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EDUCATION THROUGH ART AS A POSSIBILITY OF SPIRITUAL SECURITY AND INTERCULTURAL EDUCATION

Mariusz Samoraj

The turn of the century XX/XXI is a time of a return to barbarism, unnecessary human suffering on a global scale. Armed conflicts in Africa, South America, Asia, terrorism in many countries around the world, the use of child soldiers for armed attacks that die, and the psyche of those who survive horrible wars, is contaminated for life, is prevented from spiritual security of the personality in present-day. Islamic terrorism and armed religious conflicts are becoming a difficult everyday reality in the European Community, which is under threat. The war in Syria with the use of fighting gases, where children are dying, is a particular cruelty. Political and humanitarian action is needed, involving the whole of the Human Community, Humanism and Humanitarianism on a global scale I believe that it is possible to educate for peace through coherent pedagogical actions, from the lowest levels of education, in the field of education for multiculturalism – regional and intercultural education. The culture of peace is an affirmative value, connected with the primacy of a pluralistic horizontal vision of the world: it distinguishes between maintaining peace, making peace and building peace as a long-term process based on the understanding of another human being, love of empathy, which is a deeper form of tolerance behaviour. In the article I point out the possibilities, programmes and educational activities for the European Community - education for the culture of peace through the realization of the tasks of intercultural aesthetic education and education through art. "The aesthetic education, is the link of such a concept of the upbringing of man, for which the instance are different areas of civilization, created by man, the objective socio-cultural world of human civilization, and art is, of course, one of the basic elements of this world is the process of shaping the aesthetic culture of man, developing good taste, the ability to evaluate and understand aesthetic phenomena and the process of shaping personality, both morally and intellectually, of course in a specific way, is also to inspire creative attitudes and dispositions, specific to each individual, to liberate expression and imagination, so much needed by contemporary man", as I. Wojnar states. (Wojnar, 1994, p. 9)

Keywords: *The crisis of humanity, children soldiers, intercultural education, education for multicultural society, the quality of man, personality development, education for community through art.*

In my speech at the next conference, "Cultural Personality in the Light of Upbringing, Education and Spiritual Security", I would like to continue the problematic themes presented in 2017. They concern the contemporary crisis of humanity, the crisis of community, tolerance and human solidarity; they are educational challenges of the present day. I would like to recall classic texts by Erich Fromm, Johan Galtung, Bogdan Suchodolski, Irena Wojnar, Rossi Braidotti and Jerzy Nikitorowicz in the context of humanistic education, education for peace and intercultural education. Tolerance and dialogue in culturally diverse environments require new socio-political strategies as a policy for multiculturalism in Europe. It ended with tragic events – a series of terrorist attacks in France, Belgium, on 14 July 2016 in Nice, during the feast of the French national people, where a ruthless fanatic was crushing defenceless people in a truck, over 80 people were killed, is particularly symptomatic of this. This is an example of the permanent enslavement of French society by terrorism. The Manchester attack on Ariana Grande's concert on 22 May 2017, with at least 22 dead and 59 injured, is an inhumanity to the young generation of Europeans and, at the same time, a tragic dimension of the barbarity of our time and a threat to the democratic governance of societies, not only in Europe, which is in crisis, but also throughout the world. The exploitation of children for assassination purposes is horrifying. On 20. 08. 2016 the Islamic state threw the so-called "caliphate puppies" into the battle. The bomber, at the age of only 12, blew up at a Kurdish wedding killing 51 people, 22 of whom were children, the youngest being three months old. The attack took place in a Turkish town, 60 km from the border with Syria.

The problem of child soldiers is the most tragic manifestation of the crisis of humanity in our times. Today's wars and terrorist attacks have involved 300,000 children between the ages of 7 and 17. Modern technologies make the weapon lightweight and can be used by children, in Africa the Ak-47 rifle costs as much as a school textbook. Civil wars in Africa, e.g. in Sierra Leone, conflicts between tribes, drug wars in South America, e.g. in Columbia, armed conflicts in Asia, groups of partisans or rebels were connected with the exploitation of children even girls as soldiers. Children often kidnapped from villages, churches or schools, saw the death of their parents, drugged before military actions, unaware of the risk of death were effective in actions of terror and crime, often had to kill their colleagues. Indoctrination of unit leaders, invasive modelling of the psyche, crowding out moral norms and human reflexes from consciousness – motivation of revenge. Trained to kill, they were first forced to kill animals, then taught to commit crimes by means of exposed instruction films, or even forced to participate in executions and watch films about violence like "Rambo", which is full in modern media, became murderers and their psyche was permanently

contaminated by the experience of an act of crime. Minor "girl soldiers", forced to commit sexual acts and then abortions, mutilated in the fighting suffered the most severe mental losses.

The UN has decided that sending children to war is treated as war crimes. UNICEF helps the mentally and socially injured child soldiers through disarmament, psychological therapy, often psychiatric, but the lost childhood will never be restored. This cruel barbarity experienced by children, seven years of age forced to kill instead of going to school, must be legally and media stigmatised by the international community. The impact of violence and war on children is: Death, Injury, Disability, Social and cultural losses, Psychological suffering.

Education for multiculturalism

Referring to the opinion of the British Prime Minister David Cameron, J. Nikitorowicz criticizes the principle of "passive tolerance" towards ethnic minorities, pointing to the fact that it may mean the beginning of very dangerous social phenomena, he states: "The inconsistency with the integration of immigrants has led to the creation of ghettos, where young people are alienated and sometimes, under the influence of extremist organisations, change their lives in bombers" (Nikitorowicz, 2012, p. 28). The proliferation of examples of genocide and terrorism in the Islamic state requires urgent social and political solutions on a global scale, as well as social and educational activities, introducing regional and intercultural educational content into school life and social policy, including the idea of a culture of peace in a local, European and planetary context. Europe must find an alternative social, political and educational path to multicultural societies, otherwise it will be immersed in the chaos of problems linked to the influx of millions of immigrants fleeing war. J. Nikitorowicz proposes to reflect on the "strategy of designed multiculturalism, top-down multiculturalism design by government." Perhaps we should promote civic integration with respect for the right to cultural differences, in the context of American experiences, where we have two levels of culture (American nation and ethnic level, patriotic and non-marital groups); it is also worth considering ethno-democracy, the right to its own norms, to realise one's own values and principles in many dimensions of human functioning (biological, mental, social, economic, religious, intellectual, expressive, existential, instrumental, etc.). But with respect to the law in force in the territory. In the discussions on the policy towards multiculturalism, there are also pressures to return to the policy of assimilation. J. Nikitorowicz states that the supporters of this view argue that, majority culture has the right to point out to minorities the values they want and to expect them to observe certain norms and principles ("you can live and work with us under our conditions") (Nikitorowicz, 2012, p. 28). Reflection on human

quality takes place also in the perspective of dramatic socio-political events, threatening armed conflict on a global scale. The hotspots have been burning for a long time in various regions of the world, and the reasons for their existence vary: from the clash of civilizations, nationalism, the resurgence of fascism, religious fundamentalisms, to the culture of rejection criticized by Pope Francis. The basic disease of "our world is a crisis of humanity and sense of life, of community in the general human dimension.

Crisis in the humanities

Rossi Braidotti takes up this issue by formulating Concepts of Post-Humanism in his book "Po człowieku" ("After Man") (Braidotti, 2016). Braidotti outlines a vision of science and the world after the end of the indivisible domination of man as the master of nature and the creator of technology, analyzes the permeation of the world of animals, people and machines, arguing that these realities can no longer be separated from each other. He formulates a reflection on the condition of thinking and feeling beings in an era in which the existing divisions focused on the uniqueness of man in nature are slowly disappearing.

Braidotti's thought construction, however, is a certain provocation, which forces us to think about the quality of contemporary man in the 21st century. The author refers to historical cases of the fall of man to the "night of humanity" of the genocide of World War II/Hiroshima, Nagasaki to contemporary brutal executions quote: "The media have focused on the brutality of executions and the humiliation associated with circulating around the world images of the wounded, bleeding Gaddafi's body; less attention has been paid to what can be described as the posthuman dimension of modern warfare. The monstrosity of Gaddafi's end, regardless of his own despotism, is enough to start being ashamed of his own belonging to the human race. The omission of the role played in its collapse by the developed world's sophisticated death technologies-dron – is an additional source of moral and political anxiety.

Modern wars are intensifying our necropolitan power to the extent that it is transforming it into a material destruction of human bodies and populations. Let us add more than just human beings. New necrotechnologies operate in a social climate dominated by the political economy of nostalgia and paranoia (on the one hand) and euphoria and exaltation on the other. This maniacal depressive state creates numerous variations of fear of an upcoming apocalypse, a catastrophe that will follow, after Hurricane Karin or another natural disaster. from an aircraft that flies too low to genetic mutations, immunodeficiency breakdowns: an accident is already happening on us, it will happen immediately and it is basically something certain; it is only a matter of time because of this sense of threat, the

main social objective is not to change, but to preserve the existing state or to survive (Braidotti, 2016, p. 56-57).

But this reflection cannot be carried out in the perspective of humanism as a concern for human quality, without removing the human "subject" from the perspective of discourse, not only on the philosophical level, which Braidotti practices, but above all on the pedagogical level – otherwise the pedagogical activity loses its sensible dimension – the purpose of action, towards characters with unknown traits of human fasting. I believe in the humanistic vision of educational help in becoming a human being. At this point, it is worth to reach for the definition of humanism in the approach taken by Professor Bogdan Suchodolski from the text known to us all, *Two universal civilizations: What is Humanism?* "It is first and foremost a belief in the value of human creative activity. The history of mankind can be interpreted – and so it happens most often – as the history of fighting and wars, the history of nations' control over nations, the history of military defeats and victories. powerful kings and great leaders are given monuments, built alleys of victory and glory. But the history of mankind can be considered, also as the history of human creativity, as the history of religion and mythology, as the history of philosophy, science and art, as the history of community and morality as the history of internally growing man" (Suchodolski, 1997, p. 23).

I therefore propose to return to the inspiring deliberations of the Commission for Education and Culture of the Committee for Forecasts Poland in the 21st century, published in the work "Defense Strategy and the Developing of the Humanistic Civilisation" is a strategy for creating an alternative civilisation to the utilitarian and pragmatic, empty axiologically free market economy, in which everything becomes a commodity: science of art, technology and man himself. The humanistic civilisation proposes a dialogue between historical and contemporary cultures. It would be a civilization of diverse, but at the same time universal values, a civilization of life deepened by cultural participation, as Irena Wojnar writes in her work quoted below. An opportunity and, at the same time, a necessity for today's threatened human civilization is to shape a culture of peace in the world.

Education for Peace

Education for peace must therefore be the reflex of the last chance before the whole world is at war. shaping a culture of peace, as Irena Wojnar writes, is an educational commitment for the 21st century, referring to the thoughts of Johan Galtung contained in the work "Peace by peaceful meaning" states "the culture of peace is an affirmative value, connected with the primacy of a pluralistic horizontal vision of the world: it distinguishes between maintaining peace, making peace and building peace as a long-term process based on the

understanding of another human being, love of empathy, which is a deeper form of tolerance behaviour" (Wojnar, 2000, p. 116). An important element of the process of education for the culture of peace is education for multicultural and interculturalism, which are almost absent from pedagogical practice and, as a social and educational strategy in France and Germany, have not fulfilled the hopes placed, which result in anxiety, clashes of crimes on the grounds of ethnic, religious and tragic acts of terror. So European governance, the idea of a common Europe, is at stake. Commentators refer to the current crimes as a continuation of the jihadist "Islamic fascists" who want to extend the religious war to the whole world.

There is a sad reflection that the cruelties of the 20th century have taught humanity nothing and that the 21st century is also marked by the "regress of humanity" of which Alain Finkielkraut writes, "...the century which experienced two world wars in the space of sixty years, As Levinas and Ricoeur emphasize, the totalitarianism of the right and of the left, Hitlerism and Stalinism, Hiroshima, the Gulag, the genocide of Auschwitz and Cambodia, can no longer be explained or mitigated as part of the overall plan. Our age is sometimes, to the greatest extent possible, a time of unnecessary suffering, which does not require dialectical explanations but awaits to be soothed, if possible through direct help, free from all a priori assumptions" (Finkielkraut, 1999, pp. 99, 100).

If, however, it is also "a new type of philanthropy, which is now devoid of eye flaps, it is a problem because it has not broken away from cruelty. Once a person gets burned, he or she prefers to reserve his or her humanity for a great tragedy only. This means that it takes a lot of blood to break its reticence and force it to act. He can only be moved by some undeniable massacre and completely passive suffering. As long as evil does not appear in all its glory, as long as all reservations and doubts are not dispelled, it remains on the side-lines. In the final analysis, in this emotional alienation from the misery of this world, referring to the clever arguments of reason" (Finkielkraut, 1999, p. 100).

Concern for spiritual security in our times.

The source of evil and human suffering on Earth is seen by E. Fromm. In the contradictory tendencies of the competing in man – the attitude of necrophilia – love of death and biophilia of love of life, "War in man" takes place, when necrophilia wins, it has tragic consequences for the human family, which we experienced in the 20th century – the famous necrophilias are defined by E. Fromm Hitler and Stalin. The necrophilic person is a person who attracts and fascinates everything that is dead, from the relationship of a soldier Hitler stood in trance and looked at the decaying corpses and had no intention of leaving. "The necrophilic people like each other in the past, their feelings are essentially sentimental, they nurture in their memories feelings that they experienced

yesterday, or those they believe they had. The Law and Order Values that they recognize are the exact opposite of those that we normally associate with normal life: Not life but death excites and satisfies them." (Fromm, 1963, p. 9)

The necrophil shows a special attitude towards violence, as Simone Weil writes, "violence is the ability to turn a human being into corpse". Gender, writes Fromm, can create life, violence can destroy it, and a lover of death is always fascinated by violence. For a lover of life, the basic polarization is the difference between a man and a woman, for a lover of death there are two sexes strong and powerless, killing and killing. The necrophil loves those who kill and hates those who are killed.

Love of life – Biophilia is the opposite of necrophilic orientation. It represents the complete orientation, "It is expressed in the bodily processes of a person, in his or her feelings, in his or her gestures; the biophilic orientation is expressed in the whole person. The most characteristic form of this orientation is expressed in the tendency of all living organisms to live. The desire to protect life and the fight against death are the most elementary forms of biophilic orientation, common to all living organisms. Since this is an attempt to protect life and combat death, it is only one aspect of the matter. The second aspect is more positive: living beings tend to integrate, to reconcile; they seek to join other opposing individuals in developing in a structurally structured way; and at the same time, unification and integrated development characterize all life processes: not only cells, but also sensations and thinking. [. . .] The polarity of masculinity and femininity is the core of the need to unite, on which the life of the human race depends. It seems that this is why nature has given man the opportunity to feel the most intense pleasure in connecting with the essence of the opposite sex. The cycle of life is union, development and birth, just as the cycle of death manifests itself in the cessation of development, disintegration and decay" (Fromm, 1963, p. 13, 14).

The full development of biophilia is manifested in the productive orientation of the Person who fully loves life and attracts the process of life in all its spheres. It prefers to build rather than keep it as it is. He wants to transform and influence through love, reason, his own example, and not by force; not by dividing things into pieces, not by a bureaucratic way of administering people, as if they were things. He enjoys life in all its forms, putting this joy before ordinary excitement (Fromm, 1963, p. 15). Biophilic consciousness is motivated by a desire for life and joy; the moral effort is to strengthen the loving side of life in itself. Therefore, biophilic person does not singe into guilt and conscience, which in the final analysis are only manifestations of self-restraint and sadness. He quickly turns to life and tries to do good. Does our contemporary civilization, especially the global media, promote biophilia or necrophilia? The media create

their programmes on the basis of consumer needs: if we follow evening programmes and films on television, we will find there during one evening another version of the film "Living corpses", we will see a programme of a doctoral pathologist who cuts the body to find out the puzzles of death, we will follow the fate of a serial murderer, on the basis of sexual and his pathological behaviour and other drastic images of death, we will find that images of violence, murder and death are most desirable by the viewers. Therefore, the basis of humanistic civilisation is the value of freedom and the protection of the life of all beings.

Many UNESCO reports, including Our Creative Diversity (Wojnar, 2000, p. 117), state that the world can change thanks to education, but it is education that touches upon the Pedagogical issue of human quality. It must therefore be realized in the perspective of the pedagogy of shaping human sensitivity to another human being – the situation of Buber's Me-You meeting – in the perspective of moral closeness Jerzy Nikitorowicz, quoting M. Buber, states: "An authentic dialogue, true (spoken or silent), in which each of the participants embraces the thought of the other. "The "I" turns to the "You" in order to create a common space of personal reciprocity and the creation of a new community.

The philosophy of dialogue shows us that the "Other", the process of learning about it, is the way leading us to God, it teaches us how we should celebrate the presence of the "Other" in our lives, and it also shows us that we are people in so far as we can be for the other. In fact, we are all children of the same God, regardless of His name" (Nikitorowicz, 2017, p. 260). Contemporary education must therefore include the following social and educational dimensions in its reflection and action: repairing human issues in the chaos of the beginning of the 21st century, threatened by the next global war, finding social and educational perspectives for preventing self-destruction and personal efforts to build humanity within oneself, pointing out the causes of the disappearance of humanity or the impoverishment of the human condition.. The educational strategy requires to include permanent interactions, not only with children and youth but also with the whole society, should be connected with shaping the culture of peace, regional, multicultural and intercultural education as a coherent educational paradigm implemented in defence of humanity, upbringing for the community – a community of people.

Multicultural European Civilisation

More and more often we formulate in our reflections postulates for the humanization of life and education in the concern for the general human community. An important component of the process of humanisation of life and the world is education for multiculturalism and interculturalism, which are almost absent from pedagogical practice and as a social strategy. The educational

strategy requires to include permanent interactions, not only with children and youth but also with the whole society, should be connected with shaping the culture of peace, regional, multicultural and intercultural education as a coherent educational paradigm implemented in defense of humanity, upbringing for the community – a community of people.

Jerzy Nikitorowicz in his latest work entitled "Ethnopedagogy" In this chapter, European multicultural civilization (Nikitorowicz, 2017, p. 223) states that multiculturalism is treated and analyzed not only as co-existence in the same space of groups with different cultural characteristics, but first of all as an ideological, identity and educational phenomenon, which makes it possible to notice and point out new strategies in ethnopedagogy, symmetrical strategies, directed parallel to dominant, majority and minority groups. It is they who will determine the results of the dialogue in the difficult process of maintaining and developing a multicultural European civilisation.

Education for the community

Europe must support education that eliminates all stereotypical images of people. It is therefore proposed to do so: A civic education programme that emphasizes:

"1. recognising the dignity and fundamental value of the human person; 2. social citizenship, rights and obligations, combating exclusion; 3. citizenship in the sense of egalitarianism, that is to say, the rejection of discriminatory prejudices about gender or nationality, and the understanding of the value of equal opening to the world in many ways; 4. Organic citizenship" (Edukacja dla Europy-Raport Komisji Europejskiej, 1999, p. 16).

The common values of European civilisation, which should be the foundation of civic education in this sense, are: human rights, human dignity, fundamental freedoms, democratic legitimacy, peace and the rejection of violence as a means to an end, respect for other people, solidarity between people (within Europe and with the rest of the world), sustainable development, equal opportunities, principles of rational thinking: ethics of verifiable evidence, protection of the ecosystem, individual responsibility.

Educational values of the arts

Irena Wojnar in her article "Opportunities for the Upbringing of Art" states that the aesthetic education, is the link of such a concept of the upbringing of man, for which the instance are different areas of civilization, created by man, the objective socio-cultural world of human civilization, and art is, of course, one of the basic elements of this "world". At the same time, [. . .] is the process of shaping the aesthetic culture of man, developing good taste, the ability to evaluate and understand aesthetic phenomena and the process of shaping personality, both morally and intellectually, of course in a specific way. [. . .]

also to inspire creative attitudes and dispositions, specific to each individual, to liberate expression and imagination, so much needed by contemporary man" (Wojnar, 1994, p. 9). For the purpose of practical implementation of such defined educational tasks I educate students – future teachers in the framework of classes, "Intercultural Dialogue", whose main theme is intercultural education through art. The content of the programme is as follows: preparing students for foreign studies and international cooperation in the field of culture. During the classes we will focus on intercultural dialogue, which through learning about the activity enables communication and cooperation in the spirit of tolerance and peace of people of different nationalities and nations. How to look for what is common in a culturally diverse world? How to build and expand areas of understanding and tolerance? How can we promote a culture of peace? These are the most important questions that we will focus on during the discussion in English. In the didactic dimension, the aim of the classes is to integrate the substantive path with the language path as fully as possible.

In the course of the substantive path, students learn about the following areas:

1. What is intercultural dialogue?
2. The fundamentals of intercultural education.

Selected issues in the field of intercultural dialogue through art from the Journal of Art and Journal of Art and Design Education 2005-2017

4. Sustainable education – through art and creative activity – materials from the INSEA European Congresses.

The program includes ethnographic workshops: music, art, dance related to the cultures of the participants of the meetings. Students of the European Erasmus Programme from Ireland, Germany, Turkey, Kurdistan, Spain, Italy, Serbia, Brazil, Pakistan, USA, Russia, Ukraine, Croatia, Malta, Belarus have participated in the classes since last years. Students prepare presentations on education for multiculturalism in the perspective of different countries in Europe and the world: concerning cultural festivals, e. g. the Festival of Three Cultures in Włodawa (www.muzeumwlodawa.pl) – connected with traditions, history and religions: Orthodox, Judaic and Roman Catholic. Presentation of international concerts – music of presentation of various cultures – Festival of Mountain Folklore in Zakopane (www.mffzg.pl), Festival of Dialogue4 of cultures in Łódź (www.4). Polin- Museum of the History of Polish Jews- A Thousand- Year History of Polish Yews situated in Warsaw. POLIN Museum's interactive exhibition is a journey from the Middle Ages to present. We will find out when Jews came to Poland and where they come from How did Poland become and how it cased to be home to the biggest Jewish community? How is Jewish life beginning to flourish in Poland once again. The exhibitions features

historic artefacts, paintings, interactive installations, models and multimedia. Among other things "we can see a 13th- century coin minted in Poland, books printed 400 years ago by Jewish printers and replica of the lavishly decorated dome of wooden synagogue and unique multimedia street" (www.polin.pl).

Summary

1. The proliferation of genocide and terrorism in the Islamic state calls for urgent social and political solutions on a global scale, as well as for social and educational measures to introduce regional and intercultural educational content into school life and social policy, including the idea of a culture of peace in a local, European and Planetary context.

2. The phenomenon of child soldiers – the cruel barbarity experienced by children – requires legal and media stigmatisation from the international community by seven-year-olds who are forced to kill instead of go to school. Modern education must include the following social and educational dimensions in its reflection and action: repairing human affairs in the chaos of the beginning of the 21st century, threatened by the next global war, finding social and educational perspectives for preventing self-destruction and personal efforts to build humanity within oneself, pointing out the causes of the disappearance of humanity or impoverishment of the human condition.

3. Art – is one of the basic elements of this "world", at the same time the process of shaping the aesthetic culture of man, developing good taste, ability to evaluate and understand aesthetic phenomena and the process of shaping personality, morally and intellectually, it also inspires creative attitudes and dispositions, specific to each individual, liberating expression and imagination, so much needed by contemporary man. Art and creative activity can serve to humanize the world and repair the affairs of contemporary man.

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ОСВІТА ЗАСОБАМИ МИСТЕЦТВА ЯК МОЖЛИВІСТЬ ДУХОВНОЇ БЕЗПЕКИ ТА МІЖКУЛЬТУРНОЇ ОСВІТИ

Маріуш Саморай

Початок XX і XXI століть – це час повернення до варварства, непотрібних людських страждань у глобальному масштабі. Збройні конфлікти в Африці, Південній Америці, Азії, тероризм у багатьох країнах світу, використання дітей-солдатів у збройних нападах, які гинуть, і психіка тих, хто вижив у таких жахливих війнах, отруєні на все життя, є перешкодами для забезпечення духовної безпеки особистості сьогодні. Ісламський тероризм та збройні релігійні конфлікти стають складною повсякденною реальністю в Європейському співтоваристві, яке знаходиться під загрозою. Війна в Сирії, яка ведеться з використанням отруйних речовин, де вмирають діти – це прояв особливої жорстокості. Все це свідчить про необхідність проведення політичної та гуманітарної діяльності із залученням до неї усього людського співтовариства та затвердження принципів гуманізму та гуманітаризму у глобальному масштабі. Я вважаю, що вихованню в душі миру може сприяти проведення цілісних педагогічних дій, починаючи з найнижчих рівнів освіти, освіти в галузі мультикультуралізму – регіональної та міжкультурної освіти. Культура миру є позитивною цінністю, пов'язаною з домінуванням плюралістичного горизонтального бачення світу: підтримкою миру, встановленням миру та зміцненням миру як довготривалого процесу, заснованого на розумінні іншої людини, любові до емпатії, яка є більш глибокою формою толерантної поведінки. У статті я вказую на можливості, програми та освітні заходи для Європейського співтовариства – освіту за культуру миру шляхом реалізації завдань міжкультурної естетичної освіти та освіти засобами мистецтва. «Естетичне виховання є ланкою такої концепції виховання людини, для якої прикладом є різні

ареали цивілізації, створені людиною, об'єктивний соціокультурний світ людської цивілізації, а мистецтво, звичайно, є одним з основних елементів цього світу; воно є процесом формування естетичної культури людини, розвитку гарного смаку, здатністю оцінювати і розуміти естетичні явища та процеси як морального, так і інтелектуального розвитку особистості, звичайно, в певному сенсі, воно також надихає на творчі відношення та прагнення, специфічні для кожної людини, воно відпускає на волю відчуття та уяву, які так потребує сучасна людина», як стверджує І. Войнар (Войнар, 1994, с.9).

Ключові слова: криза людства, діти-солдати, міжкультурна освіта, формування мультикультурного суспільства, якість людини, розвиток особистості, виховання громади засобами мистецтва.

ОБРАЗОВАНИЕ СРЕДСТВАМИ ИСКУССТВА КАК ВОЗМОЖНОСТЬ ДУХОВНОЙ БЕЗОПАСНОСТИ И МЕЖКУЛЬТУРНОГО ОБРАЗОВАНИЯ

Мариуш Саморай

Начало XX и XXI веков – это время возвращения к варварству, ненужных человеческих страданий в глобальном масштабе. Вооруженные конфликты в Африке, Южной Америке, Азии, терроризм во многих странах мира, использование детей-солдат в вооруженных нападениях, которые погибают, и психика выживших в таких ужасных войнах, отравленная на всю жизнь, являются препятствиями для обеспечения духовной безопасности личности сегодня. Исламский терроризм и вооруженные религиозные конфликты становятся сложной повседневной реальностью в Европейском сообществе, которое находится под угрозой. Война в Сирии, ведущаяся с использованием ядовитых веществ, где умирают дети – это проявление особой жестокости. Все это свидетельствует о необходимости проведения политической и гуманитарной деятельности с привлечением к ней всего человеческого сообщества и утверждения принципов гуманизма и гуманитаризма в глобальном масштабе. Я считаю, что воспитанию в духе мира может способствовать проведение целостных педагогических действий, начиная с самых низких уровней образования, образования в области мультикультурализма – регионального и межкультурного образования. Культура мира является положительной ценностью, связанной с доминированием плюралистического горизонтального видения мира: в ней разграничиваются поддержка мира, установление мира и укрепление мира как длительного процесса, основанного на понимании другого человека, любви к эмпатии, которая является более глубокой формой толерантного поведения. В статье я указываю на возможности, программы и образовательные мероприятия для Европейского сообщества – образование за культуру мира путем реализации задач межкультурного эстетического образования и образования средствами искусства. «Эстетическое воспитание является звеном такой концепции воспитания человека, для которого примером являются различные ареалы цивилизации, созданные человеком, объективный социокультурный мир человеческой цивилизации, а искусство, конечно

же, является одним из основных элементов этого мира, оно является процессом формирования эстетической культуры человека, развития хорошего вкуса, способностью оценивать и понимать эстетические явления и процессом как морального, так и интеллектуального развития личности, конечно, в определенном смысле, оно также вдохновляет на творческие отношения и стремления, специфические для каждого человека, оно отпускает на волю ощущения и воображение, которые так необходимы современному человеку», как утверждает И. Войнар (Войнар, 1994, с.9).

Ключевые слова: кризис человечества, дети-солдаты, межкультурное образование, формирование мультикультурного общества, качество человека, развитие личности, воспитание общества средствами искусства.

Samoraj Mariusz – PhD, Aesthetic Education and Cultural Studies Unit, Faculty of Education, University of Warsaw (Warsaw, Poland).
E-mail: maruszsamoraj@poczta.onet.pl

Саморай Мариуш – доктор філософії, кафедра естетичної освіти та культурології, факультет педагогіки, Варшавський університет (м. Варшава, Польща). E-mail: maruszsamoraj@poczta.onet.pl