

PEASANT'S SUPERIOR CLASSES AND SCHOOLS IN OLTENIA DURING KING CAROL II (1938-1940)

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Abstract: In this paper some aspects are being analysed regarding “cultural politics” started during carlist regime, with the accent on organisation and progress of the peasant’s classes and schools in Oltenia County. Their programs contained theoretical knowledges and practical applications, depending on the specific of the areas where were being held. Were though, by the protagonists of the carlist regime, to offer a minimum of knowledges from various fields and, in the same time, to be interdependent, so will contribute to the lifting of quality of life within village’s population. The peasant’s schools offered an organisational role model for the peasant life, in its assembly.

Keywords: peasant’s schools, quality of life, King Carol II, Social Service, Community Home.

Starting with the 2nd decade of the XXth century, there were constant preoccupations for rebuilding the Romanian socio-cultural life, affected by the First World War and, ulterior, by the socio-economical and political crisis from the 30’s. In this line is also recorded the start-up of the Association for Social Study and Reform, that will become, in 1921, Social Romanian Institute and, from 1938, The Institute for Social Research of Romania, and also the start-up, in 1921, of People’s House of Culture, that will become, in 1922, The Royal Cultural “Principe Carol” Foundation¹.

“The peak” of social reconstruction/restructuration was reached during the regime of monarchic authority, enforced by the coup d’état from the night of 10/11 February 1938. Placing at the base of Romanian state and society organisation the

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¹ See, for details, Dimitrie Gusti, *Cunoaștere și acțiune în serviciul națiunii*, vol. I, Bucharest, Fundația Culturală Regală “Principele Carol”, sine ano, passim; Antonio Momoc, *Capcanele politice ale sociologiei interbelice: școala gustiană între carlism și legionarism*, foreword by Zoltán Rostás, Bucharest, Curtea Veche Publishing House, 2012, pp. 86-89, 109, 151, 153; “Monitorul Oficial”, part I, year CVI, No. 242, 18 October 1938, p. 4953.

cult of nation and dynasty, the carlist's regime protagonists have started a series of reforms/activities/actions with the purpose of improving the life level of the people in urban and rural areas, but also to help the coagulation of some social humane/collectivist communities, capable of assimilating and promoting constructively the royal policies² of "raising" the villages³.

The monographic campaigns started under the leadership of Professor Dimitrie Gusti⁴ have been institutionalized during carlist regime thru Social Service law, from October 18, 1938. According to this "the work for village reorganisation, understood as a citizenship and national obligation"⁵ became mandatory, for one year, for all the graduates of Romanian superior schools.

The activity plan of the Social Service had to be applied thru the Community Home, under the coordination of Royal Cultural Foundation "Principe Carol". In every settlement, urban or rural, these kind of performing organisms had to be established. In regards of the purpose of these working unities, article 10 of the Social Service law stated:

"The purpose of the community home is to support, straighten and deepen the actions of the Church, the School and the State authorities. He will coordinate and unify all the activities deployed in the village by State's and social organisms, thru harmonic development:

1. Of health culture, thru prevention and fighting of diseases, and also thru physical training of the people;
2. Of work culture, thru its guidance towards a better production;
3. Of mind, soul and national education culture, on all the realms of village life"⁶.

According to the same law, peasant classes and schools had to be organized, (article 17). For the training of the community home's leaders and didactic core that had to perform in the peasants schools, temporary classes and permanent schools would had to be organized (article 18)⁷. Permanent classes and schools, organized after a special program, were supposed to be started also for the young people forced to perform the activities of the Social Service, and also for the leaders of this service (article 19)⁸.

² The social policies include "activities/actions done by/thru the state (strategies, programs, projects, institutions, legislation) with the purpose of promoting/influencing individual, family and community's welfare in its ansambly. The social policies are developed and promoted by the state using the central and local institutions, with the support of communities" (Miruna Luana Pop (coord.), *Dicționar de politici sociale*, Expert Publishing House, 2002, p. 598, apud Antonio Momoc, *op. cit.*, p. 23).

³ D. Gusti (coord.), *Enciclopedia României*, vol. III, *Economia Națională. Cadre și producție*, Bucharest, Imprimeria Națională, 1943 (following, will be quote: *Enciclopedia României*, vol. III, ...), p. 71.

⁴ Idem, *Enciclopedia României*, vol. I, *Statul*, Bucharest, Imprimeria Națională, 1938, p. 950.

⁵ "Monitorul Oficial", part I, year CVI, No. 242, 18 October 1938, p. 4952.

⁶ *Ibidem*; *Enciclopedia României*, vol. III, ..., p. 74.

⁷ "Monitorul Oficial", part I, year CVI, No. 242, 18 october 1938, p. 4953.

⁸ *Ibidem*.

Beyond the specific objective of the carlist regime, the institutionalisation of the people's education in the rural areas was born also from the fact that the realities in the Romanian villages in the period between wars were quite disturbing, the specialists in the field recording various problems regarding: alimentation⁹, personal and housing hygiene, property's attendance, raising the animals and birds, growing vegetable's gardens, etc., with negative effects on population's health, and also on local and national economy¹⁰.

Keith Hitchins highlighted the followings: "The health condition of rural population became a chronic phenomenon, given the inadequate alimentation, rudimentary living conditions and lack of elementary norms of hygiene"¹¹.

The situation deficient/regressed from the rural areas was described by the King Carol II, in the speech in front of the royal teams, on June 30, 1934. He highlighted unusable/damaged roads, broken fences, misery (dust, trenches filled with water) and, "almost everywhere gardens cannot be seen, although every villager has a stretch of land ... Need to learn the most elementary rules of hygiene, physics and moral"¹².

Using the experience and the results of the monographic campaigns started under the guidance of Professor Dimitrie Gusti, the carlist regime's protagonists have given the Social Service a reformatory mission, with effects over the rural traditional society. Therefore, the Community Home, thru its activity, had to convince every member of a humane community to become, in his field of activity, a creative personality. The community Home's program "consists in putting at every social group's disposal the cultural means. For public health comes with physical education, sport fields, bath installations, medical clinics, etc. For work organisation, an agriculture, wine-growing, veterinary education, start-ups for production and sales cooperatives, procurement of modern work tools, construction of workshops. For soul and intellect culture, open school libraries, museums, conference rooms, theatres, etc. *But all these cultural instruments would have no meaning without the ideal of humane solidarity and without the abnegation of the individual for the collectivity (our underline)*"¹³.

The Social Service law from 1938 contain, in fact, the experience gathered during monographic research done by the Sociological School from Bucharest,

⁹ Considering the low consumption of milk in the adult population and especially the children, in 1930, was established, besides the Zootechnic National Institute, The National Committee of Milk that, amongst others, acted to highlight the importance of having milk of good quality kept in Hygienic conditions ("Torța Olteană", Craiova, year IV, No. 47-48, 26 June 1938, p. 2).

¹⁰ See, for details, D. Gusti et alli (coordinators), *Enciclopedia României*, vol. IV, *Economia națională. Circulație, distribuție și consum*, Bucharest, Imprimeria Națională, 1943, pp. 919-922.

¹¹ Keith Hitchins, *România 1866-1947*, translated from English by George D. Potra și Delia Răzdolescu, Bucharest, Humanitas Publishing, 1996, p. 367.

¹² D. Gusti (coord.), *Enciclopedia României*, vol. I, *Statul*, Bucharest, Imprimeria Națională, 1938, p. 950.

¹³ Idem, *Sociologia Militans. Cunoaștere și acțiune în serviciul națiunii*, vol. II, *Acțiune*, Bucharest, Fundația Regele Mihai I, 1946, p. 269.

giving it a legal base. Being “a final point of a pre-existing social movement”, the carlist social reforming action had new sociological conceptions/concepts, resulted from the field work performed under the leadership of professor Dimitrie Gusti.

Therefore, during gustian monographic campaigns was highlighted the need of giving a new definition to the concept of “civilisation”, that had to be understood “as an integral social phenomena, a syntheses of all the life’s aspects of an collectivity” and “as a creative and constructive effort of a social group”, and also the need of affirmation and application of a “new politic ideal, that is that of integral cultural reform”¹⁴.

Thru concept of “social personality” was understood “the moral development of the individual that is in perfect agreement with the entire social group and of whose efforts go towards a cultural creation, meaning towards a useful action not only for the isolated individual, but also for the individual seen as a member of a collective”¹⁵.

All the theoretical conclusions had to have applicability thru Community Home organisation that had the village’s intellectuals, teachers, priests, state’s representative’s and villager’s representatives. In the work plan of the Community homes was also stated the organisation of peasants schools and classes, thru which the peasants were educated to become “aware of their duty towards themselves and towards the State”¹⁶. The result of this new pedagogic mission had to be the creation/birth of “peasant’s personality”: “Our peasants should no longer be passive beings, humble victims of faith, but they need to gain an active will that will influence it”¹⁷.

The Presidency of the leadership comity of the Social Service in Olt County¹⁸ was given to the royal resident Dinu Simian, on February 11, 1939, by Dimitrie Gusti, the president of the Social Service, because the leadership had to be given to personalities with moral and social authority. The Royal Cultural Foundation “Principe Carol” was in charged with the enforcement of the Social Service¹⁹. Director of the Social Service in Olt County was C. Şaban-Făgeţel²⁰.

At the end of 1938, the county administrative authorities transmitted to the local authorities’ orders in which they were asked to take the necessary measures for the enforcement of the provisions of the Social Service law. Were targeted, especially, the articles 11 and 17 from the mentioned law, according to witch had

¹⁴ *Ibidem*, p. 271.

¹⁵ *Ibidem*, p. 272.

¹⁶ *Ibidem*, p. 269.

¹⁷ *Ibidem*, p. 273.

¹⁸ Olt County was one of the 10 administrative-territorial institutions created thru the administrative law from August 14, 1938 and had the following counties: Dolj, Gorj, Mehedinţi, Olt, Romanaţi and Vâlcea.

¹⁹ National Archives of Romania, Dolj County Department, fund Rezidenţa Regală a Ţinutului Olt, Administrative Department, file no. 18/1939, f. 264.

²⁰ *Ibidem*, file no. 13/1939, f. 41,

to be organized "peasant's classes and schools, with the purpose of a citizenship and house holding training of the peasant, adjusted to the local needs and the reorganisation plan of the Romanian village's life and with the purpose of training the villagers for the work they will perform in the Community Home (our underline)"²¹. The priests, teachers, administrative functionaries, just like any professional paid from the State's budget were forced to adjust their activity of community work inside the Community Home²².

In the Romanați county, the mayor of city Caracal, on February 2, 1939, reported to the royal resident of Olt County that they made all the efforts to advertise the classes and schools destined to educate the rural population²³: "... thru the means at our disposal, like publications, beating the drums and propaganda done by the communes functionary by words, we urged the population to participate in the classes organized by the County's Community Home, explaining to them that by taking these classes they will learn beautiful and useful things for their"²⁴.

The administrative correspondence between royal resident of the Olt County and local authorities is eloquent to highlight the organisation and systematisation of the peasant's schools program, of their practical role, and also to evaluate the results.

On October 25, 1938, the prefect of Romanati County, submitted for approval to the royal Resident the work plan for the peasant's classes. According to this plan, the classes for adults, as they were named in the archive documents, destined to the peasants, were supposed to take place every Sunday, and in the Winter also in working days, for 2 hours (between 13:30 and 15:30). "The voluntary gathering of the citizens" took place in the headquarters of the Community Homes or schools, where the Community Homes have not been established yet. First half an hour was reserved for reading the orders, dispositions and official notices, received during the week, and also to explain the rights, obligations and sanctions that came with. One hour was dedicated for speeches and

²¹ "Monitorul Oficial", part I, year CVI, No. 242, 18 October 1938, p. 4953.

²² National Archives of Romania, Dolj County Department, fund Reziđența Regală a Ținutului Olt, Administrative Department, file no. 21/1939, f. 109.

²³ The schools for adults did not represent something new in the history of the Romanian Kingdom, these have been organized starting with the end of the XIX century, with the purpose of reducing the illiteracy and the state of cultural regress of the population. Were thought theoretical information and practical activities with applicability in every day's life. In the second half of the XIX century and the first two decades of the XXth century, the schools for adults were some of the most important cultural institutions (See, for details: Gheorghe Dumitrașcu, *Haretismul în actualitate*, vol. II, *Haretismul în cultura românească (județul Vâlcea)*, Râmnicu-Vâlcea, Fântâna lui Manole Publishing, 2008, pp. 183-209; Georgeta Ghionea, Narcisa Maria Mitu, *Aplicarea legilor lui Spiru Haret în mediul rural doljean la sfârșitul secolului al XIX-lea – începutul secolului al XX-lea*, in "Analele Universității din Craiova", Seria Istorie, year XVI, No. 2(20)/2011, pp. 151-152; Narcisa Maria Mitu, *Domeniile Coroanei Regale a României (1884-1948)*, Craiova, Aius Publishing, 2011, pp. 295-296).

²⁴ National Archives of Romania, Dolj County Department, fund Reziđența Regală a Ținutului Olt, Administrative Department, file no. 21/1939, f. 108.

practical demonstrations done by the public functionaries (doctor, agronomy, veterinary, technical specialist and gendarme), which, by rotation, during one month, had to travel in every settlement in the county. The peasant's classes ended, inside the Community Home, with a short meeting, organized by the priests and teachers, which had the obligation to participate at these villages gatherings²⁵.

Regarding the women's education in the rural areas, four teams, formed with the support of the commander of the Country's Guardians and the director of Ménage School, had to travel by turn in every village to explain various aspects regarding the household, and also to perform practical sessions. The accent had to be placed on organisation of the housekeeping in the family, preparing the food, laundry and taking care of the children²⁶.

On November 11, 1938, the head of the royal residency Administrative Service, Gheorghe Hodoroabă, replied to the prefect of Romanați County, highlighting the fact that the program submitted for his approval created the sensation of obligation to take the peasant's classes and was not attractive enough:

"... had to leave the peasants the largest freedom specially on Sundays and national holidays.

The attraction towards the Community Homes or schools had to be produced thru the quality of the speeches and the conviction that is useful for them, formed using the advises of their leaders and the village's wise people.

Programs like those that overlap, with executions of hour or half on hours we don't believe them to be achievable.

We believe in an achievement only if they will be attractive.

We believe that is good to give up these programs and try something else also with the Community Homes, with the teacher, priest and the settlement's intellectuals"²⁷.

In Romanați County, were organized, in 1939, classes for initiating the leaders of Community Homes with 120 participants. Also, were organized peasants and workers classes in 126 settlements, of which 2 of them were cities. The classes' themes were in accordance with the program of Royal Cultural Foundation "Principe Carol"²⁸.

On January 16, 1939, a peasant's school near Agriculture School Grade I Voicestu-Vâlcea opened its classes, for adults' farmers in the area²⁹.

On January 15, 1939, the inauguration celebration of the peasant's superior school took place in Poiana-mare, Dolj County. The classes were held twice per week in days of Tuesday and Saturday, between January 15 – March 15 1939,

²⁵ *Ibidem*, file no. 4/1938, f. 476.

²⁶ *Ibidem*, f. 476v.

²⁷ *Ibidem*, file no. 35/1938, f. 118.

²⁸ «Vatra. Foaia Fundației Culturale Regale "Principele Carol" și a Ținutului Olt», Craiova, year V, No. 26-29, December 1939, p. 22.

²⁹ National Archives of Romania, Dolj County Department Rezidența Regală a Ținutului Olt, file no. 14/1940, f. 382.

having 17 sessions, 6 hours each. In the morning there were theoretical classes, and in the afternoon practical classes³⁰.

The program for the theoretical classes' notions about peasant household, labour, product's productivity and commerce, knowledges about elementary geometry, etc. Therefore, the first chapter from the program, "Centre of life: household". Had themes like: "Household's factors: Family (sociology and biology of the family, relations in the family and religion, family from juridical and economical point of view; history and the geography of the country, etc.), the courtyard and the house (hygiene, the peasant's workshop from the low areas, etc.), domestic animals (cattle, birds, stalls, hencoops)", "The Property" (the sociology of the property, juridical regime of the property, property from the point of view of agrarian culture, measuring the properties, work and production, etc.). The activity of the practical classes was done in the carpentry workshop, school garden and school's backyard³¹.

The program of the peasant's superior school from Poiana-Mare, Dolj County, had theoretical and practical notions also for the women in rural areas. They had the possibility to learn about: family ("Family Sociology", "Family Biology", relation between family and religion, family as economic factor, "Family and Art", etc.), house ("Construction and hygiene of the house", "Peasant's workshop", "House Pharmacy"), the birds in the courtyard ("Hencoops for birds", "Breeds of birds", "Raising of courtyard birds", "Diseases and disinfection"), property ("Women factor of improvement of the property:", "Family budget", "Work source of ennoblement of the soul")³².

The practical classes for housekeepers had the following themes: "practical works of lingerie for family members", "Initiation in tailoring field", "Applying the cooking science in an ideal way", "Strictly necessary for a good house", "Occupying the time in the Winter", "Fabrication of soap", "Using practically the medicinal plants", "House Hygiene (practical demonstrations)", "Disinfection of hencoops", "Cosmetic and cleanliness of the courtyard", "Bird's food", "Toilet, clue of civilisation", "Increasing the family budget thru the smartness of the women", "Various calculations regarding the selling and buying (oral and written calculation)"³³.

Therefore, in the peasant's school organized in Poiana – Mare from Dolj County, the accent was put, mainly, on spreading amongst participating persons some basic notions of personal hygiene, house and courtyard's hygiene, people's alimentation, raising domestic animals and birds in healthy conditions and basic notions of economy. By compare with this one, the programs of the following schools analysed bellow are more complex.

³⁰ *Ibidem*, file no. 13/1939, ff. 416, 419.

³¹ *Ibidem*, ff. 419-420.

³² *Ibidem*, f. 421.

³³ *Ibidem*, f. 422.

Organisation and starting the teaching-learning process of practical and theoretical notions, estimated by the carlist regime's protagonists for the cultural "rise" of the Romanian villages, with the schools and classes for adults, represented an action that progressed quite slow in Oltenia. Therefore, although the law for Social Service was issued in October, 1938, the first initiation schools of the Social Service and Leaders of the Community Homes in Olt County had the inauguration on August 6, 1939 in Craiova³⁴. The County Community Home "Mircea cel Mare" from Râmnicu-Vâlcea decided that, starting with November, would be organized peasant's classes in as many communes as possible in the County.

Initiation Classes for the leaders of Community Homes in the Vâlcea County have been held between August 7 and 17, 1939, at the Agriculture School from Voicesti and between August 2 and 10 at the school in Craiova. In the first school 44 people graduated and in the second, 13. From the 134 Community Houses from the County, only 108 send their delegates. Therefore, for the position of leaders of peasant's classes 57 people were trained. The training of the rest was no longer possible because of the military mobilisation³⁵.

At the classes held in Voicesti knowledge from various field were presented, like: agronomy ("Ploughings and their importance for agriculture", "Pastures of community's interest", "Choosing the tomatoes for seeds and preparing the tomato juice", "Agricultural machines from the farm", "Reasonable cultivation of corn", "Cultivation of textile plants", "Cultivation of oil plants", etc.), tree cultivation ("Advantages of fruitful trees, organisation of a tree nursery", "Cultivation of the vineyard. Technical aspects on start-up", "Notions for the clean-up of the Autumn pots", "Taking care of the fruit trees and the causes of lack of fruits", etc.), zootechny (Feed the milk cows and preparing the food rations", "Animal and birds species for the households in Vâlcea", "the diseases of domestic animals", etc.), beekeeping (The advantages of beekeeping. Life of bees. Schirach's theory and how to apply it. Choosing the hive. Various species of bees", "Choosing the setting place for the hives", etc.), household ("Rural constructions, pigsties, stables and hencoops", "Models of stables, pigsties and hencoops"), hygiene and peasants medicine ("House's hygiene. Social diseases, how to prevent and fight them", "Individual Hygiene. First Aid. Prevention of contagious diseases", "Medicinal plants"), cooperation ("About cooperation, how to obtain value out of agricultural products", "Starting the cooperative societies) and Civic training ("Doctrine principles of the Royal Constitution of Carol II")³⁶.

³⁴ *Ibidem*, file no. 33/1939, f. 5 (The solemnity of the inauguration started with a religious service, held at the "Sf. Dumitru" Cathedral, with the following participants: royal resident of Olt County, general Secretary of the County, prefect of Dolj County, mayor of Craiova, director of the Social Service in Olt County, leaders of the two schools of the Social Service from Craiova. Was followed, in front of the residential palace, by the parade of the teams of the two mentioned schools, and by a reception in the festivity room from the headquarter of the royal residency, *Ibidem*).

³⁵ *Ibidem*, file no. 36/1939, f. 13.

³⁶ *Ibidem*, f. 16.

Some speeches have also been held, considered guidance, for the leadership of the Community Homes and Peasant's schools, referring to the following aspects: "The need for the Social Service, its purpose and importance", "The real village and the ideal village from utility, economically and cultural-moral point of view", "The priority of work and its understanding in the light of the modern concepts", "The Community Home in the fight for promotion of individual households and community household", "The programs for peasant's schools and methods to activate in various directions: sanitary, economic and social", etc.³⁷.

Teaching the theoretical notions ("the most useful essential knowledges for life") was completed with practical activities done at the school's farm, and also with the seminary meetings³⁸.

The teachers tried to teach "the most useful essential knowledges for life". The attendances, on their turn showed towards the subjects "a real interest and proved a special ambition in the effort to increase the knowledge and gaining various skills"³⁹.

Training the leaders for Community homes and peasant's schools from Voicesti was not enough. Iosif Andreescu, the leader of County Community Home "Mircea cel Mare" Râmnicu-Vâlcea, considered that from the theme of the classes the following conclusions came: "(...) Training was incomplete, because it was not learned: manual skills, popular choirs, and the technic to organize peasant's celebrations. Too little hygiene, popular medicine, cooperation and civic education was thought"⁴⁰. An extension of the training period would have been required but it was not possible because of the military mobilisation. Therefore, he appreciated that the programs for the peasant's classes should have been developed at the level the teachers have been trained, and extended while the classes leaders would have gain the theoretical and practical knowledges.

In the same time, it was noticed during the mentioned classes that "the village's intellectuals were willing to contribute to the effort of raising their neighbours"⁴¹.

In the context of temporary suspension of the Social Service law, the general director of the Royal Cultural Foundation "Principe Carol" was sending, on December 18, 1939, a notice to the royal resident of the Olt County, that also had the position of president of Community Homes Region (from villages, cities, counties and regions), in witch he was announced that the Foundation's activity was not stopped and he was asked to support, forward, the actions for "raising the villages from Moral and Material point of view"⁴².

³⁷ *Ibidem*, f. 16.

³⁸ *Ibidem*, ff. 13-14.

³⁹ *Ibidem*, f. 14 (The classes from Voicesti were paid by the royal resident of Olt County, Dinu Simian, with the amount of 15,000 lei, used for food, professor's salaries and for buying the needed books).

⁴⁰ *Ibidem*.

⁴¹ *Ibidem*, f. 15.

⁴² *Ibidem*, file no. 11/1939, f. 276.

In 1940, the activity of the Community Homes was not stunted by compare with the previous year, the causes being connected, mainly, to the military concentrations that targeted also the leaders of the Community homes. Also, the suspension of the Social Service eliminated, implicitly the obligation of the public functionaries to perform activities in the Community Homes. Therefore “some of the authorities leaders, members of the Staffs of the Cities and Counties Community Homes, have considered themselves to be exonerated of any obligation to support the Community Home’s activities”⁴³.

Although the initial planning of the County Community Home “Mircea cel Mare” Râmnicu-Vâlcea established the start of the peasant’s classes and schools starting with November 1939, most of them started their activity in January and February 1940. From the 40 classes prepared, two started in November and one in December⁴⁴.

The program for peasant’s classes was regulated by the county Community Home. By compare with the Peasant’s Superior School from Poiana-Mare, Dolj County, In Vâlcea County the programs also contained theoretical knowledges regarding the moral education (“The treasures of Romanian soul”, “With what features we arm our soul”, “Moderation, seemliness. The relation between husbands”, “the services given the Christian Church of Romanian Kind. The use of faith”) and national education (“The beauties and riches of our country”, “About the unification of all Romanians”, “The true patriotism”, “His Majesty King Carol II”, “His Majesty Great Voievod Mihai”)⁴⁵.

According to the reports of the leaders of Community Homes from the settlements in Vâlcea County⁴⁶, where the peasant’s classes have been held, the villages participated in high numbers and listen carefully what was presented. This is why, the director of County Community Home “Mircea cel Mare” Râmnicu-Vâlcea, Iosif Andreescu, was hoping that “theoretical and practical teachings received by them (peasants – n.n) in these classes will be applied in a certain measure and will contribute to improvement of their life’s”⁴⁷. Referring to the peasant’s classes, the leadership of the Royal Cultural Foundation “Principe Carol”

⁴³ *Ibidem*.

⁴⁴ *Ibidem*, file no. 26/1940, f. 5.

⁴⁵ *Ibidem*, f. 6.

⁴⁶ The 40 settlements from Valcea County, where peasant’s classes were organized starting with November/December 1939 and January/February 1940(the estimated period to finish these classes was April 1940), were: Amărăști, Bătășani, Bălcești, Benești, Bistrița, Copăceni, Căzănești, Cârșănești, Coltești, Cheia, Crețeni, Dejoiu-Nisipi, Frățila, Frâncești, Fumureni, Govorova, Gușoeni, Gorunești, Horezu, Lăcusteni, Laloș, Lăpușata, Lădești, Mateești, Mihăești, Otetelișu, Oteșani, Ocnele-Mari, Pietrari de Sus, Popești, Rusănești, Râmești-Beica, Romanesti, Regele Carol a II-lea, Roșiile, Tetoiu, Zătrenei, Zlătărei, Zăvoieni. We mention that in the analysed document Crețeni was recorded twice (*Ibidem*, f. 5).

⁴⁷ *Ibidem*, f. 4.

appreciated the fact that the Community Home from Vâlcea County was one of the first Community Homes in the Old Kingdom.

C. Şaban-Făgeţel, the director of the Royal Community Foundation "Principe Carol" from the Olt County, summing-up the results of the application of the Social Service law, appreciated that it was received with enthusiasm and with the hope of a better life by most of the population from rural areas ("was embraced with love by the anonymous crowd of the peasants"), and the peasant's schools "give guidance of life, woke-up the national pride and prepared for rural housekeeping young and old people. (...) So many serious Romanian problems moved from theory to practice", asking himself rhetoric "what would have mean, in a few years, this movement of great material and morale reform"⁴⁸.

Starting with this hypothesis, and also from the archive documents studied, it can be said that the peasant's schools and classes, organized during the carlist regime, were able to provide a minimum of knowledges to elevate the quality of life of the population in the rural areas. The extremely short time for the application of the Social Service law (similar with the carlist regime) does not allow us to verify the consequences of the peasant's schools and classes, not even how the information supplied have been assimilated and used by the rural population. Nevertheless, the peasant's schools offered a model of organisation of the peasant's life, in its total.

On the other hand, considering the fact that, with the suspension of the Social Service law, some of the intellectuals or functionaries from the villages stopped having activities in Community Homes, we can say that the reforming the villages from moral and material point of view did not received the honest adhesion of the actors that were supposed to contribute to the success of the royal "social policies".

⁴⁸ "Vatra. Foaia Fundaţiei Culturale Regale «Principele Carol» şi a Ținutului Olt", year V, No. 26-29, December 1939, p. 1.

