EDUCATION THROUGH CULTURE AND CULTURAL CONSUMPTION IN FORMAL EDUCATION, IN PRIMARY EDUCATION

Denisa Ramona CHASCIAR, Ph.D. Student

Babeș-Bolyai University Cluj-Napoca, Romania

denisaramonachasciar@yahoo.com

Abstract: *This study aims to determine the extent to which online cultural activities can develop interest in authentic values, well-being, knowledge and creative expression of culture in the instructional-educational process. Knowing that cultural activities are a complement to curricular actions, these being actions exercised by adults on the young generation in the form of an interpersonal relationship in order to form the good skills necessary for a harmonious social life, I believe that the "rope" of cultural activities can intertwine with the obtained intellectual results, with the formation of the adult with an educational potential involved in the instructive-educational process, thus resulting the development of the psychosocial competencies of those involved, facilitating at the same time their social integration and assuming the role of belonging to the community group.*

Key words: *education; culture; cultural consumption; cultural activities; psychosocial skills, well-being;*

Theoretical foundation:

In the opinion of established authors, culture is not only a rich and impressive "treasure" of spiritual and material values that urge pious contemplation, it is not perceived as just a finite sum of punctual features, but is also a process which involves and makes individuals and groups responsible. "Every culture needs to ensure that young people become masters of certain areas of knowledge, acquire certain values and master certain skills." It is important for young people to develop intellectually, morally, socially, emotionally and civically. They have at their disposal certain educational structures, including parents, colleagues, teachers, experts, relatives, the media, schools and various forms of technology. (Bourdieu, 1988, p. 71-77)

A classic meaning of culture is presented by authors such as: M. Bocoş, D. Jucan (2008), A. Roman, E. Balaș (2010) who define culture as that complex that includes knowledge, faith, art, law, morality , the habits and other abilities and habituations that man has acquired as a member of a society.

The purpose of culture is to provide society through learning and experience, patterns of behavior that are useful for the harmonious existence and proper functioning of all occupations and interactions, and therefore individual and group survival and perpetuation. It is about the integrated, social, biological and ethnic behavior of a group or a society. (Costin, 2017)

From this, we deduce that the component elements of culture are values, any culture being structured in value. Values are at the heart of culture, and education must be centered on values. (Antonesei, 1996, p.27-29)

1. Eternal human values - These are the values related to the generic man. These are the values passed through the "time trial", being the most stable and safest. They form what we call the "cultural heritage of humanity."

2. The values of the national community - These are the values that have been established throughout the history of that community. They are values with a pronounced character of certainty and stability, by virtue of their preservation in the national cultural heritage.

3. The values of the century - These are the values specific to an era in the history of the world and the community. These are uncertain and unstable values because they have not been subjected to the "test of time". However, we can say that they are also the ones who introduce the elements of novelty, originality and creativity of that era.

"The current debates on the role of education and school in contemporary society, have generated developments and shifts in the theoretical space of educational sciences." (Păun, 2002, p. 13) If education is centered on these authentic values, we believe that well-being can be developed through cultural education, because it consists in the capacity of reflection.

"The educational act is established as a privileged relationship, as an exemplary form of intersubjective mediation. It means talking, looking at ourselves, feeling the way we are or want to be. " (Cucoș, 2008, p. 31)

Children and young people learn to reflect on their own culture, the culture of others and culture in general. This capacity for reflection can be formed in several ways: through journalism, history and the arts. The arts are one of the main manifestations of cultural self-awareness. It can also be formed through philosophy, science and civic culture. All these ways of reflection form cultural education. (Gardner, 2005)

Positive thinking creates opportunities for relationships, love, friends and social support. (Torkos, Roman, 2019) It leads to people's awareness of their own abilities, altruism and willingness to contribute to the development of the environment and individual development, focusing on the strengths and optimistic way of thinking of a person, causing a change in the emotional, physical and behavioral dimension. (Ronen, 2009).

Positive emotions help us cope with life's situations. These are the reserves that allow you to survive in difficult times. They are projected outwards and cause people to get close to each other. (Cohen, 2018)

Research:

The present study was based on the hypothesis that providing meaningful learning situations for fourth graders through access to cultural values in the online environment facilitates the development of interest in authentic values, well-being and knowledge and creative expression of culture.

The sample of subjects consisted of twenty-five students, of both sexes, aged between 9 and 10 years, from rural areas, from an educational institution in Arad County.

The content sample aimed at carrying out cultural activities that had as objectives: the development of interest in authentic values, the development of well-being and the development of knowledge and creative expression of culture.

The proposed design is pseudo-experimental. The psycho-pedagogical experiment was implemented over a period of 6 months.

The initial stage was the application of the EPOCH questionnaire to highlight the well-being of students after a period of one semester conducted online, during the pandemic with SARS-COV-2.

The formative stage consisted in the application of the intervention program. Activities included: online visits to museums, visits to the astronomical observatory, auditions and children's plays.

No.	ACTIVITY	PURPOSE	PERIOD
1	Visit to the National Museum of History of Romania https://www.mnir.ro/	Understanding the concept of heritage and national identity and improving attention.	September – October 2021
2	Visit to the National Museum of Art of Romania https://www.mnar.arts.ro/	Developing visual notions according to the curriculum, capturing attention and expressing one's own ideas, encouraging creative spirit and fixing knowledge about art.	November – December 2021
3	Visit to the Astronomical Observatory "Admiral Vasile Urseanu" https://www.astro-urseanu.ro/	Descoperirea ABC-ului astronomiei, raționamentului analitic și înțelegerea importanței ecologiei.	January – February 2021
4	Auditions https://www.georgeenescu.ro/	Accumulating basic information about music, musical instruments, encouraging spontaneity and expressing one's own ideas.	September – February 2021
5	Children's plays https://www.agathachristie.com/	Understanding a play, basic notions of literature in which heroes are involved in solving mysteries through deductions and logical arguments, teamwork, the development of critical thinking.	September - February 2021

The final stage involved the re-application of the EPOCH questionnaire, in order to quantify and analyze the answers, examine the level of well-being regarding the various components of the EPOCH questionnaire and the changes that took place after participating in organized cultural activities, so that it can be measured in what parameters took place the changes that were required to be tested in the hypothesis.

The EPOCH measure of adolescent wellbeing is a 20 items measure developed in order to uncover pupils 'progress towards wellbeing. The EPOCH measure assesses five positive psychological characteristics that might foster wellbeing, physical health and other positive outcomes in adulthood. (Seligman, 2011)

Engagement refers to being absorbed, interested, and involved in an activity or the world itself. Very high levels of engagement are known as a state called "flow", in which you are so completely absorbed in an activity that you lose all sense of time.

Perseverance refers to having the tenacity to stick with things and pursue a goal, despite any challenges that occur. You finish things that you start, even if it takes a while. When the going gets tough, the tough get going.

Optimism refers to having a sense of hope and confidence about the future. It involves generally taking a favorable view of things. Negative events are seen as temporary and specific to the situation, believing that things will work out in a good way.

Connectedness refers to feeling loved, supported, and valued by others. It's more than just having people in your life, but also feeling close to others.

Happiness is a general feeling of happiness, cheer, and contentment with life. You might not feel happy all the time, but you tend to feel generally content with life.

Results:

The analysis of the responses revealed that the level of involvement was the lowest of all parameters, which shows that students did not relate to themselves, their abilities and their own area of interest, responsibility or autonomy.

The level of perseverance was the highest, the students having a sense of self-efficacy and being willing to provide tools to cope and persevere in future studies. A similar aspect can be observed in measuring happiness.
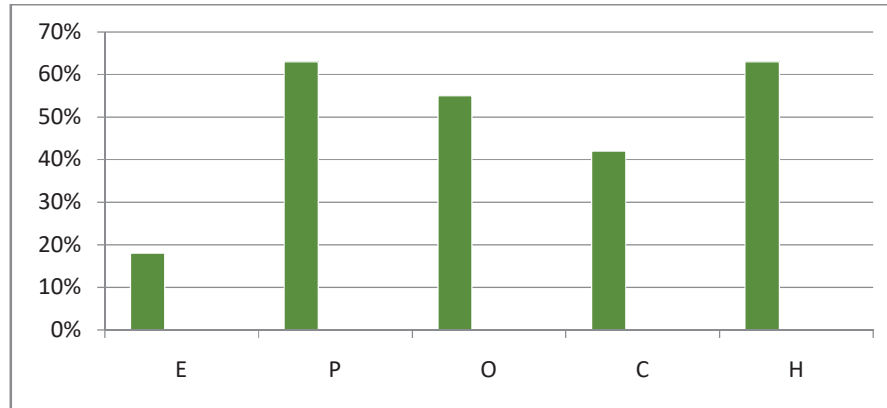

FIG. 1 - Students' answers after applying the questionnaire before participating in the proposed activities:

E	P	O	C	H	Wellbeing
18%	63%	55%	42%	63%	48%

Tab. 1 - Percentage of students who were measured using EPOCH before participating in the proposed activities

The analysis of the responses revealed that there is an improvement in all dimensions, but obviously with a 23% increase in connectivity. Students felt connected to their peers, which helps to increase the sense of belonging and the ability to process and accept the ideas of others.
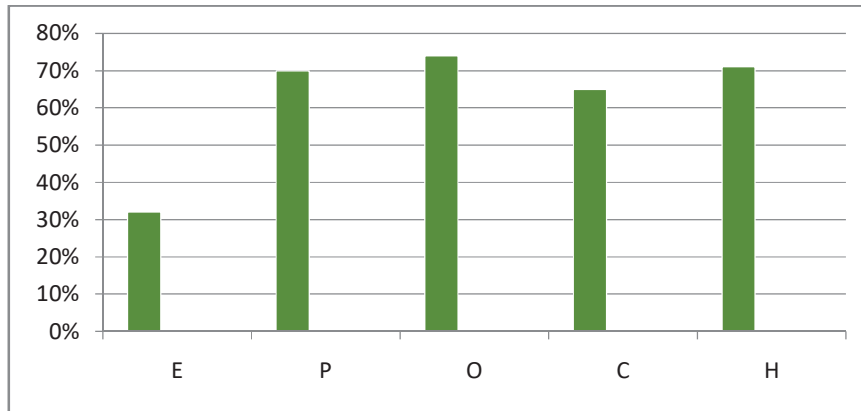
247

FIG. 2 - Students' answers after applying the questionnaire after participating in the proposed activities

E	P	O	C	H	Wellbeing
32%	70%	74%	65%	71%	62%

Tab. 2 - Percentage of students who were measured using EPOCH after participating in the proposed activities

The analysis of the responses revealed that there is an improvement in all dimensions, but obviously with a 23% increase in connectivity. Students felt connected to their peers, which helps to increase the sense of belonging and the ability to process and accept the ideas of others.

The conclusion resulting from this finding is that education and culture are intimately and integrally connected. The cultural pattern of the society specifies its educational patterns. For example, if a society has a spiritual pattern of culture then the educational patterns will also emphasize the moral and the spiritual values of life. Any society which is devoid of culture will not have any definite educational organization. Therefore, the cultural pattern of any society, region or country will have a strong impact upon its educational pattern.

One should bear in mind that through education not only knowledge is imparted, but skills, interests, attitudes, aspirations and values are developed, social and cultural progress is facilitated, and at the same time social, economic and cultural levels of the people are raised.

Education brings cultural changes which may result in many transitions and alterations in society in many forms. This may be observed in every aspects of human culture like variations in norms of values and thinking modes, changes in material culture, ideas, family relations, political culture, patterns of administration at the local, state, regional and national level, involvement in social activities, change in abilities and behavioral traits of personnel, in short in every aspects of human activity.

The results show that the students who participated in the proposed activities developed a high level of well-being. Discussions also reveal that students linked their sense of well-being with the special way of learning developed at school. Moreover, the students noticed that this way of learning equipped them with skills that they took with them in life after school and even used them in other learning environments.

Conclusions:

Between formal, non-formal and informal activity, a relationship is established that personalizes the learning path, in the sense that all objectives pursued in cultural activities are

subordinated to the educational ideal of personality formation and education under its various aspects for successful integration into future social activity.

The cultural educational activity develops critical thinking and stimulates the involvement of students in the decision-making act regarding their own formation, in the context of respecting human rights and assuming social responsibilities, thus achieving a bilateral interaction between the cognitive and behavioral component.

Only by raising the quality standards of formal, non-formal and informal education, by complementing them can the goal of current education be achieved, that of capitalizing on the potential of students and their training as proactive European citizens.

Teachers need to ensure that they incorporate methods of teaching in their classrooms that accommodate various beliefs and cultural notions students bring to school. This requires each teacher to develop an understanding of their student's culture, but also to know who their students are as individuals. It is important for teachers to ensure that they treat all students the same and to have high expectations for each one, so that they may all strive to reach their full potential.

References:

Antonesei, L., (1996), *Paideia – fundamentele culturale ale educaţiei*, , Editura Polirom, Iași

Bocoș, M., Jucan, D. (2008), *Fundamentele pedagogiei. Teoria şi metodologia curriculumului*, Editura Paralela 45, Pitești

Bourdieu, P., (1988), *Cele trei stări ale capitolului cultural*, traducere de Mihai Dinu Gheorghiu în *Educaţia ieri, azi mâine*, Buletinul Cabinetului pedagogic, Iași

Cohen, A. (2018), *Good Vibes, Good Life. How Self-Love Is the Key to Unlocking Your Greatness*, Editura Hay House, UK

Costin, A. (2017), *Despre incluziune, formarea competenţelor profesionale şi a atitudinii civice în proiectul"Cresterea interesului tinerilor arădeni privind implicarea în viaţa social "*în Camelia Bran, Evelina Balaș, *Rolul educaţiei nonformale în incluziunea educaţională, profesională şi socială a copiilor cu cerinţe educative speciale*, Editura Presa Universitară Clujeană

Cucoș, C., (2008), *Educaţia. Iubire, edificare, desăvârşire*, Editura Polirom, Iași

Gardner. H. (2005), *Mintea disciplinată*, Editura Sigma, București

Păun, E., Potolea, D., (2002), Pedagogie. *Fundamentări teoretice şi demersuri aplicative*, Editura Polirom, Iași

Roman, A., Balaș, E., (2010), *Strategii de instruire şi evaluare*, Editura Universităţii "Aurel Vlaicu", Arad

Ronen, T. (2009), *Applied positive psychology therapy*. *Empowerment instead of "curing".* European Psychiatry

Seligman, M. (2011), *Flourish: A Visionary New Understanding of Happiness and Well-Being*, Editura Atria Boks

Torkos, H., Roman, A. F., (2019), *Positive attitude buildout at second graders through outdoor education activities*, Journal Plus Education, p. 11-18.