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EDUCATION SUPPORTS ACQUIRED INTELLIGENCE

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ABSTRACT:

EDUCATION CAN BE CONSIDERED AS THE SET OF ACTIONS CARRIED OUT IN ORDER TO FORM THE HUMAN PERSONALITY, IN ACCORDANCE WITH THE OVERALL INTERESTS OF THE SOCIETY OF WHICH IT IS A PART. THE INCREASED ATTENTION THAT EDUCATION HAS ENJOYED COMES FROM THE CONSIDERATION THAT AN EDUCATED MAN WILL LATER BE ABLE TO IMPRINT A POSITIVE PATH ON SOCIETY, TO ADD VALUE TO IT THROUGH HIS CONTRIBUTION TO THE GOOD RUNNING OF SOCIETY. THE NECESSARY SKILLS, ABILITIES, APTITUDE AND ATTITUDES NECESSARY FOR THIS DESIRED APPEAR FOLLOWING THE PROCESS OF TRAINING AND METHODOLOGICAL DEVELOPMENT OF THE HUMAN BEING.

IN AN EVER-CHANGING WORLD, TECHNOLOGICAL PROGRESS, ONE AND ONLY, REQUIRES THE ACQUISITION OF COMPETENCIES, SKILLS AND ABILITIES NECESSARY TO ADAPT THE INDIVIDUAL TO NEW SOCIAL REALITIES, SO THAT EDUCATION IS A RESULT AND A RESULT OF THE EVOLUTION OF HUMAN SOCIETIES.

KEY WORDS: EDUCATION, INTELLIGENCE, BEHAVIOR, VALUES, IDEAL, VISION, CHILDREN, NORMS;

Starting from the premise that education is all that remains after we have forgotten what we have learned, we find that education is a process of instruction, sometimes imperceptible, which must be seen under all its positive and negative aspects. "Education" is not only carried out in an institutionalized framework, in a certain time interval or in a single direction. Human existence is subject to a complex of internal and external stimuli that converge in this volitional and involuntary training, and especially that the education process does not necessarily assume a positive aspect. That is precisely why one of the goals of education must be to teach man to differentiate evil from good, to act in correlation with a well-knit value system, to assume the consequences of his actions and, to do all the diligence to prevent the occurrence of the harmful result or limit the results of his action when they are negative towards him, other people, the environment or the society of which he is a part.

"A man can only become a man through education", and the responsibility of building a society based on knowledge and the promotion of human rights, the rule of law, the very interculturality among our citizens, requires efforts, both from our part as individuals, and especially from the part of national governments, international organizations in the field of

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education, in order to ensure the quality of education for all citizens, according to their real needs and the societies they belong to.

For years we talked about education, about ideals, vision, purpose and other elements that are a corollary of the concept of education. We agree that society is in a continuous transformation, a fact that requires the major players on the world map to rethink social systems and implicitly education, considering technological progress, legislative changes, environmental changes and demographic changes that are directly or indirectly reflected on the human condition. This is where the flawed or not conception of what constitutes or should represent a good life comes into play, but independence in this regard is impossible.

The education we want for our children, for today's generations, inevitably depends on our ideals of human character and our hopes for the role they are to play in the community. A pacifist will not want for his children the education that a militarist would consider good. The educational ideal of a communist will not be the same as that of an individualist. And, reaching a deeper divide: there can be no agreement between those who see education as a means of inculcating certain creeds and those who believe that education must cultivate the power of independent judgment[1].

Children are born curious about the world and eager to find their way in it, and what satisfies them this start, delights them[2]. With hard work and care, under effective guidance, the man of tomorrow is shaped, the foundations of the future citizens of our country are laid. When we are born, each of us only comes with a genetic baggage for certain characters, for a certain genotype and phenotype. We have to fill in all the blanks - we don't know how to read, write, speak, etc. Practically, from the first day of extrauterine life, the process of education begins, which has a very big impact on the newborn, the subsequent child, the adult of tomorrow and the society of today and tomorrow.

This educational process must be seen under all its positive and negative aspects, of transmitting a life experience, through all the methods and channels of transmitting a message, an experience, more or less edifying. Entering a world we do not know, as children, and later, even as young people, adults, old people, we try to imagine and judge according to our own ideas the facts presented. If the information we acquire over time, about a certain thing, is wrong, our judgment of the facts about that certain thing will also be wrong, with potentially disastrous consequences[3].

Children's literature is an invaluable source of examples of mirrored behavior in antithesis between characters, on which occasion they present the consequences of disobedience or obedience ("The Goat with Three Kids"), dignity or laziness ("The Grandmother's Girl and the Old Man's Girl"), honesty or dishonesty ("Childhood Memories"), truth or lie ("Alb Harap"). These show us both the positive traits of the heroes in the stories – bravery, courage, wisdom, self-control, devotion, sincere friendship, love, as well as the reprehensible traits of some characters, such as cunning, greed, cunning, arrogance[4]. All these features highlighted by children's literature are found in those who make up contemporary society. But children's literature is not only addressed to children, but also to adults - the example of the dialogue between the little prince and the fox - see "The Little Prince" by Antoine de Saint Exupery, "La Medeleni" by Ionel Teodoreanu, "Cuore" by Edmondo de Amicis, "Childhood Memories" by Ion Creangă etc[5].

Children and young people instinctively sense the difference between those who truly wish them well and those who regard them as raw material for one plan of action or another. Neither character nor intelligence will develop as well or as freely when the love of the teacher leaves much to be desired, and the love of the teacher consists essentially in feeling the child as a goal. We all have this purpose in ourselves: we desire good things for ourselves

without first asking for proof that a worthwhile end will be furthered by obtaining them. It is not enough for the educator to love the children; it is also necessary for him to have a correct conception of human perfection[1].

The child, the young, the adult, the old, each one is the magician of their own images, which through literature, games, communication, observation, experience, form an appropriate attitude towards a fact, contributing to the implicit knowledge of society.

The detailing of a crime is perceived in a certain way by people who have a genetic predisposition to acts of violence or with a violent past, and in another way the same fact is perceived by people who have a reduced degree of predisposition to violence. Their way of acting will be different. The tragic, in one form or another, in a certain way and degree, affects the thinking and sensibility of the individual reacting to the stimuli of the tragic. Empathizing with the "heroes", they take on adventure and risk, and develop certain moral qualities, gaining an important existential motivation.

We must not forget that every rule has its exceptions, and empathy can also come in relation to negative "characters", often based on anatomical-pathological dysfunctions or traumas that have occurred throughout the individual's life, and which have been repressed. Sometimes for certain individuals the fantastic takes the place of the real, having a destructive role, despite the fact that this should have a constructive role, opening the door to progress and the basic aesthetic role[6].

We need to develop an education centered on values, on respect, on discipline, and above all we need an X-ray of all the valences involved in this system.

There was a time when Romanian education had a purpose, now things are different! Dropout rate[7] and illiteracy has reached alarming levels[8], arts and crafts schools are on the verge of disappearing, the number of students who pass the matriculation exam decreases from year to year, the educational offer of the university environment does not match the job market, the educational units that appeared overnight issue diplomas, maybe only good ones to nail down, poorly professionally trained teaching staff, developing businesses with "school textbooks and related materials", obtaining positions and grades of merit with the support of the politician, the poor quality of the educational act, the lack of jobs, etc. there are just as many problems that have led and are leading Romanian education down.

Perhaps the fundamental "reformation" of the education system resulted as a plan to erase the truth about "national history" and to abandon national cultural and spiritual values.

Things should not be taken to extremes, as the Romanian education system has also given important names, values of today's Romania - Mircea Malița (mathematician, academician, diplomat - director of the Romanian Library in New York), Rad Prișcu (pedagogue, dam builder - Vidraru Dam), Șefan Augustin Doinaș (poet, essayist, translator, academician, politician), Octavian Paler (writer, journalist, columnist, politician, one of the founders of the Social Dialogue Group), Miloș Cristea (architect), Dumitru Prunariu (cosmonaut), Dimitrie Gusti (sociologist), philologists and literary critics – Eugen Lovinescu, George Călinescu, Iorgu Iordan, Bogdan Petriceicu Hașdeu, great physicists such as Dragomir Hurmuzescu and Horia Hulubei; the Romanian engineering school produced big names - Anghel Saligny, Aurel Beleş, Ion Ionescu Bezeț. Medical sciences produced famous doctors such as Carol Davila, Constantin Parhon, Nicolae Hortolomei, Iuliu Hațieganu; the great reformers of education Spiru Haret (mathematician, astronomer, pedagogue and politician) and doctor Constantin Angelescu (politician, teacher, doctor) etc. Many young people trained in Romanian schools take the path of the West² to develop as a person, as the

²See health migrations – doctors, IT graduates.

social conditions in Romania do not facilitate this; but this exceeds the educational act, being another problem that must be solved by the leaders of the country.

In other words, education must come from all levels and from all directions, admitting without making a mistake, that to be an educated person you have to learn all your life, since society is in a continuous transformation, and yesterday's reality will not be consistent with today's and not tomorrow's.

From this story "Education", always in a different form, we lose sight of the fact that education must give values. A way must be found to combine the art of teaching with the science of conveying information and analyzing data, to provide the clearest, most comprehensive and relevant curriculum that is consistent with the real needs of society and the ability of individuals to access a certain level of knowledge. Thus, education must become more flexible and encourage individual initiative and responsibility. Teachers must rekindle and maintain the excitement of the intrinsic discovery of the knowledge process. Top education doesn't just have to be found on campuses; but it must reach all children, young people and adults who want to improve themselves, regardless of where they live and the financial resources they have.

We believe that the foundation of an ideal character is given by the convergence of seven essential traits: intelligence, sensitivity, vitality, courage, environment, health and empathy³.

It is true that vitality is a physiological trait rather than a psychological one and that goes in tandem with perfect health, but this decreases with the passage of years, so that in old age, it often diminishes, and in some cases disappears all. It should be noted that vitality promotes interest in the outside world, as well as aptitude for tenacious work. In addition, vitality protects the individual from envy, as it makes his own existence more pleasant. Here is a very important merit of vitality, given that envy is one of the great sources of unhappiness[1].

Courage is the trait that an ideal character must have. Courage takes many forms and each form of courage viewed in its unity is complex. When we analyze universal courage we find that something deeper is needed: you combine self-respect with an impersonal view of life.

Here we must specify that some people live from the inside out, while others are simple reflections of what their peers feel and say. The latter will not have that act of courage because in them the need to have admiration and the share of others is very well developed and they are haunted by the fear of losing it. Courage can also be broadly defined as the lack of fear. Here things can be broken down into conscious and unconscious fear. This classification would be important only in terms of the means and methods by which they can be combated.

Fear must be overcome not only in action, but also in feeling, and not only in conscious feeling, but also in unconscious feeling. External victory over fear allows the impulse to work underground and produces negative reactions not recognized as the result of fear. From the point of view of psychology and physiology, fear and anger are related emotions, and when they are manifested, man is not animated by the highest form of courage.

It is true that the manifestation of courage also takes place through the suppression of fear, but the best version of its manifestation should result from the conjunction of factors such as: health, vitality, skill, experience, etc.

³We do not say that this is the complete list of defining traits of the ideal character, but we conclude that they are necessary and sufficient for the evolution of research;

There are certain things in life that lift us effortlessly above our own self, such as: knowledge, love, forgiveness, art. But any interest one has in anything outside one's own body gives one's life a certain degree of impersonality. Thus it is that the perfection of courage is found in the man with a wide range of interests, who feels himself to be only a tiny part of this immense world, but not despising himself, but valuing more what does not belong to him. This happens when instinct is free and intelligence is active[1].

Sensitivity and empathy are two intertwined notions, the latter being a stage of advanced development of a desirable form of sensitivity. It is worth noting that they belong to the affective sphere, so we can define sensitivity as a set of emotions that a stimulus generates in one's own self. In order for the sensitivity to be positive, the emotional reaction that is triggered in the individual must be adequate, the simple intensity not being enough. Very often people feel empathy when the people they love suffer from various diseases such as cancer. But the empathy that intervenes within the ideal character is based on two extensions of primary empathy that largely depend on intelligence.

Thus, we can specify that an ideal character would feel empathy even when the sufferer is not the object of a special affection, but would also feel it when he knows that the suffering exists without being perceptibly present. This capacity for abstract empathy is as important as it is rare.

From this concept of sensitivity, both cognitive sensitivity through the lens of the ability to observe and aesthetic sensitivity are important in our analysis.

Regarding intelligence we can distinguish both effective knowledge and receptivity to knowledge. We believe that the most important of the two is the receptivity to knowledge, because it is grafted on a flexible attitude on the part of the individual, thus allowing the development of intelligence through the transmission of information and the accumulation of knowledge.

The instinctive substrate of intellectual life is curiosity. Curiosity, to be fruitful, must be associated with a certain technique for acquiring knowledge. To have in this sense skills of observation, faith in the possibility of knowledge, patience and perseverance. These things develop by themselves when there is an initial fund of curiosity and an appropriate intellectual education. But as our intellectual life constitutes only a part of our activity, and as curiosity always comes into conflict with other passions, certain intellectual virtues, such as broad-mindedness, are necessary. We become insensitive to new truths out of habit, out of desire; sometimes it's hard to break away from what categorically for a long time, such as what flatters our self-esteem or other fundamental passion.

In this context, education has the role of cultivating intelligence.

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