

УДК 37.037

## PEDAGOGY OF CULTURE – SPIRITUAL AND MORAL VALUES IN EDUCATION

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*In this presentation I'm trying to identify the areas of the most important pedagogical problems and creating some educational solutions for a contemporary pedagogy of culture in the world of globalization. I am talking about social issues that threaten human condition and community and prevent development of humanity, e.g. collapse of human spirit, consumerism I am showing point of view on egoistic and destructive people's behaviour and infantile society, crisis of citizenship and commercial identity. I am also looking at difficulties of young generation in a dialogue with cultural heritage and I am pointing at possible educational solutions towards the problem as well as other ideas for stimulating creative attitude of young generation; cultural participation and activity around tradition, creation of a new culture, 'new tradition'. I am considering problems of pedagogical postulate of 'developing tradition' and pedagogy as an inspiration to creativity rooted in the values of culture and art of the past.*

*Keywords: pedagogy of culture, spiritual values, moral values, education, collapse of human spirit, globalization.*

### **1. Crossroad of education.\***

Modern civilization brings a number of treats for the development of humanity and social order on a global scale. Humanistic values are threatened, and the human condition in postmodern era is defined by a perspective which N. Postman describes as “amusing ourselves to death”. It is difficult to properly utilize freedom that we have achieved, and the apparently unrestrained freedom to choose our way of life, lifestyle ends up with radical conformity and apathy.

\*Some ideas from the presentation at INSEA Congress in Finland 2010

According to N. Postman's critical outlook, modern entertainment industry all over the world, constrains whole societies from the earliest

age, using its media violence. There are two ways to manipulate society, destroy its culture and lead to regression of humanity.

The former is described by “[...] Orwell in his vision of a totalitarian state having an absolute control upon people’s minds; with its censorship, repression, violence, different forms of unification, and the Ministry of Truth”. The later is described by Huxley in his *Brave New World*, a book which became a prophecy and at the same time warning of an utopia in which constant happiness was given priority over ups and downs of a world overwhelmed with emotions. The author came up with his critical views while analyzing the mechanisms of an industrial era which created perfect consumers with stabilized needs. “*Brave New World* describes a process in which ideal workers are grown. They have low intellectual abilities, and they are fully satisfied with their totally reproductive jobs.”

Then again, B.R. Barber in, *Consumed: How Markets Corrupt Children, Infantilize Adults and Swallow Citizens Whole*, analyzes the phenomenon of American consumerism as well as purposeful and planned actions of western businessmen for whom profit is the only aim. They do not even think about satisfying the needs of societies, they just create needs and manipulate us from the earliest age. This attitude negatively influence international politics which effects in lowering intellectual aspirations, creating “a rat race” to remain on the job market and satisfy needs newly created by the market. As B.R. Barber states: “Cultural pathology of the late consumer capitalism efficiently gives priority to consumerism over traditional capitalistic balance between production and consumption, work and leisure, investing and spending. Infantile behaviour, described in Freudian and post-Freudian literature, is a consequence of a process of regression which protects one against problems of adulthood which one’s disturbed ego cannot face”.

There is an urgent need for educational reform, in order to oppose ‘post-thinking’.

Pope John Paul II used to say that contemporary people who are lost in the artificial video-world and consumerism have to “find spiritual sense of their existence”. Social change is necessary for the rebirth of spirituality and for introduction of social and educational concepts that would allow us to fulfil the essence of man as animal rationale, animal symbolicum and finally homo creator. Transgressive psychology may constitute the basis for the change.

Transgression, as a source of 'new culture' being created in postmodern era, is the way to make the change possible. J. Koziellecki claims that "transgression means crossing the hitherto material, social, symbolic boundaries; extending the sphere of our own activity; breaking the taboo; going beyond what we are and what we have. Those acts and achievements give rise to social change and allow cultural and civilizational growth.

The attitudes of 'the teachers of mankind', mentioned in the preface, are examples of transgression and culture-forming activity on a worldwide scale.

Recent socio-cultural changes do not take place in regional isolation, that is the reason why it is necessary to perceive these phenomenon in a global scale, starting culture-forming processes, on behalf of creating a universal community. We cannot let the potential "clashes of civilization" to happen, religious wars, ethnical conflicts, ethnocentric attitudes (the issue of: the clashes of civilization" is well known thanks to disputes about S.P. Huntington's book(1997). Huntington postulates to prevent dangers, which arise from cultural and religious differences, development of disproportion between rich and poor parts of the world. We can see the ray of hope in cooperation and understanding between political, spiritual and intellectual leaders of main civilizations in the world, he writes "In the civilizations clashes Europe and America either will become united or will disappear. The same is with all significant world's civilizations, with their religious, artistic, literary, philosophical, scientific, moral, humanistic accomplishment with "the serious clash" of barbarian civilizations – either they will join their efforts to overcome it or they will disappear."

Although the S. P. Huntington concept of "the civilization clashes" was criticized by many, we still cannot deny that globalizing processes, dynamical migrations, intensified by demographic processes, also "changing of Europe" – low population growth, cause intercultural strain. Life in the intercultural societies, recent economical crisis, and the planet's ecological degradation will become even more significant challenges than they are now. The need of "social change" is evident, the recreation of "new culture" in which keeping peace and cooperation between all the people around the world will be possible although disappearing "life space". Inspirations evoked by E. Morin thoughts seem to be, in this case, very helpful. He writes: "...there is some deeply rooted abstraction which

overtakes in time the roots of all native lands, much bigger and deeper, which is the essential aspect of our human-earth motherland.”

The citizens of the Earth-Native land are connected with united identity of human nature, which brings cultural, linguistic and psychological varieties. We also share the same mythical ancestors, who survived “the adventure of humanity creating”, we are joined with the unchangeable faith, at the beginning and the end of our lives. Our lives are depended on the life of the Earth – unique “spaceship”, which we use to travel through the universe. However, the fact that our overexploitation of the natural resources of the Planet do not leave the chance to the next generations to live in dignified conditions.

The end of the Earth’s self-regulating mechanisms became the fact, the humanity is endangered with extinction. The responsibility for the future of the Planet applies to all the citizens of the Earth. This is the reason why L. Michnowski’s eco-humanistic concept, which he postulated in his book “Is it the humanity regress?”, can be perceived as proper and right.

The issue of forming the culture of peace, broadly discussed by I. Wojnar, is vital in this context. Following B. Suchodolski, I. Wojnar claims that bringing up for peace requires two complementary and interdependent tasks to be fulfilled – “world order” and “human order”. Bringing up for peace “... consists in shaping awareness and attitude of people is such a way which would allow them to cooperate in order to eliminate various factors that threaten peace. These factor are in fact deeply rooted in human’s psyche, ideological systems, social and political reality, injustice and prejudice, conflicts which have their factual justification.” [15]

This need for social change is obvious. The ‘new culture’ must be created. That would keep peace and enable the cooperation of the Earth’s inhabitants. E. Morin puts it nicely claiming that all inhabitants of the Earth – the homeland share the common identity of human nature which is culturally, linguistically and psychologically varied. Moreover we share common fate from the beginning to the end of our lives.

### **2. Moral problems of our time.**

*Contemporary era of cynicism in contrast to education inspired by ancient philosophy of “kynismus” and its interpretation by Peter Sloterdijk included in the book “The Critic of a Cynical Mind”.*

The kynical and cynical attitudes recognized by the German philosopher Peter Sloterdijk.

Contemporary pedagogy and various areas of education require dedicated attitude of teachers, educationalists and organizers of culture and social activities. What is extremely important is an education of young intellectual elite in the country, especially in the regional perspective. Young educationalists, organizers responsible for the regional education have to face cynical consumption civilization. They need to develop creative and culture creative abilities. There have been many successful activities in the area of cultural development and regional education such as the “Little homeland – tradition for the future” event. It showed that it is possible for the young people to be mature enough to understand traditional values and to transfer them into the future.

Shaping intellectual elite of the country requires independent, nonconformist attitudes which are aware of contemporary threats/risks of civilization, such as the spirituality crisis or consumerism described in “Consumed: How Markets Corrupt Children, Infantilize Adults and Swallow Citizens Whole” by B.R Barber. Such nature of shaping results from the new interpretation of cynicism in Critique of Cynical Reason by Peter Sloterdijk.

According to him, contemporary cynicism is destructive, he understands Cynicism as false consciousness and values the original, thought provoking kynical attitude which rejects falsehood.

Today it's difficult to find such an attitude, most people have been tamed by the power of knowledge and the world is full of cynics, blended in with the crowd of conformists, who believe that ‘to be is to remain in the labour markets’. They feel it's better not to stand out, better to be no-one than an outsider. Present-day cynics are the product of mass media and large cities. They tend to hide their fears in order to remain on the surface of the specific life standard. Grass-roots attempts to change the society (typical for the sixties) failed. For this reason, we need another social change inspired by the kynic attitude so that the “world became a place of truth.”

And it's not enough to promote truth. Truth must be showed by the proper attitude and the system of values. The embodiment of the theory requires making oneself its medium. The need for social change that would serve the spiritual rebirth and enable human beings to become *animal*

*rationale, animal symbolicum* and finally *homo creator*. The basis for that change can be found in transgressive psychology

According to Koziński transgression is crossing the materialistic, social or symbolic borders. It is breaking taboos. That's how the change starts.

Present social and cultural changes are no longer regionally isolated, they should be understood as global phenomena. We should do anything to prevent religious wars, ethnic conflicts or egocentric attitudes. S.P. Huntington says we need to prevent the threats related to cultural, religious or materialistic differences. He believes the cooperation between politicians and intellectual leaders would make things better.

**Summary:** contemporary people who are lost in the artificial video-world and consumerism have to "find spiritual sense of their existence". Social change is necessary for the rebirth of spirituality and for introduction of social and educational concepts that would allow us to fulfill the essence of man as animal rationale, animal symbolicum and finally homo creator. Action major facilitators, families, artists, associations and regional bands, fans of folk culture as well as media programs selected an optimistic perspective for the launching of cultural processes. It appears therefore that chance meeting at the level of traditional values, the last time with new forms of art and culture was created for new qualities of a new tradition.

### Notes

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*Данная статья посвящена изучению самых важных педагогических проблем и поиску путей их решения в рамках рассмотрения современной педагогики культуры глобализирующегося мира. В статье дается характеристика социальных проблем, которые оказывают негативное влияние на условия жизни общества и препятствуют его гуманистическому развитию. В статье представлены различные точки зрения на проблемы краха человеческого духа и потребительства, которые сопровождаются проявлениями эгоизма, агрессии, инфантильности в обществе, кризисом гражданственности и коммерческой идентичности. Автор статьи акцентирует внимание на трудностях, с которыми сталкивается молодое поколение в процессе приобщения к культурному наследию. Также, особое внимание уделяется поиску возможных путей их решения, предполагающих стимулирование интереса молодежи к занятию творчеством, принятию активного участия в культурных мероприятиях, созданию новой культуры, 'новой традиции'. Данная статья посвящена исследованию педагогической аксиомы 'развивающаяся традиция' и педагогики как источника вдохновения для раскрытия творческого потенциала личности, берущего начало в ценностях культуры и искусства прошлого.*

**Ключові слова:** педагогіка культури, духовні цінності, моральні цінності, освіта, занепад духу, глобалізація .

Дана стаття присвячена дослідженню найважливіших педагогічних проблем і пошуку шляхів їх вирішення в рамках розгляду сучасної педагогіки культури світу, який глобалізується. У статті дається характеристика соціальних проблем, які здійснюють негативний вплив на умови життя суспільства і стають на заваді його гуманістичного розвитку. У статті представлені різні точки зору на проблеми краху людського духу і консьюмеризму, які супроводжуються проявами егоїзму, агресії, інфантильності в суспільстві, кризою громадянськості і комерційної ідентичності. Автор статті акцентує увагу на труднощах, з якими стикається молоде покоління в процесі залучення до культурної спадщини. Також, особлива увага приділяється пошуку можливих шляхів їх вирішення, які передбачають стимулювання інтересу молоді до заняття творчістю, прийняття активної участі в культурних заходах, створення нової культури, 'нової традиції'. В статті дається визначення педагогічної аксіоми 'традиція, що розвивається' і педагогіки як джерела натхнення для розкриття творчого потенціалу особистості, що бере початок в цінностях культури і мистецтва минулого.

**Ключевые слова:** педагогіка культури, духовные ценности, нравственные ценности, образование, упадок духа, глобализация.

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УДК 159. 923

## СВІТ ПОЧУТТІВ СТУДЕНТСЬКОЇ МОЛОДІ У ВИМІРАХ ДУХОВНОСТІ ХХІ СТОЛІТТЯ

**Т. Л. Антоненко**

*В статті розглядається проблема виховання культури почуттів як складової розвитку духовності особистості. Дається суттєва характеристика культури почуттів, її основні ознаки та роль у процесі становлення особистості.*

**Ключові слова:** почуття, культура, культура почуттів, духовність.

Сучасна цивілізація, вступаючи в ХХІ століття, виявила сукупність негативних явищ, які руйнівню впливають на людину, на її когнітивну і емоційно-вольову сферу, на рівень культури. Про руйнівний характер негативного впливу на людину сучасної