

The role and position of school in the actual educational system

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Abstract

Nowadays, education confronts itself with a diminution of its role in society because of the influence of media , television and internet resources. The impact of these institutions on people is very strong, because the formal education becomes unable to give a real base for all those who believed that the education was a milestone. For this reason there has to be a rethink od the educational system in order to resist against the informational explosion that entraps more and more young people, removing them from the school schedule. In order to normalize the teaching activities, the teacher-pupil relationship must be reconsidered, because its background is in changing education. We believe that school must give up preconceptions and must try new possibilities through which the agents of education have to see the world from a new, possible point of view.

Key words: *education, agents of education, school culture, educational alternatives.*

Education, in the new social cultural context when the ethical and esthetical patterns is replaced by the models given by the street, by movies or music- confronts itself with a tendency of reducing the role of the formal status of the institutions and with the expansion of media, television and internet.

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Such institutions, so called educational, forget about their educational role and promotes models that are misunderstood by the young, while their behavior is negatively influenced turning them into rude, vicious and introvert people. The impact of these actions over the individual are seen in the structural changes that are reproduced at the level of the social and cultural reality and the formal education becomes unable to give a real base for all those that make references to the school culture, seen as a milestone.

A new rethink of the educational system has to be done, in order to cope with the informational uncontrolled explosion that takes over the young, removing them from the school programme.

School nowadays, under the influence of postmodernism, promotes the education centered on the pupil in which the pupil is oriented through becoming independent and free in thinking.

School democracy ignored the people's impulse of looking for models, others than the ones the educators offer them , giving up to their own educational patterns in order to respect a supposed freedom of the individual.

In such a context it is easy to understand why the pupil obviously withdraw from the scientific content of the school objects considering that the models limit the possibility of self formation.

Emerging from the influence of school, the pupil expose himself to the idealistic manipulations and so called freedom is cancelled because the pupil does not know where to aim, he does not have a selection criteria for *enlightening* the way.

Following a model means having the freedom that the model shows and from this reason, the young deny, make fun, ruin the patterns- being convinced that giving up the old cultural milestones assures them the access to a world without any cognitive, affectionate and behavioral borders.

Such an approach of the way to freedom will not have the proper finality, that's way it is necessary that each young person learn how to make the difference between good and bad, beautiful and ugly, truth and lie, to establish

realistic selection criteria and afterwards to choose and to act according to this choice.

I have made this remark because the young have the possibility of creating deliberately their own identity, but this one may be limited by manipulation from cultural, economical and ideological outlook.

In order to help pupils understand Beauty, Good and Truth, school-as an open space towards the journeys of life- acts as an important factor that underlines tolerance, respect towards work, courage and, under the influence of the teachers, pupils succeed to choose their own way.

At the beginning of the new millenium, people are in a period of searching, desperately and of analysing the heroes whom to be identified with, escaping in the imaginary and the idealistic realm.

In such a world, the individual builds his own virtual existence (the computer), or an artificial existence (alcohol, drugs, crazy religious practices) reestablished by rules, values, attitudes that are different from the real ones and tear the individual away from reality and normality. For such an individual coming back into the real world will be difficult to achieve.

The main issue appears to be if we agree that school, as an institution, may change something in this contemporary world, overloaded by informatic attacks. The rethinking of the postmodern paradigm under which spectrum is school, assumes not only an esthetic education, but also a fantastic one. "It is essential that a human esthetic education and a fantastic education represent all the fantasies of the humanity." (Durand, G., 1998, p. 428).

Beginning with this necessity, school has to be aware of the responsibilities it confronts, but also of the bond between the two educational realities: the institutional one and the real one. This matter is important because the pupils - looking for models- think about new cultures, totally against the educational culture because they search something different from school , which they fight against.

In order to normalize the educational-instructive activities, it is necessary that the relation pupil-teacher should be analysed, because it has as a result the changing of education. We believe that school should give up preconceived ideas and try new alternatives, through which the educational agents perceive the world from a new point of view- conceived as being possible.

Accepting intolerance and repetability in thinking, means to refuse another way of approaching education, different from the existent one. An important step in becoming aware of the reality is the equivalent of a first movement toward the understanding of the other.

We can say that for the setting of a real educational community , a feeling of epistemic tolerance is necessary, because it rejects the self-sufficiency and selfishness, things that "may be overtaken through the openness of the imagery". (Popenici Ş., 2001, p.31).

Democracy and freedom –promoted in school-cannot be achieved through rational formulae, but through reasoning together in order to create a better and more beautiful world. Only in a strong community formed strong principles and values teachers and pupils may exist together.

Analysing the educational-instructive activities, we will discover that the educator projects his teaching plan in accordance with the characteristics of informatical world, adapting its contents to a new cultural and social environment.

Starting from the idea that information represents the most important chapter of this stage, the individuals rethink their educational career and work places, but they also face a lot of changings in families structure- where violence, intolerance, drug addiction have raised rapidly- and a mediatization through media devices (tv, newspapers)

These phenomena produce a bewilderment on the system of values and acts upon the freedom of the individual, enclosing it, this being the reason that school restrains the educational calling in arts.

Can the pupil deal with these problems?

We consider that, in order to have an important role in the new social and cultural reality, the pupil should possess:

- a flexible informational background that might help him to adapt to new environments
- competences for facing new changing situations that appear in every day life
- the ability of understanding the value of different cultures
- abilities for identifying new possibilities given by the environment
- competences for identifying and manipulating informatic resources

We are convinced that social and cultural changes require that at school level some changes may be welcomed regarding curricula and alternative methodology, changes that may assure the efficiency of the educational process.

The analyse of the esthetic issue in literature is necessary for establishing new connections between pupils' educational orientations and their abilities of understanding esthetic values, in order to develop their esthetic sense and judgement.

Knowing that Romanian language and literature are mainly based on reading and interpreting, we consider that a short presentaion of hermeneutics will be important.

"Hermeneutics" comes from the Greek word "hermeneusis" which means translations, interpretation. From the histhorical point of view, hermeneutics is a part of the methodology of interpreting religious texts and in the 18th century it was renamed as art of interpreting texts.

The most important part of hermeneutics, closed to contemporary definitions, belongs to Paul Ricoeur, who said this means " the theory of comprehension ways in their connection to the interpretaion of texts; the main idea will be that the discourse was a text" (1996, p.68).

It is Ricoeur's view that our self-understandings, and indeed history itself , are "fictive", that is, subject to the productive effects of the imagination through interpretation. For Ricoeur, the human subjectivity is primarily linguistically

designated and mediated by symbols. He states that the "problematic of existence" is given in language and must be worked out in language and discourse. Ricoeur refers to his hermeneutic method as a "hermeneutics of suspicion" because discourse both reveals and conceals something about the nature of being. "The subject invests itself in understanding the object and, in its turn is determined right before the first might start to know it" (Ricoeur, P., 1996, p.67). Ricoeur discusses the nature of mental life in terms of the tension between our neurobiological conceptions of mind and our phenomenological concepts. Similarly, in the essay "Explanation and Understanding" he discusses human behavior in terms of the tension between concepts of material causation, and the language of actions and motives. The tensive style is in keeping with what Ricoeur regards as basic, ontological tensions inherent in the peculiar being that is human existence, namely, the ambiguity of belonging to both the natural world and the world of action (through freedom of the will). Accordingly, Ricoeur insists that philosophy find a way to contain and express those tensions, and so his work ranges across diverse schools of philosophical thought, bringing together insights and analysis from both the Anglo-American and European traditions, as well as from literary studies, political science and history.

Referring to Heidegger's hermeneutic circle: Understanding-Interpretation-Discourse, Gadamer demonstrates that any understanding (of a text or person) is interpretative because of the sense and meaning. (Gadamer H.G, 2000) This hermeneutic circle represents a reshaping of the whole, belonging to each domain.

It is praiseworthy the usage of hermeneutics in teaching esthetics in school, through literature, knowing that literature is a means of transmitting beauty and artistic images through words.

We consider that, during learning literature, the literary and artistic thought combines a cognitive dimension as well as a motivational one, through which

pupil imagine a certain idea about the way he may obtain plastic and imagery in a creative manner.

Through such an endeavour, based on a certain literary intelligence literară (Golu P., 2001, p. 320), the pupil crosses an entire literary process, because he feels emotions but also ideas that make him a part of the creation, a sort of co-author.

The literary intelligence takes part in the process of understanding and interpreting the esthetic values that are met in literature, having a series of standards (Mitrofan N, Mitrofan I, 1984):

- perceiving the literary symbols in a proper way, making distinction between the main sense of the word and the figurative one
- the presence of fluidity and flexibility in interpretation, meaning more solutions in expressing words and sentences
- dismissal of the artistic effect obtained through arranging the words in sentence
- the capacity of creating metaphors
- comprehension and judgement in acquiring the artistic products.

As a conclusion, we can say that the image or the knowledge has an optional character, because it gives the subject the possibility to enter into the process of creation and it helps it understand the word and the image, seeing in his mind the subject embodying the artistic. This transformation of the receiver underlines the mental and cognitive implication of him in the literary construction, thus becoming a simple reader, a person that simply likes the literary text.

In learning literature, hermeneutic pattern may be applied in the right way, presenting the way the pupil understands the literary phenomena, starting with the literary object and using a different shape of the word.

Hermeneutic pattern was combined with the interactive one, which presupposed an interaction between teaching- learning-evaluation, in order to

avoid teaching more, and learning was important for changing the pupil's behavior as a result of living new experiences.

From this point of view, the pupil was forced to become a creator in the educational activity, not only a simple receiver.

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