EDUCATION AND CULTURE

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Abstract

Today's world, the society in which we live, is one of interference. From one day to the next we see an enhancement of culture, and that is because of people-to-people meetings. In these circumstances, we are witnessing different ways of thinking, action and understanding. The main culture court is the school. This institution cannot remain neutral to the challenges of the current times. The cultural phenomenon is reproduced and expressed in schools.

The school is a factory of people, because it does not form an individual in general, but has a duty to integrate the person ethnoculturally and socio-Community. The formation of our cultural identity must not be built against the other, but must aim to mark individuality by integrating it into a particular cultural model. School practices highlight strategies for marking cultural identity.

Keywords: education, culture, values, society, school.

INTRODUCTION

Culture as a whole has values and rules that belong to a group of individuals and expressed through a morphology that can achieve a certain balance between man and society. Through culture, man positions himself as a synthetic expression in knowledge of reality, by knowing his own thoughts and feelings toward what he surrounds. Depending on the culture, we can say that there are certain differences in the content of the category, as a basic operation with several functions.

Culture intervenes on the development of each subject through its skills and attitudes. As a child, the individual interacts with the cultural environment and family, which is important in their own development and then in the affirmation of their skills. In childhood, through his interaction with the family, man has parental theories which set him certain representations about the surrounding phenomena. Due to the diversity of these phenomena, the individual drives development in a different way. In addition to the family, another factor influencing the child's cultural development is the entourage. This can influence certain developments in the child, through certain practices in line with environmental cultural standards. Another important factor to mention here is the influence of learning processes. They are subject to cultural models as regards the informal learning perimeter. Many of these schemes are taken over by the individual and subsequently adopted by the method of imitation (Camilleri, Vinsonnau, 1996, pp. 32-26).

The rules set up in a society represent a cultural etiological start. Each company has a regulatory system. The more diverse societies are, the more we see a multiplicity of cultural systems. Some activities are proscribed and others are condemned by society. Violence among young people is a rather common topic debated by psychologists. Specialists believe that the representation of violence on TV screens has a negative impact on the whole population, as it can stimulate different forms of deviant behaviour. It has not

often been found that the violence shown by students is similar to that in the videotape watched (Pascariu, 2020).

Culture has established certain values in society that can be positive or negative. This is based on certain meanings projected in the past. It is intended to distinguish neutral meanings from positive or negative ones, thus organizing a hierarchy of existing stimuli. Ranking is impossible to bypass in this huge value field. Values underpin the aspirations of the individual and act on his personality. They are a guardianship of the aims that man proposes. In relation to the unconscious structure, values set up expressions and pressures with varying effects in a determined way.

THE ESTHETICAL DIMENSION OF THE SCHOOL

Kant said that education is art and needs to be continually improved with the passage of generations. This may be done in two ways (Cucoş, 2000):

- A plan of a mechanical type, in which development is deliberate;
- A rational plan, in which development takes place premeditated.

Kant prefers more to a rational variant of the esthetics of the educational process. He considers that 'the art of education does not result mechanics from the circumstances in which we learn, from experience whether anything is harmful or useful to us. Any art of this kind, which would be purely mechanical, would contain many mistakes and gaps, because no plan would follow. Therefore, the art of education must be addressed in a sensible way so that human nature can develop harmoniously, precisely in order to fulfil its purpose (Kant, 1992, p. 15).

It is not only Kant that sees education as an art, but there are many other personalities who define education as an art, raising it to the highest and noble level. A teacher does not only have knowledge in his own luggage that reflects his profession, that is, professional information, but an educator must always be inspired and talented in what he does. He must prove that he has a inclination and vocation for what he does. Even if it is very well trained in the teaching technique, without the grace necessary in practice it may fail" (Planchard, 1992).

All the previous author considers that a triage is necessary, a selection for those who wish to practice such noble art. It is necessary 'to demand certain skills and certain guarantees; we must limit choice to the best and therefore restrict individual freedom when we speak of certain professions with an important social role' (Planchard, 1992, p. 44). The question is, who takes this selection, this triage? "As an act of teleological excellence, education is a sensible action that can also take place at certain times in unpredictable, spontaneous courses, which, according to the teacher's inspiration, can receive pedagogical meanings and values. The optimization of the educational-educational process is determined by the combination and complementarity between the two moments (rationalization and creative spontaneity) and not by a unilateral over alienation of one of the two poles considered" (Cucoş, 2000, p. 55).

The teacher must take into account certain essential elements such as the individual's qualities, contextual limitations to put the training process into effect. In other words, he must take the human person into account. In order to ensure that teachers' intuition is properly harnessed, the teaching course needs to be well established. The teacher has good creativity when he lands on a safe and well-defined ground. When there is a clear plan, spontaneous moments can be happy. Through educational creativity we mean a capacity to group systems and situations according to certain possibilities. Creativity is "the connection and decontextualization of a procedural whole in a broader and coherent project, drawn up in detail" (Cucoş, 2000, p. 55).

Some authors (Ladriere, 1977) consider culture to be a complex set of several elements (pp 16-17):

A) Representation systems

- They have in their composition certain assemblies which attempt to integrate certain groups, thus enriching their personal knowledge.

B) Regulatory systems

- Have in their contents the concept of value;
- Based on the value, the actions of certain situations are appreciated and concrete practices are justified.

C) Expression systems

- They have in their contents materials that find concrete copies of their sensitivity.

D) Action systems

- We understand here certain technical mediation regarding the natural environment;
- Social means by which the organization of private administration takes place.

CROP DIMENSIONS

The culture "consists of patterns, explicit or implicit, for the acquisition and transmission of behaviours by symbols, constituting a distinctive acquisition of human groups, including their materializing in products. The main core of the culture consists of historically derived and selected traditions, as well as in the values attached to them...the cultural system can be considered a product of the action, but also a factor that determines the elements of the future action" (Cucoş, 2000, p. 57).

There are six types of crop definition (Kluckhohn, 1954):

1) 1) descriptive definitions

- Consider the description of certain features and cultural elements present in a particular group or society.

2) Historical definitions

- i Emphasize the tradition of a social group and the values of the pa that the society inherited from its predecessors.

3) Regulatory definitions

- It refers to the rules, rules and principles that a particular social group guides its life.

4) Psychological definitions

- It refers to behaviours, learning; they are under the supervision of culture.

5) Structural definitions

- Emphasizes the configuration of the structural elements of the cultural values for the selective group.

6) Genetic definitions

- Consider trying to highlight the close link between cultural forms and social functioning.

In 1982, UNESCO is organizing a world-wide conference in Mexico. The theme is based on culture policies, and a very comprehensive definition of culture is drawn up: "Culture can now be considered a set of distinct, spiritual and material, intellectual and emotional features, which characterize a society or a social group. It encompasses in addition to arts and letters, ways of life, fundamental human rights, systems of values, traditions and beliefs. Culture gives the man the power to think about himself. It is the one that makes new beings specifically human, rational, critical and ethical committed. It is the one that helps us to discern values and make choices. Through it man expresses himself, acknowledges himself, recognizes himself as an unfinished project, raises the issue of his own achievements, continually seeks new meanings and creates works that transcend him" (UNESCO, Declation de Mexico, 1982, p. 200).

Some authors (Onimus, 1973) believe that today, schools are the tool of a repressive culture that keeps all naturally active and spontaneous beings in an infant state. He believes that the school has newer role, to divide the original unity of the human being, to separate the body from the spirit and the dream from the scientific reason. Perhaps the author of these ideas exaggerates, but we can consider this to be a wake-up call. Today, culture is put to use in education in terms of effectiveness (Cucoş, 2000).

In conclusion, we can say that education is very important for a healthy society. Through education, society can meet the challenges of the times. Continuing education is a fundamental human right, children and young people must have access to education without being restricted or without encountering barriers of any kind (economic, linguistic). Only in this way can education be accessible to all in accordance with personal experiences and traditions (Barth, Ţepelea, 2021).

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