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The contemporary Education to the Old Age in the Context of Relations with Environment, Family and Society

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Abstract: The contemporary education to the old age in the context of relations with the environment, the family and society constitutes the need, due to fully relevant conditions of the changing nature of reality, to open up to the problems connected with old age - their implied connotations and social consequences. That is, on one side, an attempt to more precisely define the functioning of the system of the elderly in the family and an indication of the role of the contemporary system of family and social support in relation to the living conditions and opportunities for seniors. On the other, it is an effort to underline the subject of organizing leisure activities for older people and highlighting the role of various institutions, organizations and Universities of the Third Age in the lives of these people. This bipolarity in an compact attempt to present the subject seems, in the opinion of its author, to be consistent with a contained reflection on the quality of life for seniors. Therefore, the importance of belonging to a group has been emphasized, the need for self-development and the objectives which the elder individual set itself. As a consequence of the problematic subject consistency, the effort was undertaken to present the psychological aspect of the relations with the environment and its impact on the life satisfaction of older people.

Keywords: pedagogical, education, contemporary, old age, family.

Introduction

Ageing process is inscribed into the nature of widely understood development of the man. It proceeds irrespectively of the will of the very ageing entity and as such, in the universal idea, it is more and more often incorrectly identified with the decline of life, or even with death. Thus, a lot of young particularly the young ones push away a thought of getting old. This very thought generates anxieties and fears. It seems that that fear and disturbance associated with achieving the mature age is determined by the deficiency of due preparation. It means the lack of specific pedagogization of old ages. Pedagogization should be understood as the system of two-way action: on one side – popularizing gerontopedagogical issues in the society, on the other, with the need of education to the old age[4].

The indispensable need of reflection occurs, whether we should be afraid of old ages, whether the man should particularly prepare to this peculiar stage of the life, or whether the relations with surroundings undergo transformations and to which extent? Simultaneously, one should pay attention to the manner of the evaluation of the old age by the family members and their relation to elderly people. H. Olszewski notices that preparing for the stage of the old age for the majority of people is nota complicated task, but for some it can become too difficult to go through. However, all the problems appearing on the way trigger the application of strategy to deal with them, and adapting often consists only in the acceptance of the destiny [Olszewski 2013, p. 123].

Contemporary young people are not bothered by persistent thoughts about the coming old age – because, according to them, such a stage is distant and does not deserve to be talked about. The young generation was brought up and taught to live everyday life, to care about current stages of its own existence, and consequently, to deprecate the distant future along with the old age and its results. It means that the man functions in the mentally predictable way supported by the systematized, methodological process of existing[5]. It is connected with a current

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[4]   Pedagogization defined that way is perceived by the Authors of the present article as an urgent need but at the same time as the direction the contemporary pedagogy should head to. In our assessment, pedagogy is one of the academic disciplines that should be adjusted to the reality requirements. However, the contemporary world despite being the drive to civilization progression is more and more "encumbered" by the presence of ageing society. If so, then the visible presence of senior society forces the necessity to turn the attention to the problem of the old age. At the same time, the writers wish to underline that the old age should not be judged as the social problem (and the contemporary pedagogy should not treat this feature of human nature as a dilemma). The authors acknowledge that it is a duty to express the old age as a natural stage (period) of human life that results from organic constitution of human existence as a human being. Bearing that in mind, we think that primary task of the contemporary pedagogy is education to the old age, understood as a conscious influence aiming at comprehending and getting used to gerontic stage of human life.

[5]   Thus his childhood is a time of light-heartedness, games and exploring the world. Adultery

lifestyle which is formed and imposed by civilization progress and triggers not only the immediacy of the situation and events, but also the need for the simultaneous adaptation to the pace of these changes. Thus, in everyday life orientated to the development of own abilities, the professional progress, improvement of the standard of living and the permanent lack of time, there is no room for thinking about the old age. It means that oriented to and consumed with solving day-to-day issues, almost involuntarily and mechanically, we become involved in the next stages of the personal maturity - our children leave the house and start their own families, give birth to children and become a nuclear family. Then a situation occurs, when "unexpectedly" our current role undergoes the transformation – we are no longer the parents, but grandfathers. It seems that this change of the position in the family is the last moment which triggers the thinking about the matter of the old age. However, do we have time for it? Perhaps we think about the old age only when we stay alone in the empty house, occasionally visited by children and grandsons, when in spite of expected help from the close relatives we do not receive it or when we have a feeling that we are obstacles in the rush of other people's lives. It does not have to be this way.

Reality of contemporary world, in which, the nature of the everyday life and the human development is determined by the media-technical civilization, the family role model promoted and defined by the pedagogical literature seems archaic. In this model, the family constitutes the united group of people, living in the shared household, where they lend a helping hand and support each other. In such recognition, we talk about the natural environment which plays the important part in the life of elderly people and constitutes the most important support group [Szarota 2010, p. 107]. It means, that in the reality of standardized and common occurrence of deprecating and moving away from the old age, there is a possibility of humane transforming its affirmation and disseminating. The direction of this change should be a supreme ask of contemporary pedagogy which grew and leaned on the foundation of the solid education to the old age and will make every effort not to leave people who enter the old age alone, uncared-for by closest relatives so thatthey do not feel isolated and embittered.

1. Presence of elderly people in the contemporary model of family

The most immediate environment which is a family and friends constitutes relational surrounding which we care for and sustain. For elderly people, relationships and connections with the closest people comprise one of the most crucial factors responsible for their psychological wellbeing. It means that seniors remain faithful to customary marital and family life forms. Thus, when elderly is connected with taking up a job, looking for life partners and striving to start a family. Next, we focus on the upbringing of the offspring and meeting the emerging needs. Subsequently, the old age comes. It is misunderstood, unaccepted and we cannot control it.

people are left alone e.g. as a result of the death of the partner, the quality of their living space undergoes the significant deterioration. This change is brought about by the lack of concern and safety. As a result the ageing process seems to be quickened [Szarota 2011, pp. 29–30]. Therefore, in the senile age, the feeling of being a part of the family becomes so important. This inherence and the close contact with the family members constitute the foundation of worthy and meaningful life. Nowadays, however, less and less often it is possible to come across extended families. It undoubtedly results from the fact of the change of the image of the classical family model [Biela 2013, p. 100]. As a consequence, elderly people experience their surroundings as generating unfriendly and stressful environment. Conditions of public functioning remain marginalised evoking frustration associated with a feeling of being lost, not being able to catch up with civilization requirements and the inability to deal with new ways and forms of communicating which are characterized by a lack of the efficiency and principles and by violating existing communications norms. First, undoubtedly, a family is an essential supportive environment of solving the overcoming of civilization apathy for elderly people's activities of seniors to the modernity. In this respect encouraging seniors to participate in courses and trainings organised in the vicinity of their homes can be a manifestation of the support function. At the same time a direct aid of the closest family members becomes priceless especially in terms of learning how to use various devices of the present: of mobile phones, computers, tablets or the Internet. That is why the family will play an important role in the activation of elderly people for the active involvement in functioning of the modern society. It seems that the help of the home environment in accustoming the technological civilization is at the same time a form of intergenerational integration.

Research, conducted in 2010, shows the frequency of initiated intergenerational meetings. Results reveal, that about 70% examined people admit that at least once a week they visits their parents, the every third respondent meets his grandparents once a week. However, 50% of elderly people declare that they meet members of their family at least once a week or several times during the week. Every third senior meets family members, at least, once a month [Hanulewicz 2010, p. 80]. Based on the above findings it is possible to state, that regularity of intergenerational meetings is satisfactory. Assuming the truth of the respondents' replies, there are not obstacles to conclude that in our society seniors are not excluded from the family life, what is more they take efforts to meet family and friends frequently. Thus, the will itself of elderly people for active, or passive participating in the family life constitutes their presence or exclusion from the most immediate environment and social consequences associated with it.

In the subject literature we come across the statement that it is possible

to determine the social age of elderly people based on roles they play within the groups. If it is true, it would be the expression of social requirements of the given environment. It means that the society designates every determined social roles and at the same establishes the scope of rights and obligations for the environment. Therefore, every designated social role comprise privileges, orders and the liberation scope. It is connected with the binary environmental attitude towards the social presence of elderly people. On one side, we talk about gerontophobia, being a word describing reluctant treatment and referring to the elderly people, on the other about the gerontocracy presenting positive attitudes i.e. recognizing the wisdom and the authority (especially moral – E. Markiewicz) of elderly people [Kijak, Szarota 2013, pp. 18–19]. It seems that this ambivalent social relation conditions the dominance of negative stereotypes referring to the older generation. Marked with critical relation of opinions, as well as attitudes of the unkindness, or straight out prejudice towards elderly people depreciate their cultural knowledge, experience, desire for the intergenerational dialogue and possibility of understanding of both determined and the inviolable archetypes of universal moral values and norms of conduct. Such a manner of the public behaviour holds its grounds as the indirect factor in a changing as for mentality and the family and the society perception reality. Visualisation of this indirect cause is a direct rightness which is found in the closest (basic) environment of elderly people i.e. the family, especially, irrespective of its model, nature. It means, that the contemporary model of the family well-known to seniors is characterised by "(…) collectivist mentality and hierarchical thinking about the family and the society (…) modern family, however, is characterised by (…) individualistic mentality and egalitarian perceiving of the family and society" [Doniec 2001, p. 26]. Hence, contemporary transformations of awareness defining the family, determined by the developing of new civilization reality (capitalisation among others – E. Markiewicz), families became a cause of the sequence of its qualitative changes i.e. the democratization of the family, equalization of the marriage and humanizing of relationships in the family, commonly understood relations: parent – child. Therefore, in the context of content emolument of the family, its nature structure and internal rapports, completely different social relations are currently represented to the group, the other man and oneself than the one, which leaned on the traditional family model, was written down into the awareness of the people of 3rd and 4th age.

Change in the structure of the relation: society – family – the individual, has its fundamental source in transformations which took place in the demographic structure of very form of the family, consists in "(…) the fact that the number of adults and old people often outnumbers children and young peoplein the family" [Szukalski 2001, p. 22]. In that case, as a consequence, this conversion, from

a point of view of elderly people, has its own reflection in gradual loss of the expression of the arrangement and the interrelation of individual entities of the social collective – families. It seems that it has a significant connection with the growing statistics of divorces and remarrying which directly complicates mutual relations and the division of social roles, and indirectly conditions the problem of security, protection, care, concern and protectiveness for the old age. In addition multilevel problems connected not only with the sphere of laws, duties, competence or obligations of particular generations become apparent, but above all, which is directly perceptible by elderly people, in the lack of the mutual understanding and kindlinesses which transfers in to inter generational communicative malfunction. It means that contemporary model of euro-family, dominated by its nuclear type, conditions the disturbance of current functions performed by elderly people within the frames of interaction between particular family members. Currently, it can be noticed that the process of the active involvement of seniors in structures of the family is diminished only to the accomplishment of economic function. Thus, performing the socio-psychological and legitimating-controlling function undergoes the process of disregarding and the marginalisation which can be associated with the lack of the ability of intergenerational communication. It seems that disrupting in the sphere of subjective relation of communicating between family members forms, in terms of features and behaviours, the image of the senile man. From this image arise social attitudes towards the elderly people and stereotypes concerning them [Schmidt, Boland 1986, p. 256]. Research conducted on the subject of ageism i.e. stereotyped ideas functioning in the social awareness concerning elderly people, shows that amongst positive patterns which are listed most often: the perfect grandfather, the sage and the liberal head of a family. According to respondents, the first stereotype is connected with such features as: wisdom, understanding, courage, empathy. The sage is a character devoted to reflections, intelligent, willing to tell tales about life problems, able to concentrate and arouse interest. Whereas liberal patriarch who provides patronage for the entire family, is characterized by an emotional maturity and often cannot come to terms with the retirement. However, the negative role models of the elderly people exist. As a first stereotype of the elderly people can be mentioned their slowness sand problems with remembering as well as being ailing and sexually disabled. Next stereotype presents the elderly person as being vulnerable, and therefore poor, quiet, frightened, and easily deceived. The third stereotype defines old men as stiff, distrustful and lonely. Fourth one, portrays them as socially disengaged i.e. dependent on the other people, weak and ailing. Next one shows a type of the nosy neighbour who is a gossip and a snob. Sixth one, describes the senior as the discouraged, unhappy, neglected person who expects the death. One of the most negative stereotypes equates old men with beggars and tramps. Last one is

associated with a type of the malicious person who is characterized by bitterness and envy towards young people, the egoism and the lack of a sense of humour [Potent-Ambroziewicz 2013, pp. 44–45].

The comparison of the acquired replies shows that the majority of the stereotypes concerning the old age and the elderly people is negative. It seems that these pejorative outlines of the perception are deprecating towards elderly people and create social attitudes towards elderly people which are not only discriminating, but also allow to humiliate them. Discriminating attitudes against the elderly are a result of the socialization and are handed over by parents, the school, siblings or also friends [Potent-Ambroziewicz 2013, p. 45]. If perceiving the elderly people constitutes the function of perceptual processes and the relations between functioning stereotypes and perceiving elderly people do not only have negative character, the quality of the provided stereotype will be dependent on provided information. The awareness of contents concerning the old age and elderly people and the fact of building attitudes and behaviours based on these contents, determines the crucial context of the perception and the reception of senior people and situates their social presence.

2. Activation of the leisure time in the prospect of the old age

Contemporary global civilization by promoting the multi-informational society and forming the idea of the consumerism, profitability and omnipresent utilitarianism simultaneously supports the speed of changes taking place and an increasing pace of everyday lives. The general rush of life decides not only about the quality of functioning, but also aboutits value. The more everyday life is filled up, the less the man "is" in it, the more and more he "possesses". This rule seems not to concern the old age period completely. This stage of the human life brings the peace and the freedom of action resulting from it. The elderly do not have to seek the position on the labour market which determines the status of the public possession. It is the period when the senior can plan and organize his free time without obstacles taking only his interests into account. Then a chance of the realization of dreams appears. Moreover, it is possible to cultivate the hobby or generally speaking to take it up. The old age is a period when the man is guided by deliberation, rather than exclusively by emotions. It is the stage which is a chance of the self-realization, taking control and the organization of time. A lot of older people use this time to establish or renewthe friendships, some people start to become involved in the church activities as well as pilgrimages [Gagat- Matuła, Myśliwiec 2011, p. 294]. Seniors who think that an old age is an excellent time for travelling all over world are not exceptions. In that time, they organise various domestic or foreign trips depending on their savings and received incomes. However, to get to know new places, it is not necessary to

have a large financial means at the disposal. Because of the fact that package holidays exist, where payments are not high and by deducting the discounts for senior citizens, the majority of old people can afford such trips. It seems to bean excellent alternative for spending time for lonely people who have a chance to make new acquaintances. Amongst seniors the trips to spa towns enjoy the great popularity, where the health regeneration is a priority, although nice spending of the time becomes equally significant in the company of the peers.

An active involvement in activities of the Church is another form of spending the leisure time by elderly people. It is very often possible to meet seniors who care for the interior of the church and its surrounding, without any financial gains. Sometimes seniors are asked to prepare the decor of the temple e.g. during Christmas or Easter. Parishes organize choirs where elderly people comprise majority of members. This social membership seems to strengthen social participation, and for every church results in the help and the support. Many congregations organise different excursions in the form of trips or pilgrimages. In Poland among most willingly visited places one can name Częstochowa, Licheń and Kalwaria Zebrzydowska [Grotowska 2011, pp. 186–194]. The possibility of institutionalised trips e.g. thanks to religious groups meets the expectations of elderly people both in the cognitive issue as well as the receipt of impressions.

Learning and intellectual exercises are next significant form of spending the leisure time by seniors. Elderly people derive much satisfaction and joy from learning. In Poland many institutions exist in which elderly people can receive their education: starting from organised forms as schools, colleges, through courses and informal institutions. Universities of the Third Age enjoy the great popularity. It is exceptional form of teaching for elderly people, moreover it gives the possibility to meet acquaintances, to spend time with other people and, generally speaking, allows active social contacts. The main task of Universities of the Third Age is integrating the elderly into the system of the education but also in the intellectual and motor activities. Also implementing for the gerontological prevention is significant, as well as conducting rehabilitation and tourist classes [Gagat- Matuła, Myśliwiec 2011, p. 293-296]. For some people Universities of the Third Age constitute the only place where they can meet other students. It gives them the possibility of the realization of dreams, if earlier they could not for various reasons study desired majors. It often happens in life that in spite of willingness our action are limited. Therefore, the prospect of studying for the aged people is very comfortable. It is not necessary to divide time between work and learning, so above all it is possible to concentrate on acquiring the new knowledge. There are various reasons why seniors decide to receive their education on UTA. Research conducted by A. Kobiałka [2013, p. 75], picture main reasons for attending organised classes by UTA, these are presented by the following chart. 55 people took part in the research.

When analysing the above graph we notice that as many as 28 people chose UTA on account of possibility to receive and consolidate knowledge. Another reason for which seniors choose the university is the possibility and desire to keep contact with other people. This answer was selected by 21 people total. Only two people among respondents, indicated the excess of the free time as the main reason. It is beyond doubt that the educational function is the most significant, however, the will to get to know new people is one of the main reasons for which elderly people willingly choose the UTA's offer.

Fig. 1. Reasons for attending the University of the Third Age
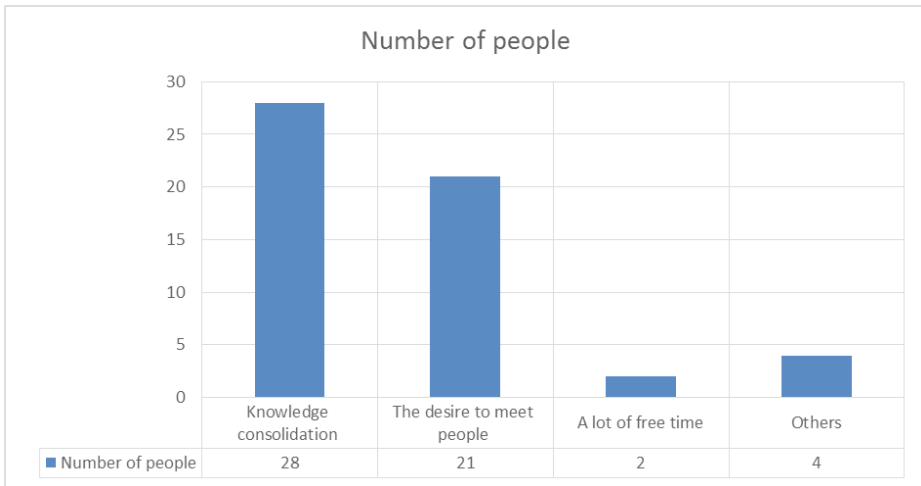
Source: Kobiałka 2013, p. 75

Other equally essential tasks of UTA include, among others, preventing the marginalisation and the social exclusion of seniors, keeping mental and physical well-being and integrating with young people and with each other, counteracting the solitude, updating the knowledge, as well as permanent leading to reach respectful position in the social environment for elderly people [on-line 19.11.2014].

Universities of the Third Age were formed due to the contemporary public demand. The world we live in is more and more gerontic. Ageing of societies, on account of the longer life span and simultaneous diminishing of the birth rate, becomes increasingly common. It means that the attempt to institutionalize the old age by UTA is a form of its activation by including elderly people in the system of the lifelong education. Day Care Centres or senior clubs which were formed so that old age people can enjoy their hobbies, meet other people, and protect themselves from solitude. Depending on what kind of people attend DCC

or SC, classes are prepared and organized e.g. manual and gymnastic (walks), trips, theatre or cinema trips or occasional parties or Holidays spent together.

Among elderly people there are individuals who do not demonstrate the will to active participation in the social life. Above all these people value their lonely lifestyle in the domesticity. Then occasional contacts with other people are sufficient for them. According to Szarota [2011, p.31-32], for these people forms of organising their own time come down to: watching TV programmes or listening to radio broadcasts, browsing through and reading the daily press and books, walking and working in the garden or handicrafts.

The activation of elderly people's time is not an institutional issue, but seems to be the object of subjective readiness. Because it depends on intention, the will, the interest and the needs of elderly people. Contemporary social institutions try to meet expectations of these seniors who wish to actively participate in public functioning. Taking the activating initiatives by people of the older generation is reflected in performing diverse functions. Among them "(…) we can even name: adaptive function (better adjustment to life in the old age), integration function (better adjustment to life in communities of the elderly people and the acceptance of old age), compensating function (bridging the gaps incurred as a result of the old age – lack of professional work), educating function (developing and improving features and dispositions of personality), the recreational and psychogenic function" [Kijak, Szarota 2013, p. 94]. It means that from an economic point of view, the leisure time of seniors constitutes the significant form of social capital. Well- invested capital can deliver certain profits. In the context of the ageing society, profits will be associated with satisfying the crucial psychological needs, among others, the affiliation, the recognition or boosting confidence which in turn conditions the appropriate quality of life of elderly people.

3. Quality of life of the geriatric population

Based on the example of Europe we can observe that for several dozen years, as a result of the demographic ageing, a presence of the elderly is growing regularly in the whole society. A quality of life is a superior and central factor of the contemporary social development. Due to the fact that seniors constitute increasing percentage of the population in our country, one should think, what factors are the most essential in the context of forming the quality of their life. The medical condition of elderly people is not the only factor which determines standards of acceptable existence, it is also a position which they have in the society and a so-called socio-economic status that plays a significant role. At the same time the quality of life is connected with the psychological sphere of the elderly. It manifests itself in feeling of affiliation, security and having normal interactions and the relations with the surrounding [Szarota 2011, pp. 23–24]. It

means the dominating role of the family which constitutes main psychological support for seniors, and the house becomes a place which guarantees the feeling of direct affiliation and security. Thus, the functioning of elderly people is mainly affected by, according to Szarota [2011, p. 24]: family, network of public assisting, circle of people from the most immediate environment, the right system of the health care and the local and nationwide social support. People of the third age are often not able to exist independently. Therefore, in their life, a society and a system of the institutional support play important roles. So, it is important to prevent any form of discrimination and marginalisation of seniors.

Many times situations occur, when elderly men ask younger people, who are just in the vicinity, for the direct aid. These requests can concern reading something, operation of various machines, giving up their seat on the bus or carrying luggage. For young people, these are usually details, which every fit man does without any problems within a few minutes. However, these activities could cause a lot of problems for elderly people, or they are even unable to perform these activities at all. Hence, in order to sensitize the modern society one should educate them towards accepting appropriate attitudes towards elderly people.

From a point of view of developmental stages, the old age is characterised by a few features. According to Grzesiak [2011, p. 58] they are:
– strong attachment to traditions which is shown during new situations,
– lowering the level of the motor coordination,
– slowing down psychological and physical activities,
– the tendency to hypochondriac behaviours,
– treating the past as the best life period.

The first of above mentioned correlations seems particularly characteristic and concerns the majority of aged people. The elderly people are strongly attached to a tradition and would like to solve problem situations by standard, tested and certain ways in their own belief. What they know and what believe in seems to be better and safer, whereas experimenting, or searching for new solutions, is associated with the risk which they do not like and do not want to take.

According to Nawrocka: "(…) the relation between felt satisfaction from life and the health of the individual sustains even when other variables, for example a social status are not very beneficial and it is not possible to change them" [Nawrocka 2013, p. 71]. It means that satisfying fundamental needs, particularly psychological, compensates the shortcomings in the remaining spheres of life.

Interesting juxtaposition of elderly people's needs, attached in the following Table, is presented by Szarota. The author divides human needs into three categories: existence, social and individual development [Szarota 2010, p. 106]. There are not any doubts, that the first and the second from the above mentioned categories, are essential for correct social functioning. If they are not fulfilled,

it is not possible to talk about welfare satisfaction. However, the last category concerning the personal development is undoubtedly decisive, when we talk about the threshold of life satisfaction.

Table 1. Classification of older people's needs living in the care centre.

Kind of individual development's need	Forms of action
Social	Participation in social games and occasional parties.
Recreational	Participation in trips, doing sport.
Religious	Contemplating the faith and the religion.
Cultural- receptive	Making use of cultural offers and media (radio, television).
Cultural- creative	Participation in special interest groups, artistic teams and in competitions.
Knowledge	Education, reading, meetings interesting people.

Source: own study based on Szarota 2010, p. 106.

The health aspect seems essential for every social and age group. However, it is possible to acknowledge that this aspect is particularly valued by elderly people. The health is the most significant indicator of a good perception of one's life and at the same time gives a sense of satisfaction. Seniors battle against many diseases, plenty of illnesses of the senile age exist, mainly associated with the cardiovascular locomotor systems. Hypertension, joint pains, backaches, diabetes, are only a few complaints which make the life unpleasant for elderly people, although they do not afflict everyone to the same extent.

The ageing causes the reduction of human development space, mainly due to above mentioned health restrictions. The deteriorating physical state forces elderly people to use the help of other people. However, narrowing down the professional relations, the loss of the closest relatives and the new places of residence influence the limiting of the seniors' social space.

Next area which undergoes changes, is a psychological sphere. The efficiency of senses lets down more and more often, an interest in surroundings falls and inversely i.e. interest of the surrounding in elderly people [Olszewski 2013, p. 126]. Hence, elderly people make effort which aims at finding the ways to deal with these problems independently. Therefore, they join various social activities and charity events. By offering their help to people who need it, they feel needed and have a chance to make new acquaintances. A right motivation system is a base of getting elderly people involved. Therefore, one should remember about

benefits which emerge for seniors from the active participation in the social life. Amongst these potential advantages Schimanek [on-line, 24.11.2014] enumerates:
– self-esteem,
– belief in one's own usefulness for other people,
– avoiding loneliness,
– strengthening or establishing social contacts,
– keeping the psychophysical efficiency,
– realization of own dreams and passions,
– learning the new abilities,
– developing the knowledge,
– feeling that time was used appropriately.

In the subject literature it is possible to find statements treating the quality of life in perspective of the multilevel structure associated with expectations of the man. However, from a point of view of psychology, a key aspect is the quality of life felt by individuals, since it presents a real image of a person's mental state. This state, however, is a decisive factor being a sum of the autonomous evaluation of personal interaction with environment. Similarly, introspection has a fundamental influence when it comes to the chances and the possibilities of fulfilling own goals, dreams and practical aims [Olszewski 2013, p.126 - 127].

Elderly people whodo not make attempts to establish the constructive dialogue with their own environment agitate for the lack of possibilities for people of their own generation. Therefore,their only alternative is the loneliness. This attitude has no real grounds. Thus, one should publicize and promote information concerning prospects for the elderly. However, the current social situation seems to contradict pedagogization of the old age people and the activation of the gerontic generation which in turn negatively influences not only social attitudes towards elderly people, but at the same time it translates into the quality of life of the seniors.

Membership in groups, unions or teams formed for promoting the elderly people's activity allows involvement in numerous, absorbing activities and actions. Therefore, it gives the possibility of deriving satisfaction and raising the effectiveness and the level of satisfaction of the quality of individual's life.

Conclusion

The contemporary of the 21st century seems to treat the old age in categories of the global (mass) social disease. This attitude, has its civilization justification in the permanent demographic ageing of societies and intensive transformation of family model and nature and in consequence in change of social roles of individual family members. In the economic context the old age is visualised as state of the organism (individuals)determined by age which prevents the old age from the

effective social productivity. Pejorative attitude, in every form of social functioning (i.e. economic, social), towards elderly people produces wrong patterns, ways of conducting and behaviour towards seniors. Thus, the image of the elderly person undergoes the depreciation. It means the direct translation into problems in social interactions, wrong forms of the intergenerational communication, formulating negative stereotypes and in consequence marginalisation of elderly people and considerable downgrade of their life.

Reference of contemporary reality towards the gerontic generation, is marked with the unfair attitude of the holistic decline and it requires the specific education panacea in the comprehensive form of pedagogization to the old age. At present, an attempt to implement its different forms is noticed. The pedagogization aim sat encouraging cooperation between the society and the senile generation. It translates into the attempt to spread the gerontology knowledge and to popularize the institutionalised activation of elderly people. However, a lack of systematic and intentional pedagogical-educational action is incessantly felt in this respect on the level of home and school environment. Hence, if presence and functioning of elderly people in structures and social relations is natural, there occurs the need of adequate replacing of both objectively incorrect behaviours and attitudes towards the old age and elderly people in the process of due pedagogical–educational references.

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