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# THE DEVELOPMENT OF LOGICAL THINKING, THE FOUNDATION IN THE DEVELOPMENT OF TOMORROW'S SUPER-GENERATION

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**Abstract**

What would a world in which we all think alike mean, a world in which there is no innovation or development? Since ancient times, the problem of the evolution of the future society has been a permanent concern of the human individual. Each generation seeks to leave a legacy to the socio-cultural environment of which it is part. Logical thinking is not just a capacity or aptitude of the individual, it is called as a process or a product of the human intellect.

Properly shaped from the beginning of life, it can determine an evolutionary leap in the life and mentality of the child and with it in the development of the future society. In the absence of logical thinking, we happen to be slightly influenced and no longer take into account our own identity and our needs, we give in to emotions and "viruses of the mind", condemning ourselves to monotony and stagnation.

In this paper I try to deepen the issue of the development of logical thinking in the small individual, so that with his growth to arise an innovative dimension.

**Key words:** Logical thinking, innovation, development, evolution, society

Logical thinking is part of the life of a young person we want to be responsible for, of a young person with the characteristics of an extraordinary leader, of a young person capable of carrying on what we have built.

Logical thinking is not just a capacity or aptitude of the individual, it is called as a process or a product of the human intellect. Properly shaped from the beginning of life, it can determine an evolutionary leap in the life and mentality of the child and with it in the development of the future society.

In the absence of logical thinking, it happens that we are easily influenced and no longer take into account our own identity and our needs, we give in to emotions and "viruses of the mind", condemning us to monotony and stagnation. Children are not afraid of mistakes, so they must be encouraged from the first years of life to venture to overcome any barrier that is imposed on them. Restricting the individual in making his own decisions leads to the alteration of the achievement of innovative thinking and prevents him from achieving his goals, as it will cause him to always live in fear, and knowledge of strategies becomes null in the absence of courage to apply them. An activity realized through logical thinking turns into a long-term information because the logical pedagogical design of instructive-educational activities becomes a real challenge when it comes to an education system belonging to the knowledge society, especially in the context of a digitalization. more or less forced of the latter.

Countless educational practices are based on ideas about what it means to be an individual in a knowledge society, so education becomes the main producer of particular identities, such as the rational person, the autonomous individual or the democratic citizen. Human beings become unique individuals as a result of the educational process to which they are subjected, but it is inevitable that we do not raise questions about understanding the commitment to an education truly worthy of developing logical thinking.

"Education represents the set of dynamic relations between the actors with competence in initial and continuous training, as well as between them and the persons involved in their own formation through mechanisms and actions ordered and oriented by predetermined purposes, based on norms and values circumscribed to the educational ideal promoted by a community / society "[1]

We deduce that education is nothing more than a collection of memes because it contains units of information propagated to millions of minds because the community exercises its authority,

[1] Adrian Gorun, Horațiu Tiberiu Gorun, *"Un scurt tratat despre educație (Teoria generală și sociologia educației. Elemente de memetică)*", Editura Universitaria, Craiova 2016

including on the way people think. In the educational context, society aims to achieve perfection by forming a model of human personality with intellectual capacity and teaching skills designed to achieve the highest possible level of performance among its disciples.

Certainly at the level of human existence there is a considerable amount of knowledge about social life because each individual is able to share, at least to a large extent, information about the moral values that define the society in which they live. Aspiring to new levels of complexity, the social environment has established in the life of the human individual the problem of the evolution of the future society.

Becoming aware of the fact that in essence our character as social beings represents a multitude of possibilities, each generation seeks to perpetuate its social reality by ordering a "legacy" of the socio-cultural environment of which it is part.

Therefore, the educational system is obliged to respond to the needs of knowledge and integration, as well as to support the development of logical thinking because the society we belong to is one of knowledge, which has an extraordinary dynamic.

The problem of democratic education is a current problem in the education system of our country. Democracy is often associated with the equality and sovereignty of the people. Most historical records attest to the implicit link between democracy and education.

The basic concept of this theory is that the founders of democracy saw education as a tool for achieving social ideals and thus became a global moral aspiration. Educational ideals are the promotion of a set of values shared by the majority of members of a community and are meant to set standards of personal training and social integration. Teachers of the future are obliged to adhere as closely as possible to the standards dictated by this ideal, as imitating the behavior of models in relation to models is the current form of learning in many situations of everyday life, and imitation is an urgent need for modernization.

The educational ideal of a society is not immutable, and changes occur both internally and externally through contact with other societies. The new existential matrix of education outlines a society organized around the concept according to which information represents the unique

purpose and support of existence. Following this democratic wave, the old conceptions were quickly replaced by new ones as a result of the evolution of technology.

While traditional educational strategies have focused on preparing children and newcomers for their next participation in democracy, the new strategy supports the idea of eliminating education as an area of preparation for what is to come. Education is no longer a space for training, but a space in which individuals can act, bring their origins to the world and become active subjects. Is democratic subjectivity possible in schools? Therefore, we must ask ourselves whether the school can meet the requirements of an environment in which students can bring their starting point into a diverse and differentiated world, so that their starting point does not stand in the way of others.

The success of this initiative requires an educational environment that not only replicates what is taught in the curriculum, but also allows students to respond uniquely to the learning opportunities offered by the curriculum. A self-understanding in which different areas of the curriculum are explored and used for specific purposes, rather than the curriculum being viewed only as a collection of knowledge and skills passed on to students.

In conclusion, since ancient times, educational theory and practice have had a strong tendency to see education as the product of a discipline with specific qualities, especially rational qualities. This way of thinking deeply affects the theory and practice of democratic education and leads to the assumption that democratic education is practiced in a way that is entirely in line with our idea of democracy. What schools can do is create conditions for children to become active subjects of their own education. A society in which individuals cannot or are not allowed to act cannot expect its schools to develop democratic citizens for it. The highest task of democratic education, through the shoulders, falls on society itself, not on its educational institutions.

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