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THE INFLUENCE OF CULTURAL HERITAGE IN THE FORMATION OF SOCIOCULTURAL VALUES

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Abstract. The work presents an analysis of cultural concepts, heritage and values, their significance is also mentioned in the process of training young people in university institutions. The paper mentions the functions and aspects that emphasize the role of sociocultural values in the development of the personality of young people. Culture has a great influence on how we are aware of the community we are part of and the value system formed during development. Sociocultural values through cultural and social affiliation, reflect references such as the history and qualities of artistic heritage or association with remarkable personalities. Within the university education process, the emphasis is on contributing to their knowledge, protection and promotion. Therefore, the university education process has a considerable impact on the valorization of cultural heritage and the formation of sociocultural values of young people, which will serve as a means of adaptation and integration in the current period.

Key words: *creativity, culture, sociocultural values, university education.*

Rezumat. Lucrarea prezintă o analiză a conceptelor de cultură, patrimoniu și valori, semnificația cărora este primordială în procesul de formare a tinerilor în instituțiile universitare. Sunt analizate aspectele care subliniază rolul valorilor socioculturale în dezvoltarea personalității tinerilor. Cultura are o influență deosebită asupra modului de a fi conștienți de comunitatea din care facem parte și de sistemul de valori format în timpul dezvoltării. Valorile socioculturale, prin afiliere culturală și socială, reflectă referințe precum istoria și calitățile patrimoniului artistic sau asocierea cu personalități marcante. În cadrul procesului de învățământ universitar se pune accent pe contribuția la cunoașterea, protecția și promovarea acestora. Prin urmare, procesul de învățământ în universitate are un impact considerabil asupra valorificării moștenirii culturale și formării valorilor socioculturale ale tinerilor, care vor servi ca mijloc de adaptare și integrare în perioada actuală.

Cuvinte cheie: *creativitate, cultură, valori socioculturale, educație universitară.*

1. Introduction

Studies on cultural heritage and its promotion can be found in several educational systems in European countries, where a number of theories have been formulated. Recently, education about heritage went through several stages of changes that contributed to the development of a cultural society. Knowledge of the notions of heritage is necessary and relevant today, because educating young people about heritage means informing and making them aware of their involvement in the long-lasting cultural process. This fact will benefit young people from university institutions by increasing the positive parameters of the personality, by the effect of their cultural baggage, by correct attitudes towards the national culture. These can be achieved through the following activities: knowledge of heritage through extracurricular activities; promoting heritage at various scientific and cultural events. The concept of heritage [1], once introduced in the educational process, changes conceptions and attitudes, but at the same time leads to the increase of the intellectual level of the personality and triggers a deep interest in social identity, nation and country [2].

Cultural heritage presents the ways of life developed by a group of people with common interests, which they transmit from generation to generation, and includes: customs, practices, objects, artistic expressions and values [3].

In the Republic of Moldova, together with the cultural changes, the Government Decision on the approval of the Culture Development Strategy "Culture 2020" and the Action Plan regarding its implementation was also adopted, no. 271 of 04.09.2014 [4]. The basic principles of the "Culture 2020" strategy are the following [5]: 1) protecting and capitalizing on the country's cultural heritage, which is a national priority; 2) citizens' access to the country's cultural values; 3) the production of cultural goods and services for the economic growth of the country; 4) promoting culture as a determining factor in the field of education and training of the country's citizens. This decision refers to the need to develop the cultural sector, which "becomes a key factor in the development of human capital" [5].

The differences between past and present are more often accentuated in adolescence. Young people with a desire to assert themselves as personalities are prone to deny everything old and easily accept everything new. In this context, the knowledge and valorization of cultural heritage, the need to have a system of sociocultural values is very important. The objective of the research was to define the basic concepts: heritage, culture and values, as well as to identify the sociocultural values that were the basis of the personality formation of young specialists.

2. Basic concepts

The study of the interference of concepts in the evoked epistemological construction is presented from a historical point of view, the concepts being interpreted at the level of definitions extracted from prominent authors, Figure 1.

The definition of the concept "Heritage" is rather vague and different, resulting from the fact that it is a rather specific term representing a certain type of heritage. Among the first sources where heritage is mentioned is in the work "Tables XII", says the author Novitskiy I. B., the work is the first material source of Ancient Roman law in which the concept of "heritage", from a structural point of view, has two roots: that of pater, denoting the master of the family (pater familias), and men, denoting preservation. According to the

patriarchal organization of the primitive Roman family, the pater, the lord, the oldest living man, is the only holder of rights and obligations, and all others living under the same roof are subject to his power [6, p. 275].

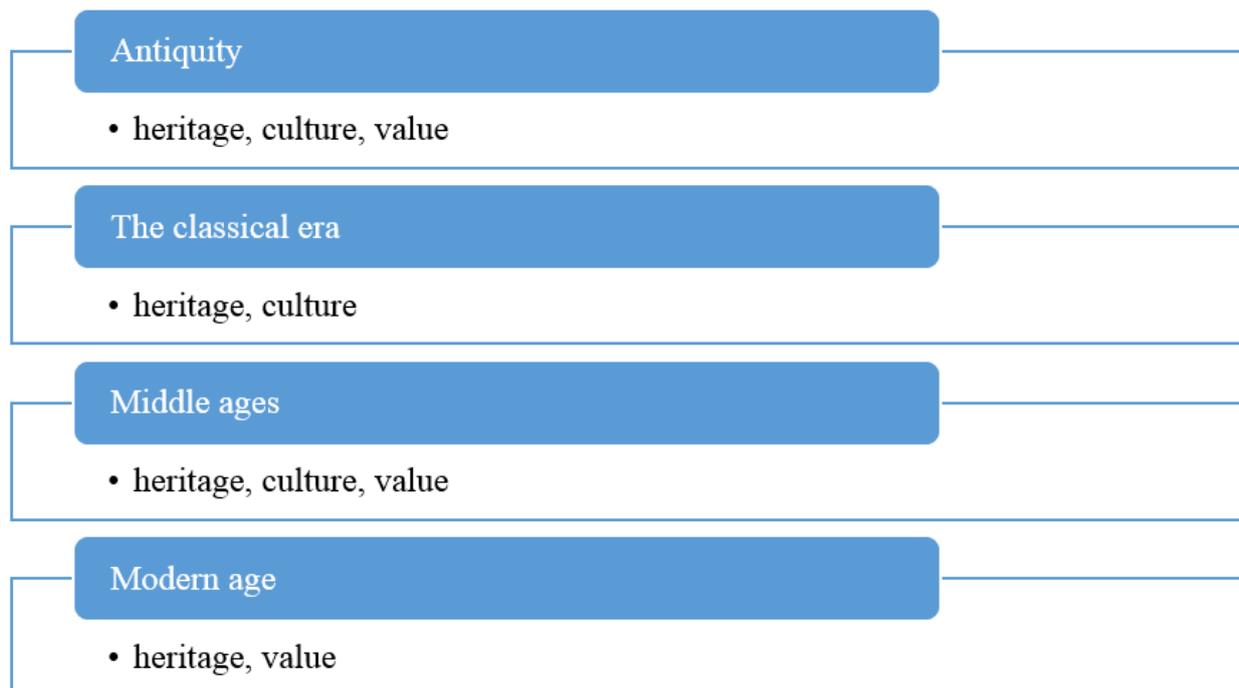


Figure 1. Genesis of the concepts of heritage, culture and value.

Moreover, patrimony also represents "all the rights and obligations of persons susceptible to a pecuniary value". In Justinian's time, patrimony was designated by the word *substantia* or *facultates*, which evokes only the active side of the succession, a fact that makes the French professor Jean-Philippe Lévy claim: "it is not explicitly said that patrimony does not have a passive side ; concretely, the Romanians argued that the patrimony includes an asset from which the liability has been subtracted, starting, therefore, from the premise that the asset would have always been greater than the liability" [7, p. 286].

Author Halperin, J. L., mentions that the inheritance is actually the inheritance that represents "the transmission of a person's wealth to his descendants" [8, p. 19-20]. At the same time, the Kosovan author defines "cultural heritage" as a tool that materializes the cultural identity of a society, it is a way of promoting the values of a community from the outside. Therefore, it represents the socio-cultural and political-economic evolution that contributes to the diversification of culture. Also, cultural heritage represents a whole system that must be valued and preserved, it must be a constant, continuous and focused concern [9]. From the analysis of the Romanian legislation, the concept of heritage is described as follows: "from the totality of goods that represent a testimony and an expression of national values, beliefs, knowledge and traditions, regardless of their ownership regime" [10].

Following what has been presented, we can affirm that the concept of heritage cannot be reduced to a single general definition. Sociocultural approaches to heritage are focused on the diversity of aspects depending on the users of the heritage itself. There is no single and correct definition, because people are different, have different points of view, heritage is a component of culture and society as a whole.

Culture is a very complex social phenomenon, almost impossible to render in a strict definition. This explains the fact that all attempts to define culture according to a classical logical scheme have proven, if not impossible, certainly one-sided. However, we will mention some of the definitions of some authors.

The author Moldovan, M. defines culture as "the totality of material and spiritual values accumulated by mankind over time; the totality of material (tools, ceramics, ornaments, weapons, homes, settlements, etc.) and spiritual (artistic, magical) values. , religious and funerary) preserved values, through which the image of the human community from a certain era can be reconstructed; the totality of knowledge in various fields". At the same time, the author mentions that the United Nations Educational, Scientific and Cultural Organization (UNESCO) describes culture as "a series of distinctive characteristics of a society or social group in spiritual, material, intellectual or emotional terms" [11]. For his part, the author, Abraham Moles, in a pragmatic approach, considers culture "a source of everyone's brain, at every moment" [11]. Meanwhile, the author Benngadi R. mentions that culture "provides answers for all the actions of the individual on the problems of life; provides means of interaction with the environment; it brings peace to the individual and guides him in a set of religious, folkloric and traditional aspects, these being influenced by the environment" [12, p.150].

In the work, "Encyclopedia of humanist culture (religion, literature, philosophy)" culture is defined as "the system of values and norms" [13], the same approach is taken by the authors Konstantinov N.A.; Medinski E.N., and others, who claim that culture is "the system of common, unique values, beliefs, traditions and norms of behavior of a certain group of people; differentiating one group of people from another group; a value system owned by a collective" [14, p.112].

Another definition of culture is found in an American dictionary, where culture represents "a set of behavioral patterns, socially distributed, the characteristic reasonings for the community or population; the style of social and artistic experience that takes place in society or class" [15, p.321]. Therefore, culture combines "relationships (characterized by the commitment of organizations and people to trust each other to the extent that they can be active together) and values that substantially affect behaviors" [16]. Through the definition of the concept of culture as "the ensemble formed by systems of representations, normative systems, systems of expressions and systems of actions" [17, pp. 16-17], we can affirm that it actually means "the transmission from one generation to another, through teaching imitation, of knowledge, values and other factors that influence behavior" [18, p. 2].

From the previously mentioned regarding the definition of culture, it serves as a background for the presentation of the concept of value during social development. The concept of values is inseparably associated with heritage, culture, because the way society develops is always based on the choice of values that must be treated as an assumption of the decisions that man makes.

The ancient sophists define values (the Good, the Beautiful, the Truth) as qualities "in themselves", ideas that transcend the sensible world, forming together with other ideas an "intelligible world"; - value is not a quality of things and even less a quality "in itself", transcendent, but a positioning of human consciousness; "Man is the measure of all things" [19]. The author, Thomas Aquinas, defines the following values: the Good, the Beautiful, the Truth, the Sacred - entity opposed to nature as an artificial product; at the same time it is mentioned that the value is rather contrary to the divine will, it is the will enlightened by

intelligence, which rises to divinity as its own value [19]. It should be noted that in fact, value designates the totality of things that have meaning for man: a thing is recognized as value only when man personally relates to it. Things still unknown to man do not represent values [19].

The author Pâslaru presents the value as "a conception, explicit or implicit, distinctive for an individual or characteristic for a group", it influences the selection of methods and means of action [20]. But according to the author Voicu, the values "are not directly observable, they involve cognitive, evaluative and affective elements" are relative in time and determine the behaviors and attitudes of the social environment [21]. In the works of the author Antoci, D., it is mentioned that the values are "The fundamental psychic organization in order to establish the direction, to identify the effective paths to follow in certain circumstances, cognitively organized in points of view (beliefs) for the appropriation of facts. , ideas, phenomena, correlated with social requirements and with the ideals generated by them, which support the decisions made in various situations/problems, by forming a more appropriate, more appropriate attitude, which gives value to an object/actions expressed through behaviors " [22-24].

Therefore, value systems differ from one person to another and even between different nations. The value system is formed over time and always changes, being in fact redefined by culture, by their importance, being significant or less significant.

3. Methods

From the evolution presented at the chronological level, synthesis is used as scientific research methods applied in the reflection of concepts. In the application of the means of scientific knowledge, the method of analysis of notions is used, evoking the legalities that govern the study of interferences of cultural heritage in sociocultural values.

4. Approaches to the concept of heritage, culture and value

Author Wald believes that man becomes the only being capable of transforming fragments of nature into culture tools, sensations into notions, affections into values, intelligence into intellect [25, pp. 43-45].

Definitions of the notion of culture can be focused around several aspects:

- 1) axiological: culture presents a series of material and spiritual values accumulated during the historical development of mankind;
- 2) sociological: culture characterizes the stage of development of society, of man's creative capacities, defined in material and spiritual values;
- 3) anthropological: culture is a universal method of self-realization and creative self-expression of man;
- 4) semiotics: culture is social information, accumulated and preserved in society through various semiotic systems.

The formation and development of values is achieved through the educational process, culture being currently a priority in the training of young people.

Authors Smith and Schwartz [26, 27] list five important aspects of values:

1. These are ideas imbued with the senses.
2. They refer to desired ends (eg, equality) and ways to achieve those ends (equity, utility).
3. They go beyond certain specific actions and situations, such as submission, for example.

4. They serve as norms for selecting and evaluating the behaviors of people and situations.

5. They are ordered both at the societal level and at the individual level, depending on the importance of one over the other, forming value systems.

The most important concepts with which the value concept intersects are: attitude, norm, ideal, interest, need and personality traits.

4. Results

Starting from the fact that the university environment must form integral personalities, through the assimilation of sociocultural values. As mentioned by Vințanu N.,, the University must be really functional, i.e. cooperate in the material development of society, simultaneously with cultural development [28]. Therefore, the university has a specific environment for the formation of student behavior, thus a greater collaboration between society, culture and the university is necessary.

In the diagram below, some functions of culture are presented in Figure 2, adapted from the work of the author E. Țărnă [29].

From the presented, we can affirm that the presence of the social in everyone's life also contributes significantly to the development of culture, which can be achieved in the following stages: of humanization and spiritual development.

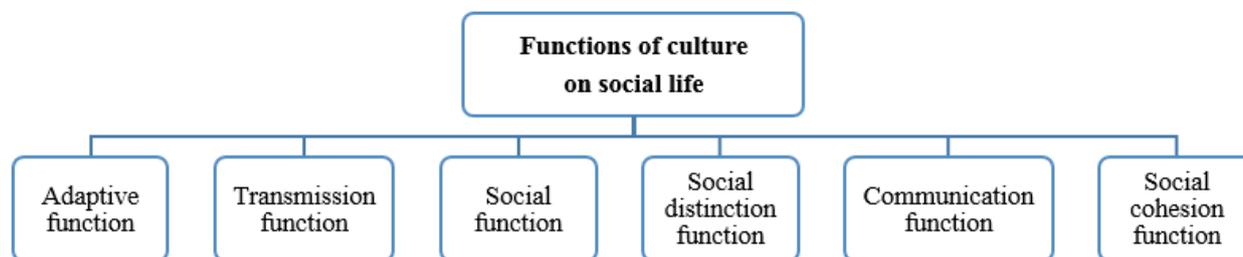


Figure 2. The functions exercised by culture in social life: adapted after [29].

Following the analysis of several studies, the author proposes the following functions of culture that influence the social life of students in the educational process:

The function of communication is to convey information to students about the academic system, academic values and norms, evaluation criteria, etc.

The axiological function appreciates, values, outlines the limits of academic realities, contributes to the integration of the student in society.

The identification function is conditioned, first of all, by the student's need to integrate as a social being to be part of a social group. Through this function, culture creates for people the feeling of belonging to a certain society, country, social group.

The integrative function - culture can contribute to the consolidation of people, the citizens of the country on the basis of common interests, a unique social foundation, a system of common values. This function allows effective integration in the economic, social and spiritual sphere.

The function of socialization - through which the student acquires means that allow him to realize his interests in the social and cultural sphere, by combining new ideas with previous experience.

Cognitive function - is the function of knowledge of cultural reality, phenomena and processes of social life. To ensure historical continuity, for the accumulation and transmission of experience from one generation to another.

The educational function - it is manifested by the fact that culture contributes to the intellectual development of the students' personality, to the formation of their interest in society and to the elaboration of some directives for sociocultural life, to the assimilation of sociocultural forms and values, Figure 3.

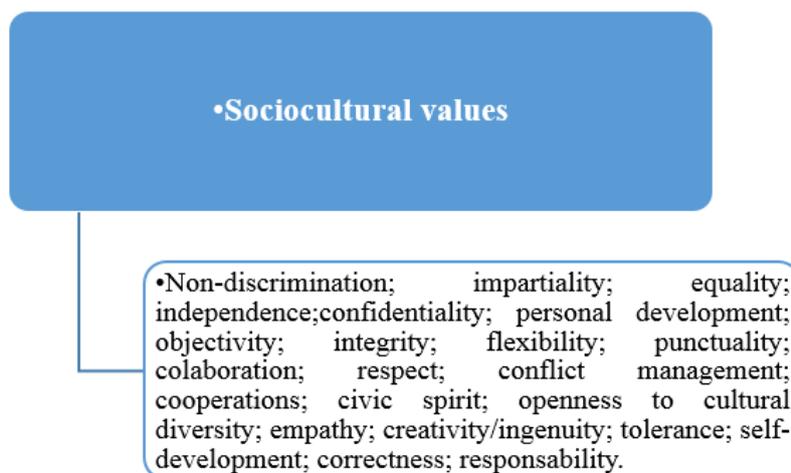


Figure 3. The scheme of sociocultural values.

(Source: developed by the author).

After a more detailed analysis of some scientific works, we present an analysis in which it is mentioned that culture is represented by a system of values, structured in five constitutive moments:

- The moment of knowledge.
- The axiological moment.
- The creative moment.
- The praxeological (action) moment.
- The communicative moment.

As sociocultural values with an impact on personality formation are the following: openness to cultural otherness, respect, civic spirit, responsibility, self-efficacy, tolerance, flexibility and adaptability, cooperation, conflict management.

In what follows, Table 1 presents a synthesis of the cultural values present in European countries and the Republic of Moldova, Table 1.

Table 1

Summary of presentation of cultural values in comparison European countries and the Republic of Moldova adapted after [30]

Cultural values Europe	Cultural values Republic of Moldova
Performance, equality through professionalism.	Improvisations: creativity, risk, ambiguity; Let it go as it is;
Flexibility, creativity and innovation, dynamism.	Limited planning; Non-compliance with deadlines.
Customer services.	Bureaucratic and politicized hierarchy.
Loyalty, openness, trust and cooperation.	Lack of trust and openness.
Planning and synchronization.	Short-term orientation.
Individualism, self-discipline and self-control.	Inward orientation.

From the data presented in Table 1, a significant difference can be observed between the values promoted by European countries and those of the Republic of Moldova. This demonstrates once again that the formation and development of sociocultural values within educational institutions is a current direction.

5. Conclusions

The purpose of the study was actually to highlight how important sociocultural values are in the formation of students in the academic environment. Values are considered the core of culture, being part of all the elements that participate in the formation of the students' personality.

In order for the university environment to be able to form personalities, it is necessary to: offer students the opportunity to develop in a cultural environment; the institution has a strategy oriented towards the cultural and social environment; to provide the opportunity to engage and develop multiculturally.

Culture is everything that is produced, socially adopted and shared by the members of a society. Culture is a system of symbols, ideas, values, beliefs, norms and significant rules of behavior, acquired and socially transmitted from generation to generation, through which people organize their lives and activity. Culture is a way of spiritual mastery of reality based on the identification of values, which represent an integral system of stable ideas of human activity (behavior), transmitted from one generation to another, through their socialization.

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