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## Education and Culture

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### Abstract

Music, dance, sports, painting, architecture and, of course, literature are forms of communication, which on one side allow connecting with the past, and, on the other hand, the past can help us to distinguish contemporary needs and develop future perspectives. The cultural significance of literature lies in its contribution to the system of symbols by means of which larger communities create their own identity. Literature as part of a cultural awareness of a larger group becomes a place where it is decided what will be remembered. Mother tongue and literature is one of the basic subjects in the educational curriculum. With a careful selection of literary works in the curriculum one of the most important goals of the educational process can be accomplished, and that is the creation of educational and aesthetic competencies of students and their involvement in building their own cultural identity, not only in their own country, but also as part of the multicultural of nations.

*Keywords: education, culture, literature*

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### 1. Introduction

#### *Connection between culture and education*

In such a generally set title "Education and Culture" we believe it is necessary to specify and to contextualize the subject of our interest. So this is about, firstly, what we mean by the term culture, and secondly, which its impact on the development of education from sociological, anthropological, socio-economic and political aspect and vice versa is. We will first try to answer the question:

#### *What is culture?*

The issue is difficult to answer with a definition or exact, accurate, and precise explanation of what we mean by the term "cultural identity" and what can be put on the scale of cultural values. One of the most prominent culturologists Leslie White, sees culture as an external force which determines both the individual and the society and hence the conclusion that culture and society are mutually connected. The Polish theorist Sigmund Bauman however, believes that culture is a historically established way of existence of a community, in terms of both similarities and differences in comparison to other communities. When talking about the culture of a people, at the same time we think of the civilizational benefits throughout history, which can take us back through centuries of existence of a nation and its cultural elevation on the soil where it lives, works, and creates, leaving intangible, and yet so significant works that mark and reflect the community as an entity with its own identity. Music, dance, sports, painting, theater and film art, architecture, folklore and of course literature are forms of communication, which on one side allow connecting with the past, and on the other hand, enables contemporary needs to be distinguished from the past, and future perspectives can be developed.

### ***Education as part of culture and/or culture as part of the educational system***

It can be easily said that the cultural code of a people implicitly includes education, that is, the more advanced system of education, the better the system of cultural values that are incorporated in the mental matrix of our students, children, and future generations. Upbringing, which is immanent in the general education, is the creation of a personal culture and orientation of the stylistic requirements of a person. The primary means of upbringing are hidden in the teaching subject, didactics and teaching methodology, as well as in the pedagogical ability and personality of the teacher. The system of teaching courses for general education has a universally cultural and a style oriented component that are mutually connected. This immediately raises the question: which are the subjects that will best achieve that symbiosis between culture and education, while at the same time they meet the demands of modern education where, through the educational system, individuals with acquired knowledge and skills that are part of native culture, and the culture of other nations are shaped. As mentioned above, here we primarily include those subjects belonging to the group "cultural" courses through which students meet with their cultural history as well as with the history of other nations, literature, music ... etc. But here we return again to the question of what culture is and how it affects the development of education. When it comes to literature as a subject, it can be said that precisely in the cultural area a work of art expresses and spreads the artistic ideas out to people. Culture is the key to the interpretation of a piece of work because it arises from the basis of a certain cultural tradition and is socially realized in its framework. The semantics of an artistic text can be understood only in a cultural context, meaning that the artwork must be considered at a broad cultural level. Culture provides a code that allows anyone to read and understand. But to achieve aesthetic goals of teaching literature, a different approach is necessary, and that is open teaching of literature which will be linked to other subjects, such as geography, sociology, psychology, and of course, language and communication, including the information and communication technology as part of the latest cultural achievements of our time. But it is not said by accident that the entire culture is reflected in the way of learning - not only in what is learnt but also in how it is learnt. And as learning is one of the most important activities in human life and an important component of the model of culture, there has for a long time been an increasing insistence on education in which the basic principle is to "learn how to learn." That is at the same time also an effort to customize learning, which means that anyone develops according to his/her abilities and preferences and expresses, as far as possible, his/her creative abilities. Therefore, a system that requires a new approach to the programming of the educational curriculum should be created very carefully; such a system should be dynamic in terms of an open system that will monitor changes in culture (understood in the broadest sense of the word – culture as a development and creation of new and emerging systems and scales of values) and will introduce these, as opposed to a stereotype of a "fossilized", unified system that just passes over the previously identified and overcome knowledge in which "everyone is equal", while not taking into account the talented, gifted students, who remain trapped in the stereotypes of the educational institutions that insist, above all, on knowledge and much less on acquiring skills and competences of students. Unified forms of education may occur as an undesirable factor of the reduction of creative individualities. The pragmatism of the educational system, which follows the cultural stereotype, a stereotype that does not care about the differences among people, can easily enter the trap and, instead of shaping people with free thinking, create "programmed machines" and future conformists. An important element in the system of education is the students' leisure time, as preparation for their further development and lifestyle in some future perspective - as an adult. What do we do or what should we do with our spare time? If we impose some standardized elements of the culture industry, we condemn them to creative sterility and only to the collective experience, at the expense of the individual one which implies an independent, conscious and creative construction of cultural values. Some theorists of education believe that it is good to encourage students to engage in hobbies that they would be interested in - and certainly it would be their individual choice - and thus would cause joy and pleasure. Freedom of choice of activities that the student will take up in his/her spare time, gives the opportunity to actively participate in cultural life and the opportunity to confirm their individuality, creativity and sophistication.

### ***Conclusion***

We can conclude that culture and education are an inseparable whole that is actually aimed at the upbringing of students from preschool age to the time of their adolescence, and to the academic level as well. We make this claim, because we do not look upon the educational component through the prism of the adoption of some

basic ethical rules of conduct, but we look upon it as an important process of maturation, cultural maturing in which upbringing has lasting tasks. They arise from the contradictions in society that are caused by the diversity of social

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