit of these courses to the student, of the fact that that the pupil picks certain courses not for the sake of the course itself but to obtain skills that will make him better in her career.[33] However, we understand from the discussions we have had with inspectors, the methodologists, and high school teachers that the idea of introducing philosophy as an optional discipline through the initiative of the school is even harder to achieve than it is to introduce it as a mandatory discipline by the Curriculum Committee that functions in the Ministry of Education. The ones who have the final decision in choosing the optional disciplines are the parents, not the pupils, and they usually opt for disciplines that they consider useful. And these are the ones introduced as exams at the end of high-school. So introducing philosophy as an optional discipline will not assure its presence in the technological high schools in which it is now absent.

One of the problems that need solving is the need of an intensified effort to re-introduce philosophy into the coursework in the mandatory curriculum for all specializations. To this end, one solution is that proposed by Petru Bejan:

> „I think we should act on two levels. The University Professors' Community should write papers that argue for the idea that philosophy should be studied very seriously in high schools. Also, I think that the high school teachers should protest and claim their right to teach the discipline that they were prepared for in school. It's an immoral state of facts because the specialization of philosophy graduates is compromised when they have to teach something else. We've gotten used to poised, decent, urban ways of acting. The teachers don't protest, the philosophers are isolated in a tower from which they only contemplate. But I think that at a certain point someone should come out and speak up. I don't necessarily claim that some disciplines have a privileged position, but I think that if we're talking about equal chances, philosophy should be given a turn."[34]

Fourthly, another way of action would be the one that includes the steps to be made in order to convince the Education Ministry of the necessity of introducing some special philosophical courses like bioethics or applied ethics in the technological high schools where the pupils don't have the disposition to learn philosophy in a classical way. To achieve this, the first step should take place within the academic community. Constantin Sălăvăstru is right to believe that the first impediment will come from the philosophy teachers. That's why he thinks that the first and most difficult step would be that the philosophy teachers should agree among themselves that a joint project is most necessary. This, he believes, will be very, very difficult. The difficulty of a dialogue between those with philosophical preoccupations has also been highlighted by Mircea Dumitru, who has deep insight into the philosophical disciplines, and also understands the administrative problems within the educational system:

> "Without doubt there have always been and there will always be, in our country, the same as elsewhere, personal psychological factors that will block true dialogue between the ones who practice philosophy. The domain, we should neither forget, nor ignore this, doesn't lack great vanity that can go as far as being intolerant, opaque or intellectually arrogant."[35]

Constantin Sălăvăstru believes that once the deadlock is surpassed the teachers should contact their colleagues at the universities around the country and together establish a number of courses to be proposed. This second step should be finalized with a common project. Only after the parties have agreed on a common project can they proceed to the third step, that of approaching the decision maker. An idea that should be part of this common project, Sălăvăstru says, is that the humanities courses studied in high-school have to be thought of as a whole.[36] However, we cannot overlook the fact that not only these disciplines, but rather the whole curriculum should be thought of as a whole.[37] The orientation towards specialized competencies in philosophy should be thought of this way.

Apart from the significance that we must see in a curriculum that is well adapted to the needs of the labor market, and apart from the importance of the presence of philosophy courses that create job opportunities for philosophy graduates, it is of utmost importance not to amplify the amount of worry over the limited opportunities on the labor market. This cannot be the only standard in adopting an educational plan, neither for College nor for high-school. Mircea Miclea's observation that there is no direct link between the scarcity of philosophy classes taught in high-school and the limited number of jobs for the philosophy graduates, on the one hand, and the low number of students at the bachelor level in

philosophy is significant. One would think it natural that the disciplines that have a larger number of classes per week would attract a greater number of students on the university level. But that is not the case, he states. In this sense he gives the example of the high number of mathematics classes offered in high school and thus the greater number of jobs available for math teachers compared to those for philosophy teachers. Nevertheless, within the department of mathematics in the university the number of students is decreasing and the interest of young people in both philosophy and mathematics is scant.[38]

Fifthly, another line of thought concerns the preparation of philosophy students in order to integrate them into an extremely complex labor market. A good opportunity for philosophical and socio-humanist disciplines is connected, according to Vasile Macoviciuc, to the development of MA programs. He is convinced that specialized MA programs have entered into a crisis, because social and economic realities prove that the narrow specialist has little chance of employment. She/he should be ready to communicate in a great diversity of disciplines, and to this purpose inevitably needs an interdisciplinary training.[39] This opportunity needs to be valued both at the level of university education, by providing arguments to introduce philosophy courses into the MA programs of as many departments as possible, and to the level of the MA programs in philosophy departments, by valuing philosophy's capacity to offer interdisciplinary and trans-disciplinary perspectives.

Sixthly, Petru Bejan believes we can anticipate our graduates' problems and try to offer to them specialization programs at a Masters level that could broaden their chance of being better situated in the labor market. For example, in Iasi there is a Masters program called "*Applied philosophy and cultural management.*" This program is successful not because management is a fashionable subject, but because after graduation those who already have a Bachelor's Degree in philosophy can obtain a competency degree in cultural studies. As described by Petru Bejan, the openness of such a program is highly promising, offering new competencies to philosophy graduates, taking into account that there will be classes in human resources management in cultural institutions, in cultural institutions' management, and in cultural diplomacy. In this way they hope to overcome the presupposition that philosophy is an end in itself, and rather to open up philosophy to the requirements of the world.

A similar attempt is made by the Masters Program *Philosophy, Communication and Culture* at Babes-Bolyai University of Cluj-Napoca. The program is valuable for three reasons: it sets the grounds for developing competencies in the domains of communication and culture, it orients communication towards philosophical and cultural discourse and with its special French model that the students can choose to follow, it opens up the possibility for international studies with the opportunity to study in another country. It is remarkable that an "*Applied Ethics*" Masters Program

has also been initiated at Babes-Bolyai University. The importance of such a program lies in the first place in the fact that those who choose to follow the second cycle of college preparation with this specialization have more opportunities on the labor market. Taking into account the new perspective over institutional development, which implies ethical codes, ethics committees, ethical communication, and ethical attitudes, we can say that this labor market represents untapped opportunities.

There are two MA programs at the University of Bucharest that may qualify for this endeavor in offering their graduates useful competences for a demanding labor market. The first of these is titled *Applied Ethics in Society, Business, and Institutions* and draws on the expertise of many specialists in ethics in order to offer their graduates the possibility of working on ethics committees or as ethical consultants. The second is titled *European Studies and Ethics of International Relations* and proposes to offer a mixture of courses that aim at building on the idea of cultural and linguistic differences that constitutes the core of European institutions.[40]

A special case is the MA program in *"Philosophy and the Humanities"* at Timisoara's University of the West.[41] The idea of the program is that high school teachers have to teach a series of disciplines that are not embodied in a balanced manner in the educational plans of the BA programs in philosophy. This MA aims to support the teachers of humanities with a palate of courses that responds directly to the configuration of competencies needed in view of teaching the courses found in the high school curriculum.

Instead of conclusions

The analysis of the educational plans and of the syllabi proposed for a majority of the courses included in these supports the conclusion that there is a sort of resistance to the idea of renewing the curriculum and the educational offerings in the philosophy programs. Such a resistance can be seen as a tendency present within the whole process and has become known in recent years as the crisis of the humanities in the Western educational system. We can detect a contradiction in the discourse that deals with the occupational sphere open to philosophy graduates. Apart from the teacher career and the professions related to this, it reveals a speedy dynamics and a greater capacity of integration into new situations and to cope with various professions, starting with consultancy jobs to media professionals, PR agents, editors and even secretary positions. Although the universities already offer specializations in these areas, the experience that the philosophy departments have accumulated in recent years concerning their students shows that although the curricula do not include special courses that are found in the curriculum of those who specialize in those professions, the philosophy graduates must successfully face the jobs mentioned by virtue of the complex

competences they achieve with their philosophical education. Such observations are often found in the discourse of philosophy departments and are confirmed by representative cases, but there is no certainty that this is a general situation that faces a high number of philosophy graduates. This perspective is increasingly confirmed by the departments of philosophy that are part of faculties that also have departments of communication, journalism, or European studies. The positive image enjoyed by philosophy graduates regarding their complex professional competence could contribute, along with other actions from philosophy departments, to a change of mentality regarding philosophy and the relevance of philosophical training in connection with an increasingly dynamic labor market, as is the market in Romania. This type of discourse may be also confirmed by the complex studies that prove that things are this way for a representative percentage. Until this is accomplished, we must not abandon the idea that philosophy departments train, in the first place, teachers of socio-humanist disciplines.

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Notes:

[1] See for instance, the analysis of the American university system by David Kirp, who focuses on marketing-inspired techniques used by university leaders, or by Roger Geiger, who investigates the relations among university development plans, societal demands, and market requirements in America during the second half of the 20th century. David L Kirp, *Shakeaspeare, Einstein and the Bottom Line. The Marketing of Higher Education*, Cambridge: Harvard University Press, 2003. Roger L Geiger, *Knowledge and Money. Research Universities and the Paradox of the Marketplace*, Stanford, California: Stanford University Press, 2004.
[2] Sharon Rider, "The Future of the European University: Liberal Democracy or Authoritarian Capitalism?". *Culture Unbound*, Vol. 1, (2009): 83-84.
[3] Petru Bejan, Interview by authors, Iasi, May 15, 2008.
[4] For a more general discussion of the issue of devaluing teachers' work in the context of the entrepreneurial university, see the analysis of Lionel L. Lewis, who investigates the reasons why teaching is no longer appreciated in the academic labor market (and, as a consequence, in the overall labor market). Lionel L. Lewis, *Marginal Worth: Teaching and the Academic Labor Market*, New Brunswick, N.J.: Transaction Publishers, 1996.
[5] The actions of the Church do not especially target philosophy, but rather are intended to form an ecclesiastical alternative to humanist values. The fight against secularized values is driving Church representatives to pressures political representatives to adopt public policies that are favorable to the Church. The organization of religious education by

confessional criteria is not really meant to transmit knowledge of a certain way of understanding religion, but rather to form the young people in the spirit of the church to which one belongs, to form one as a member of a faith community, to inculcate certain skills specific to one's religious practices. At the same time, what is sought is to transmit values that should be assumed at a personal level. However, "Considering state support for religion as a public policy we can see that the desired effect (more religious people with better values) does not appear to actually produce results." Sorin Dan Şandor, Marciana Popescu, „Religiosity and values in Romania", *Transylvanian Review of Administrative Sciences*, 22E/2008, p. 180. If the Church insists that religious education and state-developed public policies that support the missionary activity of churches is not problem-free, it can be argued that humanist education that is meant to form skills for becoming a virtuous human and a good citizen is equally fraught with difficulties. One may add that, in the entire Western world, education in the spirit of civic virtues faces such problems. T.H. McLaughlin, "Citizenship, Diversity and Education – A Philosophical Perspective", *Journal of Moral Education*, Volume: 21 Issue: 3 (1992): 235. One may find a possible answer to these contemporary problems the solution – not easily accepted and practiced in the Western world – proposed by Thomas P. Maxwell, an overcoming of the bifurcation rational-irrational, philosophical-theological, religious-mystical by unifying the philosophical type of knowledge and the mystical one. According to Maxwell, this knowledge would offer a restoration of a certain type of education that would be based on the spiritual and cosmic values of the human being. Thomas P. Maxwell, "Integral spirituality, deep science, and ecological awareness", *Zygon*, Volume: 38 Issue: 2 (2003): 257. Also, a possible solution would be the one identified by Terence Copley, "Non-Indoctrinatory Religious Education in Secular Cultures", *Religious Education.* Volume 103, issue 1 (January-February 2008): 22-31. See also Emile Lester, "A More Neutral Liberal Education: Why Not Only Liberals, But Religious Conservatives Should Endorse Comparative Religious Education in Public Schools", *Polity*, Vol. 39 Issue 2 (April 2007): 179-207.

[6] Mircea Flonta, Interview by authors, Bucharest, 9 July 2008.

[7] Petru Bejan, Interview by authors, Iasi, May 15, 2008

[8] One can find an analysis of the way to build an ideology of mistrusting philosophy in Ştefan Afloroaei (coord.), *Interpretare şi ideologie*, Iaşi: Editura Fundaţiei Axis, 2002, 253-282.

[9] The selection did not include the external disciplines, such as Modern Languages, Computer Science, or Sports. We have also excluded the courses included in the Pedagogical Module (those specifically designed to provide competences in teaching philosophy), as well as the facultative discipline. The only courses we compared were those self-identified as mandatory or elective.

[10] We have not counted the courses from the specialization of European Studies.

[11] For instance, one course could have received a different name in each department, such as Ancient Philosophy in Iasi, History of Ancient Philosophy in Cluj, and Greek Philosophy in Bucharest. In this particular case, as well as in other cases, the syllabi of courses have also been compared in order to identify common/shared courses.

[12] Worth mentioning is the fact that civic education is also consistent with the type of values that the humanities programs claim to offer in order to prepare their graduates for becoming active citizens. See Jack Russell Weinstein. "Neutrality, Pluralism, and Education: Civic Education as Learning About the Other". *Studies in Philosophy & Education*; Vol. 23 Issue 4, (Jul. 2004): 235-263.

[13] http://hiphi.ubbcluj.ro/oferta/filosofie.html

[14] http://philosophy.uaic.ro/default.php?t=site&pgid=15

[15] http://www.unibuc.ro/ro/fac_filozof_ro

[16]http://www.filcom.polsci.uvt.ro/index.php?option=com_content&task=view&id=43&Itemid=1

[17] http://www.filosofie.ugal.ro/PrezentareCatedra2.htm

[18] Vasile Macoviciuc, Interview by authors, Bucharest, 10 July 2008. Here we remind the reader that, in a different context, Anton Adămuţ said that "The drama of the XXth century

intellectual is provided by the unbearable feeling that man is constantly diminishing himself and is separating from the sources of his creation." This would probably also be a good launching point for a plea in favor of philosophy. See Anton Adămuţ, *(Şi) filosofia lui Camil Petrescu*, Iaşi: Timpul, 2007, 272. Moreover, we can state that there is a central trend in philosophy preoccupied by the philosophy as a way of spiritual education, by the "philosophy as a way of life". Alven M. Neiman, "Self examination, philosophical education and spirituality", *Journal of Philosophy of Education*, Volume: 34 Issue: 4 (Nov. 2000): 571. At the same time, the opposite opinion is also present, which we do not share, that deems philosophy unfit to offer an adequate answer to existential problems and irrelevant to a student's education and life. Laura Arcila Villa, "On Teaching Philosophy", *Cultura – International Journal of Philosophy of Culture and Axiology*, Volume: 6 Issue: 1 (2009): 93.

[19] Petru Bejan, Interview by authors, Iasi, May 15, 2008. The inclusion in the curricula of several specialized courses from the fields targeted by philosophy graduates could contribute to a more rapid professionalization of the graduate in those fields. "Anyone can add the label of *journalist* on his business card," says Hans Peter Niedermayer, "Jurnalistul: profesie sau vocaţie" in Ruxandra Cesereanu (coord.), *Curente şi tendinţe în jurnalismul contemporan*, Cluj:Limes, 2003, 9. To be sure, preparation after graduating from the university is likely to help philosophy graduates avoid the necessity of re-qualification at the workplace. This is equally true for cultural journalism, and also for tabloid journalism and religious journalism. On the difficulties of religious journalism, see the short article of Octavian Haragoş, „Problemele comunicării religioase în televiziunea actuală" in Ruxandra Cesereanu (coord.), *Curente şi tendinţe în jurnalismul contemporan*, Cluj: Limes, 2003, 235-240. We can find various perspectives on cultural journalism in Ilie Rad (coord.), *Jurnalismul cultural în actualitate*, Cluj: Editura Tribuna, 2005. At the same time, for specializing in the field of Public Relations, even though in Romania this field is not yet regulated by a professional association, a complex preparation and several professional standards that involve an adequate training in this field is required. See Bernard Dagenais, *Profesia de relaţionist*, Iaşi: Polirom, 2002. Aspects concerning the professionalization of the PR in Romanian institutions may be followed in Delia Cristina Balaban, Ioana Iancu, „The Role of PR in the Public Sector. Case Study on PR Profesionalization at the Local level in Romania", in *Transylvanian Review of Administrative Sciences*, Issue 27E (Oct. 2009): 22-38. When we envisage the activity of *counseling* that philosophy graduates can supposedly offer, here things look easier for philosophers, although counseling is also becomming increasingly professionalized in Romania. See Elena Dimitriu-Tiron, "Educational counseling in relation to other psycho-social intervention forms", în *Revista de cercetare şi intervenţie socială*, 25 (iunie 2009): 101-114. One of the most interesting ideas that were suggested by our colleagues from various universities during our research of the institutional crisis of philosophy was that, at least for the high school classes, the religion courses could be taught by philosophy graduates. Having in mind that at this level of study the *teaching of religion* focuses on moral-religious education, we believe that philosophy graduates would not encounter difficulties in teaching religion, because they already possess general competences aquired during their university training, and subsequently have acquired interdisciplinary competences presupposed by the teaching of religion.

[20] Survey applied by Mihaela Frunză and Stefan Maftei to first year philosophy students enrolled in the Department of Philosophy from Babes-Bolyai University Cluj, promotion 2009-2012, October 2009.

[21] Mircea Miclea, Interview by Sandu Frunză, Cluj, 6 September 2008.

[22] Georgeta Istrate (coord), Nicoleta Adamescu, Laura Buican, *Învăţământul liceal la începutul anului şcolar 2008-2009*, Bucureşti: Institutul Naţional de Statistică, 2009, 2. See also Sandu Frunză, Mihaela Frunză, Claudiu Herţeliu, „Filosofie, ideologie, religie. O încercare de a înţelege ce se întîmplă cu filosofia în sistemul de educaţie din Romania" (Philosophy, Ideology, Religion. An Attempt to Understand What is Going On with Philosophy in the Romanian Educational System), in *Journal for the Study of Religions and Ideologies,* 8, 22 (Spring 2009): 137. Considering the importance of a complementarity between religious education

and philosophical education, we would like to mention the fact that the discipline of religion is studied in all specializations, including the technological specialization, for one hour per week. Although an intentional ambiguity is maintained concerning the legal status of the discipline of religion, it is seen as a mandatory discipline. See in this respect Smaranda Enache (coord.), *Educaţia religioasă în şcolile publice*, Tîrgu-Mureş: Editura Pro Europa, 2007, 32.

[23] Eugen Stoica, Interview by authors, Iasi, 15 May 2008.

[24] Eugen Stoica, Interview by authors, Iasi, 15 May 2008.

[25] Eugen Stoica, Interview by authors, Iasi, 15 May 2008.

[26] Adrian-Paul Iliescu, Interview by authors, Bucharest, 10 July 2008.

[27] Eugen Stoica, Interview by authors, Iasi, 15 May 2008.

[28] Constantin Sălăvăstru, Interview by authors, Iasi, 16 May 2008.

[29] See also the article of Dr. Garza Saldivar, who argues for the necessity of philosophy today. Garza Saldivar, Hector. „Pensar en tiempo de liviandad. ¿Por que filosofar hoy?" *Xipe Totek* no. 54 (2005): 125-136.

[30] Constantin Sălăvăstru, Interview by authors, Iasi, 16 May 2008.

[31] Constantin Sălăvăstru, Interview by authors, Iasi, 16 May 2008.

[32] http://www.petitieonline.ro/petitie/semnaturi/protest_impotriva_scoaterii_orelor_de_l ogica_din_programa_de_liceu-p26313044-pg38.html

[33] Mircea Miclea, Interview by Sandu Frunză, Cluj, 6 September 2008.

[34] Petru Bejan, Interview by authors, Iasi, May 15, 2008.

[35] Mircea Dumitru, "Filosofia – şansa unei reechilibrări a spaţiului public al culturii româneşti", *Idei în dialog*, nr. 1(40), (ianuarie 2008): 38-39.

[36] Constantin Sălăvăstru, Interview by authors, Iasi, 16 May 2008.

[37] Andre Vergez, Denis Huisman, *Curs de filosofie*, Bucureşti; Humanitas, 1995, p. 15. Philosophy would have to engage in a complementary relation not only with religion, but also with the other disciplines.

[38] Mircea Miclea, Interview by Sandu Frunză, Cluj, 6 September 2008. Even if they are not found in the curricula as frequently as math classes, this perspective may also be applied to religion classes. Although religion is taught as a mandatory discipline in all twelve years of pre-university education, one does not see a great number of young people flooding the didactic sections of theology departments.

[39] Vasile Macoviciuc, Interview by authors, Bucharest, 10 July 2008.

[40] http://filosofie.unibuc.ro/master

[41] http://www.polsci.uvt.ro/admitere/2009/master/competente-masterat.pdf

Appendix 1.

Disciplines taught at BA level in the Philosophy Departments from Iassy, Cluj and Bucharest

Source: Curricula for 2008-2009 of the Philosophy Department, Al. I. Cuza University, Iasi; Philosophy Department, Babes-Bolyai University from Cluj; Faculty of Philosophy, University of Bucharest.

Disciplines from Iasi curricula	Disciplines from Cluj curricula	Disciplines from Bucharest curricula
-	-	Originile filosofiei europene/ Origins of European Philosophy - M
Introducere in filosofie/ Introduction to Philosophy – mandatory (M)	-	Propedeutica filosofica/ Philosophical propedeutics - M
Terminologie filosofica/Philosophical terminology - M	-	-
-	Metode de cercetare si elaborare de text in filosofie/Methods of Research and Academic Writing in Philosophy - M	-
-	Filosofie politica/ Political Philosophy - M	Filosofie politica si sociala/ Social and Political Philosophy - M
Logica/Logics - mandatory	Logica generala/ General Logics - M	Logica formala elementara/ Elementary Formal Logics - M
Logica formalizata/ Formal Logic – mandatory	Logica simbolica I/ Symbolic Logics I - M	- Logica de ordinul I/ First Order Logics - M
-	Logica simbolica II/ Symbolic Logics II - M	- Logica de ordinul I/ First Order Logics - M
-	Teoria argumentarii/ Theory of Argumentation - M	-Gandire critica & argumentare/ Critical Thinking and Argumentation- M
-	Logica modala/ Modal Logics - E	- Logica filosofica/ Philosophical Logics - M
-	-	Metalogica/Metalogics - E
-	Istoria dialecticii/History of Dialectics - E	-
Filosofie antica/ Ancient Philosophy – mandatory	Istoria filosofiei antice/ History of Ancient Philosophy - M	Filosofie greaca/ Greek Philosophy - M
Cultura si filosofie bizantina/ Byzantine Culture and Philosophy – mandatory	-	-

Filosofie medievala/ Medieval Philosophy – mandatory	Filosofie medievala/ Medieval Philosophy - E	Filosofie medievala/ Medieval Philosophy - M
-	Istoria filosofiei medievale/ History of Medieval Philosophy - M	-
Filosofie moderna/Modern Philosophy – mandatory	Istoria filosofiei moderne (I)/History of Modern Philosophy (I) - M	Filosofie moderna/ Modern Philosophy - M
-	Istoria filosofiei moderne (II)/History of Modern Philosophy (II) - M	-
-	-	Modernitate si europenitate/ Modernity and European-ness - M
Filosofia clasica germana/ Classical German Philosophy – mandatory	-	-
Filosofie contemporana/ Contemporary Philosophy – mandatory	Istoria filosofiei contemporane (I)/ History of Contemporary Philosophy (I) - M	Filosofie contemporana/Contemporary Philosophy - M
-	Istoria filosofiei contemporane (II)/ History of Contemporary Philosophy (II) - M	-
Filosofie romaneasca/ Romanian Philosophy – mandatory	Istoria filosofiei romanesti (I)/History of Romanian Philosophy (I)- M	Istoria filosofiei romanesti/History of Romanian Philosophy - E
-	Istoria filosofiei romanesti (II)/History of Romanian Philosophy (II)- M	-
-	Filosofie comparata/ Comparative Philosophy - M	-
-	Postmodernism - E	-
-	-	Metafilosofie/ Metaphilosophy - E
Ontologie/Ontology – mandatory	Ontologie/Ontology – mandatory	-
Gnoseologie/Gnoseology – mandatory	Teoria cunoasterii/ Theory of Knowledge - M	-
Epistemologie/ Epistemology – mandatory	Epistemologie/ Epistemology - M	Epistemologie/ Epistemology - M
-	-	Epistemologie contemporana/Contemporary Epistemology - E
-	Cosmologie/Cosmology - E	-
-	Filosofia stiintei/Philosophy of Science - E	Filosofia stiintei/Philosophy of Science - E

-	-	Teoria cunoasterii stiintifice/Theory of Scientific Knowledge - E
-	-	Filosofia matematicii/ Philosophy of Mathematics - E
Filosofia mintii/Philosophy of Mind – mandatory	-	Filosofia mintii/Philosophy of Mind – mandatory
Filosofie analitica/ Analytic Philosophy – elective	-	-
Istoria si filosofia artei/ History and Philosophy of Art – mandatory	Filosofia artei/ Philosophy of Art - M	-
Estetica/ Aesthetics – mandatory	Estetica/ Aesthetics – mandatory	Introducere in estetica/ Introduction to Aesthetics - M
-	-	Estetica/ Aesthetics - E
-	Teorii contemporane asupra artei/ Contemporary Theories on Art - E	-
Metafizica/Metaphysics – mandatory	Metafizica/Metaphysics - E	Metafizica/Metaphysics – mandatory
-	-	Metafizica secolului al XX-lea/ Metaphysics of the XXth century - E
-	Filosofie morala/ Moral Philosophy - M	Introducere in etica/ Introduction to Ethics - M
Etica/Ethics – mandatory	Etica/Ethics - M	Teorii etice/ Ethical Theories - M
-	-	Etica aplicata/ Applied Ethics - E
-	-	Libertate si mentalitati/ Freedom and Mentalities - E
Filosofia limbajului/Philosophy of Language – mandatory	-	Filosofia limbajului/Philosophy of Language – mandatory
Antropologie filosofica/Philosophical Anthropology – mandatory	-	-
Retorica/Rhetoric – mandatory	Retorica/Rhetoric - E	-
Hermeneutica/Hermeneutics – mandatory	Hermeneutica/Hermeneutics - E	Hermeneutica/Hermeneutics - E
Hermeneutica formelor simbolice/Hermeneutics of symbolic forms – elective	-	-
Semiotica/Semiotics – elective	Semiologie. Teorii ale semnului si interpretarii/ Semiology. Theories of sign and interpretation - M	-

Fenomenologie/Phenomenology – elective	Introducere in fenomenologie/Introduction to Phenomenology - E	Fenomenologie/Phenomenology – elective
-	Fenomenologie si psihanaliza/ Phenomenology and Psychoanalysis – E	-
Axiologie/Axiology – mandatory	-	-
Istoria si filosofia religiei/History and Philosophy of Religion – mandatory	Introducere in filosofia religiei/ Introduction in the Philosophy of Religion - M	-
-	Filosofia religiei – tematizari actuale/ Philosophy of Religion – Current Issues - M	-
Filosofie orientala/Oriental philosophy - elective	-	-
Filosofia culturii/ Philosophy of Culture – elective	Filosofia culturii/ Philosophy of Culture – elective	-
-	Filosofia istoriei/ Philosophy of History - E	Filosofia istoriei/ Philosophy of History - M
-	-	Filosofia istoriei filosofiei/ Philosophy of the History of Philosophy - E
Introducere in stiinte politice. Cultura civica/Introduction to Political Sciences. Citizenship – mandatory	-	Cultura si educatie civica/ Civic Culture and Education - E
-	Economie. Teorii contemporane (I)/ Economy. Contemporary Theories (I) - E	-
-	Economie. Teorii contemporane (I)/ Economy. Contemporary Theories (I) – E	-
-	Sociologie (I)/ Sociology (I) – E	-
-	Sociologie (II)/Sociology (II) – E	-
-	Psihologie (I). Psihologie sociala/ Psychology (I) Social Psychology - E	-
-	Psihologie (II). Psihologie cognitiva/Psychology (II). Cognitive Psychology - E	-
-	Psihanaliza/ Psychoanalysis - E	-

-	Filosofie evreiasca/ Jewish Philosophy - E	-
-	Comunicare si gen/Communication and Gender - E	-
-	Filosofia vietii/ Philosophy of Life - E	-
-	-	Filosofia stiintelor umane/ Philosophy of Humanist Sciences - M
-	-	Filosofia dreptului/ Philosophy of Law - M
-	-	Filosofia imaginarului/ Philosophy of Imaginary - E
-	-	Institutii politice si sociale/Political and Social Institutions - E
-	-	Antropologie politica/Political Anthropology - E
-	-	Istoria ideilor/History of Ideas (E)