Abstract. Education based on all kind of culture’s values nowadays is a must, in the era of the scientific progress, when looks for many that to accumulate material things would be the ultimate human achievement, meanwhile that the technical or economic professional training could be enough. Philosophy is the theoretical basis for the education on and through these cultural values, philosophy being the area dedicated to values, human being, and the sense of life. More exactly, axiology is that part of the philosophy focused on the general theory of the values. The work is bringing to front the connections between axiology and pedagogy, also is pleading for the improving of the curriculum. The students must gain the capacity to understand meanings, criteria for choosing, to get analytical sense. They must get also the capacity to receive and create values, because culture is the pathway of the human fulfillment.

Keywords: pedagogy, axiology, philosophy, culture, value, education, educational values
When philosophy is setting general thesis about the existence in its wholeness, is considering the human being.

Philosophy is the supreme way of the self consciousness, specific to the human being. It is offering models for life, criteria and guidance.

Axiology is the general theory on the values, which could not be reduced to the theory of the existence, or ontology, neither to the theory of the knowledge, gnoseology.

The problem of values is for J.P. Sartre almost an obsession. In his work, “L’Etre et le Neant”, many ontological approaches are actually axiological. Sartre is emphasizing the person’s ability of self-surpassing, through finding, understanding and assimilating the values. The person understands himself as “a lacking”. “Only in the human world the lack may exist” and only a being missing something may surpass the simply existence, longing for what is missing, and this is proved by the phenomenon of wish. Sartre is discovering the need or wish of fulfilling through something what does not exist. “The reality for humans is their own surpassing through what they are missing” not the overcoming of the biological through “rational stage” is Sartre’s definition for the human, but the fulfillment in the values, which is never ending. The idea of the person as being a “becoming”, though a frequent theme before Sartre, he is searching the share that axiology has in the self-surpassing process. In this surpassing process, the value is the followed; it is an aspiration to the absolute, to the perfection. The values are the paradigm, the models. Sartre means that the human surpassing is “a surpassing that must be able to surpass itself”. The ultimate value that the consciousness is trying to reach in its surpassing process is “the absolute being of the good, with its features of identity, purity, permanency, etc.”

“There is a similarity with the Plato’s ideas. The values are permanent; they are essences, models, and paradigm.”

The future, for Sartre is a dimension specific to humans, which cannot be separated by our capacity to have projects and purposes. The “future”, as well as the “possible”, is about what we are not yet, but we might be. But the failure is not excluded. We live the anti-value as a threat, which will be an obsession for the conscience.

Between the culture and the human becoming there is a close connection. The human evolution means the transition from nature to culture, and the value is a specific existential way belonging only to the human beings.

For Lucian Blaga the culture is not a luxury, neither a cloth that you may throw when is not useful anymore. The culture is an essential part of human condition. It is an inner human necessity, a vital part of the human personality. The supreme dignity of the human being is asserted through culture, by surpassing the biological adaptability to the environment or to an existing empirical reality, through opening an existential field. The supreme vocation is in the culture. Culture’s only source is the human specific existential condition. Due to the human being, the nature is becoming culture; and through the culture the individual is fulfilling his own human nature.

Trying to answer questions such as “What is the human being, a reality or an ideal?” “Is the human being already made or is the subject of a becoming process?” ”An imperfect product of the nature or a perfectible one?”, we may conclude that the human being is what is becoming due to his own efforts.

The mankind is an aspect and a product of culture, as well as the culture is a product and an aspect of the mankind.

In Tudor Vianu’s standpoint, we may talk about a “part culture” when a society or an individual is considering only certain values. What is called a “professional culture”, is, in axiological terms, a “part culture” the purpose of the education could not be only to achieve a
“part culture”, the human fulfillment being possible in the light of a complete culture, by assimilating the values from all the fields of culture. The cultural values, according to Vianu are the following six: economical values, theoretical values, ethical values, political values, esthetical values and religious values. The world of values is a world of meanings, completely different by that of things surrounding us. The tendency of the modern person might be that of being focused on a single value, that of his profession, but the inner structure is not completely covered by a single value. A value could be more relevant for a certain person, but his personality is not excluding the other values, but the rest are only secondary toward the main one.

T. Vianu is exemplifying with the person involved in economical activities. For the “economical person”, the world is the domain of the useful things. His effort is focused on producing economical goods, but, in this tendency he is lead by efficiency, or getting a highest productivity with the lowest effort. He may conflict the ethical values, or the esthetical values, or maybe the theoretical ones. But is not impossible for the “economical person” to appropriate also the other values in order to understand deeper the world and its meanings. The person who is seeing life in the light of usefulness, should not ignore the ethical value. Around the economical value he must structure also the rest of the values. The crisis of the culture is born from the isolation of the values, and due to the fact that people are living intensely certain values, ignoring the rest.

The educational ideal is to improve the personality of the young persons in the line of developing all the inner latent possibilities each one has. This means to cultivate all kind of values and to develop the creativity.

The statement that is asserting a value is not the same with the one claiming a certain wish. The value does not include everything that could be wished, but only what is desirable. Value is not the same with a mere subjective wish.

Values are many. There are “values-ideals” and “values-things”, which means values anticipating in the imagination the action and values are already transformed in tangible works by the cultural creation. There are “fundamental values” and derivate values”. Various pedagogical teaching books, the content of the education is stated as being made of knowledge, skill and dexterity. We consider that along with these, and not the last, must be mention, the values and the attitudes. The reasons are philosophical and psychological. The youth must be able to distinguish between positive and negative values, to seek the values of their purposes, or to choose the purposes according to the values. This is requiring the ability to select the values, connect the values and form on the hierarchical system of the values. We motivate that the individual is not only a rational being, or a cognitive one, but the individual is also a being who is valuating and producing values. The values must be lived. From a psychological standpoint, human being is more than a simply reasoning being. The roles of the affective and volitional processes should not be neglected. The psychological representation of an object, though it be an appropriate one, is but a necessary condition, but is not enough in the valuating process. Many things are known, without being evaluated, as being beautiful or ugly, good or bad, useful or useless, are for us indifferent, and therefore lacking value. To evaluate means also that we are not indifferent toward them, but to be impressed, interested, they may have an emotional impact upon us. We cannot approach the value sole by the rational analysis.

The values are involving the transcendence, being brought before the human spirit as a requirement that must be met. It is like calling us from some outer place. They are giving us reasons for action, the move our will and feelings.
There are “purposes-values” and “means-values”. There is a hierarchy between values. If the supreme criterion in forming a hierarchical system on values is the meaning, their importance at a certain moment for the human being, then we may conclude the at the top of the ladder, the purposes, must be those contributing in the highest degree to achieving the human dignity, to improving human condition. As “purpose values” could be considered values such as the truth, the good, the beauty, the divine which are ultimate values, meanwhile the economical values, the useful, and the political power could be only the means toward the “purposes-values”.

The values regarding the sense of life are those cultural. These are leading to understanding the meanings of the existence, to creating attitudes, are generating criteria.

Nowadays the human society could not progress without the major contribution of the science and technology. The future is much based on microelectronics, computer science and cyber science, but the solutions for the human society are not exclusively technological. It is necessarily to increase the human responsibility, because the human existence is not only finding a technological truth. To establish purposes, to form on hierarchical systems of the values, the sense of life is matter that science alone cannot answer. All sort of values, those technical and those humanistic must interact, leading through culture to the inner improvement, and creating a wiser mankind.

REFERENCES