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**Change in the logic of school through optional  
educational programs**

The optional educational programs are determined as those which are not dictated by the official analytic program and as a rule have as their starting line the initiative and the interest of teachers. These programs are not obligatory but however enacted frames (with or without financing) or is based on not enacted initiatives of teachers. Such educational programs can be considered a big part of programs that concern the students (as environmental education, education of health, cultural, unmixed European as the Comenius, the Community frame of Support, the programs of mobility, and other), as well as optional training programs that concern the teachers.

These programs are important for the education, as they provide open, informal and cross-cultural education. Also they are particularly based on the creativity and the active learning. They constitute breath in the suffocation that often a lot of students of traditional schools feel. This appears from the enthusiasm with which the students are activated in them.

The optional educational programs provide unique occasions for alternative methodologies of training, growth and research that constitute the most effective training. Frequently in the schools particularly useful and important innovations are materialised by teachers that seek other dynamics and quality in the school.

These programs help schools, that activate and release the creativity of school community and change the school climate. Taking into consideration the oral and written recording of experience of students that participated actively in the particular action, the opinions and places of parents, the opinions, thoughts and reflections of teachers of school, the opinions, places of wider social in total, the positive feedback actively and passively participating, as well as my own experience from the direct personal entanglement

deposit the following:

- The students, as they voluntarily select their attendance in the action and are not compelled from the analytic program, neither are evaluated with the conventional way of evaluation, undertake initiatives, responsibilities, they express creatively and spontaneously in the dynamics of a team, they communicate substantially and immediately, they feel, they collaborate, they show spirit of solidarity and comprehension. They enjoy the joy of creation and the fruits of creative effort, through a common distribution with all involved. And because they have created, they wish to share this new aspect with the others. This way the students create warm relations between them and the involved in the activity professors. They acquire knowledge feeling and they feel learning, something that satisfies them deeply.

- The discriminations are suppressed in the interior of school as well as the stereotypes through common action between teacher-student.

- The possibility for extradidactic communication of schoolteacher-student is given, as they are involved in a relation with common objectives, where the intentions are genuine and sincere and are not fixed by any centre of power.

- The equivalent entanglement in this action of students with different cultural identity, facilitates the suppression of social stereotypes and biases, that place many times students of different nationalities and more inferior social classes on the fringe of school life. It is important to be stressed, that in the action participate students of different nationalities and cultural levels, as well as students with low record according to the rendered conventional evaluation of school. The active and effective entanglement of these students in the activity, play important role in the redefinition of place and their value in the school environment, as they elected faculties and possibilities that through the established way of teaching and learning does not have the possibility of electing.

- A new possibility is given to the teacher to come out from a repeated mechanistic model of established instructive action, of searching, of trying also other instructive approaches as well as exchanging ideas and reflections with his colleagues, that are shared proportional with his distresses and visions. To him is given the possibility of re-defining his role, taking into consideration and his own needs for expression, creativity, communication, change through the new each time and different, so that it is not alienated.

- The school becomes space of action, fermentation, energetic entanglement and collaboration of professors, students, parents and other social institutions in the social reality.

- The counteractive behaviors and attitudes are faced through the dialogue and the dynamic claim for mobilisation is involved in the action.

- This way a school with a more human attitude is created, open in the society, that beyond the benefit of knowledge, information and know-how, becomes a space of exploitation of many possibilities of human potential, as it comes out from the stifling frame of analytic program, the inflexible, structured operation, it adopts more flexible and effective ways of practice and education and it encourages the individual initiative, the expression, the collaboration and the common effort.

- Also, the institution of school becomes a means of cultural exchange, institution of culture and tradition - keeping however an energetic and critical attitude that is expressed through direct, energetic entanglement and space of exchanging ideas, awareness and transmission of cultural heritage, channel of communication with other cultural communities, extending thus and enriching its

content.

·The school is shaped in beehive of culture, cross-cultural coupling and union, mental and intellectual culture, open in permanent interaction with the social and cultural phenomena in the society.

Leading, it is important to be stressed, that these programs give a lot of possibilities and prospects of change of institution of school, in the most extended frame of alternative educational action and pedagogic approach. These optional programs are not luxury, but an important need and they require a more responsible confrontation, so much from the official state as well as from the other educational institutions, because they facilitate the enlargement of role of school in the configuration of active individuals, responsible citizens and in the interconnection and interaction of school with the social life and environment. Even if they do not attempt radical solutions in the institution of school, they propose a change in its mentality and in its rendered logic. And the change of this logic is evaluated as an important necessity, so that it does not lead the school as an exceeded, "wooden" institution, without flexibility and flow that cancels genuine, human needs of modern times and the expectations for a more human society.

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