SOCIAL PEDAGOGY AND SOCIAL PSYCHOLOGY COMPARATIVE RELATIONS

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Abstract: The study examines the relationship between two concepts insufficiently fixed into the collective mind of the scientific community from the educational sciences branch. "Social Pedagogy" and "Social Psychology" tend to become Evelina Balaș

frontier sciences, seeking arguments to become mature sciences, with an outlined personality. The difficulties of such an undertaking are amplified because of the existence of identical areas of analysis ("educational phenomena") and also by the delay in arranging the concepts in an unequivocal and unambiguous language (ex. Psychosociology - Sociopedagogy - Social Psychology - Educational pedagogy).
Key words: Social psychology, social pedagogy, educational phenomena, psychosocial activities.

1. Social psychology. Here's a first explanation of the **social psychology**: "*Septimiu Chelcea alternative uses the terms of **psycho-sociology** and **social psychology**. Petru Iluţ uses the concept of socio-psychology, considering it "the social psychology of the sociologists"*. *In this context, the social psychology could be a branch of psychology, like for example the family psychology, which is not totally true. However Pantelimon Golu defines it as a branch of psychology and Adrian Neculau considers it a frontier discipline (S. Chelcea, 2010, p.20).* **The social psychology** is more than the convergence of these two disciplines

contained in the title, psychology and sociology (Rada, Peltea, 2014, p.9). Further along and in the same place, breakdowns are operated: *"Currently there are talks of a psychological social psychology (PSP) and a sociological social psychology (PSS). The psychological social psychology focuses on the individual as a social actor or on the small group and for finding explanations uses psychic internal mental processes of the individual. The sociological social psychology focuses on the social context, its interest lying in how people form and define the social experience, the social institutions thus forming the social experience"* (Rada, Peltea, 2014, p.10). In exercises, applications (the volume is an academic course) the following questioning is proposed:

*"What is important in the study of **social psychology** is the influence of the social on the individual behavior, which often translates into terms of social interaction, communication or social development, power relationship etc. Look for clues of this interest in the following definitions of social psychology:*

- „**Social psychology** is actually *the science of events, of interpersonal conduct*" (Krech and Crutchfield)

- „**Social psychology** means *the study of human interaction*" (Watson)

- „**Social psychology** explains and *examines the way in which the thoughts, feelings, behavior of individuals are influenced by the actual, imagined or involved presence of others*" (Allport)

- „**Social psychology** is dealing primarily with the *study of human mental peculiarities as a socio-cultural being, and his conduct within the group to which he belongs, and also with the study of the group, collective and mass psychology, as they manifest in human activity*" (P. Golu)

- „**Social psychology** is a *scientific study of the experience and behavior of individuals in their relationship with the social stimuli*" (Sherif)

- „**Social psychology** is defined as *the scientific study of the mutual influence between individuals and their social context*" (Sabini)" (Rada, Peltea, 2014, p.10).

We encourage lecturers to adopt their own point of view, as a kind of shielding for developing the concept of social pedagogy.

The arrival of Muslim refugees in Europe as an exodus confirms the view of G. Le Bon that the age we enter is the age of "crowds" (Moscovici, 1998). *The social psychology* refers precisely to the analysis of the collective behavior, of the invasion of the passions of the mob (the people) over individual reasons. The crowd has other logical rigors, exceeding the capacity to attitude of the ego.

S. Moscovici coordinates a volume elaborated by "*European social psychologists*" (Moscovici, 1998) in which the social psychology gets a reshuffled contour, being related to "the relationship with the other". The problem of identity (self, ego) is opposed to that of otherness, establishing a relationship between *egoism* and *altruism*. Developed by the contribution of important "socio-psychologists" (as they call themselves), the volume proposes a hypothesis that could draw a frontier science.

Serge Moscovici is translated into Romanian with two books on ... social psychology: *The social psychology or The machine for forging Gods* (1994, 1995, 1997) and *The social psychology of the relationship with the other* (1998). Social psychology? Yes, it is a new science that was not given much chance to survive, a kind of unnatural thing: because "the separation pact awards the individual to the sociology and the society to the economy or the sociology" (Moscovici, 1998,p.7). But anyone, says Moscovici observes *"how the whole society resides in every individual"* ((Moscovici, 1998,p.7). Then why there is a conflict between the individual and society? This is the hypothesis that led to the emergence of "*the social psychology as a science of conflict between the individual and society*" (Moscovici, 1998, p.8). The second definition complicates the problems of the first: "*the social psychology is the science of the ideological phenomena (social cognitions*- Ilut, 2009, p. 43 - *and social representations* – Blackwell Encyclopedia, 1999) *and of the communicational phenomena*" (Blackwell Encyclopedia, 1999). The man can be wise and worthy, but within the crowd his behavior has a chance to take on the attributes of stupidity. The mass of people is passional and the collective decisions are often (most often) instinctual, passionate, bestial. Remember the crowd of peasants in the *Uprising* of Liviu Rebreanu. Going to the manorial mansion to hold Miron Iuga responsible, they walk strictly on the alley, avoiding damaging the flowers, then align

with the hats in their hands waiting for the boyar. When asked what they want, not one can think for a reason they came to the estate. It's the respect shown for the authority. When one person in the crowd gets insolent, the others become hysterical by contagion and rush through the boyar house, stealing, destroying, killing, raping. The crowd behaves like a beast, is not reasoning, not thinking, it's blind and passionate. The rumors magically trigger specific passionate actions by the crowd. The individual loses his values   and integrates into a social body.

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Petru Iluț, sociologist, professor at the University of Cluj-Napoca, with a degree in philosophy, a PHD in (social) psychology, published several studies about family, about "the qualitative approach to socio-human" and also a volume on "*Social psychology and socio-psychology*" (2009). The volume, as is also the practice of Septimiu Chelcea (2010), promotes the concept of "**socio-psychology**" which "*is something more than social psychology of the sociologists and even than psycho-sociology*" (Iluț, 2009, p.13). P. Iluț definition for "**social psychology (socio-psychology)**" is difficult to grasp demanding further explanation for its elongated linguistics; the subsequent clarifications clear the view of the sociologist on the social psychology: It refers to the psyche of individuals, whose behavior changes under the influence of his existence within society.

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Septimiu Chelcea in the volume "*Psychosociology. Theories, research, applications*" (2010, p. 9) prefers the term found in the title to that of „*social psychology*", given the fact that it designates "the psychological aspects of society" or "the psychological aspects of social life". Sometimes it comes to "*understanding the mental processes of the person in contact with the social*" or refers to *"the social consciousness of individuals*". Further along (p. 16), S.C. identifies by reference, the area of concerns of psycho-sociologists: aggression / prosocial behavior, attitude, award, nonverbal behavior, organizational behavior, culture, motivation, individual perception, motivation, social influence, personal ant inter-group relationships, conflicts, health.

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Pantelimon Golu and Florinda Golu identify"*The applicative dimensions of the social psychology*" (Golu, P., Golu, F., 2012), a generous volume thanks to the 340 references, all of allogenic psychological literature. The social psychology is "a science with its own statute" which "has spread its antennas to all areas of daily life" (Golu, P., Golu, F., 2012, p.7). So this science has an interest in "*health, communication, relationships, work, leisure, justice, politics, relation to the environment*" providing "strategies and suggestions to facilitate the balance between human and social world" (Golu, P., Golu, F., 2012, p.9). The area of expertise of the social psychologist is the street, the group, the social movements. He studies "the social conduct and the effect of social situations on humans"(Golu, P., Golu, F., 2012, p.12).

I suggest the concessive opinion of Tr. Herseni: "*the individual and the society are aspects of the same human reality"; specifically, there is no individual without society nor a society without individuals*" (Dumitriu, 1973, p.8). The encounter between the psychic ego and the social self generates an osmosis between the individual and his social works. Golu P. says: "*The social is composed of organizations, institutions, businesses, occupations, jobs; the psychological - of people, who inhabit all these frameworks and give them life ... The social means laws and regulations, orders and decrees, rules: the psychological - necessities and motives, desires and expectations, hopes and ideals*" (Golu, 1989, p.20) etc.

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2. Social pedagogy. Not about social psychology or socio-psychology we wanted to express our opinions, because we want clarification on the issue of "*Social pedagogy*". One can easily see that psychologists and sociologists have found an interface, an area of knowledge extraordinarily exciting, in which the two sciences reach towards each other in solidarity and congruence. One relates to the individual's mental dimension, the other to the social dimension of individual, and the social psychology emerge over the research issues of both. From this "reconciliation" the "pedagogy" as a methodical and logical organization of interdisciplinary cooperation process, is excluded. Let us return, then, to "issues of the *Social pedagogy*".

Taking into account the inventory of opinions of the psychologists and sociologists, we consider that a contemporary pedagogy dictionary

would (could) contain the following plug-article for the concept of "SOCIAL PEDAGOGY*": "a branch of general pedagogy, in charge of integration of the individual into the society, by systematically accepting its requirements for a good coexistence. The value of ego stands only in relation with the accepted values of human society. The social pedagogy has the following content: self-education, communication with others, coexistence within a group, the relationship between self freedoms and social requirements, assuming civic democracy (a condition for becoming a citizen) and the content of education in accordance with the society's organizational culture. S.P. is a frontier discipline, theorized by teachers and sociologists:" ~ First time was theorized by Paul NATORP (1899), and enhanced by the writing signed by E. Durkheim, T. Parson, and in Romania, by S. Stoian (1976), S. Cristea (1998), E. Paun (1999), D. Popovic (2003). ~ Synonymous with "sociology of education" and with "sociological pedagogy", the word competes with "socio-psychology" and "social psychology". About concept problems wrote: E. Paun (The school - a sociological analysis, 1999), D. Popovici (Sociology of Education, 2003), A. Hatos (Sociology of Education, 2006), E. Drobot (Social Pedagogy, 2008), Ioan Neacsu (Social Pedagogy, 2010).*

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In the following lines, we will refer to some of the content of social pedagogy, starting from the philosophy of education, which refers to procedures of systematic socialization of the individual through the educational process with the goal of a timely integration into society. The place of manifestation and fulfillment of personality is the society, with all its embodiments, totalitarian or democratic. Nobody can jump over its shadow, as each individual is forced to accept the social behavior and mentality of the group to which he belongs. Refusing integration even to limit of its desirability implies social exclusion.

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3. Education - psychosocial activity. Through its semantic field, the word "education" has become highly productive, and is used in numerous linguistic structures. It is a noun, verb, adjective or adverb, designating a procedural reality, a relationship, an action, an endowment. From a generic sense (*educo, -are* = caring, feeding) to its contemporary meaning, the term had one of the most prolific forms of courtship through semantic enrichment and expressive nuance. *Paideia* is the Greek concept, *institutio* as the Romans called it, that then became *education*, from lat. *educatio*, meaning training, development. Beginning with the care

through nutrition and protection of the child, to the "nurturing" of existential development, the permanent target of the education was happiness, human welfare and community. It represents "*a paradoxical crossroad of the relationship with the world and life in general*", being directed "*inevitably to the past, to the cultural heritage of humankind*" (Stanciu, 2003, p.93). It has numerous definitions from various perspectives. Comenius links the education with the virtue ("*to protect the youth from the temptations of the world*"), Dottrens considers education as a tendency towards "*the full flowering of the human personality*", Mialaret view that education as an institutional activity, from which results *a product*, as requested by the society and a humanist *process* for modeling behaviors. A summary of the definitions of Education, in the spirit of the current paradigm of the curriculum is: "*activity of (self) training - (self) development of personality projected by systemic and process finalities, aiming at optimal social integration by making full use of all pedagogical resources at the level of correlation between the educator - educated, carried out in an open and (auto) perfectible internal and external context*" (Potolea, Noveanu, 2008, p.338). The definition represents "*a conceptual model claimed by the social and human sciences under different formulas*" (Potolea, Noveanu, 2008, p.338). Other opinions consider education as a dynamic development-training activity, which permanently constructs both at individual and social level. As the meaning of any existence is satisfying the social and individual needs, the *education* is the primary mean of fulfillment of personality, cause and effect for the development of the human community. Through education, the individual (positively) transforms to a desirable life into society, thus becoming socialized. In other words, education is little more than socialization, but it's obvious socialization never the less.

The concepts of **education** and **educability/ socialization** have never received any negative connotation, but agreeable descriptions, a considerate argument for the personality profile resulted from the activity of "cultivation", of "care". Symbol of behavioral progress and progressive improvement of personality, the education is a form of humanization and socialization (Potolea, Noveanu, 2008, p.339).

Whatever the *genotypic* condition (made up of the hereditary, genetic characteristics), each individual needs a *phenotypic* condition, of acquisition of behaviors resulting from contextual learning situations. The education is the consequence of a complex program of congruence between genotype and phenotype. In education, blends together customized behaviors of the human psyche, along with the context in which the process of assimilation, of social type, axiological, professional, cultural and normative, take place.

The education process is always an indirect consequence of a pedagogical situation. A ***pedagogical situation*** is configured in a context in which a learning act occurs and whose results are desirable. For instance, a young man arrives in a school environment, experience and activity, and emerges out of the teaching environment with knowledge, skills, capacities and assimilated attitudes. Similarly, a young man participates in a theater play, and on leaving the room has some elements of "added value" in terms of education. As a behavioral exercise, the *education*, results from a progressive sequence of learning situations (organized or random) in order to socialize, to earn the right to civic dignity.

The situational contexts generate education and educabilitaty represents the echo of exercises in social adaptation, and the accepted experience of public integration. Life is made up of a sequence of facts and phenomena, animated by people, regardless of age or personal or social status. All together and each have educational and social resources, being guidelines from which the virtuosity of some conduct is emanating. Any existential situation, in which an individual involves or assists triggers *positive* affective states (called educational influence), contrast effects (observing negative phenomena, gestures, attitudes, that generate educational conducts) and *negative* effects (negativists or defiant conducts).

The life and daily experience is a continual source of both education and non-education; the phenomena with which the people come into contact have educational and vicious, non-educational influences on them. The educability relates to the direct or indirect intervention on individuals, carried out by another (person endowed with competence and authority), by itself (expressing the wishes and aspirations), and by "community mentality" of the group.

We note that human actions influence both the negative and positive the personalities of young people, but only the educational phenomena leads them from a biological human to becoming a civilized and educated citizen. Education is "a positive transformation", thanks to which the individual is socialized, according to a project of human personality, consistent with the society that includes him. Gradual transformation aims at behavioral, emotional, attitudinal, actional, intellectual and physical changes. For such changes to have a positive direction, the educational system organizes specialized activities, according to a value-oriented curriculum, for transmission of behavior consistent with standards of profession, with personal fulfillment and social contextualization.

What happens in the *civic environment* and what is the relation between its influences and educational intervention? We have already shown that educational gain is the consequence of contextual learning, didactic learning and psycho-individual accomplishment. ***Modern civic environment*** "offers" exciting, contagious experiences to the young, based on movement, color, sound, real and virtual shows, through actors, seduced by the show, ratings and image. In such an atmosphere, any individual feels good with or without attributes, commitments or values, with or without personality. A mad world, crazy about money, comfort, entertainment, a humanized, free, democratic, tolerant, an unpredictable world, obsessed with the present, disinterested in the past and tolerant towards future is a *source of models*. There are in this civic environment education models, but also manipulative ones. Made up of communities and groups that celebrate their vices and with reworked mentalities, the modern society has attractiveness and the capacity and of inclusion. Its influences are some of the most powerful, though not always irritates the educational policies. But if the draft of human personality (expressed by the educational ideal) disregards the mentality of society, its configuration lines, the educational institutions will fail their main mission, which is to educate. Consequently, educational influences, called by teachers, *formal* (normative and didactic), *non-formal* (un-normative and didactic) and *informal* (un-normative and un-didactic) should be seen in a different hierarchy.

The society, through television or internet, proposes manipulative forms of learning more dynamic and effective, and its models are alive, attractive, shocking and personal. Formal education is trapped in a process of transmission (irrespective of the assumed model) of values of humanity, created and fixated in sets, theories, facts etc. Its adaptation to a new type of education, actually a reconfiguration of the content of education, provides a desirable congruence between the civic and educational environment. The *intellectual education* will cover both cognitive and meta-cognitive aspects, the *moral education* will integrate civic and religious morality, the *aesthetic education* will accept both kitsch and natural beauty, the *physical education* will include equally competitive kinesis architectures, the *professional (vocational) education* will integrate the virtues of change (aspirations) and the *new educations* can become didactic fields in determination and implementation of the "old education". All human actions, educational or not, are embedded in a social context. This is a resource for creating educational situations and not at catalyst for them.

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