

UDC 37.032:7

EDUCATION FOR COMMUNITY THROUGH ART, AS THE SIGIFICANT POSSIBILITY, IN PERSONALITY DEVELOPEMENT, IN OUR TIME

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My presentation is on basic problems of contemporary civilization, connected with: crisis of humanity and community, and also necessity to define social strategies in multicultural societies. Islamic terrorism, religious and ethnical wars are challenges for contemporary social culture and education and particularly for multicultural and intercultural education which we hope, can be a social tools for making contemporary society humanistic. The tragical act of Islamic terrorism in Paris, Berlin, London, Stockholm testify that "the world is going back to barbarity" and this is the last alert signal for European community to change ineffective and false forms of politics and multicultural education. I'm pointing E. Fromm reflections on "War within man" /1963/, as a reference to research on condition of contemporary man its alienation and possibilities to growth in humanity. I'm taking up the discussion with post-humanism and searching of reason of crisis of contemporary human. I'm presenting educational commitment and hint outstanding, authority in the area of intercultural education useful to pedagogical process of shaping identity and intercultural competence, crating base of citizenship and fruitful life in community and multicultural society. I'm quoting examples of authorship course titled "Intercultural dialogue"-UW Erasmus Program students and also my lectures and artistic workshop in Kunstunivesrsitat Linz in Austria – intercultural dialogue.

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

Pedagogical issues of human and community quality in the contemporary world.

“Pedagogical issues of human” is central to the humanist concern of modern educators, philosophers and sociologists. Preparing the young generation to live in communities from the level of the small homeland, the national homeland, the European Community to the Commonwealth –

Citizens of the Land of the Homeland – is the most important pedagogical task of the 21st century.

The question is about the meaning of the humanistic “being human” in his “destructive and cruel self-alienation.” The need to strengthen human subjectivity threatened by: widespread patterns of consumption and globalizing mass culture, and models of educational institutions aimed at narrow profession training ignoring the spiritual and creative development of human personality.

The fact is internal mutilation of man enslaved by the demands of career and success, by alienating organizational structures. More and more “... an object person builds a dehumanized world, which in turn influences the depersonalization of the human person. Human-world interaction gains dangerous areas and leads to dangerous consequences” (I. Wojnar) [12, p. 13].

Contradictory values require sensitive educational reflections, a new look at modern “human qualities” and the new interpretation of B. Suchodolski's slogan: “Understand the world-direct yourself”.

“Humanistic premises of anxiety” this is the last work by I. Wojnar, which introduces us to the current issue of “Pedagogy of anxiety”. It draws attention to the importance of humanistic education, the training of “humanity” and not just pragmatic competence (I. Wojnar) [13, p. 10].

This publication is a continuation of the work “Humanistic intentions of education” (I. Wojnar) [10], connected with the idea of modern humanism – “tragic” as defined by I. Wojnar. In the modern era of “new barbarians”, holistic education is an indispensable component of the process of preparation for life in the human community, for such a perspective should embrace practically implemented education for multiculturalism as a coherent system of regional, multicultural and intercultural education. This issue deals with the issue of identity, as I. Wojnar points out in the book “Humanistic intentions of education”, modern man define three identities: regional, national, European and universal, connected with belonging to the community of citizens living in the land of the homeland – Planet Earth (I. Wojnar 2000) [10, p. 103-106].

In considering the reasons for the crisis of humanity, it is worth addressing the problem of various philosophical perspectives, discussing with various theories, being polemic, with various positions on the place and role of man in the modern world. One area of reflection is represented, among others, by Rosi Braidotti post humanism seen from the perspective of

post-modernity. The author's position is expressed in the book „After the man” (R. Braidotti) [1].

A new place and role of man in the modern world is to make the difficulty will be able to meet the challenges posed by the difficult and tragic present. The most of difficult problem of our time is the crisis of morality and humanity. More optimistic, perhaps even utopian visions creates Henryk Skolimowski, in his idea of *Eco-Philosophy as a Vision of The World as Sanctuary*.

The most important thesis of H. Skolimowski are: „In a participatory universe, we are All co-creators, we all have our part to play; the evolution of consciousness is our own evolution. We can become, we can embody the characteristic of a New Renaissance put forward by Henryk Skolimowski:

– **Cosmic optimism** because the cosmos is an optimistic place to dwell in;

– **Altruistic Ethic** because this is the only way to proceed in a compassionate society;

– **Creativity without Borders**...because this is the nature of the Creative cosmos;

– **All Embracing Love** ... because it is of the essence in the human universe;

– **Continuous Transcendence** ... because it is one of the laws of the cosmos;

– **Sacredness as an Attribute of Human Nature** because all cosmos is divine;

– **Participatory Thinking and Praxis** because participation is the song of creation;

– **Courage as the Wings of our Action** because without courage we cannot go very far;

– **Vision as a Mirror of our Future** because without Vision people Perich;

– **Cosmological Framework**...as mother, guide and nurturer (D. Lorimer) [4, p. 19].

H. Skolimowski's vision is created with the awareness of the moral crisis of the modern man, the world of the dehumanized, insensitive, destroying the environment of his life. Progress is not only economic and technical growth but as Albert Schweitzer writes: “Three kinds of Progress are significant for culture: Progress In knowledge and technology; Progress In the socialization of Man; Progress In spirituality. The last is the most important Technical Progress, extension of knowledge, does indeed represent

Progress, but not In Fundamentals. The Essentials thing is that we become more Finley and deeply human (D. Lorimer) [4, p. 18-19].

Exemplification of the dehumanized world are the blood barbaric terrorist attacks on the other hand, the isolation of immigrants, the reduction of solidarity reflexes, the crisis of community, control towards the “closed society” before which warned K. Popper [6].

The crisis of community, tolerance and human solidarity are the present educational challenges. Tolerance and dialogue in culturally diverse environments call for new socio-political strategies, as multiculturalism in Europe has ended in tragic events – a series of terrorist attacks in France and Belgium. Last attack in Nice, July 14, 2016, during the national holiday of the French people, where a ruthless fanatic drove a truck of defenseless people, killed more than 80 people, is particularly symptomatic here. This is an example of the permanent enslavement of French society by terrorism, and at the same time the tragic dimension of the barbarity of our time and the threat to the democratic order of societies not only in Europe, but also in the whole world. Further acts of terror in 2017 have taken place in Berlin, London and Stockholm, thus pose a threat to the whole of Europe.

Particularly inspirational recommendations for the human family in the face of the crisis of humanity are formulated by Pope Francis in the Encyclical *Laudate si. Caring for a common home*.

The problems of our civilization have a global dimension in our opinion, so the Pope reflects on all dimensions of ecological threats, the crisis of human values, consumerism and reflects on the various aspects of the “Integral ecology”, which encompasses the human dimension (individual and social) and environmental, which requires lifestyle change. Beside the natural heritage, as Francis writes, the historical, artistic and cultural heritage is threatened as well, so he advocates the promotion of the so-called cultural ecology (M. Samoraj) [8].

In the first words of the Encyclical, it refers to its predecessors, among other things, to the message of John XXIII, *Pacem In Terris*, and to the legacy of John Paul II, who has taken a number of initiatives of ecumenical and peace, such as, inter alia prayer meeting of representatives of all religions in the famous Franciscan basilica in Assisi on 27 X 1986. They were invited to a common “prayer” for peace representatives of 130 denominations. Embracing the words of John Paul II, “man often does not perceive the other meanings of his natural environment as the only means for immediate use and consumption.” Pope Francis encourages global

“ecological conversion,” which should also apply to protect the moral conditions of the true “human ecology” [2, p. 7].

Tolerance and dialogue in culturally diverse environments is a social and educational task of our time. New social policy strategies for multicultural societies require changing attitudes towards “other” perceptions, cultural outreach and learning of other cultures, respect for other religions, civic engagement and responsibility for creating communities within a single state organism. It requires social change, opening up to other ethnic and religious communities, shaping intercultural identity. This educational and educational issues challenging financial and organizational support of the state. A new challenge for modern school education for multiculturalism should be understood as a coherent system of regional and intercultural education, and its content must be included in the curriculum, even on the basis of subject paths. J. Nikitorowicz suggests that regional education should be the first step in creating a multicultural society (J. Nikitorowicz) [5, p. 213].

“A particularly important educational task today is to prepare the young generation for active creative participation in culture, which is a conglomerate of interpretative possibilities. The postmodern “playing with the difference” should turn into an authentic dialogue with another, polyphonic dialogue of cultures. The modern school, in the pursuit of education for life in multicultural reality, should shape the need to build bridges between cultures. Interpersonal communication is a multidisciplinary process and is of a dialogical nature: “It is a meeting of man with man”. Cultural dialogue serves to cross the boundaries of one’s own culture, so that, as a consequence, the human person becomes enriched by the Other. It is about shaping the open polyvalent identity. Lech Witkowski points out the need to build so-called. hybrid identity, broadened horizons of cultural references, which will contribute to smooth movement in the world of cultural diversity differences.” [5, p. 321]

Little homeland as an inspiration to education for community in the perspective of dialogue of cultures and tolerance.

Interesting inspirations for education in the spirit of dialogue and tolerance were found in the history and modernity of the city of Zelow, located in the Łódź region which is a perfect example of a culturally diverse environment. The specific value of the historical heritage of the city is the atmosphere of mutual acceptance, cultural and religious tolerance, passed down from generations to generations by the Czechs, Poles, Jews and Germans, for nearly 200 years. These values are connected with the history

of Poland with the promoted tolerance culture, which allowed us to find refuge in various periods of religious persecution in Europe and the acceptance of representatives of different nationalities and religions (the great humanist, Jan Amos Komenski). According to a poll conducted in June 2003 in Zelow, it is clear that the most important aspect of the city’s heritage is that of a culture of tolerance, understanding and understanding for building a common good in the minds of high school students and adults. The values that are particularly enriching the community were recognized by the Czech minority: care for the education of the young generation, the ethos of work and special identification with religious ethics and artistic culture (M. Samoraj) [7, p. 148-153].

The history of the Czech in Zelow (P. Wróblewski) [14, p. 15-16] dates back to 1802 when Józef Świdziński sold his village to the Czech colonists. Initially, there were twenty families here. Emigration of Protestant families from the Czech began in the middle of the 18th century, during the wars of Silesia. It was caused by religious persecution during the reign of the Habsburgs. The main settlements took place in 1803, when the Council of Elders elected by the Czech emigres began to exercise self-government in a socio-religious community, dividing farmland, meadows, forests equally and equitably among all fellow believers.

The beautiful forests, meadows and fields, far from the main roads, have become an ideal refuge for refugees oppressed by religious persecution in their home areas. Agriculture, and later also traditional skills for the Czech (mainly weaving), also in Zelow, became the source of their maintenance. In the cottage workshops of this small community, fabrics for textile factories in Lodz or Pabianice have been manufactured since the second half of the 19th century. Zelow to World War II was a multicultural and multi-religious city. They lived here living, cooperating and trading with each other: Poles, Czechs, Jews and Germans. Most of this community used the specific Czech Zelow Czech language. The cultural landscape of the city today is determined primarily by the religious traditions of different denominations. They define customs and behaviors, basic moral references of the Zelow community, including the young generation. There are Roman Catholic (“Polish”), Evangelical-Reformed (“Czech”), Baptist, and Jehovah’s Witnesses here.

In the 90’s there were weeks of prayers for the Christian Unity, ecumenical traditions have persisted to this day. They have gathered about 400 Christians. The ceremony was joined by a choir of the Reformed and Roman Catholic parish. To this day in the homes of many Czech families as

well as Polish we find weaving workshops, and the interest in weaving and the fabric of art goes to successive generations. This is a result of cultivating the tradition of weaving from Czech, which in the pre-war period became often a source of subsistence. However, the population of Czech origin does not currently exceed 1000 people per 10,000 inhabitants, but the Zelow Czech language disappears, though it can be heard at the market, in the Evangelical Church - Reformed during the Mass and Cultural meetings and traditional families, especially those who maintain contacts with relatives in the Czech Republic. Zelow's memory of the ancient cultural dimension and language exist in the consciousness of the 40-year-old generation. They mention folk songs that were sung while sitting on benches in front of houses, and also the culinary habits, which have long been spread in the Polish community of Zelow, have also been preserved.

At present, the main focus of the Czech minority is the Reformed Evangelical Church and its museum. The Zoological House and Museum is also an important center of Zelow Czech cultural, social and educational life, serving not only the evangelists but the entire community. The museum is a place of dialogue with history and tradition, has a rich collection of documents and memorabilia, thanks to which minorities can find their roots and young citizens of the city learn the history of this specific Little Motherland.

The above-mentioned most important facts about the historical and cultural heritage of the city of Zelow and the educational and cultural activities taking place in this area. I would like to enrich my reflections on the results of my own survey conducted in June 2016 among the representatives of the younger generation of Zelow residents. The results of my fieldwork indicate a convergence with the previous research I mentioned. The majority of the respondents are able to identify the most important aspects of Zelow cultural heritage: the developed climate of mutual acceptance, tolerance, understanding and ecumenism, as well as the agreement to build a common good, culture and traditions, education and artistic activity which is an important foundation for the building of the local community in Multicultural perspective (M. Samoraj) [9].

Education for community and peace through art.

When considering the issue of education for the community and humanistic education for peace Irena Wojnar cites the term education for peace by Bogdan Suchodolski "Education for Peace consists of shaping the awareness and attitudes of people, so that they can work together to overcome the various sources that threaten the peace, so sources inherent in

the human psyche in ideological systems, in the social and political realities of the world, in injustices and wrongs, in conflicts of substantive justification". Bogdan Suchodolski designed pedagogy for "order in the world" and "order in the people" (I. Wojnar) [10, p. 111].

I would like to cite examples of my own pedagogical activities conducted at the Faculty of Pedagogy at the University of Warsaw, in the framework of the "Intercultural Dialogue", conducted in English, in which Erasmus students participate, as well as a series of lectures and art workshops conducted by lecturers at the Academy of Fine Arts in Linz In Austria, in 2011 and 2015. The meetings with the students in the classes "Intercultural Dialogue" as well as lectures and art workshops in Kunstuniversitat Linz - Linz 2015, included the following topics:

1. Intercultural education and upbringing for peace in the present day and "Mural painting for Peace".
2. Traditional culture and folk art in Poland, lecture with a cut-out workshop on Polish folk cut-outs of different regions and presentation of tradition and religious importance of Jewish cut-outs.
3. Educating through art in Poland the tradition and the present.
4. Schools of creative activity – the tradition and the present, together with references to practice.

"Mural painting for Peace" was an inspiration for the multimedia presentation on the Japanese artistic initiative of Professor Toshifumi Abe of Osaka Women's College, *The Guernica Children's Peace Mural Project*.

The Kids' Guernica project was initiated as a peace movement in 1995 in Japan, fifty years after World War II and the anniversary of the bombing of Nagasaki and Hiroshima, the new Guernica. It is designed primarily for children and young people to define their own concept of peace by participating in a common educational project and taking part in the collective painting of this message up to the present day. The project was inspired by the famous Spanish artist, Pablo Picasso, who painted the painting as a protest against the brutal bombing of Guernica during the Spanish Civil War. The main goal of the Kids' Guernica project is to promote peace-keeping among people in the world through art, to create a unique culture of peace through images-message, created on great canvases (the same size as Guernica Picasso, 3.5 x 7.8 m).

Another inspiration during the class I was performing was the accompaniment of John Lennon Imagine's guitar accompaniment and the "conditions for peace" contained in the poetic poetry of the pacifist message.

This idealistic song, known throughout the world, was sung on the streets of New York in the 1970s, during the protest marches against the Vietnam War, in 1980 when its author was brutally murdered and after a terrorist attack in New York, September 11, 2001. All participants of the course: Austrian students and lecturers from Kunztuniversitat-Linz and students from Ukraine and Turkey were inspired by this form of inspiration, they sang well known to them Imagine, and their Mural painting for Peace of Guernica Picasso had many pacifist symbols: visions of the human community, love, empathy, altruism, brotherhood and quotes from John Lennon's song.

This is in my opinion much-needed example of classes in the face of a changing world, and especially in the face of new challenges posed by multiculturalism. They provide an opportunity for education for multiculturalism and the dialogue of cultures, the perception of humanity through the prism of the common good, the peaceful coexistence of all people on Earth.

Summary. My presentation is on basic problems of contemporary civilization, connected with: crisis of humanity and community, and also necessity to define social strategies in multicultural societies. Islamic terrorism, religious and ethnical wars are challenges for contemporary social culture and education and particularly for multicultural and intercultural education, which, we hope, can be a social tools for making contemporary society humanistic. The tragical act of Islamic terrorism in Paris, Berlin, London, Stockholm 2017, testify that "the world is going back to barbarity" and this is the last alert signal for European community to change ineffective and false forms of politics and multicultural education. Tolerance and dialogue in culturally diverse environments is a social and educational task of our time. New social policy strategies for multicultural societies require changing attitudes towards "other" perceptions, cultural outreach and learning of other cultures, respect for other religions, civic engagement and responsibility for creating communities within a single state organism. It requires social change, opening up to other ethnic and religious communities, shaping intercultural identity.

I'm presenting educational commitment and hint outstanding, authority in the area of intercultural education useful to pedagogical process of shaping identity and intercultural competence, crating base of citizenship and fruitful life in community and multicultural society. I'm quoting examples of authorship course titled "Intercultural dialogue".

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ОСВІТА СУСПІЛЬСТВА ЗАСОБАМИ МИСТЕЦТВА ЯК НАЙВАЖЛИВІША ПЕРСПЕКТИВА РОЗВИТКУ ОСОБИСТОСТІ В НАШ ЧАС

Маріуш Саморай

Стаття присвячена дослідженню основних проблем сучасної цивілізації, пов'язаних з кризою гуманізму і суспільства, а також необхідністю визначення соціальних стратегій розвитку мультикультурного суспільства. Ісламський тероризм, релігійні та етнічні війни є викликами для сучасної соціальної культури і освіти, і зокрема для мультикультурної і міжкультурної освіти, які, на нашу думку, можуть стати соціальним інструментом перетворення сучасного суспільства в гуманістичне. Трагічні акти ісламського тероризму в Парижі, Берліні, Лондоні, Стокгольмі свідчать про те, що «світ повертається до варварства», і це останній сигнал, що попереджає Європейське Співтовариство про необхідність зміни неефективного і помилкового політичного курсу і мультикультурної освіти. Автор статті згадує роботу Е. Фромма «Війна всередині людини» / 1963 /, в якій відображені думки вченого про умови життя сучасної людини, його відчуження та можливості розвитку гуманізму. Автор статті піднімає питання про суть постгуманізму і необхідність пошуку причин кризи сучасної людини. Автор звертає особливу увагу на необхідність виконання невирішених проблем в сфері освіти і приводить до думки щодо користі міжкультурної освіти для педагогічного процесу формування особистості та міжкультурних компетенцій, формування бази громадянськості і ведення плідного життя в спільноті та мультикультурному суспільстві. У статті наведені приклади міжкультурного діалогу з авторського курсу «Міжкультурний діалог», який читався студентам Варшавського університету в рамках програми Еразмус, а також приклади з авторських лекцій і семінару з художньої освіти, який був проведений в Університеті мистецтв і промислового дизайну в м. Лінц, Австрія.

Ключові слова: якості людини, криза гуманізму, культура світу, міжкультурна освіта, освіта для мультикультурного суспільства, розвиток особистості, просвітництво суспільства засобами мистецтва.

ОБРАЗОВАНИЕ ОБЩЕСТВА СРЕДСТВАМИ ИСКУССТВА КАК ВАЖНЕЙШАЯ ПЕРСПЕКТИВА РАЗВИТИЯ ЛИЧНОСТИ В НАШЕ ВРЕМЯ

Маріуш Саморай

Статья посвящена исследованию основных проблем современной цивилизации, связанных с кризисом гуманизма и общества, а также необходимостью определения социальных стратегий развития мультикультурного общества. Исламский терроризм, религиозные и

этнические войны являются вызовами для современной социальной культуры и образования, и в частности для мультикультурного и межкультурного образования, которые, по нашему мнению, могут стать социальным инструментом превращения современного общества в гуманистическое. Трагические акты исламского терроризма в Париже, Берлине, Лондоне, Стокгольме свидетельствуют о том, что «мир возвращается к варварству», и это последний сигнал, предупреждающий европейское сообщество о необходимости изменения неэффективного и ложного политического курса и мультикультурного образования. Автор статьи упоминает работу Э. Фромма «Война внутри человека» / 1963 /, в которой отражены мысли ученого об условиях жизни современного человека, его отчуждении и возможности развития гуманизма. Автор статьи поднимает вопрос о сути постгуманизма и необходимости поиска причин кризиса современного человека. Автор обращает особое внимание на необходимость выполнения нерешенных основ в сфере образования и приводит к мысли о пользе межкультурного образования для педагогического процесса формирования личности и межкультурных компетенций, формирования базы гражданской ответственности и ведения плодотворной жизни в сообществе и мультикультурном обществе. В статье приведены примеры межкультурного диалога из авторского курса «Межкультурный диалог», который читался студентам Варшавского университета в рамках программы Эразмус, а также примеры из авторских лекций и семинара по художественному образованию, который был проведен в Университете искусств и промышленного дизайна в г. Линц, Австрия.

Ключевые слова: качества человека, кризис гуманизма, культура мира, межкультурное образование, образование для мультикультурного общества, развитие личности, просвещение общества средствами искусства.

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