

STRATEGIC DIRECTIONS OF THE DEVELOPMENT OF EDUCATION AND
CULTURE IN REPUBLIC OF SRPSKA WITH A PARTICULAR EMPHASIS ON
THE AREA OF MUSIC EDUCATION

Getting to know the documents (texts) of cultural strategies, strategic directions of development of education and the culture of neighbouring and other European countries encompassed with the study of Council of Europe, it can be generally concluded that: It is about methodological unequal approaches; if it is about documents' drafts, then they are not concrete

Or clear enough; they are mostly written in the forms of an essay, rough drafts, political programmes and so forth; offered versions are only ambitious answers to another demand of Europe and were not created as a vital answer to numerous challenges in the domain of culture. Having in mind these facts, this text will deal with the different aspects of culture and art as the basic heritage of man, which separates him from all other parts of the nature and which make him special. This text will deal with, in a way those points at the essence known to all of us and is yet somewhat forgotten or at least pushed aside. Thinking on this subject it is my aim to point at so called elite culture as well as other forms of popular culture.

All that man can devise then realise either on a material or spiritual plane, belong to his culture, though culture and often by Only what belongs to that domain of so called spiritual culture. It rather leads to separating the spiritual culture from its natural surrounding, moreover because the meaning of Culture narrows, relating to its most developed and subsequently the most elite forms. In my opinion it is wrong, moreover because it divides the culture into something, which culture is and into something, which it is not, i.e. divides the forms of cultural manifestations into higher and lower. The consequence of this is a certain division in culture and subsequently the termination of communication between certain cultural aspects.

In practice this is sharpened to the extent that forms of someone else's culture, of often very questionable aesthetic values become closer than their own forms.

Speaking of culture, it is needed to bear in mind that it is very wide subject, i.e. that the palette of its manifestations is very heterogeneous not only by quality but also by quantity. So it is possible to speak about the forms of popular and on the other hand of elite culture. All of them no matter how understood or interpreted, have equal right to exist since they have their consumers. This is particularly when relating to forms of popular culture, which are often the target of criticism by cultural purists, who in fact miss the point that these forms must exist because there is a need for them.

Therefore, the question is not whether they are needed or not but whether there is a possibility to influence them at least to a certain extent, improving their quality, which is

already the subject of what is known as cultural politics and which is necessary to be implemented through certain institutions of culture. This is relating to culture as well as education, which although are different basically have the identical, considering that they belong to the culture of man. For that reason, in the following statement I will talk about culture, regarding its various aspects, emphasising art (especially music considering the fact that being a professional musician it is closest to me).

It is known that, there are numerous aspects of life that foster culture in a society. Family (as a foundation from which everything starts and to which everything constantly returns) is undoubtedly important although can cause our greatest problems. Struggling for better living conditions many parents return to their home just to spend the night, while the upbringing of their children is often left out on the streets. Not to mention the influence that street life has on our children to the point that in such a "school" not only is it impossible to gain quality experience and knowledge needed for the development of a young person but they generally follow a more negative direction. Would the improvement of standards lead to man's return to family life and subsequently to those values that the family possesses?

It probably would, but in this day and age we should not particularly count on that, which does not mean we should not work on that because it is about something, which is rather large and subsequently lasting so it is needed to be considered by other organised aspects. The school is a necessary and inevitable "link" in that "chain". It has the most important influences on a young person, therefore it is needed to see whether it is (like at us), appropriate for this important "job". Besides basic knowledge of certain areas of culture. Schools also need to offer knowledge comprising of a wider range of subjects, and also to prepare a young person to obtain knowledge by themselves. Not only the facts, but the ways in how to obtain that knowledge needs to be the basic goal achieved by each student in School. What schools are required to do is to inform students about all the different forms of cultures and to bring them closer to the student, which can be accomplished not only through basic forms of teaching activities but also through extracurricular activities. In such a way that a young person will be helped to find themselves, directing them to something for which they didn't have a chance to know in the scope of formal teaching. For example, singing in chorus can arouse musical talent. Working in painting workshops – (aides talent for painting), and literal workshops – (help literal talents). Similar situation is in schools of a higher level, in secondary schools as well as at college. These institutions are more specialised in their studies than primary schools, but they also have the same problems of emphasising what is learnt, not how it is taught, i.e. accumulating the facts and neglecting the problem of preparing the student for independent work. On the other hand in these schools the problem can arouse opposite results to those mentioned above, that being the specialisation is too limited and disables a wider approach and access to culture, which can also reflect negatively on their cultural development.

For this purpose, education through extracurricular activities is necessary such as going to concerts, art exhibits, theatre, and the opera. These activities don't have to be

necessarily extracurricular activities of a school or college. They can be a part of there curriculum or especially organised for them.

Small ensembles such as string quartet can be ideal for this sort of music education. For that purpose, programmes contents should be suitable for both voice participates whether as a soloist with accompaniment of instruments or chorus, because singing (especially in mother tongue) is vital to every human. It is good to mention that some present activities of vocal groups, music schools and art colleges in Republic of Srpska have been and are being aimed in that direction, and it is expected that this activity will be even more vivid, in the period to which this statement relates, and for which great support is expected from wider public, especially from the Ministry of Education and Culture, and local commissions for culture.

In order for music education with in an urban environment to be developed, it is necessary to have the appropriate contents, which are to be realised by certain professional institutions. For example, in the city of Banjaluka a symphony orchestra is necessary, this could be a foundation for an opera and ballet for which there are realistic possibilities considering that music study already exist here (eight years at the Academy of Arts) in Banjaluka and (ten years) in Eastern Sarajevo. Numerous instrumental assemblies could be formed from this orchestra from a string orchestra to a group specialising in chamber music. With its active work in the area of Republic of Srpska but not solely there, but also using electronic media, it is possible to influence far more of our people on a cultural level. The orchestra of Academy of Arts gives us a good example, when giving performances the works of contemporary Serbian authors gave numerous concerts in RS, but also in other former republics of Yugoslavia, popularising its own music culture, i.e. its own music identity. This is possible with other kinds of art (such as painting and drama) to ensure that our artists do not fall behind others, but on the contrary to start to lead the field.

This statement could be a lot longer, but I do not want to misuse your attention, which reminds me of the proverb which is some way related to my interest, *"anything can please a smart man"*.

Therefore, it is clear to everyone that culture, especially when organised on a higher level is expensive, however, though it is a fact, culture MUST be organised at all levels (from the family, primary, secondary and higher education, as well as in professional cultural institutions), in order not to become the property of "the chosen few" i.e. the rich. I would like to quote General Jaruzelski, who was the head of Poland, for many years, and who when asked the question *"how come there are so much published books in the country, which is in a great economic crisis"*, answered *"that a man after a good lunch will not remember ever being hungry, while many generations will remember that the books haven't been published"*.

What I want to say is that "he who has a hunger for culture, it will last forever". To conclude on a more cheerful note, though with which in fact I want to in concentrate your thinking about this subject, by reminding you of a music joke: *"When is Double Bass*

mostly heard in the orchestra” (it is known that it is fundamental in the orchestra)? The answer is: *“When there is no Double Bass”*. So it is the same with culture. It is expensive, but it is the most expensive when there is no culture.