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EDUCATION THROUGH ART AS AN OPPORTUNITY TO SHAPE A CULTURE OF PEACE IN THE AGE OF CULTURE

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In Our Time Education for Peace is a humanistic alert of values. Tragic events in the world, in which hundreds of people are killed, are examples of the breakdown of physical and spiritual security in recent times. We need a new pedagogy that takes into account the tragic dimension of modern civilisation. "Pedagogy of anxiety", carried out by sensitive humanists, taking care of the future of our Common Home – Earth of the Homeland. Pope John Paul II state that, today's people are facing a crisis of meaning in life. The greed of the rich and social injustice, despair fleeing war and religious persecution, Planet Earth Our Common Home is ecologically degraded and as a mother "cries out for help"; is the image of our time. We're gonna leave our kids a dumpster of civilization. In condemning the sins of humanity against nature, Pope Francis calls for a global "ecological conversion" (Franciszek Holy Father 2015, p. 12, 13). The great educational reports inspired by UNESCO provide important indications to educators, especially in terms of understanding between states and cultures in order to shape a culture of peace. Special attention should be paid to activities in the world perspective, such as the Decade of Cultural Development in 1988-1997 and the report of the Commission for Culture and Development Xavier Perez de Cuellar "Our Creative Diversity". Very important are the three links, which points out I. Wojnar: "... our, i. e., emphasizing the community, the third identity of people; creative, i. e., co-shaped by people living in the world, by the human factor, which is at the basis of all development trends the driving force and basis; finally, diversity, which refers to the issue of identity" (Wojnar, 2000, p. 107).

In my text I'd like to present the most valuable educational solutions, an exemplification of cultural, artistic and animation activities aimed at "promoting the culture of peace in Poland". It was different cultures festival-forms of education through organizing cultures dialogue of cultures in Kraków, Włodawa and Łódź. Those Festivals are specific cultural and social experience- unusual Pedagogy of Place. I'd like also suggest an example of school educational activities serving the dialogue of regional and intercultural education cultures, and thus education for

the culture of peace is my original program, "Pedagogy of travel and meetings".

The above educational guidelines are a form of "cultural sensitisation." "Starting from strengthening one's own identity, shaping family, family and local-parish identity in the environment and communication with other closest ones, paying particular attention to the protection of the first, rooting cultural heritage, at the same time it points to national traditions above national, continental and planetary, developing sensitivity to human achievements. By silencing prejudices and stereotypes, conflicts and aggression it stimulates creativity and creative design of the culture of peace" (Nikitorowicz, 2005, p. 118).

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Pedagogy of Concerns

Irena Wojnar in her latest book, "The Humanistic Precepts of Concern" (Wojnar, 2016, p. 10) recalls the philosophical category of Gabriel Marcel's anxiety and anxiety coloured with care and anxiety about the fate of the world and the fate of people, in a personal and social sense. He states that it is both an emotional state stimulated by sensitive reflection and a sum of personal experiences and requires prospective imagination. The author emphasizes the importance of humanities education in times of particular civilization threats related to the new threat of nuclear conflicts posed by North Korea, religious wars – continuous – acts of terror recently in Sri Lanka. The cause of social unrest is the armed conflicts in the Middle East, which are causing waves of refugees seeking a new home in Europe, or the protests of the poor – without prospects and seeking justice. This was evidenced by the riots in the streets of Paris – the protests of the "yellow vests" in France and the destruction of cultural heritage monuments. Tragic events in the world, in which hundreds of people are killed, are examples of the breakdown of physical and spiritual security in recent times. Here is an example from recent weeks: at least 359 people have lost their lives, nine Easter terrorist attacks on churches and hotels in Sri Lanka. Among the victims are 39 foreign tourists. The attack began on Easter Sunday. The goal was Christian churches and foreign tourists. In half an hour, bombs exploded in three churches in Colombo, Negombo and Batticaloa and three luxury hotels in the first of these cities. Two more explosions took place in districts in the suburbs of Colombo. The assassins also planned an attack on the airport in this city, but this attempt failed. According to local authorities, most attacks were carried out by suicide bombers. There are also 500 wounded, but according to the local authorities, this is not the final balance sheet. Many of the wounded are

in very bad shape. At least 39 foreigners from the United States, the United Kingdom, Portugal, Denmark, Turkey and India are among the victims. There may also be one victim from Poland. There are 28 foreigners in hospitals. The authorities have announced that a local Islamist radical organisation called National Thowheeth Jama'ath is responsible for the well-coordinated attacks. They also do not exclude external assistance in organising attacks. American intelligence says the bombers are connected to ISIS (ISIS confessed to the attacks), (Zamachy na Sri Lance. Rośnie liczba ofiar - tvp.info).

The tragic events of our times require the creation of a new "Pedagogy of Distress". In this perspective, as I. Wojnar claims, the importance of humanistic education, education, humanity, and not only the training of pragmatic competencies, as it has become almost universal, is growing. For we live in a time when the escalation of conflicts is constantly increasing, not only is the order in the world breaking down, and above all "human order" the consent to hatred and aggression is growing on a large scale. Even if it is true that human nature is characterized by an ambivalence of good and evil, their condition requires thought and conscious action. Never too much talking about the meaning of the "wise and good people", who are needed for the sick world to write (Wojnar, 2016, p. 10). Another report of the Club of Rome, which deals with forecasting the future and diagnosing global threats, concerns ecological and economic problems. The report titled "The European Union and its Member States" is published in the Official Journal of the European Union "Money and Sustainability: The missing link or why we need a monetary ecosystem", is interdisciplinary in nature, as previous reports, and reveals the worrying mechanisms of the climate change and ecological degradation of our planet and the monetary and financial crisis. I. Wojnar (2016) draws attention to the fact that "... the current monetary system is not neutral to the behaviour and condition of man, it is speculative in nature and contributes to the strengthening of social inequalities, destroys social capital, stimulates anti-community behaviour, egoism and aggression. Confidence in monetary factors as a guarantee of sustainable development is therefore deceptive. Repairing the world requires unconventional alternatives in the form of a monetary ecosystem" (p. 21). Regulation of the world's drinking water resources is also necessary, and in the near future there will be a shortage of water for millions of citizens. There are known cases where billionaires use local water resources for gigantic crops such as almonds in California, and the employees of these companies and the local population have no water, must buy it in stores, the greed of the rich wins. Rich companies buy land only for underground water resources; there is already a stock exchange market for such land. The people of California are fighting for

the Sustainable Management of Water Act. Both the "monetary ecosystem" and the sustainable management of water resources will help to overcome the prevailing unsustainable trends and ensure people's well-being and social security. A programme constructed in such a way requires long-term actions to eliminate financial and social inequalities.

The author of this paper mentions also the suggestions of creating global ethics formulated by The Institute of Moralology in Tokyo. We should expose "market fundamentalism"; and "freeing up our minds" in order to strengthen the principles of a culture of peace, coexistence and co-responsibility. It is therefore necessary to have an educational way of educating people who are sensitive and responsible in the spirit of global citizenship (Wojnar, 2016, p. 21). The need, sense and timeliness of the idea of education for peace is growing.

Upbringing to a culture of peace

It is obvious that our age can be called the age of culture, so I would like to start a reflection at this point on the definition of culture, but the definition of a broad "culture of peace" will find an important place.

The definition of a culture of peace created in the last years of the 20th century is still valid in this respect: ... a culture of coexistence and sharing, based on the principles of freedom, justice and democracy, tolerance and solidarity; a culture that rejects violence, seeks to prevent conflict at its root and to solve problems through dialogue and negotiation; culture that ensures full rights and the possibility of full participation in the endogenous development of society" (Mayor, 2001, p. 468).

Culture can be seen as an objective human value, but also as a "culture in people." As writes A. Piejka (2017) in her latest book "The Culture of Peace as an Educational Challenge" (p. 125). Thus, the culture in man grows, is the result of the encounter of the individual with the objectified world of values in the process of experiencing and manifesting values. Wilhelm von Humboldt stated that the process of creating culture in man requires overcoming various individual limitations, stimulating intellectual processes – processes of understanding, developing feelings and will. Therefore, it is not only about getting to know reality, but also about grasping reality as a value. The United Nations and UNESCO have made special contributions to the promotion of a "culture of peace"; 2001–2010, the United Nations declared the "International Decade for the Promotion of a Culture of Peace and Nonviolence for the benefit of Children throughout the Whole World-Resolution" adopted by the United Nations General Assembly, A/RES/53/25, 10. 11. 1998.

The end of the Decade was to declare 2010 the International Year of Close-up of Cultures. This initiative was related to civilisation challenges: growing

migration problems and noticing the role of intercultural dialogue in building a culture of peace. The main objective of the initiative was to demonstrate the importance and benefits of cultural diversity, the richness of the "Human Family", the intermingling of cultures and their interrelationships, which have been ongoing since the beginning of mankind. The promotion and protection of cultural diversity is a major educational task for all governments in the world requiring local, regional, national and international action.

UNESCO has conducted an international consultation on current tasks to bring cultures closer together and has adopted the following resolution:

- increasing opportunities for research, exchange of experiences and public debate, intercultural exchange – organizing festivals, exhibitions, fairs presenting the mutual interpenetration of cultures;
- supporting creativity as a basis for innovation, also in the context of multiculturalism, highlighting individual characteristics and social similarities and thus making the image of cultural heritage fully visible in the context of the carrier of identity history in all its aspects;
- improving access to formal and informal education, ensuring its high quality, in particular concerning human rights, cultural diversity, gender equality and inclusive education;
- changing the perception of other religions and cultures through greater involvement of the media and modern communication and information technologies in the promotion of cultural dialogue
- recognising and giving due respect to the traditional and indigenous peoples'; knowledge;
- promotion of human rights and the idea of intercultural dialogue, with particular emphasis on the importance of combating racism and all other forms of discrimination, as well as the promotion of a culture of peace. (Piejka 2017, p. 101,102)

The idea of bringing cultures closer together through the implementation of the above mentioned areas may result in the possibility of promoting a culture of peace, if it is propagated both in educational processes, as well as activities in the field of social and cultural animation, promotion of media artistic creativity affecting this issue and social policy involved in intercultural dialogue countries.

Art Education for Peace

It is worth noting here the research of both UNESCO and educational organizations cooperating with UNESCO as well as INSEA (to which INSEA is affiliated) (International Society for Education Through Art). INSEA was founded in 1951 in Bristol at a UNESCO seminar in Bristol. Among the significant initiators was Sir Herbert Read, a world-renowned promoter of the

idea of education through art, an advocate of education for peace, by improving interpersonal communication through art, shaping empathic attitudes through art, author of the book *Education through Art* (Read, 1943).

INSEA is a community of educators and people of good will who trust the educational potential of art and human creative activity. It is a world-wide organization, affiliated by UNESCO, promoting dialogue of cultures, intercultural education through art, continuing the ideas of education for peace and pacifist actions of Sir Herbert Read. It organizes cyclical world and regional congresses, is a forum for the exchange of research results on the issues of upbringing by the values of art – creation and creative activity, not only in the processes of education of children and youth, but also in the whole society – in the context of permanent education. It is a specific forum for international cooperation in joint research, artistic and educational projects.

I would like to draw attention to the special role that art plays in educational processes, an article by Prabha Shasrabudhe of Teachers College, Columbia University entitled "Design for learning through the arts" has devoted its attention to this issue. He appealed to the court thirtieth session of a General Conference in November 1999, in the course of which Director-General of UNESCO launched an important appeal for the promotion of arts and creativity at school as a part of the construction of a culture of peace. "He asked that the member states take appropriate administrative, financial and legal measures that arts teaching is mainstreamed and made compulsory throughout the school cycle. This UNESCO directive is a sign of a new climate and, more significantly, endorsement of an emerging understanding that encounters and engagements with the arts are important for growing minds because they widen the powers of understanding and ability to grasp the meaning of experience; and their neglect or omission in education narrows the cognitive potential of tomorrow's adults (UNESCO 2005). These two issues: mainstreaming art education in school curricula and the cognitive nature of encounters and engagements are central..." (Prabha Shasrabudhe, 2006, p. 77).

In the context of cultural dialogue through art, I would like to draw attention to the international report of researchers from the INSEA community, "Beyond Multicultural Art. Education: International Perspectives" edited by Doug Boughton and Rachel Mason (Boughton, & Mason, 1999), (Doug Boughton is a past Insea President).

R. Mason draws attention to the definition of multicultural education proposed by UNESCO: multicultural education "...is one that promotes dialogue between cultures and obstructs intolerance (Gagliardi, 1995). UNESCO understands that twin trends of standardisation of cultural patterns and the search

for cultural identity as likely to escalate cultural conflicts, thereby necessitating renewed educational efforts toward peace. While I agree with the suggestion, at recent UNESCO conference, that "art teaching can be pillar which supports understanding and tolerance between people from different regions and/or cultural backgrounds", the reality is that curriculum change take place very slowly and the majority of art education systems are experiencing cut-backs. Moreover, art teachers are struggling to get to grips with cultural reforms for which they are prepared and are being manipulated politically. Some policy implications for the International Society for Education Through Art are that it should be arguing through UNESCO, for broader base for the social foundations of art education and art teacher-training and their translation into curriculum practice, together with planned programmes of applied research. At local levels research is needed to obtain precise information about artistic histories and characteristic of small-scale communities for use in art teacher education; and at national and regional levels to ascertain ways in which global culture is engaging with these local art practices and forms. Likewise, planned programmes of research and development that will facilitate changes of "conscientisation" in teachers and pupils are needed." (Mason, 1999, p. 16).

The idea of bringing cultures closer together may result in the possibility of promoting a culture of peace, if it will be propagated both in educational processes, as well as activities in the field of social and cultural animation, promotion of media artistic creativity touching on this issue and social policy involved in intercultural dialogue countries. It is worth returning to the key guidelines of Herbert Read for education and upbringing for peace: "Man is primarily the one who creates. Creativity is the psychological denial of destruction. Children are happy when they can create something as long as it does not spoil their environment, they create beautiful things. A work of art is not only a decoration: it is an expression of one of the deepest instincts of man, an instinct that directs him to expand the scope of his sensual perception. This instinct decides about the development of senses during childhood, and if it is prolonged for the adult life, it usually motivates people to put constructive actions above destructive actions" (Read, 1967).

It is also worth recalling the appeal of A. Peccei, an outstanding, creator and activist of the "Club of Rome" for New Humanism. The new humanism will have to reverse the principles and norms that we so far considered inviolable to prepare the birth of new ethical, philosophical, social, political, aesthetic, artistic systems that will restore our inner balance, strengthen in us – as the highest kinds of good and highest needs – values such as: love, friendship, understanding, solidarity, ability to sacrifice, ability to live together. This will make us feel that

the more these goods and needs connect us with our brothers and sisters, the more we will gain from it (Peccei, 1987, p. 200).

I would like to present an exemplification of cultural, artistic and animation activities aimed at “promoting the culture of peace in Poland”.

In the context of artistic and animation educational activities, an important process is implementation of the assumptions and implementation of tasks in the field of both intercultural and regional education, but also related to these social activities Pedagogy of the Place.

Maria Mendel in the article: The pedagogy of the place and the animation to the sensitive place states: “The place is always significant. For “everything” is happening. Somewhere events take place, somewhere we arrange meanings through which we understand reality, and in it ourselves, with a more or less clear, but always present sense of connection with the place. The human world is anchored in a mathematically unlimited, infinite set of points. It takes place in some kind of span between physically understood length, width and depth/height, having its own address, a very concrete dimension. The dimension in space, of course, but the meaning of the place is in opposition to its culturally universalized understanding”; and adds that the place is connected with a small homeland, a family home, is a peculiar micro-space, which is a personal space and at the same time a public space (Mendel, 2006, p. 21–22).

Pedagogy of the place is directly connected with the Krakow district of Kazimierz, where the Jewish community lived before the war. The specific pedagogy of the place, as a form of learning the old Polish-Jewish culture and at the same time the dialogue of cultures, in the current social and cultural perspective is connected with the Festival of Jewish Culture in Krakow.

The Jewish Culture Festival in Krakow is the largest presentation of contemporary culture created by Jews all over the world. Janusz Makuch and Krzysztof Gierat decided to remind the world society of the Jewish history of Poland and the contribution of Jews to the development of our country, its culture and society. In 1988 it was a successful attempt to restore the memory of Polish Jews. The Festival of Jewish Culture is an idea of commemorating those who, living in Poland for centuries, were either murdered during the Holocaust or forced to emigrate in the post-war years, mainly after 1968. The festival is the annual cultural event of the year with nearly 300 events in ten days and about 30,000 participants from all over the world. The festival offers: participation in workshops, e. g. Jewish cut-out workshops, lectures, discussions, sightseeing, concerts and other musical events. The aim of cultural meetings is to present the diversity and beauty of the history of Jewish culture from all over the world. For example, in 2012, the organizers invited Kutiman, an Israeli multi-

instrumentalist and video artist, to shoot a video entitled “Thru Krakow”, promoting the Jewish Culture Festival in Krakow as part of his project “Thru the City”; in which he presents Jerusalem, New York and Tokyo. Music is the main asset of the Krakow Festival.

The main theme of this year’s 29th Jewish Culture Festival will be the Earth. At Krakowski Kazimierz there will be: Songs of Love and Loss – on Thursday, 30 May 2019, at 20.00 silent green Kulturquartier, Berlin – Workshops of singing and reading Torah – on Tuesday, 25 June 2019, at 14.00 Lost and found; Workshop of artifacts – on Sunday, 30 June 2019, at 13.00 Jewish Culture Festival.

Festival of Three Cultures – a cyclical event taking place in Włodawa

The aim of the Festival is to commemorate the multicultural history of Włodawa, to familiarize the participants and contemporary residents with the history, traditions, multiculturalism and multi-denominationalism of Włodawa. The undertaking is implemented within the framework of the “Cultural Heritage of Włodawa” Program.

The festival was established in July 1995 on the initiative of the director of the Łęczyńsko-Włodawskie Lake District Museum (currently the Museum – Synagogue Group in Włodawa). The first cultural meeting was held under the name of the Sacred Music Festival “Music of Włodawa”, 1999, the event returned under the name of the Festival of Three Cultures. In 2018, the 19th meeting was held in September. The first festival starts on Friday: it is a presentation of Jewish culture tradition and religion. Exhibitions, concerts, workshops, conferences take place in the synagogue complex of the Museum in Włodawa. The next day is devoted to the Orthodox culture, mainly in the Włodawa Church of the Nativity of the Blessed Virgin Mary. On Sundays, presentations about the traditions and rituals of the Catholic community are held. Presentations of the meeting and cultural events are located in the vicinity of St. Louis Church and Pauline Monastery. The Włodawa cinema presents films about the Festival, e. g. “Fanatic” or “Miracle of Purim”.

The symbol of the Festival is a tree whose branches-lists (blue, light green and dark green) grow out of a common trunk which is to symbolize the common past and unity in diversity. The popularity of the Festival and its integrative and culture-forming function is evidenced by its new name, Włodawa: “The City of Three Cultures”.

Łódź of Four Cultures Festival - a cultural festival in Łódź.

The festival has been held continuously since 2010, it is a continuation of the Festival of Dialogue of Four Cultures organized in 2002–2009. The name of the festival refers to four cultures that had a special impact on the history of

Łódź: German, Jewish, Polish and Russian. The festival has the character of an integrated artistic expression synthesizing elements of theatre, literature, film, music or visual arts. Since 2011 (the second edition), the festival has been organized by the Marek Edelman Dialogue Center. The fourth edition in 2013 was prepared by the Museum of the City of Łódź.

Fabryczna Łódź as a special place developed thanks to the joint efforts of many cultures of cooperation of four nations, believers of different religions. Representatives of various languages, customs and cultures created a dynamically developing industrial city at the end of the 19th century. Łódź has become an extraordinary cultural melting pot in the centre of Poland, a small common homeland of Poles, Jews, Germans and Russians. For a few years now, Łódź has been reaching back to its multicultural roots. Respect for the cultural past of the city gave birth to the idea of the Łódź of Four Cultures Festival. The festival has an analogous value connected with the idea of the Culture Foundation Competition “Little Homelands Tradition for the Future” (Four Cultures Festival).

Pedagogy of travel and meetings – educational, artistic and animation activities.

An example of school educational activities serving the dialogue of regional and intercultural education cultures, and thus education for the culture of peace is my original program, Pedagogy of travel and meetings, implemented since 1992 at the Private Primary School of Creative Activity in Zielonka near Warsaw. The creative activity of children and meetings with the cultural heritage of Polish small homelands, as well as European travels to learn about the European cultural heritage and meetings with children from European countries during artistic and ethnographic workshops served the dialogue of cultures and intercultural education. The realization of the idea of “travel and meeting” was aimed at getting to know different areas of old and contemporary culture, so that the recognized works of national and European culture were known to the young generation of Poles, and also to create the conditions for Polish children to befriend children from different parts of Europe. Travelling included the following educational and educational aspects:

A/Getting to know the spiritual and material culture of Polish and European rustic areas and urban agglomerations with historical or artistic content;

B/Integration of subjects during cognitive journeys and green schools :

- meetings with regional literary art: legend, story, talk in the regional dialect,

- historical knowledge with elements of ethnography, cognition of folk art,

- dance, song, rituals with dance and vocal animation,
- architecture, design, craftsmanship and ritual art workshops, craftsmanship,
- geography and nature, including the shaping of tourist interests and pro-ecological lifestyles;

C/Shaping democratic and pluralistic attitudes with respect to different cultures and identities, customs, customs, rituals, dialects, religions as a basis for intercultural dialogue on a national, European and World scale. All these aspects were realized during ethnographic journeys in the most important centres of folk culture in Poland, as well as during meetings with national minorities such as Lithuanian minorities in Krasnów and Suwałki and during cultural exchange meetings and artistic workshops, with Europeans during international exchanges under the European Socrates Programme and Jugendwerk: twice in Germany in Berlin, France Troy, in Great Britain in York and London, in Lithuania (Samoraj, 1999).

The school supports children from other countries; we have students from Ukraine and Mongolia. In the context of learning about other cultures, every year we organize Festivals of Cultures of European countries.

Summary:

1. Because of a crisis of human values and community in the world scale, I emphasize the importance of humanities education. We can observe the crisis of humanity in our times in particular civilization threats related to the new threat of nuclear conflicts posed by North Korea, religious wars – continuous – acts of terror recently in Sri Lanka. The cause of social unrest is the armed conflicts in the Middle East, which are causing waves of refugees seeking a new home in Europe, or the protests of the poor – without prospects and seeking justice. Tragic events in the world, in which hundreds of people are killed, are examples of the breakdown of physical and spiritual security in recent times. We need a new pedagogy that takes into account the tragic dimension of modern civilisation. Pedagogy of anxiety, carried out by sensitive humanists, taking care of the future of our Common Home – Earth of the Homeland.

Education for the Culture of Peace should be the benchmark for a new path for society. Culture of Peace is a culture of coexistence and sharing, based on the principles of freedom, justice and democracy, tolerance and solidarity; a culture that rejects violence, seeks to prevent conflict at its root and to solve problems through dialogue and negotiation; culture that ensures full rights and the possibility of full participation in the endogenous development of society.

The idea of bringing cultures closer together may result in the possibility of promoting a culture of peace, if it will be propagated both in educational

processes, as well as activities in the field of social and cultural animation, promotion of media artistic creativity touching on this issue and social policy involved in intercultural dialogue countries

In my text I have presented the most valuable educational solutions, an exemplification of cultural, artistic and animation activities aimed at “promoting the culture of peace in Poland”. It was different cultures festival-forms of education through organizing dialogue of cultures in Kraków, Włodawa and Łódź. These Festivals are specific cultural and social experience – unusual Pedagogy of Place.

In the context of artistic, animation and educational activities, Pedagogy of Place is an important process and implementation of tasks in the field of both intercultural and regional education and also related to these social activities.

An example of school educational activities serving the dialogue of regional and intercultural education cultures, and thus education for the culture of peace is my original program, Pedagogy of travel and meetings, implemented since 1992 at the Private Primary School of Creative Activity in Zielonka near Warsaw. The creative activity of children and meetings with the cultural heritage of Polish small homelands, as well as European travels to learn about the European cultural heritage and meetings with children from European countries during artistic and ethnographic workshops served the dialogue of cultures and intercultural education.

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ОСВІТА ЗАСОБАМИ МИСТЕЦТВА ЯК МОЖЛИВІСТЬ ФОРМУВАННЯ КУЛЬТУРИ МИРУ В ЕПОХУ КУЛЬТУРИ

Маріуш Саморай

У наш час освіта для світу є гуманістичним оповіщенням про цінності. Трагічні події в світі, в яких гинуть сотні людей, є прикладом занепаду фізичної і духовної безпеки, яка має місце в сучасному світі. Нам потрібна нова педагогіка, яка буде враховувати трагічний вимір сучасної цивілізації, «Педагогіка тривожності», розробкою якої займаються гуманісти, піклуючись про майбутнє нашого спільного дому – планети Землі. Папа Іоанн Павло II стверджує, що сьогоднішні люди стикаються з кризою смислу життя. Жадібність багатих людей і соціальна несправедливість, відчай, тих, хто тікає від війни і релігійних переслідувань, призводить до того, що Планета Земля – Наш спільний дім – екологічно деградує і, як мати, «кричить про допомогу»; є дзеркальним відображенням нашого часу. Ми залишимо нашим дітям звалище цивілізації. Засуджуючи гріхи людства проти природи, Папа Франциск закликає до глобального «екологічного перетворення» (Franciszek Ojciec więty 2015, с. 12,13). В об'ємних доповідях ЮНЕСКО з питань освіти представлені найважливіші показники для вчених-педагогів, особливо в світлі вивчення проблеми взаєморозуміння між державами і культурами з метою формування культури миру. Особливу увагу слід приділити діяльності в перспективі розвитку світу, наприклад, доповіді про десятирічний культурний розвиток в 1988-1997 роки і доповіді Комісії з питань культури та розвитку Ксав'є Перес де Куельяра «Наше творче розмаїття»; дуже важливим трьома ланками, на які вказує І. Войнар: «... наше, тобто, підкреслюється спільнота, третя ідентичність людей; творче, тобто спільне, тобто загальна форма людей, що живуть в світі, людський фактор, що лежить в основі всіх тенденцій розвитку, є рушійною силою і основою; і нарешті, розмаїття, яке відноситься до питання ідентичності» (Wojnar, 2000, с. 107).

У статті я хотів би представити найбільш цінні рішення зазначених проблем у сфері освіти, навести приклади культурних, мистецьких та анімаційних заходів, спрямованих на «просування культури світу в Польщі», а саме

охарактеризувати різні фестивалі як форми освіти через організацію культурного діалогу культур в м. Кракові, м. Влодава і м. Лодзі. Ці фестивалі є специфічним культурним і соціальним досвідом – незвичайною педагогікою місця. Я хотів би також навести приклад шкільної освітньої діяльності, яка сприяє розвитку діалогу регіональних і міжкультурних культурних освітніх установ, і, отже, освіта для формування культури миру лежить в основі моєї оригінальної програми «Педагогіка подорожей і зустрічей».

Вищенаведені навчальні рекомендації є формою «культурної сенсифікації». «Починаючи з укріплення власної ідентичності, формування сімейної ідентичності та ідентичності людей, що живуть в безпосередній близькості, в середовищі і спілкуванні з ними, приділення особливої уваги захисту першої, вкорінення культурної спадщини, в той же час вона вказує на національні традиції над національними, континентальними і планетарними, і сприяє розвитку чутливості до людських досягнень. Заглушаючи забобони і стереотипи, конфлікти і агресію, вона стимулює творчість і творчий підхід до формування культури миру» (Nikitorowicz, 2005, с. 118).

Ключові слова: освіта засобами мистецтва, регіональна освіта, міжкультурна освіта, гуманістичне оповіщення, гуманістичні цінності, культура миру, педагогіка місця.

ОБРАЗОВАНИЕ СРЕДСТВАМИ ИСКУССТВА КАК ВОЗМОЖНОСТЬ ФОРМИРОВАНИЯ КУЛЬТУРЫ МИРА В ЭПОХУ КУЛЬТУРЫ

Маринуш Саморай

В наше время образование для мира является гуманистическим оповещением о ценностях. Трагические события в мире, в которых гибнут сотни людей, являются примером упадка физической и духовной безопасности, которые имеют место в современном мире. Нам нужна новая педагогика, которая будет учитывать трагическое измерение современной цивилизации, «Педагогика тревожности», разработкой которой занимаются гуманисты, заботясь о будущем нашего общего дома – планеты Земли. Папа Иоанн Павел II утверждает, что сегодняшние люди сталкиваются с кризисом смысла жизни. Жадность богатых людей и социальная несправедливость, отчаяние, тех, кто убегает от войны и религиозных преследований, приводит к тому, что Планета Земля – Наш общий дом – экологически деградирует и, как мама, «кричит о помощи»; является зеркальным отражением нашего времени. Мы оставим нашим детям свалку цивилизации. Осуждая грехи человечества против природы, Папа Франциск призывает к глобальному «экологическому преобразованию» (Franciszek Ojciec więty 2015, с. 12, 13). В объемных докладах ЮНЕСКО по образованию представлены важнейшие показатели для ученых-педагогов, в особенности в свете изучения проблемы взаимопонимания между государствами и культурами с целью формирования культуры мира. Особое внимание следует уделять деятельности в

перспективе развития мира, например, доклада о Десятилетнем культурном развитии в 1988-1997 годах и доклады Комиссии по вопросам культуры и развития Ксавея Перес де Куэльяра «Наше творческое разнообразие»; очень важны три звена, на которые указывает И. Войнар: «... наше, то есть, подчеркивается сообщество, третья идентичность людей; творческое, то есть совместное, то есть общая форма людей, живущих в мире, человеческий фактор, лежащий в основе всех тенденций развития, является движущей силой и основой; и наконец, разнообразие, которое относится к вопросу идентичности» (Wojnar, 2000, с. 107).

В статье я хотел бы представить наиболее ценные решения указанных проблем в сфере образования, привести примеры культурных, художественных и анимационных мероприятий, направленных на «продвижение культуры мира в Польше», а именно охарактеризовать различные фестивали как формы образования через организацию культурного диалога культур в г. Краков, г. Влодава и г. Лодзь. Эти фестивали являются специфическим культурным и социальным опытом – необычной педагогикой места. Я хотел бы также привести пример школьной образовательной деятельности, которая способствует развитию диалога региональных и межкультурных культурных образовательных учреждений, и, следовательно, образование для формирования культуры мира лежит в основе моей оригинальной программы «Педагогика путешествий и встреч».

Вышеприведенные учебные рекомендации являются формой «культурной сенсibilизации». «Начиная с укрепления собственной идентичности, формирования семейной идентичности и идентичности людей, живущих в непосредственной близости, в среде и общении с ними, особого внимания защите первой, укоренения культурного наследия, в тоже время она указывает на национальные традиции над национальными, континентальными и планетарными, и способствует развитию чувствительности к человеческим достижениям. Заглушая предрассудки и стереотипы, конфликты и агрессию, она стимулирует творчество и творческий подход к формированию культуры мира» (Nikitorowicz, 2005, с. 118).

Ключевые слова: образование средствами искусства, региональное образование, межкультурное образование, гуманистическое оповещение, гуманистические ценности, культура мира, педагогика места.

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