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EDUCATION AND SOCIAL ASSISTANCE

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Abstract. The training of elders is analysed in a multidimensional way, both in the institutional and in the personal context. Through the daily experience can be done the change of the seniors way of thinking about their lives, minimized the phenomena of loneliness and increase the feeling of satisfaction, fulfilment, persuasion that the man, as *homo-construens* can create his life, accomplish his goals, intentions and plans of life, which is not limited by age or negative thinking about his own old age. The knowledge gained throughout life, about itself in the world "fulfils the role of the basic regulator of the individual's behaviours, which ensures the minimum of psychic comfort". The foundation of learning about the meaning of life in old age is the establishment of man's ability to work efficiently and constructively on him by proper support in the tendency towards self-realization, to the fulfilment of development and humanity.

Keywords: education, old age education, social assistance, social insurance, social protection.

EDUCAȚIA ȘI ASISTENȚA SOCIALĂ

Rezumat. Instruirea bătrânilor este analizată multidimensional, atât în contextul instituțional, cât și în cel personal. Prin experiența cotidiană se poate realiza schimbarea modului de gândire a seniorilor față de viața lor, minimalizate fenomenele singurătății și de creștere a sentimentului satisfacției, împlinirii, convingerii, că omul ca *homo construens* poate crea viața sa, să realizeze scopurile, intențiile și planurile de viață, pe care nu le limitează nici vârsta, nici gândirea negativă despre propria bătrânețe. Cunoștințele obținute de-a lungul vieții, despre sine în lume „îndeplinește rolul reglatorului de bază a comportamentelor individului, care îi asigură minimumul confortului psihic". Temelia instruirii față de sensul vieții la bătrânețe este stabilirea aptitudinilor omului față de munca eficientă și constructivă asupra sa prin susținerea corespunzătoare în tendința spre autorealizare, spre împlinirea dezvoltării și umanității.

Cuvinte cheie: educație, instruirea bătrânilor, asistență socială, asigurări sociale, protecție socială.

Human education is the function that must be fulfilled both by the nature on one's human being and by the community present in his life. The education process establishes concrete rules in action through evolutionary movement reforms and changes, the behaviour of the individual and society, thus forming the values in relation to the existing requirements and needs of time. Gradually, both man and society become addicted to each other in the process of changes, referring to the educational environment and training, thus creating the appropriate system of activity. This system of activity, defined by an educational phenomenon, as a result established the specific laws of the field, including education and teaching-learning. All in turn, are part of the pedagogical activity with the action of forming the human personality. The activity of man instruction, in a social environment, supposes various factors that have the role of contributing considerably to the educational process and all the educational phenomena [7].

A characteristic of the world are the increasing demands of people. Access to science, the possibility and desire of lifelong learning (besides work) are "determining

elements of civilization development, including, above all, the development of man and his society". In this context, it is very important to draw attention to educational activity and the educational needs and, opportunities of the elderly in the context of their development and society [12, 76].

Pikula recognizes that late-stage education is primarily a meditation about life itself. It is one of the efforts that people do to stay young, as "to be on the wire". According to this opinion, the attention given to the person will be increased, as much as he does not become an egocentric man, this need belongs to his fundamental necessities and obligations. No great transformation or special development takes place at an advanced age. "The study fulfils another function" [8, p. 13].

Learning for oneself, continuous development of a person knowledge, it is important for society or, for its peers, which in percentage aspect has an important weight.

An important solution to consider about old-age education gives Jackques Delors who is experimenting all his life. He is trying to identify perfect model life that supposes active adaptation in a world full of changes [2, p.37].

(…) These current educational changes must take into account the diagnosis situation of the people in the world. Every important change in the human world puts people and society to face the goal of obtaining new methods of behaviour and valorisation, that requires essential mental changes and lifelong learning [2, p. 43].

These so-called educational changes go "beyond the traditional division into introductory education and continuing education". They are "responding to rapidly changing world challenges" [2 p.17].

Education in Poland as well as in the Republic of Moldova is changing to meet the challenges and meet the educational and development needs of each person no matter of age. New educational programs, "new programs, the new school network, and new schools, new educational and extra-curricular institutions" are involved for achieving the purpose. "In this context, lifelong education is the groundwork for activities and for old age to ensure the needs of the elderly such as:

(...) the need for security, belonging, utility, recognition and preservation of the position until then, of independence. Very important for good adaptation to old age is the need for life satisfaction, maintaining the "sense of continuity and identity", without taking into account the physiological, social and psychic changes [11, p.45].

Once with development of industry and urbanization of society the professional development becomes very important and in the same time family relationships lose importance. Consequently, family is a part of the society chain and its evolution has a big impact on social structures. It cannot be forgotten that man best feels when he establishes good relationship with another man. Also, all manifestations of loneliness (apart from

creative choice or spiritual) have a destructive influence on his life, relationships with others and with himself.

Man`s psychological environment influences his behaviour. For discovering the factors of the loneliness of old people, we must focus on its causes.

Pikula shows two of the most important causes in the field and divides them as: internal and external. The first of them is in man's knowledge about himself, his personality, the value system, the emotional maturity which makes it possible to find the answers to the questions: Who am I? What do I want? Which is my own aim? His understanding regulates social contacts, the way and the possibility to assess and transform the social information. According to Pikula the internal causes can be highlighted in the fallowing way: lack of self-acceptance, negative self-esteem, lack of emotional maturity and law social skills. At the same time, the sources of loneliness correspond to the tempo of life, anonymity, technical progress and social mobility. Several factors influence the imprecision of ties between people who are increasingly receiving the impersonal and instrumental form, the decrease of goodwill and empathy [8, p.32].

Among other causes of loneliness, Rembowski outlines seven groups of factors that install and stimulate the feeling of loneliness:

- Geographic factors, to which can be added the lack of mobility of the elderly in institutions that are far away from the place they live, which generate longing for home, environment, friends;
- Languages difficulties, which have been influenced by the difficulties in decreasing contacts resulting from the lack of communicative abilities;
- Cultural loneliness that occurs when old people live in special houses for old people;
- Lonely style that worsen the existing relationships, the loss of existing relationships;
- Loneliness determined by disease;
- Loss of the close people;
- Consciousness that death is inevitable [9, p.48].

Detaching of the typology represented above that reflects the causes of loneliness from the perspective of analysis performed by Rembowski let us see what another researcher, T. Mortenson, says about the discussed problem. According to his opinion, the causes of this phenomenon must be seen in relationship with the type of experience of loneliness. In this context, he highlights the following types of loneliness: cultural loneliness, lonely lifestyle, loss of the close people, the consciousness of inevitable death.

Education about the meaning of life can lead people to activate better, meet their needs, face difficulties and straighten their economic situation.

Besides those listed above, a consequence of education is also a better adaptation to old age which is an element of the pathology of sense the social life of older people (loneliness, crises that lead to suicide).

Learning about the meaning of life can lead people to live and action better, meet their needs, develop difficulties and straighten their economic situation. In addition to those enumerated above, a consequence of education is also a better adaptation to old age, which is an element of the prophylaxis of the pathology of the meaning of social life that more of elderly people have (from loneliness, psychic crises to suicide) [8, p.62].

The long life learning of the elderly is analyzed in a multidimensional way, both in the institutional and the professional context, through the daily experience it is possible to change the way of seniors` thinking towards their lives so to minimize the phenomena of loneliness and increase their feeling of satisfaction, fulfilment, belief that the man like *homo* can create his life, accomplish his goals, intentions and life plans. The gained knowledge throughout his life, about himself in the world fulfilled the role of the basic regulator of the individual's behaviours, which ensures the minimum of psychological comfort. The foundation of learning in an adult life is to establish man's skills towards efficient and constructive work ensuring a proper support in the tendency toward self-realization, to the fulfilment of development and humanity. Learning for adult people becomes more self-learning (where self-improvement, self-training, self-education) allows to offer a new shape of his life, to be able to lead their own development, because he, the man, is one of the dimensions of life. In this period is important to use specific individual experiences and Simicenco I. considers, (...) observing the way in which the man has solved different life, practical and theoretical missions, it can be seen that he leads himself in such situations, following certain rules of thought and action depending on conditions and the possibilities of his thinking [10, p.137].

The learning of elderly people should be directed towards self-learning and self-education. The subject of the research was the meaning of the life of the elderly, but the purpose was to explore and describe the meaning of seniors' lives in the context of their age, living place (Poland/Canada), life goals, social relations, spirituality and values) [8, p.54].

Historical evolution of the family and post-figurative culture: pre-classic, classical, modern and postmodern post-figurative culture. Let`s examine and see which was the portrait of grandparents in the classic age: authoritarian relationships/ dominant, absent, coercive, disengaged, indifferent, intransigent, addicted, unintegrated, residential, carries of traditional values including religious.

And now the portrait of grandparents in the modern age: structural relationships, equality relationships, present tolerant/ indulgent, involved, affectionate, tender consistent, economically independent, dynamic, athletes, mediators, carries of ethical values and religious [10, p,140].

The grandparents` portrait of postmodern age: democratic relationships, supporting/ gentle relationship, intelligent, involved in necessity, affectionate, consistent, independent, active, employees, trained, able to substitute parents, promoters of moral, ethical values [8, p. 140].

As I noticed portrait of grandparents has changed and this change is enough essential, but their culture still remains even in consumer society as being very important and due to this factor the family concept is still a value. *The elderly has the important mission to transmit values and traditions preserved given over time by their own example and development of specific actions (the celebration of familiar holidays, the way of holiday organization and promoting traditions (baptism, wedding) crafted values, embroidery*, etc. Oral stories, tales, experiences, this examples of grandparents` stories have a great psycho-emotional and moral value. *The duty of younger generations is to listen to them and promote family and culture heritage of the nation to the next generation*. This thing ensures the knowledge of their own origins, the thesaurus of national culture. In the words, the grandparents have to ensure the continuity of the family by transmitting everything that means family values and values of the nations [10, p. 142].

At the current stage the social protection of the Republic of Moldova comprises two components that complement one another.

The social security system is based on the financial contribution of individuals and the redistribution of the funds thus obtained for the benefit of those who are in difficulty. Beneficiaries receive money support when they need, the aids being proportional to their contribution and the size of the need. In organizing social security, the human spirit of providence is reunited with inter- and intra-generation solidarity and state guarantee.

Social insurance is a system of cash benefits, which compensates for the main types of loss of work capacity and consequently salary for objective reasons - sickness, unemployment, advanced age, childbirth, childbirth - and other benefits, provided by legislation. Social insurance is based on the principle of participation, that is to say the personal contributions of policyholders.

Social assistance differs from social insurance in that it is a non-contributory redistributive system. Social assistance uses the state budget or donor volunteer funds in particular, not individual insurance contributions, and the benefits are granted not according to the size of the individual contributions but depending on the need.

In this context, we will analyze each of the components of the social protection system, highlighting their distinctive features.

Social insurance. The term insurance originates from the French *assurance* word, which means *trust, guarantee, safety*. Reported to the social protection system, this term acquires the term "social", becoming social insurance (social insurance). The "social" attribute in the expression "social security" corresponds, first of all, to the fact that social

security funds are constituted by payments or cash contributions not only of employees receiving such kind of aid, but also of other subjects of law namely the patrons and the state.

Worldwide practice shows that the social insurance system is one of the main institution of protection in the conditions of a market economy, which ensures the constitutional right of the citizen to material insurance in the old age, in case of illness, the total loss of work capacity, the loss of the person who takes care of or support with income, the unemployment. Social security legislation identifies social security benefits to be paid out of the social security fund. These are the following: invalidity pension, sickness benefit, maternity allowance, occupational disease and work injury indemnity, child-raising allowance or sick child care, death money support, unemployment benefits.

The literature of the mentioned field, has a variety of definitions for this notion, each of which highlights one aspect of social assistance. In trying to choose a fullest definition, we stopped at the one proposed by M. Bulgaru, who says that social assistance, *lato sensu*, is a human activity (through support and protection, correction and rehabilitation) to overcome difficulties, develop their own capacity to solve their problems, and *stricto sensu*, an activity aimed at solving the social problems of certain individuals or groups of people who no longer have material, social and moral resources, which they are no longer able to provide a decent living through their own efforts (orphaned children, divorced families, pensioners, unemployed, invalids, deviants, refugees, etc.) [1, p.45].

Social assistance is a complex phenomenon that should be analyzed from the following perspectives: as a profession with its own status, with distinct objectives and characteristics; as an educational system for training and education of specialists; as an institutional-administrative system, including here the sphere of services, the practical activities developed to solve the cases [1].

The main objective of the social assistance system is to decrease poverty and promote the social inclusion of the needy and disabled, intervening over the period of time when the person is at risk to help it overcome through various social assistance services provided in combination with cash benefits depending on the problem. The diversity and the amount of social services are conditioned by the state of the economy, the existing financial resources, the need to establish the administrative and normative framework for implementation.

The Social Assistance law of the Republic of Moldova (Article 12) stipulates that in the organization of social assistance at the central level are seen the main role of the Ministry of Health, Labor and Social Protection, an authority within the central public administration that coordinates the social assistance activity and evaluates the functioning social assistance system.

The Ministry has the mission to analyze the situation and problems in the areas of activity managed, to elaborate efficient public policies in the fields of health, labor, social protection and demography, to monitor the quality of the policies and normative acts and to propose justified interventions of the following state to provide effective solutions in the areas of competence, ensuring the best relationship between the expected results and the expected costs.

Local authorities of the first level are public authorities, taken as a whole, they are set up and operate on the territory of the village (commune), the city (municipality) for the promotion of interests and solving the problems of the local communities [4].

If we are to refer to the role of the local public administration authorities of first level in the organization of social assistance, then we must mention that the local authorities of the first level have the following attributions:

a) initiates the study of the situation in the social sphere on the subordinate territory;
b) analyses the social issues;
c) adopt and develop local strategies to support disadvantaged people and families;
d) adopt social assistance programs and exercise control over their implementation;
e) provide the human, material and financial resources for the implementation of social assistance programs and for solving the difficult social problems;
f) contribute to ensuring adequate working conditions for the staff of the territorial social assistance structure operating in the administered territory;
g) monitor and coordinate the work of the social assistance system staff together with the territorial structure of social assistance.

The local public administration authorities of the first level, according to the identified needs, can independently create social services and establish staff units.

Second level local public administration authorities are public authorities, taken as a whole, which are constituted and operate on the territory of the district, Chisinau municipality, Balti municipality, autonomous territorial unit with special legal status for the promotion of interests and solving the problems of the population of that administrative-territorial unit [5].

The role of local government authorities of second level in organizing social assistance is also important. Local government authorities of the second level in agreement with the Ministry of Health, Labor and Social Protection, is subordinated to the central and local public administration authorities.

The central level rather it performs coordination functions, drafting the legislative framework, policies and standards in the field, monitoring and social inspection, funding by programs of national interest.

The local/regional level is responsible for creating and sustaining the social assistance system (institutional network, specialized services and services, hiring specialists, supporting the beneficiaries, monitoring the risk situations). Respectively, the

municipal social assistance departments and family protection departments, together with the local public administration authorities and in collaboration with representatives of civil society, carry out the social assistance policy and ensure the application of the legislation at the territorial level [6].

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