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CURRENT TRENDS OF AGING AND POPULAR CULTURE

Introduction

Nowadays in the socio-human sciences the problem of a successful aging is being researched more and more actively, and the role and life of the elderly is investigated from various aspects. Old age or the third age is considered as a period of regression, reached by the human and dominated by fragility and involution [19], [20]. Obviously, this period, like other ones, is marked by many changes and difficulties at the bio-psycho-social level, but it is in the power of man and society to make it easier, optimistic, valuable, and interesting.

Theoretical assumptions and methodology

Starting from the pursued research, we can complete this vision with the idea of re/updating, re/evaluating, and re/balancing some aspects related to the life and self-realization of the elderly. We consider that these moments can be observed in different existential circumstances: grandparents and grandchildren (or independently) undertake trips and excursions, return to their favourite activities/hobbies, which they could not do because of the job; become active members of

non-governmental associations, of interest clubs or of work veterans; do volunteer activities; attend church more often; help their children's families in need and demand, etc. Obviously, besides these active and lively elderly people, there are others much more passive and pessimistic, who suffer from chronic diseases.

In this context, we specify that the term senescence is synonymous with aging and refers to the normal aspect of aging, i.e. the biological process, while the term senility expresses the pathological aspect of this process [6]. Etymologically, *geros* means old man and *logos* science. Therefore, Gerontology is the science that studies the processes of aging. It has as an object of study all the morphological, physiological, psychological and social changes caused by the time action on the organism (aging), that are independent of any pathological phenomenon.

Another science, Geriatrics, is the field that studies the means of preventing and fighting against aging and maintaining social activism, a quality life. The World Health Organization (WHO) considers aging a lifelong process, which begins even before we are born. The functional capacity of the human biological organism increases during the first years of life, reaches its peak in early adulthood and then the natural decline occurs. The decline is more pronounced depending on heredity and the influence of external factors that have acted throughout life [9]. Thus, old age designates a stage of human existence in which we see great differences; on the one hand, we have the negative perception – a period marked by declines, losses, damages, destructureation and, on the other hand, there is an optimistic approach to existence, positive, focused on new roles and activities, on the manifestation of wisdom and sharing life experiences. To the two perspectives it is added a middle one, which pays attention to both positive events and the ability to overcome difficult and unpleasant situations [3].

Since the analysis of international and national trends regarding the study of family education determined us to find that the problem of efficient capitalization of post-figurative culture in the formation of the young generation remains fragmentary and insufficiently researched, we designed the following purpose and objectives of the investigative approach. The aim of the research consists in determining and experimenting the theoretical-applied benchmarks of pedagogical capitalization of the post-figurative culture in family education.

In this study the following research objectives are to be fulfilled:

- examination and epistemological interpretation of the capitalization of the culture of the elderly in family education by revealing the basic concepts and intergenerational relations within the family;
- analysis of the history and evolution of the culture of the elderly in society;

- analysis of current trends in approaching aging and capitalizing on the culture of the elderly in education;
- specifying the particularities of the family relations children-parents-grandparents;
- examining the dynamics of the function of grandparents by identifying the models of parent-grandparents-grandchildren interaction;
- elaboration, authentication, and validation of the interactive pedagogical strategy for capitalizing on the culture of the elderly in family education, which incorporates the theoretical and applied benchmarks.

Discussion

It is established that, if society encourages the maintenance of family ties and the elderly are treated with respect for their wisdom and achievements, enjoy esteem, appreciation, gratitude for contributing to the life of the community, then they have the chance to live longer. If society is more focused on economic performance and consumption, on exploring youth and vigour, intensifying and promoting the dissolution of the extended family, or does not care about the protection of the elderly, then the elderly can take a deeply negative connotation. Obviously, illness, impotence, lack of physical attractiveness, conservatism, often outdated conceptions, loneliness, dependence on others are a burden for people who are insufficiently educated and morally unprepared for this stage of human life. By neglected or distorted promotion of social construction towards the elderly, insufficient or pretentious media coverage without demonstrating the true value of all human ages, of many remarkable personalities, of their potential even at quite advanced ages, people come to fear old age as much as the idea that they will not live long enough to become old. Some researchers mention that the elderly often seem to be placed in a niche of development in which either they have very few contributions to make or these contributions are not valued to a great extent [3], [4], [9]. The analysis of the specialized literature [5] and our observations show that there are big differences in the perception and approach of the targeted phenomenon.

Of course, aging is a physiological process that manifests itself through physical, psycho-emotional degradation, decreased performance of senses, etc., but it is necessary to understand that the subjective aspect of self-representation and self-image, however, is decisive in terms of worthy acceptance of this age.

This fact makes us aware that each human goes through his/her aging process differently, and each age has its advantages and disadvantages.

According to research in the field of gerontology and family sociology we distinguish the following age classification [9], [11], [12], [13]:

- chronological age, which reflects the passing of time and represents the age of a person in years (according to the person's documents);
- biological age is related to the aging of the body; thus, the decline of its functions may occur and manifest differently (at some people earlier than at others);
- social age reflects the way society perceives each person according to the contribution he/she brings to society and refers to the role, status and habits of the person with his peers;
- psychological age refers to mental (memory, intellectual and motivational) skills, the spirit of optimism, viability and vivacity in response to environmental change [9]. Old age/third age is defined, analysed and studied from various perspectives.

As we investigate the pedagogical capitalization of post-figurative culture, we further aim to highlight the most important aspects related to old age, which we will analyse from the perspective of five dimensions: demographic, biological, social, psychological and philosophical. It is worth mentioning that at the third age, sometimes changes and transformations in the human body can occur suddenly or gradually over time.

Normally, healthy aging refers to preventing and reducing the side effects of aging. Its purpose is to maintain physical and mental health, prophylaxis and disease prevention, maintaining an active and independent life. In essence, the development and capitalization of a healthy lifestyle involve: following a proper diet, exercising regularly, maintaining mental activity, positive relationships with loved ones. Although the human can significantly influence the aging process through his/her behaviour and attitude, it cannot be stopped or reversed.

In the psychological literature we distinguish different age periods [2], [27]. The most recognized and relevant classification of the personality evolution during life is that of Erikson E. [9]. It includes psychosocial crises and the feeling that predominates at each stage. Table 1 reproduces the essence of the elderly and represents a synthesis of the most widespread classifications, where the authors and the psycho-social specificity of the third age period are mentioned.

Table 1. The essence of the elderly

Authors	The Psycho-social Specificity of the Third Age Period
Erikson E. H.	old age, psychosocial crisis – integrity vs. despair; the predominant feeling – wisdom
Zlate M.	stage of involution, decline and wear
Şchiopu U., Verza E., Albu E.	55–65 years – prolonged adulthood; 65–75 years – age of transition to old age; 75–85 years – average old age; after 85 years – the great old age/stage of longevity, the feeling of fulfilment vs. crisis and psychosocial decline

Source: own study.

As we can see, old age can be classified differently based on several criteria. Here each researcher delimited this life stage according to his/her theoretical tools and conceptions. It is important to be aware that the particular age is specific to all human people and that the aging process is not reversible and/or cannot be avoided.

In general, there are different ways to manifest and cope with the demands of old age. In this regard, Reichard S. et al. [3] and our investigations allowed us to identify 5 personality types in old age. We want to specify that the first 2 types are characteristic of the elderly who do not adapt to difficulty, and the other 3 are the types that adapt effectively. Thus, they differ:

1. The type of hostile personality, who accuses others of their own failures and disappointments, becomes disliked, shows depression, irritability, sometimes even aggression.
2. The dissatisfied type directs his/her hostility against his/her own person; he/she isolates himself/herself, does not relate to his/her fellows; manifests hatred towards him/herself.
3. This type based on constructive style accepts the losses brought by old age, considers it a natural stage of life, and strives to live properly.
4. This type based on dependent style considers old age as the resting age, based on the help and support of adult children, grandchildren.
5. The 5th type based on defensive style leads an active way of life as if old age had not arrived; he/she has confidence in his/her own strength, he/she fully enjoys the years to come [3].

From this perspective of social dimension, old age is subject to reflection through the prism of the society in which the person lives, the impact of the perception of the elderly by the social group, and the impact of the phenomenon

of aging on society with the adaptation or non-adaptation mechanisms involved. The human faces a series of important events, which refer to detachment from active social roles; retirement from socio-professional life/retirement, and adoption of other social roles, some of which are passive, characterized by dependence on others, and others are active, compensatory. The elderly people often share their memories, feelings and thoughts with friends, family members, most often with grandchildren.

According to Erikson E., the main feeling in old age is wisdom. The Old Book says that: "but understanding is grey hair for anyone..." [7]. In the same context, the verses of Blaga L. from "Three Faces" sound positive and beautiful: The child laughs: / "My wisdom and love is play!" / The young man sings: / "My play and wisdom is love!" / The old man is silent: / "My love and play is wisdom." [30]. Therefore, wisdom is the quality acquired throughout human existence. Reached the last degree of a path, the person proves his special ability to overcome all the difficulties of existence and to reach a fully matured, fulfilled stage. The elders are those who are considered the wisest, worthy of being listened to and respected for their experience and ideas. Older people have a more mature outlook on life than the young ones due to their high capacity for emotional regulation, which brings with it increased emotional stability [9], [20], including a capacity for human understanding and forgiveness.

The analysis of the enounced theoretical benchmarks denotes deep meanings and ideas about the elderly and their specificity, which makes us meditate and become aware of the significant role, the contribution that the elderly people have both in the family and society. It is important to show consideration for them, for their life experience; to listen to them and follow their advice and exhortations. Our life experience and observations guide us to cultivate a positive attitude towards young people and an optimistic attitude towards the elderly.

In communication and conduct with the elderly, we must constantly show altruism, gentleness, patience, compassion, love, esteem and tact [6]; to create optimal conditions for their age, stimulating their personal possibilities and emphasizing their value. Nowadays, many researchers are concerned with the study of successful and active old age [8]. As the most common problems faced by the elderly are health and social problems, specialists in unison recommend respecting the active and healthy way of life.

In order to keep up and promote a sense of personal efficiency and, in general, the option for self-education on successful old age, we propose some activities: excursions and trips, participation in various entertainment programmes,

volunteering, physical activities, reading, visiting relatives and friends, walks in the park, reflection in a quiet environment, church attendance, some housekeeping activities, shopping and personal care, reduced viewing of TV programs, etc. as well as keeping and maintaining ties with family and loved ones. The main moment lies in maintaining good mood in the elderly through their proper involvement in family and community life. It is very important that older people have a reference group (of the same age) with whom they communicate constantly.

We should mention that old age/the third age represents a normal stage of life, common for all, which brings with it a set of changes in bio-physiological, psychological, social and cultural plan. Its approach from the perspective of demographic, biological, psychological, social and philosophical dimensions allowed us to elucidate the dynamic and complex, interactive and varied character of the aging process. In order to make the third age successful, it is necessary to direct and balance the aging process through the way and lifestyle, maintaining functional capacities, the degree of psychosocial adaptation and of socio-economic status. Obviously, the effect of the society culture, the experience and positive expectations, the attention from the residence environment, the harmonious relations with the family members, care of the society will contribute to the aging condition improvement. Aging is also an individualized process, so a lot depends on each person. Knowing and understanding the characteristics of the aging process is important to facilitate and strengthen appropriate relationships with family and community; to create spaces for new experiences and social support, to effectively and joyfully share the values of post-figurative culture.

At the micro-societal level, the family designates the most representative framework for the manifestation of generations and their continuity, a fact that gives the family a special status. According to the researcher Popescu R., the family designates a unit of interacting personalities, a dynamic entity in which people continuously shape their relationships and build a group existence [20]. Developing this concept, we mention that, at the same time with child-birth, around the family and the baby a primary network of interpersonal relationships with parents, siblings, grandparents and other relatives begins to develop and form. This network will later set up a model for the relational system, not only within the future family, but also in the society. As the child grows, it feels integrated into the family group, lives, relates, cooperates, and communicates with other members. The child gradually models common goals with the elderly, takes some parental behaviours, capitalizes on the experience of grandparents,

and aspires to certain ideals. Also, the children observe that, compared to adults and grandparents, think differently, have a distinct, but also common sphere of interests, possess their own criteria for evaluating and appreciating existential phenomena and have their own way of knowing and interpreting reality.

Intergenerational relations are relationships between different cultures, between various ways of understanding, promoting and transmitting values, and addressing everyday reality. Generations give birth to other generations that form and educate in the spirit of ensuring social balance, family cohesion, and respect for people of any age as a result of capitalization, perpetuation and transmission of norms, family and social experiences. Accepting the above ideas, we specify that there are dysfunctional relationships between generations and, however, our research has shown that they constitute only 11-14% of the local area.

In fact, the mentioned inter-generational relations outline many aspects about the assurance, maintenance and continuity of the balance between generations, of the family balance, in particular, and of the social one, in general. In the targeted context, it is of great value the statement of the Romanian pedagogue, Gabrea I.: “the torch of life and culture will pass from hand to hand (from generation to generation) without dying” [10]. Thus, cultural heritage (past/grandparents), cultural creation (present/parents) and socio-cultural exchanges (future/children/grandchildren) exist and will exist forever as long as human society exists, regardless of the mutations produced. The balanced coexistence of the three generations in the socio-familial environment is indispensable in its turn and represents a very important human value, which approached philosophically and praxiologically can be both value-purpose and value-means/educational tool.

A broad approach to intergenerational family relationships is made by the Swiss researcher Höpflinger F. In his opinion, the relationship between generations is a notion that outlines the mutual processes of guidance, influence, mutual exchange and learning between members of two or more generations. The researcher identifies and describes four other essential forms of intergenerational relations: conflict relations, solidarity relations, independence relations and ambivalence relations.

Next, we will analyse the mentioned typology and we will estimate their importance in order to know and consolidate the inter- and intragenerational family balance. A current and relevant topic in generational studies is the conflict between generations. From the point of view of several researchers (Elkin F., Westley W., Mead M.) [28], the notion of conflict, however, is not

considered proper, because between generations there are tensions, differences, contradictions regarding the conceptions of life, methods of education, patterns of behaviour and some harmful actions, prejudices, etc., but phrases such as the gap between generations [28] or the war of generations [23], are too exaggerated and, unfortunately, the media often use them, which contributes to the consolidation of preconceived notions in young people.

It is obvious that many conflicts or contradictions can occur in the family. Usually, they take place in terms of attitudes and values. For example, the parents' generation considers that the mentality, behaviours and attitudes of children/young people, especially in adolescence, are too libertine, they forget good manners, do not show respect for customs and traditions, etc. On the other hand, children/young people describe the older generation as old-fashioned and repressive. In this context, we note that these typical accusations are reproduced in time, travelling from one generation to another, being expressed in the phrase "the eternal parent-child conflict".

The differences of opinions between parents and children about clothing and behaviour, promoted values, sex, marriage, interpersonal relationships, educational methods, attitudes towards intrusive-educational institutions, etc., create an axiological-attitudinal dissonance. Despite this, there is much research that demonstrates a set of opposing aspects, highlighting continuity. Percheron A. argues that the attitudes and opinions of young people show great deviations from the traditional when it comes to everyday personal behaviour (sex, clothing, hairstyle, etc.). Instead, the majority of young generations agree with desirable social values and norms when it comes to important issues, such as the need for social organization, the role and usefulness of the family, religion, moral conduct.

Analysis of the scientific literature on this topic demonstrates that the issue of intergenerational family conflicts can be studied in detail according to the following essential benchmarks [9], [23], [28]:

- cohabitation of two or three conjugal nuclei, residential proximity;
- permanent involvement in household affairs of family group members;
- relations between daughter-in-law and mother-in-law; daughter-in-law, son-in-law and mother-in-law;
- the process of re-ownership (reconstitution and distribution of wealth) in rural and urban areas;
- the parent-children-grandparents ratio according to gender;
- financial economic aid and moral support on paternal or maternal line;

- the level of classes and social strata; family lifestyles; family values in urban and rural areas;
- intergenerational relations in disintegrated families, etc.

If we analyse the kinds of conflicts that occur between generations, we will need to resort to classical sociological research. Thus, the researcher Segalen M. describes three main types of intergenerational family conflicts. We know that the parent-child relationship is a tense one, especially when parents adopt an authoritarian style in order to form and educate the child's personality, are rigid, exercise excessive control over behaviour, apply punishments, etc. Because of this, children become anxious, frustrated, repress any reaction of opposition or independence. This creates conditions of tension, the emotional imbalance between family members, difficulties in adapting and integrating into the social environment.

Also, due to the tendency to keep life patterns and relationships, the parent-grandparent dyad conflicts with the youth-parent dyad, while rigorously imposing family customs and traditions. The most obvious tensions between these two dyads occur when the grandchildren appear. What is certain is that some grandparents do not agree with the education given to their grandchildren. For this reason, role ambiguities and confusions can occur, especially when grandparents claim to become parents for both grandchildren and their adult children, often citing their lack of experience, their psycho-social infantilism.

Many grandparents become overprotective in their relationships with their grandchildren, caressing or creating many facilities, offering gifts or even giving them money, which puts parents at a disadvantage in their relationships with their children. To avoid possible conflicts, an effective solution in this regard would be the grandparents' respect for the unique requirements, principles and rules established by the parents. Dissensions and misunderstandings between grandparents and the parental couple should be resolved tactfully in order not to affect family relationships. Every member of the family must be aware of and calmly analyse the problems that have arisen, in order to solve them with great skill and dignity; thus, to ensure and maintain harmonious relationships within the family [6].

Parents are the ones who must encourage the relationship between grandparents and grandchildren, because they are a source of rich and precious experience for the child, they offer that homely surplus, which completes and gives stability to the family environment [6]. The tendency to stay in the centre of attention leads to quarrels and affects the family climate as well as interpersonal

relationships. Rivalry can also occur when, as a rule, grandmothers try to attract grandchildren to their side, impose their opinions, assign their right to control and guide the development of grandchildren, or even their adult children. In many cases, this occurs between the mother-in-law and the daughter-in-law at any cost to gain the love and attention of the only son/the husband.

Analysing various studies on the relationship between grandparents and grandchildren, we found that the issue of conflict between grandparents and grandchildren is practically not reflected. We consider this a strong argument regarding the relationship between grandparents (especially maternal ones) and grandchildren, which is an emotional, deep, unconstrained one, based on unconditional love and respect, understanding, moral and sometimes material support, etc. For grandchildren, grandparents represent authentic life models; they can become good listeners, confidants and even often become partners. In the positive sense of the word, the life experience of grandparents, the wisdom and tact they show in difficult life situations, create the possibility to build and keep up a positive relationship with both grandchildren and their adult children. Grandparents are often the ones who help solve conflicts between parents and children, acting as arbitrators or lawyers for grandchildren. Obviously, rivalry as an aspect of intergenerational relations can exist in reality, but it can also be an apparent one, imposed by the incorrect opinion of a person outside the family.

Solidarity is dominant and essential for every member of the family. Parents may ask, at one time or another, the help of grandparents in raising and educating grandchildren or in another case for health, economic reasons, etc. also, grandparents may seek the help of children (adults) or grandchildren. Empirical studies show that more often and unreservedly, help is given to maternal grandparents (74%), an argument is the emotional attachment in the mother-daughter dyad, which obviously is transmitted to grandchildren [6]. However, other factors may also intervene, such as: greater availability of maternal grandparents, age, state of health, geographical proximity, the nature of interpersonal relationships, etc.

With regard to grandparents' help, it was noticed that grandmothers are more often requested by young families, because they are attentive, skilful, mobile, gentle, communicative, being jumpier and discreet, more interested in supporting and helping children and grandchildren. However, grandparents (men) specialize more in fun, walking, more often reserving a secondary role of grandmother; they are very skilled and inventive in the field of organizing sports activities, games, trips, hiking, watching TV shows with grandchildren [5, p. 304].

In the local cultural environment, when it comes to helping parents and grandparents, it is usually women who offer services, visits, assistance and help with household chores, moral support, etc., while men more often give financial/economic help. Basically, cultivating and promoting solidarity in the family, a balanced, harmonious lifestyle, preserving traditions and values such as respect for parents, grandparents and society; mutual help and support, charity, kindness, will certainly contribute to the strengthening, renewal and continuity of ties between generations, as well as to ensure the balance and the well-being of society.

Regarding the independence relations, Höpflinger F. and other researchers mention that each generation has its own culture, which is defined by distinct values and orientations, possesses certain interests, capitalizes its options, its independence, striving to live its personal life. Taking into account the above mentioned, we claim that both society and the family cannot deny or reject its past, because on the basis of traditions, customs, experiences, the family and social ethos are outlined; the future of the generations is being built, which, of course, is constantly being re-updated. Keeping and maintaining harmonious relations between generations will be an essential contribution to the formation and development of children's personalities. They receive from the generation of adults/parents clear guidelines and models of conduct, value orientations, etc., and from the older generation/grandparents they receive moral and psychological care, security, warmth and affection that they sometimes lack in their own family, due to the parents who are too busy with their professional career or even absent.

At the same time, grandchildren and their parents, in certain situations, need to find out life stories, to hear advice and/or examples and to have in their grandparents a model of life worth following. Each generation has much to learn from each other and about each other. The exchange, interaction, continuous and permanent dialogue between them ensures a better understanding, diminishes the prejudices, creates and consolidates the feeling of continuity and belonging to a social group (family), ancestry, culture and nation.

Another type of relations to be mentioned is the ambivalence relations. Ambivalence is a factor that disrupts the character of family relationships. The tensions, the quarrels that appear between the parents, between the parents and the grandparents due to different causes, create in child a state of insecurity, of uncertainty in the relationship with them. The child notices how the parents' attitudes and behaviour towards them change radically. For example: parents either love them, give them protection, give them time and attention, or reject

them, suddenly become angry and due to the inability of emotional control manifest impulsive, inappropriate actions, often pour anger on children, etc. Frequent conflicts and tensions also create difficult situations when both the parent and the grandparent try to lure the child to his side, disorienting him and unbalancing family relationships.

Thus, we specify that ambivalence is created when the principles and methods of raising and educating the child are unclear, unstable, and educational deficiencies are occasionally recovered; parents and grandparents are present physically, but not emotionally. In this case, the child feels confused, shows insecurity, fear, uncertainty, anxiety and shyness. Based on the above, we conclude that the connection between grandparents, parents, children must be positive, balanced, and based on authentic values and relationships of collaboration and cooperation, mutual help. It is important for parents and grandparents to educate and raise their children with love, skill, a lot of patience and respect for the elderly.

Parents must also be aware that grandparents have a decisive role to play in educating and socializing their children and not exclude them from their lives. They are a sure source of affection for grandchildren, as well as moral support, sometimes economic (products, money) for the married couple. So, the consolidation of the family, but also of the society as a whole, will depend on the balance created and maintained between generations, communication, empathic dialogue and continuous interaction.

According to Merton R., the family is the most important way for transferring cultural norms from generation to generation [15]. Extending this idea, we consider that the family is the most favourable environment for the manifestation and realization of intergenerational exchange and socio-familial cultural reproduction.

The parents or the intermediate generation/pivot are responsible for the formation of the conception of life [26], of the character integrity, of the moral conduct, the compliance of the order and the elderly people, etc. In other words, their major goal is permanent and continuous formation-development of the children's personality, as they will gradually become the bridge of connection and promotion from generation to generation of the entire family value system.

In our opinion, we consider that the responsibility of the grandparents' generation is two-fold because they continuously transmit the family cultural heritage to their adult children as well as to their grandchildren. The moral, economic, psycho-emotional support offered to adult children, as well as the

upbringing, care, education of grandchildren by grandparents, represent the most important and major intergenerational exchange.

In the same context, the researcher Stănciulescu E. mentions that the intergenerational exchange is differentiated and depends on a series of factors such as:

- socio-economic category, level of education, social trajectory and aspirations of parents and grandparents;
- sex, birth rank, age, degree of receptivity/resistance of the child;
- the presence or absence of grandparents in the family, the residential proximity and their involvement;
- the type of family cohesion and adaptability, the value priorities of the adult members [18, p. 208].

Of course, the identification of factors can be continued, because today in society we meet a great structural-typological diversity of the family and, therefore, the process of transmission from one generation to another will be different, but it is certain that with the maturation of young people, they increasingly understand the importance of grandparents.

Regardless of its structure, any family owns and transmits economic, cultural and social values considered by Stănciulescu E. as owned values. At the same time, the researcher mentions that the parents also send close values, such as those resulting from the collaboration with the school, the media, the church, etc. and selective capital adequate to the children's receptivity and personal possibilities in order to manifest their individuality and adaptation to social conditions [23]. Therefore, between generations, there is a permanent and complex exchange of spiritual goods/values and household or symbolic-affective services such as moral support, financial aid, help in case of illness, care and education of children, cooperation and collaboration in the management of household chores, feelings of love, respect, appreciation and admiration, mutual esteem and socio-familial prestige, etc.

Starting from the theoretical benchmarks of human and family culture, we highlighted the subjective dimension, which consists of ideational elements (what we have internalized in the person's consciousness) and the goal dimension, which includes all the elements that can be observed at the behavioural and existential level of the aged person. From the scheme it is clear that both dimensions are important, both interact and, in fact, constitute the post-figurative culture, which, obviously, is in a cause-and-effect relationship with the culture of the family and society.

One of the essential variables that characterizes and determines the differentiated intergenerational exchange is the belonging to the population category: urban or rural. It is obvious that the two residential environments differ from each other, but there are also many common elements. This aspect mentioned by sociologists made us to analyse and compare the elements of intergenerational exchange in urban and rural areas, or, more precisely, to identify what and how is transmitted from the older generation to adults, children/grandchildren and vice versa.

In the study, we can notice that there is a variable that determines the differentiated intergenerational exchange according to the age category. According to it, we are aware that the aging of parents or grandparents produces relationship changes, the type of help, lifestyles, children/grandchildren expectations.

According to this study in rural areas, adult children and adult grandchildren help their grandparents in farm works, while grandparents come with counselling and advice followed by gifts, sometimes money and food, while for older grandparents, the focus is on various services. Thus, the situation changes in the case of parents, when the care of elderly grandparents, the provision of material and food goods, moral-affective support, etc. predominates. In the urban environment, the grandparents of the younger generations offer their children money, moral-affective support, and services, mainly for the care of their grandchildren, and the parents offer the grandparents various services, including counselling. Elderly grandparents (over 75 years of age) develop a differentiated exchange behaviour based on needs, although they continue to help their children until old age. Material and symbolic gifts are already quite small. Very often, after the age of 65, material goods are handed over to children in exchange for help, care, services, or for co-residence, both in urban and rural areas [19].

The presented considerations and ideas regarding intergenerational relations focused on the analysis of the following dimensions: value, culture, and age; the defining elements in establishing their typology; estimating the importance of the social ethos and the family pedagogical ethos; the role of parents and grandparents in the education and formation of the child's personality within the family.

Conclusions

In conclusion, we presume that systematic and intergenerational continuity relations must involve mutual trust, collaboration and partnership, emotional

attachment, solidarity, and moral cohesion. Avoiding situations of conflict, tense, ambivalence within the family is the thing that will ensure balance, proper functioning, and development. The family is the social institution that creates a feeling of security in its partners. The generational triad: parents - children/grandchildren - grandparents give the family stability, unity, continuity, and the perception of belonging to the nation, so it is necessary to encourage and improve the pedagogical capitalization of post figurative culture.

The epistemological study, redefining and specifying the concepts family, family environment, family education, generation, culture, prefigurative culture, the culture of the elderly, family values from the anthropological, sociological, legal, psycho-pedagogical, and philosophical perspective, allowed us to elaborate the Matrix of socio-psycho-pedagogical paradigms and theories; family functioning; the portrait of grandparents from the classical, modern, and postmodern eras; to specify and delimit the history of the evolution of the family and of the culture of the elderly; to identify and specify the current trends in approaching aging and post figurative culture, analysed through the perspective of gerontology and geriatrics in a demographic, biological, social, psychological, and philosophical/axiological perspective. Namely these desideratum and epistemological configurations represent the theoretical landmarks of the pedagogical capitalization of the post figurative culture in family education.

Abstract: As we can see, old age can be classified differently based on several criteria. Here each researcher delimited this life stage according to his/her theoretical tools and conceptions. It is important to be aware that the particular age is specific to all human people and that the aging process is not reversible and/or cannot be avoided.

From the perspective of social dimension, old age is subject to reflection through the prism of the society in which the person lives, the impact of the perception of the elderly by the social group, and the impact of the phenomenon of aging on society with the adaptation or non-adaptation mechanisms involved. The human faces a series of important events, which refer to the detachment from active social roles: retirement from socio-professional life/retirement, and adoption of other social roles, some of which are passive, characterized by dependence on others, while others are active and compensatory.

Keywords: old age, popular culture, generation, grandparents, experience

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